

THE SPIRIT OF WORK: EXPLORING HOW MEANING, COMMUNITY, AND COMPASSION DRIVE EMPLOYEE PRODUCTIVITY

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ABSTRACT

The research paper reviews the impacts of workplace spirituality on job satisfaction, commitment to the organization, and employee productivity on the workers of the private universities within the National Capital Region (NCR) of India. Based on the Workplace Spirituality Theory and Self-determination Theory, the research conceptualizes spirituality using four dimensions, that is, meaningful work, sense of community, compassion and organizational values. The study utilized a mixed-method, sequential study design and data on 406 respondents to test both direct and mediating relationships with the use of Structural Equation Modeling (SEM) with SmartPLS 4.0. The findings indicate that meaningful work, community and organizational values have no less positive impact on work spirituality which in turn positively influence job satisfaction, commitment and productivity. Additionally, these relationships are mediate in part by job satisfaction and organizational commitment. The results show that nurturing of spiritually supportive working environments promote intrinsic motivation, well being and performance implying that management that is driven by spirituality can improve human and organizational excellence in institutions of higher learning

Keywords: Workplace spirituality, Job Satisfaction, Organizational Commitment, Employee Productivity

I. Introduction

The renewed focus on humanistic and ethical management has aroused the renewed interest in spirituality at the workplace, defined by the desire of the employees to find meaning, connectedness and authenticity in the workplace (Ashmos and Duchon, 2000). The view acknowledges the fact that, in addition to the monetary and organizational rewards, individuals are driven by deep sense and belonging (Fry, 2003). With the current organisations facing the problem of disengagement, burnout and moral decay, introduction of spirituality in the workplace has reared its head as an effective solution to the issue of well-being and organizational performance (Giacalone and Jurkiewicz, 2003; Pawar, 2009). Workplace spirituality includes such dimensions as meaningful work, feeling of community, organizational values, and kindness, all of which are part of the holistic experience of fulfilment and dedication (Milliman, Czaplewski, and Ferguson, 2003).

Indian context is a good place to study the aspect of workplace spirituality as it has cultural and philosophical roots in the dharma (duty), karma yoga (action through service), and seva (selfless service), which is naturally consistent with spirituality at work (Kaur and Sinha, 2015). Although India has strong spiritual cultures,

organizations usually have difficulties in translating these values into managerial practices that facilitate human development as well as productivity (Gupta et al., 2014). In turn, the analysis of the spiritual influences on the workplace attitudes and behavior of employees through the lenses of compassion and value congruence can provide culturally sensitive information into human resource formation and leadership development (Pawar, 2009).

The past research has attributed spirituality to a number of favorable organizational behavioral results such as job satisfaction, organizational commitment, and employee performance (Rego & Cunha, 2008; Altaf and Awan, 2011). With meaningful work, employees feel more satisfied and loyal when the work was plus their organizational values (Milliman et al., 2003; Rego, Cunha, and Souto, 2007). On the same note, spiritual employment settings increase interpersonal trust and empathy, emotional attachment and commitment (Lilius et al., 2008; Meyer and Allen, 1991). In addition to that, spirituality at the workplace promotes intrinsic motivation and psychological health, which are powerful indicators of creativity and productivity (Wright and Cropanzano 2000). Nonetheless, the processes by which spirituality affects such outcomes are not thoroughly studied, especially in colleges and universities where emotional labor and ethical leadership are of utmost importance (Fry and Cohen, 2009). This research seeks to fill this gap by testing empirically a structural model which explains the relationship between workplace spirituality and job satisfaction, organizational commitment and employee productivity in employees in the Indian private universities. By incorporating the Workplace Spirituality Theory (Ashmos and Duchon, 2000) and the Self-Determination Theory (Deci and Ryan, 2000), the study aims to prove that meaning, community, compassion, and value congruence can work together in promoting positive attitudes to work and performance that can ensure not only the well-being of the employee but also organizational excellence.

II. Review of Literature

• Sense of Community and Work Spirituality

Workplace spirituality has a strong sense of community, which is relevant to the perceptions of employees in belonging, support, and purpose that employees have in their respective organizations. The conceptualization of workplace spirituality was first proposed by Ashmos and Duchon (2000) and consisted of three dimensions, which are inner life, meaningful work, and sense of community, with the third dimension of community providing the means through which individuals can bind their inner values with the overall organizational objectives. Milliman, Czaplewski and Ferguson (2003) empirically verified the fact that a sense of community plays a major role in spirituality in the workplace as it leads to trust, cooperation, and purpose among the workers. On the same note, Giacalone and Jurkiewicz (2003) hypothesized that when the employees encounter authentic interpersonal relationships, they come to have emotional and spiritual involvement in their jobs. Rego and Cunha (2008) also observed that the feeling of belongingness and mutual care improves the sense of meaningfulness among the employees increasing workplace spirituality. Fry and Cohen (2009) showed that the element of community spirit and collegial support is very important in fostering spiritually enriched learning environments in the educational setting. Together, these studies suggest that a unified community climate offers emotional and moral basis to workplace spirituality since it converts the individual purpose into the collective meaning

• Meaningful Work and Work Spirituality

One of the most thoroughly studied antecedents of spirituality at the workplace is meaningful work. With

greater intrinsic motivation and fulfillment, which are essential elements of spiritual engagement, employees feel that their work is meaningful and has the significance they feel (Ashmos & Duchon, 2000; Steger et al., 2012; Iqbal et al., 2023). The Job Characteristics Model of Hackman and Oldham (1975) includes this idea as they suggest that significance and identity of tasks promote meaning and satisfaction. Research results by Wrzesniewski, Dutton, and Debebe (2003) revealed that job crafting the proactive control of ones own job to suit individual values does increase the sense of meaning and hence strengthens the concept of spirituality in the workplace. On the same note, Duchon and Plowman (2005) noted that employees who view their job as helping a larger good grow spiritually and gain moral fulfillment. Research performed in the Indian environment (Pawar, 2009; Gupta et al., 2014; Jena, 2022) indicates that meaningful work is consistent with cultural conceptions of dharma (duty) and seva (service) that also promote spirituality in the workplace. Hence, meaningful work is the psychological background in which spiritual experiences in organizations are founded.

