
WORKPLACE SPIRITUALITY ASSESSMENT. SYSTEMATIC LITERATURE REVIEW BASED ON PRISMA MODEL

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Abstract

Workplace spirituality (WS) is becoming a very important issue in the management of modern organizations. It has been recognized as one of the most important trends in organizational management in the 21st century, as a new paradigm of intelligence and management, and as a key to corporate excellence. To recognize whether the right conditions exist to foster WS, monitoring it to make changes and improvements that translate into better organizational performance is necessary. The following main research problem was formulated: Is it possible to measure WS, and if so, what tools are used in this regard? Due to the noted research gap regarding WS assessment models, this paper aims to identify and critically analyse tools for measuring WS. The PRISMA (Preferred Reporting Items for Systematic Reviews and Meta-Analyses) method was used to achieve this goal. Based on the research, 32 works describing different models of WS measurement were recognized and their structure and scale were critically analysed. On this basis, a new set of dimensions and their definitions were proposed. A model structure of relations between dimensions was also proposed. The contribution to science is to organize the knowledge of quantitative research on WS measurement. Moreover, to the author's knowledge, this is the first review article addressing this issue. It can also be considered an original contribution to science to propose a synthetic set of dimensions, the nature of which was established based on comparisons, repetitions, and similarities and differences between already existing models.

Keywords: workplace spirituality, assessment, models, dimensions

1. Introduction

Management of an organization is a multidimensional process and requires consideration of various factors that promote work efficiency. All the more so because work is not just a means of obtaining a livelihood, but also a source of satisfaction and well-being for employees. Hence, the conditions under which the work is performed are not insignificant. This is not only about physical or organizational but also psychosocial conditions [1]. Psychosocial working

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conditions are determined by the interaction between environmental factors, other workers, and the individual. Included here are the ‘psychological effects’ of the work [2]. This is “a broad concept that refers to how the individual experiences and responds to his or her surroundings and thus the individual becomes the focus” [3]. This phenomenon is also strongly linked to an employee's sense of belonging [4] and safety in the workplace [5], as well as to the culture of trust prevailing in the organization [6]. For this reason, spirituality is beginning to play a special role in the workplace and organizational management [7 - 10]. Spirituality has been an engrossing theme since ancient times and is an intrinsic need for all human beings [11]. It has been recognized as one of the most important trends in organizational management in the 21st century [12], as a new paradigm of intelligence and management [13, 14] and as a key to corporate excellence [15]. The following main research problem was formulated: Is it possible to measure WS, and if so, what tools are used in this regard? Due to the noticeable interest of researchers in this issue, the paper poses seven (7) supporting research questions (RQ1-RQ7) (see Table 1.). This paper aims to identify and critically analyse tools for measuring WS. The rationale for addressing this topic is the signalled research gap. After all, the phenomenon of WS is already relatively well recognized [16, 17], but the same cannot be said of measurement models. Confirmation of this, for example, is a review paper written by Mhatre and Mehta [17], according to which existing, researcher-identified works on WS only address the relationship between WS and job stress, occupational ethics, positive mood, or job enthusiasm. In this paper, the author uses the term ‘workplace spirituality’, however, the term ‘spirituality at the workplace’ is also used interchangeably in the literature for this phenomenon [17]. They can be considered the same.

To achieve the research goal the PRISMA (Preferred Reporting Items for Systematic Reviews and Meta-Analyses) method was used [18]. Then a content analysis was used as a method of data synthesis as it sought to summarize and critique the research literature [19]. The article is divided into several parts. After the introduction, the article proceeds to present the literature background, and then, methodological assumption. The subsequent parts cover the results and the discussion. The article ends with conclusions, indications of the research limitations, and propositions of further research directions.

2. Literature background

The concept of spirituality has a long history [20]. The word originated in Christianity. ‘The spiritual’ was originally contrasted with ‘fleshly’ which meant worldly or contrary to God's spirit. This contrast remained common until the European Middle Ages [20]. Spirituality derives from the Latin word spirare and spiritus which mean ‘soul’, ‘vital principle’, and ‘breath’ [21]. In the past, spirituality was invariably associated and linked to religion and religiosity [22]. Despite clear differences in understanding of these phenomena, in many traditions, spirituality, and religion are a meaningful dimension of human life and behavior [23]. Nevertheless, the concept of spirituality is more capacious and broader than religiosity. The nature of religiosity is more institutionalized,

collective, and formal [24]. As researchers indicate [25], religiosity can be described as a combination of thoughts, beliefs, and practices regulated by a formalized system of beliefs and traditions. Due to the complexity of the phenomenon, there are many definitions of spirituality. Spirituality can be understood as “a dynamic and intrinsic aspect of humanity through which persons seek ultimate meaning, purpose, and transcendence and experience relationships to self, family, others, community, society, music, nature, and the significant or sacred” [26]. Various researchers recognize it as: “A way of being” [27]; “Interconnectedness” [28]; “An individual’s efforts to construe a broad sense of personal meaning within an eschatological context” [29]; “The presence of a relationship with a Higher Power that influences the way an individual acts in the world” [30]; “Experiencing a connection with the world and the depth of one’s existence” [31] or as “a religious process in the exploration of the sacred or a humanistic approach with no religious implications” [11]. Spirituality carries an element of individuality, freedom, and independence [28]. It avoids the ceremonial connotation of religion and is non-denominational, non-hierarchical, and non-ecclesiastical [32].

Table 1. Systematic literature review process (source: own elaboration based on [41])

Step	Task	Description
1	Review scope & questions	5W+H formula based on questions: “When?”, “Who?”, “Where?”, “What?”, “Why?”, and “How?” RQ1: When, and in what period, the articles were written? RQ2: Who is dealing with this problem? RQ3: Where the individual works were created? RQ4: What area/industries does the research concern? RQ5: How do the authors define workplace spirituality? RQ6: What types of models and scales were taken into account when assessing workplace spirituality? RQ7: What dimensions can be chosen to measure WS? Formulation of 7 research questions
2	Literature searches	University Repository: Science Direct, Scopus, Emerald, Taylor&Francis; Springer; WoS, Business Source Ultimate, ERIC, OpenAIRE, Directory of Open Access Journals, The Belt and Road Initiative Reference Source, Academic Search Ultimate, Arts & Humanities Citation Index, Central & Eastern European Academic Source Years 2000-2023
3	Initial review	Reading titles, and keywords; and the first review of the articles;
4	Final review	Inclusion and exclusion criteria implementation; and preparation of the target list of publications for in-depth analysis; preparation of the check-list
5	Analysis & synthesis	In-depth analysis; descriptive statistics: arranging the results; searching for answers to research questions; Narrative integration of qualitative content: description and summary of papers; synthesizing the results; development of conclusions;

In the context of this work, the concept of WS is relevant. In this paper, the author uses the term workplace spirituality; however, the term spirituality at the workplace is also used interchangeably in the literature for this phenomenon [17].

As researchers show an extensive review of the WS literature did not report any references before 1970, and few between 1970 and the early 1990s [33]. The field of WS began to blossom in the early nineties, and a paper by Mitroff and Denton from 1994 [28] can be considered pioneering in this regard. Also known are earlier works on the subject by O'Hern (from 1961) [34] and Heiddeger (from 1962) [35]. The first author described the phenomenon in the context of organizational behaviour, and the second highlighted the impact of WS on organizational performance. Since these early works, a plethora of studies on WS have appeared, proving that this phenomenon is becoming more and more desirable, and needed, especially in the context of the new challenges facing today's workforce. According to the Google Scholar database, in 2023 alone, 3190 records can be recorded corresponding to the phrase 'workplace spirituality'.

In one of the first works devoted to discussing what is, in fact, workplace spirituality, Freshman [36] reflected the diverse nature of the concept. According to Neck et al. [37] the goal of spirituality in work is seen as being able to reach one's full potential and to have positive attitudes and relationships with the world. The authors confirm that in this sense spirituality is seen as being similar to Maslow's concept of the highest stage of human development, self-actualization. They also believe that spirituality in the workplace translates into the ability to answer the following questions: What is my purpose here at work or life? Who am I? Where is this (job) leading me? What will it take for me to claim my own freedom and to create an organization of my choosing? What is it that I have to offer? What do I want to leave behind here? As Harrington et al. [38] convince, spirituality at work is not about religious beliefs. Rather, it is about people who perceive themselves as spirited beings, whose spirit needs energizing at work. Jurkiewicz [39] sees it as all "the aspects of the workplace, either in the individual, the group, or the organization, which promote individual feelings of satisfaction through transcendence".

