

# **TO WHAT EXTENT DOES SPIRITUALITY IN THE WORKPLACE AFFECT MEANINGFULNESS IN WORK? SELF-TRANSCENDENCE AND PERSON-ORGANIZATION FIT AS MEDIATOR**

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## **ABSTRACT**

The goal of this research was to investigate and analyze the relationship between spirituality in the workplace and self-transcendence, Person-Organization Fit, and achieving meaningful work (Meaningful Work). This study's population consisted of employees of the Public Works and Public Housing Office of Bengkulu Province, with a planned sample size of 258 respondents using the census method. Structural Equation Modeling (SEM) is used in this study to test construct validity (convergent validity and discriminant validity) and reliability. Then, using SmartPLS 3.0, an explanation of statistical descriptions related to respondent profiles, hypothesis testing with path analysis, and testing of indirect effects are provided. According to the study's findings, spirituality in the workplace can increase a person's compatibility with their organization and self-transcendence. However, spirituality at work cannot increase work meaning. Meaning at work cannot be increased by self-transcendence, despite the fact that P-O fit can increase meaning at work. Self-transcendence cannot mediate the relationship between spirituality at work and increasing meaningfulness at work in the mediating relationship. This is inversely proportional to the P-O fit, which can act as a bridge between the influence of spirituality at work and meaningfulness at work.

**Keywords:** Workplace Spirituality, Self-Transcendence, Person-Organization Fit, Meaningful Work

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## **1. INTRODUCTION**

The Covid-19 pandemic, which has been ongoing since the beginning of 2020, has had an impact on social life and has slowed the process of infrastructure development. As a result, several development projects in most countries, including Indonesia, have been delayed. Delays in the completion of various infrastructure projects will result in a slowdown in imports, decreased activity in the construction sector, decreased employment, non-absorption of raw materials, and delays in economic benefits. Budget constraints are not the only reason for unrealized optimal infrastructure. However, it also applies to an organization's workforce. The required level of

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expertise and ability to complete the work. Furthermore, in the workplace, creativity and dexterity are required. Excellent performance will help the development work process. When the budget is adequate but employee performance is low, infrastructure development is still deemed inefficient.

In response, Martela & Steger (2016) advises every organization to pay attention to employees' physical and mental well-being on a regular basis as an "engine" that triggers performance. Various previous studies have shown that happy workers are better workers than other workers, and a job well done will provide the company with a higher return on investment (ROI) (Rath & Harter, 2010). Researchers are always looking for the "next big thing" to keep employees happy for a long time, which has implications for long-term performance consistency. This is acknowledged by Dik et al. (2013) as work that has meaning as a trigger in maintaining long-term performance. Martela & Steger (2016) goes so far as to say that engagement and self-transcendence, which are thought to be factors that improve employee performance, will lead to a search for meaning in one's work (seeking meaning of the work). This is due to the fact that meaningful work discusses employee experiences in which the work done can be harmoniously synergized with broader meanings and goals than mere physical needs, but also discusses inner satisfaction obtained as a result of motivation that views work as a form of devotion of a servant to his God (more positive motivation). According to Steger & Dik (2009), this aspect considers work to be the most meaningful thing if it is useful to others. Every practice of doing meaningful work can optimize several benefits such as motivation, hard work, productivity, and increased attitudes such as organizational ownership and self-transcendence (Martela & Steger, 2016).

Meaningful work is seen as capable of providing a person with a balance of life by meeting his physical and spiritual needs. Physical needs that are met by working and spiritual needs that are met through a meaningful work perspective, allowing him to connect with greater powers beyond human strength, namely the power of God. Meaningful work is also viewed as guidance that brings harmony to the routine of busy work, allowing employees to feel at ease in the office and assisting the organization with its performance and dedication (Bailey & Madden, 2016). Steger, Dik, and Duffy (2012) divide meaningful work into several aspects, including the presence of positive meaning that stimulates work productivity (Positive Meaning in Work), the need for a process of searching for meaning in work (Meaning seeking through work) obtained by deepening one's understanding of the essence of life is reflected in every activity, and the growth of motivation in a person to become a better person than before (Dik & Duffy, 2009).

The fit between employees and the organization is one of the factors that encourages the creation of meaning in work (person-organization fit). Person-organizational fit, as defined by Ashfaq and Hamid (2021), is the degree to which a person shares characteristics with an organization in order to meet their individual needs. Employees are more likely to be motivated to produce innovative work behavior if they feel a strong connection to the organization (Afsar & Badir, 2016).

