# EFFECT OF SPIRITUALITY ON EMPLOYEE WELL-BEING: EXPLORATION AND IMPLICATIONS

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## Abstract

The significance of spirituality in the workplace has recently become prominent, with organizations coming to realize its impact on staff well-being, job satisfaction, and overall performance. Workplace spirituality offers new insights into why people feel more satisfied and empowered in the workplace. Although employee well-being has been a focus in recent studies, there is still so much to be discovered about what contributes to it, especially spirituality's role. In this study, 618 employees working in the Indian service sector were surveyed, and data was processed using SPSS AMOS 22. Findings indicated that workplace spirituality positively and significantly influences employee well-being, fostering mental health, job satisfaction, and work-life balance. The results provide important insights into ways in which organizations can create a spiritual workplace that enhances and promotes well-being among employees. The paper concludes with the implications, limitations, and areas for potential future research.

**Keywords:** Spirituality, Employee Well-Being, AMOS

## 1. Introduction

With today's fast-changing global business environment, organizations are increasingly acknowledging the imperative role of employee well-being as a primary catalyst for productivity, satisfaction, and organizational success. Employee well-being, including not just physical well-being but also emotional, mental, and spiritual well-being, is now an integral part of organizational development and sustainability. As businesses continue to focus on developing supportive workplaces, one aspect that has received a lot of notice is the influence of spirituality at work. Spirituality, generally defined as one's feeling of purpose, values, and sense of belonging to something greater than oneself, has been found to have a profound effect on personal and business outcomes. It can enable a good, harmonious working atmosphere, lower stress levels, and improve employees' mental and emotional well-being, leading to general well-being.

Though there has been extensive research on employee engagement, job satisfaction, and management of stress, the role of spirituality in employee well-being is a relatively untapped but promising field of study. Spirituality at work is not strictly religious practice, but rather it is about bringing personal values, ethics, and sense of purpose into congruence with organizational purpose. Workplace spirituality fosters healthy workplace attitudes of greater empathy, teamwork, and trust among workers, and can also lead to increased job satisfaction and stress resilience. With continuing changes in work dynamics at the organizational level, recognizing the influence of spirituality on workers' well-being is important because it provides insights on enhancing work life quality, reducing stress levels, and boosting overall job satisfaction.

The purpose of this paper is to discuss the interlink between spirituality and employee well-being by highlighting the manner in which spiritual practices, values, and organizational culture can impact an employee's psychological, emotional, and physical well-being (Garg, et al., 2025). Through this investigation, we aim to add to the understanding of the way enhancing a work environment that is spiritually supportive can impact well-being outcomes. Through exploring the meaning of workplace spirituality, this research will offer theoretical and practical contributions for organizations in their desire to advance employee well-being and performance. The paper will also shed light on the possible advantages of incorporating spirituality into organizational practices, coupled with limitations and challenges, and proposes recommendations for future research directions.

## 2. Hypothesis Development

Over the past few years, workplace spirituality has become increasingly popular for its ability to improve employee well-being. Workplace spirituality generally means the incorporation of personal values, purpose, and congruence between the inner lives and organizational values of employees. With employee well-being now being accepted as a vital driver of organizational performance, researchers have started searching for connections between spirituality and the different aspects of well-being, such as emotional, psychological, and social health. There is a considerable body of literature indicating that workplace spirituality has a substantial impact on positive employee results, with effects at individual and organizational levels.

Workplace spirituality has been found to enhance psychological well-being by giving employees a sense of purpose and meaning. Spiritual leadership, characterized by values of hope, vision, and altruistic love, has been found to have a direct effect on the sense of well-being among employees (Fry, 2003). Spiritual activities in the workplace, for example, mindfulness, meditation, and reflective practice, have been found to promote decreased stress and emotional resilience, thus promoting overall mental well-being (Avolio & Gardner, 2005). In another study by Gupta and Kumar (2021), it was affirmed that workplace spirituality has a positive impact on job satisfaction, with employees reporting more attachment and fulfillment when their work is meaningful and in alignment with their individual values.