3. Methodology

The PRISMA method was used to meet the research objectives. The PRISMA model was initially developed for medical sciences [18], but it is also widely used by researchers from other scientific disciplines, including management sciences [40]. The PRISMA checklist guides the author through all necessary review steps, from planning the review to presenting the results. An important element of the PRISMA model is the algorithm, which consists of the following components: identification, screening, exclusion, and inclusion [18]. This method was chosen because it is based on a review of a systematic nature and is carried out based on a structured procedure and because it is considered by researchers [18] to be very useful in the social sciences, medicine, law, and many others. This proves that it can be very effective in analysing the literature on a given topic, including obtaining answers to the research questions/problems posed in the paper - main and supporting ones (RQ1-RQ7). The search phrases in this study were: 'workplace + spirituality + assessment' and 'spirituality + assessment + management'. The search for papers made use of databases, including Science

Direct, Scopus, Emerald, WoS, Business Source Ultimate, ERIC, OpenAIRE, Directory of Open Access Journals, The Belt and Road Initiative Reference Source, Academic Search Ultimate, Arts & Humanities Citation Index, Central & Eastern European Academic Source. These are all major scientific databases available through the home university's repository. The library is one of the most important and well-equipped institutions in the country and offers access to some 598,000 full-text e-books and 152,789 electronic journals (including 46,352 full-text publications and 106,437 abstracts). The study was conducted in December 2023. The research agenda covered the period 2000–2023. 2000 was used as the starting year because, according to the researchers [17], the first paper by Ashmos and Duchon [43] in which the WS measurement tool was presented was written at that time. In addition, it was in this work that the conceptual definition of WS was proposed for the first time.

Considering the indications by Rojon et al. [41], a review was carried out according to the five successive steps presented in Table 1. and Figure 1. All 32 papers eventually included in the study were prepared for analysis under a pre-defined checklist (Table 2). The checklist included the names and countries of origin of the first author, the publication dates, the type of assessment tool, the sample of respondents, and the industry/area of interest.

The analysis yielded 589 articles. Only scientific, peer-reviewed articles and those available in English were included in the first screening stage. Thus, 390 studies were excluded from further analysis. 199 papers were included in the second stage of the screening, which excluded off-topic articles, papers of a general nature, papers that do not describe WS assessment tools, those available only in abstract form, and those not available in an open-access format. Thus, the number of works evaluated for eligibility was 45. In the final selection phase (third stage of the screening), 13 duplicates were excluded, and 32 articles were included for further analysis.

4. Results and discussion

The results of the literature review are presented (Table 2.) under the assumptions of the checklist. The year of publication was the superior and ordering category.

RQ1: When, and in what period, the articles were written?

RQ2: Who is dealing with this problem?

RQ3: Where the individual works were created?

RQ4: What area/industries does the research concern?

First of all, it was necessary to recognize the development of research over the years. The following time phases were taken into account: Phase 1 (2000–2004); Phase 2 (2005–2009); Phase 3 (2010–2014); Phase 4 (2015–2019); and Phase 5 (2020–2023). The dynamics of these changes in the study period is presented in Figure 2. As can be seen, only 4 works were created in phase 1 and 2 in phase 2, which means that at this time there are still few publications relating to how to measure WS. A relatively noticeable change can be noted in subsequent

Phases (Phase 3 – 4 works; Phase 4 – 7 works), especially in the last period (phase 5), in which 15 works were identified.

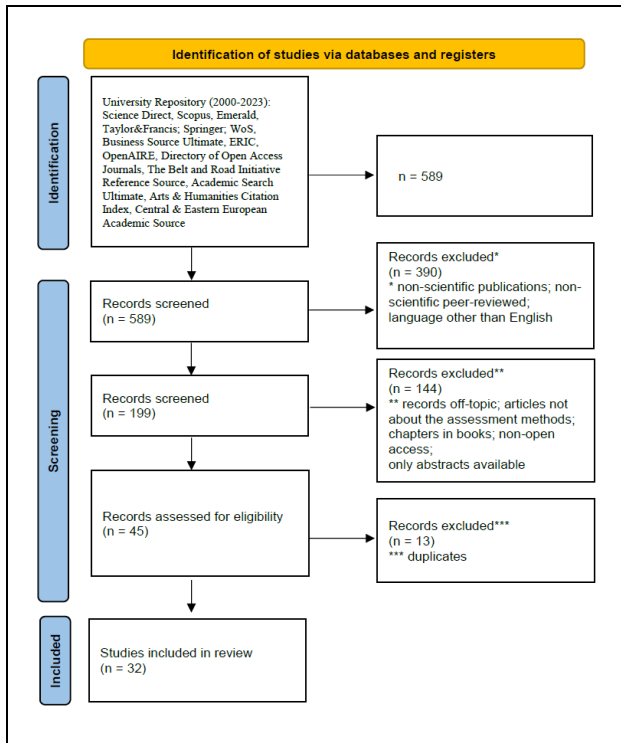


Figure 1. Papers structure selecting process diagram based on the PRISMA model [18]

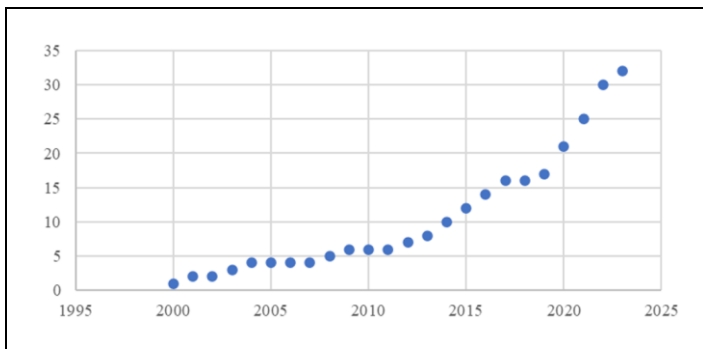


Figure 2. Cumulative increase in papers on workplace spirituality assessment

Although the rate of publication growth over the years seems promising, the author of the paper believes that a research gap has been identified in this regard. Organizational managers interested in shaping WS should know not only the status quo of this phenomenon and employees' perceptions of it, but also changes in this area, including the weak and strong aspects of this issue. According to P. Drucker's opinion: "what gets measured gets managed" [42]. Therefore, to learn if and at what level WS is, it must be assessed. According to

the research, pioneering proposals of how to assess WS was described by Ashmos and Duchon [43]. It is noted that this publication has a very high citation rate (3328 in Google Scholar) and is referenced in 23 out of the other papers identified during this study. In the studied period, the proposal by Ashmos and Duchon [43] proposal can also be considered a 'zero' publication in the area of WS measurement, followed by ones written by Harrington et al. [38], Milliman et al. [44] and Daaleman and Frey [45]. It was the studies of these researchers that were identified in Phase 1.

The recognized publications come from different countries around the world. Nevertheless, noticeable is the activity of authors coming from the Asia region (17 papers), with the largest number coming from India (10 papers). Quite a large group are works from North America (7 papers from the US). One certainly also notices the modest representation of publications from Europe and Africa (3 papers each) and South America (1 paper). At the same time, it seems that the fact of the presence of most works from Asian countries confirms the thesis about the role of spirituality in this region of the world. The impact of workplace spirituality, including religiosity, on the life of society in the region is confirmed, among other things, by the research of Islam et al. [46], Iqbal and Ahmad [47], and Tse et al. [48]. So, it can be assumed that the experience of these countries is a convenient platform for research on this issue.

In terms of areas and industries of interest, among the works in which this is made clear, those dealing with the educational sphere and health care predominate, followed by banking and public organizations. Although none of the works justify this choice of research area, it can certainly be considered that, both in the process of education and in health care, a special bond between stakeholders, a sense of community (teacher-student, teacher-teacher; student-student; patient-staff, medical-staff, patient-patient), and openness to the other person are necessary [49 - 53].

In conclusion, and with questions RQ1- RQ4 in mind, it can be confirmed that the most fruitful period for based research using WS measurement tools is 2020-2023, and among all the works analyzed, authors from eastern countries, especially India, dominate. Pioneers in this regard are Ashmos and Duchon [43], Harrington et al. [38], Milliman et al. [44], and Daaleman and Frey [45]. Their work is further cited by subsequent researchers on the subject. In addition, most of the research and analysis focuses on examples of educational and medical organizations.

RQ5: How do the authors define workplace spirituality?

RQ6: What types of models and scales were taken into account when assessing workplace spirituality?

