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# Correlational Study: Relationship Between Religiosity/Spirituality, Work Engagement, and Job Satisfaction.

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Walden University
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Abstract

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by

Peninah K. Kyengo


MA, Strayer University, 2010

BS, Washburn University, 1984



Dissertation Submitted in Partial Fulfillment

of the Requirements for the Degree of

Doctor of Philosophy

Management



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Abstract

Employees desire self-fulfillment through meaningful work and look for ways to express their religiosity and spirituality experiences enhances their work engagement and job satisfaction. The problem is that limited understanding of these relationships prevents leaders and managers from implementing policies and procedures that develop or sustain an organizational culture to support employees' religiosity and spirituality. This study aimed to investigate the relationship between religiosity and spirituality (predictor variables) and employees' work engagement and job satisfaction (criterion variables); the research questions addressed these relationships. The theories of religiosity and spirituality formed the framework. The sample included 110 U.S. working adults recruited through SurveyMonkey. Spearman's rho revealed a significant weak positive bivariate relationship between the following variables: (a) religiosity, (b) job satisfaction, and (c) work engagement. Analysis showed a moderate positive relationship between spirituality and work engagement and a weak positive relationship between spirituality and job satisfaction. Ordinal logistic regression revealed that spirituality alone is a significant predictor of work engagement; spirituality and religiosity are not significant predictors of job satisfaction. Implications for positive social change may benefit managers implementing policies and procedures that develop or sustain an organizational culture to support employees' religiosity and spirituality. The findings may promote work conditions where leaders and managers nurture their employees' values and beliefs and develop and engage employees to find self-fulfillment through meaningfulness in their work.

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Dedication

I dedicate this doctorate posthumously to the memory of my Father and Mother, Mr. P. Kyengo and Mrs. A. K. Kyengo, for instilling in me the desire for continuous learning and academic achievement. You gave me the gift of life at an old age. Nevertheless, the gift of your love was a divine order from God. This is for both of you, Mama and Papa; you left a fingerprint of grace on my life. You shall not be forgotten. Rest in Peace. To my late Brothers, P. M. Kyengo, R. M. Kyengo and sister Mrs. Sarah N. Nguli, your support paid. Rest in Peace.

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Chapter 1: Introduction to the Study

There is limited published research on the relationship between religiosity and spirituality and employees' work engagement and job satisfaction in a business workplace. Ayten and Ferhan (2016) and Benefiel et al.'s (2014) studies reflect skepticism of the research associated with benefits of religiosity and spirituality, finding more breadth than depth in these concepts in academic literature. Managers and leaders have an essential role in fostering an organizational climate that supports employees' spirituality and religiosity, augmenting engagement and job satisfaction (Hassan et al., 2016; Marques, 2005; Wu et al., 2020). The current study results may affect positive social change in multiple areas by informing managers of the benefits and potential applications of their employees' religiosity and spirituality to organization outcomes.

The review of the literature in the field of religiosity and spirituality in the workplace revealed a research gap in the relationships of interest and elements cited in the scholarly community of the field of management, particularly in the organizational commitment, work engagement, and job satisfaction in the workplace (Daniel & Chatelain-Jordan, 2015; Dean et al., 2014). The sections covered in Chapter 1 included the study introduction, the background, problem statement, purpose, research questions and hypotheses, theoretical foundations, and nature of the study. Then operational definitions, assumptions, scope, limitations, and delimitations. The chapter contains a statement of the relevant research questions and hypotheses and accounts for the investigation's significance.

## Background of the Study

The variables of religiosity and spirituality are broader concepts studied through various lenses and variables. However, a review of the research revealed an interconnected viewpoint that shows that religiosity and spirituality enhance the behavior of self-fulfillment, meaningful work, and wellbeing in quality of life from a human perspective and provides workers with a sense of purpose that fosters a sense of connection and sense of community (Benefiel et al., 2014; Casselman et al., 2015; Poulos & Dhal, 2020; Prieto-Ursua & Jodar, 2020; Vasconcelos, 2015; Villani et al., 2019). Further, empirical evidence indicates the existence of a research gap in the relationship between employees' religiosity and spirituality and the employees' levels of work engagement (Roof, 2015; Singh & Chopra, 2016) and job satisfaction (Fatima et al., 2017; Ghazzawi et al., 2016).

Studies suggested that the existence of religiosity and spirituality in a business workplace has the potential to affect the organization's bottom line positively; enhance work-life balance, spiritual wellbeing, engagement; and provide self-fulfillment through meaningful work experience for employees (Fry et al., 2009; Johnson & Jiang, 2016; Kinjerski & Skrypnek, 2006; Mas-Machuca et al., 2016). Religious and spiritual values exist among workers and do not need an introduction (Lips-Wiersma & Mills, 2014). Although more appropriately, managers engaged in an organization's role create a business workplace environment where followers can freely express their beliefs honestly without trepidation (Lips-Wiersma & Mills, 2014). Numerous researchers have conducted literature reviews that evaluated comprehensive research on the context,

theory, measurement of religiosity, spirituality, and foundational information on the subject. Growing and sustained interest in the topic has led to labeling it a faith movement. Although mixed perception existed regarding the appropriateness of hypothesis testing, various scholars have moved forward to identify instruments to measure these concepts (Schaufeli et al., 2006; Underwood, 2011; Weiss et al., 1967).

Managers and others in leadership roles need to understand the relationship between the variables and other terminology associated with the meanings that may be puzzling, particularly the role of religion versus religiosity and other synonymous terms (Benefiel et al., 2014; Dean et al., 2016; Fry, 2003; Ghazzawi et al., 2016). In a study conducted on religiosity and spirituality, Mitroff and Denton (1999) found that 60% of respondents had a favorable view of spirituality, but 40% viewed spirituality as a religion. The respondents with favorable views emphasized that their comfort was prompted by their spiritual intelligence or spirituality at work rather than expressing their religion (emotions or feelings) in a business workplace context (Mitroff & Denton, 1999).

Fachrunnisa et al. (2014) explored employees' creative engagement and job satisfaction by drawing from spiritual leadership theory. Fachrunnisa et al. (2014) argued that allowing spirituality at work influences leaders' spiritual wellbeing. The result positively influenced and enhanced employees' creative work engagement and improved job satisfaction. The findings supported the argument, revealing that spiritual wellbeing was responsible for mediating the employees' mechanism to engross themselves in creative work engagement leading to enhanced job satisfaction (Fachrunnisa et al., 2014). The practical implication was that spiritual wellbeing implemented may inform how

leaders to influence and motivate employees to be engaged fully and find job satisfaction, leading to improved job performance (Fachrunnisa et al., 2014; Fry, 2003).

Ghazzawi et al. (2016) conducted a quantitative study to examine multiple religious groups on the role of work commitment, work attitudes, and job satisfaction in a business workplace. Ghazzawi et al.'s (2016) findings showed that religious commitment positively influences job satisfaction. The findings indicated that regardless of personal religious affiliation or conviction most religious groups or people had a similar interpretation in assessing their work and wanted management to treat them with sensible impartiality in providing them with opportunities for growth (Ghazzawi et al., 2016). Ghazzawi et al. noted that the manager might play a central role in appealing and advocating for employees' religious convictions or commitment.

Regardless of their faith or religious affiliation, employees want their employer to understand that employees' have an inner spirit or search desire to pursue equal opportunities for growth and experience life satisfaction (Diener et al., 1985; Ghazzawi et al., 2016). Additionally, the studies showed that religiously committed employees engaged and demonstrated robustness and devotion, showed respect, treated customers and peers ethically, and exhibited cheery high job satisfaction, cheerful attendance, and organizational commitment (Ghazzawi et al., 2016). Aligned with numerous studies, Sinnewe et al. (2014) showed that individuals who attended religious services positively viewed life and experienced greater life satisfaction. Habib et al. (2018) showed that spiritual wellbeing positively affected life satisfaction. Liang et al. (2017) argued that

spirituality positively influenced individuals' psychological wellbeing at work, enabled them to experience a meaningful life, and contributed effectively to organizational goals.

A lack of published research exists on the relationship between religiosity and spirituality, work engagement, and job satisfaction in a business workplace environment (Belwalkar & Vohra, 2016; Benefiel et al., 2014; Bussing et al., 2015; Mitroff & Denton, 1999). Regardless of the limitations of studies on religiosity and spirituality and the relationship between work engagement and job satisfaction, these concepts deserve proper investigation for managers and leaders in a business workplace (Osman-Gani et al., 2013; Walker, 2013). The results from this study will help leaders and managers strategize policies and procedures that align with employees' religious and spiritual beliefs and organizational culture. The results will enhance work conditions to enrich employee's self-fulfillment provided through meaningfulness of work that could influence employees' levels of work engagement and job satisfaction (Benefiel et al., 2014; Dean et al., 2016; Pawar, 2016; Petchsawang & McLean, 2017; Roof, 2015; Walker, 2013).

## Problem Statement

In the United States, about 47% of American workers who attended church reported that their personal lives see a strong relationship between faith and work, with 61% saying their work honors God (Neubert & Halbesleben, 2015). Employees report a lack of self-fulfillment and a paucity of meaningfulness in work, resulting in adverse organizational outcomes (Habib et al., 2018; Kavar, 2015; Kumar & Kumar, 2015; Roof, 2015). A lack of understanding and acknowledgment in the organization that employees

have both inner spirit and outer life and desire an opportunity to bring their whole selves to work has prompted them to turn to religiosity and spirituality without affecting procedures and tasks in a business workplace (Adkins, 2015; Benefiel et al., 2014; Ghazzawi et al., 2016; Gupta et al., 2014; Mitroff & Denton, 1999; Walker, 2013). Studies showed a lack of published research about the relationship between religiosity and spirituality and employees' work engagement and job satisfaction (Dean et al., 2016; Liang et al., 2017; Roof, 2015).

The general management problem facing many workplaces is the potential exclusion of religious and spirituality initiatives to provide employees with self-fulfillment through work meaningfulness to increase their work engagement and job satisfaction. (Fatima et al., 2017; Habib et al., 2018; Zahrah et al., 2017). Emerging evidence-supported theories of religiosity and spirituality contributed to employees' work engagement and job satisfaction (Neubert & Halbesleben, 2015; Van der Walt, 2018; Veerasamy et al., 2015). The desire for workers to express their spirituality and religious beliefs in the work and the need for employers to acknowledge employees' inner and outer lives (Benefiel et al., 2014; Hassan et al., 2016). The specific management problem is that limited understanding and acknowledging these relationships prevented managers or other organizational leaders from implementing policies and procedures and developing or sustaining an organizational culture that might leverage employees' religiosity and spirituality to improve work engagement and job satisfaction.

**Purpose of the Study**

This study aimed to investigate the relationships between religiosity and spirituality (two predictor variables) and employees' work engagement and job satisfaction (two criterion variables) in a business environment. A correlational design was implemented with survey instruments for data collection. Data Analysis determined the relationship between religiosity and spirituality and employees' work engagement and job satisfaction within a business workplace. The sample comprised 110 working adults in various U.S. nonprofit and for-profit industries members of SurveyMonkey audience panel. Online data collection included validated existing instruments using the Daily Spiritual Experience Scale (DSES) Scale (Underwood, 2011). Measured Religiosity and Spirituality, Utrecht Work Engagement Scale (UWES)-9 (Schaufeli et al., 2006) measure work engagement, and MSQ-Short Form (Weiss et al., 1967) measure of job satisfaction, and demographic questionnaires. The resultant questionnaire had subdivisions comprised of questions and items with Likert-type scales to measure religiosity and spirituality and employees' work engagement and job satisfaction in working adults in various U.S. nonprofit and for-profit industries. The predictor and criterion variables comprised summed responses of answers to items about each variable, as described in the study section. Also, relationships between these variables were examined using correlational and logistic regression analyzes. These results may help future researchers identify antecedents relational to employees' religiosity and spirituality and work engagement, and job satisfaction deficit and help ensure sustainable implementation measures of these

factors to allow continuity as a means of positive social change. Data analysis entailed descriptive statistics, correlational tests, and multiple linear regression.

### Research Question(s) and Hypotheses

Data was collected and analyzed to assess and evaluate the relationships between variables of interest. The central research question is: *what is the relationship between the predictor variable, religiosity and spirituality and employee work engagement and job satisfaction for working adults in various U.S. nonprofit and for-profit industries*? Also, the following research questions and hypotheses were used to guide the study and statistical analyzes to analyze data collected to answer the research questions on working adults in various U.S. nonprofit and for-profit industries in this study.

Three sub-research questions about the relationships between the variables guided the study. Each research question has a set of null and alternative hypotheses. The hypotheses intend to examine the relationship between each predictor and criterion variables and between the two predictor variables and each criterion variable.

SQ1: The relationship between religiosity (predictor variable) and employee work engagement and job satisfaction (criterion variables)?

$H_o$1a: There is not a positive relationship between religiosity and work engagement.

$H_a$1a: There is a positive relationship between religiosity and work engagement.

$H_o$1b: There is no positive relationship between religiosity and job satisfaction.

$H_a$1b: There is a positive relationship between religiosity and job satisfaction.

SQ2: The relationship between spirituality (predictor variable) and employee work engagement and job satisfaction (criterion variables)?

$H_o$2a: There is not a positive relationship between spirituality and work engagement.

$H_a$2a: There is a positive relationship between spirituality and work engagement.

$H_o$2b: There is no positive relationship between spirituality and job satisfaction.

$H_a$2b: There is a positive relationship between spirituality and job satisfaction.

RQ3: The relationship between religiosity and spirituality (predictor variables) and employee work engagement and job satisfaction (criterion variables)?

$H_o$3a: There is no positive relationship between religiosity and spirituality and work engagement.

$H_a$3a: There is a positive relationship between religiosity and spirituality and work engagement.

$H_o$3b: There is no positive relationship between religiosity and spirituality and job satisfaction.

$H_a$3b: There is a positive relationship between religiosity and spirituality and job satisfaction.

The data in this research consisted of survey responses from 110 working adults in various U.S. nonprofit and for-profit industries. Data analysis facilitates the interpretation of the data collected about the study's research questions. Data analysis in this study allowed for assessing the relationships between the variables.

**Theoretical Foundation**

The theory of religiosity and spirituality (Benefiel et al., 2014; Duchon &
Plowman, 2005; Fry, 2003; Mitroff & Denton, 1999) provided the theoretical framework
for the research. The theory of religiosity and spirituality originated from the 19th to the
20th century (Mitroff & Denton, 1999). The concepts' movement became realities dating
back to the Industrial Revolution, peaked after the Great Depression, and continued
through World Wars (Mitroff & Denton, 1999). Religiosity and spirituality are
indispensable parts of human needs (Cui et al., 2015; Munawar & Tariq, 2018).
Employees play a vital role in a business, so leaders should take the necessary steps to
ensure that employees' needs are integrated with a business workplace's policies and
procedures and interpreted through meaningful work in a business workplace (Hage &
Posner, 2015; Olowookere, 2014). Studies have shown a positive link between religiosity
and spirituality and organizational outcome (Albuquerque et al., 2014; Ashmos &
Duchon, 2000; Blanchard et al., 2019; Consiglio et al., 2016).

A majority of people globally have relied on religiosity and spirituality in search
of divine power for guidance and in getting closeness to the transcendent, and in the
understanding of one's relationship and responsibility to other human beings, and living
together in their communities of home, and work (Kashdan & Nezlek, 2012; Reed &
Neville, 2014). Organizational leaders' understanding that religiosity and spirituality can
coexist in the organization, immersing workers in the spiritual energy so central to
everyone could enhance organizational success in the global market economy (Benefiel
et al., 2014; Mitroff & Denton, 1999).

Mitroff and Denton (1999) noted that organizations are spiritually impoverished, and employees are famished to practice spirituality for survival expressed at work. Mitroff and Denton (1999) presented a model to promote organizational structure, engaging principles, and values that enhance employees' spirituality in the workplace; employees are humans who bring their whole selves to a business workplace (Afsar & Yuosre, 2017; Blanchard et al., 2019). Workers seek to exercise spirituality at work without offending co-workers (Afsar & Yuosre, 2017; Agbim et al., 2013; Anwar & Osman-Gani, 2015; Mitroff & Denton, 1999). Benefiel et al.'s (2014) preemptive assumptions indicated that both scholars and practitioners understand and rationalize the theory leading trends to implement spirituality and religiosity in a business workplace. Benefiel et al.'s (2014) assumptions include:

1. an effort of scholars and practitioners to integrate religiosity and spirituality into the workplace.

2. a review of the theoretical developments to include constructs, definitions, frameworks, and models.

3. a review of empirical research.

4. an exploration of the challenges experienced when integrating spirituality and religion in the workplace; and

5. an overview of the research field and making endorsements for future expansion.

Few studies involved assessing and implementing the theory of religiosity and spirituality and work-related organizational components (Gupta et al., 2014; Sinnewe et al., 2014; van de Walt & De Klerk, 2014; Walker, 2013). Employees desire religiousness

and spiritual encounters within their workplace, but a lack of policies and procedures makes it challenging. Studies showed that religiosity and spirituality positively influence the organization's work engagement and job satisfaction (Albuquerque et al., 2014; Benefiel et al., 2014; Dean et al., 2016; Mitroff & Denton, 1999; Osman-Gani et al., 2013). When religiosity and spirituality concepts integrate with work-related behaviors, experiences, and attitudes, results positively correlate (Singh & Chopra, 2016). Kinjerski and Skrypnek (2006) examined the impact of spirituality on persons' work behaviors in the workplace. Findings indicated that nurturing a spirit-friendly work climate that enables the expression of a whole person could provide the organization with the potential to become a productive business workplace environment. For practical inference, managers may choose to integrate individuals' beliefs into company policies and procedures that endorse religiosity and spirituality experiences, enhance the potential benefits in mutual respect, cultivate a culture of diversity of ideas within the business workplace environment, and achieve a positive outcome (Albrecht et al., 2015; Neubert et al., 2014; Perez-Villadoniga et al., 2014; Philip, 2012; Sorakraikitikul & Siengthai, 2014).

Leaders may choose to implement employees' values and beliefs, but they may find it difficult to foster and nurture a spirit-friendly business workplace environment (Fry & Egel, 2017; Kinjerski & Skrypnek, 2006). Legal disputes and bureaucracy constraints profoundly affect employees' religiosity, spirituality, and adverse effects (Dean et al., 2014). Ghazzawi et al. (2016) asserted that religious and spiritual

experiences and individuals' commitment or convictions provided practical job

satisfaction experiences, and employees showed a favorable view of work.

Religiosity and spirituality correlated positively with employees' life satisfaction and

wellbeing (Bussing et al., 2015; Habib et al., 2018; Veerasamy et al., 2015). Practices of

religious activities enhance a person's experience to achieve higher life satisfaction

(Sinnewe et al., 2014). Spiritual intelligence correlated highly and positively with

religiosity for higher life satisfaction (Munawar & Tariq, 2018). Theories of religiosity

and spirituality improved employees' engagement and job satisfaction. Chapter 2 includes

further discussion on research pertinent to the theory of religiosity and spirituality.

**Figure 1**

*Relationship Between Religiosity and Spirituality (Predictor Variables) and Work*

*Engagement and Job Satisfaction*
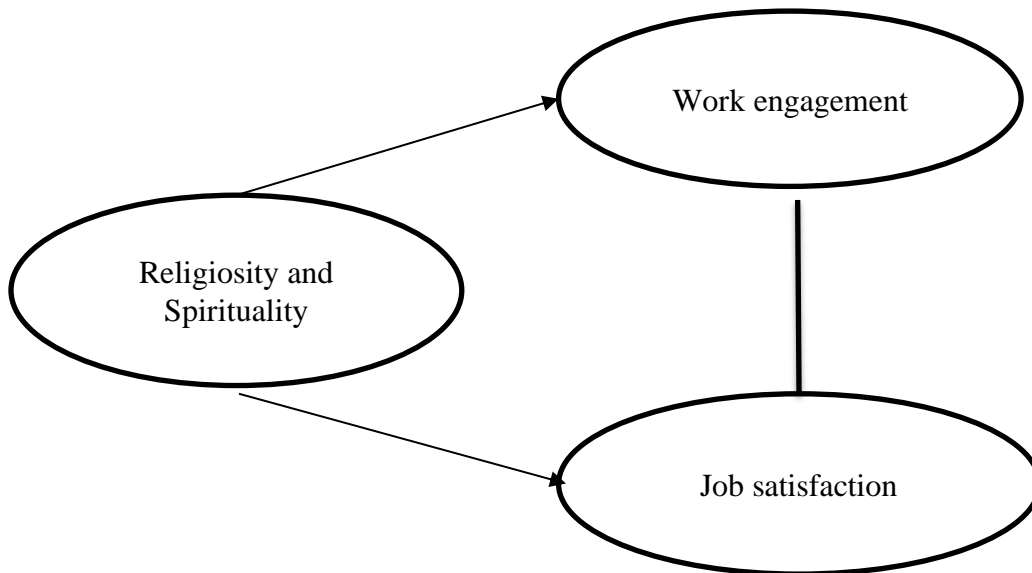


**Nature of the Study**

      The study involved a quantitative research method with a descriptive correlational design. The study determined a relationship between religiosity and spirituality (predictor variables) and employee work engagement and job satisfaction (criterion variables) in a business environment. The quantitative research method provides a structure for testing theories by investigating potential associations or relationships between two or more variables (Black, 1999). The quantitative research method was selected because it aligns with the study's focus on collecting numeric data and statistical analyzes to test a hypothesis based on theory through the Survey Monkey website to collect data and

disseminate the questionnaire. The quantitative method allowed a numeric description of a population's trends, attitudes, measurement, and relationships by conducting experiments, surveying, or sampling that population (Singleton & Straits, 2005). The

Quantitative research was a form of inquiry referred to as a scientific or a postpositivist belief system (Trochim, 2006). It resulted in numeric or statistical observations, surveys, or experiments (Antwi & Kasim, 2015). The current study involved applying a descriptive correlational design rather than an experimental design because the intent was to examine relationships between two predictor and two criterion variables rather than differences due to a treatment or intervention.

The study's target population included working adults in various U.S. nonprofit and for-profit industries members of SurveyMonkey audience. The sampling technique was purposive, also known as judgmental, selective, or subjective sampling, non-probability sampling (Singleton & Straits, 2005). Prospective participants were full-time employees 18 years or older of all religions and spiritual backgrounds, genders, races, ethnicities, or nationalities, working and residing in the United States. The sample size obtained consists of 110 working adults in the United States recruited through SurveyMonkey audience panel.

Data were collected online via SurveyMonkey at one point in time. A cross-sectional approach was preferable to a more intensive, costlier, and more time-consuming longitudinal study (Jordan et al., 2015; Singleton & Straits, 2005). The concepts of the two predictor variables, spirituality and religiosity, exist in divine or holiness and follow divine instructions. Both spirituality and religiosity emphasize practices of human

truthfulness and commitment to influence others in private or public settings with a sense of thoughtfulness, feelings, and attitudes to bring about a positive change in people's lives and other beings (Albuquerque et al., 2014; Osman-Gani et al., 2013; Underwood, 2011).

The concepts of religiosity and spirituality were measured using DSES (Underwood, 2011), a 16-item self-report measure of spiritual experience. Spirituality was the sum of responses to the first 15 items of the questionnaire. Religiosity was measured using the response to the 16th item. The two criterion variables measured were work engagement and job satisfaction. The Utrecht Work Engagement Scale (UWES-9) (Schaufeli et al., 2006) was used to measure work engagement, and job satisfaction was measured using the Minnesota Questionnaire Short Form (Weiss et al., 1967). Since the study has multiple predictors and criterion variables, data analysis was conducted using correlational and regression analyzes to test the hypotheses (Roof, 2015; van de Walt, 2017; Weiss et al., 1967).

## Definitions

The following definitions pertain to the terms used uniquely in the study.

*Job satisfaction*: Job satisfaction is an emotional expression of behavior that could either be considered positive or negative, shown through work experiences in the workplace; an individual may express feelings of pleasurable and emotions found after evaluating their work experiences (Locke, 1976; Weiss et al., 1967). Job satisfaction was measured using the Minnesota Questionnaire, a Short Form (Weiss et al., 1967), with 20 items rated on a 5-point Likert-type scale. The scale ranges from 1 being *Very*

*Dissatisfied* to 5 being *Very Satisfied.* The sum of the responses from the 20 items. The higher the score, the higher one's job satisfaction in a business workplace. Job satisfaction is an interval variable. The summed scores were treated as an interval. According to Weiss et al. (1967), the survey instrument supports and provides a clear picture of mental understanding of a person's representation of an employee satisfaction level due to specific types of inquiry contained within the instrument.

  *Meaningfulness of work:* Meaningful of work pertains to self-fulfillment behaviors, social support, pleasurable interactions with others, and potential for being energized for future opportunities (Dimitrov, 2012; Peng et al., 2015; Steger et al., 2012).

  *Religiosity: Religiosity is* the practice of a particular belief in God, Devine creator, or the higher power, and possibly practice with one is a particular faith choice (Osman-Gani et al., 2013). Religiosity was measured using the DSES (Underwood, 2011), a 16-item self-report measure of spiritual experience. Religiosity was the response to the 16th item, which pertains to closeness to God, as measured on a 4-point ordinal response scale of *Not Close at All, Somewhat Close, Very Close, and As Close as Possible*. This variable is ordinal.

  *Spirituality*: Spirituality is the personal interest for understanding answers to ultimate questions about life, meaning, and the relationship that the sacred or transcendent provides that might arise from the development of religious rituals and community formation. Spiritual individuals seek a sense of transcendence beyond their immediate circumstances, pursue a purpose and meaning in life, and rely on inner being

and a sense of within-person integration or connectedness (Albuquerque et al., 2013; Osman-Gani et al., 2013). Spirituality was measured on the DSES (Underwood, 2011), a 16-item self-report measure of spiritual experience, using the first 15 items measured on a 6-point Likert-type scale ranging from (1) *Many Times a day* to (6) *Never or Seldom.* The ratings were reversed during initial data preparation to correspond with the work engagement, job satisfaction, and life-satisfaction scale configuration. Higher scores reflected a higher spirituality. The summed score was treated as an interval.

*Spirituality at work:* Spirituality at work entails and incorporates spirituality with job experience. It is the recognition by employers that a person or employee has inner life or spiritual life in addition to (physical, emotional, and heart or soul) nourished by meaningful work in the community (Ashmos & Duchon, 2000).

*Work engagement*: Work engagement is a behavior an individual expresses and engages in at work activities, unyielding while betrothed in work (Schaufeli et al., 2006). Work engagement was measured using the UWES-9 scale (Schaufeli et al., 2006). This self-report instrument has nine items with a Likert-type scale ranging from (1) *Never* to (7) to *Always*. The score is the sum of the nine items. The higher the score, the higher one's engagement levels in the workplace. This score was treated as an interval.

## Assumptions

The assumptions are those things the researcher must assume to be true to conduct the study (Leedy & Ormrod, 2015; Simon, 2011). The first assumption was the availability of a sufficient sample to support the analyses with adequate statistical power. Another assumption was that the sample obtained represented the population. Another

assumption was that participants answered the self-report instruments truthfully; this assumption was necessary because the study requires a self-report. Another assumption was that the reported evidence of validity and reliability of the instruments were accurate. These instruments are appropriate to measure the constructs of interest in this study.

## Scope and Delimitations

The study's scope was the relationship between religiosity and spirituality (predictor variables) and work engagement and job satisfaction (criterion variables) among working adult employees in a business workplace environment. Delimitations are researcher-imposed limitations restricting the study parameters (Simon, 2011). The sample resulted from a population of working adults who participated in the SurveyMonkey audience panel. The potential pool of participants received the informed consent process through SurveyMonkey, followed by a survey limited to pre-validated instruments. These instruments were the DSES (Underwood, 2011) UWES-9) (Schaufeli et al., 2006). Minnesota Satisfaction Questionnaire (MSQ) Short Form 20 items (Weiss et al., 1967) to measure employees' religiosity and spirituality and work engagement and job satisfaction in a business environment.

The survey sample was delimited to participants recruited through SurveyMonkey audience panel who meet the criteria provided by the researcher of the study's target population, including working adults in various U.S. nonprofit and for-profit industries. The prospective participants consisted of a pool of full-time workers: any genders, races, ethnicities, or nationalities residing and working in the United States. The study was delimited to predictor and criterion variables selected for the research and their

relationship. Other factors or variables contributing to positive exercises in a business environment were not part of this study, including demographic data.

## Limitations

One study limitation was the definitions of religiosity and spirituality, which the scholarly community cannot agree. There are multiple identified definitions of religiosity and spirituality, workplace spirituality, and societies' perception of these terms in the literature. Since the survey was voluntary, the recruitment approaches through the SurveyMonkey audience present a limitation of the participants in the SurveyMonkey audience. Participants who respond to the invitation may differ from those who do not participate in the chosen panel.

The survey instruments' limitation was that the participants might interpret the questions, definitions, or concepts differently based on their interpretation or perceptions, and their understanding could play a role. The study limitation included the participants' perceptions of the survey questionnaires and provided a truthful response to the survey questions. The study outcome is based on the reported data from participants that may have limited the study if participants allowed individual perspectives to influence their responses toward how they thought they should answer or the answers they thought the researcher wanted to obtain. The demographic characteristics of the participants may affect the study outcome.

The study was limited to outcomes in a quantitative approach as there were no qualitative or mixed methods to explain the participants' lived experiences with the study concepts. Another limitation was the validity and reliability of the survey instruments and

the limitation of the descriptive correlational research regarding the inability to measure or infer causality from any significant correlations.

## Significance of the Study

The study was significant because it added knowledge to the current literature on religiosity and spirituality, work engagement levels, and job satisfaction in a business workplace. The study advanced psychological and motivational contextual factors for employees and leaders provided insight into employees' religiosity and spirituality. They solved decreased self-fulfillment perception through meaningful work in a business workplace (Albrecht et al., 2015). The study provided comprehensive knowledge in understanding the inter-relationship of the theory of religiosity and spirituality and contributes to the positive outcomes in a business workplace. The study results impacted positive social change in employees' work-related behaviors or social conditions by integrating employees' beliefs and values with business culture worth, dignity, and development of individuals, communities, organizations, institutions, cultures, or societies. Studies showed countless variables affecting workplace engagement and job satisfaction; however, studies lack understanding of the relationship between religiosity and spirituality and employees' work engagement.

