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WHICH SPIRITUALITY AT THE WORKPLACE? IS CORPORATE SPIRITUALITY THE ANSWER

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Abstract

Growing curiosity in the workplace and corporate spirituality has headed towards the expansion of a novel paradigm in organizational behavior. The phenomenon of workplace spirituality is gaining attention day by day. However, the exact definition of “workplace spirituality” is still under question. This study endeavors provision of a literature with a critical review on spirituality at the workplace by investigating the fundamental justification of the main developments concerning spirit at work. In this study, different perspectives and dimensions of workplace spirituality are discussed along with their significance describing the sense, importance and special effects of spirituality from the perspective of work setting. Though workplace spirituality is reflected as an extremely subjective and logical paradigm, practically all of the theoretical definitions recognize that spirituality comprises a sense of completeness, connectedness at work, and profound principles. Workplace spirituality has been deliberated as one of the unique ways of enhancing the performance of employees. Spirituality at the workplace is not about spiritual or religious beliefs. Rather, spirituality is about individuals, who recognize their beings as spirited creatures. Corporate spirituality is categorically about people involved in shared affection, fascination intimacy and belongingness with each other at the workplace. Consequently, corporate spirituality can be well-thought-out as the cherishing of workers spirit and inner life. In particular, this research focuses on perceptions of spirituality with regard to individual level, group level, and organization level. Furthermore, future research directions are proposed in the light of given analysis.

Keywords: Spirituality, values, workplace spirituality, engagement, deviant workplace behavior, spirit at work, meaningfulness, community.

Introduction

It is an irrefutable truth that spirituality at the workplace has received rising reflection during the last decade. The interest in corporate spirituality has grown over the last ten years because of elimination of the psychological contract, huge layoffs, greater usage of technology, and physical abuse of workers. Confidence has tumbled and employees are searching for different bases of personal strength. The previous decade has seen collective interest in spirituality at work (Case & Gosling, 2010; Giacalone & Jurkiewicz, 2010; Pfeffer, 2001) from experts, organizations, and research scholars of organizational behavior. The researchers have highlighted spirituality by several terms such as spirituality in the organization, workplace spirituality, business spirituality and spirit at work (Brown, 2003). Workplace spirituality deals with the spiritual needs of

employees. Workplace spirituality compels employees to recognize the eventual meaning of their work (Majeed, Nor, & Mustamil, 2017). It discusses the fact the employees have such needs and they want some purpose, objective and meaning in their work. In addition, they need a sense of relationship with others at the workplace (Ashmos & Duchon, 2000). Such things highlight the various dimensions of workplace spirituality. As a critical influencer of employees' wellbeing and performance, the concept of workplace spirituality brings devotion to the work environment. A spiritual workplace can play an instrumental role recognizing, supporting, and developing the spirit of its employees.

Significance of Workplace spirituality

Workplace spirituality is a newly born concept in the arena of organizational science research. Researchers have noticed that the concept has a great importance for organizational employees as individuals. Employees as individuals need to satisfy their spiritual and divine needs when they are in the workplace. Duchon and Plowman (2005, p. 807) note that since the late 1990s it is reported in a business week, Wall Street Journal, fortune, and numerous others that there is a growing craving for some purpose and sense in the workplace among the organizational employees. Not only individuals, the researchers have also noticed the significance of workplace spirituality for organizations.

According to Fry (2003), the importance of aspects of workplace spirituality cannot be overseen by the future organizations. Another study has noticed its importance for the improvement of organizational science as a discipline (Giacalone & Jurkiewicz, 2003). Further, Sheep (2004) has argued that spirituality has its impact on the individuals and organizational well-being at workplace. Hence, it is observed that the topic is of great importance and significance for research. The field is full of prominence for the researchers, organizational analysts and practitioners to approach this new field of inquiry systematically.