A review of the literature also helped illuminate how different authors over the years, define WS. First of all, it is noted that not all authors, when considering WS undertake to define it or do so in a vague manner. This applies only to 12 works. As Podsakoff et al. [54] point out, clear conceptual definitions are essential for scientific progress. Due to the first works on the subject under study, almost a

third of the works of the individual authors identify with the definition of WS proposed by Ashmos and Duchon [43]. The authors define WS as “the recognition that employees have an inner life that nourishes and is nourished by meaningful work that takes place in the context of community”. The same researchers stress that WS means the spirituality perceived by organizational members in the workplace or spirituality perceived by the employees in the workplace because of meaningful work content [43]. Petchasawanga and Duchon [55] add that WS is “building compassion among workers, practicing mindfulness for increasing meaningful work that facilitates to transcendence aspect of individuals”. Other author's definitions of the phenomenon are noted in a paper by Nwanzu et al. [56], where WS is described as “employees' experience and work environment that can help assess how the organization cares for employees' well-being and values their contribution”, and in a paper by Saxena [11], where WS is viewed as “an instrument for ensuring the success of organizations (...) allowing employees to find meaning and balance out their inner selves, also build up positive associations with colleagues and community around”.

An important part of the research conducted was to identify the models for measuring WS and the dimensions that determine WS. A summary of this part of the study is included in Table 2.

As can be seen from the compilation, among the articles examined were two of a theoretical nature. The first is the author's proposal of an evaluation model, recommended for further use in practice, taking into account the Oriental culture [58]. The second paper briefly reviews and then discusses six different models that, at the time of the study, were known to the authors [59].

The results of the analysis confirm that the evaluation models used by researchers vary widely. Some are very elaborate, containing a rich and numerous numbers of statements, further divided into several dimensions. Other tools are more modest, based on only a few (e.g. [71]) or a dozen statements (e.g. [15]), with no categorization. It is also noted that not all researchers accurately describe the tools they used (e.g. [64, 68, 76, 77, 78]) and this applies to those instruments that have already been applied by others identified during this study. Thus, it is difficult to assess whether any original modifications, major or minor, were made during the research. Some researchers based their research on the models of researchers outside the list in Table 2 (e.g. [65, 66, 80, 84, 86]). The reason for not including them was that the conditions indicated in Figure 1 and Table 1 were not met. In this case, the authors refer to the models developed by Kinjerski and Skrypnek [61], Piedmont [67], Garg [85], and Ke et al. [87]. As for the popularity of the models and their use by others, the model by Ashmos and Duchon [43] certainly stands out. And it is this solution that has directly inspired several identified studies (e.g. [38, 44, 57, 59, 78, 88]). Also in other works, it is possible to recognize their influence of an indirect nature (e.g. [56, 75]).

With the results of the study by Rolstad et al. [89] in mind, one can argue with the need to create evaluation questionnaires that are too broad, or too short. The study shows that the very long 66-item instrument designed by Ashmos and Duchon [43] has undergone some modifications and shortening over time and the development of subsequent studies (e.g. [44, 57, 88]). In studies or surveys that

rely on questionnaires, the length and quantity of the questionnaire are important factors. They have a direct effect on the time taken by the respondent to complete the questionnaire, the costs of the survey or study, the response rate, and the quality of data obtained. Researchers are convinced, that a good questionnaire can be of 25 to 30 questions and should be administered within 30 min to keep the interest and attention of the participants intact [90]. Because comparing questionnaires of different lengths is inherently problematic, it is better to base instrument use decisions on content rather than its length [89].

As for the measurement scales used, it can be considered that they are not always clearly described. In particular, it is not always possible to identify how the neutral level on a given scale was defined. In the vast majority of cases, however, a 5- or 7-point Likert scale applies. A two-stage scale is used for simpler solutions (e.g. [69]). The value of the models presented is that they have been verified statistically. However, in two cases, the authors did not address this requirement (see [15, 70]). Although the importance of measuring the accuracy and consistency of research instruments (especially questionnaires) known as validity and reliability, respectively, have been documented in different studies worldwide, however, their measure is not commonly carried out among health, agriculture, and social science researchers in various countries [91]. This fact was also confirmed in the current study.

In summary, the predominant approach in defining WS is that of Ashmos and Duchon [43], according to which WS is understood as “the recognition that employees have an inner life that nourishes and is nourished by meaningful work that takes place in the context of community”. As for the type of models for measuring WS, one can confirm their diversity, both in terms of the number of dimensions, sub-dimensions (items, statements), and scales used. Due to the repeated citation and use of the model by other authors of the analysed works, the Ashmos and Duchon [43] model certainly had a great influence on the course of other research. In this model, considered pioneering, the authors created a three-part questionnaire with 66 questions, divided into three parts: Part 1- Informants' attitude about themselves and their immediate work environment - The individual level; Part 2 - Informants' attitude about their work unit functions - Work unit level; Part 3 - Informants' attitude about their work organization as a whole - Organizational level. The advantage of this model is that it takes into account different research perspectives, both from the level of the organization and the individual employee. Thus, the answer to questions RQ5-RQ6 was obtained.

RQ7: What dimensions can be chosen to measure WS?

As highlighted, the various models differ to a greater or lesser extent, including the dimensions used. This fact confirms that WS is a multi-faceted issue. The WS dimension can be understood as its basic component, without which it will not exist. In other words, the WS dimensions are a set of conditions that allow for the effective implementation and development of spirituality in the workplace. Given the results of the systematic literature review, the proposals of dimensions used by researchers during the WS assessment are collected in Table 3. The same

Table 2. Workplace spirituality assessment models, their authors, and area of application

Author/s, year of publication, and country of origin (first author)	Measurement model (all names, dimensions, and items left in original form)	Scale	Respondents and industry/area under study
1	2	3	4
[43] 2000 USA	<p>A three-part questionnaire with 66 questions; Part 1 (questions 1-34 – Informants’ attitude about themselves and their immediate work environment – The individual level); Part 2 (questions 35-50 – Informants’ attitude about their work unit functions – Work unit level); Part 3 (questions 51-66 – Informants’ attitude about their work organization as a whole – Organizational level);</p> <p>Factors with the following question assignment:</p> <p>Factor 1, Part 1: Conditions for community: (6) I feel part of a community in my immediate work; (12) My supervisor encourages my personal growth; (13) I have had numerous experiences in my job which have resulted in personal growth; (17) When I have fears, I am encouraged to discuss them; (18) When I have a concern, I represent it to the appropriate person; (19) At work we work together to resolve conflict in a positive way; (20) I am evaluated fairly here; (21) I am encouraged to take a risk at work; (22) I am valued at work for who I am;</p> <p>Factor 2, Part 1: Meaning at work: (1) I experience joy in my work; (2) I believe others experience joy as a result of my work; (5) My spirit is energized by my work; (8) The work I do is connected to what I think is important in life; (9) I look forward to coming to work most days; (10) I see a connection between my work and the larger social good of my community; (14) I understand what gives my work personal meaning;</p> <p>Factor 3, Part 1: Inner life: (23) I feel hopeful in my life; (24) My spiritual values influence the choices I make; (25) I consider myself a spiritual person; (27) Prayer is an important part of my life; (28) I care about the spiritual health of my coworkers;</p> <p>Factor 4, Part 1: Blocks to spirituality: (4) My work does not give meaning to my life; (7) I am not able to use my gifts and talents at my work; (26) There is no room for WS; (29) Spiritual values are not important in my life; (30) I am not aware of what is truly meaningful to me; (34) Who I am as a human being is not valued in the workplace;</p> <p>Factor 5, Part 1: Personal responsibility: (15) I feel responsible for my own growth; (16) I feel personally responsible for my behavior;</p> <p>Factor 6, Part 1: Positive connections with other individuals: (2) I believe others experience joy as a result of my work; (3) My work creates meaningful work experience for others; (11) I make a difference to the people with whom I work;</p> <p>Factor 7, Part 1: Contemplation: (31) Meditation is an important part of my life; (32) Personal reflection is an important part of my life;</p> <p>Factor 1, Part 2: Work unit community: (35) My immediate work unit cares about whether my spirit is energized by my work; (36) My immediate work unit makes it easy to me to use my gifts and talents at work; (38) My immediate work unit encourages employees to develop new skills and abilities; (40) My immediate work unit encourages the creation of community; (41) My immediate work unit takes into account the responsibilities I have to my family; (43) My immediate work unit is concerned about the poor in our community; (44) My immediate work unit cares about all its employees; (50) My immediate work unit people are not encouraged to learn and grow (Reversed);</p>	<p>7-point Likert-type scale, from 1- strongly disagree to 7 - strongly agree (no indication of intermediate values)</p>	<p>696 informants from 4 hospital systems in four different cities</p>

Table 2. Workplace spirituality assessment models, their authors, and area of application (continued)