### Significance to Theory

The study was unique and addressed an under-researched area critical to leaders and managers in the workplace (Osman-Gani et al., 2013; Roof, 2015). Few studies involved assessing and implementing the theory of religiosity and spirituality and work-related organizational components (Gupta et al., 2014; Sinnewe et al., 2014; van de Walt

& De Klerk, 2014; Walker, 2013). There was a lack of published research about the relationship between religiosity and spirituality and employees' work engagement and job satisfaction (Dean et al., 2016; Liang et al., 2017; Roof, 2015). Ayten and Ferhan's (2016) and Benefiel et al.'s (2014) studies reflect skepticism of the research associated with benefits of religiosity and spirituality, finding more breadth than depth in these concepts in academic literature. The study results may advance understanding these relationships by generating more evidence about applying the theory of religiosity and spirituality in the workplace. Significant relationships between spirituality, religiosity and employees' work engagement and job satisfaction will have implications for theory and further research at the individual, team, and organizational levels. The results showed implications for practice.

**Significance to Practice**

The study was unique and addressed an under-researched area critical to leaders and managers in the workplace (Osman-Gani et al., 2013; Roof, 2015). The study results informed developing a strategic plan to convey this knowledge to managers or other organizational leaders to implement policies and procedures that develop or sustain an organizational culture to support employees' religiosity and spirituality in a business environment. Religiosity and spirituality are a primary function in the workplace with a human focus to create the strategies necessary for organizational success (Chambel et al., 2014; Duchon & Plowman, 2005). Applications of the findings may help promote work conditions where leaders and managers nurture their employees' values and beliefs and develop and engage employees to find self-fulfillment through meaningfulness in their

work (Bella et al., 2018; Johnson & Jiang, 2016; Kinjerski & Skrypnek, 2006). Leaders and managers must consider a sense of connection within their jobs and find meaningfulness in their role before they can shape the outcome of change in their employees' values and beliefs to affect their employees' work engagement and job satisfaction (Albrecht et al., 2015; Lopez & Ramos, 2016; Miller, 2007; Peng et al., 2015).

A lack of knowledge about the relationship between spirituality, religiosity, and employees' work engagement and job satisfaction prevents managers and other organizational leaders from implementing policies and procedures to develop or sustain an organizational culture supporting employees in a business workplace environment. The study results may advance the practice of religiosity and spirituality at the individual, team, and organizational levels. The study results may inform and help develop a strategic plan to convey this knowledge to managers or other organizational leaders by implementing policies and procedures that develop or sustain an organizational culture that supports employees' religiosity and spirituality in a business environment. By acknowledging and understanding that religiosity and spirituality are aspects of a business workplace, employees, managers, and leaders can design workplace practices, policies, and procedures that avoid the traditional automatic approach. Subsequently, the employees, managers, and leaders can focus on integrating religiosity and spiritual values and beliefs in a business workplace (Benefiel et al., 2014; Mitroff & Denton, 1999).

**Significance to Social Change**

This study's potential social change implications stem from adding knowledge to the current literature about religiosity, spirituality, individuals' work engagement, and job satisfaction in a business environment. The results may help managers better understand employees' inner or spiritual needs and enhance employees' self-fulfillment through work meaningfulness. Both organizations and individuals benefit from implementing these values with organizational culture engaging in a common goal of interest, integrating individuals' values, beliefs, organization culture, and empowerment in their work environment a positive social change for employees and organization.

**Summary and Transition**

A lack of knowledge about the relationship between spirituality, religiosity, employees' work engagement, and job satisfaction prevent managers or other organizational leaders from implementing policies and procedures from developing or sustaining an organizational culture to support employees in a business workplace environment. There was limited published research on the relationship between religiosity and spirituality and employees' work engagement job satisfaction in a business workplace. Numerous studies reflect skepticism of the research associated with benefits of religiosity and spirituality, finding shown more breadth than depth in these concepts in academic literature (Ayten & Ferhan, 2016; Benefiel et al., 2014; Vasconcelos, 2018; Villani et al., 2019). This study aimed to investigate the relationship between religiosity and spirituality (two predictor variables) and employees' work engagement and job satisfaction (two criterion variables) in a business environment. The data were collected

online from purposively selected SurveyMonkey audience members using four self-report instruments. Managers and leaders play an essential role in fostering an organizational climate that supports employees' spirituality and religiosity, which augments engagement and job satisfaction. The current study results may affect positive social change in multiple areas by informing managers of the benefits and potential applications of their employees' religiosity and spirituality to organization outcomes.

Chapter 2: Literature Review

Chapter 1 focused on introducing the study about the relationship between religiosity and spirituality (two predictor variables) and employees' work engagement and job satisfaction (criterion variables) in a business environment. Chapter 2 includes a review of related scholarly literature on the theory of religiosity and spirituality and employees' work engagement and job satisfaction, focusing on this study research. Second, Chapter 2 highlights the history and related scholarly literature and current literature *pertinent* to religiosity and spirituality and employees' work engagement, job satisfaction, and life satisfaction in a business workplace. Third, Chapter 2 includes a reviewed literature *pertinent* to religiosity and spirituality's theoretical foundation, American religion, the Protestant work ethic, the faith at work movement, and brief, relevant discussions *pertinent* to the study topic. Chapter 2 also includes a discussion about the methodologies applied in the body of research. Chapter 2 concludes with a discussion about the organizational outcomes related to religiosity and spirituality, work engagement, and job satisfaction.

**Literature Search Strategy**

There was a lack of published research in religiosity and spirituality and work engagement and job satisfaction in a business workplace. A thorough review of the existing literature on the key terms and combined search terms for this study provided adequate information from the scholarly and peer-reviewed sources *pertinent* to the topic. A description of the search strategy followed.

**Scope of the Literature Review**

The literature review began in late 2016 focused on robust research applicable to ideas associated with the study topic. A thorough literature review on the study topic commenced in 2017. The compilation of key search words: databases, pivotal research, previous and current authors and scholars, additional library sites, and previously validated scales, surveys, and measurement for the data collections contributed to the selection of literature review for the research.

**Key Search Terms**

*Extensive searches conducted for separate keywords included search terms and phrases using advanced searchers in subject terms, including titles in the text and abstracts. The following keywords and phrases used in the search for data included a combination of the* individual's words such as (a) *theories of religiosity and spirituality, (b) work meaningfulness, (c) work engagement, (d) job satisfaction, (e) life satisfaction, (f) job performance, (g) the meaningfulness of work, (h) employees' attitude, behavior, (i) satisfaction, (j) Job commitment, (k) employee religiosity, (l) religiousness in the workplace, (m) religion at work, (n) spirituality at work, (o) employees' spirituality, (p) religion and spirituality,(q) spirituality, and (r) religiosity*. Search terms to identify surveys measurement scales for the current study involved the following keywords: *religiosity scales, spirituality at work scales, spirituality assessment scales, work engagement survey scales, job satisfaction survey scales, life-satisfaction survey scales.*

***Databases and Search Locations***

The reviewed literature identified key search words on the Walden Library Website. The sites mainly included business management search locations in the following databases: Business Source Complete, ABI/Inform Collection, Business Source Complete, Sage Journals (originally, Sage Premier), and ScienceDirect databases entirely of peer-reviewed journals. Other databases included the Academic Search Complete database to search for combination and multidisciplinary terms, keywords, and phrases *pertinent* to the research topic. The literature review scope also included various dissertations retrieved from Walden University's online library and ProQuest Central. Search engines used to support the literature reviewed included Google, Google Scholar, and Sage Research Methods. The citations and references found in relevant journal articles helped identify additional sources. Most of the literature reviewed was from 2016 to current.

### *Journals, Articles, Dissertations, and Formative Research*

The reviewed literature consisted of various journals, library locations, and the study topic within the organizational-related websites. The searches comprised major peer-reviewed academic publications and journals in management, including *The Journal of American Academy of Business, Academy of Management Journal of Business Ethics, Journal of Business Research, Journal of Business and Psychology, Journal of World Business, Harvard Business Review,* and the *Journal of Management.* Scholarly and peer-reviewed academic journals related to the field of the study topic. Retrieved journals and peer-reviewed sources were also *pertinent* to religiosity and spirituality, including *the Journal of Management, Spirituality, and Religion. Journal of religious and theoretical*

*information: Psychological of Religion and Spirituality;* and *theories pertinent to religiosity and spirituality.*

The categories of literature retrieved included academic journals and articles, pivotal literature and research, topic-related websites, and published dissertations. The literature included Walden University's online library, other schools' libraries with equal or outstanding performance relative to Walden University and filtered online library searches for peer-reviewed articles. For current reviewed literature, databases accessed from the online libraries containing only peer-reviewed articles such as Emerald Insight, Sage journals, and ScienceDirect and the topic of study-related journals and filtering online library search articles. The literature review covers pivotal research by early researchers in religiosity and spirituality at work, work engagement, and job satisfaction. The literature review also covers research pertinent to the theoretical foundation of the current study.

**Table 1**

*Summary of Sources*

| Type | <2016 | | 2016-2021 | |
|------|-----|-----|-----|-----|
| | # | % | # | % |
| Scholarly books | 35 | 22.30 | 5 | 2.63 |
| Peer-reviewed journals | 95 | 60.51 | 112 | 58.95 |
| Other journals or periodicals | 16 | 10.19 | 64 | 33.68 |
| Reports | 11 | 7.00 | 9 | 4.74 |
| Totals | 157 | 100.00 | 190 | 100.00 |

**Theoretical Foundation**

The theoretical framework for the current study was the theory of religiosity and

spirituality (Benefiel et al., 2014; Duchon & Plowman, 2005; Fry, 2003; Mitroff &

Denton, 1999). Limited knowledge in these studies prevented managers or other

organizational leaders from implementing policies and procedures and developing or

sustaining an organizational culture that might leverage employees' religiosity and

spirituality to improve work engagement and job satisfaction. Mitroff and Denton (1999)

and Benefiel et al. (2014) provided the knowledge to fill the gap in this study. For this

study, theory definition involves the grouping of concepts and principles that, when

combined, can result in a more concise understanding of a specific area of knowledge

(Saif et al., 2012).

Mitroff and Denton (1999) revolutionized management theory by endorsing five

comprehensive models to focus on evolutionary, recovering, religious-based, socially

responsible, and practicing value-based organizations. Benefiel et al. (2014) explored the

four basic underlying assumptions and rationale of leading trends of religiosity and

spirituality at organization levels. Benefiel et al. (2014) four concepts included:

practitioner's integration of religiosity in the workplace, the theoretical developments of

the constructs, definitions, frameworks, models, a review of empirical research, and an

exploration of challenges experienced integrating religiosity and spirituality in the

business workplace. Mitroff and Denton's (1999) themes showed that people famished

for the practice of spirituality at work without offending co-workers further claimed that

organizations that fail to organize around spiritual values would suffer from spiritual

impoverishment (Mitroff & Denton, 1999). Mitroff and Denton (1999) emphasized that the benefits of spirituality at work impact positive experiences, empower employees' organizational commitment performance, and further the health of workers (Mitroff & Denton, 1999). Mitroff and Denton's (1999) efforts paved the way for other scholars to theorize and conceptualize design scale to measure the constructs, including The Daily Spiritual Experience (Underwood, 2011).

**Origin of the Theory of Religiosity and Spirituality**

The origin of religiosity and spirituality theory come about in the 19th to the 20th century (Mitroff & Denton, 1999). The concepts became realities dating back to the Industrial Revolution, peaked after the Great Depression, and continued through the two World Wars (Mitroff & Denton, 1999). Religiosity and spirituality existed as integral parts of the human organizational sphere (Cui et al., 2015; Munawar & Tariq, 2018). Benefiel et al. (2014) historical views emphasized the origin of religiosity and spirituality following the church founder's contribution to the business workplace. According to Benefiel et al. (2014), the church founders' perspective about work and prayer implemented a path to a higher dimension that provided disciplinary experiences through humans' bodies and souls (Benefiel et al., 2014). Benefiel et al. (2014) highlighted the church reformation views, emphasizing the adaptation of work as a calling from God. Further Benefiel et al. (2014) remarked that given church foundation views, it was imperative that people continued to search for perfection in doing their work and ultimately would attain work holiness through work ethics (Benefiel et al., 2014).

Benefiel et al. (2014) asserted that the Protestant Church movement reformed the work ethic's meanings. During the Industrial Revolution, the movement emerged to hold people responsible for their work while giving meaning to work and the workplace (Benefiel et al., 2014). Although the Protestant Church's work ethic showed an approach contrary to the capitalistic bureaucratic mindset, the Protestant Church's ethical motivation was well-intentioned (Benefiel et al., 2014). However, people desired to achieve instant gratification that led to the demise of the Protestant Church's work ethic and the birth of the product and service motivators of the current economic wealth with the intention and a goal to enrich the humans (Benefiel et al., 2014). The shift dominated a society oriented toward a culture of product and services, which led the Protestant work ethic to be a failure; most people's desires pleasure, instant gratification, and the views of the Protestant work ethic disappeared an instant (Benefiel et al., 2014). The Industrial Revolution brought about challenges and instability in economic conditions during the 1980s. The upsurge resulting from transformational challenges and changes in the current organization aroused interest in the scholarly community to examine religiosity and spirituality theory in the organization workplace (Benefiel et al., 2014).

Benefiel et al. (2014) and Mitroff and Denton (1999) collected much historical information used to theorize, conceptualize, and define the theory of religiosity and spirituality from the two schools of thought, the Academy of Management and the Management of Spirituality and Religiosity. Although scrutinized the Academy of Management initialized the theoretical groundwork for endorsing spirituality experiences over religious expression, which led to a high regard for spirituality expression within the

corporate workplace. The original group's inclinations prompted an evolution in the second group's commencement to form a different viewpoint, the Management of Spirituality and Religiosity. The Management of Spirituality and Religion evolved to empower values and beliefs of spirituality and religiosity and advance both constructs by integrating them into the organizational leadership amphitheater (Benefiel et al., 2014; Mitroff & Denton, 1999).

**Assumption and Proposition of the Theory of Religiosity and Spirituality**

The primary proposition of Benefiel et al. (2014) and Mitroff and Denton (1999) was that leaders could control the quality of work, work-related attitudes, and behavioral, religiosity, and spirituality approaches. Therefore, leaders can support and nurture religiosity and spirituality to enhance employees' work engagement and job satisfaction. Reviewed literature has established the concepts to be tested in the current study and found are appropriate for discussion and practice in a business environment (Benefiel et al., 2014; Kinjerski & Skrypnek, 2006; Mitroff & Denton, 1999).

The assumption was that business success depends on workers' job satisfaction and commitment (Ali & Anwar, 2021; Yucel, 2012); employees perform their job assignments exercising behaviors such as the physical, mental, emotional, spiritual, or spirit portions of their soul. Organizational leaders are required to empower workers with work conditions that support their feelings and emotions to influence their level of work engagement (Roof, 2015; Singh & Chopra, 2016), job satisfaction (Ghazzawi et al., 2016; Habib et al., 2018; Hassan et al., 2016), and life satisfaction (Habib et al., 2018). Religiosity and spirituality are integral parts of human needs (Cui et al., 2015; Munawar

& Tariq, 2018). Employees are an essential part of a business, so leaders necessitate steps to ensure employees' when in the business workplace needs those of religiosity and spirituality integrated with business policies and procedures and interpreted through the implementation of meaningful work in a business workplace (Astrachan et al., 2020; Hage & Posner, 2015; Olowookere, 2014).

**Previous Application of the Theory of Religiosity and Spirituality to the Current Study**

Previous studies showed that religiosity and spirituality theory, even if applied in various disciplines, including but not limited to psychology, social work, counseling, sociology, and organizational management, remained focused (MacDonald et al., 2015). Studies conducted by Daniel (2015) examined a quantitative study to examine theories of workplace spirituality of dimensions of (a) inner life, (b) meaningful work, and (c) sense of community against organizational work stress in Mexico and the United States by using structural modeling. A 7-point Likert-type scale, five items, and 304 participants provided the data (Mexico, 165 respondents, and the United States, 139 participants). The measure of work stress included: My job is extremely stressful.

1. A few stressful things happen to me at work.
2. I feel a great deal of stress because of my job.
3. I rarely feel stressed because of my work.

Daniel (2015) findings showed that inner life and sense of community were insignificant for both Mexican and U.S. employees (Daniel, 2015). However, meaningful work results revealed a negative and significant correlation with work stress for Mexico

and the United States. Results showed that employees perceived work as less stressful and participated in meaningful activities in the workplace environment, a concept pertinent to engagement and spirituality (Daniel, 2015). The study limitation included geographical location. Daniel's (2015) recommendation for future studies should include diverse geographic locations and increased sample size for a better generalization (Daniel, 2015). Daniels' study is beneficial for the current study because it addressed workplace spirituality in a business environment.

Many researchers across the field of management recognize the significant role of religiosity and spirituality in the workplace and the influence on the various aspect of the organization's outcome and contribution in the hierarchical aspect of mindfulness mediation and work engagement (Petchsawang & McLean, 2017); work engagement and flourishing at work (Erum et al., 2020); commitment and citizenship behaviors (Olowookere, 2014); job performance (Zahrah et al., 2017); job satisfaction and organizational commitment (Dean et al., 2016; Utami et al., 2021); organizational justice and mental health (Sharma & Kumra, 2020); and spiritual intelligence in relations to life satisfaction (Munawar & Tariq, 2018). These values of belief for most people, religious and spiritual commitment are considered sacred. Therefore, the assumption is that leadership should allow organizations to operate like humanitarian organizations that consider the workers' sacred behavior as part of being human regardless of the associated confusion and consider contributing to the organizational effectiveness. The considered theory is predicated on the assumption that people bring their bodies' physical, mental, and emotional aspects to work and that religiosity and spirituality or spirit contribute to

employees' work-life balance in human organizational performance. Therefore, organizations should consider and recognize such sacred behaviors as implementable policies and procedures that affect workers in a workplace environment. This assumption predicated that religious and spiritual character benefits assumed in private or public encourage people to live a moral life, love, have compassion, be honest, and be reliable workers; employees maintain a positive expression of work. Findings showed a positive correlation between religious commitment and life satisfaction (Achour et al., 2014; Ayten & Ferhan, 2016; Munawar & Tariq, 2018).

**The Rationale for the Theory of Religiosity and Spirituality Framework**

The rationale for selecting the theory of religiosity and spirituality for the theoretical framework of the current study rests on the foundational elements of the theories pertinent to employees' work-related behaviors in a business environment. The theory of religiosity and spirituality were introduced as part of scientific management theories and integrated by practitioners with varying interests in the topic (Asih et al., 2020; Benefiel et al., 2014; Mitroff & Denton, 1999).

However, Mitroff and Denton (1999) and Benefiel et al. (2014) were among the first to introduce religiosity and spirituality theory to academics, practitioners, and the field of management. They emphasized leadership and management role in the adaptability of such work-related behaviors to organization developments, the desire to integrate the diversity of work-life, and employees' desire within a business workplace environment. Mitroff and Denton (1999) urged both scholars and practitioners to consider integrating workers' religiosity or spiritual beliefs and values with organizational policies

and procedures without aberrant colleagues reminding the leaders of their role in the business workplace.

Businesses aim to achieve the competitive advantage of cost-effectiveness (Albrecht et al., 2015; Erum et al., 2020; Javed et al., 2020; Saha et al., 2019). However, the impact of business actions socially, environmentally, workers' self-effectiveness, and self-fulfillment through meaningful work with the core component of the theory focused on or concerns with the employees' humanly organizational needs (Benefiel et al., 2014; Blanco-Gonzalez et al., 2020; Fry & Egel, 2017; Javed et al., 2020; Mitroff & Denton, 1999; Saha et al., 2019). Ethical behavior in organizational leaders promote behaviors designed to fulfill employees' basic human needs physically, emotionally, and spiritual wellbeing, resulting in healthy employees, trust, commitment, skills, and knowledge needed to reach the organization's goals (Albrecht et al., 2015; Canning et al., 2020; Javed et al., 2020; Kinjerski & Skrypnek, 2006; Martela & Pessi, 2018; Rego & Cunha, 2008).

In contrast, leaders may choose to implement employees' values and beliefs, but they may find it difficult to foster and nurture a spirit-friendly workplace environment (Canning et al., 2020; Fry & Egel, 2017). Such factors may contribute to legal disputes, and bureaucracy constraints could profoundly affect employees' religiosity, spirituality, and adverse effects (Canning et al., 2020; Dean et al., 2014; Marshall, 2021). Giacalone and Jurkiewicz (2010) emphasized a new perspective through scientific study in developing the organizational sciences, conceivably without legal and religious fears. Giacalone and Jurkiewicz assured scholars that the transformation of individuals and

organizations lie intangible aspects of religious and spiritual life achievable in ways permitted by natural laws, affirming that research on spirituality and religion in the workplace was a worthwhile effort to pursue (Giacalone & Jurkiewicz, 2010).

## Literature Review

**The Link Between the Theory of Religiosity and Spirituality and the Research Questions**

The theory of religiosity and spirituality provided a foundational theoretical framework for this study because it related directly to the study variables. The research questions developed upon the existing theory, which recognizes that employees bring their whole selves physically, emotionally, and in their spirit at work; behavior could positively influence work-related attitudes and behaviors (Hassan et al., 2016; Wu et al., 2020). Workers are no longer acceptable to be labeled as machines in the production line as in during the theoretical eras of the industrial management revolution (Benefiel et al., 2014; Blanco-Gonzalez et al., 2020; Canning et al., 2020; Staccioli et al., 2021; Wren & Bedeian, 2009).

The current organizational management continues to develop a workplace environment that is more employees work-friendly, lenient, and invites talents that accommodate workers' emotional and spiritual wellbeing (Fry, 2003; Word, 2012; Wu et al., 2020). In addition, evidence showed that religiosity and spirituality in the workplace encourage intrinsic benefits that nurture personal employee growth, self-fulfillment, attributes to meaning and purpose, and spiritual wellbeing within the business workplace environment (Bersin, 2014; Hassan et al., 2016; Hicks, 2003; Moon et al., 2020).

Therefore, employees needed more comprehensive and beyond past job assignments and task and desired experiences past routine monitoring, administration of rules, and regulations, and require minimum independence over the parts of their job that provide meaningfulness and purpose through their work (Bella et al., 2018; Belwalkar et al., 2018; Hassan et al., 2016; Sorakraikitikul & Siengthai, 2014; Vallabh & Singhal, 2014; Wu et al., 2020).

When assessing the variables of work engagement, job satisfaction, and life satisfaction viewed from the lens of the theories of religiosity and spirituality conceded the need for an inquiry and validated the literature gap that was the basis for this study. An increase in the body of research beginning to focus on workplace elements that have less to do with strategies and management ideas and more to do with meaning, purpose, and sense of community (Albuquerque et al., 2014; Ashmos & Duchon, 2000; Baker & Lee, 2020; Houghton et al., 2016; Mousa, 2020; Sharma & Kumra, 2020; Wu et al., 2020). More workers yearn for their spirituality expressed as part of their workplace behaviors and want their leaders to acknowledge that workers have more than physical, emotional, soul, heart, and spirit beings (Ashmos & Duchon, 2000; Fry, 2003; Jena, 2021). Benefiel et al. (2014) stated that workers' association to work was an intrinsic part of their self-brand, which significantly affects their quality of life in the public institution of the workplace and in balancing their work home.

For the past decade, various researchers' interest in religiosity and workplace spirituality research has continued to increase (Benefiel et al., 2014; Giacalone & Jurkiewicz, 2010; Jana, 2020; Krishnakumar & Neck, 2002; Vasconcelos, 2021). The

concept of workplace spirituality in research has maintained expansion and progressed toward focused definitions and meanings of multiple views of numerous factors that include (a) the potential benefits for organization and workers, (b) means by which spirituality can be heartened and implemented in the workplace, and (c) from views of academics who argue that workplace religiousness and spirituality practiced at the workplace can be misrepresented or misappropriated for an employee's benefits or leadership control (Benefiel et al., 2014; Houghton et al., 2016; Karakas, 2010; Mitroff & Denton, 1999; Schutte, 2016; Vasconeelos, 2015). Early studies by scholars provided detailed information that provides facilitators for building on the existing theories and understanding religiosity and spirituality in a diverse context. Other studies showed that religious activities' practices enhance a person's experience to achieve higher life satisfaction (Sinnewe et al., 2014). Additionally, employees' spiritual intelligence correlated positively with religiosity for higher life satisfaction (Munawar & Tariq, 2018). The theory of religiosity and spirituality could improve employees' engagement and job satisfaction.

**Early American Religion, Workplace Religiosity and Spirituality, and the Protestant Work Ethic**

In relative to work, the early church fathers, St. Benedict, in the 6th century, focused on integrating religion with work and prayer (Benefiel et al., 2014). Prayer and work complement daily spiritual formation disciplines, leading to holiness, given the church rule. Further, the church emphasized that work was holy as regular daily prayer and provided discipline for the body and soul. Additional reformation demanded the holy

discipline of working faithfully for all workers regardless of their calling (Benefiel et al., 2014).

The manifestation of the Protestant work ethic reaffirmed the concept of work and calling fundamentals, the work and faith to workplace movement became practical through the emergence of the Protestant work ethic, the beginning of job specialization and work ethics manifested in the work environment during the Industrial Revolution (Benefiel et al., 2014; Ewest, 2015; Mitroff & Denton, 1999). Unlike the founders of the Catholic Church, who limited their rules to the calling of the monks, the Protestant Church expounded further the idea of integrating the definition inclusive of the work to other areas of work, mainly in the secular workplace environment (Benefiel et al., 2014; Ewest, 2015).

The early American pioneers perceived religious values as inspiring and contributory in a business workplace (Benefiel et al., 2014). A body of knowledge by academia has found the principles that suggest that religious beliefs and values are foundational for the attitude and behaviors of early Americans attributed to their work and that those values led to the formation of the Protestant work ethic seen in areas of work decades later (Ewest, 2015). During this era, the belief that hard work, temperate, and modest lifestyle manifestation led to workplace triumph (Ewest, 2015). The beliefs disseminated early pioneers' inspiration to include a religious constituent in the workplace to ensure economic victory (Benefiel et al., 2014).

**Historical Perspective and Perception in Religiosity and Spirituality in Workplace Research**

History showed that the concept of religiosity and spirituality in a business workplace are related terms set aside for a viewpoint. However, these concepts are relatively new for researchers and have existed for less than two decades. Studies on these concepts were rare, and the early researchers' study focused on other fields; later, interest in the topic arose, and many decided to pursue research. Employees are not opened to discussing their religious or spiritual affiliations. These topics are rarely openly discussed or treated as unmentionable and omitted from views between leaders and subordinates in a business or corporate setting. Giacalone (2010) reviewed the progress of spirituality and the critical initiative for future workplace spirituality in research; Giacalone was the editor-in-chief of the *Journal of Management of Spirituality, Religion*. Giacalone considered the current state of the theory and research limitations and highlighted issues necessary for future progress to include broader research and methods defining social science research. Giacalone emphasizes ethical theories and methods coordinated by concern for real-life measures. A central key point was Giacalone's recommendation for future research noted the argument about whether the tools for these concepts' existence were assessable.

In a study to explore spirituality and religion as tangible elements, Giacalone and Jurkiewicz (2010) composed 22 essays into a book to show that spirituality and religion are tangible aspects of a business workplace environment. The field of spirituality has more depth than breadth for further investigation (Giacalone & Jurkiewicz, 2010). Giacalone (2010) explored the current progress and future of religion and spirituality while exploring the four areas of weakness in the field, notably the (a) lack of agreed-

upon definition, (b) inadequate measurement tools, (c) limited theoretical development, and (d) legal concerns (Giacalone & Jurkiewicz, 2010). Giacalone and Jurkiewicz were inspired to announce that additional future research emphasized the transformation through the scientific study of workplace spirituality, bringing about a new perspective in developing the organizational sciences, one conceivably without legal and religious fears. They assured scholars that individuals and organizations' transformation lie intangible aspects of religious and spiritual life achievable in ways permitted by natural laws, affirming that research on spirituality and religion in the workplace was a worthwhile effort to pursue (Giacalone & Jurkiewicz, 2010).

While it is essential to understand scholars' and business leaders' concepts on religiosity and spirituality in a business workplace environment, employees' perception is crucial for understanding a business context. Milliman et al. (2003) explored the relationship between workplace spirituality and employees' attitudinal outcome measured in five variables: intention to quit, job involvement, job satisfaction, organizational commitment, and organizational-based self-esteem. About 200 people completed the Spirituality at Work Scale, and the data were analyzed using structural equation modeling. The results revealed that employees found meaningful work achieved when all five attitudinal variables were present, although meaningful work and intention to quit were unrelated (Milliman et al., 2003). The variable of sense of community was significantly associated with all five variables (Milliman et al., 2003).

Rego and Cunha (2008) explored how employees' commitment to their five workplace spirituality dimensions includes alignment between organizational and

individuals' values, the opportunity for the inner life, sense of contribution to the

community, sense of enjoyment at work, and teams' sense of community. About 361

participants from 154 organizations for data collection. The control variable included age

and tenure. The findings showed that all five workplace spirituality elements predict

significant variance of organizational commitment. Rego and Cunha (2008)

recommended other venues to investigate absenteeism, health, innovative behavior, job

satisfaction, organizational citizenship behaviors, productivity, psychological wellbeing,

retaliatory behaviors, and turnover.

*History and Management Theories*

The concepts of religiosity and spirituality at work originated during the early

theoretical movement of management. Preceding the Protestant work ethic influence

during the Industrial Revolution, Henri Fayol and Fredrick Taylor developed the

scientific management theory to organize all administrative jobs by specific and

measurement (Locke, 1982; Witzel, 2017; Wren & Bedeian, 2009). Theories by Fall and

Taylor's objected to a group or team effort. Instead, they focused on the fundamentals of

specification, quality, management-controlled orders, individualizations, workers' shorter

work hours and workweek, breaks, and extrinsic rewards (Locke, 1982).

Weber, whose specialty was sociology and economics, inquisitive led him to

introduce the privileges of religious traditions work ethics, suggesting that these

behaviors correlated with capitalism's spirit in the workplace (Neubert & Halbesleben,

2015; Weber, 2010). Weber's (2010) perspective foreshadowed the religious tradition's

work ethic to concede with the spirit of capitalism that oversaw the bureaucracy of

governance, hierarchical, authoritarian, and managers who controlled the job direction (Neubert & Halbesleben, 2015). Persons espousing the capitalistic views objected to Weber's (2010) theory by suggesting that the ideas were postulated on sociology and economics and portrayed religious concepts as inappropriate (Tracey, 2012).

According to Chan-Serafin et al. (2013), in the United States, Gallup polls revealed that 56% of people said religion was significant in their lives. Also, across 143 countries, 82% attributed their daily success to faith or religious activities (Chan-Serafin et al., 2013). Religiosity and spirituality are significant in workers' lives; when companies oppose religious and spiritual work-related behaviors, there ask their followers to leave or forbid their workers from practicing their beliefs and values about God outside when they approach company premises (Benefiel et al., 2014; Brugger, 2021; Chan-Serafin et al., 2013). The basis for forming the Protestant work ethic movement was to replace the bureaucratic management movement (Chan-Serafin et al., 2013; Ewest, 2015). The Protestant work ethic protected employees' beliefs, values, and other human needs by engaging their job in intrinsic motivation rather than the extrinsic reward (Chan-Serafin et al., 2013; Ewest, 2015). The intrinsic or inherent motivation would allow the functional exercise of the employees' faith in believing that their work would, in return, provide a rewarding blessing that God intended for them through their work and in achieving life purpose (Chan-Serafin et al., 2013; Ewest, 2015).