In addition, workplace spirituality also creates a condition in which interpersonal relationships and social welfare thrive (Garg, et al., 2022). Enjoying an ethical and empathetic culture, employees tend to respond with empathy and cooperative behavior, creating a helpful and non-conflictual work environment. Milliman et al. (2003) established that the presence of spirituality within the workplace resulted in increased trust, cooperation, and healthy team dynamics, necessary for positive organizational climate. Spiritual leadership plays a central role in this regard, as such leaders who show spiritual values encourage employees to develop closer ties, leading to enhanced organizational commitment and job satisfaction (Reave, 2005).

Though the advantages of workplace spirituality on employee well-being are evident, introducing spiritual practices in organizations is not free from challenges. As argued by Dik and Duffy (2009), organizations need to see to it that spiritual programs incorporate respect for diverse belief systems to avoid alienation of employees. In addition, blending spirituality with corporate goals may call for strategic planning to avert clashes between organizational goals and religious practice. Even with such challenges, the incorporation of workplace spirituality has been observed to enhance stress management and equip workers with coping mechanisms against work stresses (Chawla & Guda, 2017).

In summary, from the literature, workplace spirituality contributes significantly to fostering employee well-being by enhancing psychological, emotional, and social outcomes. By creating a work environment compatible with workers' values and increasing their feeling of purpose, companies can play a major role in employee satisfaction and general productivity. As proposed by Petchsawang and Duchon (2012), research in the future would need to concentrate on the process by which workplace spirituality affects well-being, and its general impact across different organizational settings.

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**H1: Spirituality has a positive effect on Employee Well-Being**

Consequently, the author suggests the conceptual paradigm depicted in Figure 1.

## 3. Conceptual Framework
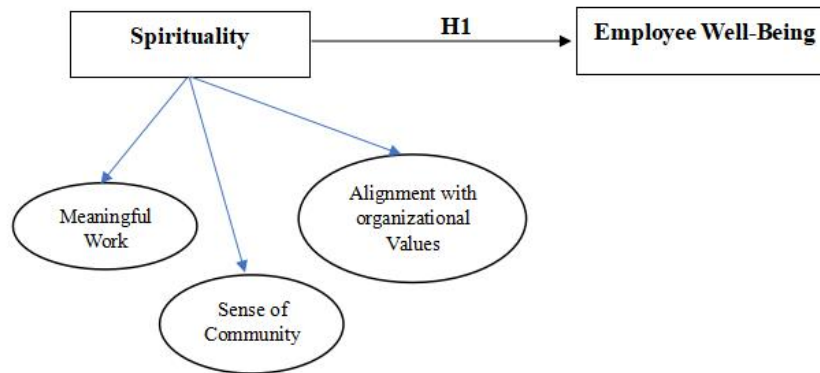


**Figure 1 Proposed Conceptual Framework**

This study proposes a conceptual framework, shown in Figure 1, where Workplace Spirituality is treated as the independent variable, while Employee Well-Being is considered as the dependent variable.

## 4. Research Methodology

### 4.1 Measurement development

The research employed the use of a quantitative approach to obtain data from employees in the service industry. The survey tool utilized in the study was segmented into two parts. The initial part gathered demographic data, such as variables representing age, gender, marital status, education level, job designation, experience in working, years spent in the organization, and the business type of service industry. The second part included statements that were aimed to measure the study variables: workplace spirituality, and employee well-being. The participants responded to the statements using a 5-point Likert scale where 1 stood for "strongly disagree" and 5 for "strongly agree."

*Spirituality*

Workplace spirituality was measured with a 12-item scale that contained three dimensions. The first two dimensions, meaningful work (4 items) and fit with organizational values (4 items), were taken from Ashmos and Duchon (2000). The third dimension, sense of community (4 items), was taken from Milliman et al. (2003). Some examples of sample items for these scales are: "I enjoy my job," "I am favorable toward the values of the organization," and "I feel a sense of belonging to a family-like unit."

