



## CONNECTING THE SOUL TO STRATEGY: A STUDY ON SPIRITUALITY AND INNOVATION IN MODERN ORGANISATIONS

Neha Rani<sup>1</sup> and Anil Kumar<sup>2</sup>

<sup>1</sup>Research scholar, Haryana School of Business, Guru Jambheshwar University of Science & Technology

<sup>2</sup>Professor, Haryana School of Business, Guru Jambheshwar University of Science & Technology

### Abstract

This research was organised to examine the association between various dimensions of workplace spirituality and innovative work behaviour, particularly in the corporate sector. The data were gathered with help of structured questionnaire from 400 corporate employees working on managerial level. The results made it clear that all the major workplace spirituality dimensions viz. meaningfulness, authenticity, embracing diversity, empathy, resilience, and gratitude, have a positive and statistically significant influence on innovative work behaviour. The findings identify that meaningfulness had the highest effect, indicating that employees' perception of work as meaningful promotes their innovation. Additionally, embracing diversity, authenticity, and empathy also had significant effects. Although the effect of flexibility and gratitude was relatively small, it was still found to be helpful in enhancing innovation. The study also pointed out which can encourage the innovative work behaviour, the organization should create a spiritually rich work environment. The study also emphasized the importance of workplace spirituality in the corporate sector and presented measures to promote innovation through it.

**Keywords:** Spirituality, Innovative Behaviour, HR Practices and Corporate Sector.

### 1. Introduction

The topic of "spirit" or spirituality is becoming increasingly important for organizations and workplaces. In today's fast-changing and competitive world, focusing only on business efficiency and profits is not enough. Organizations are now realizing that the inner balance, value-based thinking and mental peace of employees are also very important for their efficiency and the success of the organization (Langton et al., 2013). For this reason, modern companies are trying to incorporate approaches and measures in their work culture that promote spiritual balance and positive thinking among employees. Although until recently organizations kept a distance from the word "spirituality" because it was usually associated with a religious context, but now this perception is changing. It is now being understood that spirituality does not mean only religion, but it brings a sense of depth, purpose and satisfaction to a person's life and work. When employees see their work as a meaningful and spiritually satisfying experience rather than just a responsibility, they become more motivated, creative and resilient (Belwalkar, 2018). This improves their efficiency, which directly contributes to the productivity and success of the organization. In fact, spirituality is an important aspect of the mental, emotional

and moral development of an individual (Rashidin et al., 2019). It helps employees cope with stress, make better decisions and remain engaged in their work permanently (Adnan, 2020). A workplace that values spiritual balance, mutual respect and purposeful work not only keeps the employees satisfied but also leads the organization towards long-term progress.

In the globalized market the firm are facing various challenges; to overcome these issues, spirituality can play an important role in understanding how employees can work more efficiently, and can be able to react quickly to environmental changes and also helps to increase flexibility in the behaviour of workforce. Spirituality has the potential to motivate employees as it not only awakens their inner values but also makes them more sensitive, innovative and self-empowered. When employees find a workplace culture that is not limited to material benefits but also understands their spiritual and emotional side, they experience greater engagement and satisfaction with their work (Rashidin et al., 2019). Deshpande (2012) suggests that workplace spirituality is no longer just an optional idea but an important reality of the business environment, which needs to be understood and interpreted in depth rather than superficially. However, it has also been observed that despite the growing interest and acceptance of workplace spirituality, the concept still remains limited and vague from a theoretical view (Dirkx, 2013).

Global trade has undergone major changes in recent years, particularly due to environmental changes. Change in organization is inevitable during an individual's lifetime (Burns, 2004). Technological advancements along with ever-changing market dynamics, changing customer expectations and erosion of geopolitical boundaries have made the business environment volatile and challenging (Belvalkar, 2018). In competitive environment, digitalization, globalization, and deregulation have placed severe pressure on organizational sustainability (Dalken, 2014). These barriers arise due to the determinants such as international market failure, massive layoffs, and restructuring, which lead to apathy among workers and promote negative attitudes toward their work (Dehler & Welsh, 1994; Rashidin et al., 2019).

Every organization strives to gain an edge over its competitors, especially in an environment where innovation plays a vital role. Innovation for organizations not only helps in sustaining their activities but also enables them to adapt in the market (Bantha & Nayak, 2021). Innovation also boosts employee productivity, which is a key factor for organizational success (Walton, 2003). Although the field of innovation in work behavior is becoming increasingly popular, there are not enough resources available to facilitate such research.