The Protestant work ethic is concerned with the worker's spiritual, and work needs and intended to protect employees' beliefs and other human needs. The church guidelines allowed workers to engage in the intrinsic behavior's reward to exercise their

faith and receive the blessing that God intended for them to achieve in life (Chan-Serafin et al., 2013; Ewest, 2015). A more progressive human relations movement emerged, allowing employees to express their talents and skill while being recognized at the workplace. The new movement's emphasis on employees' humanly needs, instead of the task and management-controlled bureaucracy tasks, was a shift in focus on workers, with managers exercising their role to advance the workers' needs and to refute the dehumanization effects of the scientific and bureaucratic management theories (Ewest, 2015; Ochoa & Mujtaba, 2009; Olum, 2004; Witzel, 2017; Wren & Bedeian, 2009).

Elton Mayo, Abraham Maslow, and Douglas McGregor influenced human relations management theory and movement development. Their philosophical ideas believed that organizational success depends on meeting the followers' human needs if leaders align with company goals (Ochoa & Mujtaba, 2009; Olum, 2004; Wren & Bedeian, 2009; Wu et al., 2020). The human relations movement's outperformance gave rise to the preparation of advanced management theories. As a result, organizations that integrate a nurturing atmosphere that provides workers with training programs in various career development, coaching and mentoring, and delegation that affect the workplace with friendly employees who support their workplace environment (Benefiel et al., 2014). The workplace environment emphasized support, humanizing their employees for positive social change that allows value and ethics for business, workers, and society (Benefiel et al., 2014).

***Faith at Work Movement***

The practical mysteries of workplace spirituality date back to management theories, history, and faith movements. The link between the historical management theories and the current interest in the practices of religiosity and spirituality practices impact on the American Baby Boomers in the organizations come to be known as the faith at work movement (Benefiel et al., 2014; Buszka & Ewest, 2020; Hill et al., 2000; Miller, 2007). The faith at work movement presented the significance of religion and the character benefits to business and non-church workers who did not attend church (Benefiel et al., 2014; Miller, 2007). Further, presented persuasive and clear meanings to reduce the potential for argument on the depth and breadth of religiosity and spirituality at work (Benefiel et al., 2014; Miller, 2007). The economic transformation challenges have provoked workers to turn to their faith at work or spirituality to achieve work-life balance. Workers may not feel satisfied being asked to embrace the organization's culture when they disengage in their cultural values and beliefs, keeping them from expressing their views within the company doors. Instead, after struggling with issues, the majority chose to seek the holistic essence of life through the human spirit, body, mind, heart, and soul at the workplace (Benefiel et al., 2014; Moxley, 2000).

Although published research has shown bias against integrating religiosity and spirituality and work, similar claims of perceived in previous, and current studies, of those who suggest that the realism of individuals' beliefs and values go against a business workplace goals (Ewest, 2015; Mitroff & Denton, 1999). Forces that allowed workers to pursue spirituality at work resulted from a combination of social and economic injustices of layoffs and downsizing, human rights abuses, and global injustice that causes

employees to turn to their faith for self-fulfillment and wellbeing (Benefiel et al., 2014; Miller & Ewest, 2013). Admission emphasizes that many current management practices traditionally are unstructured or not set for sustainability that fosters spirituality at work or faith at work (Brooke & Parker, 2009; Burton et al., 2018; Long & Driscoll, 2015; Miller & Ewest, 2013).

According to Carroll (2012), about 78% of Americans experience spiritual encounters, and about 85% of employees believe that their leader's spirituality could influence and promote positive ideas in a more creative workplace environment. In the United States, Title VII provides a law that protects Americans from religious discrimination within the workplace. However, according to Pew Research (2015), Americans are becoming less religious than in previous years, with more choosing not to be members or affiliated with any religious group or institution. Osman-Gani et al. (2013) explored the link between religiosity and spirituality on employees' job performance. Osman-Gani et al.'s (2013) findings revealed that spirituality at work might provide better work conditions that would lead to improved performance, and religion plays a significant role as a mediator. Hage and Posner's (2015) revealed that religion, religiosity, and affiliations significantly influence leaders' behavior and practices in the organization's decision-making process.

As employees continue to face the challenge of dealing with opposition to religiosity and spirituality practices in the workplace, organizations will most likely consider partnering with workers and ensuring that both have achieved religious rights and freedom (Houghton et al., 2016). The paradigm to shift may choose to opt-out from

previous traditions that provided isolations and distasteful fears and embrace integrating the faith's pluralism at work movement for the organizations that previously chose to disapprove of either religiosity or spirituality (Paul et al., 2020; Stewart et al., 2018). More organizations willing to allow religiosity and spirituality values to influence and nurture employee wellbeing may welcome a paradigm shift within the corporate workplace (Paul et al., 2020; Stewart et al., 2018). Although scholarly evidence shows that religious values are widespread, findings reveal external and exclusive for humanity (Gumusay et al., 2019; Harlos, 2000; Miler & Ewest, 2013). Spiritual values enhance and complement religious values in bringing about the personal and inclusiveness of an intrinsic motivating factor to both components to create positive effects on human organizations and their culture (Gumusay et al., 2019; Harlos, 2000; Miler & Ewest, 2013; Paul et al., 2020; Small, 2019; Stewart et al., 2018).

Ewest (2015) cited Pew's research results revealed that Americans are becoming less religious. Cui et al. (2016) examined employees' practices and the local community's religiosity in America's impact. The results showed that the religiosity of the local community in America influences the employees' behaviors. As a result, employees exhibit friendliness, which increases organizational effectiveness. Further, Cui et al.'s (2016) study results showed that religion significantly influenced employees' practices and increased the firm's likelihood of success in that community.

Miller (2007) wrote *God at Work* to introduce the workplace's social movement to integrate faith with work. The group consisted of many people from all organizational departments and work lines across the religious societies who wanted to combine their

spiritual depth and breadth with life. Miller noted that many within the organizations were no longer content to classify their faith from their work and needed a different method of identifying their faith. Miller proposed various character benefits of integrating faith with work: (a) inspire ethical behavior that provides excellence within the workplace; (b) provide work meaning as a place to live out one calling unique gifts and talents in serving others (work experience); (c) provides enrichment in assisting in work by giving strength, guidance, and the capability to cope with difficulties or suffering; and (d) provides an expression of word and deed as an example or witness to others.

Ewest (2015), who explored religion, provided discoveries that showed that Americans are becoming less religious, but, overall, the United States is a faith-based nation. Similar arguments demonstrated discussion involving politics, abortion, human rights, and the economic crisis that includes a return to Christian values of trustworthiness, humility, and respect for the poor (Miller & Ewest, 2013; Stewart et al., 2018). Ewest (2015) emphasizes the corporate workplace's theoretical shift towards acceptance and understanding of the workplace's notion of spirituality concepts. Ewest's sociological and psychological paradigms studies had a scholarly interest in workplace spirituality and the desire for employees to merge their religions and spiritual beliefs, values, and emotions at home with work (Ewest, 2015: Houghton et al., 2016).

Sandelands (2015) addressed the shift of faith at work with a change in his research by pointing out that the focus is no longer on work and spirit as separate concepts. However, we are called upon to live and merge two lives: one of the works in an organizational setting on the weekdays, and the other of spirit in a church or other

worship place on designated days apart from the work week (Gumusay et al., 2019; Paul et al., 2020; Sanderlands, 2015). Regardless of the research method or findings, evidence shows that individuals have associated spiritual wellbeing and spirituality in the workplace with various meanings and perceptions (Benefiel et al., 2014; Gumusay et al., 2019; Marques, 2008; Paul et al., 2020; Vasconcelos, 2015).

Hill et al. (2000) acknowledged perspectives in numerous definitions of religion or religiosity, the practice of religion, and spirituality that appear within the literature. The definition section of Chapter 1 provided concisely to the audience how in common ground with how the study will be studied. Hill et al. (2000) asserted that these constructs' complexity makes religiosity and spirituality a complex subject to be studied and researched and suggested consideration for a complete understanding by each person.

The language in the terminology of these concepts found in the literature review is necessary to understand the context. The concepts require discussion and expanded explanation that involves the difference in understanding the meaning of work associated with religiosity and spirituality, faith at work, and calling. The study aimed to understand the effect of religiosity and spirituality on employee engagement, job satisfaction in the workplace environment. The current study intends to differentiate between the meanings of these inter-related words and concepts employed in this research to understand the study's potential relationship, conclusions, and results.

**Religion, Religiosity, Faith and Calling, Spiritual and Secular**

Studies conducted by different scholars reflect a repetitive language and much confusion among the terminologies in the study of religion, religiosity, spirituality,

calling, and faith at the workplace (Bronkhorst, 2017; Dean et al., 2017; Ghazzawi et al., 2016; Horsfield, 2018; Walker, 2013). The assumptions surrounding religion, religiosity, spirituality, faith, and calling at the workplace initially for many cultures worldwide directly inform religion's logic and concept. Although this research focuses on religiosity, not religion, and spirituality at work, it would be impossible to disregard religious discussion. Many people regard religion as the same doctrines as the rest of the conceptual study terms; however, because the topic ties to religion, the concepts must be addressed within this research study for proper knowledge.

### *Religion*

Many people worldwide practiced and honored religion primarily for its extensive influence and philosophical reasons in the present world. In its tenure, religion is a belief system based on keeping the higher power that grounds individuals and gives them the guidelines through their thoughts and altitudinal behaviors in their daily lives. The initial studies conducted in the 1900 century introduced the bias between religion and spirituality. Literature reviews disregarded religiosity and showed high regard for spirituality within a business workplace (Benefiel et al., 2014; Mitroff & Denton, 1999). Generally, religion is considered divisive and polarizing in many cultures and scholarly communities.

These assumptions differ among different people's viewpoints in cultures worldwide who claim or understand religion as the basis for reality or realism (Schilbrack, 2020; Sinnewe et al., 2014). Religion has not always been perceived positively by many in the scholarly community; however, many viewpoints exist. Lovat

and Crotty (2015) viewed religion as an illusion. Although many in the academic community, the assumption may be considered valid, generally, in the public lens view, religion is viewed as a virtue. Many belief religions help humans achieve longing in scope or higher power or God; the perspective has existed since childhood for cultures worldwide. The view has allowed theorizing the uniqueness of religiosity and spirituality theory in human culture in association with long-held life experiences provided through non-recurrent historical events (Lovat & Crotty, 2015).

The evolvement of the theory that discredits religion in favor of science remains. However, religious views provide the foundational framework for human grounding from fierce instincts from early childhood upbringing. While religion differs across cultures and denominations at individuals' levels, religion positively influences nurturing and development of positive human behaviors that allow morality and encourages advancement opportunities in a business workplace environment (Ali et al., 2021; Cui et al., 2016; Perez-Villadoniga et al., 2014; Usman et al., 2021). Evidence shows that religion and spirituality employ similar characteristics. However, research shows that religion requires the presence of spirituality to function, but on the contrary, true spirituality does not require religious consciousness to function its ability to perform without religion (Ghazzawi et al., 2016; Paloutzian & Park, 2021; Parboteeah et al., 2009; Rabell & Bastons, 2020).

Research studies show that individuals committed to religion and their religiosity practice positively influence their psychological wellbeing to affect their work attitudes and behaviors, particularly job performance (Ghazzawi et al., 2016; Paloutzian & Park,

2021; Parboteeah et al., 2009; Rabell & Bastons, 2020; Reed & Neville, 2014).

Parboteeah et al. (2009) examined major religious groups that included Buddhism,

Christianity, Hinduism, Islam, and Judaism, focused on the religious influence on

employees' psychological wellbeing, and compared extrinsic and intrinsic motivation

work values. Parboteeah et al.'s (2009) findings showed that religion positively influences

employees' psychological wellbeing to impact work values and job satisfaction.

### *Religiosity*

By definition, religiosity, a predictor variable in the current study, is different

from religion but similar in doctrine. In the description, religiosity results in the

consequence or outcome of the practice of a person's chosen organized religion

(Bronkhorst, 2017; Gupta et al., 2014; Stolz & Usunier, 2018; Reed & Neville, 2014;

Stewart et al., 2018; Walker, 2013). Salgado (2014) defined *religiosity* as a body of

values expressed in a methodical system. Religiosity exists in the social sphere entity of

knowledge, consisting of behaviors, rites, rules, and values central to supervising people

interested in being associated with the divine (Salgado, 2014). The practices of religion

outcome termed as religiosity result from those honoring their chosen religion's practices.

Salgado noted that Faith in God allows practice in religiosity provides community

organizations with expression and support for growth and spiritual life.

Salgado's (2014) empirical research focused on individuals' protective factors on

religion, religiosity, and spirituality. Salgado's findings revealed that religiosity and

spirituality provided more than rituals, rules, and values and helped mitigate suffering,

help people overcome adversity, reach greater wellbeing, achieve the quality of life, and engage transcendence power self-fulfillment.

Further, Salgado's (2014) study showed that religiosity promotes self-esteem, a source of strength and hope, life satisfaction, and the spiritual capacity to forgive others. Other factors noted by Salgado's practice of religiosity provide emotional and social support. These prosocial values go against moral values and provide better psychological health, prevention, speed recovery, and disease tolerance. Finally, Salgado noted that religiosity helps decrease depression, anxiety, blood pressure, and stress that contribute to better adoption, help cope with disease, fear, death, and help deal with disability-associated conditions of chronic disease (Salgado, 2014). In the broadest sense, faith denotes complete trust or having confidence in someone or something more significant than oneself (Ghazzawi et al., 2016).

### *Calling*

Historically, secular and spiritual calling existed during the Protestant work ethic movement (Ewest, 2015; Molloy & Foust, 2016; Richman, 2018; Word, 2012). Unlike the Catholic Church's founders, the Protestant Church limited its rules to the monks' calling. The Protestant Church expounded the authorities to integrate the definition of inclusive of the work to other work areas, which they termed as the secular calling of workplace environment (Benefiel et al., 2014; Ewest, 2015; Molloy & Foust, 2016; Richman, 2018; Word, 2012). Spiritual calling manifested through religion and the church; the Protestant Church defined secular calling as the idea that every person, by their skill or talents, can perform meaningful work, regardless of their position, title, or

role in the organization (Molloy & Foust, 2016; Neubert & Halbesleben, 2015; Richman, 2018; Word, 2012).

Word (2012) examined engaging work as a calling and linking spirituality and job involvement. Word's assumption showed that workers presumed called or with spiritual calling enter the secular workplace with their religious up tones on the forefront to understand that their financial sacrifice will impact their beliefs and values. Word (2012) noted that "individuals were said to be called by God to these roles" (p. 149), established mentality. The emphasis articulates that God calls people to serve others, termed "spiritual calling" (p. 149). Word individuals considered desires critical in contrast to financial security, and the focus contract by spiritual calling or calling explains how work connects to individuals outside the financial obligation. Fachrunnisa et al. (2014) explored the spiritual calling and creative process of work engagement enhancing job satisfaction and performance. Fachrunnisa et al. remarked that a call, whether spiritual or secular, allows individuals to find their work meaningful and how that meaningfulness translates to others in the community.

Neubert and Halbesleben (2015) explored the link between spiritual calling, job satisfaction, and commitment in a business workplace. Spiritual calling is a term denoted as a collection of summonses from God that inspire employees to sensibly find meaning and purpose while pursuing excellence in work practices. The scholar findings showed that spiritual calling encourages people to find life meaning and purpose, the essence of what they are called or born to do as humans, to fellowship with others at work and in private and with God (Neubert & Halbesleben, 2015).

Neubert and Halbesleben suggested that the Christian faith people showed that they sometimes had integrated work and private worship at one time or the other. In contrast, they have separated the two into secular and spiritual spheres at other times. Further assertations by Neubert and Halbesleben showed that in the United States that 47% of American workers that attend church say in their personal life they see a strong relationship between faith and work, with 61% saying their work honors God.

Neubert and Halbesleben's study results also indicated that an individual's affective organizational commitment is strongest when spiritual calling and job satisfaction are durable (Neubert & Halbesleben, 2015). However, a strong spiritual calling contributes to affective organizational commitment, even if an individual's job is not very satisfying. The study conclusions showed that individuals with beliefs that Honor God and church those beliefs transcendent into work beliefs positively associated with helping behavior in the workplace; in other words, those who believed that their work honored God then showed a creative and collaborative behavior work (Neubert & Halbesleben, 2015).

### *Spirituality in the Workplace*

*Spirituality* is a term that bears numerous meanings for different people and cultures and is often confused with the concept of religion. The confusion is comprehensible due to similarity in behavior and attitude for spirituality and religion; thus, it incites people to discuss and debate along philosophical lines. The components associated with both concepts include individual beliefs, behavior attitudes, and perception; appearances in transcendental experiences; a sense of meaning and life

existence; belief and trust in divine or supernatural; and practices of religiosity and behaviors (Hassan et al., 2016; Kruger, 2020; Osman-Gani et al., 2013). Americans to separate church from a state title, VII protects workers, has opted out measure allows organizations to opt-out of the appearances of religious stigma in questionnaires set during most companies' hiring process. The religious discussion is taboo for most people, a discourse for companies' managers, particularly those in the human resource department left without protocol of spirituality and religion (Benefiel et al., 2014; Hicks, 2003).

In defining the concept of religion and faith often bear confusion with spirituality. The scholarly definition of religion as a system of organized beliefs, symbols, rituals towards the worship of the higher power (Abu, 2018; Benefiel et al., 2014; Osman-Gani et al., 2013; Prieto-Ursua & Jodar, 2020); and faith denotes a complete trust or having confidence in someone or something greater than yourself (Ghazzawi et al., 2016; Kruger, 2020). In contrast, spirituality definition embodied a holistic outlook for individual thriving that necessitates a feeling of belonging that may lead to quality of life, achieving a sense of meaning and purpose, feeling of being connected with self and others, and transformation that allows living together in a community (Ashmos & Duchon, 2000; Kavar, 2015; Kruger, 2020; Prieto-Ursua & Jodar, 2020). According to Kavar (2015), as most organizations embrace the culture, every organization operates in spiritual belonging; whether they admit the spirit encourages people to feel like part of a more prominent family (Kavar, 2015). An organizational culture that evolves around spiritual belonging can create a workplace where workers find meaning and purpose in

their work and feel a social connection with others and their mission (Kavar, 2015). Spirituality that leverages creativity and insightful passion could entail communication through organizational goals, values, and missions (Kavar, 2015).

Spirituality at work has a broader insight concept found to improve individuals' wellbeing, quality of life, a sense of meaning and purpose, and a sense of community within a business workplace (Albuquerque et al., 2014; Ashmos & Duchon, 2000; Kruger, 2020; Prieto-Ursua & Jodar, 2020; Melian-Gonzalez et al., 2015). Additionally, studies showed both religiosity and spirituality concepts found to engage in similar behavior in beliefs, altitude, insights, views in supernatural, search of a sense of meaning, mystical involvement, and various terms used in the interpretations (Kruger, 2020; Prieto-Ursua & Jodar, 2020; Underwood, 2011).

When referring to workplace spirituality, their varying definitions in a closely related way and refer to the concept with different terminologies, such as inner life, meaningful work, and sense of community (Ashmos & Duchon, 2000); and awareness of oneself (Albuquerque et al., 2014); interconnectedness (Benefiel et al., 2014; Mitroff & Denton 1999a); and organizational situation (Vallabh & Singhal, 2014). Research by (Prieto-Ursua & Jodar, 2020) showed that religion and spirituality provided people meaning and purpose during the posttraumatic crises during the coronavirus. Further, the concepts were associated with quality of life in patients with cardiovascular disease (Abu et al., 2018). The importance of workplace spirituality has increased across several fields of study and may have taken an interest in this construct for various reasons (Abu et al., 2018; Ashmos & Duchon, 2000; Kinjerski & Skrypnek, 2006; Prieto-Ursua & Jodar,

2020). Salgado (2014) defined spirituality as "the understanding of meaning and purpose, the willingness to find faith in oneself, others, and higher power or God" (p. 150).

In their definition and description of spirituality, most people supported the idea that it is individualized and tailored to a personal level and not organized like religious involvement (Arokiasamy & Tat, 2020; Reed & Neville, 2014). Although many countless definitions exist, Fachrunnisa et al. (2014), who explored workplace spirituality from a leader and followers' perspective, defined *spirituality* at work as a "situation by which leader and followers engage in high spirits toward the completion of the work and in achieving the organizational objective" (p. 15). Fachrunnisa et al. (2014) noted that "workplace spirituality as a framework of organizational values could help with the creation of culture through work routine" (p. 17).

Benefiel et al. (2014) noted that aligning workplace spirituality could benefit the organizational daily work routine. Benefiel et al. (2014) explain that organizations' daily jobs could help define and frame the workplace spirituality between leaders and employees following the organization's operating day-to-day activities (Benefiel et al., 2014). Research shows that spirituality provides benefits of meanings that boost the employees' engagement levels with their co-workers and relationships with leaders in the organization (Abu et al., 2018; Arokiasamy & Tat, 2020; Fachrunnisa et al., 2014; Fry, 2003). Fachrunnisa et al. (2014); and Fry (2003) both agreed that spirituality could help in fostering how employees feel about their work meaning and how it affects them in their daily activities (Afsar & Yuosre, 2017; Albuquerque et al., 2014; Iqbal et al., 2020).

Although it is impossible to talk about spirituality without noticing its religious

mentions, everyone is spiritual in some measurements connected to religion or outside

the religious sphere (Litalien et al., 2021; Silvestre-Lopez, 2020; Underwood, 2011).

Benefiel et al. (2014) noted that although the definition of spirituality and religiosity

presents a challenge for many people, both terms are flawed or imperfect and hard to

understand and interpret. Moreover, when the public defines their interpretation of

spirituality for most people, it creates confusion for their description (Benefiel et al.,

2014). Spirituality and religiosity developed as a new study phenomenon in healthcare,

Psychology, Management, science, and many workplace environments. For a few

decades, there has been an increase in interest in the field of spirituality and religiosity in

a business workplace (Benefiel et al., 2014; Hassan et al., 2016; Hicks, 2003; Lips-

Wiersma, 2014; Salgado, 2014); gaining of both interests of scholar-practitioner (Hicks,

2003; Kinjerski & Skrypnek, 2006; Litalien et al., 2021; Silvestre-Lopez, 2020).

For the current study, the definition of workplace spirituality derives from various

researchers' interpretations. Although multiple scholars provided many definitions of

religiosity and spirituality at work, many contend that research on this variable is a

worthwhile endeavor; thus, the current study topic is variable and deserves attention due

to its importance (Giacalone & Jutkiewicz, 2010). Similarly, it is crucial to understand

the overlapping perspectives of ideas and suggestions on the meaning, those who agree

that spirituality is not but similar to religion (Mitroff & Denton, 1999; Paloutzian & Park,

2021; Power, 2016; Reed & Neville, 2014). *Spirituality* is defined as an individual state

of intimate expression of inner self-drawing from higher power and understanding

morality of life value as one searches and tries to find and make sense of life meaning

and goal achievement (Giacalone & Jurkiewicz, 2010; Fry, 2003; Krishnakumar & Neck,

2002; Singh & Chopra, 2016; Vasconcelos, 2020). The definition of workplace

spirituality at the organizational level is to recognize that employees have a spiritual

perspective (Benefiel et al., 2014, Ashmos & Duchon, 2000; Vasconcelos, 2020).

Employees' spiritual perspective promotes values that express a sense of connection,

feelings of compassion and joy, transcendence in the process of work (Giacalone &

Jurkiewicz, 2010; Osman-Gani et al., 2013; Vasconcelos, 2020).

Fachrunnisa et al. (2014) explored workplace spirituality from a leader and

follower perspective on employees' work engagement. Fachrunnisa et al. employed

workplace spirituality from a view of a "situation by which leader and followers engage

in high spirits toward completing the work and achieving the organizational objective" (p.

15). Fachrunnisa et al. showed a positive relationship between followers' and leaders'

workplace spirituality and their creative engagement process and influence job

satisfaction and performance. Further, the researchers revealed that spiritual wellbeing

influences the followers and leaders to engage in a high spirit for enhancing job

satisfaction and performance (Fachrunnisa et al., 2014).

Although organizational leaders formulate vision and mission without considering

their employees' input, opinions, and anxieties about work, Nicolae et al. (2013)

explained the need for an increased desire for spirituality. Nicolae et al. (2013) has

provided the reasons such that employees' dissatisfaction of the perception and labels of

being perceived as materialism, changes involving economizing at their expense, and for

declining time spent in communities, houses of worship, mosque, synagogue, and with their families within the community (Nicolae et al., 2013). Evidence shows that organizations are primarily concerned with employees who exhibit positive energy and enthusiasm. Although companies embrace the behaviors, they want the benefits without having to deal with integrating workers' spirituality into the workplace (Giacalone & Jurkiewicz, 2010; Mitroff & Denton, 1999). Although there could be more business in the workplace, including spirituality in their organizational culture, this will set a model for other businesses to follow the rest into the workplace.

### *Effect of Spirituality at Work*

Workers search for meaning and purpose; however, not a surprise have turned their search to where they spent most of their day at their workplace. The quest has led many workers to pursue various options, such as their spirituality at their workplace. The concepts of workplace spirituality enhance wellbeing and quality of life, a sense of connection, a sense of trust, and a sense of community in the workplace (Albuquerque et al., 2014; Belwalkar et al., 2018; Benefiel et al., 2014; Do, 2018; Hassan et al., 2016; Zou & Dahling, 2017). Kinjerski and Skrypnek (2006) sought to find organizational factors that foster an individual's spirit at work.

The researchers found that leaders whose spirituality inspired emerged as central to influencing individual experiences of the spirit. Kinjerski and Skrypnek (2006) asserted that spirituality at work enhances a strong foundation, organizational integrity, positive workplace culture and space, a strong sense of community among members, opportunities for personal fulfillment, continuous learning and development, and

appreciation and regard for employees and their contribution. When organizations provide employees work conditions that foster a sense of spirit at work, employees engage in positive work-related behaviors to affect positive social change in workplace culture.

Many people are self-focused in their religious and spiritual practices, and fewer workers attend church, Pew Review (2012). In similar findings, Pew Research (2018) showed that church attendance has declined in individuals' and religious gatherings and increased interest in studying spirituality (McDonald et al., 2015). Although the attendance in the house of prayer is on a decline, more people are turning to their spirituality for self-fulfillment or self-actualization (Kontrimiene, 2019; Miller & Ewest, 2013). McDonald et al. (2015) asserted that "spirituality differed in precise meaning across culture, but also across age, and gender" (p. 33).

Although interest in the study of spirituality at work increased, few studies conducted on the relationship between spirituality and organizational outcome of employees' levels of work engagement (Johnson & Jiang, 2016; Roof, 2015); job satisfaction (Dean et al., 2016; Iqbal et al., 2020); and life satisfaction (Ozmen et al., 2018; Veerasamy et al., 2015). Interest in employees' search for self-fulfillment through meaningful work. Many turn to spirituality to meet those needs, although organizational rules and procedures prevent and get in the way of exercising spiritual values at work to provide work-life balance (Foster & Foster, 2019; Karakas, 2010). Those organizations that fail to embrace spirituality fail to recognize the character benefits of behaviors that could enhance organizations and personal values through daily practices, and improved

job performance (Dean et al., 2016), work engagement (Roof, 2015), and life satisfaction (Etemadifar et al., 2016). Although people desire spirituality at work, there remain unforeseeable obstacles, such as augmented lawsuits concerning moral and spiritual judgment (Bester & Muller, 2017).

Karakas (2010) proposed three beneficial factors of workplace spirituality:

1. Provide employees a sense of interconnectedness and touch of community

2. Enhanced employee wellbeing and quality of life

3. Allow workers a sense of purpose and meaning at work

Additionally, the sustainability of spirituality at the workplace stimulates job satisfaction and reduces work-related deviant behaviors among workers (Mahyarni, 2019). Also, found to increase thriving at work (Ahmad et al., 2021); produces a spirit-friendly employee who has an inner life or spirit that nourishes and nourished meaningful work in a community's workplace (Ashmos & Duchon, 2000; Duchon & Ashmos-Plowman, 2005).

Although organizational leadership is a reluctance to embrace spirituality at work, for whatever reasons, the result may hinder employees and decrease their work engagement (Petchsawang & McLean, 2017); job satisfaction (Ghazzawi et al., 2016); and life satisfaction of the workers (Salgado, 2014; Villani et al., 2019). A shift in views of the organizations could result in workplace spirituality that provides an overall work experience that promotes an individual's self-esteem, source of strength and hope, greater satisfaction with life and spiritual wellbeing, and the forgiveness dimension of spirituality (Salgado, 2014; Villani et al., 2019).

While employees search for ways to exercise their spirituality at work, Mitroff and Denton (1999) wrote that spirituality has always been within the workplace, but the doubt that employees feel safe expressing their spiritual embedded life remains. Organizational leaders unwilling to embrace spirituality within the workplace for whatever motives delay workers from attaining increased work engagement levels to improve their job and life satisfaction (Benefiel et al., 2014; Kinjerski & Skrypnek, 2006; Petchsawang & McLean, 2017). Evidence shows that spirituality at work may allow workers to remain more engaged because spiritual experiences permit employees to work in a friendlier behavior (Duchon & Ashmos-Plowman, 2005; Kinjerski & Skrypnek, 2006; Singh & Singh, 2019).

Evidence shows that organizations need to allow their employees to feel motivated and feel that their commitment to society is vital (Singh & Singh, 2019; Vasconcelos, 2015). Studies show that employees who believe in the organization's mission and vision can apply their work (Erum et al., 2020; Wrzesniewsk & Dutton, 2001). Organizations should empower their workers to feel inspired and contribute to society (Canning et al., 2020; Erum et al., 2020; Paais & Pattiruhu, 2020). Although spirituality worthiness positively impacts workers, the literature lacks studies within the workplace environment and its contribution. Spirituality at work as a framework can promote employee workplace values while also bringing about happiness, worth, value, and completeness (Duchon & Plowman, 2005); turnover intentions through loneliness at work (Ghadi, 2017); honesty and trust, organizational happiness, and anti-citizenship behavior (Safari et al., 2019). The challenges workers face at the workplace show that

workplace spirituality is the solution to change within the organization (Giacalone &

Jutkiewicz, 2010; Shaheena & Rashidib, 2021). Although spirituality at work shows a

positive impact in the workplace, studies conducted on spirituality and its influence on

employees' levels of work engagement and job and life satisfaction are few (Safari et al.,

2019; Van der Walt, 2018). The workplace spirituality framework can help organizations

capture their workers' values while creating a workplace that values joy, worth, value,

and holistic human needs (Rego & Cunha, 2008).