1	2	3	4
[38] 2001 USA	<p>Factor 1, Part 2: <u>Positive work unit values</u>: (42) I feel positive about the values of my immediate work unit; (45) My immediate work unit has a conscience; (46) I feel connected with my immediate work unit's goals; (47) My immediate work unit is concerned; (48) I feel connected with the mission of my immediate work unit; (49) I feel positive about my future with my immediate work unit;</p> <p>Factor 1, Part 3: <u>Organization values</u>: (51) The organization I work for cares about my spirit is energized by my work; (58) I feel positive about the values of this organization; (59) This organization is concerned about the poor in our community; (60) This organization cares about all its employees; (61) This organization has a conscience; (62) I feel connected with this organization's goals; (63) This organization is concerned about the health of those who work here;</p> <p>Factor 2, Part 3: <u>Individual and the organization</u>: (52) The organization I work for makes it easy for me to use my gifts and talents at work; (54) This organization encourages employees to develop new skills and abilities; (55) I do not have a significant role to play in this organization (Reversed); (56) This organization encourages the creation of community; (65) I feel positive about my future with this organization; (66) In this organization people are not encouraged to learn and grow (Reversed).</p> <p>The tool was positively evaluated for validity and reliability.</p> <p>The tool developed by [43] was used as the inspiration;</p> <p>The final instrument 'Finding Meaning and Purpose at Work' consisted of 66 items, divided into the following dimensions (factors):</p> <p>The individual level consisted of seven dimensions: (1) <u>Conditions for community</u>, (2) <u>Meaning at work</u>, (3) <u>Inner life</u>, (4) <u>Blocks to spirituality</u>, (5) <u>Personal responsibility</u>, (6) <u>Positive connections with other individuals</u>, (7) <u>Contemplation</u></p> <p>The work unit level consisted of two factors: (1) <u>Work unit community</u>, (2) <u>Positive work unit values</u></p> <p>The organizational level consisted of two factors: (1) <u>Organization values</u>, (2) <u>Individual and the organization</u></p> <p>The tool was positively evaluated for reliability.</p> <p>The tool developed by [43] was used as the inspiration.</p> <p>The final instrument was shorter than the original version, and consisted of a 21-item instrument, and was divided into three dimensions:</p> <p><u>Meaningful work</u>: (1) Experience joy in work; (2) Spirit is energized by work; (3) Work is connected to what I think is important in life; (4) Look forward to coming to work; (5) See a connection between work and social good; (6) Understand what gives my work personal meaning</p> <p><u>Sense of community</u>: (1) Working cooperatively with others is valued; (2) Feel part of a community; (3) Believe people support each other; (4) Feel free to express opinions; (5) Think employees are linked with a common purpose; (6) Believe employees genuinely care about each other; (7) Feel there is a sense of being a part of a family;</p> <p><u>Alignment of values</u>: (1) Feel positive about the values of the organization; (2) Organization is concerned about the poor; (3) Organization cares about all its employees; (4) Organization has a conscience; (5) Feel connected with the organization's goals; (6) Organization is concerned about health of employees; (7) Feel connected with the mission of the organization; (8) Organization cares about whether my spirit is energized.</p> <p>The tool was positively evaluated for validity and reliability.</p>	<p>7-point Likert-type scale, from 1 - strongly disagree to 7 - strongly agree (no indication of intermediate values)</p>	<p>103 students participating in a capstone nontraditional MBA course (details about the industry/area not indicated)</p>
[44] 2003 USA	<p>The tool developed by [43] was used as the inspiration.</p> <p>The final instrument was shorter than the original version, and consisted of a 21-item instrument, and was divided into three dimensions:</p> <p><u>Meaningful work</u>: (1) Experience joy in work; (2) Spirit is energized by work; (3) Work is connected to what I think is important in life; (4) Look forward to coming to work; (5) See a connection between work and social good; (6) Understand what gives my work personal meaning</p> <p><u>Sense of community</u>: (1) Working cooperatively with others is valued; (2) Feel part of a community; (3) Believe people support each other; (4) Feel free to express opinions; (5) Think employees are linked with a common purpose; (6) Believe employees genuinely care about each other; (7) Feel there is a sense of being a part of a family;</p> <p><u>Alignment of values</u>: (1) Feel positive about the values of the organization; (2) Organization is concerned about the poor; (3) Organization cares about all its employees; (4) Organization has a conscience; (5) Feel connected with the organization's goals; (6) Organization is concerned about health of employees; (7) Feel connected with the mission of the organization; (8) Organization cares about whether my spirit is energized.</p> <p>The tool was positively evaluated for validity and reliability.</p>	<p>7-point Likert-type scale, from 1 - strongly disagree to 7 - strongly agree (no indication of intermediate values)</p>	<p>200 part-time, evening MBA students attending a business school (details about the industry/area not indicated)</p>

Table 2. Workplace spirituality assessment models, their authors, and area of application (continued)

1	2	3	4
[45] 2004 USA	<p>The Spirituality Index of Well-Being was proposed. 12-item tool, without splitting into dimensions: (1) There is not much I can do to help myself; (2) Often, there is no way I can complete what I have started; (3) I can't begin to understand my problems; (4) am overwhelmed when I have personal difficulties and problems; (5) I don't know how to begin to solve my problems; (6) There is not much I can do to make a difference in my life; (7) I haven't yet found my life's purpose; (8) I don't know who I am, where I came from or where I am going; (9) I have a lack of purpose in my life; (10) In this world, I don't know where I fit in; (11) I am far from understanding the meaning of life; (12) There is a great void in my life at this time.</p> <p>The tool was positively evaluated for validity and reliability.</p>	<p>5-point Likert scale: 1- strongly disagree; 2 - disagree; 3- neither agree nor disagree; 4 - agree; 5 - strongly agree.</p>	<p>509 adult outpatients at primary care clinic sites</p>
[58] 2008 Portugal	<p>The tools were developed based on [43] [44];</p> <p>The final instrument consisted of 4 dimensions divided into 18 items:</p> <p>Team's sense of community: (1) People in my team/group feel as if they are part of a family; (2) My team/group promotes the creation of a spirit of community; (3) I feel that the members of my team/group support each other; (4) I feel that the members of my team/group care about each other; (5) I feel that the members of my team/group are linked by a common purpose;</p> <p>Alignment between organizational and individual values: (1) I feel positive about the values prevailing in my organization; (2) People feel good about their future with the organization; (3) My organization respects my 'inner life'; (4) My organization helps me to live in peace/harmony with myself; (5) The leaders of my organization try to be helpful to the larger social good of the community;</p> <p>Sense of contribution to the community: (1) My work is connected with what I think is important in life; (2) I see a connection between my work and the larger social good of my community; (3) When working, I feel helpful for the whole society;</p> <p>Sense of enjoyment at work: (1) I experience joy in my work; (2) Most days, I feel joy when coming to work; (3) Opportunities for the inner life; (4) My spiritual values are not valued in my workplace; (5) In my workplace, there is no room for my spirituality.</p> <p>The tool was positively evaluated for reliability.</p>	<p>6-point scale from 1- completely false to 6 - completely true (no indication of intermediate values)</p>	<p>361 people from different 154 organizations (details about the industry/area not indicated)</p>
[55] 2009 Thailand	<p>Initially, the tool was built based on 5 dimensions (Connection, Compassion, Mindfulness, Meaningful work, and Transcendence) and 37 items.</p> <p>The final tool consisted of 4 dimensions and the following 22 items:</p> <p>Compassion: (1) I can easily put myself in other people's shoes; (2) I am aware of and sympathize with others; (3) I try to help my coworkers relieve their suffering; (4) I am aware of my coworkers' needs;</p> <p>Mindfulness: (1) I do jobs or tasks automatically, without being aware of what I'm doing; (2) I find myself working without paying attention; (3) At work, I break or spill things because of carelessness, not paying attention, or thinking of something else; (4) I rush through work activities without being really attentive to them; (5) I go to the places on 'automatic pilot' and then wonder why I went there; (6) It seems I am working automatically without much awareness of what I'm doing;</p>	<p>5-point Likert scale from 1- strongly disagree to 5- strongly agree. (no indication of intermediate values)</p>	<p>206 employees from the food and beverage companies</p>

Table 2. Workplace spirituality assessment models, their authors, and area of application (continued)

