

A Review on Spirituality in the Workplace and Employee Well-being: A Human Resource Development Perspective

Advancement in Human Resource Development (HRD) necessitates that scholars and practitioners address the triple bottom line of people, planet, and profit. HRD can contribute to organizational effectiveness by fostering holistic Employee Well-being (EWB) and enabling Spirituality in the Workplace (SIWP). This literature review provides a comprehensive view of the role of SIWP in EWB in profit-oriented organizations. The study includes 116 research articles from the literature. It further consolidates evidence linking SIWP to EWB across various frameworks, highlights barriers to implementation, and delineates potential research directions through gap-spotting in HRD. The study proposes a conceptual model depicting HRD's role in SIWP using the Job Demands-Resources (JD-R) theory and its broader implications for organizational sustainability and community well-being via the Stakeholder-Based HRD model. This study advances the HRD field by providing theoretical unification, conceptual clarity, and practical insights for scholars, practitioners, and policymakers aiming to foster spiritually enriched and purpose-driven workplaces.

Keywords: Spirituality in the Workplace, Employee Well-being, Human Resource Development, Organizational Sustainability, Community Well-Being

Introduction

Advancement in Human Resource Development (HRD) research necessitates that scholars and practitioners address the triple bottom line of people, planet, and profit (Alagaraja, 2023). In this light, Employee Well-being (EWB) is crucial in determining the endorsement of any HRD initiative in the workplace (Baek & Kim, 2014; Gilbreath & Montesino, 2006). These days, organizations claim that they are proactively adopting well-being initiatives to engage their employees (Gaston-Breton et al., 2021). However, corporate surveys tell a different story as employees face stress, burnout, and several mental health issues (Brassey et al., 2023; Kapoor & Sehgal, 2022). Prevention is better than cure; therefore, organizations can adopt prevention practices that enhance employees' positive experiences at the workplace instead of mitigating the negative ones (Hunsaker, 2021). One such experience is spirituality. It entails the pursuit of meaning, purpose, and connection with a greater entity than one's own existence (Shelton et al., 2020). Spiritual motivations reveal the complete aspects of human existence, and its implementation could improve human flourishing in the workplace (Guillén et al., 2015). Therefore, understanding the role of spirituality in the workplace benefits organizations by engaging employees and improving performance and well-being.

The organization's HRD initiatives have the potential to contribute to Spirituality in the Workplace (SIWP) by promoting the holistic growth of employees through purpose-driven, meaningful work and inner learning (Dirkx, 2013; Kim & Song, 2024; Rose, 2016). The relationship between spirituality and HRD has attracted some scholarly attention (Bailey et al., 2019; Bierly et al., 2000; Bragger et al., 2021; Quatro, 2004; Ul-Haq, 2020); however, it has not been explicitly theorized. SIWP assists employees in managing stress, uncertainty, and job-related demands, thereby enhancing resilience and well-being and impacting their performance, which is the ultimate goal of HRD (Altaf & Awan, 2011; Ihl et al., 2022; Jalan

& Garg, 2022). In contrast, conventional HRD primarily focuses on performance and often regards humans as mere tools for achieving organizational objectives, neglecting their inherent abilities for creativity, spirituality, and meaning-making (Kuchinke, 2013). However, a “human” side of any organization, with a work setting that helps people and institutions perform better and lead with more meaning, can also benefit them, especially in the context of HRD (Elliott and Turnbull, 2003). A comprehensive review can provide an extensive overview and synthesis of prior studies to better understand the scenario and advance the field of knowledge (Torraco, 2016). Additionally, various studies have highlighted the need to examine the relationship between SIWP and EWB and to find practical ways to incorporate it into organizations (Bayighomog & Arasli, 2022; Dik et al., 2024; Fagley & Adler, 2012).

A few review studies have appeared recently on SIWP in relation to EWB (See Appendix I). Dik et al. (2024) conducted a broad review of spirituality and religion in management without a specific focus on EWB. Their analysis identified four challenges that hamper the progress of spirituality and religion in research. Vasconcelos (2023) examined SIWP as a source of innovative ideas in organizational studies and found a lack of quality work in the field. Koburtay et al. (2023) reviewed the relationships between religion and spirituality and psychological well-being. They identified two significant factors that contribute to employees’ well-being: workplace spirituality and individual spirituality. Maidl et al. (2022) explored the discussion of religion and spirituality in for-profit organizations in Europe. However, this review serves a different purpose. The focus is more on conceptual clarity, relevance to HRD, and ways to apply SIWP in organizations. Second, unlike previous reviews, the study has not combined findings on religion with those on spirituality. Religion is perceived as divisive within organizations and as irrelevant when employees have diverse backgrounds (Ashmos and Duchon, 2000; Roof, 2015). Third, this study includes all ways spirituality can be incorporated into the workplace and is not confined to any specific type of spirituality, such

as organizational spirituality (Vasconcelos, 2023) or any region, such as Europe (Maidl et al., 2022). Additionally, the most significant contributions lie in its link with HRD.

This study systematically addresses the two research questions formulated to bridge the above-mentioned gaps.

1. What does the existing research reveal about the influence of Spirituality in the Workplace on Employee Well-being?
2. What are the limitations of the past studies, and how can spirituality literature be extended within HRD?

This study contributes in various ways. First, this study analyzes the definition of SIWP and develops a typology to facilitate a more profound understanding of its conceptualization for HRD scholars and practitioners. Second, it analyzes the overall impact of SIWP on EWB, focusing on HRD, using the Multi-level Outcomes and Theory-Context-Characteristics-Methodology (TCCM) framework. Third, it highlights barriers that hinder EWB while enabling SIWP. Fourth, it provides a conceptual framework for HRD's impact on employees, organizations, and society. Finally, the study outlines various future research directions for SIWP and HRD researchers using Sandberg and Alvesson's (2011) gap-spotting. This study comprises six sections: introduction, conceptual underpinnings, research approach, results and findings, and conceptual extension, followed by a discussion with future research directions and implications.

Conceptual Underpinnings

Spirituality in the Workplace (SIWP)

Spirituality entered the workplace in the 1980s, when the quest for purpose in work emerged. Spirituality is a complex term, lacking a widely accepted definition, and it varies across

cultural, theological, and scholarly frameworks. Spirituality can be defined as “*the journey to find a sustainable, authentic, meaningful, holistic, and profound understanding of the existential self and its relationship/interconnectedness with the sacred and the transcendent*” (Karakas, 2010, p. 91). At the ontological level, spirituality is a person’s search for answers to the most important questions about life, meaning, and their connection to the holy or transcendent (Milliman et al., 2003). SIWP is an extension of spirituality research in the domain of work (Ashmos & Duchon, 2000; Gjorevska, 2024). Spirituality in the context of work has multiple dimensions and lacks a dominant paradigm (Dik et al., 2024; Tourish & Tourish, 2010). Researchers have understood SIWP as an employee’s spiritual expression at work, an organization’s spiritual value, a positive purpose, a leader’s spiritual conduct, meaningful work, and a sense of community (Ashmos & Duchon, 2000; Fry, 2003; Krishnakumar & Neck, 2002; Rego & Pina E Cunha, 2008). Spirituality at work lacks conceptual clarity compared to its ontology (Kolodinsky et al., 2008). Hence, to cover the broad spectrum and include all ways in which spirituality can be incorporated into the workplace, this study understood SIWP as employees’ experience of connection, meaning, and self-transcendence at work.