### *Employee Engagement*

Although many among the scholarly community experience differences in the

definition of engagement (Albrecht et al., 2015; Cote et al., 2021; Farrell & Brunton,

2020; Martin & Bolliger, 2018). Kahn (1990) defined *engagement* as job behaviors

displayed "physically, cognitively, and emotionally" while at work (Kahn, 1990, p. 694).

Disengagement involves a "physical withdrawal, cognitively and emotionally" in one's

job assignment (p. 694). Schaufeli et al. (2006) defined *work engagement* as a positive,

affective-motivational state of individuals engaging in higher commitment levels and a

strong focus on work. The current study focuses on using a combination of Schaufeli et

al. and Locke's definition of engagement. Work engagement is crucial in influencing

organizational commitment but also challenging to identify. Engagement is crucial for

organizational effectiveness. Research shows that engaged employees have enhanced

creativity, improved job performance, and a willingness to go the extra mile (Al-

dalahmeh et al., 2018; Bakker & Albrecht,2008; Canning et al., 2020; Erum et al., 2020;

Paais & Pattiruhu, 2020). Evidence shows that employees who feel a strong sense of

commitment to the organization perform at higher levels and have a higher level of job satisfaction, higher retention rates, and a desire to impact their bottom line positively (Canning et al., 2020; Erum et al., 2020; Lu et al., 2016; Paais & Pattiruhu, 2020; Waseem et al., 2016).

However, findings show the downward curve in employee engagement, accompanied by a decline in morale and disengaged, unhappy workers (Blanco-Gonzalez et al., 2020; Canning et al., 2020; Stebner, 2013). Leadership should be aware of how employees feel about the organization's mission and value and whether or not to support the values and their fit for their position in the company (Cote et al., 2021; Cruckle et al., 2021; Fachrunnisa et al., 2014). Work engagement is crucial in influencing organizational commitment, but also challenging to identify; however, assertation by Chambel et al. (2014) showed the significant role of employees' engagement in mediating the relationship between employees' perception of human resource practices within the workplace and the affective commitment towards the organization's goals.

Engagement is significant for employees to perform and be productive workers and for the organization's overall performance. Figures show the engagement and disengagement levels in the U.S. workforce on a decline; engaged workers from 2013-2014 were 29.6%-31.6 %, not engaged were 2013-2014 51% to 51.5% (Adkins, 2015). While identifying employee engagement can be complicated, the results of highly engaged employees apparent in organizational outcomes are revealed significantly in these figures. Research shows that CEOs in leadership search for knowledge to stimulate their employees' enhanced engagement for meaningfulness in the workplace (Decuypere

& Schaufeli, 2020; Peng et al., 2015; Robijn et al., 2020). Organizational leaders should appropriate areas where high engagement can result in a productive outcome, such as retention, morale, loyalty, and commitment to the organization (Canning et al., 2020; Ghadi, 2017; Robijn et al., 2020; Shaheena & Rashidib, 2021; Waseem et al., 2016; Lu et al., 2016).

### *Job Satisfaction*

The researchers in the management field consider job satisfaction the most critical metric for the employees' job satisfaction in the management field. Job satisfaction is generally associated with attitudinal behavior, with emerging definitions varying from individuals' attitudes about their job and perception (Aydogdu & Askikgil, 2011; Crucke et al., 2021). Locke (1976) defined *job satisfaction* as the holistic, pleasurable emotional state of hopeful feeling or vice versa, derived from an individual's appraisal of their job or job experiences. Lips-Wiersma et al. (2014) reflected Locke's definition by adding to their definitions as one's expression of a pleasant and optimistic feeling or vice versa that may allow attainment of meaning and purpose at work. Herzberg et al. (1959) defined job satisfaction by the objective perspective that considered organizational rewards systems of wages, business culture profits, job satisfaction, stress, training and development, promotion prospects, job security, and insecurity. Combined effort derives from various definitions and interpretations of job satisfaction description provided above as a personal response resulting from positive or negative emotional experiences through work, and an expression of feelings of pleasurable and emotions when an individual receives an evaluation of their work experiences (Locke, 1976; Weiss et al., 1967).

Numerous factors influence the organizational outcome, for instance, a significant turnover concern for business since it could negatively affect organizations' assets; research studies have shown a positive connection between job satisfaction and decreased turnover within the organization (Abouraia & Othman, 2017; Al-dalahmeh et al., 2018; Aydogdu & Askikgil, 2011; Huang et al., 2021; Paais & Pattiruhu, 2020; Wang et al., 2017; Zopiatis et al., 2014). Herzberg et al. (1959) considered the objective perspective in job satisfaction and the extrinsic elements that define job satisfaction: wages, business culture profits, job satisfaction, stress, training and development, promotion prospects and job security and insecurity, benefits, promotion. Similarly, Azumah et al. (2017) examined job satisfaction against satisfaction elements, such as salary, welfare, work environment, work characteristic, organizational decision-making, leadership care, interpersonal relationship, and self-worth. Azumah et al. (2017) showed that job satisfaction functions with the satisfaction of the fundamental elements mentioned, but various elements influence job satisfaction differently. Azumah et al. revealed that the most critical job satisfaction components or factors to employees were employees' desire for the intrinsic inspiration to attain flexibility in balancing work and life issues. Employees desire intrinsic inspiration to attain flexibility in balancing work and life issues.

Studies show that balancing work and life provide positive organizational outcomes such as engagement (Cain et al., 2018), enrichment and life satisfaction mediated through self-efficacy (Chan et al., 2016), job satisfaction (Mas-Machuca et al., 2016), and security in employment pay (Drobnic et al., 2010). Yucel (2012) noted that

job satisfaction is one of the most antecedents of organizational work environment commitment and turnover intention. Yucel claimed that high levels of job satisfaction result in higher commitment and lower turnover intention. Further, job satisfaction positively influences affective commitment, continuance commitment, normative commitment, and a negative impact on turnover intention. Lu et al. (2016) and Lips-Wiersma et al. (2014) claimed highly engaged workers have higher job satisfaction than disengaged workers and are determined to have higher job performance in a business workplace environment, reducing turnover intentions.

Consequently, employees with higher job satisfaction levels are more engaged and more likely to adopt different work behaviors (Al-dalahmeh et al., 2018); teamwork, helping others finish their work, and their self or one's job (Lu et al., 2016). Lu et al. demonstrated that employees willing to adapt to different work behaviors also expose themselves to higher engagement levels and commitment to their jobs. As Lu et al. indicated, managers or those in higher positions unknowingly engage in different work-related practices in the workplace compared to lower-level subordinates.

### *Life Satisfaction*

Balancing work and life satisfaction appears alien or mystifying to many in the management field and its accessibility within the workplace environment. Although their unanswered questions about life satisfaction and the impression on employees in the business workplace (Diener et al., 1985; Pavot & Diener, 2008; Pavot & Diener, 1993; Ruggeri et al., 2020; Veenhoven, 2005). Life satisfaction implementations may identify concepts and relationships with other organizational outcomes, including job

engagement, job involvement, and job satisfaction (Blanco-Gonzalez et al., 2020; Christian et al., 2011; Robijn et al., 2020).

The judgment or cognitive component of satisfaction with life concepts is primarily attributed to life-satisfaction studies (Jayawickreme et al., 2017; Rogowska et al., 2020; Pavot & Diener, 2008). Although few studies on subjective wellbeing associate with individuals' life satisfaction and have received considerable recognition from the scholarly community, few studies on critical or cognitive components are rarely recognized. Few definitions exist about life satisfaction; Diener et al. (1985) defined *life satisfaction* as a collaboration of individual life attributes that include psychological, cognitive, and awareness evaluation. The current research reflects Diener et al.'s definition of life satisfaction.

Research on spirituality at work recognizes the intellectual aspect of employees' cognitive awareness or life satisfaction that requires meaningful work and purpose to occur in the organization (Ashmos & Duchon, 2000; Mansfield et al.,2020; Skrzypinska, 2021; Vasconcelos, 2021). The organizations that recognize and willingness to evaluate individuals' holistic awareness of one's physical life, intelligent behavior existence experience a surge in employees' sense of commitment, job satisfaction, organizational citizenship behaviors, psychological wellbeing, or life satisfaction in the workplace (Belwalkar & Vohra, 2016; Bussing et al., 2015; Godwin & Hershelman, 2021; Krishnakumar & Neck; 2002; Liang et al., 2017; Mansfield et al., 2020).

For most people, satisfaction with one's life means happiness and having one's desires fulfilled, and the need to feel blessed from a spiritual perspective (Jebb et al.,

2020). However, those who believe in happiness say it is a condition of wellbeing coupled with enjoyable pleasures. Munawar and Tariq (2018) asserted that feelings and emotions contribute to high life satisfaction and wellbeing. Diener et al. (1985) asserted that people's emotional and cognitive responses contribute positively to an individual's life satisfaction. Factors found to influence a person's beliefs, values, and culture, also influence individual life satisfaction, and a person's religiosity and spirituality play a significant role in influencing a person's behavior, particularly in job performance (Aydogdu & Askikgil, 2011; Etemadifar et al., 2016; Ruggeri et al., 2020).

**Early Researchers' and Current Scholars' Perspectives of Religiosity and Spirituality in the Workplace**

*Mitroff and Denton*

Mitroff and Denton (1999) pioneered the first large-scale empirical study on religiosity and spirituality and the influence of the organizational sphere. The scholars used combined strategies of both qualitative and quantitative approaches. In qualitative studies, 90 participants were from senior human resource executives. On quantitative, a mail out of about 2000 questionnaires sent to senior human resource executives on the U.S west coast. Mitroff and Denton found that most participants opposed religious values but supported spirituality. The majority considered religiosity inappropriate for discussion and spirituality appropriate for discussion and felt comfortable employing spiritual intelligence in their daily job assignments (Mitroff & Denton, 1999).

Mitroff and Denton (1999) found that a single word that captured the meaning of spirituality and its vital role in peoples' lives contributes to individuals' livelihoods that

word interconnectedness. When asked about what provided meanings in their jobs, participants responded that they could express their spirituality in the workplace environment. The result also indicated that momentary compensation was an essential benefit to pay bills. However, the participants considered the intrinsic behaviors in balancing work and life more significant than the intangible rewards (Mitroff & Denton, 1999). The participants hungered for ways to practice spirituality without offending their co-workers. Mitroff and Denton (1999) appealed to organizational leadership, acknowledging that organizations will not produce world-class products and services unless they learn how to connect a whole person and adopt spiritual energy for their employees. The participants of this study, when asked what gives them meaning in their work, the participants' response was to realize their full potential as an individual (Mitroff & Denton 1999).

Mitroff and Denton noted that the organizations grieved from spiritual insolvency and remarked that "no organizations can survive without spiritual and soul" (p. 91). Mitroff and Denton (1999) discovered that people wanted to realize their full potential in their spirituality without offending co-workers or causing acrimony, conflict, controversy, and division. Mitroff and Denton (1999) proposed a model to support and support a spirituality that included:

1. Evolutionary organizations.
2. Recovering transforming organizations.
3. The religious-based organization.
4. The socially responsible organization.

5. And the value-based organization.

Mitroff and Denton's (1999) efforts led to the writing of the first essay, "The Servant Leader," which has become widespread in the corporate world used by various prominent business leaders, and now included in management books and magazines, read by many around the world (Gupta et al., 2014). Mitroff and Denton's studies are pertinent because they used qualitative and quantitative methods to build theory; their efforts paved the way for scholars to conduct and design measurement scales for future studies and the current study.

*Fry*

Fry (2003) proposed a theory of spiritual leadership and intrinsic motivation, attaching the motivators variables of altruistic love, hope/faith, and vision. Fry (2003) envisioned intrinsic motivation as holistic leadership theory, the structure of altruistic love, hope/faith, and vision that is significant and addresses the four areas that define the essence of human existence: body, mind, heart, and spirit. Fry first identified leadership theory and the basic concept of leadership as a bridge for motivation to change. Second, Fry (2003) emphasized the importance of individuals' spiritual survival, mind, heart, and spirit of the body, mind, heart, and spirit. Fry (2003) also noted that variance between religion and spirituality from a human perspective; both concepts had a broad definition of God as the higher power by which humanistic, theistic, and pantheistic definitions of God can be defined.

Fry's (2003) review focused on the ethics of religious leadership theories against the value-based leadership theories to explain a leader's motivating factors: altruist love,

hope/faith, vision core values that make spiritual leadership. Fry's expounded on the qualities of a successful leader, describing them as someone who ought to be in touch with their core values and ability to communicate them to followers through vision and actions, thus creating a "sense of spiritual survival through calling a membership" (p. 693). Fry's concluded that spiritual leadership is a whole of other leadership theories combined, the value-based leadership theories and more theoretically distinct, parsimonious, and less practically mystified.

### *Kinjerski and Skrypnek*

Kinjerski and Skrypnek (2006) examined factors that foster an employee to experience spirit at work. The s questionnaire asked ten women and three men ranging from age 26 to 81 to self-identify as having high spirits at work. Using a criterion of three elements ranging from high spirit at work to participate in in-depth, reflective interviews. The findings showed that inspired leadership appeared as central to persuading individual experiences to experience spirit at work and strongly connected to a strength of the organizational foundation that featured:

- organizational integrity,
- positive workplace culture and space,
- a sense of community among members,
- opportunities for personal fulfillment,
- continuous learning,
- development, and
- appreciation and regard for employees and their contributions.

Kinjerski and Skrypnek (2006) emphasized that fostering employees' spirit at work requires managers to consider integrating spirituality in the company decision-making, policies, and procedures that would affect work conditions that ultimately manifest in the workplace (Kinjerski & Skrypnek, 2006). Kinjerski and Skrypnek (2006) asserted that workplace conditions encourage and inspire leadership and other identified factors in the organization's foundations to foster the spirit at work.

### *Ashmos and Duchon*

Earlier pioneers referenced the terms spiritual wellbeing and workplace spirituality in the general description in the conceptualizing terminology. In a previous research study, Ashmos and Duchon (2000) explored the concept of spirituality and meaning at the workplace, which provided different definitions and terms. The researchers framed the study from an individual's level, with a notion that recognizes that individuals have an inner life that fosters and is nourished by meaningful work in the community. About 696 participants come from four hospital areas, one in Midwest, one in the mid-South, and two in the U.S. Southwest locations. The participants' age groups ranged from 43 years, worked in their job positions for about seven years, and were in their current jobs for about five years (Ashmos & Duchon, 2000). The gender breakdown consisted of 74% female and 64% male. Their education consisted of a college, and about 33% were graduates or professional degrees (Ashmos & Duchon, 2000).

Factor analysis measured the context and construct validity. The questionnaire-based on a 7-point Likert-type scale with numbers ranging from 1= strongly disagree to 7= strongly agree. The questionnaire development addressed the participants' attitudes

about the different constructs, beliefs, and opinions about their work environment, work unit function, and business work. Ashmos and Duchon (2000) had the instrument they used reviewed by a group of academia from different departments, including the organizational development specialist, a former executive leader from a large hospital, and several business community members. The instrument allowed a measure of spirituality in the workplace, which revealed three-dimensional themes for measuring spirituality in the work environment: inner life, meaningful work, and community (Ashmos & Duchon, 2000). Ashmos and Denton (2000) emphasized the developmental term goal in understanding the phenomenon that contributes to a more productive workplace environment (Ashmos & Duchon, 2000). Ashmos and Duchon (2000) provided a definition and conceptualized spirituality in the workplace and presented empirical support for a measurement tool that the researcher created.

The findings were consistent with the researchers' expectations, which correlated workplace spirituality and the three dimensions, including the community's condition, meaning at work, and inner life (Ashmos & Duchon, 2000). The study aimed to plan a long-term goal to understand how spirituality can contribute to a more productive work organization. Cronbach's alpha reported viable scales with acceptable levels of reliability ranging from .69 to .93. The results supported the concept that spirituality in the workplace involved all three dimensions of inner life, meaningful work, and the community at the individual's levels (Ashmos & Duchon, 2000). Benefiel et al. (2014) indicated that Ashmos and Duchon's instrument is among the two main tools used to test for spirituality at work. Ashmos and Duchon (2000) designed their device by reviewing

the literature that led to sorting the dimension of spirituality that included inner life, meaningful work, and community sense.

### *Gupta et al.*

Gupta al. (2014) assessed four components of spirituality: meaningful work, sense of community, organizational values, compassion, and job satisfaction. Gupta et al. (2014) studied a cross-sectional study that surveyed 100 payroll employees in private insurance companies in India to obtain data about the impact of spirituality in the workplace and job satisfaction. The researchers define *spirituality* as an expression of being positive toward oneself and other living beings. Gupta et al. examined the study and found that the four components assessed presented significant relevant knowledge in employees' inner selves, part of their spirit that could influence their work and job satisfaction. Gupta noted to clarify the applicable differences in behavior altitude of religious and spiritual individuals. While religion and spirituality confuse most people, a spiritual person can also be religious (Gupta et al., 2014). However, a religious person does not have to be spiritual because anyone can follow a particular religion and adopt religious rituals and beliefs without being spiritual (Gupta et al., 2014).

Gupta et al.'s (2014) regression analysis revealed that community and organizational values influenced employee satisfaction (Gupta et al., 2014). The results also showed that in a workplace where employees find meaning in their work, they expressed feelings of working in the community, and felt that compassion was present in their workplace, discern respect for the organizational values, and experienced a sense of spirituality in the work environment (Gupta et al., 2014).

Gupta et al. (2014) noted that lack of spiritual work conditions might increase absenteeism, high turnover rates, less commitment, more dissatisfied workers, leading to poor job performance and lower organizational performance. The study showed that employees perform poorly in a business where spirituality is not respected or expressed (Gupta et al., 2014). This assertion results in a danger of a single variable that focuses on the most critical variables of belief and values that may lead to an illogical and ineffective workplace (Gupta et al., 2014). Additional benefits for workers working in a spirit type of environment report feelings of worthwhile, usefulness, valuable, and work at their total capacity with higher levels of engagement (Fachrunnisa et al., 2014; Gupta et al., 2014; Johnson & Jiang, 2016; Hassan et al., 2016; Saks, 2006).

**The Influence of Employees' Religiosity and Spirituality on Organizational Outcomes**

The influence that individuals' religiosity and spirituality have on their leaders' organizational outcomes and performance is fundamental for the research study (Mathew et al., 2018; Utami et al., 2021). Increasingly organizational leaders are making an effort to focus on religiosity and spirituality within their specific work assignments, including levels of employee engagement (Roof, 2015); job satisfaction (Dean et al., 2016; Hassan et al., 2016); spiritual wellbeing (Etemadifar et al., 2016; Mathew et al., 2018); and job performance in the workplace environment (Daniel & Chatelain-Jordan, 2015; Dean et al., 2016; Utami et al., 2021). For the past decade, researchers have studied religiosity and spirituality in the workplace context and found definitions by various terms to

include faith at work movement, organizational spirituality, spirit at work, and spirituality in the business (Albuquerque et al., 2014; Mathew et al., 2018; Osman-Gani et al., 2013).

Albuquerque et al. (2014) examined healthcare facility employees from two groups by measuring an individual's spirituality and perceived organizational performance. The three spirituality at work dimensions measured included individuals' sense of community, meaningful work, and inner life. In contrast, Albuquerque et al. (2014) and Daniel and Chatelain-Jordan (2015) all examined individual spirituality and its outcome on employees' affective organizational commitment and an individuals' innovative behavior. Daniel and Chatelain-Jordan (2015) sampled about 139 individuals for data collection in the United States and used a structural modeling equation (SEM) for statistical analysis (Daniel & Chatelain-Jordan, 2015). Findings revealed that individuals' spirituality correlated significantly and positively with affective organizational commitment and individual innovative behavior (Daniel & Chatelain-Jordan, 2015). Daniel and Chatelain-Jordan's (2015) practical implication was that employees presenting a higher level of spirituality can also present a healthy affective attachment towards the organization and help generate and implement ideas within the workplace.

A study conducted by Ke et al. (2017) reflected similar findings as Daniel and Chatelain-Jordan (2015). Ke et al. (2017) examined the university teachers' workplace spirituality on employee engagement and professional commitment as mediators. The authors used a convenience sample of 239 teachers and structural equation modeling. The findings showed that university teachers' workplace spirituality significantly influenced their work engagement levels. Their professional commitment played a partial role in

mediating the process (Ke et al., 2017). The practical implication of Ke et al.'s (2017) study was that the university would benefit from strengthening their spirituality construction through various strategies.

Ghazzawi et al. (2016) and Sinnewe et al. (2014) examined individuals' religious commitment to job satisfaction and their religious involvement in life satisfaction. Ghazzawi et al. (2016) examined if employees' religious commitment influences job satisfaction. These findings determined that religious individuals have a comparable interpretation when assessing their work, and many workers have a favorable view of job satisfaction (Albuquerque et al., 2014; Ghazzawi et al., 2016; Sinnewe et al., 2014). The implication in the view employees perceive their managers as a central character able to advocate for employees' religious convictions or commitment, and regardless of employees' faith or religiosity, like any other workers, all employees pursue equal unique opportunities for growth and satisfaction with the job (Ghazzawi et al., 2016). However, Ghazzawi et al.'s results showed that religious commitment and job satisfaction differ between transcendent religious groups, for instance, between denominational practices.

Earlier research by Parboteeah et al. (2009) and Winning and Cherubin (2015) reflected similar findings showing that most religious groups have a favorable view of their work. Sinnewe et al. (2014) examined the relationship between religious involvement and life satisfaction. Findings showed that individuals that attended religious services showed a positive relationship with life satisfaction. Recent studies by Habib et al. (2018) showed that religiosity and spiritual wellbeing are significantly and positively associated with an individual's life satisfaction. Further, Munawar and Tariq (2018)

examined religiosity and spiritual intelligence's influence on life satisfaction. Munawar and Tariq (2018) found a positive correlation between religiosity, spiritual intelligence, and life satisfaction. Liang et al. (2017) surveyed work spirituality, meaning in life, and psychological wellbeing among teachers. Findings showed that spirituality at work was related to the individual's psychological wellbeing (Liang et al., 2017). The practical implication shows that when people are engrossed in their work, they express feelings of having a meaningful life, which contributes to effectiveness in teachers' organizational goals (Liang et al., 2017).

The presence of individuals religiosity and spirituality in the workplace linked previously with organization outcome of self-efficacy, achievement, work engagement (Duggleby et al., 2009; van de Walt, 2018); and life satisfaction and wellbeing within the work (Duggleby et al., 2009; Pawar, 2016); engagement and commitment (Johnson & Jiang, 2016; Ke et al., 2017) organizational commitment, job performance, and job satisfaction (Albuquerque et al., 2014; Chambel et al., 2014; Ghazzawi et al., 2016; van de Walt & De Klerk, 2014); organizational commitment and individuals innovative behaviors (Daniel & Chatelain-Jordan, 2015); organizational development, productivity, and efficiency (Kumar & Kumar, 2015) and embedded organizational elements such as culture, value, beliefs, attitude, ethics and trust (Cardos & Mone, 2016; Guillen et al., 2015; Stokes et al., 2016); organizational support on affective commitment (Rumangkit, 2020; Utami et al., 2021). At the same time, evidence indicates that organizational leaders recognize that their employees are their most valuable resource. Dissatisfied employees negatively influence the organization's productivity and effectiveness through

increased turnover and training cost, absenteeism, and disengagement (Daniel &

Chatelain-Jordan, 2015). However, religiosity and spirituality in the workplace encourage

positive outcomes of ethical behaviors (Ayoun et al., 2015; Guillen et al., 2015), higher

job involvement, and job and life satisfaction (Gupta et al., 2014; van de Walt &

Swanepoel, 2015; Word, 2012), and employees who report more excellent work-life

balance and quality of life at work and experience high levels of motivation in the

workplace (Ruzevicius & Valiukaite, 2016; Yusuf & Khan, 2015).

### *Workplace Ethics*

Organization, irrespective of the industry, the organization and employees'

fundamental link is ethics (Astrachan et al., 2020; Ayoun et al., 2015; Lowery et al.,

2014; Oboh et al., 2020). Business ethics define or refer to the moral principles of what

differentiates right from wrong in a business view (Astrachan et al., 2020; Ayoun et al.,

2015; Oboh et al., 2020). Kumari (2014) defined *ethics* as an individual's moral

judgments against right from corruption and noted that the decision to behave ethically is

moral behavior. Kumari (2014) asserted that spirituality profitability is mutually

exclusive. Both have character benefits of ethical behaviors and spiritual values for

organizations to improve productivity, profitability, employee retention, customer

loyalty, and brand reputation (Kumari, 2014; White, 2021; Muoghalu et al., 2021;

Porcena et al., 2020).

Increasingly researchers focused on the organization's ethical behaviors that

include the moral culture, ethical codes, trust, and emerging ethical climate of behaviors;

however, the influences an organization of focus is workers' ethical context in individual

behaviors are significant (De Cremer & Moore, 2020; Hassan et al., 2016; Hauser, 2020;

Lowery et al., 2014). Empirical studies have shown that spirituality at work could

determine business ethics (Ayoun et al., 2015; Lowery et al., 2014). Various scholars

defined spirituality as connected with ethical behaviors. Ashmos and Duchon (2000)

defined *workplace spirituality* as organizations recognizing that employees are inner

beings searching for inner nourishment and nourished by meaningful work in the context

or ethical community.

　　In parallel, ethical work behaviors empower employees to find workplace spirited

or spiritual (Ashmos & Duchon, 2000; Kumari, 2014); which may compel employees to

perform, with a positive gesture of projection compared to non-spiritual counterparts

(Ashmos & Duchon, 2000; Michaelson et al., 2014). Many researchers have associated

spirituality at work with ethical behaviors in business that guide positive work

experiences (Adnan et al., 2020; Agbim et al., 2013; Ashmos & Denton, 2000;

Michaelson et al., 2014; Turyakira, 2018). Numerous researchers defined business ethics

by referring to the moral principle and values that clarify right from wrong (Ayoun et al.,

2014; Brenkert, 2019; Ferrella et al., 2019; Michaelson et al., 2014).

　　Businesses bound to practice distrust and skepticism from a deceitful culture lack

ethics and spiritual values that may execute principles that may destroy the image and

reputation of the business (Adnan et al., 2020; Kumar et al., 2014; Turyakira, 2018).

Kumar et al. (2014) noted that trusted leaders breed trusted, good-hearted employees, and

good business ethics is essential for natural trust and goodwill towards humanity. Kumar

et al. (2014) argued that a day of improvement leads to productivity and zeal to perform

where there is ethics. Kumar et al. recommended that organizations integrate business ethics plan out very carefully, commercially, and sound in value and value to society.

Current research by Brankert (2019) argued against corporations' insufficient contribution to ethical behaviors consisting of the evaluative, embodiment, enforcement of all aspects of business ethics worldwide. However, Brenkert challenges the businesses to enact a theory to argue that principles of ethical leadership, moral imagination, and communicative participation are inadequate to handle ethical problems associated with businesses' operations ethically or morally worldwide. Brenkert (2019) proposed a measure that would impact moral change suggesting a theory of moral evolution applied relative to power within stakeholders and business operation in effect ethical or moral decisions worldwide. Brenkert's theory of moral change significantly influences business ethics holistically, integrating the principles of economic, social, and political views while considering limitations in fostering ethics globally.

### *Job Satisfaction and Job Involvement*

Studies show that job satisfaction has been studied extensively in the literature, and as employee attitudes within the organizational research, primarily because of its importance (Gopinath, 2020; Gupta et al., 2014; Loan, 2020; Utami et al., 2021). Managers associate employees' satisfaction with performance, job satisfaction, or attitude associated with various work behaviors: self-fulfillment, meaningful work, ethical organization, external rewards, teamwork, community, climate change, meaning, and purpose (Ashmos & Duchon, 2000; Gopinath, 2020; Loan, 2020; Mitroff & Denton, 1999). Studies show that when job satisfaction levels are low, organizations experience

various negative work-related behaviors of dissatisfied employees, absenteeism, grievance expression, high turnover, and an overall decline in morale and organizational commitment (Loan, 2020; Neubert & Hallbesleben, 2015). In contrast, satisfied employees show loyalty to their organization's commitment compared to dissatisfied employees (Gupta et al., 2014; Gopinath, 2020).

Recent research shows that studies previously conducted on religiosity and workplace spirituality were conceptual and theoretical; however, paradigm shifts allowed empirical testing in those variables. As a result, limited empirical studies established the relationship between religiosity and spirituality and work-related behaviors and attitudes such as job satisfaction and job involvement (Gopinath, 2020; Gupta et al., 2014; van de Walt & De Klerk, 2014; Varshney, 2019;). Similar work attitudes, such as job satisfaction recognized in the previous studies related to the influence of religiosity and spirituality or, when explored, were mediators (Gopinath, 2020; Hassan et al., 2016; Loan, 2020; Osman-Gani et al., 2013).

Walt and Klerk (2014) conducted a cross-sectional study with a sample of 600 white-collar workers from two organizations in different industries in South Africa. Walt and Klerk (2014) set to determine the relationship between workplace spirituality and work-related attitudes of job satisfaction and found positive correlations between workplace spirituality and job satisfaction. Walt and Klerk (2014) concluded that those organizations that adhere to and promote spiritual values are more likely to create an environment where job satisfaction will manifest. Walt and Klerk (2014) suggested that the future of spiritual transformation is an organization aimed toward numerous aspects,

promotion, implementation, and encouragement of spirituality on an organizational level than previous studies have shown. These fundamental changes may influence organizations' philosophy of vision, purpose, and integrating the organization's spiritual values (Walt & Klerk, 2014).

Job involvement is a work-related attitude studied in recent years and found in employees who are satisfied with their workplace and exhibit specific performance-related work behaviors in the workplace environment (van der Walt & Swanepoel, 2015; Gopinath, 2020; Loan, 2020; Word, 2012). van der Walt and Swanepoel (2015) conducted a study that examined workplace spirituality and job involvement in South Africa. Sampling consisted of about 412 participants for a quantitative cross-sectional study using two different organizations. van de Walt and Swanepoel (2015) used the Organizational Spiritual Value Scale (OSVS) work spirituality and job involvement to analyze the data using the Job Involvement Questionnaire and multiple regression. The findings showed a statistically significant positive relationship between workplace spirituality and job involvement (van der Walt & Swanepoel, 2015).