*Employee Well-Being*

Employee Well-Being were assessed using the 6-item scale by Pradhan & Hati (2022). Items were based on Individuals' well-being and satisfaction in the organisations were assessed, which included items such as "I feel I am a sensible person", "I love to spend time with y team-mates" and "I enjoy meaningful work".

**Table 1 Summary of Constructs, Measurement scales and Reliability (Cronbach's alpha)**

| Number | Construct | Acronym | No. of items | Survey Scale | Cronbach's Alpha (α) |
|---|---|---|---|---|---|
| 1 | Meaningful work | MW | 4 | Ashmos and Duchon (2000) | .846 |
| 2 | Sense of Community | SC | 4 | Milliman et al., (2003) | .781 |

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| 3 | Alignment with organizational values | AOV | 4 | Ashmos and Duchon (2000) | .882 |
| 4 | Employee Well-Being | EE | 6 | Pradhan & Hati (2022) | .814 |

**Source: Authors Compilation**

## 4.2 Data Collection

The research was conducted among employees of India's service industry, comprising sectors like banking, IT, tourism, and hospitality. A purposive sampling method was adopted to choose participants representing each of these sectors in a diverse manner. Primary data was gathered via a structured survey questionnaire containing validated scales and items from prior studies. Data collection was initiated by taking permission from the managers of the sample service organizations. Upon authorization, data collection was conducted both online and offline based on the willingness of each organization. In six months, between February 2024 and July 2024, the researchers personally distributed a total of 700 questionnaires to the chosen participants. Of those, 618 questionnaires were returned, yielding a response rate of 88%.

## 4.3 Analysis and Results

The investigator used two-step structural equation model (SEM) to analyze the data. AMOS v. 22 (Analysis of Moment Structures) software was used for data analysis. Prior to conducting Confirmatory Factor Analysis (CFA), an Exploratory Factor Analysis (EFA) was conducted in order to reveal the underlying structure of data and to identify the number of factors suitable for the constructs under investigation. The measurement model was validated and reliability checked, followed by path analysis for hypothesis testing to test the structural model. The validity of the measurement model was checked using CFA, in which the composite reliability, discriminant validity, and convergent validity of scales were all checked.

### *Sample Profile*

The demographic profile of respondents has been analysed using descriptive frequency analysis (refer to Table 2).

**Table 2 Sample Profile**

| Demographics | Category | Frequency | Percentage % |
|---|---|---|---|
| **Gender** | Male | 392 | 63.4 |
| | Female | 226 | 36.6 |
| | | | |
| **Age** | 20-30 yrs. | 215 | 34.8 |
| | 31-40 yrs. | 270 | 43.6 |
| | 41-50 yrs. | 84 | 13.6 |
| | Above 50 yrs. | 49 | 8 |
| | | | |
| **Marital Status** | Unmarried | 185 | 30 |
| | Married | 396 | 64 |
| | Separated | 37 | 6 |
| | | | |
| **Education** | Graduation | 271 | 43.9 |
| | Post-Graduation | 331 | 53.6 |
| | Others (above post-graduation) | 16 | 2.5 |
| | | | |
| **Position** | Entry Level Positions/ Operative Level | 195 | 31.6 |
| | Middle- Level positions | 260 | 42.1 |
| | Senior Management/Upper-level positions | 163 | 26.3 |
| | | | |

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| | | | |
|---|---|---|---|
| **Work Experience** | 0-5 yrs. | 307 | 49.7 |
| | 6-10 yrs. | 245 | 39.7 |
| | Above 10 yrs. | 66 | 10.6 |
| | | | |
| **Tenure in organisation** | 0-5 yrs. | 272 | 44 |
| | 6-10 yrs. | 214 | 34.6 |
| | Above 10 yrs. | 132 | 21.4 |
| | | | |
| **Service Sector** | IT | 295 | 47.8 |
| | Banking | 224 | 36.2 |
| | Tourism & Hospitality | 99 | 16 |