Previous literature suggests that SIWP promotes the holistic development of employees, and HRD can play a role in promoting it, though often implicitly. The Literature discussed the role of SIWP in inner learning, organizational learning, meaning-making, spiritual development, and career behavior (Bierly et al., 2000; Dirkx, 2013; Elliott & Turnbull, 2003; Lips-Wiersma, 2002). Further, SIWP contributes to numerous HRD outcomes, including enhanced mental health and well-being, performance, creativity, innovation, and employee engagement (Appietu et al., 2025; Iddagoda et al., 2022; Kolodinsky et al., 2008; Pawar, 2009; Rana et al., 2022). Past studies also recommended that HRD practitioners assist employees in cultivating their workplace spirituality to foster better performance (Kim and Song, 2024; Ul-Haq, 2020).

Employee Well-being (EWB)

Well-being is the state of feeling healthy and happy, which can be classified as hedonic and eudemonic well-being, where hedonism is related to feeling, and eudaimonism to functioning (Ryan & Deci, 2001). Further, EWB refers to an employee's overall positive experience and functioning in an organization. To better understand EWB, this study followed a comprehensive model developed by Page and Vella-Brodrick (2009). According to the model, EWB consists of subjective, psychological, and workplace well-being. In the model, subjective well-being is a combination of life satisfaction and dispositional affect; psychological well-being is self-acceptance, positive relations with others, environmental mastery, autonomy, personal growth, and purpose in life (Ryan & Deci, 2001); and workplace well-being is the sum of job satisfaction and work-related affect. To provide greater depth, the concept of negative well-being, a lack of proper mental health, such as stress and burnout, has been included in the study. This study defines EWB as a state of optimal health and well-being in which employees can realize their true potential at work.

Research Approach

The systematic literature review approach involves gathering, organising, and evaluating existing literature within a specific subject of review (Paul et al., 2021; Paul et al., 2024). This study has used the Scientific Procedures and Rationales for Systematic Literature Reviews (SPAR-4-SLR) (Khatri & Duggal, 2022; Paul et al., 2021) to refine studies (See Figure 1). Further, EWB and SIWP have varied meanings in the literature; multiple keywords have been utilized to cover their complexities (See Appendix II). This study is restricted to journal articles in the *Business Management and Accounting* domain in *Scopus*, written in English, at the *Final* publication stage. Scopus database is renowned for its extensive indexing of credible papers, assuring widespread retrieval of topical and reliable research (Kumar et al., 2024). Using the

search terms, 1156 articles were extracted on June 30, 2025, excluding books, conference studies, and review articles.

<Insert Figure 1 here>

This study excludes journals not rated by the Australian Business Deans Council (ABDC) and the Chartered Association of Business Schools (ABS) to ensure article quality. This study includes ABDC A*, A, B journals and ABS 4*, 4, 3, 2 journals. As the literature for the study was scarce, this study also included journals rated ABDC ‘C’ only if they concurrently held an ABS ‘1’ rating. This study also followed a strict exclusion criterion (See Figure 1). Based on the exclusion criteria, the study identified 194 studies; after detailed review, 116 articles were selected (See Figure 2). This study utilized the Multi-level Outcomes and TCCM framework (Paul et al., 2024; Paul & Rosado-Serrano, 2019) to address research questions and clarify the what, why, how, and when of SIWP’s effects on EWB.

<Insert Figure 2 here>

Results and Findings¹

Multi-Level Outcomes: Level Zero

To incorporate spirituality in HRD, it is necessary to understand SIWP. Researchers have understood spirituality differently, as prior research has employed various operational definitions of SIWP. This study, grounded in the literature, has developed a typology of SIWP paradigms based on shared characteristics. The first type is based on spirituality (not linked with work directly) in the form of spiritual potential (Pluta & Rudawska, 2021), spiritual intelligence (Oyewunmi et al., 2021), spiritual calling (Neubert & Halbesleben, 2015), spiritual motivation (Guillén et al., 2015), spiritual knowledge (Cegarra-Navarro et al., 2023), spiritual well-being (Tejeda, 2015), individual spirituality (Roof, 2015), and personal spirituality (Kolodinsky et al., 2008) (See Table 1). It also includes spirituality grounded in religious traditions, such as Islamic work ethics and Karma yoga (Navare & Pandey, 2022; Pariyanti et al., 2024). This view assumes that employees are spiritual beings with inner lives and values that they want to express through their work (Kolodinsky et al., 2008), referred to as *pre-existing spirituality* in this study. The direction of effect is from the employee's personal life to work life. This view assumes that spirituality is idiosyncratic and inherent in an individual's nature. It further interacts with various aspects of the individual's life, including their work and workplace.

<Insert Table 1 here>

¹ The information of studies included in the study is given in Appendix (III).

The second type is related to spirituality in the context of work and workplace, such as spiritual well-being at work (Fry, 2003), spiritual leadership (Fry, 2003), spirituality at work or workplace spirituality (Ashmos & Duchon, 2000; Milliman et al., 2003), spiritual expression at work (Tombaugh et al., 2011), spiritual climate (Pandey et al., 2008, 2019), and organizational spirituality (Gotsis & Kortezi, 2008; Kolodinsky et al., 2008). This view asserts that work has a spiritual dimension that can fulfill the employees' spiritual needs (Milliman et al., 2003) and that an organization can enable spirituality through its culture, values, and positive purpose (Gotsis & Kortezi, 2008; Krishnakumar & Neck, 2002). It is now understood as *workplace-driven spirituality* (See Table 2). The constructs based on workplace-driven spirituality share a similar ontological meaning, highlighting the importance of meaning, purpose, and connection at work (Kolodinsky et al., 2008). For example, spiritual well-being at work (Fry, 2003) is measured by calling and membership, which resemble meaningful work and a sense of community in the workplace (Fry, 2003; Jeon & Choi, 2021; Pawar, 2009). Additionally, spiritual leadership (Fry, 2003), a form of leadership grounded in spirituality, has been studied in the workplace context.