Defining workplace spirituality

It is a critical issue that before experts in the field of research advances to a deliberate and logical investigation of an inquiry they consider unmistakably characterizing the fundamentals. Regardless of sufficient literature on workplace spirituality, less progress has been made towards the development of a comprehensively acknowledged meaning of the term and there exists a paucity of broadly accepted workplace spirituality definition. Various definitions are there but no one properly defines the concept of spirituality. Krishnakumar and Neck (2002) have made an effort to explain three different views of the concept of spirituality. The first one is an intrinsic view, which proposes that spirituality originates from an individual's inside (Moore & Casper, 2006). The second one is a religious view that links spirituality with an individual's religion. Such view suggests that spirituality and religion go side by side (Sheldrake, 2007). An existentialist view, the third one, deals with finding and analyzing the core meaning and objective in work (Neck & Milliman, 1994).

The workplace spirituality is defined by an individual as well as organizational perspective. The organizational perspective defines it as a structure of organizational values in a culture, which encourages the employees' experience of greatness by work procedures, assists their connection with others providing them a feeling of joy and completeness (Giacalone & Jurkiewicz, 2003). Workplace spirituality is frequently characterized as specialists searching for connectedness in their workgroup and investigating their internal identities (Ashar & Lane-Maher, 2004; Ashmos & Duchon, 2000; Gull and Doh, 2004; Pfeffer, 2001). As indicated by McDonald (1999) spirit at work is the last corporate trend and is becoming a management fad. The absence of a reasonable definition has driven few to accept workplace spirituality either a cover for charming religion into the work environment, another age inflection, or a negligible journey for yet another deadlock worker motivational apparatus (Giacalone & Jurkiewicz, 2003). Besides, Ashforth & Pratt (2003) argued that an all-around acknowledged meaning and a universally accepted definition of workplace spirituality does not exist.

Dimensions of Workplace Spirituality

The scholarly work of McKee, Driscoll, Kelloway, and Kelley (2011) has acknowledged that workplace spirituality has three broad dimensions that are : (1) meaningful work, (2) sense of community, and (3) alignment with organizational values.

Meaningful work

An essential aspect of workplace spirituality includes having a profound feeling of importance and reason in one's work. Meaningful work is not a unique knowledge. Three job features skill variety, task identity, and task significance are pertinent to practice meaningfulness. The meaningful work embodied in the thought of such work that has a great personal value for the individual and meets their deepest need of interest for more profound importance and drive (McKee et al., 2011).

Sense of Community

For main stream employees, sense of community is represented as the sense of connectivity with the work. These acquaintances transpire at a profound level (McKee et al., 2011). A critical dimension of workplace spirituality which has been articulated as a sense of community comprises having a profound relationship to, or association with others (Ashmos & Duchon, 2000). Neal & Bennett (2000) noted that this level of spirituality comprises the quotients as mental, emotional, and spiritual connections among employees to enhance spirit de corps in teams or groups and organizations as a whole. The essence is to inculcate a deeper sense of connection among employees at the workplace, valuable support when needed, freedom of expression, and genuine caring.

Alignment with organizational values.

This aspect of workplace spirituality involves a strong sense of alignment between their personal values and organization's values encompassing the interaction of employees with the superior organizational purpose (Mitroff & Denton, 1999b). It also means that individuals believe that managers and employees while working in organizations have correct values, have a strong morality, and display a genuine concern for the well-being of its employees and public (Ashmos & Duchon, 2000).