The corporate sector was chosen for this study because it provides an innovation-driven environment where organizations engage in a process of continuous change and improvement, while there is limited literature available on this topic (Manikyam, 2014). Corporate companies today are committed to creating a stimulating and supportive environment that motivates employees to become more productive, innovative and efficient. Thus, this study may prove useful not only for researchers but also for business organizations. The proposed models may also be relevant in different economic sectors. However, researchers have sought to recognised the importance of workplace spirituality and innovative work behavior (Gupta et al., 2014), the relationships between them have been only limitedly explored (Duchon & Plowman, 2005). Researchers' Interest in the field of workplace spirituality has been continuously increasing and has given rise to many theories and empirical studies, but it has been observed that studies of WPS as a concept are still lacking (Gatling et al., 2016), especially in the Eastern world

(Petchsawang & Duchon, 2009). Houghton et al. (2016) conclude that the field of workplace spirituality has made significant progress in recent years. However, they also underline that a holistic understanding of the concept requires the identification of relevant mediators and process mechanisms that influence the relationship between workplace spirituality and organizational outcomes.

## **2. Literature Review**

The relevance of WPS is increasing in modern organizations, which plays a considerable role in fostering employees' self-esteem, quality of life, and well-being (Crawford et al., 2009; Karakas, 2010). Workplace spirituality encourages self-awareness and self-esteem in employees, so that they not only feel more inspired about their work, but also remain fully engaged in it mentally. It creates a positive and collaborative environment at the workplace, which empowers employees' ability to establish a balance between their personal and professional responsibilities, thus contributing to their overall well-being at the workplace. Furthermore, it encourages higher levels of integrity, trust and commitment, thereby increasing job satisfaction and motivation (Jurkiewicz & Giacalone, 2004; Rego & Cunha, 2008). When organizations incorporate spirituality into their values and objectives, it fosters a sense of shared vision and purpose among employees, thereby increasing their loyalty and dedication to the organization, which improves their work performance and the success of the organization.

WPS strengthens employee participation, job satisfaction, and organizational identification, thereby improving performance and productivity (Kolodinsky et al., 2008). It creates positive environment in the workplace that enable employees to view their work not just as a responsibility but as a purposeful and meaningful experience, increasing their engagement and energy. Workplace spirituality not only improves the culture of the organization but also helps employees understand how important their contribution is to the success of the organization. Additionally, spirituality helps increase creativity, improve problem-solving abilities and also works reducing stress, (Tischler et al., 2007). Working in a spiritual environment provides mental peace to employees, which increases their creativity and innovation potential.

WPS helps organizations achieve balanced performance, long-term sustainability, and higher motivation (Milliman et al., 2018). It not only encourages personal development of employees but also promotes Innovative Work Behavior among the employees at the organizational level. Workplace spirituality dimensions such as meaningfulness, compassion, gratitude, authenticity, diversity, and flexibility inspire employee thinking and behavior, which are essential for innovation. It not only promotes individual motivation but also provides an environment to the organization where innovative thinking and behavior can flourish.

### **2.1. Dimensions of workplace spirituality**

It is essential to discuss the dimension of meaningfulness in the first place, as it plays an vital role in the employee's attitude towards work and what makes their work meaningful. The most important of these is "meaningfulness," which motivates employees toward their work. When employees view their job as purposeful and valuable, their motivation and self-confidence increases, leading to creative and innovative work (Milliman et al., 2003; Pandey, 2009). Meaningfulness helps them connect their work to intrinsic purpose and value of the organisation which ultimately increases their creativity and dedication.

Another important dimension of workplace spirituality is “compassion”, which strengthens mutual cooperation and trust. Compassion means being sensitive to the feelings and needs of coworkers. It improves relationships in the organization and promotes exchange of ideas and knowledge. In this way, compassion creates a conducive environment for innovation (Mitroff, 2003; Pandey, 2009). Similarly, the gratitude dimension promotes recognition and appreciation of positive experiences among employees. Out of gratitude, employees appreciate the efforts of their coworkers, which encourages their autonomy and creativity (Thibault et al., 1991; Di Fabio, 2017). Authenticity is considered a central dimension of workplace spirituality, in which employees strive to act in accordance with their personal values, ethical beliefs, and inner principles. When a workplace encourages such authenticity, it not only enhances employees' sense of self-integrity, but also makes the organizational culture more transparent and value-based. Authenticity creates an open and productive environment in an organization, which promotes innovative thinking (Cha et al., 2019; Mumford et al., 2002). Authentic employees are motivated to take more risks and see problems as opportunities to solve problems.

Additionally, the dimension of embracing diversity also encourages innovative work behavior. Diversity is based on accepting and respecting differences among employees, which enables the exchange of ideas and viewpoints (Perry-Smith & Shale, 2003; Zehn & Bezrukova, 2004). Creativity and problem-solving skills in the workplace are considered to be extremely important for personal and professional development. The dimension of resilience focuses on the ability to maintain a positive attitude even in negative or unfamiliar situations and to adapt to rapidly changing organizational structures (Michaelis et al., 2010). Resilient employees are not only seeking innovative solutions, but they can also handle unwanted or challenging changes in a positive way. It is important to note that various dimensions of spirituality—such as authenticity, compassion, embracing diversity, gratitude and meaningfulness—strengthen the mental and emotional resilience of employees, which are key elements that promote innovative work. In this context, it is reasonable to propose the following hypothesis:

**Hypothesis:** Dimensions of workplace spirituality have a positive impact on innovative work behavior.

### **3. Research Methodology**

#### **3.1. Sampling**

The main objective of this study was to understand the behavior of employees working in the corporate sector. Therefore, the descriptive research design was adopted in the study, which increased the reliability of the data and the ability to make accurate measurements (Creswell & Plano Clark, 2018). A structured questionnaire was designed for data collection, which was divided into two parts. In the first part, personal information of the participants (such as age, gender, education, experience and work status) was collected, so as to understand the profile of the sample. In the second part, thirty statements related to workplace spirituality and innovative work behavior were included, which were recorded on a seven-point Likert scale (1 = strongly disagree, 7 = strongly agree). To ensure the reliability and validity of this questionnaire, it was reviewed by experts in the field of organizational behavior and spirituality. Based on their suggestions, three statements were removed as they did not match the objectives of the study. Finally, the remaining twenty-seven statements were put into the final questionnaire and the data analysis process was carried out.

### 3.2. Scaling and tools for data collection

In this study, workplace spirituality was measured through six major dimensions—meaningfulness, compassion, authenticity, gratitude, embracing diversity, and resilience. The Cronbach alpha value for the overall measurement of workplace spirituality was 0.905, indicating a high reliability of the scale. Participants answered all items related to workplace spirituality on a seven-point Likert scale, where 1 meant “strongly disagree” and 7 meant “strongly agree”. Similarly, innovative work behavior was measured through six items, adapted from De Jong and Den Hartog's (2010). These items were also measured on a seven-point Likert scale, where 1 meant “strongly disagree” and 7 meant “strongly agree”. The Cronbach alpha value for the overall measurement of innovative work behavior was 0.916, indicating a high level of reliability. A total of 400 complete responses were received from 523 participants, yielding a response rate of 76.48%. Since the relationships between constructs could be affected due to common method bias (Podsakoff et al., 2003). To address this potential bias, Harman's one-factor test was conducted and the first factor covered 37.89% of the variance, indicating that common method bias had no significant effect in this study.

### 3.3. Sampling profile

The table 1 displays the detailed description of sampling profile of the respondents, covering key factors such as type of industry, work area, age, educational qualification, gender, marital status, annual income and experience. Looking at the table 1, it can be seen that 21.75% respondents are working in manufacturing industry and 78.25% are associated with service industry. Sector wise, 23% belong to the public sector and 77% to the private sector. In accordance to their age, 65% of the respondents in the survey fall in the age group of 18 to 30 years. Further, 28.5% of the participants are between 31 and 40 years, while 4% are between 41 and 50 years of age. Only 2.5% of the respondents are above 51 years of age. This distribution shows that most of the participants belong to the young and middle-aged groups.

**Table 1: Sampling profile of the respondents**

Variables	Count	Percentage
<b>Type of Industries</b>		
Manufacturing	87	21.75%
Service	313	78.25%
<b>Sector</b>		
Public	92	23.00%
Private	308	77.00%
<b>Age</b>		
18 to 30 years	260	65%
31 to 40 years	114	28.50%
41 to 50 years	16	4.00%
Above 51 years	10	2.50%
<b>Educational Qualification</b>		
Up to Higher Secondary	19	4.75%
Graduate	241	60.25%
Post Graduate	121	30.25%
Any Other Qualification	19	4.75%

<b>Gender</b>		
Male	309	77.25%
Female	91	22.75%
<b>Marital Status</b>		
Married	150	37.50%
Unmarried	250	62.50%
<b>Annual Income</b>		
1 Lacs to 3 Lacs	19	4.75%
3 Lacs to 5 Lacs	55	13.75%
More than 5 lacs	326	81.50%
<b>Experience (in years)</b>		
Less than 3 years	143	35.75%
From 3 to 5 years	98	24.50%
From 5 to 10 years	91	22.75%
More than 10 years	68	17.00%

**Source: Primary data**

According to educational qualification, 4.75% respondents have education up to higher secondary, 60.25% are graduates, 30.25% are post graduates and 4.75% have other qualifications. In terms of gender distribution, 77.25% of the respondents are male and 22.75% are female. As per marital status, 37.50% are married and 62.50% are unmarried. In terms of annual income, 4.75% of respondents have income of 1-3 lakh, 13.75% have income of 3-5 lakh and 81.50% have income of more than 5 lakh. In terms of experience, 35.75% of the respondents surveyed had less than three years of work experience. At the same time, 24.50% of the participants had three to five years of experience, while 22.75% had work experience between five and ten years. Additionally, 17% of the respondents had more than ten years of experience. This figure shows that the study included employees of different experience levels.

**4. Results**

As per the previous studies, data analysis has been performed using structural equation modelling (Bilro et al., 2018). Structural equation modeling (SEM) is an effective tool for data analysis in social sciences (Rusta & Jamshidi, 2020). Under SEM, a two-step approach of measurement and structural models (Anderson & Gerbing, 1988) is adopted, and SmartPLS-4 software is used (Hair et al., 2014).