Based on the explanation above, the goal of this research is to examine and analyze the relationship between spirituality in the workplace and self-transcendence, Person-Organization Fit, and realizing meaningfulness in work (Meaningful Work).

## **2. LITERATURE REVIEW**

### ***2.1. Hypotheses Development***

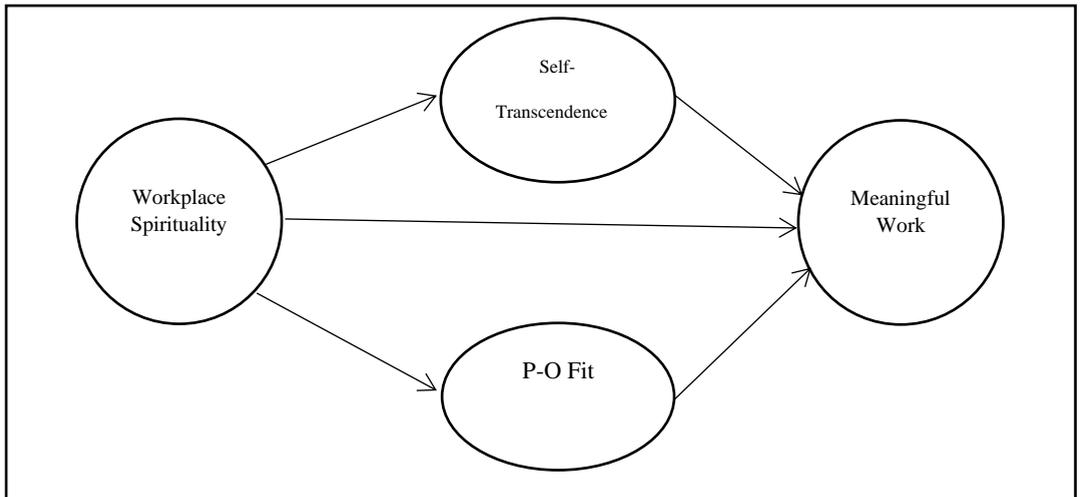
The workplace factor, which has a spiritual influence on the development of individual meaning in carrying out each work activity, is another factor that must be considered to foster meaning in each job. Spirituality in the workplace is based on spiritual needs, which refers to the belief that employees have spiritual needs (i.e., inner needs) in addition to physical, emotional, and cognitive needs, and that these needs cannot be left at home when they work, the meaning of work in design. Work related to achievement and a sense of togetherness at work, based on the concept of humans living together as social beings with spiritual values at work (Duchon & Plowman 2005)

Furthermore, various studies show that transcendence is a factor that influences meaningful work just as much as the two previous factors. According to Venter (2016), self-transcendence is at the top of Maslow's pyramid, above the level of self-actualization. Maslow placed self-transcendence at the top of the hierarchy of needs because at this stage, humans want to be at a level of awareness that exceeds human capacity and experience overall oneness, the highest authority, in whatever form it takes (Venter, 2016). Happiness, namely the effect of transcendence related to one's own relationship, others, namely the relationship of transcendence with fellow human beings, places, namely self-transcendence related to a place to live life, and nature, namely transcendence, are the five dimensions of self-transcendence. the self that connects with nature and the universe (universe), namely connected self-transcendence and belief in a greater power, namely the power of divinity or God (Wheeler & Hyland, 2008). Spiritual closeness is also built by leaders towards their subordinates and the workplace with a framework of organizational values that develop employees' experience of transcendence through the work process, facilitating their feelings to be connected with others as a whole and full of joy (Klaus & Fernando, 2016; Driscoll, McIsaac, & Wiebe, 2019).

Kendall (2019) has been conducted to examine the relationships that exist between variables. He said that the workers who have self-transcendence perform their routine tasks productively and satisfactorily. Pawar (2009) indicates that there is a link between spirituality in the workplace and work attitudes, but self-transcendence does not influence meaningful work. The study's findings only show that self-transcendence moderates the effect of spirituality at work on meaningful work. The following study was conducted by Martela & Steger (2016) analyzes the theory of meaningful work in order to identify themes and dimensions of meaningful work. The study's findings suggest that it is necessary to integrate values within oneself with the work being done, that there is a need for resonance of values that shape spirituality in the workplace with personal goals and the work being done, and that there is a need for a spiritual leader who builds positive relationships with subordinates, appreciates them, and becomes a role model in attitude and behavior.