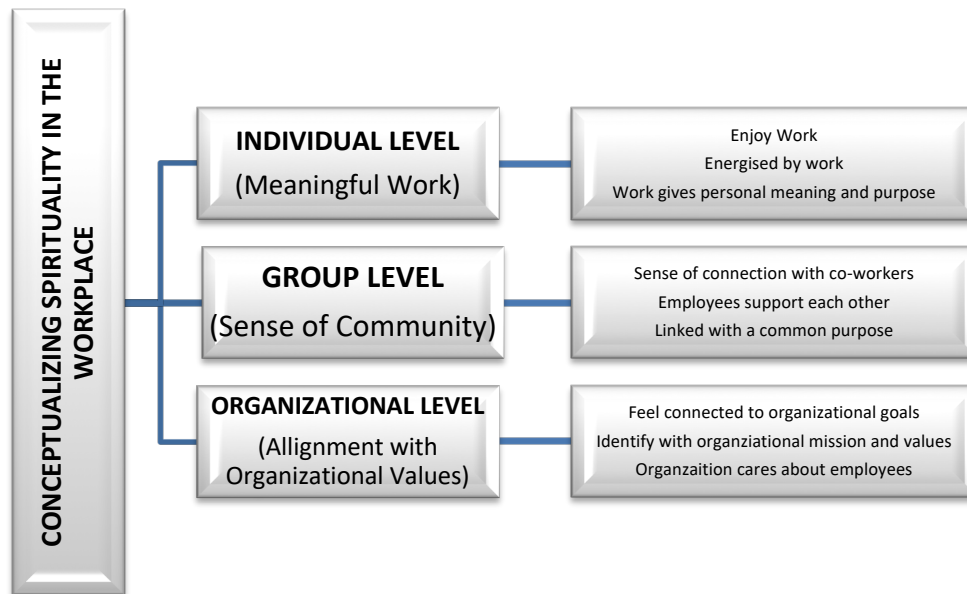


Figure 1: Conceptualizing spirituality in the workplace: individual, group, and organization levels of interaction (Source: Milliman et al., 2003)

There are distinctive levels of examination for workplace spirituality. At the point when representatives carry their values and spirituality to work, it is considered as an integrative most profound sense of being in which individual deep sense of being is bound into different parts of the activity. Then again, when representatives prematurely deliver their most profound sense of being to work, it would be named as a segmented spirituality. Segmented spirituality might be because of the person's hesitance to convey profound convictions to work.

Workplace spirituality existing research

Modern investigation (Duchon & Plowman, 2005; Fry, 2003; Giacalone & Jurkiewicz, 2003; Milliman et al., 2003); proposes that workplace spirituality mirrors employee involvements such as superiority at workplace, community, purpose, and sense of meaning. The exploration of workplace spirituality is in initial stages (Duchon & Plowman, 2005; Sheep, 2006). A few investigations have concentrated on defining and outlining workplace spirituality (Ashmos & Duchon, 2000), speaking to the zone of research and proposing rules for examining the spirit at work and diagramming approaches to think about workplace spirituality (Benefiel, 2003; Giacalone & Jurkiewicz, 2003; Tischler, Biberman, and Altman, 2007). Research has concentrated on unfolding spirit at work indexes in associations. Particular areas of research have studied leadership as an instrument for enabling workplace spirituality and has also examined few outcomes such as employee unit performance, organizational productivity (Fry, 2003), and organizational citizenship behavior (Majeed et al., 2017).

Paradigm Shift: The Spirituality Movement

In the last two decades, a number of researchers mention of a paradigm shift in management and organizational sciences theory and practice. This paradigm shift seems to be complex in nature as it includes multiple dimensions such as moving from uncomplicatedness to complications, from transactional leadership to transformational leadership, and from closed systems to complex adaptive systems. A wider shift is observed from self-interest to service and stewardship, from covetous to a spiritual orientation. This fresh paradigm that has emerged in organizations has also been termed as “the spirituality movement.” Ashmos & Duchon (2000) described this spirituality movement as “a major transformation” where institutions are making an effort to make a room for the spiritual dimension. Ashmos & Duchon (2000) noted that spirituality at work is not about religion or about getting people to accept a specific belief system. Rather, it is about employees whose souls need nourishment when they come to work. It is about feeling a sense of purpose and meaning in their work beyond the kind of meaning found in the performance of tasks. Therefore, organizations must recognize that employees have an inner life have a desire to find their work purposeful and provide a commitment to serve as a community for spiritual growth.

Which spirituality in the workplace? Critical Analysis

The term spirituality is often misconstrued and can have inauspicious consequences for some individuals working in associations. Workplace spirituality is, for the most part, found with regards to composed religion, authoritative opinions, moral principles, and traditions. Though, spirituality isn't formally organized or sorted out. Organized religion has an outside concentration while spirituality includes an internal concentration and subsequently is accessible to each individual whether religious or not. Religion, for the most part, has redesign as its significant objective. Spirituality is beyond any unequivocal religious esteem and tries to discover and encounter the common standards and certainties that each religion offers.

The underlying theoretical frame is given by (Giacalone & Jurkiewicz, 2010) who recommend three stances of spirituality in the work environment, the parallel relationship, the confrontational relationship and the integrative relationship. The parallel position comprehends spirituality and the working environment as being an independent and distinctive world. The two exist, yet one has no effect on the other. The confrontational position sees spirituality and the work environment as not having a place together, notwithstanding making a threat and creating hostility. The last position, the integrative, sees the association among spirituality and the work environment as being conceivably associated, notwithstanding proposing causal connections among confidence and work. Researchers in the field of leadership talk more about spirituality than about religion in the work environment. Their literature without the main criticism incline to confess that there exists a firm distinctiveness between spirituality and religion.