Similar findings by Milliman et al. (2003) and Word (2012) spirituality and the meaningful work dimension of the workplace may lead to employees to find work meaningful and become more involved in their job and organization (Gopinath, 2020; Loan, 2020; van der Walt & Swanepoel, 2015). The study results showed that spirituality was a predictor of job involvement, which may lead one to conclude that to enhance positive workplace attitude and behaviors, a spiritually friendly work environment should be allowed, or appropriate, in the organization (van der Walt & Swanepoel, 2015; Word,

2012). van der Walt and Swanepoel noted limitations in lacking an agreed-upon definition and a convenience sample instead of random samples. They recommended future research of other work-related attitudes, such as work engagement and organizational citizenship behaviors (van der Walt & Swanepoel, 2015).

**Theories of Work**

Understanding the concept of work could open the door to understanding the importance of spirituality at work. Work diversity plays a significant role in work because it involves workers with different values and cultural backgrounds, including races, creeds, cultures, and convictions. These groups' combinations create a workplace where different spiritual and religious beliefs harmonize and coherently as a family, although such mingling opted out of conversations. At a glance, to understand the relationship between spirituality and the workplace, leaders must be open to having a conversation and understanding how the two are intertwined (Houghton et al., 2016; Jena, 2021).

The term work and its definition are vital as the current study focus on workplace spirituality. The work is considered a place where most workers spend their day attending to their assigned duties, where individuals meet for a common objective and engage in making a living or common goal. Bella et al. (2018) noted that today's workday could influence job satisfaction and quality of work-life. The stress resulting from today's productivity could partly lead to emotions that might reduce job satisfaction and employees' quality of work-life (Adisa et al., 2019; Poulose & Dhal, 2020). The difference between job and work is crucial to understand; many people fail to understand.

When an individual may take a position to take care of the current situation or to pay bills, that situation, many people may consider it as a job.

Contrary, work epitomizes a person's mission and idea and may even provide self-fulfillment of one's spiritual human needs. The cases where an individual says that mine work offers an actual asset may be accurate, but work is more than tangible; it should also provide intangible aspects of human needs, such as self-fulfillment and spiritual fulfillment. Evidence shows individuals are searching for life-work balance, provided through meaningful work (Aruldoss et al., 2021; Houghton et al., 2016; Poulose & Dhal, 2020). Instead, people spend their day in labor that will only provide momentary compensation, which does not improve or provide job satisfaction or help explain spirituality's mystery.

Organizations and employees share a common culture of human needs and values that deserve an exploration; employees may consider their spirituality as human organizational wishes and part of the workplace situation or even work (Petchsawang & McLean, 2017; Rego & Cunha, 2008; Vasconcelos, 2021). A team effort between organizations and employees could provide a positive relationship that both can embrace and benefit. Although followers devote their time and energy to the organizations, organizations should be opened to nourishing their followers' human needs (Ashmos & Duchon, 2000; Mansfield et al., 2020; Skrzypinska, 2021). Duchon and Ashmos-Plowman (2005) defined *workplace spirituality* as a workplace that recognizes that employees' spiritual needs are nourished by meaningful work and occur in the organization's context. Duchon and Ashmos-Plowman (2005) believed that the

workplace should better allow their workers to express their spiritual beliefs or cultural diversity liberties.

A view observed in the United States laws requires a workplace environment to protect employees during the hiring process provided in title VII. Opt-out any questions about religious or religiousness (Dean et al., 2014; Ghazzawi et al., 2016; Robin, 2020). Although the U.S. government does not decide how organizations should implement religiosity and spirituality, the government recognizes the ethical value of both concept and role in human life. This provision intends for organizations to abide by and protect workers and give them their religious liberty (Dean et al., 2014; Ghazzawi et al., 2016; Robin, 2020).

### *Work-Life Balance and Quality of Life at Work*

Currently, researchers address the topic of work-life balance and quality-of-life concepts (Adisa et al., 2019; Aruldoss, 2021; Poulose & Dhal, 2020), the concept of work-life balance perception as a person's control over their workplace conditions. Many academic and global scholars acknowledge that an individual's work-life and personal/family life may exert conflicting demands on employees' lives (Atteh et al., 2020; Poulose & Dhal, 2020; Ruzevicius &Valiukaite, 2016; Yusuf & Khan, 2015). Recent challenges of the COVID-19 pandemic resulted in a significant shift to remote work (Galanti et al., 2021). Employees search and want a sense of self-control over their lives and the quality of their work experiences in the workplace for engagement, meanings in life, and work at the job to provide life balance in the job and life satisfaction (Aruldoss et al., 2021; Cain et al., 2018; Mas-Machuca et al., 2016; Prieto-Ursua &

Jodar, 2020). Workers may consider detachment from average work-life balance, private life, religiousness, and spirituality due to an emotional state of departure dissatisfaction and could negatively affect work-life balance (Atteh et al., 2020; Paul et al., 2015; Poulose & Dhal, 2020; Yusuf & Khan, 2015).

Greenhaus and Beutell (1985) defined *work-life balance* as two domains with inter-role conflict-centered with a pressured role in work and family domains mutually incompatible in some respect. Sirgy and Lee (2018) defined work-life balance suggesting it involves balanced involvement and satisfaction across the life domain. Sirgy and Lee (2018) suggested that allocating time and psychological energy balanced in work nonwork life derived much satisfaction. Work-life balance also referred to as quality of life at work, refers to individuals' ability to merge work-life with their personal life and the related obligations, activities, and responsibilities with minimum effort (Paul et al., 2015; Sirgy & Lee, 2018). The work-life balance found its various advantages of positive organizational outcome including engagement (Cain et al., 2018); enrichment, satisfaction, and self-efficacy (Chan et al., 2016); job satisfaction (Mas-Machuca et al., 2016); security in employment pay (Drobnic et al., 2010). Maurya et al. (2021) perceived work-life balance as part of organizational perceived level of employer branding attraction valued on organization talent.

Paula et al. (2015) explored a study of women executives of an Indian information technology organization. Work-life balance challenges Indian women in the workplace, especially in a society that believes in different gender roles and commitments between men and women. However, as a result, conflict showed a lower job employee job

satisfaction, more economic performance, higher turnover, and increased stress (Paul et al., 2015). Paul et al. (2015) introduced the concept of spirituality in the workplace by asserting improved organizational job performance, profitability, and work-related attitudes such as job satisfaction and engagement (Paul et al., 2015). Other scholars' findings showed positive organizational outcomes in various areas such as engagement (Cain et al., 2018); enrichment, and satisfaction mediated by self-efficacy (Chan et al., 2016); job satisfaction (Jena, 2021; Mas-Machuca et al., 2016; Poulose & Dhal, 2020); security in employment pay (Drobnic et al., 2010).

Cardos and Mone (2016) examined the relationship between spirituality, religiousness, and work values, focusing on intrinsic and extrinsic behavior. Cardos and Mone's (2016) findings showed that intrinsic religiousness positively correlates with cognitive work values. In contrast, extrinsic personal religiousness negatively correlated with affective work values, and spirituality did not associate with any work values category (Cardos & Mone, 2016). Spearman Rho correlations statistically controlled the effects of gender. The gender differences showed that women reported higher levels of extrinsic personal religiousness and lowered daily spiritual experiences and instrumental, cognitive, and affective work values (Cardos & Mone, 2016). The findings' interpretation is that intrinsic people's religious and spiritual attributes impact people's behavior work values and that extrinsic factors do not have affective work values (Cardos & Mone, 2016). Intrinsic people's religious and spiritual attributes affect people's behavior work values, and extrinsic people do not have practical work values' influence (Cardos & Mone, 2016).

Previous studies have shown that religiosity and spirituality influence organizational outcomes in job performance (Albuquerque et al., 2014; Aydogdu & Askikgil, 2011; Osman-Gani et al., 2013; Kumar & Kumar, 2014). Decades later, there has been an increase in research on engagement, job satisfaction, and life satisfaction. Scholars in management organization development widely researched how this construct exists in the organization and how employees experience quantitative and qualitative inquiry.

*Connection Between Theories of Engagement, job satisfaction, and Religiosity and Spirituality Research*

Although these concepts interconnect, there is limited published literature on the relationship between religiosity, spirituality, employee engagement, and job satisfaction in a business environment. As engagement becomes a driving force on organizational effectiveness, according to Adkins (2015), figures reveal that current engagement levels in the U.S. workforce continue on a decline; in this report, about 32% of U.S. workers engaged, while more than 50.8% are disengaged, and 17.2% are actively disengaged. In 2021, figures showed a slight increase in engaged workers, about 4% to 36% (White, 2021). The trend increased company profits by 21%, but 38% of workers report being exhausted; 85% say they feel motivated and thrive if their values and organizational culture are inclusive or merged and communicated effectively through company policies and procedures (White, 2021). A disengaged workforce costs the U.S. surmountable between $450-550 Billion every year (White, 2021). Engaged workers contribute to the company by being enthusiastic, innovative, and showing involvement and commitment to

their work and company (Mathew et al., 2018; Utami et al., 2021). The flip is disengaged employees considered less attentive do enough to earn the day wages and are more likely to be tardy for work (Adkins, 2015; Consiglio et al., 2016; White, 2021; Whittington & Galpin, 2010). A further indication is that unengaged workers cost the U.S. over $450-500 billion a year (White, 2021).

Engaged workers present a source of competitive advantage (Albrecht et al., 2015; Aruldoss et al., 2021; Belwalkar et al., 2018; Cain et al., 2018); employees' commitment, increased creativity, improved job performance, enhanced organizational citizenship behavior, and an upsurge in job and life satisfaction (Aruldoss et al., 2021; Bakker & Albrecht, 2018; Cain et al., 2018; Lips-Wiersma et al., 2016). Also, workers who exhibit higher engagement levels while they work have increased job satisfaction and are motivated to achieve life satisfaction and an increased desire to impact the organization's bottom line (Aruldoss et al., 2021; Belwalkar et al., 2018; Lu et al., 2016; Sageer et al., 2012).

Various scholars with differing lenses have researched engagement by describing and exploring work engagement or measuring behavioral engagement (Decuypere & Schaufeli, 2020; Haar et al., 2017; Imra et al., 2020; Macy & Schneder, 2008; Purcell, 2014; Schaufeli & Bakker, 2006). Macey and Schneider (2008) examined three engagement levels: (a) psychological state engagement, (b) behavioral engagement, and (c) trait engagement. Macy and Schneider's study found that most companies' commonly used engagement trait is behavior engagement. Managers and employees apply the trait behavior engagement for nurturing the practice of engaging in the workplace (Decuypere

& Schaufeli, 2020; Macey & Schneider, 2008; Purcell, 2014); and as influences aspect of organizational outcomes of the individuals' job satisfaction, organizational commitment, psychological empowerment, and job involvement, resulting in life satisfaction (Macey & Schneider, 2008). Based on Macey and Schneider's exploration, organizations exercising their choice of engagement levels are helpful for different times and create engagement in their workforce. If so, employees are experiencing an engagement in their state of mind while working (Macey & Schneider, 2008). Decuypere and Schaufeli (2020) explored work-life balance as a potential mediator of servant leadership on building work-life balance and eventually increasing work engagement. Findings showed that work-life balance is positively related to work engagement dimensions and responsible for servant leadership achieving work-life balance. Decuypere and Schaufeli (2020) examined the perceptional influence on organizational support on employees' work engagement mediated by the influence of flourishing and thriving at work. Findings showed that perceived organizational support positively connects with employees for flourishing, thriving, and work engagement.

Engagement influences employee performance and wellbeing (Barker & Pandita, 2014, Belwalkar et al., 2018; Decuypere & Schaufeli, 2020; Imra et al., 2020); organizational performance and job performance (Al-dalahmeh et al., 2018); religiosity and spirituality influence on work engagement (Ghazzawi et al., 2016; Habit et al., 2018; Zahrah et al., 2017); and positive influence between engagement and spirituality at work (Roof, 2015). Lu et al. (2016) examined engagement and job satisfaction. Findings showed that highly engaged workers demonstrate higher job satisfaction than low-

engaged or disengaged workers and are more determined to perform higher (Lu et al., 2016). Further, Lu et al. noted that employees with higher job satisfaction levels are more engaged and more likely to adopt different work behaviors, such as teamwork, helping others finish their work, and oneself or one's job. Lu et al. added that employees willing to adapt to different work behaviors also expose themselves to higher engagement levels and commitment to job satisfaction. Lu et al.'s further implication conclusion showed that employees in a higher-level position, such as managers experience increased job engagement in their position, maybe knowingly or unknowingly, and because they engage in different work-related practices (Lu et al., 2016).

Life satisfaction experiences play a subjective role in all human beings on earth (Diener et al., 1985; Villani et al., 2019). Spirituality at work has shown a positive relationship with employees' wellbeing and life satisfaction (Belwalkar et al., 2018; Godwin & Hershelman, 2021; Pawar, 2016; Schwartz & Sortheix, 2018; Villani et al., 2019). Vishkin et al. (2018) examined religiosity, emotional regulation, and wellbeing, consisting of 565 Americans. The study implication indicates that religious people experience positive affect and higher life-satisfaction levels, encouraged social support, meaning in life, and more positive emotional experiences. Further claims indicated that religion consistently trains people to reappraise on emotional events, making those devout more effective in applying the emotional regulation practice, fostering a more positive affect, and greater life satisfaction (Astrachan et al., 2020; Vishkin et al., 2018).

Employees' engagement and job satisfaction are more than a desire for an intense, stress-free, obstacle-free, and teamwork effort, or the assumption that the working environment will magically turn everyone into a happy, productive worker (Belwalkar et al., 2018; Bersin, 2014; Godwin & Hershlman, 2021; Sharma & Kumra, 2020). The organization should strive for an understanding of its employees' feelings at work and overall organization's culture of value, mission and whether or not there supportive of the mission, as well as their suitability for the assigned position (Ali & Anwar, 2018; Belwalker et al., 2018, Blanchard et al., 2019; Godwin & Hershlman, 2021; Ruggeri et al., 2020; Skrzypińska, 2021; Sorakraikitikul & Siengthai, 2014). The organization's specific outcome is affected by engagement levels that make a difference in employees' wellbeing, job performance, and overall economic performance and improve organizational citizenship behaviors (Mansfield et al., 2020; Mathew et al., 2018; Melian-Gonzalez et al., 2015; Utami et al., 2021). Albrecht et al. (2015) argued that attitudinal, behavioral, and performance-relates to work outcomes positively and link with engagement in the organizational sphere. Further, organizational success is contingent on employee creativity, leading to job satisfaction.

Therefore, workers who express a strong sense of commitment to the organization and are more likely to engage in an increased sense of creativity, improved job performance, and job satisfaction, enhanced organizational citizenship behavior, and show an upsurge in life satisfaction (Bakker & Albrecht, 2018; Etemadifar et al., 2016; Mathew et al., 2018; Utami et al., 2021). Workers who exhibit higher engagement levels while they work have increased job satisfaction and are motivated to achieve life

satisfaction and an increased desire to impact their organization's bottom line (Etemadifar et al., 2016; Lu et al., 2016; Mathew et al., 2018; Sageer et al., 2012; Utami et al., 2021). Hassan et al. (2016) examined workplace spirituality's three dimensions: meaningful work, sense of community and value of the organization, and job satisfaction, employing trust as the mediator. About 174 interviews conducted involved university students and multiple regression for data analysis. They found that workplace spirituality has significantly positive relationships with trust and that trust significantly mediates workplace spirituality on job satisfaction.

**Early Theories of Engagement and job satisfaction, and Impact on Organizational Workplace Environment**

*Engagement*

The term engagement has become a token word that triggers many in the management field to examine its popularity. However, the theoretical model, definition, and measurement are in question (Christian et al., 2011; Decuypere & Schaufeli, 2020). Research has shown associated difficulties such as defining engagement, also overlap in identifying concepts, behavior attitudes, job engagement, job involvement, commitment, and satisfaction (Christian et al., 2011; Decuypere & Schaufeli, 2020).

Kahn (1990) theorized the first empirical employee engagement studies, an ethnographic study that explored two aspects of engagement: the work attitudes and perceptions that influence engagement and disengagement in the workplace. Kahn's sample consisted of data collected from a diverse population that allowed the generalization of the study results. The scholar collected data from two groups, summer

camps in the West Indies and research sites in an architectural firm in northern and eastern United States. The researcher chose multiple samples for the proper generalization of the results study. The sample came from a summer camp in the West Indies; the researcher recruited 16 counselors, nine men and seven women, ages 20 to 35.

Kahn's (1990) data came from a research site in an architectural firm in the northeastern United States. The 16 members consisted of 10 men and six women ages 24 to 54 years of age, different job positions, and tenure in the organization. Kahn used a qualitative method for data observation, document analysis, self-identity, and rigorous interviews collected in summer comp locations; interviews took about 40 to 90 minutes with the architectural firm participants. Kahn's studies were qualitative, with observation, document analysis, self-reflection, and in-depth interviews to collect data in the summer camp settings. In-depth interviews took about 40-90 minutes from the architectural firm participants.

Kahn (1990) identified three themes from interviews, observations, and in-depth interviews from the data collected. The first theme consisted of meaningfulness. Participants were associated with feelings of worth, value, and giving and receiving appreciated and shared with others during work hours (Kahn, 1990). The second theme, safety, participants reported trusting that their work circumstances were secure, predictable, and transparent in terms of behavior values (Kahn, 1990). The third theme, availability, represented a sense of possessing the physical, emotional, and psychological resources needed to perform their role and invest their inner self (Kahn, 1990). After Kahn conducted the first study, it took 20 years before it became accepted in the

scholarly community. Much did not happen after Kahn's first study was completed for the past 5 to 10 years; various surveys conducted measure engagement with a renewed focus on engagement in the workplace. Google scholar has recently displayed about 9498 citations as of 2020 from Kahn's (1990) study efforts. Kahn's (1990) efforts on engagement helped numerous scholars conduct studies associated with engagement associated with a positive organizational outcome. Kahn's research has aroused interest in engagement management (Christian et al., 2011; Decuypere & Schaufeli, 2020). Various viewpoints in engagement that may be contrasting may have evolved since Kahn's (1990) empirical work revolutionized engagement.

Jamil et al. (2020) examined employee engagement's mediating role in promoting green manufacturing practices among Malaysia's manufacturing firms. The questionnaires to obtain data come from a selected member of the three industries' manufacturing firms, managers from the different departments of the manufacturing firms provided the data. The study participants provided interpretations and impressions of employee engagement's mediating role in promoting green manufacturing practices (Jamil et al., 2020).

Jamil et al. (2020) revealed a better understanding of the manufacturing firms' improving green manufacturing practices and the importance of employee engagement associated with green manufacturing practices. Findings showed that employee engagement was significant in promoting green manufacturing practices in Malaysia and worldwide. The practical implications of Jamil et al.'s (2020) study for managers engaging employees towards GMP implementation are essential because firms may not

achieve a competitive advantage without proper acknowledgment of employee engagement. The urgency in educating employees is fundamental to emphasize employee engagement in GMP implementation (Jamil et al., 2020).

Research by van de Walt (2018) confirmed previous findings on religiosity and spirituality theory showed a positive and significant relationship between work engagement and employees thriving at work. Research by Imra et al. (2020) explored the indirect influence of perception of organizational support on employees' work engagement with mediating effect of flourishing and thriving at work. Findings showed that perceived organizational support was positively associated with employee flourishing, thriving, and work engagement. Also, results showed that perceived corporate support indirectly influences work engagement via thriving and flourishing.

Benefiel et al.'s (2014) foundational work findings showed that religiosity and spirituality enhance employees' emotional state for increased job commitment, connectedness and understanding, job involvement, behavior engagement, and performance in individuals in the workplace. Additional studies reflected and aligned with discussion theories of the current topic. Reflection by Ke et al. (2017) showed that workplace spirituality influences employees' engagement to affect their job performance. Petchsawang and Mclean (2017) examined mindfulness meditation's influence on work engagement. The scholar's findings showed that workplace spirituality mediated the relationship between mindfulness meditation and work engagement. Therefore, mindfulness meditation helped nourish workplace spirituality to promote work (Petchsawang & McLean, 2017).

*Job Satisfaction*

The complexity of the attitude or job satisfaction concept has a recurring behavior attitude that needs continuous management attention (Ghazzawi et al., 2016; Moon et al., 2020; Mroz & Kaleta, 2016; Saif et al., 2012). The research literature synthesized original theories that led to the theoretical frameworks and further conceptualized job satisfaction. The precise movement or the "Taylorism" by Frederick W. Taylor (1911) theory showed people's perception as economic humans. Accordingly, during the era, money became the primary motivator for job satisfaction. Elton Mayo & Associates' (1924-33) approach dissented the scientific movement perception of human beings' nature as perceived in the Hawthorne studies. The human motivator factors contributed positively to job satisfaction. The Hawthorne studies cited a list of factors that affect job satisfaction, such as personal morale, positive interrelationships, management understanding of individuals and group behaviors, and interpersonal skills, such as counseling, leading, and communication.

Multiple researchers in earlier studies hypothesized that job motivators for job satisfaction after Maslow's original known theoretical framework of the Theory of Hierarchy of Needs (Maslow, 1943). Shajahan and Shajahan (2004) reorganized various job motivator theories by grouping nature-based theories into (content theories). The theories included the hierarchy of needs, Maslow's; Two-factor Theory, Herzberg's X & Y Theory, ERG theory, and Theory of needs or achievement theory. Shajahan and Shajahan (2004) further expounded on the second group of theories, namely the process-based theories that included behavior modification, cognitive evaluation, goal-setting

theory, reinforcement theory, expectancy theory, and equity theory (Shajahan &

Shajahan, 2004). Luthans (2005) assessed and tested a mixture of nature-based theories to

provide a different perspective in re-classifying the original historical theories in job

motivators that later explained and theorized job satisfaction. The new classification

included a content combination of the nature-based theories (Needs Hierarchy, Two-

Factors, and ERG theories); and Process theory as (Expectancy theory and Porter &

Lawler model); and Contemporary (Equity, Control and Agency theories) (Luthans,

2005).

Various theories reviewed contributed and helped to theorize job satisfaction;

Maslow's (1943) hierarchy of needs theory is the most generally used theory of

motivation and satisfaction. Maslow's hierarchy of needs shows that individuals'

motivational needs can be satisfied through the hierarchical form, including the physical

requirements, safety needs, social needs, esteem/achievement needs, and highest self-

actualization (Maslow, 1943). Maslow's hierarchy of needs laid the foundation for job

satisfaction theories as a start point. Maslow's hierarchy contribution leads to developing

other theories relative to job satisfaction (Maslow, 1943).

Herzberg et al. (1959) theorized Factor theory X & Y as a motivational identifier

of job satisfaction. The scholars argued that motivation provides (motivators) related to

job content and job-dissatisfiers (hygiene factors) that concern the job context (Herzberg

et al., 1959). Herzberg et al. (1959) interviewed 200 accountants and engineers. The

scholars collected data through the Critical Incident Method with two questions that

asked if (a) how you felt particularly good about your job? (b) when did you feel

exceptionally bad about your job, and what turned you off? The scholars assessed four

motivators of job satisfaction: achievement, recognition, work itself, responsibility, and

advancement; these motivators increased satisfaction (Herzberg et al., 1959).

The findings showed that the following elements to motivator satisfiers that

contributed to job satisfaction: achievement, recognition, work itself, responsibility, and

advancement, but also asserted that non-motivator satisfier found included the company

policy, administration, supervision, salary, interpersonal relations, supervisor, and

working conditions found unmotivating satisfiers (Herzberg et al., 1959). Herzberg et

al.'s (1959) findings helped understand job satisfaction in various settings, such as

assessing educational research. However, the model failed the empirical test for

reliability (Khan et al., 2010).

The process theory considered individual motivators that include the cognitive

evaluation theory, goal-setting theory, reinforcement theory, expectancy theory, and

equity theory, significant in the different job satisfaction assessments in the literature

(Khan et al., 2010). Dissimilar to content theories, process theories concern the result of

motivation. The expectancy concept from cognitive theory plays a dominant role in job

satisfaction (Luthans, 2005). The theories consider how the individual's needs and goals

could be accepted cognitively (Perry et al., 2006). Several process-oriented job

satisfaction theories have caught researchers' attention who have hypothesized in

different environments and found them thought-provoking in complexity, assumptions,

and meanings (Khan et al., 2010). As a process-oriented theory, the Equity theory argues

that employees are result-oriented humans and cognitively weigh their outcomes (Khan et al., 2010).

To demonstrate the process theory, employees cognitively weigh the job situation (input) against what they get from it (outcome) and compare the input-outcome ratio with the input-outcome ratio of the relevant others such as co-workers for results (Khan et al., 2010). When the resulting outcome ratios equal their co-worker's outcome ratio, a state of equity is said to exist, and employees achieve their goal or job satisfaction (Khan et al., 2010). The equity theory for a few decades was studied under distributive justice (Yusof & Shamsuri, 2006). As a result, the rewards increase employee satisfaction only when rewards are valued and perceived as equitable (Perry et al., 2006).

### *Life Satisfaction*

The value of life's theories is traceable during the era associated with the King and God's service and an aroused need for self-actualization when happiness is a central value in human life (Diener et al., 1985; Saris et al., 1996). Researchers observed the 19th century, a Utilitarian Creed with a description that said that the best society provides happiness for the most significant number of people (Driver, 2014; Saris et al., 1996). However, at the beginning of the 20th-century reforms inspired massive undertake in scale attempts for social change that influenced the development of the Welfare State and the birthing of expression of progress in terms of monetary gains, the security of income, and the degree of income equality (Hansan et al., 2016; Saris et al., 1996). Research in social studies on poverty and social inequality today is still a significant research tradition (Saris et al., 1996).

As a result, life satisfaction becomes one of the indicators to manifest as a quality of life, including mental and physical health; as an indicator, life satisfaction indicates how well people thrive. Studies indicate that the first survey studies used for life satisfaction measures performed in the USA in the 1960s emphasized mental health psychology (Diener & Chan, 2011; Diener et al., 1985; Saris et al., 1996). Some of this research's results appeared in books written by Gurin et al. (1960) and Bradburn (1969). At that time, life satisfaction was also a topic in an innovative cross-national study on human concerns by Cantril (1965). In the 1970s, life satisfaction was a central theme in several American Social Indicator studies (Veenhoven, 1984), and landmark books were published (Andrews & Withey, 1976; Campbell et al., 1976).

Diener et al. (1985) explored the first studies conducted on life satisfaction in the United States. Outside the United States in Nordic countries by Allardt (1975), and Germany by Glatzer and Zapf (1984), and in the 1980s, the first large-scale longitudinal survey on life-satisfaction conduct in Australia (Heady & Wearing, 1992; Saris et al., 1996). Following other studies published on life satisfaction (Argyle, 1987; Myers, 1992; Veenhoven, 1984). According to Saris et al. (1996), their recent bibliography includes 2475 contemporary studies on subjective appreciation of life. The bibliography part of the World Database of Happiness includes the ongoing cataloging of new data on life satisfaction and its correlations (Saris et al., 1996).

In theorizing life satisfaction, the researcher's observation noted that no single, comprehensive theory of life satisfaction exists; to collaborate the assumption, the scholars established two theoretical perspectives to theorize life satisfaction: top-down

and bottom-up perspectives (Diener, 1984; Headey et al., 1991). The top-down theory of

life satisfaction views life from a lens of characteristics such as personality traits. The

bottom-up theory of life satisfaction views molded by contentment in multiple domains

(Diener, 1984; Headey et al., 1991).

The bottom-up theory approaches life satisfaction as a function of life domains,

including work, family, health, and leisure (Heller et al., 2004; Pavot & Diener, 2008).

Heller et al. (2004) and Pavot and Diener (2008) expounded on the bottom-up

perspective. They found that when individuals reported when asked about their life

satisfaction is a complex function of satisfaction with different life domains. Life

satisfaction is not a simple average of domain satisfaction, as people differ in how they

weigh each domain in satisfaction. Although some people primarily draw life satisfaction

from leisure, others see work or health as the most significant value of life satisfaction.

Numerous studies have shown that people consider the domain values vital for evaluating

life satisfaction and, as such, domain satisfaction with life is the one that corresponds

with one's values shown to be relatively more important for one's life satisfaction (Oishi

et al., 1999).

Scientists have employed assessing life satisfaction views of value achievement

and a broader view of relationships emphasizing work and family satisfaction (Oishi et

al., 1999). Moreover, unhappiness in one domain often reassesses the importance (Wu,

2009), an example of increased salience of family satisfaction for someone suffering

from health problems. Subjective wellbeing has been theorized and described in research

in two components, the emotional or affective and the judgmental or cognitive

components, conceptualized as life satisfaction (Diener et al., 1985; Pavot & Diener, 1993). The management scholars have shown limited interest in studies that show the workplace contribution to life satisfaction. However, the assumption claims that a happy worker is someone satisfied with their job. Therefore, a need for advancing a more holistic concept of happiness in life satisfaction in the workplace environment (Erdogan et al., 2012).

Scholars exploring subject wellbeing (SWB) have integrated happiness with or as life satisfaction, although not the same happiness is a factor in understanding life satisfaction (Diener, 1984). Life satisfaction is a key indicator of subjective wellbeing (SWB) (Linley et al., 2009), and it may provide positive affect and absence of negative affect (Etemadifar et al., 2016). For instance, in oft-publicized global studies of happiness levels worldwide, life satisfaction was used to measure happiness (Cummins, 1998; Tsai, 2009). Studies in the United States revealed life satisfaction as an indicator of wellbeing in Health (2011), a 10-year program designed to improve all Americans' health by setting benchmarks and tracking progress (Health, 2011). In recent longitudinal studies, seven types of evidence reviewed indicate that high subjective wellbeing, such as life satisfaction, lacks negative emotions, optimism, and positive emotions, causing better health and longevity (Dienar & Chen, 2011).

Organizations' human Scientists have employed assessing life-satisfaction views of value achievement and a broader view of relationships emphasizing work and family satisfaction (Oishi et al., 1999). Moreover, unhappiness in one domain often reassesses the importance (Wu, 2009), an example of increased salience of family satisfaction for

someone suffering from health problems. Subjective wellbeing has been theorized and described in research in two components, the emotional or affective and the judgmental or cognitive components, conceptualized as life satisfaction (Diener et al., 1985; Pavot & Diener, 1993). The management scholars have shown limited interest in studies that show the workplace contribution to life satisfaction. However, the assumption claims that a happy worker is someone satisfied with their job. Therefore, a need for advancing a more holistic concept of happiness in life satisfaction in the workplace environment (Erdogan et al., 2012).

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Resource management practices play a vital role in influencing various aspects of the organization, usually the communication between departments, leadership, and

employees (Marques, 2005; Cherif, 2020). In understanding the human resource practices and the drivers that influence employee engagement. Alzyoud (2018) examined the relationship between human resource practices and four drivers in employee communication, employee development, and reward and recognition on employee engagement. Alzyoud (2018) sent 200 questionnaires to a manufacturing company and received about 151 questionnaires completed and data analysis to assess employee engagement.