Based on the findings of the preceding studies, it is concluded that the research hypothesis with the following model:

**Figure 1:** Research Framework



Based on the research model described above, the researcher proposes the following hypotheses.

H1: Spirituality in the workplace has a positive effect on P-O Fit

H2: Spirituality in the workplace has a positive effect on self-transcendence

H3: Self-transcendence has a positive effect on meaningful work

H4: P-O Fit has a positive effect on meaningful work

H5: Spirituality in the workplace has a positive effect on meaningful work

H6: The effect of Workplace Spirituality on Meaningful Work is mediated by Self Transcendence

H7: The effect of Workplace Spirituality on Meaningful Work is mediated by Person-Organization Fit

### 3. METHODOLOGY

This study's population consisted of employees of the Public Works and Public Housing Office of Bengkulu Province, with a sample size of 154 respondents using the census method, which entails sampling all members of the population. This is because Bengkulu's inadequate infrastructure is a result of Covid's effects, which go beyond financial issues. However, it also has to do with an organization's staff. The degree of proficiency and capacity to finish the task are crucial. Building quality infrastructure by employees will undoubtedly aid in the development process. Structural Equation Modeling (SEM) is used in this study to test construct validity (convergent validity and discriminant validity) and reliability. Then, using SmartPLS 3.0, an explanation of statistical descriptions related to respondent profiles, hypothesis testing with path analysis, and testing of indirect effects are provided. Petchswang and McLean (2017) research was used to measure the Spirituality variable in the workplace. Meanwhile, the P-O fit variable was measured using Nikkhah and Bagherieh-mashhadi (2017) research. Hyland et al. (2010) research is used in the

instrument for measuring self-transcendence. Finally, Steger, et al. (2012) conducted research on quantifying meaningful labor. All measurements were taken on a Likert scale ranging from 1 to 7. The procedure developed by Baron and Kenny (1986) with the following stages is used to test the mediating effect in the analysis using PLS: The first model investigates the effect of exogenous variables on endogenous variables and must be significant at t-statistics greater than 1.96. The second model investigates the effect of exogenous variables on mediating variables, which must be significant when the t-statistic is greater than 1.96. The third model investigates the effect of exogenous and mediating variables on endogenous variables at the same time. If the effect of exogenous variables on endogenous variables is not significant, but the effect of mediating variables on endogenous variables is significant at t-statistics > 1.96, then the mediating variable is proven to mediate the effect of exogenous variables on endogenous variables.

#### 4. RESULTS AND DISCUSSION

##### 4.1. Characteristic of Respondents

Based on the results of questionnaire distribution, the demographics of the respondents were obtained as listed in table 1 below:

**Table 1: Demographics of Respondents**

No	Demographics	Frequency	%	
1	Gender	Female	46	29.9%
		Male	108	70.1%
2	Age	17 - 25 years old	0	0%
		26 - 32 years old	0	0%
		33 - 40 years old	83	53.9%
		40 – 50 years old	13	8.4%
		>50 years old	58	37.7%
3	Position	Head of Department	0	0%
		Secretary	0	0%
		Staff	136	88.3%
		Functional Employee	13	8.4%
4	Last Education	Other	5	3.3%
		Senior High School	58	37.7%

		Diploma	4	2.6%
		Bachelor	92	59.7%
		Master	0	0%
		Doctoral	0	0%
5	Year of Experience	< 1 Year	0	0%
		1-3 Years	22	14.3%
		3-5 Years	43	27.9%
		>5 Years	89	57.8%

According to the results of the descriptive analysis of the characteristics of the respondents in Table 1, the analysis revealed that in terms of the gender of the respondents, the majority of the 154 respondents studied in this study were male (70.1%), while the remaining 29.9% of respondents were female. It is reasonable to infer that the majority of Indonesia Public Works and Public Housing Office employees are male. Employees of the Public Works and Public Housing Offices are predominantly male, as much field labour requires male workers. Women are more dominant when working in a room or office.