Religion has no place in the Workplace or in the Field of Management

People incline to blur the words spirituality and religion. The initial thought comes to the mind after hearing these terms assume that one is talking about bringing religion into the workplace. In the initial years of the arena of spirituality in the workplace, there were two fairly different viewpoints. The first school of thought fascinated by religion in the workplace and second school of thought fascinated by spirituality in the workplace. The spirituality-focused camp and the religion-focused camp. There exists another school of thought who see spirituality and religion as “mutually exclusive” After some time, experts and researchers have possessed the capacity to discover more shared opinion that there is a lot of significant

worth in finding out about what the distinctive religious conventions bring to the table regarding workplace wisdom. Spirituality can be found in each discipline being an inherent part of human instinct.

Religious centered camp takes the position that religiosity is an essential part of spirituality, and that talk about spirituality in the working environment unavoidably suggests discussing religiousness at work. While the spirituality centered camp emphatically support that spirit at work and religion are two unique constructs and that in spite of the fact that spirituality in the working environment is a totally supported and justified topic of discourse, religion in the working environment is a problematic and disruptive matter that is ultimately out of bound.

Workplace Spirituality and leadership

Spiritual aspects of leadership have been focused by many researchers nowadays. Workplace spirituality and leadership effectiveness share a positive relationship. The spiritual leadership theory given by Fry (2003) has three essential components: hope, altruistic love and vision. These components yield positive outcomes such as employees' membership and sense of calling. The relationship of workplace spirituality and leadership has also been well established in the literature. According to Klenke (2003), spirituality is considered significant for the individuals who are working on a leadership role as well as important for organizations who are striving to create an environment of spirituality at workplace.

The two aspects of meaningful work and sense of community are noteworthy for leaders to display and developing a sense of meaning and community at the workplace (Duchon & Plowman, 2005). Further, they concluded that leaders must facilitate subordinates to accomplish their spiritual requirements at work. The two aspects of workplace spirituality which are meaning (calling) and community (membership) are replicated in the basic definition of spiritual leadership by Fry (2003). Spiritual leadership is seeking ways to satisfy one's own and others' spiritual requirements through the spiritual experience of calling and membership. Therefore in light of above discussion, the literature supports the extensive connections between the constructs of workplace spirituality and leadership. Moreover greater understanding of these constructs accelerates the organizational working positively that may be supported by this paper and of much significance to the discussions of OCB and leadership. However, according to Purushothaman (2014), employees who worked with spiritually inspired leaders displayed greater purpose and sense of meaning at the workplace. He added that inclusive climate of organization allowed its members to experience high trust. Purushothaman (2014) provided the profile and personality traits of spiritually inspired leaders in his study. These traits are exhibited in the following figure (Purushothaman, 2014).