Alzyoud's (2018) findings showed that human resource practices significantly influence the four drivers of employees' communication, employee development, rewards, and recognition. All variables showed a positive link to engagement in stimulating employees to engage in self-fulfillment, a basis for communications that support employees to remain engaged (Alzyoud, 2018). Additionally, employee perceived development is vital in improving success and engaging the key employees (Alzyoud, 2018). The assumption led to evidence that showed workers' dedication to the employer based on whether the employer is committed and supportive of their long-term job development (Alzyoud, 2018).

Albrecht et al. (2015) examined how human resources practices link with engagement and influence outcomes. Albrecht et al. (2015) designed a model to analyze employee engagement through human resource management strategies and measurable practices that lead to competitive advantage and organizational performance. Albrecht et al. (2015) argued that for a positive result of engagement to occur and influence organizational culture, managers must consider it incorporated in human management

policies, practices, and organization procedures. Albrecht et al.'s (2015) model aligned

with Kahn (1990) and Alzyoud (2018), who emphasized the psychological conditions and

employees' behaviors relative to engagement.

Alzyoud (2018) identified mediating approaches and drivers for engagement that

paralleled Mroz and Kaleta's (2016) research, which identified dimensions of personality,

emotional labor, and engagement. The results showed a meaningful purpose and job

satisfaction. Although organizations lack established strategies to define and measure

engagement, it remains an arguable subject among scholars; Albrecht et al. (2015)

identified measurable mediating job factors, individuals, psychological and motivational

factors, groups, units, and employees against measurable organizational outcomes. The

model also identified which outcomes may be more directly influenced by higher

engagement (Saks & Gruman, 2014). Chambel et al. (2014) analyzed the relationship

between human resource practices systems from the lens of workers' affective

commitment and the mediating role of two industrial companies' work engagement.

Chambel et al. (2014) tested the theories using Multiple Group Analysis to test the two

call center companies' samples.

Findings showed that both temporary and permanent workers' perceptions of the

human resource practices systems positively related to affective commitment toward the

organization and that work engagement mediated the relationships (Chambel et al.,

2014). Further, the indicator showed that workers' perception of the human resource

practices and affective commitment was more vital for the temporary agency than

permanent workers, only in the manufacturing sector. However, workers' perception of

the human resource practices systems and engagement was stronger for permanent

workers than the temporary agency workers (TAWs) (Chambel et al., 2014). Further, the

researchers noted that the relationship between the mentioned psychological state and

affective commitment was stronger for permanent than for TAWs in both companies

(Chambel et al., 2014). Chambel et al.'s (2014) findings aligned with Alzyoud (2018),

who found that workers assumed valuable human resource practices directly correlated

with an engaged employee.

Cherif (2020) examined the role of human resource management and employee

job satisfaction in predicting organizational commitment. The study was a quantitative

survey employing human resource management and employee job satisfaction as

independent variables, and organizational commitment was the dependent variable.

Findings showed that both independent variables of human management correlated

positively with employee job satisfaction and organizational commitment. The

employee's job satisfaction correlated with organizational commitment positively. The

two independent variables made a significant contribution in predicting organizational

commitment.

Cain et al. (2018) employed role theory and spillover theory to examine the

relationship among calling, employee engagement, work-life balance, and life

satisfaction. All variables, including employee engagement, work-life balance, and life

satisfaction, showed a significantly positive relationship except for calling to life

satisfaction. Work-life balance was a significant mediator between calling and life

satisfaction and employee engagement and life satisfaction.

**Implications of Human Resource Management**

Few published studies focused rigorously on human resource managers in measuring their levels of beliefs values, particularly those of religiosity, spirituality, or engagement derived from doing the work that might provide them a balance or satisfaction with their job. Sorakraikitikul and Siengthai (2014) examined organizational learning culture and knowledge-sharing behaviors and influenced workplace spirituality and human resource managers' role. Human resource department managers' strategies influence the organizational learning culture and provide a plan for knowledge-sharing behaviors (Sorakraikitikul & Siengthai, 2014). *Workplace spirituality* is an indicator that can give the required review assessment for the organizational goals (Sorakraikitikul & Siengthai, 2014).

The findings showed that workplace spirituality played a vital role in providing learning or knowledge-sharing behaviors that support potential human growth and retain competently and committed people (Marques, 2005; Sorakraikitikul & Siengthai, 2014). Workplace spirituality can be an indicator assessable promptly as a concept that should be part of the human resources development strategies (Marques, 2005; Sorakraikitikul & Siengthai, 2014). Studies showed a positive influence of knowledge-sharing behaviors on workplace spirituality, which indicates that participation in knowledge-sharing behaviors improves human values, provides meaning and purpose, and connects with others or the community (Sorakraikitikul & Siengthai, 2014). Additional benefits of workplace spirituality that foster nurturer knowledge-sharing behaviors include a friendly learning

culture that encourages sharing behaviors, preventing barriers, and enabling beneficial knowledge-sharing behaviors (Sorakraikitikul & Siengthai, 2014).

The organizational learning cultures and knowledge-sharing behaviors are direct sources of creating new knowledge that links employees' spiritual values and empowers self-transformation (Marques, 2005; Sorakraikitikul & Siengthai, 2014). Managers in the human resource department are responsible for establishing friendly learning environments and knowledge-sharing programs such as workplace spirituality to maximize organizational potential (Sorakraikitikul & Siengthai, 2014). For this study, workplace spirituality theory emphasizes learning culture that nurtures the ultimate human needs, a new perspective to balance work-life integrated into the employing or human organization (Marques, 2005; Sorakraikitikul & Siengthai, 2014).

Mahmood et al. (2018) examined how spiritual intelligence principles-based intervention influences human resource department practices. Mahmood et al. (2018) argued that integrating spiritual intelligence principles-based intervention requires the support of the human resource department practices. The researcher asserts that such benefits of implementing spiritual intelligence should be embedded as a choice and directed to the employees who require such benefits, such as managers and service job positions, to provide a higher level of improved productivity and overall success and organizational sustainability (Mahmood et al., 2018). The researchers noted that, generally, spiritual intelligence provide knowledge-sharing behaviors that nurture the human resource department, providing a judgment of self-control, decision power, flexibility, adaptability, vision, consciousness, value, sense, and intuition of the entire

stakeholders in the organization (Mahmood et al., 2018; Sorakraikitikul & Siengthai, 2014).

Although studies indicated that not all employees would benefit from the invention of spiritual intelligence (Mahmood et al., 2018), however, human resource managers could opt for a targeted audience for training inventions in spiritual intelligence, generally, choosing those who would benefit from spiritual intelligence (Mahmood et al., 2018). Further, managers to prepare to defend employees against facing any unconstructive outcomes based on the obtained implications of spiritual intelligence interventions within the human resource department (Mahmood et al., 2018). The human resource department practitioners to be mindful of the spiritual intelligence program's pros and cons in the organization of more significant interest (Mahmood et al., 2018).

**Theories Showing the Dark Side of Workplace Spirituality and Religion and Religiosity**

Recent literature reviews show a favorable assessment of religiosity and spirituality in the organization's workplace environment (Cui et al., 2016; Hage & Posner, 2015; Olowookere, 2014; Salehzadeh et al., 2015; Vasconcelos, 2015). Religiosity and spirituality provide many of the observable behaviors that may be suitable or unsuitable for general use in a secular workplace, including honoring persons, nurturing relationships, and serving with integrity (Baker & Lee, 2020); higher psychological wellbeing (Koburtay & Alzoubi, 2021); positive effects, experiences/perceptions, uncertainties, measure and outcomes (Vasconcelos, 2018); spirituality buffers of negative relationships between surface acting and subjective wellbeing (Zou & Dahling, 2017).

However, Lips-Wiersma and Mills (2009) assessment of workplace spirituality showed a variable's shady side. The scholars claim that the variables of spirituality can present a harmful opportunity to influence employees' wellbeing to misuse the concept for self-benefits and the leadership through the control mechanism that could provide misguided measures for both employees and the management workplace (Lips-Wiersma et al., 2009).

Lips-Wiersma and Mills (2009) intention for the study was not to provide an opposite negative aspect of spirituality or spiritual wellbeing in the workplace but to provide a different lens with two potential harmful mechanisms that may allow exploitation of workplace spirituality. Lips-Wiersma and Mills (2009) designed a background that identified the dark side of workplace spirituality to show how potential harm can transpire. The harm to the stakeholders could result from spirituality and the style of delivery, or experiences related to evangelism, perception as a form of manipulation, and dishonesty dogma (Lips-Wiersma and Mills 2009). Managers in the organization in leadership roles exert control over the direction of the organization's employees. According to Lips-Wiersma and Mills (2009), workplace spirituality mismanagement can occur when abusing power on the organization structure and manipulating culture, behavior attitudes, or outcomes (Lips-Wiersma and Mills, 2009). Lips-Wierman and Mills (2014) identified adverse effects of employees' mismanagement of spirituality, including employees' challenges in work-life balance and the consent in the stakeholders' unity. The control and instrumentality identified as constructs that could

present results perceived as manipulative, dishonesty, or evangelism (Lips-Wiersma and Mills, 2009).

About the instrumentality, the scholar refers to the attitude employer or management endorse in the treatment of workers in performing the assigned jobs for the goals set forth without concern for employees' wellbeing (Lips-Wiersma and Mills, 2009). Lips-Wiersma and Mills (2009) argued that the dark side of spirituality occurs when management mistreats workers remarkably as a tool to improve the bottom line or meet the organization's productivity goals. As a result, the dark side of spirituality manifests when workers experience full engagement to bring about meaningful work in the workplace environment. The scholars noted that organizations must balance the variables of spirituality and organizational outcome of work engagement and meaningful work (Lips-Wiersma and Mills, 2009). Although spirituality plays a significant role in enhancing regulatory issues, the scholar remark it cannot sustain the organization; therefore, spiritual or religious-affiliated organizations must assess profitability methods (Lips-Wiersma et al., 2014; Vasconcelos, 2015).

**Methodological Review**

This section reflected that researcher had used quantitative, qualitative, and mixed methods to examine religiosity and spirituality in the workplace. Punch (1998) noted that "the best method for study based on what one trying to find out" (p. 5); all approaches considered promising approaches, and all appear to be valid and reliable. However, empirical evidence suggests that the quantitative method is preferred, and that the qualitative and mixed methods are less used (Vasconcelos, 2018). Data revealed a lack of

experimental studies in the US are among those pursuing theoretical work in workplace spirituality (Vasconcelos, 2018). According to Vasconcelos (2018), factor analysis is a favored statistical technique, shadowed by regression analysis; data indicate that Pearson correlation and structural equation modeling found valuable statistical analysis tools employed by most researchers (Vasconcelos, 2018). As discussed in earlier studies, religiosity and spirituality at work gained attention through various fields. However, a lack of published research on religiosity and spirituality's relationship to employees' work engagement and job satisfaction remains.

van der Walt (2018) conducted quantitative research to explore workplace spirituality and work engagement. Data were collected from 259 employees working at small, medium, and macro enterprises (SMMEs) in one location area in South Africa. van de Walt (2018) utilized a cross-sectional survey and a self-administrative questionnaire. van de Walt (2018) explored the relationship between thriving at work, work engagement, and workplace spirituality. Ke et al. (2017) conducted quantitative research to determine the influence of spirituality on employee engagement and job satisfaction in Beijing. van der Walt (2018) wanted the study background to be based on China, particularly on the University teachers, namely the soul engineer in China.

Consiglio et al. (2016) conducted a quantitative study to explore a proactive role of self-efficacy to, directly and indirectly, predict work engagement through positive changes in employees in a communication service company to examine social context perception time interval of 3 years. Consiglio et al. (2016) used the UWES, Schaufeli et al., 2006) MSQ for work engagement. Fachrunnisa et al. (2014) used quantitative

research to explore a leader and followers' perspective on work engagement on Indonesian government field workers in the community. About 82 workers responded to a Likert-type questionnaire on spiritual leadership, wellbeing, job performance, job satisfaction, and creative engagement. Fachrunnisa et al.'s (2014) study purpose was to examine the role of workplace spirituality and the creative process of engagement to enhance job satisfaction and performance between leaders and field workers.

Hage and Posner (2015) examined the relationship between a leader's religion, religiosity, and leadership practices in Lebanon and non-western countries. The data collected come from 384 organizational leaders (150 Christians and 234 Muslims) and employees from various Lebanese industries. The participants self-rated their religion, religiosity, and leadership practices, including religious affiliation. The demographic provided included religious affiliation (Christians or Muslims), age, gender, work industry, employees that worked for the organization, and the number of workers reporting directly to the leader. van der Walt and Swanepoel (2015) examined spirituality in the workplace and job involvement among South African employees. The study was cross-sectional. Analysis conducted over 400 employees to determine a relationship between job involvement and workplace spirituality (van der Walt & Swanepoel (2015). Additionally, Daniel (2014) examined workplace spirituality components, namely the individual's inner or self-life, the meaningful work, a sense of community, work stress in Mexico and the United States, and used a statistical tool of SEM. The instrument used to measure workplace spirituality's three dimensions included Ashmos and Duchon (2000) and a 7-point Likert-type scale.

As the above study summaries showed, the methodology overview, research design, and methods diverge regarding the concepts. There are variations between various study findings expounded and added to the study. In contrast, others have provided a new perspective and creative lens to examine the study topic further. However, several studies revealed the quest for furthering the research and conducting an additional evaluation to validate and advance religiosity and spirituality in a business workplace environment.

The quantitative method and descriptive correlational design were used appropriately to examine the relationship between the two predictor and three continuous criterion variables based on self-reported data using the instruments identified. Quantitative correlational research examined the relationship between variables to test objective theory (Punch, 1998).

### Summary and Conclusions

The literature review showed a growing body of scholarly research that focuses on how workers find meaningfulness in their work and the workplace environment. The literature review analyzed quantitative, qualitative, and mixed-method studies that stemmed from the expansion and influence of theories on religiosity and spirituality at work. The themes reflected in the literature included the historical perspective on the work discipline now referred to as religiosity and spirituality or the faith movement. The progress made on research about these concepts of religiosity and spirituality at work has followed how scholars conducted studies on employees' religion and spirituality and its importance to individuals and workplace outcomes evidenced in the current business

workplace environment. The inclusion of religiosity and spirituality in the workplace resulted from the Protestant work ethic and the faith at work movement. The management theories expanded to be more employee sociable. The pioneering contributors and scholars offered assumptions, rationale, criticisms, opinions, and support in their research about religiosity and spirituality at work as concepts. The pioneers' discoveries led to discussions and debate on these concepts of spirituality and religiosity and their relationship to employee attitudes, organizational outcomes, and potential benefits.

The current study focused on the relationship between religiosity and spirituality and employees' levels of engagement and job satisfaction in a business workplace environment. The study addresses the gap in the literature regarding published studies on these concepts. A lack of understanding about this relationship prevents managers or other organizational leaders from implementing policies and procedures and developing or sustaining an organizational culture to support employees' religiosity and spirituality in a business workplace. Religiosity and spirituality are crucial for integration in a business workplace. However, organizational policies and procedures get in the way of implementing policies and procedures for developing an organizational culture that supports religiosity and spirituality in the workplace. The study's findings extended knowledge to the management field, including managers in the human resource department responsible for policies and procedures and overall decision making in the workplace environment.

The current study was quantitative descriptive correlational in design. Data were collected on an online survey questionnaire to measure the variables of interest among a

purposive panel of SurveyMonkey audience members in a U.S. business organization. A

description and justification of the research method and design: provided in Chapter 3,

which covers sampling, instrumentation, data collection, analysis, validity, and ethical

consideration.

Chapter 3: Research Method

The aim of the current study was to investigate the relationship between religiosity and spirituality (two predictor variables) and employees' work engagement and job satisfaction (two criterion variables) in a business environment. The methodology originated from the problem statement, purpose statement, and the nature of the research questions for the current study. Limited knowledge exists about the relationship between religiosity and spirituality and the two criterion variables, the employees' levels of work engagement and job satisfaction in a business environment (Afsar & Yuosre, 2017; Albuquerque et al., 2014; Belwalkar & Vohra, 2016).

A quantitative, correlational research method was appropriate to examine the relationship between two or more variables to be quantified; the results indicate a pattern but not casualty (Punch, 1998; Singleton & Straits, 2005). Purposive sampling served to recruit participants from SurveyMonkey audience from a population of working adults in various industries in the United States. Data were collected through an internet-based survey, Survey Monkey audience panel, and analyzed using statistical tools (IBM, Statistical Package for Social Science (SPSS) version 27).

Chapter 3 contains an in-depth description of the research method, design, and rationale. Chapter 3 also contains descriptions and justifications of the following: (a) population, (b) sampling technique, (c) data collection process, (d) instruments, (e) validity and reliability, (f) data analysis, and (g) validity. Chapter 3 addresses ethical concerns, informed consent, and confidentiality.

**Research Design and Rationale**

Understanding the role and purpose of research design was important to explain the framework and how the study design helped guide the data collection and analysis (Kerlinger, 1998) as a roadmap to completing the study. A review of research exploring the relationship between (predictor variables) religiosity and spirituality and work engagement and job satisfaction (criterion variables) included quantitative (Bussing et al., 2015, Habib et al., 2018; Hassan et al., 2016); qualitative (Mitroff & Denton, 1999) and mixed-method (Onwuegbuzie & Leech, 2006) studies. Research has shown associated difficulties such as defining engagement, also overlap in identifying concepts, behavior attitudes, job engagement, job involvement, commitment, and satisfaction (Christian et al., 2011). Although these concepts interconnect, there is limited published research in the literature about the relationship between religiosity and spirituality and employee levels of work engagement on job satisfaction in a business workplace environment. The three methods of research, quantitative, qualitative, and mixed methods - were reviewed and would complement one another and provide great insight on the relationship between religiosity and spirituality and work engagement and job satisfaction. A quantitative method was appropriate to conduct hypothesis testing and regression analysis in the current study.

A quantitative study with a descriptive correlational design includes inferential statistics to generalize the findings (Fisher, 1974). The current study also involved examining the strength and direction of the relationship between religiosity and spirituality (predictor variables) and the criterion variables of work engagement and job

satisfaction in working adults in a business workplace environment at a single point in time. A cross-sectional approach is preferable to a more intensive, costlier, and more time-consuming longitudinal study (Jordan et al., 2015; Singleton, Jr. & Straits, 2005). The current study involved applying a descriptive correlational design rather than an experimental design because of the intent to examine relationships between variables rather than differences due to a treatment or intervention.

A correlational design was appropriate for examining the relationship between two or more variables (Singleton, Jr. & Straits, 2005) using statistical procedures to test hypotheses. A correlation exists when variable increases or decreases in a predictable pattern (Punch, 1998; Zyphur & Pierides, 2017). Correlational research involves examining potential associations or relationships of variables or characteristics and examining them in their natural state without manipulating the variables (Punch, 1998; Zyphur & Pierides, 2017). A correlation between variables denotes association and does not imply or identify causation (Isaac & Michael, 1997; Leedy & Ormrod, 2015).

## Methodology

### Population and Sample

A *population* consists of individual units with some commonality (Singleton & Straits, 2005). The targeted population included working adult employees in U.S industries, not limited to nonprofit and for-profit sectors, healthcare, banking finance, education, legal military, hospitality, municipality, manufacturing, information technologies. Eligible participants were employed persons at least 18 years old of any gender, ethnicity, race, or nationality. The sample for the study was recruited from

SurveyMonkey audience. The choice of sampling technique was the non-probability sampling technique, which involves sampling criteria, as described below.

**Sampling and Sampling Procedures**

Sampling involves selecting a subset from a population to generalize behaviors, characteristics, and responses to the entire population (Leedy & Ormrod, 2015; Taylor-Powell, 1998). In quantitative studies, probability sampling variations are expected, including random sampling, stratified sampling, systematic sampling, cluster random sampling, and multistage random sampling (Leedy & Ormrod, 2015). The probability sampling technique was considered more accurate than non-probability sampling and credited less bias (Taylor-Powell, 1998). On the contrary, a non-probability purpose sampling technique does not involve random sampling, presenting an opportunity for bias in the study.

The study involved a non-probability purposive sampling technique of the population recruited from the SurveyMonkey audience database. Purposive sampling involves selecting participants who meet specific pre-established criteria (Leedy & Ormrod, 2015). SurveyMonkey provided sampling criteria for selecting their audience members to participate in the study. Invitation to Participate in the Research Study, including the consent form (see Appendix A). Survey Instruments (see Appendix B). SurveyMonkey is a widely used and reputable online company that recruits a panel of members from the general population. SurveyMonkey audience maintains a pre-screen application, and as the need arises, it then assigns members to participate in various

audience panels. Frankfort-Nachmias and Nachmias (2008) asserted that selecting a

representative sample can be completed after identifying and specified sample frame.

*Sampling Frame*

The sampling frame included adult SurveyMonkey audience members who were

full-time, permanent employees in the U.S workforce. The sampling frame included

multi-cultural and encompasses adults 18 years of age, full-time employed, in U.S.

nonprofit and for-profit sectors to be in the study. SurveyMonkey used these criteria to

select the SurveyMonkey audience members to recruit participants in the study.

*Sample Size and Power Analysis*

Samples that are too large or too small could result in incorrect findings, so the

researcher has the responsibility to consider the sample size and its effect on the study

results (Dziak et al., 2014; Laerd, 2012; Trochim, 2006) carefully. To alleviate the

potential for sampling bias, G*Power 3.1.9.7, a tool to calculate statistical power

analyzes, was used to calculate a representative sample size to increase confidence that

allowed for making statistical inferences (generalizations) from the sample (Laerd, 2012).

Analyzes of power and sample size for statistical tests help detect and avoid failing to

reject a false null (alternate) hypothesis (Benerjee et al., 2009).

Using the G*Power for linear regression with two predictor variables, an effect

size of 0.30 (medium size), the statistical power of 0.95, and an alpha level of 0.05

indicate a minimum sample size of 111 participants (Faul et al., 2009). The effect size

measures the strength of the relationship between two variables or quantifies the size of

the difference and provides the true measure of the significance of the difference

(Benerjee et al., 2009). The power of .80 indicates that any significant relationship between variables in the test result would be detected.

A sample size of at least 111 is sufficient to represent the population to allow generalization of the results and reduce the chance of accepting a Type I error (a false positive) (Benerjee et al., 2009). The sample size was $N = 110$ to accommodate for incomplete and unusable surveys while ensuring that the requisite number of participants for the study was obtained. Another type of error, Type II error, occurs when statistical procedures result in no significant relationship, difference, or effect when one exists (Benerjee et al., 2009). Using a statistical power of .95, as suggested by Benerjee et al. (2009), increases the probability that a relationship would be observed (avoids a Type II error). Also, statistical power was not overlooked solely for statistical confidence.

**Procedures for Recruitment, Participation, and Data Collection (Primary Data)**

The recruitment, participation, and data collection were conducted through SurveyMonkey audience's membership site. The members registered with SurveyMonkey audience who met the criteria provided to Survey Monkey by the researcher were targeted for the study and were recruited by Survey Monkey as participants. After receiving Institutional Review Board (IRB) approval (Walden University IRB #08-02-21-0294586), I posted the four-part survey on the Survey Monkey website. The survey consisted of (a) the invitation to participate; (b) the consent form; (c) the DSES Scale, the UWES Scale, and the MSQ-Short form; and (d) the demographic questionnaires, for a total of 50 questions).

SurveyMonkey audience maintains a diversified group of individuals that differs from representative samples selected randomly from a targeted population. Members of the SurveyMonkey audience differ in unknown ways from the population members who do not join SurveyMonkey audience. Thus, the population does not reflect the general U.S. population of workers.

SurveyMonkey audience participants were solicited using the sampling criteria. I provided the criteria for the sample, and SurveyMonkey administered the study survey questionnaire. SurveyMonkey used an informed profile to direct the most relevant surveys to individuals based on specified survey criteria. Those participants who met the criteria on the survey were qualified to participate in the study.

SurveyMonkey provided prospective participants with information about the research purpose and instructions on accessing and completing the online survey. The information provided in the invitation included the nature of the study and their involvement, anonymity, data confidentiality, how the data will be stored, the destruction of the data, and how respondents will find the results when the study is complete. Prospective participants received information about the informed consent process obtained online before accessing the survey.

On the SurveyMonkey page, the prospective participants were instructed to read the informed consent form, which asked if they felt they understood the study and wished to volunteer. Participants were automatically qualified by clicking on the Yes radial button. Those wishing not to volunteer were disqualified by clicking No and excited about the SurveyMonkey platform.

For this study, I followed data collection and confidentiality procedures recommended by Douglas-Faraci (2010) in compliance with Walden University's IRB requirements. Online deployment of the study via SurveyMonkey allowed for speed and efficiency. Following IRB approval, the survey study questionnaire's deployment and responses were completed by November 27, 2021. SurveyMonkey, the online survey tool, was used to disseminate the finalized survey instrument to the prospective participants and collected the survey results in a single data collection technique for 24 hours. The online survey questionnaire was administered via SurveyMonkey to elicit candid responses from employees on their belief concerning their religiosity and spirituality on perceptions of their work engagement and job satisfaction and their implementation in a workplace environment.

The process helped to reach a wider geographic area a large sample more easily, conveniently, and cost-effectively. Frankfort-Nachmias (2008) indicated that the confidentially of respondents assures an increase in audience participation. Collection of survey responses via online services like SurveyMonkey allows for anonymity and quick response time compared to mail. SurveyMonkey can aid in tracking respondents, generating frequencies for responses to each question, and exporting data into SPSS for analysis. The data collection process involved survey instruments in measuring demographic characteristics and the predictor and criterion variables.

Online surveys reduce the response time over traditional mailings, lost or misdirected mail, and nonresponse in general. A more comprehensive sample allowed for a better analysis and assessments of implications to advance knowledge on nonprofit

leadership intention and sustainable organizational transition. Participation was voluntary, convenient, uncompensated, unsupervised, and anonymous. The collector options feature in SurveyMonkey was used to ensure that the responses were collected anonymously and disabled any IP and email address tracking.

Since participation in the study was voluntary, individuals who started to participate in the survey via SurveyMonkey then no longer desired to continue participation could terminate their participation without repercussions. Surveys missing two or more responses to questions included in this study's predictor and criterion variables were not included. The terminating participants were considered to have opted out of the survey. Also, no follow-up procedures were necessary since the intent of this study was to collect data at one point in time. The response data from SurveyMonkey were downloaded to SPSS for data analysis.

**Instrumentation and Operationalization of Constructs**

*Instrumentation*

The constructs for the study were measured using various pre-existing instruments: The Daily Spirituality Experience Scale (Underwood, 2011); the UWES, Schaufeli et al., 2006); the Minnesota Satisfaction Questionnaire (MSQ-9) Short Form. The survey contained demographic questions to collect data on gender, race, age range, education level, religious affiliation. Copies of all the instruments appear in Appendix C. The length of time allowed for completing all assessment surveys was 30-35 minutes.

The instrument I used to measure religiosity and spirituality predictor variables is the DSES, a 16-item, 6-point scale (Underwood, 2011), available in 20 languages and

used previously in more than 70 published studies (Underwood, 2011). The original

studies conducted on the DSES involved a qualitative approach, but more cross-sectional

quantitative approaches have evolved (Underwood, 2011). The DSES is designed to

measure individuals' transcendence experiences in daily activities (Underwood, 2011).

The DSES is appropriate and neutral to measure the predictor variables (Underwood,

2011). The instrument scale neither rejects religion nor considers spirituality in the

context of divine or holiness or transcendence (Underwood, 2011). Roof (2015) used the

DSES to examine the association of individual spirituality with individuals' work

engagement. The DSES has an acceptable alpha range between .75 and .95, indicating an

acceptable level of reliability and .89 or greater, a very good level (Underwood, 2011).

The UWES short form has been validated as a 9-item scale from the original 17-

item scale and has since appeared in various studies (Schaufeli et al., 2006). The

constructs measured included vigor, dedication, and absorption, and factor analysis has

supported their definition and corresponding subscales within the instrument (Roof,

2015; Schaufeli et al., 2006). The UWES-9 item scale has good construct validity shown

in data drawn from five different studies totaling 9,404 participants, including a 3-year

longitudinal study within 2,555 samples (Seppala et al., 2009). The UWES-9 item scale

found reliability, internal consistency, and stability exceeded the value of .70 and

Cronbach between .85 and .92 and all countries except France .83; the values found

consistent when combined with the second-tier engagement constructs (Roof, 2015).

Researchers in multiple countries have used the UWES and inclusively employed

demographics ranging from a population with male and female workers in all areas of

life, including full-time, part-time, and temporary; employees with varying lengths of tenure; various industries; for-profit and nonprofit; management, education, social work, healthcare (Schaufeli et al., 2006). The EWES-9 item study was conducted on 9,404 participants that included a 3-year longitudinal study with 2,555 samples (Seppala et al., 2006). Cronbach alpha values of the individuals' subscales have reliably exceeded .70, and total alpha of .92 (Roof, 2015; Schaufeli et al., 2006), and across ten countries items, also exceeded .70 range between .85 and .93, and the correlation between the scales exceeded .90 in all countries except France (r = .83).

The instrument I used to measure the criterion variable of job satisfaction was the Minnesota Satisfaction Questionnaire, initially developed to assess work adjustment research at the University of Minnesota during the 1960s (MSQ-short form). The MSQ-short form is a small version of a 20-item Likert-type scale questionnaire that measures participants' general satisfaction (Weiss et al., 1967). The participant's self-reported responses are scored based on 1-5, with one being *Very Dissatisfied and five being very Satisfied. According to* Weiss et al. (1967), the survey instrument allowed the researchers to capture the individual responses representing employee satisfaction levels due to the specific type of query contained within the instrument. The (MSQ-short form) general satisfaction reliability for different groups test-retest reliability range from .87 to .93, median for both intrinsic and extrinsic satisfaction ranged between .86 and .89 and .90 for general satisfaction for the group (Weiss et al. (1967). Test-retest of 1 week yielded values of .89, and one-year test-retest yielded an interval of .70 (Weiss et al., 1967).

Various studies have been conducted on the MSQ. For example, Fatima et al. (2017) used the MSQ-short-form to measure workplace spirituality relative to job satisfaction. A Cronbach's alpha of .85 for the MSQ indicated above-average reliability. Weiss et al. (1967) and other scholars stated that validity for the short form of the MSQ was based on data from the long-form; the short form is a subset of the long-form. Gupta et al. (2014) used the MSQ to measure meaningful work against job satisfaction. Previous studies showed that many scales created measured job satisfaction, but the MSQ has been considered the most reliable and widely used (Martins & Proenca, 2012). The MSQ was used to measure meaningful work against job satisfaction (Gupta et al., 2014).