**4.1. Measurement model**

The results of the measurement model are displayed in Table 2. The validity and reliability of the parameters were ensured through factor loading, Cronbach alpha ( $\alpha$ ), composite reliability (CR), and average variance explained (AVE). These values indicate that the instrument is accurate, reliable, and effective. Factor loading is an indicator of measuring the relationship between an item and its related construct. According to Hair et al. (2019), the ideal value of factor loading should be higher than 0.7. All constructs in this study, such as AUT1 (0.877), AUT2 (0.854), and AUT3 (0.887) for authenticity, have the loading value higher than recommended values.

**Table 2: Measurement Model**

<b>Constructs</b>	<b>Items</b>	<b>Loadings</b>	<b>(<math>\alpha</math>)</b>	<b>CR</b>	<b>AVE</b>
-------------------	--------------	-----------------	------------------------------	-----------	------------

<b>Authenticity</b>	AUT1	0.877	0.845	0.906	0.762
	AUT2	0.854			
	AUT3	0.887			
<b>Compassion</b>	CO1	0.824	0.839	0.904	0.758
	CO2	0.885			
	CO3	0.901			
<b>Embracing Diversity</b>	ED1	0.864	0.813	0.889	0.727
	ED2	0.860			
	ED3	0.834			
<b>Resilience</b>	RES1	0.857	0.824	0.895	0.741
	RES 2	0.899			
	RES 3	0.825			
<b>Gratitude</b>	GRAT1	0.854	0.782	0.873	0.696
	GRAT2	0.835			
	GRAT3	0.814			
<b>Meaningfulness</b>	MEAN1	0.790	0.905	0.927	0.679
	MEAN2	0.776			
	MEAN3	0.811			
	MEAN4	0.856			
	MEAN5	0.866			
	MEAN6	0.840			
<b>Innovative Work Behavior</b>	IWB1	0.855	0.917	0.936	0.708
	IWB2	0.839			
	IWB3	0.816			
	IWB4	0.864			
	IWB5	0.850			
	IWB6	0.824			

**Source: Primary data**

Cronbach's alpha measures the internal consistency of a construct. Nunnally & Bernstein (1994) suggested that the value for cronbach alpha should be more than 0.7. All constructs taken in this study, such as compassion (0.839) and meaningfulness (0.905), are above this range, indicating strong internal consistency. Composite reliability (CR) reflects the overall correlation between all items of a construct. According to Fornell & Larcker (1981), its minimum value should be 0.7. All constructs in this study, such as resilience (0.895) and innovative work behavior (0.936), exceed this threshold, which indicates high reliability.

Average variance extracted (AVE) is an indicator of the average variance explained by a construct. Fornell & Larcker (1981) have suggested that the minimum value of AVE should be 0.5. All constructs, such as gratitude (0.696) and embracement of diversity (0.727), met this criterion, confirming convergent validity. The results clearly show that all the constructs taken in the study met the recommended. This shows that the measurement model is valid and reliable, which proves that the given dataset a strong foundation for the execution of structural equation modeling (SEM).

**Table 3. Discriminant Validity**

Variables	1	2	3	4	5	6	7
1. Authenticity	0.873						
2. Compassion	0.346	0.871					
3. Embracing Diversity	0.461	0.329	0.853				
4. Resilience	0.251	0.424	0.395	0.861			
5. Gratitude	0.331	0.413	0.343	0.451	0.834		
6. Innovative Work Behavior	0.556	0.481	0.608	0.439	0.421	0.841	
7. Meaningfulness	0.467	0.281	0.558	0.24	0.183	0.577	0.824

**Source: Primary data**

Table 3 shows the results of discriminant validity of all constructs. It is used to measure how parameter separately and uniquely from other parameters. That is, it is the process of ensuring that the attribute being measured in a particular parameter is different from other related parameters (Fornell & Larcker, 1981).

The above table shows that the square root value given on the diagonal of all construct, which represents the average variance extracted (AVE), should be higher than the correlation values with other constructs. All constructs in the study met this criterion. For example, authenticity has a square root value of 0.873, which is higher than correlation values with other constructs such as compassion (0.346) and resilience (0.251). Similarly, the square root value of compassion is 0.871, which is higher than all other correlation values, indicating that each construct is unique and distinct.

The square root values of meaningfulness and innovative work behavior are 0.824 and 0.841, respectively, which are higher than their correlation values. These results also provide evidence of discriminant validity. The results make it clear that all the constructs meet the standards given by Fornell & Larcker (1981). This ensures the discriminant validity of the measurement model, indicating that each construct is specific in its context. Confirmation of discriminant validity assures that the measurement instruments used in the study are reliable and valid.