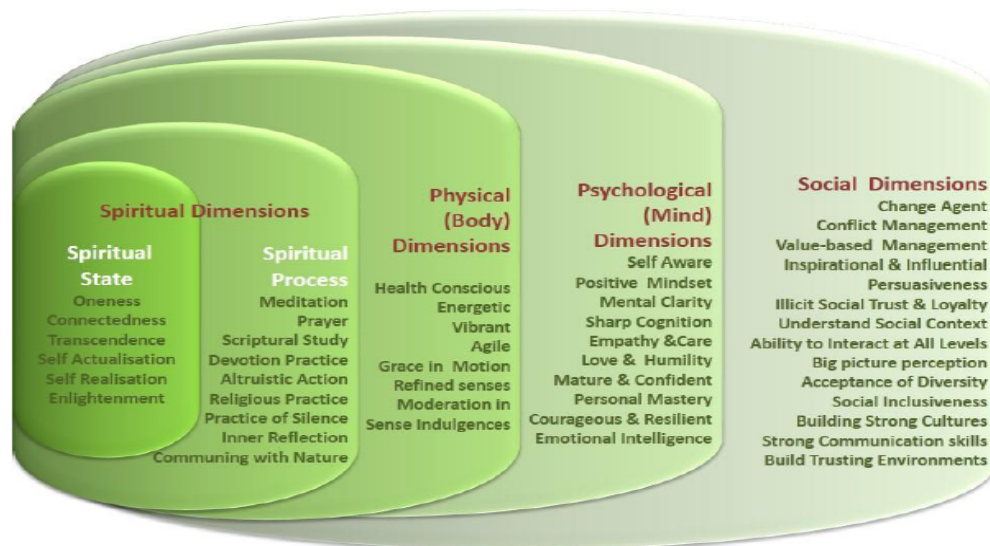


Figure 2: Spiritually inspired leaders in-depth profile (Purushothaman, 2014)

Corporate interest in Spirituality leading to Corporate Spirituality

Interest in spirituality and leadership has flourished since last two decades. Organizations are making extra efforts in bringing spirituality to the office. Experts and corporate trainers from a variety of perspectives have built it as a specialty field. Researchers from different fields have called attention to a tremendous scope of demographic and religious factors which may have influenced the recent fascination with religion and workplace spirituality. A number of scholars in organizational and management sciences, psychology, sociology anticipate that as the way of life in a general public goes up, enthusiasm for spiritual issues additionally increments. With material gains, the time and energy required for meeting fundamental human needs decreases, and individuals tend to move their concentration to meet different sorts of need. Spirituality is classified as a higher - order need in the literature of leadership and spirituality in relation to self - actualization which is the top tier of Maslow's pyramid. The rise in average incomes in the postwar period has heightened the fascination in spirituality. At the basic level incorporation of own values and spiritual ideas can be viewed at Corporate spirituality. This idea of spirit at work mirrors a humble application of "personal spirituality". At the point when there is a solid match between values of an employee at work with spiritual values of the organization, more positive attitudinal results will come about.

Many organizations are anxious to bring the sacred into the common business world, as they predict the potential danger of disappointing workforces of different beliefs and diverse cultures. With Company's endeavoring endeavors to survive, could Corporate Spirituality in the working environment be the appropriate response? With the present financial atmosphere being a noteworthy supporter of the negative effect of stress experienced by corporate administrators and in addition representatives no matter how you look at it, could the appropriate response be to introduce 'Corporate Spirituality' into the working environment? A developing collection of research uncovers that bringing morals, spiritual values, and ethics into the working environment may lessen feelings of anxiety that prompts expanded efficiency, improved turnover, genuinely great retention, dedication, and enhanced brand loyalty. Restoration of the spiritual quotient which is core and commitment to a strong value system gives initiative in life. Despite the fact that it's an extremely private part of our lives yet tremendously vital that can't be disregarded. It lures upon the foundations that stimulate, encourage and uplift individuals and connect them to the immortal facts of all civilization.

Workplace Spirituality and Employee Engagement

Management researchers found that growing number of individuals are continuously exploring the meaning and desire to experience spirituality at the workplace (Hill & Smith, 2010; Krishnakumar & Neck, 2002). On the other hand, organizations are in search of strategies to engage employees at work. Till now both phenomena revolves around the spirit at work, research studies on workplace spirituality and employee engagement has developed as an independent construct with narrow investigation how these two concepts might be related to each other. Although workplace spirituality and employee engagement exist as independent topics, a close evaluation of the constructs definitions and dimensions related to them suggests their connections and are similar in several aspects. In fact, the similarities between them suggest that they might exist simultaneously in some organizations such that organizations that embrace spirituality in the workplace might facilitate and enable employees to fully engage themselves in their work roles. Thus, workplace spirituality and employee engagement help to demonstrate the utility of spirituality in the workplace (Giacalone & Jurkiewicz, 2010) and workplace spirituality provides an important addition to models of employee engagement. Research on workplace spirituality and employee engagement has captured the interest of organizations and management scholars. The integration of these apparently different topics has the potential to enrich our knowledge and understanding of both, and in the process lead to new and exciting research that can benefit individuals and organizations. The meaning of workplace spirituality and engagement both suggest a sense of completeness and wholeness. The study of Milliman et al (2003) states that approximately all theoretical definitions suggest that spirituality involves a sense of completeness. Similarly, the concept of engagement also talks about the feeling of being complete and fullness. For example, engagement involves the simultaneous investment of altogether three facets of oneself (rational, physical and emotional) in routine activities (Kahn, 1990). The engagement comprises of all-inclusive investment of the self into one's character which makes them distinct from other constructs that involve narrower aspects of the self (Rich et al, 2010).