<Insert Table 2 here>

The third type is *spiritual values and expressions*, based on desired virtues or spiritual intent or standards of moral goodness in an employee and organization, such as care, respect, benevolence, integrity, trust, humility, forgiveness, compassion, thankfulness, authenticity, being of service, stillness and peace, appreciation, and gratitude (Fagley & Adler, 2012; Karakas & Sarigollu, 2013; Shelton et al., 2020; Spiller et al., 2011a; Upadhyay et al., 2019). This view is grounded in principles of humanity and moral values (Cavanagh & Bandsuch, 2002). The fourth type includes yoga, meditation, mindfulness, reflection, journaling, and

prayer, which can be grouped as *spiritual practices* (Arnetz, 2013; Ihl et al., 2022; Shelton, 2020; Van Dierendonck et al., 2005; Vasconcelos, 2010; Wrenn, 2020). Spiritual practices are for self-development; hence, they are self-oriented, and spiritual values and expressions are based on serving others and are, hence, others-oriented (See Table 3).

 <Insert Table 3 here>

In past literature, a lack of clarity has been identified: the use of “spirituality” to refer to workplace spirituality (Jnaneswar & Sulphey, 2023) and of ‘religion’ to refer to spirituality (Badri et al., 2023). Additionally, with respect to objectivity, clarity about the ontological roots of the operational constructs was not well understood. For example, Korea follows *Confucian values* (Hunsaker, 2021), India follows *Karma Yoga* (Navarre & Pandey, 2022), and Islamic countries follow Islamic work ethics. Further, spirituality is a highly personal experience; therefore, an employee’s understanding of self is critical. However, it is largely ignored in the SIWP literature in the context of EWB, and future research must look into this.

Overall SIWP guides what, why, and how to approach and perform any task through inner work or understanding which may help in identifying the passion (Dirkx, 2013; Gjorevska, 2024), emphasizing the significance and meaning of work in the spiritual infrastructure of life (Roof, 2015) and by showing path to reach the goal by providing a code of conduct for the process to follow to achieve the outcome (Cavanagh & Bandsuch, 2002; Fernando & Chowdhury, 2010). The code of conduct is derived from morals, ethics, and spiritual values (Neubert & Halbesleben, 2015).

Multi-Level Outcomes: Level one

Pre-Existing Spirituality and EWB

Managers' spirituality increases their work-related awareness, facilitates better collaboration, and decreases stress (Nehra, 2023; Zaidman & Goldstein-Gidonich, 2011). Pre-existing spirituality impacts employee engagement through vigour and absorption (Roof, 2015) and results in job satisfaction, job involvement, organizational commitment, and reward satisfaction; however, this relationship remains inconsistent (Kolodinsky et al., 2008; Pawar, 2009). This inconsistency highlights the need to explore further pre-existing spirituality, particularly in the context of HRD, where employees' growth and engagement are central. Further, Oyewunmi et al. (2021) found that individuals with high levels of spiritual intelligence perform better at their jobs, are more committed, and are generally more satisfied, findings that align with HRD. However, employees find it difficult to express their spirituality at work (Crossman, 2015; Zaidman & Goldstein-Gidoni, 2011), highlighting the need to foster better engagement.

Workplace-Driven Spirituality and EWB

Workplace-driven spirituality significantly predicts EWB by promoting subjective, psychological, and workplace well-being and reducing negative well-being (See Figure 3). The EWB components measured are emotional well-being, employee engagement, employee flourishing, job burnout, job involvement, job satisfaction, life satisfaction, mental health, physical health, psychological well-being, social well-being, spiritual well-being, stress, and subjective happiness (Bayighomog & Araslı, 2019; Crawford et al., 2008; Daniel, 2015; Gupta et al., 2014; Navare & Pandey, 2022; Pawar, 2016; Rashidin et al., 2020; Roof, 2015; Srivastava et al., 2022; Srivastava & Gupta, 2022; Yang & Fry, 2018). It is also associated with performance, contributing to the achievement component of psychological well-being (Iddagoda et al., 2022; Rana et al., 2022). Further, organizational spirituality significantly predicts job involvement by enhancing psychological flourishing, work satisfaction,

organizational frustration, and reward satisfaction (Khari & Sinha, 2018; Kolodinsky et al., 2008). However, most studies on the implications of SIWP based on organizational spirituality are conceptual. From an HRD perspective, workplace-driven spirituality nourishes the spirit at work and enhances EWB, even in adverse conditions such as job overload (Altaf & Awan, 2011). It mitigates the harmful impact of cynicism (Kökalan, 2019) and can help employees manage extra-role demands by promoting positive emotional states (Hunsaker & Ding, 2022). Further, it promotes constructive deviance and reduces stress (Garg et al., 2022), impacting employee mental health and performance. It also reduces the impact of dispositional thought on job satisfaction (Houghton et al., 2023), making it a vital resource for HRD intervention aiming at employee effectiveness and well-being.

Leaders play an important role in promoting spirituality in workplaces (Pawar, 2024). Spiritually oriented leadership styles can foster spirituality, such as spiritual leadership, ethical leadership, transformational leadership, and benevolent leadership (Aftab et al., 2023; Hunsaker, 2021; Karakas and Sarigollu, 2013; Prabhu and Modem, 2023). Spiritual leaders are viewed as moral leaders who act on their inner lives and foster faith and hope among employees (Wahid and Mustamil, 2017). By promoting a sense of spiritual well-being at work, these leaders encourage employees to collaborate and achieve the organization's objectives (Hunsaker & Ding, 2022). By focusing on the inner sense, including awareness and compassion, spiritual leadership encourages a positive work attitude and engagement, fosters mutual relationships (Wahid and Mustamil, 2017), and promotes more inclusive workplaces, resulting in psychological well-being and organizational outcomes related to the common good (Zaidman & Goldstein-Gidoni, 2011).

Spiritual Practice, Value, Expression, and EWB

Spiritual practices also play an important role in developing EWB. Organizations that offer meditation courses to employees experience engagement due to enhanced employee creativity, motivation, and commitment (Petchsawang & McLean, 2017). From an HRD perspective, meditation also impacts a manager's personal growth by enabling them to view the situation in a different light (Lychnell, 2017). Further, prayer, a spiritual practice, is beneficial for dealing with tasks, relationships, and negative vibrations at work and, hence, may help address the toxic work environment (Vasconcelos, 2010), and can be explored in future research. It also positively impacts mental well-being and lowers occupational stress (Arnetz et al., 2013). Furthermore, Shelton et al. (2020) found that leaders engaged in spiritual practices are more resilient and competent in HRD and leadership development. Additionally, spiritual psychosynthesis can help develop the *self* and reduce burnout by bringing the personality together around a higher point, the spiritual self (Van Dierendonck et al., 2005).

Spiritual expression, such as gratitude, increases spirituality's influence on one's happiness (Upadhyay, 2019). Further, profound empathy towards an individual experiencing a significant misfortune and a willingness to alleviate their pain engenders employee contentment (Gupta et al., 2014). The literature has acknowledged the lack of proper communication on spirituality. A study conducted by Jolliffe and Foster (2022) found that employees report their spiritual needs are not nurtured at the workplace and are unaware of the importance of spirituality in their work lives, highlighting an HRD gap in integrating spiritual development into organizational practices. More conceptual and less empirical evidence is available regarding spiritual value and EWB. One possible reason is the difficulty in measuring spiritual values. According to Karakas & Sarigollu (2013), leadership based on the spiritual value of benevolence is positively associated with long-term organizational sustainability through spiritual depth, ethical sensitivity, community responsiveness, and positive engagement.