**4.2. Structural model**

Table 4 presents the structural relationships between various dimensions of workplace spirituality and innovative work behaviour. The table demonstrates the values direct effects ( $\beta$ ), standard errors (SE), t-statistics and p-values, which confirm the extent and direction in which various dimensions of workplace spirituality influence IWB. The analysis clearly shows that all the dimensions—authenticity, meaningfulness, compassion, embracing diversity, resilience and gratitude—have a positive and statistically significant impact on innovative work behaviour, as all the p-values are less than 0.05. Looking into the above table it can be seen that, the effect of Meaningfulness was found to be the strongest ( $\beta = 0.256$ ,  $t = 4.895$ ,  $p = 0.000$ ), indicating that when employees perceive their work as purposeful and value-laden, they are more innovative, dedicated and motivated to contribute actively (Hair et al., 2019).

**Table 4. Structural Relationship**

**Impact of Dimensions of workplace spirituality on Innovative Work Behavior**

Relationship	Direct effect ( $\beta$ )	SE	t-statistics	P-values
--------------	---------------------------	----	--------------	----------

Authenticity → Innovative Work Behavior	0.207	0.048	4.306	0.000
Compassion → Innovative Work Behavior	0.169	0.040	4.194	0.000
Embracing Diversity → Innovative Work Behavior	0.234	0.044	5.366	0.000
Resilience → Innovative Work Behavior	0.115	0.039	2.945	0.003
Gratitude → Innovative Work Behavior	0.103	0.037	2.774	0.006
Meaningfulness → Innovative Work Behavior	0.256	0.052	4.895	0.000

**Source: Primary data**

On the other hand, the effect of diversity adoption ( $\beta = 0.234$ ,  $t = 5.366$ ,  $p = 0.000$ ) is also positive and significant, indicating that a diversity-promoting environment is conducive to innovation (Fornell & Larcker, 1981). The effect of authenticity ( $\beta = 0.207$ ,  $t = 4.306$ ,  $p = 0.000$ ) and empathy ( $\beta = 0.169$ ,  $t = 4.194$ ,  $p = 0.000$ ) also found significant with innovative work behaviour. This positive effect indicates that employees who show authenticity and empathy are more capable of adopting innovative behaviors. Although the effect of resilience ( $\beta = 0.115$ ,  $t = 2.945$ ,  $p = 0.003$ ) and gratitude ( $\beta = 0.103$ ,  $t = 2.774$ ,  $p = 0.006$ ) is statistically small, they provide support for innovation. It suggests that with increase in resilience and gratitude of the employees their innovative work behaviour also increases.

These findings reveal the importance of workplace spirituality, particularly in increasing innovation at the organisational level. The overall results demonstrated that organizations should create an environment that encourages dimensions such as meaningfulness, diversity, authenticity, compassion, resilience, and gratitude, so that employees can exhibit more innovative behavior.

**4.3. Effect size analysis ( $f^2$ ) and Predictive relevance ( $Q^2$ )**

The table 5 shows the results of effect size ( $f^2$ ) and predictive relevance ( $Q^2$ ) of overall model. The above table depicts that  $R^2$  value was 0.580, indicating that 58% of the variance in subjective behavior innovative work behavior could be explained. The coefficient  $R^2$  was 0.574, which is somewhat low considering the complexity of the model. According to Chin (1998), this  $R^2$  value indicates moderate to strong predictive accuracy. The  $Q^2$  value was 0.403, which, indicates the accuracy of the model because positive  $Q^2$  supports the accuracy of the overall model (Hare et al., 2021).

**Table 5: Effect size analysis ( $f^2$ ) and Predictive relevance ( $Q^2$ )**

<b>Innovative Work Behaviour of employees</b>					
<b>Construct</b>	<b>R<sup>2</sup></b>	<b>R<sup>2</sup> adjusted</b>	<b>Q<sup>2</sup></b>	<b>(f<sup>2</sup>)</b>	<b>Decision</b>
Innovative Work Behavior	0.580	0.574	0.403		
Authenticity				0.069	Small
Compassion				0.049	Small
Embracing Diversity				0.074	Small
Resilience				0.022	Small
Gratitude				0.018	Small
Meaningfulness				0.097	Small

**Note(s):**  $f^2$ : 0.02, Small; 0.15, Medium; 0.35, Substantial

**Source: Primary data**

The effect size ( $f^2$ ) of each construct were performed based on the recommendation of Emran Kandhir (1988). According to them,  $f^2$  value of 0.02 indicates small, 0.15 medium and

0.35 large effect. In this study, genuineness (0.069), agreeableness (0.049), adaptability (0.074), resilience (0.022), gratitude (0.018), and grandiosity (0.097) all report small effects. It indicates that the magnitude effect is better compared to such constructs, but it is still in the small effect category. Conversely,  $R^2$  and  $Q^2$  values indicate strong model validity, but the effect sizes of the constructs are relatively small.