Reducing deviant behavior through workplace spirituality

Deviant Workplace Behavior (DWB) is one of the most common issues in the conduct of business. It is defined as “intentional behavioral technique that violates noteworthy authoritative standards which aims at threatening the wellbeing of the organizational members and the organization itself (Robinson & Bennett, 1995). They further explain that deviant behavior fluctuates between two dimensions which includes minor versus serious deviance and interpersonal versus organizational deviance. Individuals displaying minor deviant behavior purposefully slow down their working, shorten their working hours, tend to be biased whereas illustrations of serious deviant behaviors consist stealing from the company, they prefer to take a bribe and threaten their colleagues at workplace. Moreover, deviant behavior includes misuse of honor (Greenberg, 1993) and being absent (Kidwell & Bennett, 1993). The need for spirituality is widely acknowledged as it is one way to reduce DWB amongst individuals as spirituality brings the possibility to control and support employees conduct at their workplace (James et al, 2011). An empirical study by Weitz et al (2012) revealed significant negative correlation among workplace spirituality and deviant behavior. Further qualitative research by Sulaiman & Bhatti (2013) concluded in their study that being strong spiritually enabled employees to display positive behavior and which led to the deviant reduce working environment. Moreover, those organizations who support spiritually caring business conduct ultimately provide benefits to the employees who are effective and dedicated and are less influenced by workplace deviant behavior. Therefore it may be concluded that employees whose spiritual needs have been fulfilled will not indulge in workplace deviant behavior rather they tend to perform at their best.

Workplace Spirituality and Organizational Citizenship Behavior (OCB)

The continuous discussion and exploration on the construct of organizational citizenship behavior stimulate researchers to further argument and produce empirical studies in regards to OCB behavior as such behaviors are related to organizational performance. According to Organ et al. (2006), organizational citizenship behavior tends to be flexible and led employees to perform beyond their defined roles and responsibilities. This extra role behavior of employees contributes to the organizational success factors. Despite the findings of workplace spirituality, at least one fundamental issue deserves further examination—specifically, *how does workplace spirituality influence employees' behaviors especially organizational citizenship behaviors (OCBs)?* Amongst current management fads, workplace spirituality is one of the most prominent and distinguished working styles when compared with traditional management practices. On the other hand, spirituality influences few management practices that ultimately enhances organizational citizenship behavior that has not been well explored in the literature. The study by Shekari. H (2014) revealed that workplace spirituality has a positive impact on OCB. In other words, higher workplace spirituality will lead to better performance in organizational citizenship behavior. The questions for measuring OCB were classified under five constructs: Altruism, courtesy, Civic virtue, Sportsmanship, and Conscientiousness. The Variable Workplace spirituality was measured directly. In summary, an empirically tested positive relationship exists among workplace spirituality and OCB as workplace spirituality may substitute organizational citizenship behavior including OCB dimensions which are altruism and courtesy as they are more influenced by workplace spirituality.

A study by Majeed et al. (2017) established linkage between transformational leadership and OCB by introducing the concept of workplace spirituality as a mediator. A positive relationship was found between workplace spirituality and organizational citizenship behaviors. The relationship between workplace spirituality and organizational citizenship behavior specifies this point that in order to increase citizenship behavior the spirituality in the workplace must strengthen and workspace that can boost spirituality must be created. Promoting spirituality in organization provides a context for increasing the organization citizenship behavior.

Faddish nature of Workplace Spirituality

Over the last two decades, the research in field of workplace spirituality has consistently increased. Though it is still questionable that if workplace spirituality will be another management fad? With the increasing spiritual talk and research in this field, a debatable matter arises which is to determine the extent of application and practicing these concepts in organizations with true commitment and as the true spirit of spirituality. Further, Gibbons (2000) states that the concepts of human relations, organizational development, quality of work life balance and total quality management has solid research

background as compared to spirituality at workplace. Even though with grounded research these concepts could not meet their primary expectations, therefore he doubts the survival of spirituality at work.