- **Organizational Values and Work Spirituality**

The first vital facilitator of workplace spirituality is alignment between personal and organizational values also known as value congruence. Giacalone and Jurkiewicz (2003) suggested that spiritual workplaces gave priority to ethical behavior, integrity and value concordance, which subsequently increase moral coherence amongst employees. The congruence of personal and corporate values was established as an empirical fact by Milliman et al. (2003) and Rego, Cunha, and Souto (2007), who concluded that the workers interconnected personal values with the corporate values, strengthening their organizational identification, and enhancing the religious fulfillment. Posner, Kouzes and Schmidt (1985) showed that joint organizational values foster trust and ethical transparency, to create a spiritual connection environment. On the same note, Fry (2003) accentuated the fact that spiritual leadership which is founded on altruistic values and integrity creates a culture of meaning and transcendence. Pawar (2009) noted that the alignment of organizational values is especially effective in collectivist societies in general, and the moral and ethical congruence in Indian society will contribute to the commitment and inner peace. Organizational values are, therefore, a moral compass that connects spirituality to the purpose of the institution.

- **Compassion and Work Spirituality.**

Empathy is the spirituality of the workplace with respect to its emotions and ethics. Kanov et al. (2004) defined workplace compassion as having the ability to notice, feel and act about the suffering of others in a manner that recovers well-being. Humane relationships allow employees to feel empathy, affiliation, and moral purpose, which are some of the elements of spiritual fulfillment. According to Lilius et al. (2008), compassion is found to create relational energy that fosters the sense of community and meaning of employees at work. Likewise, Worline and Dutton (2017) claimed that compassion encourages formed emotional climate, which promotes spiritual development and organizational stability. Rego et al. (2007) have found out that compassionate leadership enhances spirituality and prosocial employee behavior. Compassion serves as a moral cushion against burnout and alienation in the case of educational and service organizations with high emotional labor (Frost et al., 2000; Srivastava & Pradhan, 2021; Hassan et a., 2022). Thus, compassion is not just an act of kindness, but is an organizational ability that helps to support spirituality by fostering caring and human relationships.

- **Work Spirituality and Job Satisfaction**

Spirituality at the workplace has always been associated with increased job satisfaction. Workers who feel meaning, belongingness, and value fit gain intrinsic pleasure in their work and feel that it satisfies them (Milliman et al., 2003; Basker & Indradevi, 2022). Rego and Cunha (2008) revealed that job satisfaction and well being are directly positively associated with spirituality in the workplace especially when the employees believe that there is a larger purpose. Pawar (2009) in a meta-analysis found out that spiritual workplaces create satisfaction because they are characterized by emotional involvement and ethical clarity. In their research, Altaf and Awan (2011) discovered that spirituality satisfies the existential needs of employees that result into increased job satisfaction and commitment. Spirituality, thus, is a self-motivating mechanism that makes work not a machine but the reason behind individual and group fulfillment.

- **Work Spirituality and Organizational Commitment**

Organizational commitment is also achieved through spiritual workplaces through the creation of shared values and emotional bond. Ratna et al. (2023) and Milliman et al. (2003) established that workplace spirituality positively impacts on affective commitment as it increases interpersonal relationships and identification with the organization. The same was shown by Rego et al. (2007) who asserted that spirituality enhances loyalty and readiness to make discretionary effort. Such commitment is achieved according to the three component model of Meyer and Allen (1991) when the employees feel that their values and that of the organization are in alignment. The empirical results of Garg (2017) proved that workplace spirituality is one of the substantial predictors of organizational commitment within Indian institutions and that the role of cultural and ethical alignment has to be considered. In this way, spirituality offers employees with a moral and emotional basis on the lifelong devotion to their organizations.

- **Work Spirituality and Employee Productivity**

An increasing evidence base exists that spirituality is associated with better performance and productivity of employees. Rego and Cunha (2008) established that spiritual employees have an increased engagement, creativity and organizational citizenship behavior, which are all related to production. The researchers found that spiritual workplaces positively affect performance, as they exert intrinsic motivation and psychological empowerment (Duchon and Plowman, 2005; Mukerjee, 2022). On the same note, Fry (2003) came up with the theory that spiritual leadership instills a feeling of vocation and belonging, which leads to increased individual and group performance. Wright and Cropanzano (2000) also showed that the well-being of employees that is closely correlated with spirituality is a predictive of excellent performance outcomes. Suggesting the Indian context, Kaur and Sinha (2015) implied that the values of spirituality including compassion and community are translated into cooperative work behavior and high productivity. Altogether, spirituality offers a complete inspirational model that balances the individual satisfaction and the organizational effectiveness.