The characteristics of the respondents in terms of age, the findings of the research suggest that respondents aged 33-40 years (53.9%) dominated the respondents analysed in this study. Age 33-40 years is considered young and has a high level of productivity and enthusiasm for work. The results of the study revealed that of the 154 respondents investigated, the majority of the respondents worked as staff (permanent workers), namely (88.3%), while the remaining 8.4% of respondents were employees and other types of work, namely (3.3%).

Based on the level of education, the results of the research suggest that the majority of the 154 respondents investigated in this study (59.7%) had a bachelor's degree. This is because the Public Works and Public Housing Office believes that people who are educated or have a degree already have sufficient knowledge and can adapt more rapidly to existing roles in the Indonesia Public Works and Public Housing Office. Furthermore, the characteristics of respondents based on length of work, the results of the study revealed that the majority of the 154 respondents investigated had worked for more than 5 years, namely (57.8%). The length of time an employee has worked suggests a fit between the employee and the organisation and fosters a loyal mindset in the employee.

### 4.2. Validity and Reliability Test

**Table 2:** Result of Validity and Reliability Test

	Cronbach Alpha	C.R	AVE
Workplace Spirituality	0.930	0.942	0.753
P-O Fit	0.935	0.947	0.876
Self-Transcendence	0.964	0.970	0.885
Meaningful Work	0.963	0.967	0.735

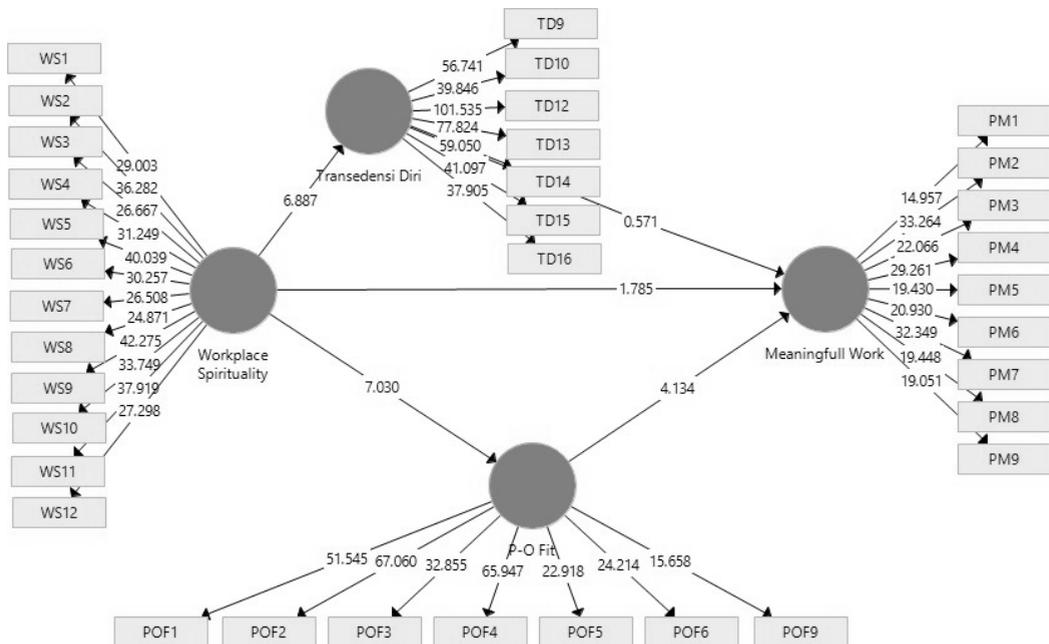
Source: Data Processing by PLS 3, 2021

Based on table 2 above, all construct indicators have an Average Variance Extract (AVE) factor value above 0.5, indicating that all indicators have reasonable validity requirements. Meanwhile, the reliability test shows that all variables have Composite Reliability (CR) and an average Cronbach Alpha above 0.5, indicating that all of these indicators also have good reliability requirements to be used as a hypothesis test instrument. After that, we tested this hypothesis to determine whether the research results could answer the previously proposed research hypotheses.

### 4.3. Hypotheses Testing

The following is a picture of the inner model path diagram (Bootstrapping):

**Figure 2:** Measurement Model with Bootstrapping



The following is a table of path coefficients to see the T-Statistic value.