In 2001, Gibbons explored the history of management's fads which took decades to reveal their original meaning and such fads include management by objectives, total quality management, and organizational development. According to him these metaphors exist in the famous books of spirituality at work as well. He further deals describes that institutional theory explains why organizations run towards current management fads.

The nature of workplace spirituality sounds vulnerable as this concept is adopted without true commitment to a genuine practice as it may be used as one tool to gain acceptability of the organizational stakeholders. Such level of acceptability will not bring any financial and social benefits to the organizations. Hence it is controversial to apply certain phenomena which lack originality and driven by vested interest just to gain popularity. Moreover, application of workplace spirituality elevate concerns of its utilization in regards to economic objectives and hence it has the potential of becoming another management fad. If workplace spirituality is considered as a best practice even though organizations would not get any economic benefit by exercising it.

Workplace spirituality is considered as a research topic in business and management schools with application in business context. But at the same time uncertainty and lack of genuine commitment will introduce faddish charm to the modern workplace spirituality which allows it to enjoy the status of a trend that originates from the starting point of the fad. Management textbooks comprised of the sections explaining workplace spirituality as a routine business activity and professional business organizations like Academy of management are offering membership in specific interest groups emphasizing spirituality. Some have indicated that it is among the most significant recent management trends. However, these new trends can also include faddish approaches. While there has been concern that workplace spirituality is a fad, few intellectuals have a viewpoint that workplace spirituality grounded roots in previous theories of management (Butts, 1999; Tischer, 1999).

The considerable interest in the amalgamation of religion and spirituality in the workplace proposes that it is none less than a fad. Till now the primary contribution to the developing arena of spirituality at workplace extended to determining the philosophical accuracy of spirituality/religion in organizations, developing consensus on definitional aspects, the study of literature to developing scales with an objective to measure both religious devotions as well as spiritual expression. Massive scholarly publications, research centers at universities, curriculum and academic conferences on the theme of workplace spirituality are in no need to highlight mushrooming interest and faith at work activity; suggesting it has emerged as a sustainable concept that is worthy for further research and investigations (Miller, 2006).

Recommendations for future workplace spirituality research

In calling for a scientific investigation about workplace spirituality, there are few major weaknesses that must be addressed if this recently developing paradigm is to attain recognition within the community of scientific scholars: (1) the deficiency of a recognized theoretical definition, (2) insufficient measurement instruments, and (3) inadequate academic development. To address these flaws and to progress as a workplace spirituality paradigm entrenched in science, critical issues that need to be addressed are levels of theoretical analysis, conceptual differences, measurement attentions, and elucidation of the relationship between criterion variables. Based on the in-depth literature review and discussion, below mentioned are some of the directions for future research. The theoretical dissimilarity between spiritual leadership theory variables and other workplace spirituality theories and concepts needs to be polished in order to advance this novel paradigm in organizational behavior studies.

The measurement of workplace spirituality is a necessary development if the construct is to add practically to business as well as other domains of the management discipline. Another direction for future research can be developing workplace spirituality theory. Its addition in conventional research flows is overdue since long that will provide the rise in awareness of workplace spirituality. The future studies should take into account other direct, indirect, mediating and moderating variables such as transformational leadership, motivation, organizational culture, emotional intelligence, change etc. to see how these variables are affecting workplace spirituality. The future studies should also work on developing complex models on workplace spirituality and its link with organizational variables. This study provides guidelines for future research to

advance testable suggestions and more wide-ranging frameworks that can incorporate workplace spirituality concepts as antecedents, mediators, or consequences of organizational behavior constructs. Employee engagement has become critical to practitioners and researchers in global competitions and an area of great concern to both the industry and academic community. The concept and development of workplace spirituality provide a new perspective for the study of employee engagement. (Ke, Zhang, Yan, & Fu, 2017).