1	2	3	4
<p>[58] 2012 Taiwan</p>	<p>Meaningful work: (1) I experience joy in my work; (2) I look forward to coming to work most days; (3) I believe others experience joy as a result of my work; (4) My spirit is energized by my work; (5) I see a connection between my work and the larger social good of my community; (6) I understand what gives my work personal meaning; (7) The work I do is connected to what I think is important in life. Transcendence: (1) At times, I experience an energy or vitality at work that is difficult to describe; (2) I experience moments at work where everything is blissful; (3) At times, I experience happiness at work; (4) I have moments at work in which I have no sense of time or space; (5) At moments, I experience complete joy and ecstasy at work. The tool was positively evaluated for validity and reliability. 27-item tool, without dividing into dimensions: (1) At work, I'm willing to influence others with positive attitude and care; (2) At work, I am willing to actively help others; (3) At work, I know how to mediate on myself; (4) At work, I know how to think from different angles; (5) At work, I recognize myself and establish my career; (6) At work, I am willing to tolerate others; (7) At work, I can carry out honesty, equality, and love; (8) At work, I am willing to sacrifice myself and do not claim credits; (9) At work, I reflect on my mistakes and improve them; (10) At work, I can retain my personality and will not be affected by others; (11) My workplace is challenging to some degree; (12) My workplace provides diverse contacts and development; (13) My workplace has free but effective supervision; (14) In my workplace, I can change my past self; (15) My workplace involves interaction and influences among all people and groups; (16) My workplace is business performance and competition oriented; (17) My workplace emphasizes personal experience; (18) My workplace influences me positively. For instance, the leaders act as models; (19) My workplace is mediocre and dull; (20) At work, I think carefully, thus things are more likely to succeed; (21) At work, I enjoy facing others and things; (22) At work, I accept myself; (23) At work, I feel that I am identified by others; (24) At work, I recognize my growth and I am inspired; (25) At work, I feel happy and satisfied; (26) At work, I am willing to undertake responsibilities and be diligent and persistent; (27) At work, I feel peaceful and have a sense of belonging; my emotions are stable and I can resist pressures; The tool was positively evaluated for reliability.</p>	<p>5-point Likert scale (no indication of values)</p>	<p>N/a The tool was developed as a theoretical proposal to study spirituality in the workplace; The results of its application in practice were not presented</p>
<p>[59] 2013 USA</p>	<ul style="list-style-type: none"> • Spiritual Well-Being Scale (SWBS) [60]; 20 items (details not presented) The detailed tool was not presented. • Brief Multidimensional Measure of Religiousness/Spirituality (BMMRS); 11 attitudes and behaviors of religiousness and spirituality; daily spiritual experiences, meaning, values, beliefs, forgiveness, private religious practices, religious/spiritual coping, religious support, religious/spiritual history, commitment, organizational religiousness; 38 items; The detailed tool was not presented. • Spirituality at Work [43]; Three aspects: the inner life, meaningful work, and community; 38 items; The detailed tool was not presented. • Spirit at Work Scale (SWS) [61]. Four factors: engaging work, sense of community, spiritual connection, and mystical experience; 18 items; The detailed tool was not presented. 	<p>6-point Likert scale (no indication of values) 6-point Likert scale (no indication of intermediate values) 7-point Likert scale (no indication of values) 5-point Likert scale (no indication of values)</p>	<p>N/a An article of a theoretical and descriptive nature</p>

Table 2. Workplace spirituality assessment models, their authors, and area of application (continued)

1	2	3	4
	<ul style="list-style-type: none"> Spiritual Climate Inventory Scale by [62]; The instrument measures harmony with self, harmony within the work environment, and transcendence; 20 items (details not presented); Spiritual Leadership Scale by [63]; 47 items; 	5-point Likert scale (no indication of values) 5-point Likert (no indication of values) 5-point Likert scale (no indication of values)	200 employees of the bank
[64] 2014 Iran	An instrument developed by [44] was used as the inspiration; 4 dimensions were assessed: Workplace Spirituality; Meaningful work; Sense of community; Alignment with organizational values; The detailed tool was not presented. The tool was positively evaluated for validity and reliability.	6-point Likert scale, from 1 (completely untrue) to 6 (completely true) (no indication of intermediate values)	150 middle managers with more than three years in public and private sector banks
[65] 2014 India	The Spirituality at Work (SAW) scale, developed by [61] was used; 4 dimensions were assessed: Engaging work; Sense of community; Spiritual connection; and Mystical experience; The detailed tool was not presented; The tool was positively evaluated for reliability;	9-point Likert scale (no indication of intermediate values)	169 hospitality industry professionals from different countries; Members of the Global Hoteliers' Community
[66] 2015 USA	The Spiritual Transcendence Scale (STS) developed by [67] was used The detailed tool was not presented. The tool was positively evaluated for validity and reliability.	7-point Likert-type scale, from 1 - strongly disagree to 7 - strongly agree (no indication of intermediate values)	91 full time employees of the college
[68] 2015 Philippines	The proposal by [55] was used; The difference is in the last dimension (two items have been added): Transcendence: (1) At times, I experience an energy or vitality at work that is difficult to describe; (2) I experience moments at work where everything is blissful; (3) At times, I experience happiness at work; (4) I have moments at work in which I have no sense of time or space; (5) At moments, I experience complete joy and ecstasy at work. The tool was positively evaluated for reliability.	Yes/No scale	150 doctors of all specialties from Medical College Hospital and Research Centre;
[69] 2016 India	A tool consisting of 7 statements, without attribution to dimensions: (1) Regular praying; (2) Reciting mantra; (3) Observing silence for some time in a day; (4) Protecting environment; (5) Donation; (6) Going to pilgrimage; (7) Transcendental relaxation techniques. No data about the validity and reliability assessment of the tool.	Preferences scales expressed in numeric variables and in linguistic variables were used: 1 - equal importance; 3 - moderate importance; 5 - strong importance; 7 -very strong importance; 9 -	
[70] 2016 India	A Multi-Criteria Decision Framework to Measure Spiritual Intelligence; 12 evaluation dimensions were used: High self-awareness (HSA); Spontaneity (S); Field independence (FI); Humility (H); Compassion (C); Celebrating of diversity (CD); Being vision and value led (BVV); Tendency to ask why (TAW); Positive use of adversity (PUA); Holism (HM); Sense of vocation (SV); Ability to reframe (AR); The AHP (Analytic Hierarchy Process) method was used for measurement; For each element of the hierarchy structure all the associated elements in the low hierarchy were compared in pairwise comparison matrices. No data about the validity and reliability assessment of the tool.		

Table 2. Workplace spirituality assessment models, their authors, and area of application (*continued*)

1	2	3	4
[71] 2017 USA	4-item spiritual climate scale: (1) I am encouraged to express spirituality in this clinical area; (2) My spiritual views are respected in this clinical area; (3) My spirituality has a comfortable home in this clinical area; (4) A diverse set of views are accepted in this clinical area. The tool was positively evaluated for validity and reliability.	extreme importance; 2,4,6,8 -intermediate values between adjacent scale values; 5 - point Likert scale from 1 - completely disagree to 5 - completely agree (no indication of intermediate values)	7923 healthcare workers across 325 clinical areas within 16 hospitals
[72] 2017 India	44 item-tool classified into four distinct dimensions; Finally, after verification, the model includes 30 items: <u>Spiritual Orientation:</u> (1) Sometimes I experience a sense of enlightenment for my job; (2) I feel I am guided by a supernatural power about my work; (3) I experience joy and happiness at work; (4) I experience a sense of gratification out of my work; (5) My connection with supreme power provides positive energy and guidance for my work; (6) There is no scope for spirituality at my workplace (R - Reversed); (7) I do not receive any appreciation for my spiritual values at work (R); (8)At times, I experience blissful moments at work; (9) Time just goes on for me while at work; (10) My spiritual values guide my decision at work; (11) I experience high energy and vitality at work which is difficult to explain; (12) I use to feel elevated for the work I do. <u>Compassion:</u> (1) I can easily feel the distress of others; (2) I help others when they are in trouble; (3) I am concerned about my colleagues' needs and requirements; (4) I put conscious efforts to bring a viable solution to other's problems. <u>Meaningful Work:</u> (1) I enjoy my work to the fullest; (2) I use to maintain high spirit at work; (3) My work gives me sufficient satisfaction and personal meaning; (4) I feel enthusiastic and energized by my work; (5) I am able to maintain work-life balance that makes me happy and healthy; (6) I experience a sense of personal fulfillment out of work; (7) I enjoy keeping a harmonious relationship with people at work; (8) I experience a kind of positive connection between my job and life; <u>Alignment of Values:</u> (1) My personal values are similar with the value systems of this organization; (2) My organization has a moral obligation for its employees; (3) I feel being part of organization's goals; (4) Employee's morale are taken due care in my organization to boost work spirit; (5) My organization is concerned about the upliftment of the poor; (6) Individual and organization's mission and vision are interconnected in my organization. The tool was positively evaluated for validity and reliability.	5-point rating scale (no indication of intermediate values))	361 executive professionals employed in Indian manufacturing and service industries (details about the industry not indicated)
[8] 2019 India	The tool included 25 statements and was inspired by models proposed by [72][75][55]; The final instrument consisted of 23 statements divided into 5 dimensions: <u>Spirituality outcomes:</u> (1) Spirituality increases the level of satisfaction of employees; (2) You can work longer after meditation; (3) You think you are personally responsible for your job and work; (4) Spirituality at work brings the best out of you; (5) Workplace spirituality helps to develop the personality of an individual; (6) Spirituality can make you more focused and confident;	5-point Likert scale from 1 - completely disagree to 5 - completely agree (no indication of intermediate values)	185 employees of Multi-National Companies (details about the industry/area not indicated)