**Table 3: Path Coefficients Value**

Hypothesis	Original Sample (O)	T-Statistics ( O/STDEV )	P Values	
<b>H1: Workplace Spirituality -&gt; P-O Fit</b>	0.539	7.030	0.000	<b>Accepted</b>
<b>H2: Workplace Spirituality -&gt; Self Transcendence</b>	0.519	6.887	0.000	<b>Accepted</b>
<b>H3: Self-Transcendence-&gt; Meaningful Work</b>	0.114	0.571	0.568	<b>Unaccepted</b>
<b>H4: P-O Fit -&gt; Meaningful Work</b>	0.728	4.134	0.000	<b>Accepted</b>
<b>H5: Workplace Spirituality -&gt; Meaningful Work</b>	0.175	1.785	0.075	<b>Unaccepted</b>

*Source:* Research Result Processed by *SmartPLS3*.

The path coefficient test results in table 3 above can be used to prove the research hypothesis as follows:

1) The Impact of Workplace Spirituality on Performance

The effect of Workplace Spirituality on P-O Fit in Table 3 demonstrates that workplace spirituality has a positive influence on P-O Fit with a parameter coefficient of 0.539; as workplace spirituality increases, so does P-O Fit. The path coefficient results show that workplace spirituality has a significant influence on P-O Fit, with a T-statistic value of  $7.030 > 1.96$  and a p-value of  $0.000 < 0.05$ . Based on these statistical calculations, it is possible to conclude that workplace spirituality has a positive and significant effect on P-O Fit in this study sample, and thus H1 is accepted.

2) The impact of workplace spirituality on self-transcendence

With a parameter coefficient of 0.519, workplace spirituality has a significant influence on self-transcendence; a spiritual workplace that experiences an increase will also experience an increase

in self-transcendence. As evidence of this effect, the path coefficient results show a T-statistic value of  $6.887 > 1.96$  and a p-value of  $0.000 < 0.05$ . Based on these statistical calculations, it is possible to conclude that workplace spirituality has an effect on self-transcendence in this study sample, and thus H2 is accepted, which states that workplace spirituality has a positive effect on self-transcendence.

### 3) The Importance of Self-Transcendence in Meaningful Work.

In table 1, the effect of self-transcendence on meaningful work has a negative and insignificant effect with a parameter coefficient of  $-0.114$ , indicating that meaningful work does not increase as the effect of self-transcendence increases. This is supported by the path coefficient results, which show a T-statistic value of  $0.571 < 1.96$  and a p-value of  $0.568 > 0.05$ . According to statistical calculations, self-transcendence has no positive and insignificant effect on meaningful work in this study sample, so H3, which states that self-transcendence has a positive effect on meaningful work, is not accepted.

### 4) P-O Fit's Influence on Meaningful Work

The parameter coefficient of  $0.728$  indicates that the effect of P-O Fit on meaningful work in table 1 is significant. It is also evident from the path coefficient results, which show a T-statistic value of  $4.134 > 1.96$  and a p-value of  $0.000 < 0.05$ . Based on these statistical calculations, it is possible to conclude that P-O Fit influences meaningful work in this research sample; as P-O Fit increases, so will meaningful work. As a result, H4 is accepted, which states that P-O Fit d has a positive effect on meaningful work.

### 5) Workplace Spirituality's Impact on Meaningful Work

With a parameter coefficient of  $0.175$ , workplace spirituality has no significant effect on meaningful work, implying that an increase in workplace spirituality has no effect. This is supported by the path coefficient results, which show a T-statistic value of  $1.785 < 1.96$  and a p-value of  $0.075 > 0.05$ . Based on these statistical calculations, it is possible to conclude that workplace spirituality has no effect on meaningful work in this study sample, and thus H5, which states that workplace spirituality has a positive effect on meaningful work, is rejected.

**B. Analysis of Indirect Effects (Indirect Effect).** Indirect effect analysis is useful for testing the hypothesis of an independent variable's indirect effect on a dependent variable that is mediated by a mediating or intervening variable. In this study, the bootstrapping method with SmartPLS3 is used to test the indirect effect.

The bootstrapping method allows for distribution-free data, does not require normal distribution assumptions, and does not necessitate a large sample size (recommended a minimum sample of 30). The probability value and statistics are used to test hypotheses. The p-value for the probability value is 5%, which is less than 0.05, indicating that the results are significant. Because the t-statistic value is greater than 1.96, it is also considered significant.