**Source: Survey data**

**Table 3 Descriptive Statistics: Mean, Standard Deviation, Skewness, and Kurtosis**

| Construct | Items | Mean | Standard Deviation | Skewness | Kurtosis |
|---|---|---|---|---|---|
| Meaningful work (MW) | 4 | 3.1802 | .72187 | .198 | -.227 |
| Sense of Community (SC) | 4 | 3.2083 | .75183 | .090 | -.212 |
| Alignment with organizational values (AOV) | 4 | 3.7263 | .97719 | -.602 | -.310 |
| Employee Well-Being (EW) | 6 | 3.7551 | .71078 | -.473 | 0.84 |

**Source: Survey data**

*Exploratory Factor Analysis (EFA)*

To ensure the adequacy of the sample and the appropriateness of conducting exploratory factor analysis (EFA) for this study, the researchers applied the Kaiser–Meyer–Olkin (KMO) measure and Bartlett's test of sphericity, as shown in Table 4.

**Table 4. Result of KMO and Bartlett's statistics**

| Sampling adequacy measure | Bartlett's Test of Sphericity | |
|---|---|---|
| **KMO value** | **Approximate chi-square** | **Degree of freedom** |
| 0.892 | 7692.749* | 378 |

**Note(s): * indicate significant at 1%**
**Source(s): Authors' compilations**

After completing the initial screening, the study proceeded with the application of Confirmatory Factor Analysis (CFA) to develop and validate the measurement scale for this research.

*Confirmatory factor analysis*

The second step of analyzing the findings of the study entailed model validation, then hypothesis testing. Confirmatory Factor Analysis (CFA) was employed to determine whether the measurement model was fitting the sample data appropriately. The structural measurement model consisted of four latent constructs: workplace spirituality and employee well-being. Table 5 shows the validity, reliability, and factor loadings of these constructs. All factor loadings of the indicator factors for the latent constructs were significant, and the corresponding indicators correctly measured the latent constructs. Two items on the intrinsic work satisfaction construct with factor loadings of less than 0.5 were deleted. The other items were kept for analysis. As evident from Table 5, the factor loadings were above 0.6, as advocated by Chin et al. (1997).

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**Table 5 Construct's Reliability and Validity**

| Constructs | Items code | Factor Loadings (SFL>0.50) | Cronbach's Alpha (α) | Composite Reliability (CR > 0.70) | Average Variance explained (AVE > 0.50) |
|---|---|---|---|---|---|
| Employee Well-Being | EW5 | 0.741 | | | |
| | EW3 | 0.676 | | | |
| | EW2 | 0.727 | 0.814 | 0.847 | 0.580 |
| | EW4 | 0.686 | | | |
| | EW6 | 0.691 | | | |
| | EW1 | 0.661 | | | |
| Workplace Spirituality (Alignment with Organizational Values) | AOV2 | 0.825 | | | |
| | AOV3 | 0.818 | 0.882 | 0.883 | 0.653 |
| | AOV1 | 0.812 | | | |
| | AOV4 | 0.808 | | | |
| | | | | | |
| Workplace Spirituality (Sense of Community) | SC1 | 0.885 | | | |
| | SC4 | 0.815 | 0.781 | 0.854 | 0.595 |
| | SC3 | 0.702 | | | |
| | SC2 | 0.721 | | | |
| | | | | | |
| Workplace Spirituality (Meaningful Work) | MW2 | 0.745 | | | |
| | MW4 | 0.579 | 0.846 | 0.788 | 0.585 |
| | MW1 | 0.732 | | | |
| | MW3 | 0.731 | | | |

**Note(s):** EW= Employee Well-Being, AOV= Alignment with Organisational Goals, MW= Meaningful Work, SC= Sense of Community

**Source: The authors**

For estimating the scale's reliability, the researchers employed internal consistency estimates such as composite reliability (CR) and Cronbach's alpha (α). As shown in Table 5, the values of α and CR were all above the threshold of 0.7 (Hair et al., 2014), testifying to the measurement model's reliability for each construct. For scale validity estimation, the researchers tested both convergent and discriminant validity. To ascertain convergent validity, average variance extracted (AVE) was computed. Each construct's AVE values, as indicated in Table 5, were all greater than the suggested threshold of 0.5 (Hair et al., 2014), further confirming the validity of the measurement model.