Multi-Level Outcomes: Level Two

Personal, Team, and Organizational Outcome and SIWP

At the personal level, SIWP, when leading to EWB, predicts various work outcomes such as better service delivery, reward satisfaction, creative performance, less work-family conflict, innovative work behavior, and more awareness at work (Bayighomog & Arasli, 2022; Garg, 2017; Hunsaker & Ding, 2022; Kolodinsky et al., 2008; Lychnell, 2017; Pandey et al., 2019; Upadhyay et al., 2019; Zaidman & Goldstein-Gidoni, 2011) (See Figure 3). The achievement of optimal outcomes is facilitated by employees who exhibit subjective well-being, psychological well-being, and workplace well-being. Further, at the team level, the spiritual connection between SIWP and EWB fosters better unit productivity, greater knowledge sharing, less experienced incivility, improved communication, and team learning, ultimately enhancing team coordination and productivity (Lata & Chaudhary, 2021; Pandey et al., 2019; Zaidman & Goldstein-Gidoni, 2011). Furthermore, team spiritual power is suggested as a resource to handle toxic leader behavior (Goltz, 2023). Additionally, at the organizational level, SIWP enhances EWB, resulting in employees' organizational commitment, intention to stay, organizational citizenship behavior, enhanced employee volunteering intention, reduced propensity to leave, reduced organizational frustration, and better reward satisfaction (Aboobaker et al., 2019; Belwalkar et al., 2018; Khari & Sinha, 2018; Kolodinsky et al., 2008; Milliman et al., 2018; Yang & Fry, 2018). All the above indicators indicate employees' satisfaction with the organization, which is the ultimate goal of HRD.

<Insert Figure 3 here>

Barriers in the Implementation of SIWP

Employee-Related Barriers

This study has identified several barriers from the literature that hinder the implementation of SIWP and EWB. The first barrier for employees is spiritual self-expression, which was predominantly regarded as taboo, risky, and stigmatising, with the possibility of adverse repercussions (Crossman, 2015; Ihl et al., 2022; Zaidman & Goldstein-Gidoni, 2011). The primary cause of this taboo is the notion of being on the outside, that is, exclusion from the organization's social, cultural, and spiritual identity (Karakas & Sarigollu, 2013). The second barrier for employees is finding a balance between the two components of spirituality: self and other (Elliott & Turnbull, 2003). For example, to reflect on work, an individual needs time alone; however, spirituality includes community building. The third barrier is based on varying employee motives for work. Incorporating spirituality within for-profit settings may or may not correlate with the traits of employees who choose careers in the business sector (Word, 2012). Hence, employees encouraged to practice spirituality against their will may feel disengaged. It is also suspected that SIWP aims to eliminate the separation between individuals' professional life and their personal lives and value systems (Tourish & Tourish, 2010).

Manager-Related Barriers

Power dynamics play a crucial role in practising spirituality between leaders and subordinates, as managers face issues switching between mates and bosses, and hence followers report feelings of hurt (Chaston and Lips-Wiersma, 2015). Further, Tourish & Tourish (2010) argue that a leader's influence on followers is unidirectional, enhancing the leader's authority over employees, and that workplaces are not for spiritual development. Furthermore, organizations' spiritual values may sometimes be understood as a leader's (Chaston & Lips-Wiersma, 2015).

The issue pertains to the reconciliation of religious and spiritual diversity (Karakas & Sarigollu, 2013) and organizational cynicism (Kökalan, 2019), highlighting the importance of trust and communication.

Organization-Related Barriers

The first barrier is organizations' materialistic motivation and goal, as spirituality is considered the opposite of materialism. Karakas & Sarigollu (2013) suggest that positive organizational purpose, such as excessive community responsiveness, risks diverting focus from corporate objectives, such as enhancing shareholder value and earnings, thus threatening the long-term viability and profitability of the firm (Karakas & Sarigollu, 2013). Furthermore, low spiritual well-being amplifies the effect of career success on psychological well-being (Leung et al., 2011), thereby increasing materialism among employees. Therefore, balancing materialistic and social goals is a challenge for organizations. The second barrier is related to the application of SIWP. The question first arises as to its suitability for employees and, if suitable, to promotion in organizations, as it is a highly subjective and personal experience. Managers still need better answers, as most studies based on the enabling SIWP are conceptual in nature. This study based on literature suggests that spirituality can be facilitated by a leader's spiritual behavior, promoting ethics and ethical hiring and training (Karakas & Sarigollu, 2013; Yang et al., 2023; Aftab et al., 2023) and can be enabled by the spirituality of the project, total quality management, spiritual governance, appreciative inquiry, internal branding, and internal public relations (Lenka et al., 2010; Raj, 2020; Sense & Fernando, 2011; Smudde, 2021; Whitney, 2010). However, all studies on the practical implementation of spirituality are conceptual and lack strong empirical evidence to substantiate their claims.

Interestingly, all the above barriers relate to pre-existing spirituality, where employees hold different viewpoints, making it challenging to create a single shared perspective. Further,

ineffective communication of spiritual policy, a lack of person-environment fit, and a psychologically unsafe climate contribute to ineffective implementation of SIWP. The barriers also highlight leaders' and managers' inability to rise above power dynamics and to contribute to employees' spiritual development. Further, workplace-driven spirituality is associated with more positive responses, including a sense of meaning in work, a sense of community, and alignment with organizational goals. However, there must be clarity on the employees' and organizations' motivations, whether materialistic or spiritual. These barriers can be addressed through HRD initiatives that identify employees' spiritual and training needs.

Theory, Context, Characteristics, and Methodology Analysis

Theory

Theory is a statement of relationships between units observed or approximated in the empirical world and is essential for advancing knowledge (Paul et al., 2021). Past literature has used various theories, such as the Conservation of Resource Theory (Hobfoll, 1989), JD-R Theory (Bakker & Demerouti, 2007), Self-determination theory (SDT) (Ryan & Deci, 2000), Spillover theory (Wilensky, 1960), and Spiritual leadership theory (Fry, 2003), to establish the relationship between all types of SIWP and EWB (See Table 4).

In the literature, SIWP has been acknowledged as a *resource* that enhances well-being and negatively impacts stress (Aboobaker et al., 2022; Pawar, 2016; Zou & Dahling, 2017). For instance, according to the Conservation of Resources theory, spirituality provides resources to service employees, enabling them to compensate for diminished resources through surface acting (Zou & Dahling, 2017). Similarly, Aboobaker et al. (2022) and Lata and Chaudhary (2021) proposed workplace spirituality as an organizational and psychological resource that helps employees meet their job demands. Additionally, Pawar (2016) argues that workplace spirituality is a feature of the work environment that provides resources such as meaningful

work and a sense of community. Further, pre-existing spirituality is also acknowledged as an individual resource (Pluta & Rudawska, 2021). Additionally, Petchsawang and McLean (2017) proposed a spillover effect from the domain of life to work and engagement.