- **Job Satisfaction and Organizational Commitment**

Job satisfaction is approved to have a strong relationship with organizational commitment, and this relationship has been well established in organizational behavior literature. Meyer, Stanley, Herscovitch, and Topolnysky (2002) discovered that employees who are satisfied tend to get high affective commitment which is an emotion towards the organization. The meta-analysis conducted by Mathieu and Zajac (1990) revealed that job satisfaction is among organizational commitment strongest predictors, irrespective of the setting. The social exchange theory can be used to explain the relationship in that there is satisfaction in working that motivates the employees to give back in form of loyalty and commitment (Blau, 1964; Khatri & Gupta, 2022). Research

within Indian companies (Rastogi et al., 2018) confirms the fact that employees that are satisfied exhibit a greater value congruency and identification to their employers. Thus, satisfaction stands to act as a mental intermediary between positive work experiences and commitment that is made to be lasting.

• **Job Satisfaction and Employee Productivity**

It is a well-known fact that job satisfaction is a factor that determines the performance of the employees. In a study by Wright and Cropanzano (2000), the authors showed that satisfied employees are more effective since they are better motivated and emotionally stable. A meta analysis of satisfaction and performance by Judge, Thoresen, Bono, and Patton (2001) showed a moderate positive relationship between performance and satisfaction that was consistent. There is also increased persistence and innovation by satisfied employees (Organ et al., 2006). Satisfaction in a high educational institution is a predictive of both teaching efficacy and student interest (Koslowsky et al., 2012; Baskar & Indradevi, 2023). Therefore, job satisfaction is a very crucial mediating factor whereby positive work attitudes will be converted into tangible performance results.

The impact of organizational commitment on work performance is large since it promotes employee loyalty, effort, and goal congruence. Conceptualizing commitment, Mowday, Steers, and Porter (1979) saw this as a way of an employee to feel emotionally attached to the organization that makes them go out of their formal job requirements. Meyer and Allen (1991) also presented the argument that affective commitment results to better performance since employees who are committed internalize organizational goals. This point is empirically validated: dedicated employees are more task-performing, less turnover, and more organizational citizenship behavioral (Meyer et al., 2002; Riketta, 2002). Commitment has been associated with a steady increase in productivity by maintaining engagement in service and education industries (Garg, 2017). Thus, organizational commitment is a defining variable of behavioral pathway between the workplace spirituality and job satisfaction and performance outcomes.

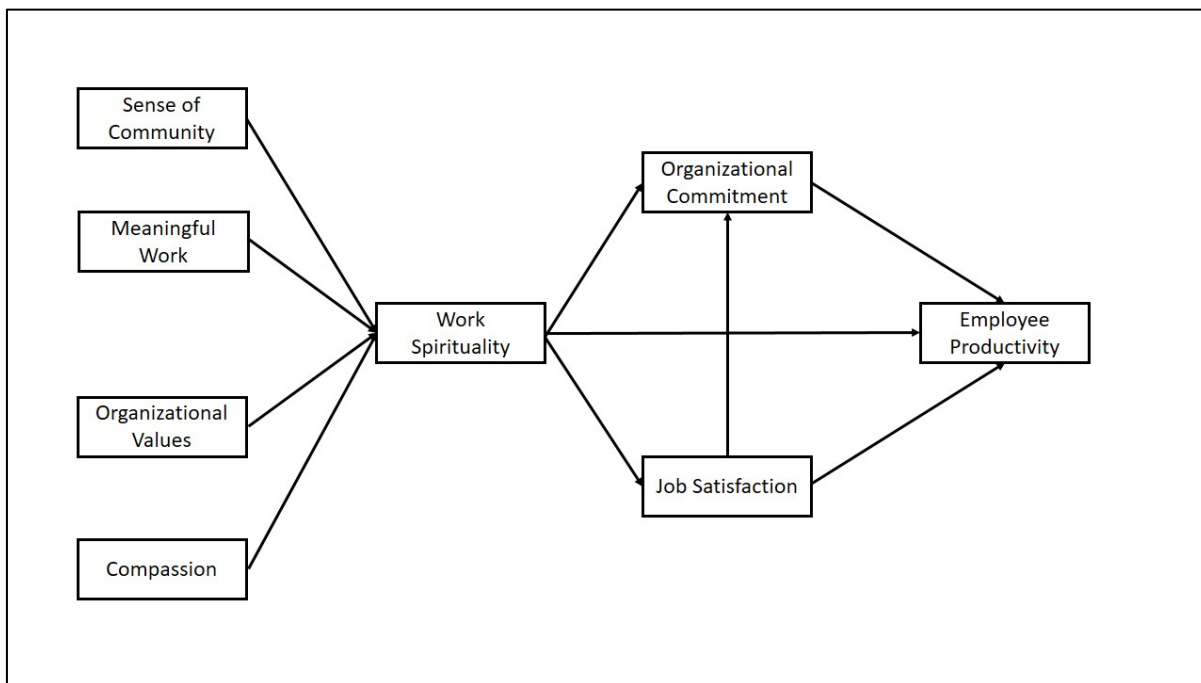


Figure 1: Research Model

III. Research Methodology

In the current research, the mixed-method, sequential research design was used to address the relationship existing between the spirituality of place of work, job satisfaction, organizational commitment, and staff productivity in the context of employees of private universities in the National Capital Region (NCR) of India. The study was based on the Workplace Spirituality Theory (Ashmos & Duchon, 2000) and was supplemented by Self-Determination Theory (Deci and Ryan, 2000), and incorporated such constructs as meaningful work, sense of community, organizational values, and compassion. The research took a two-step model of integrating both exploratory and conclusive (quantitative) designs. The exploratory stage was designed to place the concept of spirituality in the workplace in the context of Indian organizational culture based on the literature reviews, expert consultations, and pilot testing. The final step employed the cross-sectional survey as a method of empirical hypothesis testing by administering structured questionnaires, which made it possible to statistically prove the presence of direct and mediated relationships between the research constructs.