I created a demographic questionnaire to collect data on participants' demographics through a survey accessed on SurveyMonkey simultaneously with the other instruments. The demographic questions pertained to gender, race/ethnicity, age group, education level, and religious affiliation. When conducting a study of participants' characteristics and their relationship to variables, such as employee engagement and job satisfaction, collecting demographic data is essential (Al-dalahmeh et al., 2018; Saks, 2006; Yucel, 2012).

### Operationalization

Operationalization means defining and measuring variables in a research study (Leedy & Ormrod, 2015). There are many ways variables can be measured in similar studies, making it important to define the specific definition applicable in each study. Religiosity and spirituality exist in the context of divine or holiness and follow divine instructions whereby individuals engage in the daily experience of transcendence while

participating in everyday life (Underwood, 2011). The operational definition for the predictor variables of religiosity and spirituality are as follows.

DSES measured the two predictor variables. Spirituality is the sum of responses to the first 15 items on the DSES measured on a 6-point Likert-type scale ranging from (1) *Many Times a day* to (6) *Never or Rarely.* Ratings were reversed during initial data preparation to correspond with the configuration of the scales of work engagement and job satisfaction. Higher scores reflected higher spirituality. I treated the summed score as an interval.

I measured religiosity using the response to the 16th item on the DSES. The 16th item pertains to closeness to God, as measured on a 4-point ordinal response scale of (1) *Not Close at All,* (2) *Somewhat Close,* (3) *Very Close, and* (4) *As Close as Possible*. Higher scores reflected higher religiosity, an ordinal variable.

Work engagement (Schaufeli et al., 2006) expresses individuals' work behavior showing vigor. Individuals engage in unyielding activities, with dedication and betrothed work, and absorbed, exemplifying the sense of happiness engrossed in their work. The criterion variable of work engagement was measured by summing the participant's responses on the UWES-9. The UWES-9 is a 7-point scale ranging from (1) *Never* to (7) *Always*. Higher scores reflect higher work engagement, an interval variable.

Job satisfaction *is* an emotional expression that could either be positive or negative through work experiences in the workplace, also individual expressions of feelings of pleasurable and emotions after an individual receives from evaluation of their work experiences (Locke, 1976; Weiss et al., 1967). The measure for the criterion

variable of job satisfaction as the sum of responses to the MSQ-Short-Form with 20 items and a 5-point scale (Weiss et al., 1967) ranging from (1) *Very Dissatisfied* to (5) *Very Satisfied.* Higher scores reflected higher job satisfaction, an interval variable. According to Weiss et al. (1967), the MSQ permits the investigators the aptitude to seize a person's representation of an employee satisfaction level due to specific types of inquiry within the instrument.

Demographic characteristics are defined using the categories for each question on the Demographic Survey Questionnaire. Gender, race/ethnicity, religious affiliation nominal variables. Age group and education level are ordinal variables.

## Data Analysis Plan

The study's data were collected via an online survey from a targeted sample accessed through SurveyMonkey audience. The data consisted of self-report responses to the items on the three instruments and demographic questions described above. Data analysis served to facilitate the interpretation of data collected and measure the variables reflected in the study's research questions. These variables included religiosity and spirituality (predictor variables) and work engagement, and job satisfaction (criterion variables). Other variables included demographic characteristics collected via the Demographic Survey Questionnaire, including gender, race/ethnicity, religious affiliation, age group, and education level.

IBM SPSS Version helped increase data input accuracy, efficiency, data management and reduce labor-intensive responsibilities. The use of SPSS served to

reduce subjectivity by applying logic consistently to the data. Data were downloaded directly from SurveyMonkey to SPSS to reduce the chance of data entry errors.

Data cleaning included ensuring that data has been captured and is accurate. A random check was performed to ensure the data were captured accurately before data analysis. A pre-analysis check helped reduce the chance of incomplete or missing data affecting the statistical analysis (Kang, 2013). I tested the linearity between the outcome and the predictor variables and for the extreme values or outliers in the predictors using histograms and Probability-P plots, and multicollinearity among the predictor variables using the variance inflation factor (Box & Tidwell, 1962; Fielding & Gilbert, 2006; Vogt, 2005).

SPSS helped identify the response rate and bias and perform a descriptive analysis of the data to identify general trends and patterns (Hughes-Butts, 2008). Data analysis often involves using descriptive statistics to organize data into a functional, easily understandable form (Manikandan, 2011). Descriptive statistics typically involve (a) frequency counts and percentages; (b) measures of the central tendency (e.g., mean, median, mode); and (c) dispersion (e.g., range, variance, standard deviation) (Manikandan, 2011).

The measure of central tendency and dispersion calculated each of the variables based on their level of measurement. I used frequency counts and percentages to describe nominal and ordinal variables. I used the median to describe the distribution center for ordinal response variables and the mean and standard deviation calculations for the interval and ratio variables. Also, to capture any missing values and outliers following the

data collection, I used P-P- plots to determine whether a linear or non-linear relationship

exists between variables and assessed skewness and kurtosis to determine whether

parametric tests are visible.

The next step in the analysis was to examine the relationships between the

predictor variables, religiosity and spirituality, and the criterion variables of work

engagement and job satisfaction in a business workplace environment. The hypotheses

reflected an intent to examine the relationship between each predictor and criterion

variable and between the two predictor variables and each criterion variable.

**Research Question 1**

The central research question pertains to religiosity (predictor variable) and

employee work engagement and job satisfaction (criterion variables). The first null

hypothesis for RQ1 pertains to no positive relationship between religiosity and work

engagement. The second null hypothesis for RQ1 pertains to no positive relationship

between religiosity and job satisfaction. I tested these two null hypotheses using

Spearman's rho, given that religiosity is ordinal and both criterion variables are interval.

Given the directional null hypotheses, the tests were one-tailed, with an alpha of .05.

**Research Question 2**

The second research question pertains to the relationship between spirituality

(predictor variable) and employee work engagement and job satisfaction (criterion

variables). The first null hypothesis for RQ2 pertains to no positive relationship between

spirituality and work engagement. The second null hypothesis for RQ2 pertains to no

positive relationship between spirituality and job satisfaction. The test for the two null

hypotheses consisted of the Pearson product-moment correlation, given that all of the variables are interval. A nonparametric equivalent test of Spearman's rho was conducted for the variables in a given hypothesis that were not normally distributed. Given the directional null hypotheses, the tests assigned a one-tailed alpha of .05.

**Research Question 3**

The third research question pertains to the relationship between religiosity and spirituality (predictor variables) and employee work engagement and job satisfaction (criterion variables). The first null hypothesis for RQ3 pertains to no positive relationship between religiosity and spirituality and work engagement. The second null hypothesis for RQ3 pertains to no positive relationship between religiosity and spirituality and job satisfaction.

To examine the relationship between two predictor variables (one ordinal and one interval) and one ratio criterion variable at a time, I used to order logistic regression analysis. Given the directional null hypotheses, the tests one-tailed, with an alpha of .05.

<center>**Threats to Validity**</center>

Validity is how an instrument measures what it intended to measure. Building validity in quantitative research involves specific procedures, such as a prescribed and proven research design and the instruments selected for measurement (Maxwell, 2016). The validity of measurement influences the extent to which researchers can obtain new information about the hypotheses investigated, obtain data, and use appropriate tests for data analysis, draw and present meaningful results and conclusions, and generalize to

larger populations (Frankfort-Nachmias & Nachmias, 2008; Ihantola & Kihn, 2011; Leedy & Ormrod, 2015).

Validity provided answers to the question of how much a measurement instrument can assess the variables (whether the instrument measured the intended to measure) and reliability (the extent to which the measuring instrument contains variable errors (errors that appear inconsistently between observations) (Frankfort-Nachias & Nachmias, 2008). Validity pertains to other threats besides measurement. Validity also pertains to the conclusions that researchers derived from their results. The study's three types of validity included external validity, internal validity, and construct validity.

**External Validity**

External validity concerns how the results from a particular sample's results are generalizable to a larger population (Frankfort-Nachmias & Nachmias, 2008). External validity threats include selection bias, constructs, methods, and perplexing and acquiescence. Threats to external validity can result from assumptions or inferences from results obtained from research samples to individuals who do not have the same characteristics as the participants. The population for the current study is adult workers who are members of the SurveyMonkey audience. Applying the results to individuals facing different circumstances, personal positions, and settings than respondents can result in lower external validity (Leedy & Ormrod, 2015).

The current study involved using non-probability purposive sampling according to sampling criteria. The results may not generalize to adult workers who are not

members of SurveyMonkey audience and do not meet the sampling criteria. Persons who choose to participate in the study may differ from those who do not.

Survey research raises threats to validity, such as the pre-existing instruments used previously (Frankfort-Nachmias & Nachmias, 2008; Leedy & Ormrod, 2015). Surveys that rely on self-reporting measures could lead to self-report bias and acquiescence bias. The questions may contribute to bias. Respondents may answer the questions the way they think the researcher expects. Using instruments with evidence of validity will help to reduce this threat.

**Internal Validity**

Internal validity exists where causal relationships show an observable outcome (Trochim, 2006). Threats to internal validity minimize the possibility of a causal relationship between the variables (Frankfort-Nachmias & Nachmias, 2008). Threats to internal validity include history, maturation, testing, instrumentation, regression, selection, mortality, and contamination (Frankfort-Nachmias & Nachmias, 2008; Ihantola & Kihn, 2011). The current study consists of a single group of participants who completed all assessment instruments at a single point without manipulating variables.

The focus of the current study was correlational, not experimental, thus precluding causal inferences. The analyses revealed that other variables, known and unknown, may have contributed to any significant relationships. Statistical conclusion validity pertains to when the conclusions derived from the research findings rest on adequate and appropriate statistical analyzes (Trochim, 2006). The

current study supported statistical conclusion validity by using statistical tests that align with the form and focus of the research questions, the nature of the variables, and the hypotheses tested.

**Construct Validity**

Validity denotes the degree of inferences made from the study variables to the theories upon which the variables are built or from which they are understood (Leedy & Ormrod, 2015). Construct validity is present in a research study when the theoretical pattern of how the variables is tested or explored aligns with how the variables are measured (Frankfort-Nachmias & Nachmias, 2008). Construct validity aligns the study's generalization to the concept in the study being measured (Frankfort-Nachmias & Nachmias, 2008).

Threats to construct validity occur when there is an inadequate description of the operational constructs, such as restricted generalizability, evaluation apprehension, research expectations, hypothesis guessing, and interaction of different treatment and tests and methods (Trochim, 2006). The study addressed threats to construct validity by providing participants with an accurate description of the terminology and concepts related to the study. This information included instructions about the study's purpose and participation expectations and a summary of the assessments completed to the measured variables.

**Ethical Procedures**

According to Resnick (2015), ethics define norms for conduct that distinguish between acceptable and unacceptable behavior. In the (1979) *Belmont Report,* ethical

considerations were put on the forefront to hold research and researchers in high standard

to protect and do no harm to participants in their studies, keep participants' identities and

their information confidential, as well as safeguard participant data for five years after the

conclusion of the research (Bordens & Abbott, 2008). For this study, the researcher

followed the ethical directive to certify compliance with the stipulated guidelines for

ethical behavior assigned on the consent form. This study was voluntary, and the

participants were not pressured or coerced to participate and were assured that their

participation was voluntary, and they could opt-out at any time (Trochim, 2006).

Participants were fully informed about any risks involved with their participation

and provided their consent to comply with informed consent (Trochim, 2006).

Prospective participants were instructed to read the informed consent document hosted on

the SurveyMonkey page and click the embedded link to acknowledge their agreement

with the terms of consent before accessing the survey instrument. During data collection,

participants could have elected to discontinue participation by not submitting a completed

survey. Once the survey was submitted, it could not be withdrawn due to the anonymous

nature of the survey.

The participants were guaranteed confidentiality and anonymity of data collected

to protect their privacy (Trochim, 2006). The assurance of confidentiality to prospective

study participants via online services like SurveyMonkey has been shown to engender

increased participation and collection of surveys and provide more candid responses that

may facilitate the collection of more accurate and valid data (Frankfort-Nachmias et al.,

2014). Also, voluntary and unsupervised participation provided additional control over

anonymity and allowed survey recipients to exit the study before starting or completing the survey.

**Institutional Permission and Approval**

The data collected for this dissertation was never be used for any other purpose, and the Walden University IRB approval was received before any data were collected. The IRB guidelines for students' researchers were followed to protect the participants' anonymity and confidentiality, including agreeing to safeguard the data used for five years after completing the study. I completed the Collaborative Institutional Training Initiative (CITI Program) training to understand the guidelines and policies and conduct of research that provided training on handling participants and research information. Researchers and academics are held accountable for guidelines from the Ethical Principles of Psychologists and Code of Conduct (APA Ethics Code), publishing and reporting scientific data (APA, 2020).

**Ethical Steps Related to Data Collection**

Solicitation and data collection occurred through SurveyMonkey audience. SurveyMonkey, the survey provider, maintained the confidentiality of the participants' online responses and maintained the study's data collection (SurveyMonkey, 2018). The SurveyMonkey feature was turned off to prevent any IP or email address tracking. SurveyMonkey is widely used and is a reputable online company that recruits panel members from the general population by prescreening applications then assigning members to participate in various audience panels. Prospective panelists were directed to click on the SurveyMonkey link and the online informed consent process.

All participants reviewed the informed consent document and indicated their agreement with the consent terms prior to accessing the survey. All participants were provided the ability to save or download the informed consent. Participants were kept anonymous, and no personally identifying data were collected. The survey on SurveyMonkey remained open and accessible for the duration until the sample size was satisfied. After survey data collection was completed, data were downloaded from the SurveyMonkey server for safeguard by extracting the data in CSV PDF. To SPSS analytical tool formatted to researcher's laptop computer and subsequently backed-up to an external drive, electronic data were password protected. Any printed material was maintained in a locked cabinet or shredded. The data maintained will be permanently erased or destroyed after the requisite period has lapsed. The laptop is safeguarded with password protection and kept in a locked cabinet. The researcher is responsible for safeguarding the password and key to the laptop storage. Data including demographics were reported in the aggregate only. All electronic data and files stored for five years after completion of the study and then deleted according to secure deletion protocols Walden University. Five years after completing the study, any physical documents were destroyed by secure shredding.

The survey data collected from the respondents are anonymous and safely stored on SurveyMonkey's secure server for at least seven years. The responses' raw data stay on the SurveyMonkey website to protect its privacy and security compliance, such as Europe's General Data Protection Regulation (GDPR), which became law on May 25,

2018 (SurveyMonkey committed to GDPR compliance, 2021). Only the researcher maintains access to the data.

## Summary

The current quantitative descriptive correlational study aimed to investigate the relationship between religiosity and spirituality (two predictor variables) and employees' work engagement and job satisfaction (two criterion variables) in a business workplace environment. Chapter 3 began with explaining and justification the quantitative research method and correlational design and methodology to recruit the sample and collect and analyze data. A purposive sample was collected through SurveyMonkey audience. SurveyMonkey hosted online data collection. The constructs in this study were measured using the Daily Spirituality Experience Scale (Underwood, 2011); the UWES, Schaufeli et al., 2006); and the Minnesota Satisfaction Questionnaire (MSQ-9) Short Form; along with a demographic questionnaire. The data analysis plan provided descriptive statistics and correlational and regression analyzes. The chapter concluded with discussions of threats to validity and ethical concerns. Chapters 4 and 5 cover the results, detailed analysis of the findings, and implications of this research.

Chapter 4: Results

This quantitative descriptive correlational study focused on investigating if a relationship exists between religiosity and spirituality (predictor variables) and employees' work engagement and job satisfaction (criterion variables) in a business environment. The analysis addresses the following research questions, and hypotheses follow:

RQ1: The relationship between religiosity (predictor variable) and employee work engagement and job satisfaction (criterion variables)?

$H_o$1a: There is not a positive relationship between religiosity and work engagement.

$H_a$1a: There is a positive relationship between religiosity and work engagement.

$H_o$1b: There is no positive relationship between religiosity and job satisfaction.

$H_a$1b: There is a positive relationship between religiosity and job satisfaction.

RQ2: The relationship between spirituality (predictor variable) and employee work engagement and job satisfaction (criterion variables)?

$H_o$2a: There is not a positive relationship between spirituality and work engagement.

$H_a$2a: There is a positive relationship between spirituality and work engagement.

$H_o$2b: There is no positive relationship between spirituality and job satisfaction.

$H_a$2b: There is a positive relationship between spirituality and job satisfaction.

RQ3: The relationship between religiosity and spirituality (predictor variables) and employee work engagement and job satisfaction (criterion variables)?

$H_o$3a: There is no positive relationship between religiosity and spirituality and work engagement.

$H_a$3a: There is a positive relationship between religiosity and spirituality and work engagement.

$H_o$3b: There is no positive relationship between religiosity and spirituality and job satisfaction.

$H_a$3b: There is a positive relationship between religiosity and spirituality and job satisfaction.

Chapter 4 begins with an overview of data collection: the timeframe, recruitment, and discrepancies from the plan as described in Chapter 3. The chapter also includes baseline descriptive and demographic characteristics of the sample. The main focus of Chapter 4 is a presentation of the results.

## Data Collection

Recruitment took place through SurveyMonkey audience, a membership site that maintains a target audience panel for its customers based on criteria. The survey criteria consisted of full-time employed persons at least 18 years old of any gender, ethnicity, race, or nationality, in U.S industries, not limited to nonprofit and for-profit sectors, healthcare, banking, finance, education, legal military, hospitality, municipality, manufacturing, information technologies.

 Data collection was launched through Survey Monkey on September 27, 2021. SurveyMonkey provides a tentative completion date for their target audience, a period of 3 days for data collection from the survey's launch date. Survey Monkey also requires a

minimum audience panel of 100 participants for a Target Survey and gives a specified time frame to complete the survey. By September 28, the study survey panel was completed within 24 hours from when the survey was launched. The typical time spent completing the survey was 4 minutes, much shorter than the original estimate of 15 minutes.

The original sample size for generalizing the study results was calculated at $N = 65$. A total of 118 individuals participated in the study, and about 110 or (94.40%) of these individuals qualified. A total of 8 persons were disqualified from the survey. The 110 useable completed surveys exceeded the calculated sample size of 65 needed to generalize the study results.

Data were extracted from SurveyMonkey, using XLs and PDF for larger files after cleaning were, loaded to SPSS, and analyzed for internal consistency or reliability of the survey questionnaire. Those unusable and incomplete surveys were eliminated before the data were loaded to the SPSS for analysis. The missing data would be considered an arbitrary pattern, having no direct impact or bias on the quality of the statistical inferences (Dong & Peng, 2013).

The SPSS tool evaluated the primary data collected from 110 participants. The data were screened, interpreted, and displayed using various statistical data processing methods. The information was inspected for missing values and outliers. After that, descriptive statistics such as mean, standard deviation, skewness, and kurtosis were used to examine the data. Finally, relevant statistical tests such as correlation regression analysis were also used to address the primary study questions**.**

## Study Results

This section of the study consists of two parts. The first part pertains to descriptive statistics for the demographic variables. The second part includes the findings of the analyses for hypothesis testing.

## Descriptive and Demographic Statistics

The descriptive statistics for the study are presented below. The frequency counts and percentages for the demographic variables appear in the following tables. The majority of the respondents were female, aged between 18-29, 45-60, high school or equivalent and college-educated; more than half were white or Caucasian and Christian.

Table 2 depicts the participants' age distribution. The age range with the highest proportion of participants was 18-29, and the age range with the lowest proportion of participants was 30-39. Almost 45% of the respondents were between 40 and 59 years of age. Almost 44% were 50 or older.

**Table 2**

*Descriptive Statistics: Age Range of the Participants (N = 110)*

| Age | $n$ | % |
| --- | --- | --- |
| 18-29 | 34 | 30.9 |
| 30-39 | 9 | 8.2 |
| 40-49 | 21 | 19.1 |
| 50-59 | 25 | 25.7 |
| 60 or older | 20 | 18.2 |
| Prefer not to disclose | 1 | 0.9 |

Table 3 depicts the participants' self-reported level of education. More than 36% of the respondents completed high school or trade school equivalent. More than 43% had earned a 2- or 4-year degree.

**Table 3**

*Descriptive Statistics: Education Level of the Participants (N = 110)*

| Education | *n* | % |
|---|---|---|
| High School or equivalent | 30 | 27.3 |
| Trade school | 11 | 9.40 |
| Associate degree | 20 | 18.2 |
| Bachelor's degree | 27 | 24.5 |
| Master's degree | 16 | 14.5 |
| Doctorate | 0 | 0.00 |
| Professional degree (MD, JD, etc.) | 2 | 1.8 |
| Other | 4 | 3.7 |
| Prefer not to disclose | 1 | 0.9 |

Table 4 depicts the participants' self-reported gender. The distribution of gender is skewed toward female workers, who comprised more than half of the sample. More than 4% of the respondents chose Other or did not disclose their gender.

**Table 4**

*Descriptive Statistics: Participants' Gender (N = 110)*

| Gender | *n* | % |
|---|---|---|
| Male | 47 | 42.7 |
| Female | 58 | 52.7 |
| Other | 2 | 1.8 |
| Prefer not to disclose | 3 | 2.7 |

Table 5 presents the participants' self-reported race and ethnicity. More than two-thirds of the respondents were White or Caucasian, with the next largest two categories

Black or African American and Latino or Hispanic. American Indian or Alaskan Native

and Asians comprised slightly more than 11% of the sample.

**Table 5**

*Descriptive Statistics: Participants' Race/Ethnicity (N = 110)*

| Race/ethnicity | n | % |
|---|---|---|
| White or Caucasian | 74 | 67.3 |
| Black or African American | 12 | 10.9 |
| American Indian or Alaskan Native | 4 | 3.6 |
| Asian, Chinese, Filipino, Asian Indian, Vietnamese, Korean, Japanese, | 7 | 6.4 |
| Latino or Hispanic | 8 | 7.3 |
| Others | 3 | 2.7 |
| Prefer not to disclose | 1 | 0.9 |

Table 6 presents participants' self-reported religious affiliation. Two-thirds of the

respondents reported their religious affiliation as Christianity. The next largest category

was Other, followed by those who preferred not to disclose. Religious affiliations with

Hinduism, Judaism, Islam, and Buddhism accounted for 13.5% of the sample.

**Table 6**

*Descriptive Statistics : Participants' Religious Affiliation (N = 110)*

| Religious affiliation | n | % |
|---|---|---|
| Christianity | 73 | 66.4 |
| Judaism | 3 | 2.7 |
| Islam | 3 | 2.7 |
| Buddhism | 1 | 0.9 |
| Hinduism | 4 | 3.6 |
| Other | 17 | 15.5 |
| Prefer not to disclose | 8 | 7.3 |

Median [a] Age = 33.89 years

**Data Analysis Results**

The unusable, including incomplete surveys, were eliminated before loading the data to the SPSS for analysis. Incomplete responses were deleted before the final sample was determined and analyzed. The missing data were considered an arbitrary pattern of the random sample having no direct impact or bias on the quality of the statistical inferences (Dong & Peng, 2013). The sample consisted of 110 employed persons in any for-profit or non-profit organization in the United States. This sample size was more than the 65 responses required for hypothesis testing with adequate statistical power and generalization of the study results.

After data were extracted from SurveyMonkey and loaded into SPSS, I examined the internal consistency reliability of the instruments using Cronbach's alpha. To describe the variables, I calculated descriptive statistics such as mean, median, standard deviation, skewness, and kurtosis. Then I used relevant statistical tests such as correlation regression analysis to address the primary study questions and test hypotheses.

### *Reliability of the Likert Scale Questionnaires*

The Cronbach's alpha was used to examine internal consistency reliability on the DSES, UWES, MSQ instruments used in the current study. Cronbach's alpha indicates mean correlations between each pair of items and the number of items that make up the scales (Brace et al., 2016). The results for each of the internal consistency reliability analyzes are as follows: DSES ($\alpha$ = .92), UWES ($\alpha$ =.93), MSQ ($\alpha$ =.92). The reliability and validity of these instruments were confirmed in numerous studies, as described in Chapter 3.

### *Descriptive Statistics of Study Variables*

This section focuses on descriptive statistics of the study predictor variables, religiosity and spirituality, and the two criterion variables, work engagement and job satisfaction. Table 7 depicts the mean, median, standard deviation, and range for each of the two-interval/ratio variables and the median, mode, and range for the ordinal variable, religiosity.

**Table 7**

*Descriptive Statistics for the Predictor and Criterion Variables*

| Variable (instrument) | Mean | s.d. | Median | Mode | Range |
|---|---|---|---|---|---|
| Spirituality (DSES) | 60.1455 | 19.81837 | 62.5000 | 90.00 | 75.00 |
| Religiosity | | 0.944 | 2.00 | 2 | 3.00 |
| Work engagement (UWES-9) | 35.0636 | 11.66605 | 37.0000 | 33.00 | 54.00 |
| Job satisfaction (MQS) | 67.5636 | 15.14488 | 66.5000 | 60.00 | 75.00 |

### *Religiosity and Spirituality (DSES)*

The DSES is a 16-item instrument used to measure spirituality and religiosity (Underwood, 2011). Spirituality, an interval variable, is the sum of the first 15 items on DSES. The higher scores reflect a higher daily experience of spirituality, and similarly, the lower scores represent a lower daily spiritual experience. Religiosity was measured using the response to the 16th item on the DSES. The 16th item pertains to closeness to God. The higher scores reflect higher daily experiences in religiosity, and lower scores represent lower daily experiences (Underwood, 2011). The participants' mean, SD, and range scores are reported in Table 7. The mean spirituality score was 60.1455 out of a

possible 90, which indicates a high level of daily spiritual experience in the sample. The

median score of 2.00 for religiosity out of a possible score of 5 indicates a low level of

religiosity in the sample.

### *Work Engagement (UWES-9)*

The UWES-9 short form has nine items to measure work engagement on a 7-point

scale ranging from 0 to 6. The score is the sum of the nine items. Higher scores reflect

higher work engagement in a business workplace environment (Schaufeli et al., 2006).

This variable is an interval. The participants' work engagement means was a score of

35.0636, which reflected higher employees' level of work engagement in the sample.

### *Job Satisfaction (MSQ-Short-Form)*

The MSQ-short form is a 20-item questionnaire used to measure job satisfaction

on a 5-point scale (Weiss et al., 1967). The score is the sum of the ratings for all items. A

score of 25 or lower corresponds to a lower level of job satisfaction (Weiss et al., 1967).

A score between 26 and 74 reflects average job satisfaction, and 75 and higher reflects a

higher degree of satisfaction (Weiss et al., 1967). The participants' mean score for job

satisfaction was 67.5636, indicating an average level of job satisfaction in the sample.

### Hypotheses Testing

The following subsections include a summary of the statistical tests used to test

each of the null hypotheses and the results of each test. The section is organized by

research question.

### *Research Questions 1a and 1b*

The first test was conducted to examine the relationship between religiosity (predictor variable) and work engagement (criterion variable) using Spearman's rho. The results indicated a significant weak positive relationship between religiosity and work engagement ($r_s$ (N-2-110-2=108) = .371, $p < .001$). Hence, the null hypothesis ($H_o$1a) was rejected. Squaring *rho* to generate the coefficient of determination indicated that religiosity accounts for 0.123 (12.30%) of the variance in work engagement.

The second test was conducted to examine the relationship between religiosity (predictor variable) and job satisfaction (criterion variable) using Spearman's rho. The results indicated a significant weak positive relationship between religiosity and job satisfaction ($r_s$ (N-2-110-2=108) = .287, $p < .001$). Hence, the null hypothesis ($H_o$1b) was rejected. Squaring *rho* to generate the coefficient of determination indicated that religiosity accounts for 0.092 (9.2%) of the variance in job satisfaction.

### Research Questions 2a and 2b

The third test was conducted to examine the relationship between spirituality (predictor variable) and work engagement (criterion variable) using Spearman's rho. The normal distribution assumption was not met for work engagement. The results indicated a significant moderate positive relationship between spirituality and work engagement $r_s$ (N-2-110-2=108) = .429, $p < .001$). The null hypothesis ($H_o$2a) was rejected. To generate the coefficient of determination, squaring rho indicated that spirituality accounts for 0.161 (16.10%) of the variance in work engagement.

The fourth test was conducted to examine the relationship between spirituality (predictor variable) and job satisfaction (bivariate variable) using Spearman's rho. The

normal distribution assumption was not met for job satisfaction. The results indicated a significant weak positive weak positive relationship between spirituality and job satisfaction ($r_s$ (N-2-110-2=108) =) .352, $p < .001$). The null hypothesis ($H_o2b$) is rejected. To generate the coefficient of determination, squaring rho indicated that spirituality accounts for 0.105 (10.50%) of the variance in job satisfaction.

### Research Questions 3a and 3b

Ordered logistic regression was conducted to examine the relationship between religiosity and spirituality (predictor variables) and work engagement (criterion variable). Table 8 shows the log-likelihood value of the regression model that shows if the model is good enough.

**Table 8**

*Model Fitting for Ordinal Regression Model of Religiosity and Spirituality to Predict*

*Work Engagement*

| Model Fitting Information | | | | |
|---|---|---|---|---|
| Model | -2 Log-Likelihood | Chi-square | df | Sig. |
| Intercept Only | 320.363 | | | |
| Final | 303.069 | 17.295 | 2 | .000 |
| Link function logit | | | | |

The likelihood value was 303.069 with a $p < 0.001$). The results show the model is significant enough, and thus the measure of goodness of fit is good enough, and the model is good. $R^2$ for Cox and Snell is at 14.5%, and Nagekerke is 15.1%; these values

are low to predict work engagement. The results revealed that religiosity (predictor variable) is insignificant in predicting work engagement at p = 0.540. Spirituality is significant at p = 0.038; thus, spirituality alone is predictive of work engagement. A unit of increase in spirituality increases work engagement by 0.031. Given that only one of the two predictor variables in the model was significant, the null hypothesis was accepted for no significant relationship between religiosity/spirituality and work engagement.

Ordered logistic regression was conducted to examine the relationship between religiosity and spirituality (predictor variables) and job satisfaction (criterion variable). Table 9 shows the likelihood the log-likelihood value of the regression model that shows if the model is good enough.

**Table 9**

*Model Fitting for Ordinal Regression Model of Religiosity and Spirituality to Predict job satisfaction*

| Model Fitting Information | | | | |
|---|---|---|---|---|
| Model | -2 Log-Likelihood | Chi-Square | df | Sig. |
| Intercept Only | 181.362 | | | |
| Final | 170.417 | 10.945 | 2 | .004 |
| Link function logit | | | | |

The likelihood value 170.417 with $p = 0.004$ shows that model is significant enough, and thus, the measure of goodness of fit is good enough, and the model is good. $R^2$ for Cox and Snell is 10.95%, and Nagekerke is 11%; thus, these values are low to predict job satisfaction. Results revealed that religiosity (predictor variable) is

insignificant ($p = 0.353$), and thus, religiosity does not predict job satisfaction. Spirituality (predictor variable) is not significant ($p = 0.245$); thus, spirituality is not significant in predicting job satisfaction. Given that the two predictor variables in the model were not significant, the null hypothesis was accepted for no significant relationship between religiosity/spirituality and job satisfaction.