#### 4.4. The Result of Indirect Effects

The table below lists specific indirect effects:

**Table 4:** Specific Indirect Effect

Hypothesis	Original Sample (O)	Sample Mean (M)	Standard Deviation (STDEV)	T-Statistics (O/STDEV)	P-Values	
<b>H6:</b> Workplace Spirituality-> Self Transcendence -> Meaningful Work	0.059	0.068	0.109	0.543	0.587	<b>Unaccepted</b>
<b>H7:</b> Workplace Spirituality-> P-O Fit -> Meaningful Work	0.392	0.405	0.123	3.183	0.002	<b>Accepted</b>

*Source:* Research Result Processed by *SmartPLS3*.

Based on the findings in table 4, the results of the specific Indirect Effects test for mediating variables H6 and H7 are as follows:

The T-statistic value of  $0.543 < 1.96$  and the p-value of  $0.587 > 0.05$  indicate that the influence of workplace spirituality on meaningful work does not increase when mediated by self-transcendence. These findings do not support the hypothesis that the spirituality workplace has a positive effect on meaningful work by mediating self-transcendence, so the mediation test has no effect and the findings are not statistically significant. As a result, it is possible to conclude that H6 is not accepted. Furthermore, the influence of workplace spirituality on meaningful work will increase, as evidenced by the T-statistic value of  $3.183 > 1.96$  and the p-value of  $0.002 < 0.05$ . These findings support the hypothesis that the spiritual workplace will grow. Enhance meaningful work with P-O Fit mediation so that the effect of mediation can be tested and the results are significant. As a result, we can conclude that H7 is acceptable.

According to the findings of the study, spirituality in the workplace influences a person's compatibility with his organization. According to Saks (2011), employees' attitudes toward spirituality in the workplace influence job involvement, job reward satisfaction, and organizational identification. Employees seek interesting and meaningful work, as well as a sense of personal fulfillment, connection, and a unified value system (Rego & Cunha, 2008). Organizations usually use the resources they have to stimulate employees' minds and sometimes ignore their feelings in

order to achieve the goals set by the organization. Employees who do not perceive their skills, abilities, values, and personality to be in accordance with the organization's values and demands are unaffected by the existence of a positive effect of workplace spirituality. Due to the clash of personal values with organizational values, an individual with a low level of perceived P-O fit is unable to form strong social bonds with coworkers and is less likely to reciprocate with positive attitudes and behavior. These employees communicate poorly, have frequent role conflicts, are less motivated, and have less entrepreneurial intent. Workplace spirituality is a sense of connection and integration of personal values into a larger context, and its influence on P-O fit can be explained by the similarity between individual and organizational values. Individuals who experience feelings of incompatibility struggle to find meaning in their work, integrate personal goals with organizational goals, connect well with coworkers, enjoy their working environment, and demonstrate intrinsic motivation to perform better (Afsar et al., 2016).

Aside from P-O fit, spirituality in the workplace has a significant impact on a person's self-transcendence. Furthermore, Duchon and Plowman (2005) confirmed their belief that spirituality in the workplace will have an impact on employees' experiences of finding meaning both at work and in their community. The spiritual aspect of work is also more valuable, particularly for individuals with a high level of spiritual development, because it will enrich their spiritual experience. As a result, the relationship between aspects has changed. Spirituality at work and positive employee behavior at work will be stronger, particularly for workers with high spiritual development compared to workers with low spiritual development (Pawar, 2009).

In later relationships, self-transcendence has no effect on meaningful work. This is due to the self-transcendence required to set aside personal goals and ego in order to prioritize public interests over personal interests. This is a prerequisite for someone seeking greater meaning in his life (Dik et al., 2012). Furthermore, a person must see his work as something useful in order to have a life goal that is greater than just financial goals. Steger and Dik (2009). The connection between one's work and the search for meaning in one's personal life can cause a person to do his work in a simple, straightforward manner that is not motivated by personal interests or the desire to be the center of attention.

A person's compatibility with a job also causes them to consider their job to be more meaningful. Many experts argue that it is critical to align P-O values by explicitly including the spiritual dimension (Banyhamdan et al., 2012; Whitaker & Westerman, 2014). Furthermore, Milliman et al (1999) argue that having some type of spirituality, philosophy, or orientation is required to allow Organizational values to influence the needs and aspirations of employees to a greater degree and to allow for integration of higher individual values. in with the goals of the organization. Companies that excel at engaging their employees' hearts and minds don't just have values; they live them, creating a sacred element in the workplace. According to Milliman et al. (2017), the P-O supplementary fit domain will be expanded by emphasizing closer compatibility with organizational mission, impact on employees, and social goals.