The population was the academic, administrative and support staffs of the private universities in Delhi, Gurugram, Noida, Faridabad and Ghaziabad. To make the distribution of the sample fair in relation to job categories and levels of functionalities a stratified random sampling method was used. According to the 95% confidence level and the 5% margin of error, 406 respondents in a sample would be considered to be statistically robust. The study measure was made up of 34 questions in eight constructs sense of community, meaningful work, organizational values, compassion, workplace spirituality, job satisfaction, organizational commitment, and employee productivity which were modified based on the existing scales (Annexure I). The measurements of every item were done on a five-point Likert scale of strongly disagree to strongly agree. Content validity, clarity and relevance to the context was ensured by pretesting with 40 respondents and expert review, whereas reliability and construct validity was ensured by Cronbach alpha and exploratory factor analysis (EFA).

The data collection was done in a period of three months (January-March 2025) through both online (Google forms) and offline (paper-based) methods to increase inclusivity and response rate. Analysis Data were analyzed in two steps, the descriptive and the inferential statistics through SPSS, and Structural Equation Modeling (SEM) with Partial Least Squares (PLS) in SmartPLS 4.0 to test direct and mediating hypotheses. The PLS-SEM was chosen because it is suitable in complex models that have latent constructs and mediation effects. There was rigorous adherence to the ethical standards, the participants were informed of the intent of the study, guaranteed of confidentiality, and it was their right to pull out any time. The Institutional Ethics Committee of the university gave an ethical clearance on data collection before data were collected. On the whole, the methodology offered a stringent and contextually informed approach to the study of the role of spirituality in the workplace in attitudinal and behavioral implications in Indian institutions of higher learning.

IV. Results

- **Profile of the respondents**

The table 1 provides a comprehensive overview of the respondents' demographic and professional characteristics, highlighting variations across age, gender, education, department, work experience, and tenure. In terms of age, the largest group of respondents falls within the 35–44 age range (25.6%), followed closely by those aged 25–34 (24.8%), while smaller proportions are observed among those under 25 (9.6%) and those

65 or older (5.4%). Regarding gender, the distribution is nearly even, with females slightly outnumbering males (51.1% and 48.9%, respectively). Moving to educational background, most respondents are highly educated, with 24.1% having vocational training, 23.3% holding a bachelor’s degree, and 21.1% possessing a master’s degree, whereas 16% have attained a doctorate or higher and 15.5% completed high school or a diploma. Furthermore, when considering departmental affiliation, the largest share of respondents work in academics (53.07%), followed by administrative (46.93). In terms of professional experience, about a quarter (25.3%) have worked for 10–15 years, while 23.8% have 5–10 years of experience, and 19.9% fall within the 15–20 year range, indicating a relatively experienced workforce. Lastly, when examining tenure within the current organization, the majority have been employed for 1–3 years (26.1%) or 3–5 years (25.5%), followed by 24.1% who have stayed for 5–7 years, 12.8% for less than a year, and 11.6% for more than seven years. Overall, these findings reveal a well-balanced sample characterized by diversity in age, experience, and educational attainment, reflecting a workforce that combines both youthful energy and seasoned expertise across various organizational roles.

Table 1: Frequency Distribution

Variable	Category	Frequency (N)	Percentage (%)
Age	Under 25	39	9.6
	25–34	101	24.8
	35–44	104	25.6
	45–54	84	20.6
	55–64	57	14
	65 or older	22	5.4
Gender	Male	199	48.9
	Female	208	51.1
Educational Background	High School / Diploma	63	15.5
	Vocational Training	98	24.1
	Bachelor’s Degree	95	23.3
	Master’s Degree	86	21.1
	Doctorate or Higher	65	16
Department	Academic	216	53.07
	Administrative	191	46.93
Total Years of Experience	1–5 years	70	17.2
	5–10 years	97	23.8
	10–15 years	103	25.3
	15–20 years	81	19.9
	More than 20 years	56	13.8
Tenure in Current Organization	Less than 1 year	52	12.8

	1–3 years	106	26.1
	3–5 years	104	25.5
	5–7 years	98	24.1
	More than 7 years	47	11.5

• **Validity of measurement model**

Convergent Validity

There are three common measures of convergent validity, which include Cronbach alpha, Composite Reliability (CR), and Average Variance Extracted (AVE). Cronbach alpha is used to evaluate internal consistency of the items in a construct. Nunnally (1978) notes that, a reliability coefficient of 0.7 or higher is acceptable when conducting an exploratory research, whereas, a reliability coefficient of above 0.8 is good. Composite Reliability which includes the contribution of each item gives a more accurate estimation of internal consistency with values of more than 0.70 used as good reliability. AVE is used to determine the level of variance that is explained by the construct as compared to the variance that is explained by the measurement error. A value of AVE of 0.50 or above indicates that the construct accounts to the variance of at least 50 percent of its indicators, thus indicating convergent validity (Fornell and Larcker, 1981).