<Insert Table 4 here>

Context: Industry and Country

The highest number of studies were based on *Indian samples* (26), followed by the *USA* (16), and *China* (7) (See Table 5). The selected studies covered a generic sample of employees, primarily in the service sector, including IT, hospitality, banking, and education (See Appendix III). A common factor from the industry analysis is that primary literature has focused on industries where employees can directly contact their customers, leaving a scope for non-client interaction jobs. Further, this study found SIWP's impact on well-being across various countries using geographical analysis. These results support the universal nature of spirituality. A few studies have covered the cross-cultural dimension in SIWP (Daniel, 2015; Standifer et al., 2010). There is a need for more empirical evidence to clarify the understanding of the impact of culture (Hunsaker, 2021; Srivastava and Gupta, 2022). McCarthy (1998) argued that a country's culture significantly impacts the organizational culture of that region. Future cross-cultural research can also be conducted on countries with varying cultural contexts in the field of SIWP, impacting EWB (Hunsaker, 2021; Srivastava and Pradhan, 2021; Srivastava and Gupta, 2022). Further, a few studies have attempted to address the cross-cultural dimension (Daniel, 2015; Standifer et al., 2010), but more studies are needed to provide greater clarity.

Along with organizations' employees, cultural dimensions also significantly impact employees' spirituality. For example, a study claims that employees' efforts to cultivate a sense of calling

are lacking, primarily due to cultural traits, as it ranks high on Hofstede's cultural dimensions of uncertainty avoidance and power distance (Wahid & Mohd. Mustamil, 2017). Hence, more introspection is required to understand the role of culture in SIWP and EWB.

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Characteristics: Religion's Role in SIWP

Besides being used interchangeably, this study has identified three distinct streams of thought to explain the relationship between religion and spirituality. The first set of studies deliberately refrained from discussing spirituality and religion (Khari & Sinha, 2018; Kökalan, 2019; Pawar, 2016; Yang et al., 2023). The second set of studies asserts that spirituality and religion are distinct entities grounded in humanistic values such as compassion, mindfulness, and respect (Lata & Chaudhary, 2021). This type of spirituality can generally be understood broadly as individual experiences rather than institutional affiliations, and such activities include nature walks, yoga, and meditation (Ramaswamy et al., 2023). The third set of studies highlights the influence of religion on spirituality while also acknowledging that spirituality transcends religion (Jolliffe & Foster, 2022; Navarre & Pandey, 2022). Studies on religion and spirituality affirm that spirituality extends beyond the boundaries of organized religion. However, pre-existing spirituality incorporates religious belief systems. Further, employees' psychological attachment to an organization can be influenced by meaningful work and a sense of connectedness, irrespective of religion. However, inner life (Ashmos and Duchon, 2000) is influenced by religious affiliation (Jeon & Choi, 2021). Therefore, pre-existing spirituality is more linked to religion than workplace-driven spirituality.

Methodology

Around 66% of the studies empirically validate the data using quantitative methodologies and cross-sectional data (See Table 6). Structural equation modelling, regression, and correlation (See Table 6 and Appendix III) were used for analysis and hypothesis testing, hence constraining causal inference and neglecting dynamic processes. 12% of the studies used qualitative methods, including interviews and case studies. The remaining 20% of studies were conceptual. Only one mixed-method study was there in the review. Mixed-methods and qualitative approaches are underutilized, limiting comprehensive examination of contextual and experience factors. Moreover, numerous conceptual studies remain empirically unverified, and cross-cultural, sectoral comparisons and triangulated data sources are infrequently analyzed. The lack of empirical evidence underscores the need for future research to employ longitudinal, experimental, and sophisticated analytical techniques, along with varied methodologies, to produce more robust and comprehensive findings.

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Role of SIWP Beyond EWB: A Conceptual Extension in the Context of HRD

Prerequisites for HRD to Enable SIWP

A Person-Environment Fit

Limited literature is available on how spirituality might contribute to languishing at work; however, such evidence does exist. One of the most highlighted issues is the organization's

spiritual policy being misunderstood as a leader's value, with adverse outcomes arising from excessive spiritual leadership (Chaston & Lips-Wiersma, 2015; Zaidman & Goldstein-Gidoni, 2011; Zhang, 2020). One way to address this issue and maximize benefits is through Person-Environment (P-E) fit, as explained by P-E fit theory (Kristof-Brown et al., 2023). The theory suggests that better matches between individual characteristics and their environment significantly impact their well-being and behavior. This study proposes various types of fit from the literature required to enable SIWP as an organizational initiative under HRD. First, person-work fit aligns the individual's passion and skills with the job. Second, person-organization fit is defined as the alignment between an individual's and an organization's values (Gjorevska, 2024; Kolodinsky et al., 2008; Pariyanti et al., 2024). Third, organizational values and culture (including spiritual traditions) fit with the region where the organization operates and the values of managers and workers. Organization-culture fit emphasizes understanding the spiritual values of the country and then adopting spiritual philosophy and policy on that basis (Raza et al., 2024; Standifer et al., 2010). Further, Shanahan and Hopkins (2019) found that job satisfaction and organizational commitment are enhanced when salespeople share the same internal virtues as sales managers. Therefore, alignment with the immediate manager can also play an important role. Given the limited empirical evidence, this study argues that if organizations adopt a uniform approach to SIWP, they must ensure that all employees align with the P-E fit. Without such congruence, employees may find it challenging to relate to or embrace spiritual policies, leading to resistance or disengagement in the workplace. To achieve various forms of fit, it is essential to understand employees' needs, which can be achieved through HRD.

Understanding the Nature of SIWP

To understand SIWP, SDT (Ryan & Deci, 2000) provides a robust theoretical lens (Rigby & Ryan, 2018). According to the theory, humans have an innate need for autonomy, relatedness, and competence, and when fulfilled, they lead to optimal functioning, engagement, and well-being (Ryan & Deci, 2000). Along with these needs, spirituality has also been recognized as a legitimate category of human needs and desires, grounded in meaning and connection with oneself and others (Guillén et al., 2015). Further, Fry (2003) contends that followers require spiritual survival: a calling and membership, and the workplace can be a place to achieve such a connection. Hunsaker and Ding (2022) also argue that workplace spirituality is influential in satisfying employees' spiritual needs, thereby helping them broaden their socio-psychological resources in the workplace. Additionally, Explanatory variables explored to explain the relationship between SIWP and EWB in the past can be divided into three components of the theory: *competence*, *relatedness*, and *autonomy*. Self-esteem, psychological availability, and workforce agility hint at competence; constructive deviance, work enjoyment, and psychological safety towards autonomy and organization identification, psychological meaningfulness, and organization commitment towards relatedness (Bantha et al., 2023; Garg et al., 2022; Jeon & Choi, 2021; Srivastava & Gupta, 2022; Upadhyay et al., 2019). Focusing on fulfilling basic needs helps achieve positive change and goals like talent retention and workplace well-being (Rigby & Ryan, 2018).