Table 2. Workplace spirituality assessment models, their authors, and area of application (continued)

1	2	3	4
[74] 2020 Iran	<p>Inner life: (1) Workplace should be on theme of tolerance and patience; (2) Spirituality can develop leadership quality in people; (3) Workplace spirituality helps people to improve their performance; (4) Organizations should incorporate spirituality at workplace; (5) Inner life (values, spiritual health) affects your work; (6) You are able to take a stand on your decisions; (7) Spirituality can boost morale of people;</p> <p>Meaning and purpose: (1) One should find strength in faith or spiritual beliefs; (2) You share your thoughts with other people; (3) One should seek meaning and purpose in the workplace; (4) Self-motivation influences workplace spirituality; (5) You feel connected to a higher power;</p> <p>Spirituality and religion: (1) Importance of spirituality in your life; (2) Spirituality is understood different from religion; (3) Importance of religion in your life;</p> <p>Spiritual Learning: (1) Employees use their salary to fund spiritual learning; (2) Organizations should arrange spiritual learning programmes like meditation or yoga.</p> <p>The tool was positively evaluated for validity and reliability.</p> <p>The tool with 18 questions for three dimensions:</p> <p>Meaningfulness: (1) I am feeling happy at my work; (2) My job causes a kind of spirituality feeling in my side; (3) To my opinion, my job is important; (4) I always eager to go at my work; (5) My job makes I feel that I am a useful person in society; (6) The conception and importance of this job in clear for me;</p> <p>Solidarity: (1) Job that needs to collaborate with colleagues is valuable for me; (2) I believe that all employees protect each other; (3) At this hospital, I am free to say my opinions; (4) I think all employee know the goals of this hospital; (5) I believe, at this hospital, all employees care about each other; (6) I feel that I am a member of a family at this hospital;</p> <p>Compliance to values of organization: (1) The values of this hospital are worth for me; (2) This hospital takes care about all its employees; (3) The objectives of this hospital are important for me; (4) This hospital cares for the health of all its personals; (5) I feel that I have an important role in realizing of the hospital's goals; (6) This hospital cares about meeting of my spiritual and emotional needs of mine at workplace.</p> <p>The tool was positively evaluated for validity and reliability.</p>	<p>The type of scale adopted was not clearly indicated</p>	<p>550 health-care staff in two international hospitals</p>
[75] 2020 Egypt	<p>The study evaluated the following 5 dimensions: Team's sense of community; Alignment between organizational and individual values; Sense of contribution to the community; Sense of enjoyment at work; and Opportunities for the inner life;</p> <p>The items were based on [57].</p> <p>The detailed tool was not presented. The tool was positively evaluated for validity and reliability</p>	<p>5-point scale from 1 - totally disagree to 5- totally agree (no indication of intermediate values)</p> <p>Yes/No scale</p>	<p>145 respondents, representing faculty and staff of the university</p>
[15] 2020 India	<p>11-items instrument, with no breakdown by dimensions:</p> <p>Q.1. Are you an employee or employer? Q.2. Do you read holy books like Shrimad Bhagwat Geeta, Holy Quran, Holy Bible, Guru Granth Sahib daily? Q.3. Do you pray/chant/worship every day? Q.4. Do you believe in 'Spirituality'? Q.5. Do you think that Spirituality and Religion is same? Q.6. Do you think after becoming spiritual you can't focus on normal home and work life? Q.7. Do you have spiritual people around you? Q.8. Do you think that if you start spiritual practices, you will become more focused and goal oriented? Q.9. If you are an employer, do you want your employees to follow spiritual path? Q.10. Do you think organizations grow if they have workforce who are spiritual as well? Q.11. Do you recommend spirituality is excellent for Corporate Excellence?</p> <p>No data available on tool evaluation for validity and reliability.</p>		<p>120 respondents from different regions of the country (details about the industry/area not indicated)</p>

Table 2. Workplace spirituality assessment models, their authors, and area of application (*continued*)

1	2	3	4
[76] 2020 Indonesia	A tool inspired by [44]; Three sub-constructs: <u>Meaningful work</u> (6 Items), <u>Sense of community</u> (8 Items), <u>Alignment with organization's value</u> (7 items). The detailed tool was not presented. The tool was positively evaluated for validity and reliability.	5-point Likert scale from 1 - completely disagree to 5 - completely agree (no indication of intermediate values)	350 government employees
[77] 2021 Pakistan	<u>Workplace Spirituality Scale (WPS)</u> developed by [55] was used as the inspiration; The final version of the tool consisted of 22 items, including four components namely: <u>Compassion</u> (4 statements); <u>Mindfulness</u> (6 statements); <u>Meaningful work</u> (7 statements); and <u>Transcendence</u> (5 statements). The detailed tool was not presented. The tool was positively evaluated for validity and reliability.	6-point Likert scale from 1 - strongly disagree to 6 - strongly agree (no indication of intermediate values)	400 public school teachers of the school education department
[78] 2021 USA	The tool proposed by [43] was used as the inspiration. <u>Compassion</u> ; <u>Mindfulness</u> ; <u>Meaningful work</u> ; and <u>Transcendence</u> were assessed. The detailed tool was not presented. The tool was positively evaluated for validity and reliability.	5-point Likert scale: 1- strongly disagree, 2- moderately disagree, 3- neither agree nor disagree, 4 -moderately agree, and 5 -strongly agree.	107 employees working in an education service center and related school districts
[56] 2021 Nigeria	The scale developed by [57] was used as the inspiration; The tool has 17 items measuring five dimensions; The difference is in the last part of the questionnaire; In this version, the original dimension has been divided into the following two: <u>Sense of enjoyment at work</u> : (14) I experience joy in my work; (15) Most days, I feel joy when coming to work. Opportunities for the inner life: (16) My spiritual values are not valued in my workplace (Reversed); (17) In my workplace, there is no room for my spirituality (Reversed). The tool was positively evaluated for validity and reliability.	5-point Likert scale: 5- strongly agree, 4-agree, 3- undecided, 2-disagree, 1- strongly disagree.	118 university administrative employees at a university
[79] 2021 India	The Spirituality Index of Well-Being developed by [45] was used; The instrument consisted of two major domains: <u>Self-efficacy</u> ; and <u>Life scheme</u> , and 12 items under these two domains. The detailed tool was not presented. The tool was positively evaluated for validity and reliability.	The scale from "There is not much I can do to help myself" to "Often, there is no way I can complete what I have started" (no indication of intermediate values)	333 respondents representing Human Resources departments from different organizations (details about the industry not indicated)
[80] 2022 South Africa	The instrument was based on [44] and consists of 3 dimensions and 21 items: <u>Meaningful work</u> (6 items); <u>Sense of community</u> (7 items); and <u>Alignment of organizational values</u> (8 items). The tool was presented in detail. The tool was positively evaluated for validity and reliability.	7-point Likert scale, from 1- strongly disagree to 7 - strongly agree (no indication of intermediate values)	789 public servants

Table 2. Workplace spirituality assessment models, their authors, and area of application (continued)