Measurement model results in table 2 assessment in SmartPLS indicate a strong convergent validity of constructs in the study Compassion (CM), Employee Productivity (EP), Job Satisfaction (JS), Meaningful Work (MW), Organizational commitment (OC), Organizational Values (OV), Sense of Community (SC), and Work Spirituality (WS). All construct alpha values are above the recommended 0.70 range, with the highest and lowest values of 0.933 and OC respectively, which is satisfactory internal consistency. The composite reliability scores also exceed the 0.70 mark, with the highest score having Florence OC (0.937) and the lowest having WS (0.781) and this again affirms reliability of the measures.

In the case of AVE, the minimum criterion of 0.50 is obtained in all the constructs, which indicates that over half of the variance in the indicators is determined by the latent constructs. It is worth mentioning that the AVE (0.822) of JS is the biggest that is why convergent validity is excellent, and the AVE (0.527) of WS is the smallest; it is still in the acceptable range. Taken together, the results suggest that the measurement model has sufficient convergent validity and reliable and validators that are effective in measuring the target constructs. This powerful measurement model presents a good base of further structural model testing or testing whereby the hypothesized relationship between constructs is not inaccurate by measurement error.

Table 2: Convergent Validity Estimates

Constructs	Cronbach's alpha	Composite reliability	Average variance extracted (AVE)
CM	0.837	0.881	0.593
EP	0.873	0.895	0.722
JS	0.928	0.928	0.822
MW	0.799	0.812	0.550
OC	0.933	0.937	0.788
OV	0.733	0.754	0.583
SC	0.810	0.840	0.570

WS	0.775	0.781	0.527
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The Fornell–Larcker criterion, Table 3, is tested by comparing the square root of the Average Variance Extracted (AVE) of each construct (represented on the diagonal of the correlation matrix) with the inter-construct correlations (represented off-diagonal). For discriminant validity to be established, the square root of AVE for each construct must be greater than its highest correlation with any other construct. This indicates that the construct explains more variance in its indicators than it shares with other constructs, confirming its distinctiveness within the model. The results of the Fornell–Larcker test for the present study reveal that all constructs meet this criterion. The diagonal values, representing the square roots of AVE, are consistently higher than their corresponding off-diagonal correlations. For example, Compassion (CM) has a square root of AVE of 0.770, which is greater than its highest correlation with other constructs (–0.292 with SC). Similarly, Employee Productivity (EP) has a diagonal value of 0.850, exceeding its highest correlation (0.600 with WS). Job Satisfaction (JS) shows the strongest discriminant validity, with a diagonal value of 0.907 compared to its highest correlation (0.726 with OC). Other constructs, including Meaningful Work (MW) with 0.742, Organizational Commitment (OC) with 0.888, Organizational Values (OV) with 0.695, Sense of Community (SC) with 0.755, and Work Spirituality (WS) with 0.726, also demonstrate the same pattern, as each diagonal value surpasses all inter-construct correlations.

Table 3: Fronell and Larcker Critierion for Discriminant Validity

	CM	EP	JS	MW	OC	OV	SC	WS
CM	0.770							
EP	-0.048	0.850						
JS	-0.080	0.482	0.907					
MW	-0.102	0.226	0.154	0.742				
OC	-0.039	0.514	0.726	0.157	0.888			
OV	-0.139	0.291	0.117	0.245	0.180	0.695		
SC	-0.292	0.043	0.114	0.051	0.119	0.140	0.755	
WS	-0.090	0.600	0.311	0.428	0.406	0.340	0.168	0.726

• **Hypotheses Testing**

As indicated in Table 4, of the structural model, majority of the hypothesized relationships are statistically significant. In particular, the influence of supervisor communication (H1) on satisfaction of work is positive and significant (= 0.12, p = 0.015) which means that effective communication by the supervisors has a positive influence on the satisfaction of the employees. In the same way, the effect of meaningful work (H2) and organization values (H3) on the work satisfaction is also significant (with the $\beta = 0.366$, $p < 0.001$, and 0.236, $p < 0.001$, respectively), which indicates that the meanings of work are important and related to the organizational values, as the greater such values are, the higher the work satisfaction levels. Nevertheless, communication (H4) fails to impact the work satisfaction significantly (= 0.015, $p = 0.801$), which means that this hypothesis is rejected. Also, job satisfaction levels are greatly affected by work satisfaction (H5) (0.311, $p < 0.001$), organisational commitment (H6) (0.200, $p = 0.001$) and employee performance (H7) (0.465, $p = 0.001$), which reflects its main role in determining key employee results. Moreover, job satisfaction not only

predicts organizational commitment (H8) ($664 = 0.001$) but also has a significant effect on employee performance (H9) ($214 = 0.006$), which means that employee performance depends on job satisfaction and organizational commitment. Lastly, organizational commitment (H10) affects the performance of employees significantly ($= 0.169, p = 0.043$), implying that committed employees have a higher tendency to perform higher. Overall, all the hypotheses are accepted except H4 telling that the majority of the suggested relationships are significant and have statistical support.