Spirituality in the Workplace: A Resource or a Demand?

The Job Demands-Resources (JD-R) theory (Bakker & Demerouti, 2007, 2017) categorizes resources into job and personal resources. Given spirituality's role in better job performance, past literature has generally classified it as a resource. SIWP, when conceptualized as a resource, also agrees that one-size-fits-all enhances well-being. However, critical literature in SIWP highlights the possibility of misunderstanding and potential barriers. Further, the human

experience of spirituality is personal and challenging to trace. Hence, considering it as a resource without understanding the employees' willingness or choice is not suitable for organizations. Therefore, this study proposes SIWP as a work-based resource, based on the JD-R theory, only when a high P-E fit is present.

An employee's motive impacts his/her spiritual growth in the workplace. Therefore, SIWP, in case of low P-E fit, can be conceptualized as a "personal demand" based on the JD-R Theory. Personal demand refers to the standards individuals set for their performance and behavior, forcing them to put effort into their work (Bakker & Demerouti, 2007, 2017). Examples of personal demands include workaholism and perfectionism (Bakker & Demerouti, 2017). Further, if organizations and researchers consider SIWP as idiosyncratic and a Low P-E fit is present, there is a need to identify employees' personal needs and motives related to SIWP. Therefore, personal demand can be a way to conceptualize SIWP, and when catered well, it can act as a resource. It will positively contribute to EWB and employee performance, thereby fulfilling HRD's ultimate goals.

Organizational Sustainability and SIWP

Nowadays, organizations focus on the triple bottom line: "*people, planet, and profit*," known as organizational sustainability. HRD practitioners are also increasingly motivated to train their employees, aligning with this agenda. Spiritual development of employees can help them achieve organizational sustainability. Spiritual intelligence promotes organizational sustainability through building trust (Batoool et al., 2022). The literature indicates that SIWP significantly predicts better employee performance (Rana et al., 2022), improved service delivery, and a competitive advantage through affective commitment for organizations (Saadatyar et al., 2020). Although evidence does not indicate a direct correlation between spirituality and profitability, researchers contend that organizations can improve profitability

by implementing business models that incorporate human values, emotional dimensions, and spiritual components (Spiller et al., 2011b; Wahid & Mohd Mustamil, 2017). Additionally, SIWP induces employees to engage in boundary-spanning behaviors, ultimately enhancing customer satisfaction and profits through repeat purchases (Bayighomog & Arasli, 2019; Lenka et al., 2010). Further, spiritual leadership promotes environmentally friendly behavior by conveying pro-environmental principles and generating a feeling of connection among workers (Abualigah et al., 2023). Likewise, workplace spirituality is positively associated with organizational citizenship behavior for the environment, which can be enhanced through organizational training using technology (Hao et al., 2025). Furthermore, Crossman (2015) found that, according to employees, spirituality includes new-age beliefs, hugging trees, psychometry, and leisurely walks in the park during lunch, highlighting its connection with SIWP. Spirituality also affects the buyer's relationship with the seller's representative and the development of relationships between organizations (Standifer et al., 2010). However, these spiritual values must be culture-specific (Bayighomog & Arasli, 2019; Chawla, 2016; Lenka et al., 2010). Therefore, this study suggests that when spiritual principles guide workplaces, they cultivate trust and integrity, thereby ensuring stakeholders' satisfaction with business operations, including investors, consumers, suppliers, and the local community. Further, SIWP catalyzes the development of beneficial qualities by increasing employee job satisfaction, organizational efficiency, and business profitability when it responds equally to stakeholders' needs (Georgiadis & Sarigiannidis, 2024). Additionally, from a consumer's viewpoint, spiritual value differs from ethical value (Dodds et al., 2018). Therefore, this study proposes that SIWP possesses significant potential to boost organizational sustainability by promoting profitability through better employee performance, customer satisfaction, and stakeholder engagement, as well as through EWB and green initiatives.

Community Well-being and SIWP

Organizations with spiritual values have the potential to positively impact society through community well-being and life satisfaction (Belwalkar & Vohra, 2017). Under a realist conception of HRD and the Stakeholder-Based HRD model (Baek & Kim, 2014), this study argues that HRD can contribute beyond the organization through EWB. The Stakeholder-Based HRD model prioritizes all stakeholders' interests, not solely present employees, by fostering inclusive and sustainable advancement. Legitimacy is derived from internal stakeholders, that is, employees' endorsement of HRD policies and efforts. Acknowledging the interdependence of stakeholders, this model challenges the conventional perspectives of HRD and prompts the embrace of a more expansive framework, that is, the triple bottom line.

Community well-being includes social welfare, leisure well-being, spiritual well-being, health well-being, safety well-being, family well-being, neighbourhood well-being, environmental well-being, transportation well-being, political well-being, education well-being, work well-being, financial well-being, and consumer well-being (Sirgy et al., 2010). This study suggests that SIWP, through EWB, has the potential to achieve social welfare goals without hampering an organization's productivity. First, by developing spiritual capital, organizations can promote SIWP by enhancing meaningful work, fostering a sense of community, and pursuing a positive organizational purpose. It modifies the quality of social relationships, moving them from solely instrumental goals to the recognition of everyone's intrinsic value (Lee, 2024). In this vein, Gjorevska (2024) found that workplace spirituality can foster self-awareness and empathy within ethical and caring organizations, thereby enhancing the commitment to societal contribution through work. Serving others can also lead to self-actualization as one serves one's extended self-process (Spiller et al., 2011b). Therefore, it is postulated that SIWP can contribute to community well-being through developing an organization's spiritual capital (Lee, 2024). Second, through family satisfaction, Selvarajan et al. (2020) found that workplace spirituality negatively moderates the impact of work-family

conflict on well-being and family satisfaction. Further, it positively related to life satisfaction, subjective happiness, and spiritual well-being of employees, consumer well-being through customer satisfaction, hence the overall well-being of employees beyond the workplace, which can ultimately benefit society (Bayighomog & Araslı, 2019; Baykal et al., 2024; Hunsaker, 2021; Jeon & Choi, 2021; Pawar, 2016; Selvarajan et al., 2020; Upadhyay et al., 2019). Third, environmental well-being, spiritual leadership, and workplace spirituality also promote green creativity and engagement, respectively (Abualigah et al., 2023), suggesting that employees have pro-environmental intentions. Additionally, functionalist theorists in sociology and management consider organizations to be an integral part of society, which has significantly impacted their functions (Fletcher, 1956). Despite increasing interest in workplace spirituality, there is a paucity of empirical research investigating its effects in the broader community. Based on the Stakeholder-Based HRD (Baek & Kim, 2014), future research should investigate how SIWP, as an HRD practice, affects the community beyond the organization.