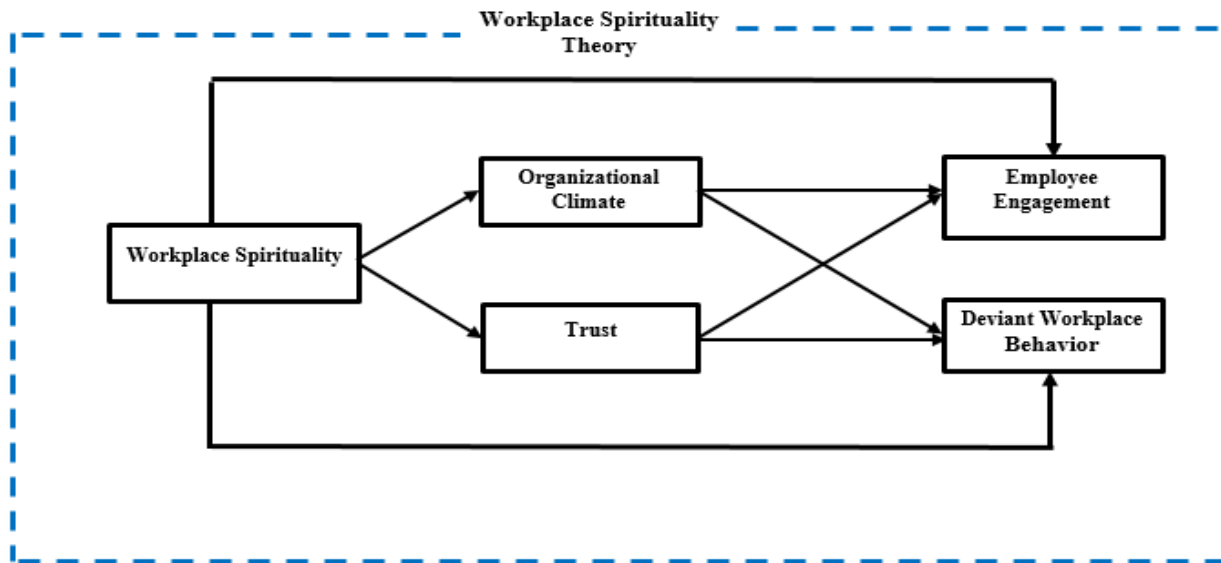


Figure 3: Proposed model for future research

There are inadequate studies on the impact of workplace spirituality on behaviors of employees. Workplace spirituality leads to positive behavior and deviant-free atmosphere having relationships with deviant workplace behavior (Adeoti, Shamsudin, & Wan, 2017). This study has combined and integrated all the important research work made in the context of workplace spirituality. It has filled the gap in the literature by integrating the possible dimensions and relationships of spirituality at workplace. In agreement with previous researchers, this study concludes that workplace spirituality plays a crucial role in enhancing organizational performance, job satisfaction, employee engagement, Organizational citizenship behavior, organizational commitment and reducing workplace deviant behavior. It also helps to reduce workplace aggression and stress and produces a healthy organizational culture.

Conclusion

A significant part of the literature on spirituality is confined as far as building a work climate that is valuable to adapting, high assurance and high profitability. The paradigm shift to teamwork, total quality management, and a spiritual workplace have emerged to a great extent because of how best to stimulate and encourage workers. The advantage of spirituality in the working environment which creates value frequently contends as a blessed occurrence that workplace spirituality adds to the prosperity of individuals and also to the company's benefits. Numerous people and organizations have continuously carried spirituality to the working environment since they don't have sufficient energy to dedicate in religious gatherings.

Workplace spirituality brings commitment, job satisfaction, positive employee work attitudes and increases organizational performance and team effectiveness. Also, the phenomenon of workplace spirituality is rooted in business ethics and spiritual leadership. Business ethics and spiritual leadership are two diverse organizational aspects that have a strong influence on bringing spirituality into the workplace. Workplace spirituality is one way to decrease stress, job turnover, and employee aggression by generating a positive organizational culture which may result in better performance. After comparing the previous studies, it can be said that workplace spirituality has a significant positive relationship with

various organizational variables such as team effectiveness, ethics, organizational performance, job satisfaction, commitment, spiritual leadership and employee work attitudes and significant negative relationship with workplace aggression, stress and job turnover. Also, it plays a moderating role as well in some cases. Consequently, it can be established that workplace spirituality is an extremely important business concept in today's market competition. Organizations who want to survive in today's competitive environment should implement spirituality at the workplace to generate positive employee and organizational outcomes.

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