The findings of the mediation analysis indicate that there are significant and non-significant relationships between some of the questions. In particular, it is shown that H11 (WS → JS → EP) is significantly indirect ($11 = 0.067, t = 2.154, p = 0.031$) such that job satisfaction positively impacts the performance of employees. This implies that when employees are pleased with their job, they are likely to be pleased with their work and this increases the performance of employees hence H11 is approved. H12 (WS → OC → EP), on the contrary, displays an insignificant indirect effect ($= 0.034, t = 1.556, p = 0.12$), indicating that the organizational commitment does not significantly mediate the relationship between the work satisfaction and employee performance; consequently, H12 is rejected. Moreover, H13 (JS → OC → EP) indicates a significant mediation effect ($0.112 t = 1.998 p = 0.046$), which indicates that the role of organizational commitment mediates the relationship between job satisfaction and employee performance partially- H13 is accepted. Finally, H14 (WS → JS → OC → EP) does not show a statistically significant effect ($0.035, t = 1.911, p = 0.056$), which shows that the sequential mediation by job satisfaction and organizational commitment is not statistically significant at the 0.05 level of significance. Hence, H14 is rejected. In general, two of the indirect paths (H11 and H13) will be supported and will demonstrate the role of job satisfaction and organizational commitment as significant mediators of the influence of work satisfaction and job satisfaction on the performance of employees.

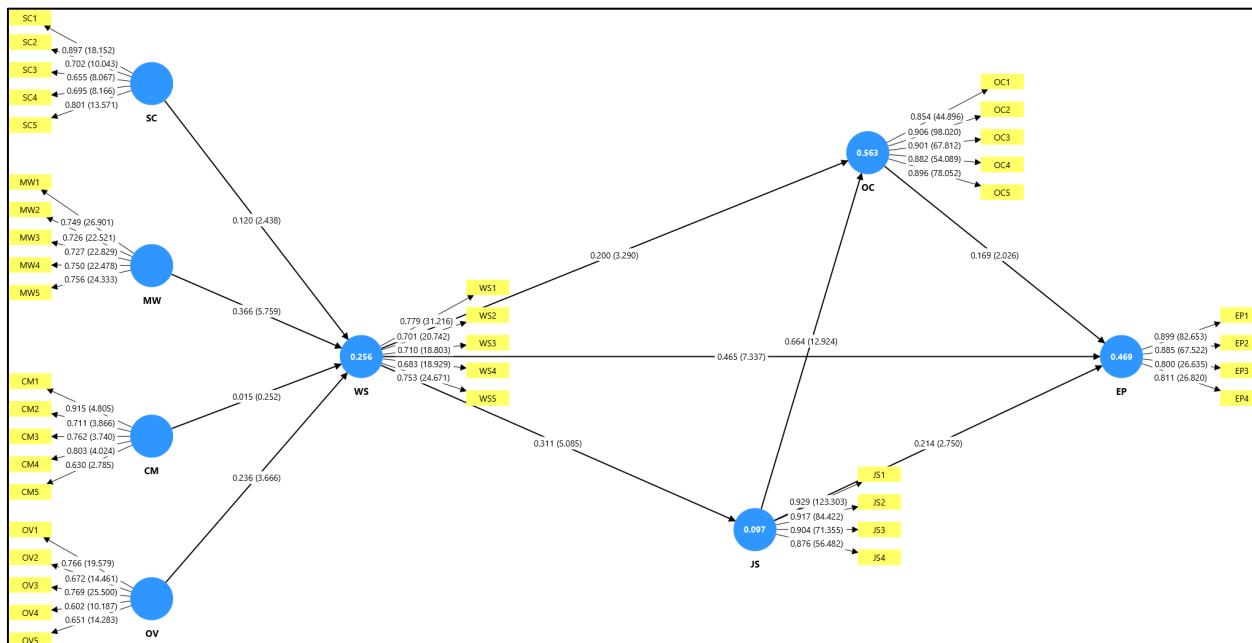


Figure 4.1: Structural Model

Table 4: Results of direct and indirect effects

Hypotheses	Paths	Original sample (O)	Sample mean (M)	Standard deviation (STDEV)	T statistics (O/STDEV)	P values
H1	SC -> WS	0.12	0.121	0.049	2.438	0.015
H2	MW -> WS	0.366	0.366	0.064	5.759	0.000
H3	OV -> WS	0.236	0.239	0.064	3.666	0.000
H4	CM -> WS	0.015	-0.002	0.06	0.252	0.801
H5	WS -> JS	0.311	0.312	0.061	5.085	0.000
H6	WS -> OC	0.2	0.2	0.061	3.29	0.001
H7	WS -> EP	0.465	0.463	0.063	7.337	0.000
H8	JS -> OC	0.664	0.665	0.051	12.924	0.000
H9	JS -> EP	0.214	0.215	0.078	2.75	0.006
H10	OC -> EP	0.169	0.17	0.084	2.026	0.043
H11	WS -> JS -> EP	0.067	0.068	0.031	2.154	0.031
H12	WS -> OC -> EP	0.034	0.035	0.022	1.556	0.12
H13	JS -> OC -> EP	0.112	0.113	0.056	1.998	0.046
H14	WS -> JS -> OC -> EP	0.035	0.035	0.018	1.911	0.056