A conceptual framework depicting the Role of HRD in the SIWP framework is developed based on all findings, discussion, and gaps (See Figure 4). Future research can validate it with an intensive empirical investigation.

<Insert Figure 4 here>

Discussion

Numerous definitions of spirituality available in the literature complicate the domain's growth and hinder its application and relevance in business. Therefore, instead of defining, the focus should be on implementation through HRD initiatives. This study favors the incorporation of humanistic HRD through SIWP, opposing the conventional HRD (McGuire et al., 2005; Ul-

Haq, 2020). Further, the existing literature suggests that overly responsive community engagement may be risky, shifting the focus away from business goals and harming the organization's long-term sustainability (Karakas & Sarigollu, 2013; Tourish & Tourish, 2010). However, this study, based on prior literature, found that SIWP significantly predicts EWB, thereby benefiting employees, teams, and organizations.

Achieving sustainable development is the primary objective of modern societies and humanistic HRD. Sustainability can be achieved by realigning economic activities with social welfare by prioritising values such as reciprocity, the common good, and happiness over mere profit (Nogueira et al., 2023). SIWP can contribute to the betterment of employees and others associated with their work in some way or another (Gjorevska, 2024). Ultimately, it fosters a good life and augments individuals' happiness in society (Nogueira et al., 2023). SIWP can also be considered an initiative under corporate social responsibility. It may impact the contemporary interpretations of corporate social responsibility and uncover a spiritual aspect of implementing sustainability initiatives. Spiritual organizations can help a society become a civil economy where growth is based on spiritual values (Nogueira et al., 2023). Further, its impact on well-being can be studied as a component of societal influence (Leung et al., 2011) and a positive spillover effect on the community's overall well-being. Therefore, a business can be seen as a sacred activity based on spiritual, moral, and ethical principles, and an organization as an entity needed for society's holistic development.

SIWP is either a personal demand or a job resource; in either case, HRD is crucial for facilitating and maintaining spirituality within organizations. HRD primarily focuses on recognizing employees' needs and providing them with the skills, beliefs, and support systems to meet them effectively. SIWP entails promoting purposeful work, a sense of belonging, and congruence with organizational objectives. These characteristics do not arise naturally; they

necessitate intentional organizational interventions, such as training programs, leadership development, coaching, and culture-building activities. Consequently, HRD functions can serve as a strategic instrument for implementing SIWP, ensuring the incorporation of spirituality into work practices that improve EWB, dedication, and performance while promoting organizational sustainability.

Future Research Directions

Various gaps have been identified in each section of this review, and a few more need attention from scholars in SIWP. No study was found on *causality*, as most studies relied on surveys and interviews and did not meet the causality criteria. There is a need for future investigation based on experimental, quasi-experimental, and longitudinal research designs. Further, an unnecessarily varying definition of spirituality hindered its application and relevance in business. Therefore, instead of defining, the focus must be on the application part to make it more HRD-oriented. Future HRD researchers can use the proposed typology for SIWP in the study to identify, refine, and operationalize strategies to implement in the workplace setting. Additionally, subsequent investigations are needed to explain the mechanisms underlying the formation of spiritual perceptions at the workplace, how these views are transmitted into attitudes, and which spiritual attributes appeal most to present and potential employees (Kolodinsky et al., 2008). Therefore, subsequent investigations should delve into the mechanisms behind the formation of SIWP perceptions: information sharing and meaning-making, how these views are transmitted to an attitude, and which spiritual attributes appeal most to potential employees, highlighting the critical role of HRD practitioners. Employees who are not personally spiritual still want to work in an environment that incorporates spiritual values (Kolodinsky et al., 2008). Moreover, if a company does not actively try to make SIWP present in the setting, it is still a part of the company culture (Crawford et al., 2008). Therefore,

an organization's environment plays an important role, and research can examine SIWP's impact on EWB and on organizational climate as moderators. Further, a few more moderators need special attention: P-E fit, a psychologically safe environment that builds trust, and effective communication of spirituality. Additionally, JD-R and SDT theory can be used in future research as SIWP qualify conditions of a *job-resource* in High P-E fit, and is a *need* under a low P-E fit based on the research context.

There are various dimensions of EWB, although not all receive equal attention. Dispositional affect and mood, which are components of subjective well-being, physical well-being, and financial well-being, are under-researched in the context of SIWP. SIWP impacts stress levels and improves mental health (Daniel, 2015; Shanahan & Hopkins, 2019; Van Dierendonck et al., 2005); it can also affect physical health. The role of power dynamics is also crucial in the practice of spirituality, as managers find it challenging to foster spirituality while serving as a boss (Chaston & Lips-Wiersma, 2015). The issue also pertains to the reconciliation of religious and spiritual diversity (Karakas and Sarigollu, 2013), organizational cynicism, effective communication of spiritual policy, and P-E fit.

Technology has enabled organizations to have employees from different locations, resulting in cultural diversity. The culture of a place, especially its spiritual traditions and values, plays an important role in employees' attitudes towards their jobs. For example, values from the *Māori* tradition in New Zealand (Spiller et al., 2011a) impact their employees' spirituality. Therefore, future researchers can explore the impact of diversity and inclusion on SIWP. Further, Gaston-Breton et al. (2021) suggest that cultures may differ, but their source of happiness and meaning can be the same. Future HRD research can develop a strategy to enhance EWB among employees working across different locations and cultures within a team,

grounded in SIWP. Further, the role of technology, such as artificial intelligence, can be used for various HRD initiatives, including mindfulness training, which can be explored.

Furthermore, SIWP negatively correlates with experienced incivility (Lata & Chaudhary, 2021). Therefore, an investigation can be conducted to examine the effects of this phenomenon on anti-group behavior, specifically social loafing, and, consequently, its influence on the team's effectiveness. Additionally, empirical evidence on stakeholder engagement is limited, except for customers. Therefore, the satisfaction and engagement of various stakeholders such as investors, suppliers, and vendors can also be studied in the context of SIWP.

Sandberg and Alvesson (2011) have identified three ways of gap-spotting: confusion spotting, neglect spotting (overlooked areas, under-researched areas, and a lack of empirical evidence), and application spotting. The study has summarized future research directions based on gap spotting (See Table 7).

<Insert Table 7 here>

Theoretical Implications

This study contributes to HRD scholarship by combining prior research on EWB concerning SIWP and providing a comprehensive framework. It identifies the conditions under which SIWP positively influences EWB, emphasising the role of P-E fit and positioning SIWP as a valuable resource for organizations in such alignment. Further, the study also encourages theoretical debates by revealing the dual nature of spirituality as both a resource and a demand.