1	2	3	4
[81] 2022 India	<p>The tool is part of a larger questionnaire also used to measure job satisfaction and organizational citizenship behavior (46-item questionnaire with 7 dimensions). The part of the tool that addressed workplace spirituality consisted of 5 dimensions and was inspired by different models.</p> <p><u>Meaningful work</u>: adapted from [55]; <u>Mindfulness</u>: adapted from [55]; <u>Transcendence</u>: adapted from [82]; (1) At times, I experience 'high' at my work; (2) At moments, I experience complete joy and ecstasy at work; (3) At times, I experience energy and vitality at work this is difficult to describe; (4) I have moments at work in I have no senses of time and space; (5) I experience moments at work where everything is blissful; <u>Compassion</u>: adapted from [72]; <u>Sense of community</u>: adapted from [82]; (1) I experience a real sense of trust and personal connection with my coworkers; (2) I share a strong sense of purpose and meaning with my co-workers about our work; (3) I feel like I am part 'a community' at work.</p> <p>The tool was positively evaluated for validity and reliability.</p>	Data on the scale used was not included	400 respondents working at managerial positions at different private manufacturing firms
[83] 2022 India	<p>18-item instrument inspired by the proposal by [61], with 4 dimensions: <u>Engaging work</u>; <u>A sense of community</u>; <u>Mystical experience</u>; and <u>Spiritual connection</u>.</p> <p>The detailed tool was not presented.</p> <p>The tool was positively evaluated for validity and reliability.</p>	5 - point Likert scale from 1 - completely disagree to 5 - completely agree (no indication of intermediate values)	425 employees from three sectors: banking, education, and information technology
[84] 2022 Portugal	<p>The model presented by [85] model was adopted; 6 indicators, namely swadharma, lokasangraha, authenticity, sense of community, karmic capital, and kritagyata</p> <p>The detailed tool was not presented.</p> <p>The tool was positively evaluated for validity and reliability.</p>	5- point Likert scale (no indication of values)	76 workers of the public notary office
[11] 2022 India	<p>Initially, the tool consisted of 6 dimensions and 31 items. After verification, 7 dimensions and 28 items were left as follows: <u>Meaningfulness</u>: (1) My job allows me to understand the purpose of my life; (2) I feel a positive linkage between my job and life; (3) I work here just for money; apart from it there is nothing interesting in my job (Reversed); (4) I feel enthusiastic about my job assignments; (5) I feel frustrated with the entire system at work (Reversed); (6) I feel like coming to work every day; <u>Compassion</u>: (1) When a person gets stuck with a problem one feels free to look for advice and help from the colleagues; (2) People here genuinely care for each other; (3) People accept criticism and are careful while giving opinions to avoid hurting someone; (4) When a colleague is in pain or undergoing any stress people try to make him feel comfortable; <u>Authenticity</u>: (1) At work, people act in conformity with their values and beliefs system; (2) People are true to themselves at any work situation; (3) People often get influenced by others and feel cut off from the real self (Reversed);</p>	5 - point Likert scale from 1 - completely disagree to 5 - completely agree (no indication of intermediate values)	241 employees from 9 banks

Table 2. Workplace spirituality assessment models, their authors, and area of application (continued)

1	2	3	4
[86] 2023 China	<p>Others' Orientation: (1) People here take initiatives to avoid any sort of wastage in the branch (paper, electricity, etc.); (2) People get involved in the environment-oriented programs undertaken by the bank; (3) Creating public awareness and educating people about their rights is of utmost importance for employees; (4) Branch works towards helping the poor section of society; (5) CSR is promoted here;</p> <p>Gratitude (1) I am grateful for whatever my job has given to me; (2) I feel thankful to my colleagues at work for their help and support; (3) I acknowledge and appreciate efforts of others at work.</p> <p>Embracing Diversity: (1) This branch provides an environment for free and open expression of opinions and beliefs; (2) People who are different from others are treated fairly here; (3) The branch focusses on building teams of people with different backgrounds and experiences; (4) Hiring process here is unfair and biased.</p> <p>Resilience and inner peace: (1) I see obstacles as temporary and believe that everything will eventually pass smoothly; (2) My job makes me feel more self-confident even after facing failure at work; (3) I have the ability to stay calm during tough working conditions.</p> <p>The tool was positively evaluated for validity and reliability</p> <p>The Workplace Spirituality Scale (WSS) developed by [87] was used;</p> <p>The questionnaire of 3 dimensions: Meaningfulness of work; Team spirit; and Organizational values; and 27 items;</p> <p>The detailed tool was not presented</p> <p>The tool was positively evaluated for validity and reliability</p>	<p>4-point scale from 1 - strongly disagree to 4 - strongly agree (no indication of intermediate values)</p>	<p>402 pediatric nurses who worked at six hospitals</p>
[88] 2023 Brasil	<p>The tool developed by [43] was used as the inspiration;</p> <p>The final instrument was shorter than the original version, and consisted of 28 items divided into three dimensions:</p> <p><u>Sens of community:</u> (1) I feel part of a community in my immediate workplace; (2) My supervisor encourages my personal growth; (3) I have had numerous experiences in my job which have resulted in personal growth; (4) When I have fears, I am encouraged to discuss them; (5) When I have a concern, I represent it to the appropriate person; (6) At work we work together to resolve conflict in a positive way; (7) I am evaluated fairly here; (8) I am encouraged to take a risk at work; (9) I am valued at work for who I am; (10) I feel responsible for my growth; (11) I feel personally responsible for my behavior; (12) I believe other experience joy as a result of my work; (13) My work creates meaningful work experience for others; (14) I make a difference to the people with whom I work;</p> <p><u>Meaning at work:</u> (1) I experience joy in my work; (2) I believe others experience joy as a result of my work; (3) My spirit is energized by my work; (4) The work I do is connected to what I think is important in life; (5) I look forward to coming to work most days; (6) I see a connection between my work and the larger social good of my community; (7) I understand what gives my work personal meaning;</p> <p><u>Inner life:</u> (1) I feel hopeful in my life; (2) My spiritual values influence the choices I make; (3) I consider myself a spiritual person; (4) Prayer is an important part of my life; (5) I care about the spiritual health of my coworkers; (6) Meditation is an important part of my life; (7) Personal reflection is an important part of my life.</p> <p>The tool was positively evaluated for validity and reliability.</p>	<p>7- point Likert scale, from 1- strongly disagree, to 7 - strongly agree (no indication of intermediate values)</p>	<p>366 servers from public organizations</p>

table attempts to define a new universal set of dimensions, taking into account the similarities and differences between the models, the character of the dimensions and frequency of their use, and the relationships between them.

Due to single indications, the final proposal did not include such categories as Celebrating diversity; Embracing Diversity [11, 70]; Authenticity [11, 84]; Gratitude; Kritagyata (gratitude) [11, 84]; Spontaneity; Field independence; Humility; Tendency to ask why; Positive use of adversity; Holism [70]; Self-efficacy; Life scheme [79]; Lokasangraha (welfare of the world; uplifting of the world) [84]; and karmic capital [84].

Table 3. The rationale and explanation for the final selection of a new set of dimensions

No	Dimensions proposed by the authors and grouped by similarity	Author(s)
1	Conditions for community; Work unit community; Positive connections with other individuals; Team’s sense of; community; Sense of contribution to the community; Connection; Sense of community; Others’ Orientation; Team spirit; Solidarity	[43] [38] [44] [55] [64] [65] [11] [74] [75] [76] [56] [80] [81] [84] [86] [88]
	Proposed naming of dimension after analysis: Sens of community and team spirit (SCS)	
2	Meaning at work; Meaningful work; Meaning and purpose; Meaningfulness; Meaningfulness of work	[43] [38] [44] [55] [64] [68] [72] [8] [74] [76] [77] [78] [80] [11] [81] [86] [88]
	Individual and the organization; Sense of enjoyment at work; Engaging work	[43] [38] [44] [65] [75] [83] [56]
	Proposed naming of dimension after analysis: Engaging and meaningful work (EMW)	
3	Positive work unit values; Organizational values; Alignment of values; Alignment with organizational values; Alignment between organizational and individual values; Being vision and value led; Compliance to values of organization; Organizational values	[43] [38] [44] [57] [64] [70] [72] [74] [75] [76] [56] [80] [86]
	Inner life; Contemplation; Resilience and inner peace; Opportunities for the inner life;	[43] [38] [57] [75] [11]
	Proposed naming of dimension after analysis: Organizational values and inner life (OVIL)	
4	Blocks to spirituality; Workplace spirituality; Spiritual connection; Spiritual orientation; Spirituality outcomes; Spirituality and religion	[43] [38] [64] [65] [72] [8] [75] [56] [83] [88]
	Transcendence; Mystical experience;	[55] [65] [68] [77] [78] [83] [72]
	Proposed naming of dimension after analysis: Spiritual connection and transcendence (ST)	
5	Compassion	[55] [68] [70] [72] [77] [78] [11] [81]
	Mindfulness; High self-awareness	[55] [38] [68] [70] [77] [78] [81]
	Personal responsibility; Swadharma (personal responsibility)	[43] [38] [84]
	Proposed naming of dimension after analysis: Compassion, mindfulness, and personal responsibility (CMPR)	

Source: Own elaboration

Thus, with RQ7 in mind, as a result of the analysis of the literature and, above all, the number of indications and similarities between them, five dimensions to measure WS can be proposed and these are: Sens of community and team spirit, Engaging and meaningful work, Organizational values and inner life, Spiritual connection and transcendence, Compassion, mindfulness, and personal responsibility.

Sens of community and team spirit can be understood as a feeling that members have of belonging, a feeling that members matter to one another and to the group, and a shared faith that members' needs will be met through their commitment to being together as a team to better achieve the common goals [92][93].

Engaging and meaningful work – can be defined as the profound feeling that a job fills an employee's time productively, provides opportunities for personal well-being, growth, and joy, and fosters collaboration with others for the achievement of established goals, both individual and organizational [94, 95, 96]. Engaging and meaningful work creates a sense of joy and energy at work [55].

Organizational values and inner life – can be described as the employee's conviction that the organization's values do not conflict with the values and principles upheld by the employee; on the contrary, they complement and reinforce each other, fostering the employee's internal harmony, enthusiasm and identification with the organization [38, 57].