The predictive power results, Table 5, for this study demonstrate that the model exhibits moderate to strong explanatory capability. For Work Spirituality, the model yields an R^2 of 0.256 and an adjusted R^2 of 0.249, indicating that Compassion, Meaningful Work, Organizational Values, and Sense of Community collectively explain approximately 25.6% of the variance in Work Spirituality. Among the predictors, Meaningful Work shows the largest f^2 effect size (0.168), suggesting a meaningful impact on Work Spirituality, while Organizational Values (0.069) and Sense of Community (0.018) have smaller but still positive effects. The Q^2 value of 0.223 confirms that the model has predictive relevance for this construct, while RMSE (0.893) and MAE (0.601) indicate acceptable predictive accuracy. For Job Satisfaction, Work Spirituality explains about 9.7% of the variance ($R^2 = 0.097$, adjusted $R^2 = 0.094$), with an f^2 effect size of 0.107, indicating a moderate effect. Although this predictive power is lower than for other constructs, the Q^2 value (0.031) remains positive, signifying predictive relevance. The RMSE (0.992) and MAE (0.734) are acceptable, though they suggest room for additional explanatory variables to strengthen prediction. For Organizational Commitment, Job Satisfaction and Work Spirituality collectively account for 56.3% of the variance ($R^2 = 0.563$), demonstrating strong predictive power. Job Satisfaction alone shows a very large effect size ($f^2 = 0.912$), indicating that it is a dominant predictor of Organizational Commitment. The Q^2 value of 0.044 further confirms predictive relevance, with RMSE (0.984) and MAE (0.738) values indicating stable predictive performance. Finally, for Employee Productivity, Organizational Commitment, Job Satisfaction, and Work Spirituality explain 46.9% of the variance ($R^2 = 0.469$, adjusted $R^2 = 0.465$), reflecting moderate-to-strong predictive capability. Work Spirituality has the largest f^2 effect size (0.340), followed by Job Satisfaction (0.041) and Organizational Commitment (0.024), illustrating that employee productivity is most strongly influenced by employees' sense

of spirituality at work. The Q² value (0.082) is positive, demonstrating good predictive relevance, while RMSE (0.968) and MAE (0.673) indicate satisfactory prediction accuracy. The findings exhibits meaningful predictive power for all endogenous variables, with the strongest predictive performance observed for Organizational Commitment and Employee Productivity.

Table 5: Explanatory Power of Structural Model

Predictors	Outcome Variables	f-square	R-square	Adjusted R-square	Q-square	RMSE	MAE
Compassion	Work Spirituality	0.000	0.256	0.249	0.223	0.893	0.601
Meaningful Work		0.168					
Organizational Values		0.069					
Sense of community		0.018					
Work Spirituality	Job Satisfaction	0.107	0.097	0.094	0.031	0.992	0.734
Job Satisfaction	Organizational Commitment	0.912	0.563	0.561	0.044	0.984	0.738
Work Spirituality		0.082					
Organizational Commitment	Employee Productivity	0.024	0.469	0.465	0.082	0.968	0.673
Job Satisfaction		0.041					
Work Spirituality		0.340					

V. Discussion

The paper has explored the antecedent and consequences of the workplace spirituality in the case of the private universities in the NCR region and has provided valuable information on the manner in which spiritual encounters in the workplace influence the attitude and performance of employees. These results validate the conclusion that meaningful work, organization values, and community can have a huge contribution to spirituality at the workplace, but not compassion. The findings further support the fact that spirituality in the workplace improves job satisfaction, commitment in organizations, and productivity of employees, with job satisfaction as the most important mediating factor. These findings, when put together, narrow the current views on workplace spirituality and emphasize its role in academia. Significant work was the most powerful indicator of spirituality at work. This is in line with the findings of Ashmos and Duchon (2000) and Steger et al. (2012), who noted that employees will get spiritual satisfaction when they feel their work has a purpose, and that it is something that is related to a bigger entity. This may imply in the case of private universities, that faculty and staff get to find spirituality in activities that seem meaningful and in line with the work as well as

personal and institutional mission. The importance of organizational values was also demonstrated as having a positive significant impact, which ultimately endorses the results of Milliman et al. (2003) and Fry (2003) showing that value congruence encourages the spiritual connection within the workplaces. Employees feel more aligned, meaningful, and spiritual when they feel that their university is actually living its professed values. Community feeling had a lesser, yet significant impact that was in agreement with Rego and Cunha (2008) who discovered that collegiality and supportive relationships affected spiritual engagement. Though it is there, it is weaker in nature, which implies that community is not enough unless it is accompanied by significant roles and values. Surprisingly, compassion was not a major predictor of spirituality at the workplace. This is opposed to the results of service based industries like the healthcare industry where compassion is a major theme of spiritual experiences (Lilius et al., 2008; Kanov et al., 2004). The divergence can be due to contextual differences and it could be assumed that compassion is an interpersonal value in academic institutions rather than one that defines spiritual experience. Instead, compassion can be indirect or it can be interlocked with other determinants instead of being a direct antecedent.

The workplace spirituality was also found to have a positive impact on job satisfaction levels, organizational commitment, and productivity levels of employees as has been reported in the literature (Milliman et al., 2003; Rego and Cunha, 2008; Duchon and Plowman, 2005). These high impacts on productivity are also reminiscent of the self-determination theory proposed by Deci and Ryan (2000) which states that intrinsic motivation that is usually supplemented by spiritual fulfillment is a motivator to performance. These findings indicate that more satisfied, committed, and effective employees are a result of spiritually enriching environments. The mediation study also indicates that job satisfaction is the most important mechanism through which workplace spirituality is related to productivity. This is in the perception that positive affective states improve performance as argued by Wright and Cropanzano (2000). The role of organizational commitment mediated outcomes as well but the impact was less important than satisfaction. This tendency is consistent with the model developed by Meyer and Allen (1991) where the commitment is determined by the background attitudes. The paper elucidates the relative weight of all the antecedents and job satisfaction as the crucial relationship between spirituality and performance. In the case of the private universities, the conclusions may be that spirituality in the workplace can be enhanced by meaningful work, alignment of organizational values, and community, which would help to strengthen the positive results of work. The fact that compassion did not significantly contribute to the result proves that more studies should be conducted on contextual limits of spirituality constructs.