The study conceptualizes SIWP as a “personal demand” and a “resource” based on the JD-R framework and a “need” under SDT theory, hence contributing to both theories. The study extends the application of the JD–R and SDT theories in HRD by fulfilling employees’ personal demands. Further, this study challenges critiques of humanistic HRD (McGuire et al., 2005) by demonstrating that workplace spirituality can be both theoretically sound and practically significant for enhancing EWB, organizational sustainability, and societal outcomes. Overall, the study opens various avenues for HRD scholars to engage with the field of SIWP by offering a holistic understanding of its dimensions and highlighting its significance for EWB, organizational sustainability, and community well-being.

Furthermore, the study contributes to the debate of humanistic versus performance-based HRD, which focuses on performance in relation to the human aspect of the organization. It advances the discourse on organizational sustainability through EWB and SIWP. It extends the role of HRD to broader organizational and community outcomes through SIWP and EWB using the Stakeholder-based HRD model. Together, these contributions enrich the theoretical landscape and open avenues for further empirical and conceptual exploration of SIWP in the context of EWB.

Practical Implications and Recommendations

This study offers practical insights based on the literature review to guide various stakeholders, such as managers, organizations, the government, and researchers. The study provides conceptual clarification on SIWP, highlights the positive association between SIWP and various aspects of EWB, including subjective, psychological, and workplace well-being, and provides the role of SIWP beyond the organization. Stakeholders can use this knowledge to design evidence-based development programs and promote holistic employee development across workplace boundaries. There are various recommendations based on the literature

review. First, organizations must recognize that individuals engage in intentional activities to achieve balance in their lives, and they should employ strategic methods to attain productive equilibrium (Kristof-Brown et al., 2023). When SIWP is understood as a *job resource* by organizations, they can prefer hiring employees based on alignment between individual values and the job, manager, and organizational values, which is essentially a P-E fit. Further, organizations' spiritual philosophy and policy must align with the country's values in the countries where they operate (Fernando & Jackson, 2006; Singh et al., 2022). It shows their respect for countries and cultural sensitivity. Further, the organization's spiritual philosophy and policy must be evident during recruitment, before and after joining. Organizations may hire workplace chaplains for this purpose. Alternatively, suppose organizations perceive SIWP as a response to individual needs, as personal demand. In that case, HRD becomes essential for designing and executing strategies that facilitate tailored growth and well-being. Further, to improve employees' spiritual development, organizations can promote spiritual practices such as prayer, meditation, corporate mindfulness programs, and spiritual retreats (Petchsawang & McLean, 2017; Van Dierendonck et al., 2005; Wrenn, 2020). Furthermore, leisure activities, such as nature-based recreation and urban gardening (Heintzman, 2009), can be introduced, but they should not be based on any sacred text (Crossman, 2015). Additionally, understanding employees' needs for being and doing is very important for enhancing SIWP (Nehra, 2023). This study also suggests that organizations can adopt a socialist, capitalist, or holistic approach based on preferences related to higher purpose and spiritual values (Spiller et al., 2011b); however, a balance is required to ensure the organization's sustainability. A holistic approach can be adopted, including wealth creation with values.

Second, immediate managers and leaders must understand employees' needs and communicate them well. Yang et al. (2023) suggest that a leader's actions must reflect the acceptance of diverse values and objectives. Further, Chaston and Lips-Wiersma (2015) found

that organizational value is understood as leaders' value. Hence, leaders and managers should act sensibly and communicate organizational policy without incorporating their personal views. Furthermore, to determine whether spiritual practice is beneficial, the manager must assess its consequences and whether it makes an individual virtuous (Cavanagh & Bandsuch, 2002; Gjorevska, 2024). Additionally, given the many barriers, managers at the higher end of the spirituality spectrum should self-assess and maintain equilibrium with employees' needs. Spiritual policies must be communicated well, and a psychologically safe environment is essential for expressing doubts.

Third, Happiness is not exclusively contingent upon virtue; it also depends on advantageous conditions, which must be supported by a just society and administration (Fricker, 2002). Hence, the government must endorse spiritual workplaces based on spiritual values as they derive well-being at the organizational and community level. It may adopt the philosophy of gift economy, where various stakeholders exchange goods, services, and knowledge through giving, receiving, and reciprocating rather than through monetary transactions or profit-oriented motives (Nogueira et al., 2023).

Fourth, the HRD department in organizations can explore ways to enable SIWP. First is training and development; employees can be trained to understand themselves and their work, and how it contributes to their broader life picture. Some examples of spiritual training include evaluating the employee's actual needs, changing job characteristics to make it more meaningful, associating it with purpose, spiritual retreats, mindfulness practice, and opportunities for self-reflection to understand work life better. Second, leaders seek meaning and purpose in their demanding lifestyles through leadership development due to stress and burnout (Shelton et al., 2020). They can also play an important role in promoting SIWP, and a positive spillover can be expected from leaders to other employees. Third, through internal

branding (Raj, 2020), aligning organizations and employees with the organization's mission, vision, and identity. It will create more meaning in work and the workplace. Fourth, by acknowledging the employee's relational needs and promoting community at work. Individuals choose their group based on alignment with their previous values and spiritual or religious identity, addressing essential doubts about existence, significance, and behavioral norms (Neubert & Halbesleben, 2015). Overall, HRD can catalyze or provide direction to find meaning and connection at work.

Limitations

Maintaining objectivity and ensuring the quality of the studies included in the review is crucial; therefore, this review excludes studies based on strict inclusion and exclusion criteria to avoid biased results. The review includes studies from the Scopus database due to its extensive coverage and high-quality journals, but this scope leaves out some studies. Further, the study includes studies from the Business Management and Accounting domain, as the focus is on employees and organization-level phenomena. The disciplinary limitation has led to the exclusion of relevant contributions from psychology and sociology, which are important functional disciplines in HRD. Furthermore, articles written in English have been included in the study, which may also impact the findings.

Conclusion

This study offers a critical perspective on SIWP, its impact on EWB, and the scope for HRD contributions. The primary focus is on conceptual clarity of SIWP, its impact on EWB, and ways to enhance its understanding for research and practice in HRD. SIWP can be pre-existing spirituality, workplace-driven spirituality, spiritual values and expressions, and spiritual practices. It acts as a resource for employees and positively impact EWB, leading to various personal, team, and organizational-level outcomes. However, in a few instances, it hinders

EWB. Therefore, this study suggests that if organizations want to utilize spirituality as a resource, they must ensure that it develops trust, has a transparent spiritual policy, effective communication, and that all employees align with the P-E fit. Additionally, HRD and SIWP also have the potential to promote organizational sustainability and community well-being through EWB. HRD is an organizational framework that helps people develop their skills, knowledge, and capacities. Further, SIWP is an employee's need when catered by HRD, which can promote EWB and the holistic well-being of all stakeholders and a flourishing community.

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