**Table 6 Discriminant Validity using the Fornell-Larcker Criterion**

| Variables | EW | AOV | SC | MW |
|---|---|---|---|---|
| EW | **0.761** | | | |
| AOV | 0.400** | **0.808** | | |
| SC | 0.416*** | 0.389*** | **0.771** | |
| MW | 0.205*** | 0.429** | 0.641*** | **0.764** |

**Note(s):** EW= Employee Well-Being, AOV= Alignment with Organisational Goals, MW= Meaningful Work, SC= Sense of Community

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Off diagonal value represent correlation between constructs and diagonal values represent square root of AVE from observed items. *** Indicates sig. at 1%, ** sig. at 5%

**Source: Authors' compilation**

Table 6 presents the assessment of discriminant validity for all latent variables. As per the Fornell and Larcker criterion (1981), discriminant validity is established when the square root of the Average Variance Extracted (AVE) for each construct exceeds its correlations with other constructs. The results in Table 6 indicate that the square root of the AVE for each construct is greater than the correlations between constructs, confirming that discriminant validity is not an issue.

**Table 7 Fit Indices of Measurement Model**

| Fit index | CMIN/DF | GFI | AGFI | CFI | TLI | RMSEA | RMR |
|---|---|---|---|---|---|---|---|
| Ideal statistics | <5 | >0.9 | >0.9 | >0.9 | >0.9 | <0.08 | <0.08 |
| Model statistic | 1.843 | 0.931 | 0.913 | 0.975 | 0.971 | 0.046 | 0.051 |
| Model fitness | Excellent | Excellent | Excellent | Excellent | Excellent | Excellent | Excellent |

**Source: The authors**

To confirm the appropriateness of the model, the researchers also used a number of established model fit indices, including the Tucker-Lewis index (TLI), comparative fit index (CFI), adjusted goodness-of-fit index (AGFI), goodness-of-fit index (GFI), normed fit index (NFI), chi-square minimum discrepancy function divided by degrees of freedom (CFMIN/DF), and root mean square error of approximation (RMSEA). As indicated by Table 7, the model constructed to evaluate the impact of workplace spirituality on employee behavioral outcomes is strong and very reliable. All the fit indices lie in the recommended acceptable ranges, as proposed by Hu and Bentler (1998), supporting the adequacy of the model.

*Structural Equation Modelling*

The findings demonstrate that all path coefficients were statistically significant and supported the direct hypotheses of the study (Fig. 1).

**Table 8: Structural Model Assessment**

| Hypothesis | Hypothesized Relationships | Estimate (β) | SE | Lower Bound | Upper Bound | P-values | Remarks |
|---|---|---|---|---|---|---|---|
| H1 | Workplace Spirituality EW | 0.678 | 0.106 | 0.438 | 0.882 | 0.01 | **Hypothesis Supported** |

**Note(s):** EW= Employee Well-Being

**Source: The authors**

The researchers used path analysis in order to test the hypothesis. The standardized regression weights results of path analysis are shown in Table 8. The hypothesis was tested in the study, hypothesis (H1) tested the influence of workplace spirituality on employee well-being (EW). Results showed a significant positive influence of workplace spirituality on employee well-being (β = 0.678, p = 0.01), thereby validating H1. Table 8 gives the findings of hypothesis.

## 5. Discussion

The purpose of this research was to investigate the impact of spirituality on employee well-being, with particular attention to how work spirituality affects several aspects of well-being, such as stress reduction, general mental well-being, and job satisfaction. The results affirm hypothesis (H1) that workplace spirituality has a positive effect on employee well-being. The findings indicate that when employees find their work meaningful and congruent with

their values, they feel less stressed and more satisfied in their work context. These results support prior research emphasizing the function of spirituality to enhance emotional resilience and dampen stress (Ashmos & Duchon, 2000; Fry, 2003). In addition, the research uncovered how workplace spirituality helps to improve employees' mental well-being by giving them a sense of direction and belonging, thus enabling them to manage work pressure.