VI. Conclusion

This research confirms the existing evidence that workplace spirituality is a driving force in improving the attitudes and behaviors of the employees, especially within the Indian private universities. Based on the Workplace Spirituality Theory (Ashmos and Duchon, 2000) and Self-Determination Theory (Deci and Ryan, 2000), the findings reveal that spirituality, which is embodied in meaningful work, sense of community, compassion, and organizational values, has a significant impact on job satisfaction, organizational commitment, and employee productivity. Among the antecedents, the meaningful work was the strongest one, indicating that in the event that employees receive purpose and importance in their jobs, they have a higher level of spiritual fulfillment, which consequently is transformed into greater satisfaction and involvement. Moreover, the close links that exist among job satisfaction, organizational commitment and employee

performance imply that spirituality does not exist in isolation; it is a system of networks that fosters emotional attachment as well as intrinsic motivation (Milliman et al., 2003; Rego & Cunha, 2008).

Job satisfaction and organizational commitment are two main tendencies that arise in the mediation outcomes as one of the most vital pathways by which the workplace spirituality increases productivity. This result is consistent with the existing literature that spiritually enriched contexts prompt greater heights of significance, moral faithfulness, and sympathy, which altogether encourages discretionary hard work and all-time execution (Fry, 2003; Wright and Cropanzano, 2000). Conversely, there was no significant direct impact on communication and this would suggest that spirituality based interaction should be facilitated by more effortful emotional and ethical involvement as opposed to transactional interaction.

Practically, the research recommends that institutions of higher learning and other such organizations can enjoy the benefits of development of spiritually supportive cultures. Leadership based on purpose, compassion cultivation, and management based on values are some of the practices that could support environments that do not compromise employee well-being with organizational excellence. Finally, organizations will be able to get more out of their employees when they view them as people, not just as a body, but as an entire being, mind, body and soul. In this way, workplace spirituality not only becomes a philosophical ideal but is an organizational change approach that incorporates individual significance with group achievement in the new environment of contemporary employment.

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Annexure I

Variables	Items	Sources
Sense of Community	<ol style="list-style-type: none"> 1. I feel like I belong to a supportive community at work. 2. People in my organization genuinely care about one another. 3. I can rely on my colleagues when I need help. 4. I feel connected to others in my workplace. 5. I experience a sense of shared purpose with my coworkers. 	(Ashmos & Duchon, 2000; Milliman et al., 2003; Giacalone & Jurkiewicz, 2003)
Meaningful Work	<ol style="list-style-type: none"> 1. The work I do has a special meaning to me. 2. My job helps me contribute to something greater than myself. 3. I find my daily tasks personally fulfilling. 4. My work gives me a sense of personal accomplishment. 5. My work is aligned with my personal values. 	(Hackman & Oldham, 1975; Steger et al., 2012; Wrzesniewski & Dutton, 2001)
Organizational Values	<ol style="list-style-type: none"> 1. My organization has clear values that guide decision-making. 2. I understand and agree with my organization’s core values. 3. My organization’s actions reflect its stated values. 4. There is consistency between what the 	(Posner et al., 1985; Schein, 2010; Milliman et al., 2003)

	<p>organization says and does.</p> <p>5. Ethical behavior is valued and encouraged in my organization.</p>	
Compassion	<p>1. People in this organization respond with compassion when someone is in distress.</p> <p>2. My coworkers notice when I am having difficulties.</p> <p>3. People at my workplace genuinely care about each other’s well-being.</p> <p>4. There is a culture of kindness and understanding at work.</p> <p>5. Compassion is valued and encouraged in my organization.</p>	(Kanov et al., 2004; Lilius et al., 2008; Worline & Dutton, 2017)
Work Spirituality	<p>1. I experience a sense of purpose in my work.</p> <p>2. My work is connected to something larger than myself.</p> <p>3. I feel spiritually fulfilled by my work.</p> <p>4. My workplace allows me to express my values and beliefs.</p> <p>5. My work contributes to my personal growth.</p>	(Ashmos & Duchon, 2000; Giacalone & Jurkiewicz, 2003; Rego et al., 2007)
Organizational Commitment	<p>1. I feel a strong sense of loyalty to this organization.</p> <p>2. I feel emotionally attached to this organization.</p> <p>3. I would feel guilty if I left this organization now.</p> <p>4. I am willing to put in extra effort for this organization.</p> <p>5. I see my future as being with this organization.</p>	(Mowday et al., 1979; Meyer & Allen, 1991, 1997)
Job Satisfaction	<p>1. I feel happy when I’m at work.</p> <p>2. I feel valued by my organization.</p> <p>3. I am satisfied with the opportunities for growth here.</p> <p>4. My job meets my expectations.</p>	(Spector, 1985, 1997; Judge et al., 2001)
Employee Productivity	<p>1. I complete my work efficiently and on time.</p> <p>2. I consistently meet or exceed my performance goals.</p> <p>3. I produce a high quality of work.</p> <p>4. I look for ways to improve my work performance.</p> <p>7. I take initiative to get tasks done without delay.</p>	(Sink & Tuttle, 1989; Wright & Cropanzano, 2000; Koopmans et al., 2014)