## **5. Conclusion**

The main purpose of this study was to examine the relationship between workplace spirituality and innovative work behavior, particularly in the context of the corporate sector. The research aimed to understand how different dimensions of workplace spirituality influence employees' innovative tendencies, and the extent to which this relationship contributes to organizational performance and competitive advantage. The findings confirm that various aspects of workplace spirituality, such as meaningfulness, authenticity, embracing diversity, empathy, resilience and gratitude, have a positive effect on innovative work behavior. Out of these dimensions, meaningfulness was found to have the most significant impact, indicating that when employees view their job as meaningful, they intended to be more innovative. Similarly, dimensions such as diversity, authenticity and empathy also promote employees' innovative behaviour, thereby proving that a positive and spiritual environment at the workplace can motivate employees.

These findings presents that spirituality in the workplace plays a vital role in fostering innovation not only at the individual level but also from an organizational perspective. This study reveals that spiritual values prevalent in the workplace—such as meaningfulness, authenticity, compassion and embracing diversity —play a critical role in the development of new thinking and creative mentality among employees. When employees experience these values in their work environment, they make more confident decisions, think independently, and are motivated to engage in innovative activities. Although the impact of experiences such as resilience and gratitude was relatively small, these effects also proved to be helpful in creating an innovation-friendly environment. In this context, it is recommended that organizations should create a work environment that promotes these spiritual values and encourages employees to openly express their ideas, develop independent thinking, and play an innovative role. A work environment that fosters integrity and values of integrity strengthens employees' mental well-being, as well as their creativity and commitment. This stimulates a culture of innovation within the organization, which future leads improved work performance and progress over the long term.

Moreover, this study also found that the relationship between Workplace Spirituality and Innovative Work Behavior can be understood through Person-Organization Fit. The study shows that when employees' personal values, beliefs, and attitudes align with their organization's values, they become more motivated, creative, and innovative in their work. This high level of "fit" not only creates professional interest in employees, but they also feel a spiritual and emotional connection to the organization. In such a context, workplace spirituality creates a trans-egocentric, meaningful, and inspiring environment that motivates employees to bring new ideas and embrace change. This design is also important as an organizational strategy, as it shows that when employees connect with their work and organization on a spiritual level, they become more productive, resilient, and innovative. On this basis, it is recommended that organizations make structural efforts to embed spiritual values into their

culture. Such an environment will not only enhance the intrinsic motivation of employees, but it will also play a significant role in the organization's capability, innovation, and long-term sustainable development.

This study has made an important theoretical contribution to investigate the association between WPS and IWB. The findings of this research demonstrates that the presence of spiritual values and norms in the workplace can influence employees' innovative work behavior. This relationship suggests that when employees work in a valued work environment, they may be more proactive in generating new ideas, finding new solutions to problems, and embracing change. However, this study also had some methodological limitations that must be taken into account when conducting future research. The most important limitation was that the research was based on a cross-sectional design only, which made it impossible to confirm causal relationships. In addition, the study did not include some potential mediating or moderating factors and other work elements that could influence the relationship between WPS and IWB. To overcome these limitations, future research should adopt other methods such as longitudinal designs, experimental methods, and qualitative approaches. In addition, this study should be conducted across different industries, organizations, and cultural contexts, so that the relationship between WPS and IWB can be understood in a more detailed and reliable manner. Such an approach will not only make the research findings more generalizable, but also help in understanding the role of spirituality from a multifaceted perspective.

## References

- Adnan, N., Bhatti, O. K., & Farooq, W. (2020). Relating ethical leadership with work engagement: How workplace spirituality mediates? *Cogent Business & Management*, 7(1), Article 1739494. <https://doi.org/10.1080/23311975.2020.1739494>
- Anderson, J. C., & Gerbing, D. W. (1988). Structural equation modeling in practice: A review and recommended two-step approach. *Psychological Bulletin*, 103(3), 411–423. <https://doi.org/10.1037/0033-2909.103.3.411>
- Bantha, T., & Nayak, U. (2021). The relation of workplace spirituality with employees' innovative work behaviour: The mediating role of psychological empowerment. *Journal of Indian Business Research*, 13(2), 223–235. <https://doi.org/10.1108/JIBR-03-2020-0067>
- Belwalkar, S., Vohra, V., & Pandey, A. (2018). The relationship between workplace spirituality, job satisfaction and organizational citizenship behaviors – An empirical study. *Social Responsibility Journal*, 14(2), 410–430. <https://doi.org/10.1108/SRJ-05-2016-0096>
- Bilro, R. G., Loureiro, S. M. C., & Ali, F. (2018). The role of website stimuli of experience on engagement and brand advocacy. *Journal of Hospitality and Tourism Technology*, 9(2), 204–222. <https://doi.org/10.1108/JHTT-12-2017-0136>
- Bogilovic, S., Bortoluzzi, G., Cerne, M., Ghasemzadeh, K., & Žnidaršič, J. (2021). Diversity, climate and innovative work behavior. *European Journal of Innovation Management*, 24(5), 1502–1524. <https://doi.org/10.1108/EJIM-03-2020-0100>
- Burnes, B. (2004). *Managing change: A strategic approach to organisational dynamics* (4th ed.). Prentice Hall.
- Cha, S. E., Hewlin, P. F., Roberts, L. M., Buckman, B. R., Leroy, H., Steckler, E., Ostermeier, K., & Cooper, D. (2019). *Being your true self at work: Integrating the fragmented*