Spiritual connection and transcendence – can be seen as a sense of connection to something larger than self and the capacity of individuals to stand outside of their immediate sense of time and place to view life from a larger, more objective perspective [82, 67].

Compassion, mindfulness, and personal responsibility can be understood as an awareness of being here and now, with a sense of openness to another person and responsibility for one's actions [55, 70, 96].

Diverse and multidirectional relationships between them are presented in Figure 3.

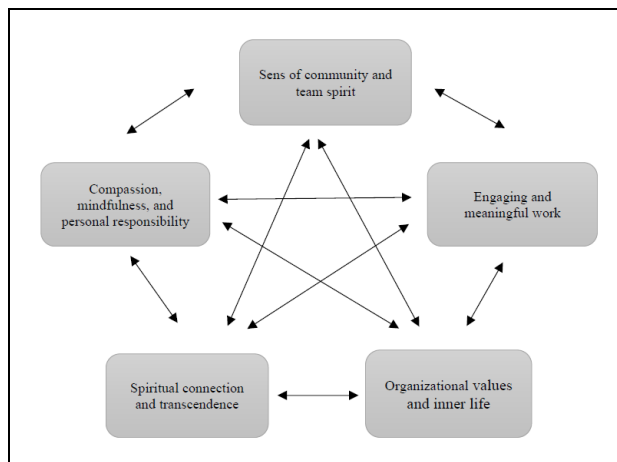


Figure 3. The model relationships between the identified dimensions of workplace spirituality

This model can be used to recognize the mutual influence of the different dimensions on each other. All the more so because the impact of individual dimensions that make up the WS on employee work attitudes [44]; health-related quality-of-life [45, 65]; organizational commitment [57, 68, 76]; organizational efficacy, employees' families [58]; employee performance [75, 57, 83]; stress

[65], workplace bullying, and job burnout reduction [86] business ethics [66]; knowledge, attitude, behaviour and practices amongst professionals [69, 84]; job quality, outcomes and interventions [71]; organization competitiveness [74]; corporate excellence [15], job satisfaction [78, 81], mental well-being [79] has been confirmed.

When creating a questionnaire based on the identified dimensions, to which specific items, or statements, will be assigned, it is important to consider certain limitations. These may include cultural or linguistic aspects. The importance of the cultural aspect in WS-level assessment is emphasized by Harrington et al. [38], Daaleman and Frey [45], Petchasawanga and Duchon [55], Rego and e Cunha [57], and Sheng and Chen [58], among others. For example, it was pointed out that spirituality is approached differently by workers in Western countries than, for example, those in Eastern countries who practice Buddhism. Hence, when creating a questionnaire, it is necessary to take into account certain ingrained traditions, such as religious, family, and even language habits. It is pointed out that cross-cultural generalization can be a bias in cross-country studies, limiting the conclusions drawn from the research [55]. Daaleman and Frey [45] also raise the issue of the age of the respondents, believing that older people, due to different traditions of family upbringing, may have a different idea and understanding of spirituality than younger people, who value a different value. The above means that, if only for this reason, the results of WS research should not be generalized in this aspect. As for the impact of the language used by respondents, this issue was raised by Rego and e Cunha [57], among others, when they discussed the issue of the specificity of the Portuguese language. This is because some specific expressions, lack of political correctness, use of idioms, as well as abbreviations, can play a role in distorting the understanding of the content and essence of the questionnaire. Therefore, when translating a questionnaire from one language to another, these considerations cannot be overlooked, which may mean the need to consult the research tool with a native speaker.

The results of a review study on WS conducted by Dubey and Bedi [99] in 2024, further confirm that there is a need for more qualitative in-depth, multi-theory, longitudinal, multi-context, and cross-cultural studies to enhance methodological rigor. The review emphasizes the progress to build a solid theoretical foundation that can help managers develop plans to promote spiritual principles in the workplace and encourage spiritual experiences among employees.

5. Conclusions

The literature review plays an important role as a foundation for all types of research [40]. It seems that this review and literature analysis allowed for the collection of valuable material based on which important cognitive conclusions can be drawn.

Based on the systematic review of the literature, it can be confirmed that the phenomenon of spirituality in the workplace has already had a permanent place in the consideration of organizations and their ways of functioning. Workplace

spirituality has gained acknowledgment as a significant discipline not only in the corporate world [11] but also in various public organizations, led by healthcare and educational institutions. WS is currently an exciting area of research due to its appropriateness for the well-being of employees in today's tough and challenging times, with its associated benefits for both organizations and societies [11]. Spirituality at the workplace is having a sense of connection between own self and the workplace. It is very important because, in a fast-moving world, employees often face job burnout, anxiety, depression, and even suicide. Working in an environment that supports the employees' right to openly express their beliefs helps them to have better working relationships with colleagues, feel safer, and be more engaged in their work [8]. To see if this is, in fact, the case, it is necessary to properly define WS. So far it is not possible, and probably will not be possible in the future either, to point to a one-size-fits-all definition of spirituality at work. The literature is most often dominated by those definitions that appeared in pioneering works on WS. The analysis conducted confirms that researchers of the identified works readily cite the opinions and definitions of Ashmos and Duchon [43]. However, they also refer to other classics such as [39, 61, 82].

Ensuring the conditions for the formation and development of WS also requires establishing the status quo and observing progress in this regard. For this reason, various solutions and constructs to quantitatively measure and analyse the level of WS in an organization seem to be of interest. According to the author, the quantitative study of WS should also be supported by qualitative research, such as observation in the workplace, interviews with employees, or ongoing review of various documents to assess whether and to what extent spiritual values are embedded in the organization's mission and vision. Gradually, the number of publications on WS assessment is growing, but the short list of identified papers proves that there is little experience in this field in the world. Despite the gradual increase in work, especially in 2020-2023, the issue of WS evaluation is still not very popular, especially in European countries. Due to the scarcity of work from different countries, there is a need to recommend and consider the studies from the Asia region as very valuable. However, when transferring experiences, it will be necessary to consider the cultural and language context. It is also noted that, just as with the definition of WS, there is no one-size-fits-all approach to its evaluation model. Among the most elaborate models, involving dozens of dimensions and items is certainly a pioneering proposal by Ashmos and Duchon [43], on which other researchers have also drawn. Nevertheless, there is also no shortage of simpler or even overly general solutions, which in the latter case raises questions about the effectiveness and usefulness of a given model. Taking into account the diversity of proposals, as well as the observed repetitions and connections between individual models, a set of dimensions was identified which, in the author's opinion, could be a starting point for building a universal construct for measuring WS. These dimensions are: Sens of community and team spirit; Engaging and meaningful work; Organizational values and inner life; Spiritual connection and transcendence, Compassion, mindfulness, and personal responsibility. The condition for the effectiveness of the model should be the need

to use a symmetrical, e.g. 5-point Likert scale, and, above all, checking for validity and reliability, which not all researchers have taken into account. However, in creating constructs with WS ratings, the industry context should also be taken into account, as there are professions and areas where spirituality conditions are more expected and helpful than in others, for example, in highly stressful industries. This is evidenced in a paper from 2021 on spirituality and spiritual leadership among mining industry personnel in Indonesia [96]. The collective perception of these important conditions for the employee shapes the spiritual climate of an organization [98] and can help deal with daily challenges.

To sum up, it seems that the research conducted and the results collected helped to fill the identified research gap [16, 17]. The collected results also helped to answer the main research question and confirm that WS is a measurable phenomenon and that quantitative tools are primarily used to measure it so far. The contribution to science is to organize the knowledge of quantitative research on WS measurement. Moreover, to the author's knowledge, this is the first review article addressing this issue. It can also be considered an original contribution to science to propose a synthetic set of dimensions, the nature of which was established based on comparisons, repetitions, and similarities and differences between already existing models.

The author is aware of the limitations associated with this study. This is primarily because the review included papers contained in open-access scientific journals and exclusively in English. Expanding the research into studies such as monograph chapters or doctoral dissertations, due to the observed growing interest in the topic, may provide a more complete picture of the WS measurement tools used in the future.

Future research can focus not only on identifying and critically analyzing existing measurement tools but also on assessing the impact of individual dimensions on each other in shaping WS. In addition, specific research directions may address issues such as cross-cultural aspects, particularly between countries with different religious traditions, intergenerational research to recognize differences between groups of particular ages, and inter-organizational research, such as among employees of corporations versus employees of small and medium-sized or family companies. This means that an interesting line of research is to recognize attitudes within different organizational and national cultures. A study considering employees of public and private organizations of a similar nature, such as medical services, may also be interesting. This approach will allow the WS measurement tool to be tailored for different needs and conditions. Such an approach can serve to organize the methodological rigor of research conducted on WS.

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