Spirituality in the workplace does not necessarily make someone more capable of increasing meaning in their work. Someone whose thoughts and behavior are not influenced by the spiritual aspects of their work environment is likely to find their work meaningless. According to Robertson and Barling (2013), the aspect of spirituality in the workplace, if it has succeeded in influencing

one's thinking, is worthy of being followed by other employees. Employees who spend a lot of time in their work environment, according to Bochner (1997), tend to feel "empty" and "isolated" at certain points in their work. The employee will also become more apathetic and unconcerned about the environment. A spiritually rich work environment will not affect a person as long as feelings of indifference and indifference towards the purpose of life in their work arise in their minds, reducing their enthusiasm to work and achieve goals in their careers.

Spirituality in the workplace can, in fact, influence one's level of self-transcendence. Pawar (2014) argued in previous research that spirituality in the workplace affects emotional, psychological, social factors, and spiritual fulfillment in employees. In their research findings, Zou and Dahling (2017) discovered that employees with a higher level of spirituality in themselves avoid the negative impact of surface acting in subjective actions. In practice, a high level of transcendence does not guarantee the ability to explore meaning in all works. This is caused by issues such as burnout, emotional labor, stress, work-life balance, and so on, which can all interfere with the relationship. In the face of these challenges, workplace spirituality can motivate managers and business leaders to seek long-term, sustainable, and healthy solutions. Workplace spirituality research has the potential to provide a lot in the future, as concern for human well-being in the workplace becomes more prominent for all stakeholders (Pandey, 2017).

The relationship between spirituality at work and meaningful work as mediated by self-transcendence did not produce statistically significant results. This can be attributed to the fact that the workplace is becoming more dynamic and has high expectations of its employees. As a result, one's self-transcendence condition is disrupted, and the meaning of one's work is diminished. Work pressure is a serious threat to employees who are exposed to a variety of psychological issues such as fatigue, work-life balance, stress, and so on (Pandey, 2017).

Person-Organization fit can be a mediator between workplace spirituality and meaningful work in other mediating relationships. Employees who have spiritual experiences at work are more aligned with the organization's goals and values, and they live lives that are integrated within the organization (Pfeffer, 2003). This improves their perceived P-O fit, as they believe their values, personalities, needs, and abilities align with the organization's values, beliefs, provisions, and demands. However, if they have lower levels of spirituality at work, their perception of perceived P-O fit will suffer. They are dissatisfied with their workplace, and their personal values will clash with those of the organization. This results in a misalignment of their values, needs, and capabilities with the organization's values, resources, and demands (Afsar & Rehman, 2015).

## **5. CONCLUSION**

Workplace spirituality is an individual interpretation of spiritual need satisfaction and meaning at work that varies from person to person. Employees with high spiritual values will have stronger feelings of P-O fit because their personal values and sense of connectedness align with the organization's values and aspirations. They are better equipped to adapt their skills and behavior to these demands, performance results, and expectations because they understand the organization's expectations of them. This gives them a greater sense of mastery, self-efficacy over their tasks and work environment, and influence over strategic, functional, administrative, and operational

workplace outcomes. According to Kristof-Brown et al. (2005) and Verquer et al. (2003), perceptions of a stronger P-O fit assist employees in engaging in organizational helping behavior, which is one of the characteristics of someone who has found meaning in his work, namely helping the organization with his performance and dedication (Bailey & Madden, 2016).

According to Miller and Ngunjiri (2015), leaders must understand that workplace spirituality has a significant positive impact on employee outcomes. Management should establish a forum for open discussion about spirituality, values, and employee rights, as well as integrate organizational and personal goals to increase the meaning of their work. Leaders must create a community of employees by utilizing informal agendas to forge partnerships, organizing social events, and participating in community service to increase their spiritual awareness. Furthermore, events with spiritual overtones can be held to help employees evaluate their personal goals in order to make them more meaningful and useful not only for themselves but also for people who are expected to find a balance between personal goals and organizational goals. Subordinates must frequently receive feedback from their superiors about the organization's values, because individuals who do not receive direct feedback begin to feel disconnected from the spirituality that their leader possesses.

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