- research on authenticity in organizations. *Academy of Management Annals*, 13(2), 1–42. <https://doi.org/10.5465/annals.2016.0108>
- Chin, W. W. (1998). The partial least squares approach to structural equation modeling. In G. A. Marcoulides (Ed.), *Modern methods for business research* (pp. 295–336). Lawrence Erlbaum Associates.
- Cohen, J. (1988). *Statistical power analysis for the behavioral sciences* (2nd ed.). Lawrence Erlbaum Associates.
- Crawford, A., Hubbard, S. S., Lonis-Shumate, S. R., & O'Neill, M. (2009). Workplace spirituality and employee attitudes within the lodging environment. *Journal of Human Resources in Hospitality and Tourism*, 8(1), 64–81. <https://doi.org/10.1080/15332840802274445>
- Creswell, J. W., & Plano Clark, V. L. (2018). *Designing and conducting mixed methods research* (3rd ed.). Sage.
- Dalken, F. (2014). Are Porter's five competitive forces still applicable? A critical examination concerning the relevance for today's business. [Bachelor's thesis, University of Twente]. <https://essay.utwente.nl/65339/>
- Dehler, G. E., & Welsh, M. A. (1994). Spirituality and organizational transformation: Implications for the new management paradigm. *Journal of Managerial Psychology*, 9(6), 17–26. <https://doi.org/10.1108/02683949410070179>
- Deshpande, A. (2012). Workplace spirituality, organizational learning capabilities and mass customization: An integrated framework. *International Journal of Business and Management*, 7(5), 3–18. <https://doi.org/10.5539/ijbm.v7n5p3>
- Di Fabio, A., Palazzeschi, L., & Bucci, O. (2017). Gratitude in organizations: A contribution for healthy organizational contexts. *Frontiers in Psychology*, 8, Article 2025. <https://doi.org/10.3389/fpsyg.2017.02025>
- Dirkx, J. M. (2013). Leaning in and leaning back at the same time: Toward a spirituality of work-related learning. *Advances in Developing Human Resources*, 15(4), 356–369. <https://doi.org/10.1177/1523422313503234>
- Duchon, D., & Plowman, D. (2005). Nurturing the spirit at work: Impact on work unit performance. *The Leadership Quarterly*, 16(5), 807–833. <https://doi.org/10.1016/j.leaqua.2005.07.008>
- Fornell, C., & Larcker, D. F. (1981). Evaluating structural equation models with unobservable variables and measurement error. *Journal of Marketing Research*, 18(1), 39–50. <https://doi.org/10.1177/002224378101800104>
- Fredrickson, B. L. (2004). Gratitude, like other positive emotions, broadens and builds. In R. A. Emmons & M. E. McCullough (Eds.), *The psychology of gratitude* (pp. 145–166). Oxford University Press. <https://doi.org/10.1093/acprof:oso/9780195150100.003.0008>
- Gatling, A., Kim, J., & Milliman, J. (2016). The relationship between workplace spirituality and hospitality supervisors' work attitudes: A self-determination theory perspective. *International Journal of Contemporary Hospitality Management*, 28(3), 471–489. <https://doi.org/10.1108/IJCHM-08-2014-0404>
- Grošelj, M., Černe, M., Penger, S., & Grah, B. (2021). Authentic and transformational leadership and innovative work behaviour: The moderating role of psychological