## Summary

The study results were reported in Chapter 4. Benefiel et al. (2014) and Mitroff and Denton's (1999) theory of religiosity and spirituality provided the framework for this study because it provided a means to evaluate the relationship between religiosity and spirituality and work engagement and job satisfaction. The participants were working adults in U.S industries of varying ages. A majority of the sample was female (52.7 %), mostly white or Caucasian (67.3%), and Christian (66.4 %), with varying levels of education.

The survey responses from the 110 working adults were used to examine the relationship between religiosity and spirituality (predictor variables) and work engagement and job satisfaction (criterion variables). The results of Spearman's *rho* revealed significant weak positive bivariate relationships between religiosity and work engagement and between religiosity and job satisfaction (RQ1ab*/*H1ab). The results of Spearman's *rho* revealed a significant moderate positive relationship between spirituality and work engagement (RQ2a*/*H3ab) and a weak positive relationship between spirituality and job satisfaction. The results of ordinal logistic regression revealed (R3a/H3a) that religiosity is not a significant predictor of work engagement, but spirituality is not.

Religiosity and spirituality tother are not significant predictors of job satisfaction (R3b/H3b).

Chapter 5 includes the interpretation and discussion of the study results and their implications regarding existing research and theory. Chapter 5 also includes a discussion of the study's limitations, the applicability of the findings to a business environment, recommendations for scholars/practitioners, leaders and managers, and further research. The chapter ends with a discussion of the implications for positive social change.

Chapter 5: Discussion, Conclusions, and Recommendations

The purpose of this quantitative descriptive correlational study was to investigate the relationships between religiosity and spirituality (two predictor variables) and employees' work engagement and job satisfaction (two criterion variables) in a business environment. There is a lack of understanding of what it takes to implement employees' religious and spiritual experiences into business strategic policies and procedures, advancing business success and continuity (Belwalkar et al., 2018; Cherif, 2020; Hassan et al., 2016; Wu et al., 2020). The sample consisted of 110 working adults 18 years old, of multiple religions, genders, races, and nationalities, working and residing in the United States. The sampling technique was purposive, a form of non-probability sampling (Singleton & Straits, 2005). Data were collected online via SurveyMonkey at one point in time via a demographic questionnaire and the DSES, (Underwood, 2011), Work Engagement Scale (UWES-9) (Schaufeli et al., 2006), and the job satisfaction Scale the MSQ- Short Form (Weiss et al., 1967). Due to multiple predictors and criterion variables, data analyzes included correlational and regression analyzes to test the hypotheses (Roof, 2015; van der Walt, 2017; Weiss et al., 1967).

The results of this study addressed the gap in the research noted in Chapter 1. The current study addresses a gap in knowledge in identifying the primary experiences associated with employees' religiosity and spirituality. The knowledge acquired will help leaders and managers implement and strategize policies and procedures that align with employees' religiosity and spirituality within the organizational culture. An imparity between knowing and doing that can negatively affect leaders and managers in a business

workplace. The study results revealed (a) significant weak positive relationships between religiosity and work engagement and job satisfaction, (b) significant moderate positive relationship between spirituality and work engagement and job satisfaction, and (c) religiosity is not a significant predictor of work engagement, but spirituality alone is predictive of work engagement. Religiosity and spirituality together are not significant predictors of job satisfaction.

In addition to the interpretation of the study results in this final chapter, discussions include the implications of the study results about the current and future state of religiosity and spirituality in the workplace (closing the gap between what is known and doing it). The chapter also includes a discussion of the study's limitations, recommendations for future research, implications for positive social change, and an overall conclusion of the significance of this study.

## Interpretation of Findings

This section discusses the findings and how they converge with or deviate from the body of literature on the topic, organized by research questions. The discussion also addresses how the findings fit the study's theoretical framework. The discussion also covers other findings by the research question.

### Research Question 1a and 1b

The first research questions pertained to the relationship between religiosity and spirituality (predictor variables) and work engagement and job satisfaction (criterion variables). The results revealed a significant weak positive relationship between religiosity and work engagement. This finding is consistent with prior research indicating

that religiosity is a significant predictor of employees' work engagement (Tennakoon & Lasanthika, 2018; Zahrah et al., 2017). Also, the current study findings are similar to Tennakoon and Lasanthika's (2018) research that revealed a strong and positive relationship between religiosity and employee engagement. In support of Zahrah et al. (2017), the current study results revealed a strong and positive relationship between religiosity and employee engagement; Tennakoon and Lasanthika's (2018) study revealed that religiosity has a high personal dominance on employees' inner forces to affect work engagement. Thus, religiosity and work engagement might shape individuals' thoughts to engage in positive social change at the workplace.

RQ1b pertains to the relationship between religiosity and job satisfaction. The results showed a statistically weak positive relationship between religiosity and job satisfaction. Prior research results indicated that religiosity is a significant predictor of job satisfaction Ghazzawi et al. (2016). Similar to the current study, Neubert and Halbesleben (2015) found a significant positive relationship between spiritual calling and job satisfaction. Osman-Gani et al.'s (2013) research revealed that religiosity significantly influences job satisfaction and performance. Ghazzawi et al.'s findings indicated that religious commitment allows employees to affect job satisfaction positively. Parboteeah et al. (2009) found that religiosity is positively related to work values; especially those affiliated with the Christianity faith were more engaged in a positive relationship in job satisfaction. Current study results conformed with Parboteeah et al. (2009), showing that two-thirds of the participants reported their religious affiliation as Christian faith, with a participation rate of 66.57% above other religious affiliations.

The current study's responses regarding religiosity, work engagement, and job satisfaction revealed that religiosity was a significantly weak predictor of work engagement and job satisfaction. Religiosity accounted for a higher variance in 12.30% of work engagement than 9.2% for job satisfaction. A large proportion of the participants reported their religious affiliation as Christian. The participants' answers to the question about religiosity showed a desire to be close to God or engage in a union with the divine, indicating high religious daily work experiences among the sample.

Previous research on religious commitment showed that religiosity positively affects job satisfaction (Ghazzawi et al., 2016) based on the differences in the type of religion practiced. The implication for organizations supporting employees' religiosity in the workplace is that employees are less likely to suffer adverse effects (Mitroff & Denton, 1999). The notion is that people are hungry for ways to practice religiosity and spirituality in the workplace without offending their co-workers or causing acrimony (Mitroff & Denton, 1999). The current study showed that religiosity and spirituality are commonly a part of employees' beliefs and dogmatist attributes. The leaders' and managers' role are to implement religiosity in a strategic and planned readiness. Benefiel et al. (2014) and Mitroff and Denton (1999) identified a lack of formalized research plan in religiosity and spirituality. The current study findings indicated that if religiosity is part of work experience, it is associated with increased employees' work engagement and job satisfaction in the workplace.

**Research Question 2a and 2b**

The set of second research question pertains to the relationship between spirituality (predictor variable) and employee work engagement and job satisfaction (criterion variables). The first bivariate relationship between spirituality and work engagement was significant and moderately positive. This finding is consistent with prior research indicating that spirituality is a significant predictor of employees' work engagement (Fachrunnisa et al., 2014; Ke et al., 2017; van der Walt, 2017). Also, the current study findings are similar to Ke et al. (2017) and van der Walt's (2017) research that revealed a positive relationship between spirituality and employee work engagement. In support of Fachrunnisa et al.'s (2014) findings, Ke et al. (2017) and van der Walt revealed positive relationships between spirituality and work engagement. Also, Fachrunnisa et al. (2014) and Roof's (2015) finding confirmed that if organizations can implement spirituality, the impact on employees' spiritual wellbeing allows experiences and work conditions that promote employees' ability to identify and solve problems. Roof's (2015) findings showed that individuals' spirituality encourages vigor and dedication in work engagement. Fachrunnisa et al. (2014) concluded that spirituality affects employees' spiritual wellbeing in the workplace to solve and create solutions and identify and look for information to solve the problems.

When employees feel inclusive of the organization's vision and mission, they will value their work engagement highly. This action might shape individuals' thoughts and have implications for positive social change at the workplace. The current study results indicate that spirituality is a significantly moderate positive predictor of employees' work engagement. The results suggest that organizations consider implementing policies and

procedures to support spiritual experiences. Supporting spirituality at work may result in an associated increase in employees' work engagement in the workplace.

RQ2b pertains to the relationship between spirituality and job satisfaction. This positive relationship, although significant, was weak. This finding is consistent with prior research indicating that spirituality at minimum is a significant predictor of job satisfaction (Fachrunnisa et al., 2014; Swanepoel & van der Walt, 2015). The current study findings are similar to van der Walt and De Klerk et al. (2014) and Neubert and Halbesleben (2015) research, revealing that spirituality significantly influences job satisfaction. Neubert and Halbesleben (2015) found that spiritual calling, an element of spirituality, allows employees to have a positive impact on job satisfaction; Gupta et al. (2014) and Hassan et al. (2016) found that spirituality was positively related to job satisfaction. When spirituality is supported at work, there may be an associated increase in employees' job satisfaction.

The current study revealed a significant moderate positive relationship between spirituality and employee engagement but a significant weak positive relationship between spirituality and job satisfaction. Employees have spiritual wellbeing awareness, and leaders and managers have a role in implementing policies and procedures for spiritual strategic and planned readiness, as identified by Benefiel et al. (2014) and Mitroff and Denton (1999).

**Research Questions 3a and 3b**

RQ3a pertains to religiosity and spirituality (predictor variables) and work engagement (criterion variable). The results revealed that spirituality alone is predictive

of work engagement, but religiosity is not. This finding is inconsistent with prior research indicating that religiosity is a significant predictor of employees' work engagement (Tennakoon & Lasanthika, 2018; Zahrah et al., 2017). Cardos and Mone (2016) found a strong and positive relationship between religiosity and employee engagement and work values. The dissimilar finding between the prior studies and the current study could result from the participants' age group and religious affiliations. Inn Tennakoon and Lasanthika's (2018) study, 53% of the sample were 36 to 45 years old, from South Asia, and majority Muslim. In the current study, 34% were aged 18-29, and two-thirds were Christian. The majority were White or Caucasian, seconded by Black or African Americans from the United States.

RQ3b pertains to the relationship between religiosity and spirituality and job satisfaction. The results indicated that religiosity and spirituality were not significant in predicting job satisfaction. Prior studies have shown a positive correlation between religiosity and spirituality and job satisfaction (Ghazzawi et al., 2016; Hassan et al., 2016). Ghazzawi et al. (2016) found that religious commitment positively affects job satisfaction; further, their differences depend on the type of religious affiliation. Hassan et al. (2016) found workplace spirituality and job satisfaction correlated through trust mediated by employee interaction.

**Results in the Context of Theory**

The current study sample data come from the United States. A comparison in findings in terms of covariances showed that similar covariance explanations supported current study variances as prior research conducted in the United States (Neubert &

Halbesleben, 2015). Neubert and Halbesleben's (2015) spirituality theory explained 32% of the variance in job satisfaction. Ghazzawi et al.'s (2016) religiosity theory explained 2.8% of the variance inf job satisfaction. Zahrah et al.'s (2017) religiosity theory explained about 24% of the variance in work engagement in Malaysia. van der Walt (2017) found that the theory of spirituality in the workplace contributed to a 24.21% variance in work engagement. Gupta et al. (2014) found that spirituality accounted for 28.7% of the variance in job satisfaction in India. In the current study, in a population of U.S. workers, religiosity accounted for 12.30% of the variance in work engagement and 9.2% of the variance in job satisfaction (RQ1). Spirituality accounted for 16.10% in work engagement and 10.50% variance in job satisfaction (RQ2).

The current study's findings were consistent with prior studies with the theory of religiosity and spirituality as the theoretical framework (Benefiel et al., 2014; Mitroff & Denton, 1999). In particular, the significant relationship between religiosity and spirituality (the two predictor variables) and work engagement and job satisfaction (the two criterion variables) is consistent with the findings in various studies. Prior research revealed a significant relationship between religiosity and work engagement (Tennakoon & Lasanthika, 2018; Zahrah et al., 2017). Tennakoon and Lasanthika (2018) found that religious beliefs affected work engagement inclusively. Also, employees exemplify commitment; their beliefs in religiosity nurture the ultimate meaning of one's life and balance work issues (Ghazzawi et al., 2016).

Zahrah et al. (2017) found that implementing religious beliefs further enhances working life, positively mediating work engagement and job satisfaction. Ghazzawi et al.

(2016) noted a significant relationship between religiosity and job satisfaction. Ghazzawi et al.'s finding indicated that regardless of religious types or affiliations, all employees have similar needs and desires for management to treat them with respect, fairness, reasonableness, and provide growth opportunities.

Numerous studies revealed a statistically significant relationship between spirituality and work engagement (Ke et al., 2017; van der Walt, 2017). van de Walt's (2017) findings revealed that spirituality affected engagement and thriving at work; further, work spirituality significantly influenced the variance in work engagement by 24.21% and the variance in thriving at work by 9.86%. Ke et al. (2017) found that employees exemplify professional commitment to mediate the relationship for increased engagement and that aspects of meaningful work and organizational values that line up with employees' values can increase engagement and thrive at work. In addition, a practice of spirituality can help improve internal communication, enhance levels of trust among employees and sense of belonging, reduce the sense of alienation and turnover rate, and increase satisfaction among workers (Ke et al., 2017).

Previous studies revealed a significant relationship between spirituality and job satisfaction (Fatima et al., 2017; Gupta et al., 2014; van der Walt & Der Klerk, 2014). van de Walt and Der Klerk (2014) emphasized that a lack of organizational commitment to spiritual values by organizational leaders may lead to employees being dissatisfied with their work. When employees are satisfied, they exemplify commitment; their beliefs nurture the ultimate meaning of one's life and balance in work (van der Walt & Der Klerk, 2014). Gupta et al. found a highly significant and large positive correlation

between spirituality and job satisfaction, explaining 28.7% of the variance in job satisfaction. Gupta et al. implied that workers' religious values contribute to work assignment and should calibrate their qualification for positive experience and interest in more excellent performance and achievement.

Gupta et al. (2014) noted that religious beliefs also enhance working life, positively mediating work engagement and job satisfaction. Osman-Gani et al. (2013) examined religiosity, spirituality, and job performance, revealing that better spiritual conditions improve job performance. Osman-Gani et al. confirmed that religiosity functions as a moderator variable in employee job performance. Whether public or private, the organization should incorporate religiosity and spirituality in the workplace (Marques, 2005; Mitroff & Denton, 1999).

## Limitations of the Study

According to Price and Murnan (2004), disclosure of the study limitation is vital to support the efficacy of the research. Greener (2018) supported honest and common sense in analyzing limitations for execution research and study presentation for publication. The first limitation in the current study that arose during study execution stemmed from the recruitment approach through SurveyMonkey audience and participants' self-selection into the study. The audience provided targeted respondents and criteria included in the consent form that qualified the targeted audience. The process did not include verifying that participants met these criteria.

Persons who participate in SurveyMonkey audience differ from others outside of audience who might meet the same criteria. The skew of the sample toward young,

White, Christian adults may have affected the findings in unknown ways. Recruiting a more diverse panel reflective of a broader cross-section of the U.S. worker population may have resulted in different results. The anonymous nature of participation prevented any clarification of the participants' responses or the ability to request the completion of any incomplete surveys.

## Recommendations

The results of this study support the notion that employees in a business workplace experience religiosity and a spiritual perspective as spiritual beings. The relationships found in the current study, although significant, were weak to moderate. Additional research, such as a longitudinal study, is necessary to isolate further variables contributing to the relationships between religiosity and spirituality and work engagement and job satisfaction. Replicating this study with a sample recruited from outside of SurveyMonkey audience may find stronger relationships between the variables of interest, as might replicating this study with a sample that includes employees outside the United States.

The quantitative nature of this study may not have captured all the relevant aspects of religiosity and spirituality, and work engagement and job satisfaction perception experience specific to gender, age, ethnicity, education, and religious affiliations in the business workplace. Exploring the relationships between spirituality, religion, job satisfaction, and work engagement through interviews would provide a depth of understanding not possible in quantitative research. Another recommendation is

to conduct action research on supporting religiosity and spirituality within selective agencies with low rates of work engagement and job satisfaction.

The final recommendation stems from the COVID-19 epidemic, which has resulted in a significant shift to remote work (Galanti et al., 2021). A recommendation is to replicate this study with a sample of employees who work remotely, whether as a virtual employee or as a contractual or self-employed person. The results may differ based on the nature of the workplace environment.

## Implications

The current study results suggest that employees in the workplace in the United States are religious and spiritual beings with moderate religious and spiritual intelligence that may contribute to some extent to their job satisfaction and work engagement. While other studies conducted outside the U.S revealed significant positive relationships between participants' religiosity and spirituality and work engagement and job satisfaction, current study findings indicated some weak and moderate relationships, with implications for improving organizational support of spirituality and religiosity within the workplace. The results may inform the implementation of policies and practices in the workplace. Numerous studies have shown how engaged employees have enhanced creativity, improved job performance, and a willingness to go the extra mile (Al-dalahmeh et al., 2018; Bakker & Demerouti, 2008; Canning et al., 2020; Erum et al., 2020; Paais & Pattiruhu, 2020). Evidence shows that employees who feel a strong sense of commitment to the organization perform at higher levels and have a higher level of job satisfaction, higher retention rates, and a desire to impact their bottom line positively

(Canning et al., 2020; Erum et al., 2020; Lu et al., 2016; Paais & Pattiruhu, 2020; Waseem et al., 2016).

**Significance to Practice**

Based on the results, several implications have emerged for the business workplace. Employees' work engagement and job satisfaction may be increased by adopting employees' values in the workplace. Prior research indicated that religiosity and spirituality are a primary function in the workplace with a human focus to create the strategies necessary for organizational success (Chambel et al., 2014; Duchon & Plowman, 2005). The current study findings confirmed previous findings that showed a significant positive relationship between spirituality/religiosity and job satisfaction and work engagement. The study results inform developing a strategic plan to convey this knowledge to managers or other organizational leaders to implement policies and procedures that develop or sustain an organizational culture to support employees' religiosity and spirituality, work engagement, and job satisfaction in a business environment. Applications of the findings may help promote work conditions where leaders and managers nurture their employees' values and beliefs and develop and engage employees to find self-fulfillment through meaningfulness in their work (Bella et al., 2018; Johnson & Jiang, 2016; Kinjerski & Skrypnek, 2006). Lenders and managers have an obligation with a sense of connection within their jobs and in finding meaningfulness in their role before they can shape the outcome of change in their employees' values and beliefs to affect their employees' work engagement job satisfaction (Albrecht et al., 2015; Lopez & Ramos, 2016; Miller, 2007; Peng et al., 2015).

The specific problem in the current study was that a lack of knowledge about the relationship between spirituality, religiosity, and employees' work engagement and job satisfaction prevents managers or other organizational leaders from implementing policies and procedures from developing or sustaining an organizational culture to support employees' religiosity and spirituality in a business workplace environment. The current study results suggest that if managers or other organizational leaders can implement policies and procedures, it may develop a sustainable organizational culture to support employees' religiosity and spirituality in a business workplace. The study results showed the benefits of advancing religiosity and spirituality at the individual, team, and organizational levels. The study results may help develop a deeper understanding that recognizes that a business workplace's religiosity and spirituality are aspects. Managers and leaders can use the study results to design practices, policies, and procedures that avoid the traditional automatic approach in the workplace and instead focus on integrating religiosity and spiritual values and beliefs to integrate work balance and their worker's beliefs in a business workplace (Benefiel et al. 2014; Mitroff & Denton, 1999).

**Significance to Theory**

The theory of religiosity and spirituality (Benefiel et al., 2014; Mitroff & Denton, 1999) provided the framework for this study. This framework was used to test the possible relationship between the variables of interest in this study. The results strengthened the existing theory on religiosity and spirituality. The findings add to the existing knowledge regarding the theory of religiosity and spirituality (Benefiel et al.,

2014; Mitroff & Denton, 1999). The theory has been tested, and the findings help strengthen it or challenge it in new ways.

The study is unique and addresses an under-researched area critical to leaders and managers in the workplace (Osman-Gani et al., 2013; Roof, 2015). Few studies involved assessing and implementing the theory of religiosity and spirituality and work-related individuals and organizational components (Gupta et al., 2014; Sinnewe et al., 2014; Van der Walt & De Klerk, 2014; Walker, 2013). The current study indicates that religiosity and spirituality are an integral part of employees' work lives. Previous studies showed a lack of published research about the relationship between religiosity and spirituality, employees' work engagement, job satisfaction (Dean et al., 2016; Liang et al., 2017; Roof, 2015). The current study results advance understanding of these relationships. These results generated more evidence about applying the theory of religiosity and spirituality in the workplace.

**Significance to Social Change**

This study's potential social change implications stem from adding knowledge to the current literature about religiosity, spirituality, individuals' work engagement, job satisfaction in a business environment. The study results showed a weak and moderate positive relationship between religiosity and spirituality and work engagement and job satisfaction. Leaders and managers can use the research findings to identify alternative ways to increase employees' work engagement and job satisfaction and create an environment that enables the presence of religiosity and spirituality in the workplace. Leaders and managers can better understand employees' inner or spiritual needs that

enhance employees' self-fulfillment through work meaningfulness. Both organizations and individuals benefit from implementing these values with organizational culture engaging in a common goal of interest, integrating individuals' values, beliefs, organization culture, and empowerment in their work environment a positive social change for employees and organization.

The results from this study may contribute to positive social change in various ways. For instance, the COVID-19 epidemic has resulted in a worldwide shift to remote work (Galanti et al., 2021); workplace environment elasticity is viable. The pandemic has affected the workplace environment and employees' work engagement, job satisfaction, and remote productivity. Studies show that religiosity and spirituality provide people with meaning and purpose during the posttraumatic crises of the Coronavirus (Prieto-Ursua & Jodar 2020). A study conducted by Abu et al. (2018) indicated that religiosity and spirituality influence patients' quality of care and help leaders and managers address their patients' care needs, values, and beliefs in a hospital workplace setting. Abu et al. found that patients associated with religiosity and spirituality hospitalized with cardiovascular diseases led a more positive quality of life than those with no religious affiliation. Therefore, the study results can help hospital employees understand how to handle challenges in dealing with patients' health that associate themselves with religiosity and spirituality.

The pandemic of the COVID-19 epidemic is an ongoing 21st-century global outbreak that has affected the world since 2019. The current study findings may help address the challenges of employees working remote productivity the COVID-19 and the

pandemic issues that made working from home the new way of working. Leaders and managers can better respond to employees' religious and spiritual challenges by better understanding factors contributing to employees' work engagement and job satisfaction and searching for self-fulfillment in meaningful work. The knowledge from this study will help build managers' initiative to assess and implement policies and procedures that equip and meet their workers in social change reflected in their values and beliefs. Employees are spiritual beings whose inner forces affect their productivity physically, emotionally, and spiritually.

## Conclusions

The purpose of this quantitative descriptive correlational study was to investigate the relationships between religiosity and spirituality (predictor variables) and employees' work engagement and job satisfaction (criterion variables) in a business environment. There is a lack of published information about these variables in a business workplace in the United States. The results demonstrated that religiosity and spirituality were significantly related to work engagement and job satisfaction, although not strong predictors.

Scholars and practitioners share a similar interest in religiosity and spirituality and contribute to employees' work engagement and job satisfaction. Religiosity and spirituality play critical roles in human need intelligence, allowing employees to function in human organization culture. Dialogue about religiosity and spirituality overwhelmingly affects leaders and managers; consequently, employees suffer (Benefiel et al., 2014; Hicks, 2003; Society for Human Resource Management [SHRM], 2008).

Religiosity and spirituality are perceived as taboo, as a discourse for companies'

managers, particularly in the human resource department; these needs warrant a protocol

approach for implementation for workers' self-fulfillment (Benefiel et al., 2014; Hicks,

2003; SHRM, 2008) and for employees; increased work engagement and job satisfaction

(Ghazzawi et al. 2016; Roof, 2015).

  Job satisfaction and work engagement are vital for employees to perform and be

productive workers and the organization's overall performance in the management field.

At the same time, there is a decline in engagement and disengagement levels in the U.S.

workforce (Adkins, 2015). Religiosity and spirituality are integral to employees' work-

related behaviors, including work engagement and job satisfaction. Emerging studies

have defined various individuals' attitudes about their values and beliefs about their job

and perception of their work (Aydogdu & Askikgil, 2011; Cruckle et al., 2021). Religious

and spiritual experiences are a fundamental integral part of employees' work-life balance

in the United States. They provide work meaningfulness in balancing life and work in the

workplace.

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Appendix A: Invitation to Participate in the Research Study

You are invited to participate in a research study about employees' religiosity, spirituality, work engagement, and job satisfaction. The researcher, Peninah K. Kyengo, is inviting SurveyMonkey audience members who are at least 18 years old and are full-time employees in the U.S. nonprofit and for-profit sectors to be in the study. This study aims to examine the relationship between employees' religiosity, spirituality, work engagement, and job satisfaction. The survey consists of four parts, focusing on (a) religiosity, and spirituality, (b) work engagement, (c) job satisfaction, and (d) demographic information. The combined survey completion should take between 30-35 minutes.

If you are interested in participating, please click on the SurveyMonkey URL, which will take you to the informed consent document. You can ask a question of the researcher via email. I appreciate your willingness to participate in this research project.

Sincerely,

Peninah K. Kyengo

Appendix B: Survey Instruments

**The Daily Spiritual Experience Scale (DSES)**

The list that follows includes items you may or may not experience. Please consider how often you directly have this experience and try to disregard whether you feel you should or should not have these experiences. Several items use the word 'God.' If this word is not comfortable for you, please substitute another word that calls to mind the divine or holy for you.

| | Many times, a day | Every day | Most days | Some days | Once in a while | Never |
|---|---|---|---|---|---|---|
| I feel God's presence. | | | | | | |
| I experience a connection to all of life. | | | | | | |
| During worship, or when connecting with God, I feel the joy that lifts me out of my daily concerns. | | | | | | |
| I find strength in my religion or spirituality. | | | | | | |
| I find comfort in my religion or spirituality. | | | | | | |
| I feel deep inner peace or harmony. | | | | | | |
| I ask for God's help amid daily activities. | | | | | | |
| I feel guided by God amid daily activities. | | | | | | |
| I feel God's love for me directly. | | | | | | |
| I feel God's love for me through others. | | | | | | |
| The beauty of creation spiritually touches me. | | | | | | |
| I feel thankful for my blessings. | | | | | | |
| I feel selfless caring for others. | | | | | | |
| I accept others even when they do things, I think are wrong. | | | | | | |
| I desire to be closer to God or in union with the divine. | | | | | | |

| | Not at all | Somewhat close | Very close | As close as possible |
|---|---|---|---|---|
| In general, how close do you feel to God? | | | | |

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# The Utrecht Work Engagement Scale (UWES) ©

*The following nine statements are about how you feel at work. Please read each statement carefully and decide if you ever feel this way about your job. If you have never had this feeling, cross the "0" (zero) in the space after the statement. If you have had this feeling, indicate how often you feel it by crossing the number (from 1 to 6) that best describes how frequently you feel that way.*

| | Seldom Rarely | Sometimes | Often | Very Often | Always | |
|---|---|---|---|---|---|---|
| 0 | 1 | 2 | 3 | 4 | 5 | 6 |
| Never | A few times a year or less | Once a month or less | A few times a month | Once a week week | A few times an week month | Every day |

0.  Never
1.  Seldom- A few times a year or less
2.  Rarely- Once a month or less
3.  Sometimes- A few times a month
4.  Often- Once a week
5.  Very often-A few times a week
6.  Always- Every day

1.  _____ At my work, I feel bursting with energy

2.  _____ *At* my job, I feel strong and vigorous

3.  _____ I am enthusiastic about my job

4.  _____ My job inspires me

5.  _____ When I get up in the morning, I feel like going to work

6.  _____ I feel happy when I am working intensely

7.  _____ I am proud of the work that I do

8.  _____ I am immersed in my work

9.  _____ I get carried away when I'm working

## The Minnesota Satisfaction Questionnaire (MSQ) Scale Short Form

Ask yourself, how satisfied I am with this aspect of my job?

1.      Extremely Satisfied
2.      Very Satisfied
3.      Satisfied
4.      Somewhat satisfied
5.      Not Satisfied.


1. ____Being able to keep busy all the time.

2. ____The chance to work alone on the job.

3. ____The chance to do different things from time to time.

4. ____The chance to be "somebody" in the community

5. ____The way my boss handles his/her workers.

6. ____The competence of my supervisor in making a decision.

7. ____Being able to do things that do not go against my conscience.

8. ____The way my job provides steady employment.

9. ____The chance to do things for other people.

10. ____The chance to tell people what to do.

11. ____The chance to do something that makes use of my abilities.

12. ____The way company policies are put into practice.

13. ____My pay and the amount of work I do.

14. ____The chance for advancement on this job.

15. ____The freedom to use my judgment.

16. ____The chance to try my methods of doing the job.

17. ____The working conditions.

18. ____The way my co-workers get along with each other.

19. ____The praise I get for doing a good job.

20. ____ The feeling of accomplishment I get from the job.

Demographic Questionnaire

Please kindly answer the following demographic questions.

What is your age?
____ 18-29
____ 30-39
____ 40-49
____ 50-59
____ 60 or older
____ Prefer not to disclose

What is the highest level of education completed?
____ High School or equivalent
____ Trade School
____ Associate Degree
____ Bachelor's Degree
____ Master's Level
____ Doctoral Degree
____ Professional Dégrée (M.D., J.D., etc.)
____ Others
____ Prefer not to disclose

What is your Gender?
____ Male
____ Female
____ Others
____ Prefer not to disclose

What is your race/ethnicity?
____ White or Caucasian
____ Black or African American or Native African
____ American Indian or Alaskan Native
____ Latino or Hispanic
____ Asian: Chinese, Filipino, Asian Indian, Vietnamese, Korean, Japanese,
____ Others
____ Native Hawaiian, pacific islander
____ Samoan, Chamorro
____ Others Pacific Islanders
____ Tongan, Fijian, and Marshallese
____ Prefer not to disclose

What is your religious affiliation?
____ Christianity

\_\_\_\_ Judaism
\_\_\_\_ Islam
\_\_\_\_ Buddhism
\_\_\_\_ Hinduism
\_\_\_\_ Other
\_\_\_\_ Prefer not to disclose