The positive correlation between spirituality and employee well-being witnessed in this research is consistent with the literature that postulates spiritual interventions like mindfulness, meditation, and value work to lead to emotional stability and stress decrement in high-pressure work environments (Gupta & Kumar, 2021). Workplace spirituality, through its facilitation of congruence among individual and organizational values, assists in promoting a sense of community and belonging, essential in the development of a supportive work environment. Workers who are affiliated with the general organizational mission and community are more likely to exhibit greater well-being, illustrating the value of workplace spirituality towards enhancing job satisfaction overall.

## 6.    Conclusion and Implication

The findings of this study highlight the significance of workplace spirituality as a determining factor in employee well-being. In proving that spirituality decreases stress and improves mental health, the study shows the necessity of organizations to ensure that they adopt spiritual practice in the workplace. Spiritual practice, through mindfulness, value alignment, or building a feeling of community, can be applied to the employees to help manage workplace stress, resulting in overall good well-being, according to the findings. With the mounting stresses on workers in contemporary work life, the use of spirituality in organizational practice has a high potential to be used by companies to enhance employee mental well-being and job satisfaction. The research supports a broader definition of employee well-being, one that recognizes the contribution of spirituality in developing a well-rounded and nurturing working life.

Practically, organizations can gain from promoting a spiritually nurturing workplace through the establishment of programs incorporating spiritual practices like mindfulness or values-oriented work so as to enhance employee well-being. The integration of the practices into regular operations is likely to enable employees to better manage stress, hence enhancing their mental well-being and job satisfaction. Furthermore, organizations should aim at establishing a culture where employees are motivated towards deriving meaning and purpose in work. This may be done by ensuring organizational values are aligned with the personal values of workers and developing a sense of community in the workplace.

In addition, leadership is also important in encouraging workplace spirituality. Leaders themselves need to be spiritually-minded and carry practices such as empathy, compassion, and integrity. These leaders can encourage their workers to follow the same, so the work environment becomes nurturing, constructive, and wellbeing-fostering. Leadership development programs with spiritual practices need to be implemented, therefore, by organizations to ensure improved relationships and engagement at all organizational levels.

## 7.    Future Research Directions

Although this research offers insightful information about the interaction between spirituality in the workplace and the well-being of employees, there are a number of avenues for further inquiry. For one, it would be useful to investigate the extent to which spirituality in the workplace affects well-being in various industries and cultures. Because this research was conducted in the Indian service industry, studying spirituality in different organizational settings (i.e., manufacturing, healthcare) and cultural environments could yield more inclusive information about its effects on employee well-being worldwide.

Second, a study in the future could test the long-term impact of workplace spirituality on employee well-being. A longitudinal study would establish whether or not the positive impact of workplace spirituality is long-lasting and whether it adds to overall organizational performance in the long term.

Moreover, studies may examine possible mediators or moderators of the relationship between workplace spirituality and employee well-being, including organizational support, leadership styles, or job design. This knowledge would enable organizations to create more effective strategies to implement spiritual practices in a manner that achieves maximum employee well-being.

Lastly, other research might explore the psychological processes involved in the relationship between spirituality and well-being. Although this study illustrates a positive relationship, insight into the emotional and cognitive processes at play—namely, mindfulness, stress reduction, and emotional regulation—would give deeper understanding as to how spirituality affects well-being at work.

In summary, this research adds to the body of knowledge of workplace spirituality's positive effect on employee well-being. With the demonstration of the advantage of spiritual practices in minimizing stress and maximizing mental health, the research offers useful insights for organizations aiming to cultivate a healthier and more engaged workforce. Future research can build on these findings, presenting new avenues for incorporating spirituality into organizational practice to maximize overall employee well-being.

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