- empowerment. *European Journal of Innovation Management*, 24(3), 677–706. <https://doi.org/10.1108/EJIM-10-2019-0294>
- Gupta, M., Kumar, V., & Singh, M. (2014). Creating satisfied employees through workplace spirituality: A study of the private insurance sector in Punjab (India). *Journal of Business Ethics*, 122(1), 79–88. <https://doi.org/10.1007/s10551-013-1756-5>
- Hair, J. F., Black, W. C., Babin, B. J., & Anderson, R. E. (2019). *Multivariate data analysis* (8th ed.). Cengage Learning.
- Hair, J. F., Hult, G. T. M., Ringle, C. M., & Sarstedt, M. (2021). *A primer on partial least squares structural equation modeling (PLS-SEM)* (3rd ed.). SAGE Publications.
- Houghton, J. D., Neck, C. P., & Krishnakumar, S. (2016). The what, why, and how of spirituality in the workplace revisited: A 14-year update and extension. *Journal of Management, Spirituality & Religion*, 13(3), 177–205. <https://doi.org/10.1080/14766086.2016.1185292>
- Jehn, K. A., & Bezrukova, K. (2004). A field study of group diversity, workgroup context, and performance. *Journal of Organizational Behavior*, 25(6), 703–729. <https://doi.org/10.1002/job.257>
- Jurkiewicz, C., & Giacalone, R. (2004). A values framework for measuring the impact of workplace spirituality on organizational performance. *Journal of Business Ethics*, 49(2), 129–142. <https://doi.org/10.1023/B:BUSI.0000015843.22195.B9>
- Karakas, F. (2010). Spirituality and performance in organizations: A literature review. *Journal of Business Ethics*, 94(1), 89–106. <https://doi.org/10.1007/s10551-009-0251-5>
- Kolodinsky, R. W., Giacalone, R. A., & Jurkiewicz, C. L. (2008). Workplace values and outcomes: Exploring personal, organizational, and interactive workplace spirituality. *Journal of Business Ethics*, 81(2), 465–480. <https://doi.org/10.1007/s10551-007-9507-0>
- Manikyam, K. R. (2014). Indian corporate sector: Challenges and opportunities. *IOSR Journal of Business and Management*, 16(2), Ver. 1, 52–61.
- Michaelis, B., Stegmaier, R., & Sonntag, K. (2010). Shedding light on followers' innovation implementation behavior. *Journal of Managerial Psychology*, 25(4), 408–429. <https://doi.org/10.1108/02683941011035304>
- Milliman, J., Gatling, A., & Kim, J. (2018). The effect of workplace spirituality on hospitality employee engagement, intention to stay, and service delivery. *Journal of Hospitality and Tourism Management*, 35, 56–65. <https://doi.org/10.1016/j.jhtm.2018.03.002>
- Mitroff, I. I. (2003). Do not promote religion under the guise of spirituality. *Organization*, 10(2), 375–382. <https://doi.org/10.1177/1350508403010002011>
- Mumford, M., Scott, G., Gaddis, B., & Strange, J. (2002). Leading creative people: Orchestrating expertise and relationships. *The Leadership Quarterly*, 13(6), 705–750. [https://doi.org/10.1016/S1048-9843\(02\)00158-3](https://doi.org/10.1016/S1048-9843(02)00158-3)
- Nunnally, J. C., & Bernstein, I. H. (1994). *Psychometric theory* (3rd ed.). McGraw-Hill.
- Pandey, A., Gupta, R., & Arora, A. (2009). Spiritual climate of business organizations and its impact on customers' experience. *Journal of Business Ethics*, 88(2), 313–332. <https://doi.org/10.1007/s10551-008-9965-z>

- Perry-Smith, J. E., & Shalley, C. E. (2003). The social side of creativity: A static and dynamic social network perspective. *The Academy of Management Review*, 28(1), 89–106. <https://doi.org/10.2307/30040691>
- Petchsawang, P., & Duchon, D. (2009). Measuring workplace spirituality in an Asian context. *Human Resource Development International*, 12(4), 459–468. <https://doi.org/10.1080/13678860903135912>
- Podsakoff, P. M., MacKenzie, S. B., Lee, J.-Y., & Podsakoff, N. P. (2003). Common method biases in behavioral research: A critical review of the literature and recommended remedies. *Journal of Applied Psychology*, 88(5), 879–903. <https://doi.org/10.1037/0021-9010.88.5.879>
- Rashidin, M. S., Javed, S., & Liu, B. (2019). Empirical study on spirituality, employee engagement, and job satisfaction: Evidence from China. *International Journal of Public Administration*, 43(12), 1042–1054. <https://doi.org/10.1080/01900692.2019.1665066>
- Rego, A., & Cunha, M. P. (2008). Workplace spirituality and organizational commitment: An empirical study. *Journal of Organizational Change Management*, 21(1), 53–75. <https://doi.org/10.1108/09534810810847039>
- Rousta, A., & Jamshidi, D. (2020). Food tourism value: Investigating the factors that influence tourists to revisit. *Journal of Vacation Marketing*, 26(1), 73–95. <https://doi.org/10.1177/135676671985864>
- Ständer, P. (2018). Missions for EU innovation policy: Why the right set-up matters. Bertelsmann Stiftung Policy Paper, 224–229. Retrieved from <https://www.bertelsmann-stiftung.de/de/publikationen/publikation/did/missions-for-eu-innovation-policy-why-the-right-set-up-matters>
- Thibault, J. M., Ellor, J. W., & Netting, F. E. (1991). A conceptual framework for assessing the spiritual functioning and fulfillment of older adults in long-term care settings. *Journal of Religious Gerontology*, 7(4), 29–45. [https://doi.org/10.1300/J078V07N04\\_03](https://doi.org/10.1300/J078V07N04_03)
- Tischler, L., Biberman, J., & Altman, Y. (2007). A model for researching about spirituality in organizations. *Business Renaissance Quarterly*, 2(2), 23.
- Tugade, M. M., Fredrickson, B. L., & Barrett, L. F. (2004). Psychological resilience and positive emotional granularity: Examining the benefits of positive emotions on coping and health. *Journal of Personality*, 72(6), 1161–1190. <https://doi.org/10.1111/j.1467-6494.2004.00294.x>
- Walton, A. P. (2003). The impact of interpersonal factors on creativity. *International Journal of Entrepreneurial Behavior & Research*, 9(4), 146–162. <https://doi.org/10.1108/13552550310485120>