



Workplace Spirituality, Organizational Citizenship Behavior, and Job Involvement: A Narrative Literature Review

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Abstract

The present narrative literature review examines the theoretical and empirical evidence pertaining to the relationships among workplace spirituality, organizational citizenship behavior, and job involvement. As contemporary organizations increasingly recognize that employee performance extends beyond formally prescribed task completion, understanding the role of spiritual dimensions of work in shaping discretionary and attitudinal outcomes has acquired considerable scholarly and practical relevance. Drawing on a systematic search of PubMed and Google Scholar using terms including "workplace spirituality," "organizational citizenship behavior," "job involvement," and related constructs, this review incorporates peer-reviewed studies published in English between 1965 and March 2022, supplemented by expert recommendations from the field of organizational psychology.

The review synthesizes evidence across multiple theoretical frameworks — including self-determination theory, spiritual leadership theory, person-organization fit theory, and self-concept-based motivational perspectives — to explain the mechanisms through which workplace spirituality influences organizational citizenship behavior and job involvement. Key dimensions of workplace spirituality examined include meaningful work, sense of community, alignment of organizational values, transcendence, compassion, and mindfulness. Empirical evidence drawn from diverse national and sectoral contexts consistently demonstrates that employees who experience higher levels of workplace spirituality are more disposed to engage in extra-role citizenship behaviors and report stronger psychological identification with their job roles. Mediating mechanisms identified across studies include organizational commitment, affective commitment, employee engagement, and intrinsic motivation.

Practical implications are discussed for managers and human resource practitioners seeking to cultivate spiritually enriching work environments. The review identifies methodological limitations of the existing literature, including the predominance of cross-sectional designs and self-report measures, and recommends that future research employ longitudinal, multi-source designs across diverse cultural contexts to establish causal directionality and examine boundary conditions of these relationships.

INTRODUCTION

In contemporary organizational life, employees spend a disproportionately large share of their waking hours at work or mentally engaged with work-related concerns, and this deep entanglement with professional life increasingly shapes multiple facets of their personal and psychological well-being (Ashmos & Duchon, 2000; Milliman et al., 2003). As a result, employees have come to expect more from their work than financial remuneration alone; they increasingly seek roles that engage their inner lives, offer a sense of purpose, and address spiritual dimensions of human experience (Ashmos & Duchon, 2000). Organizations have correspondingly

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begun to attend to employees' spiritual well-being, recognizing that workers who find meaning and spiritual sustenance in their professional roles tend to be more energetic, motivated, and productive (Mitroff & Denton, 1999; Krishnakumar & Neck, 2002). Research supports this organizational rationale, with prior studies indicating that firms which attend to the ethical and spiritual dimensions of their culture can reap both financial and non-financial benefits (Biberman & Whitty, 1997; Burack, 1999). Konz and Ryan (1999) further reported that organizations that create meaningful opportunities for employees to satisfy their spiritual needs tend to demonstrate stronger overall performance than those that do not attend to such needs.

Contemporary organizations also operate under considerable pressure to achieve sustainable competitive advantage, a goal that increasingly depends on the quality of human capital rather than physical or material resources (Fry, 2003; Kolodinsky et al., 2008). Within this context, organizations have come to recognize the strategic value of employees' voluntary, discretionary behaviors—contributions that exceed formal role boundaries and reinforce the cooperative and ethical climate of the workplace (Organ, 1988; Podsakoff et al., 2000). Scholarly attention to workplace spirituality has consequently grown across multiple disciplines, including business management, health care, and social work (Canda & Furman, 1999; Faver, 2004; Pawar, 2009). In organizational research, workplace spirituality has been positively associated with enhanced effort, performance, ethical conduct, and job satisfaction (Milliman et al., 2003; Wrzesniewski et al., 1997). It has further been proposed as a foundational dimension of effective leadership, with scholars arguing that leaders who embody and communicate spiritual values motivate followers more deeply and sustainably than those who rely on instrumental rewards alone (Fry, 2003). Within social work and the caring professions, spirituality has been identified both as a primary motivation for career choice and as an essential source of emotional resilience for practitioners engaged in demanding caregiving roles (Canda & Furman, 1999; Faver, 2004).

Against this multidisciplinary background, the present narrative literature review seeks to consolidate theoretical perspectives and empirical evidence pertaining to the relationships between workplace spirituality, job involvement, and organizational citizenship behavior. By integrating these

interconnected strands of research, the review aims to clarify the mechanisms through which spiritually oriented organizational practices and initiatives can foster work environments that directly encourage both organizational citizenship behavior and stronger job involvement among employees.

Method

A narrative literature review gives an overview of existing studies on a topic and draws out the main themes, trends, and gaps in the research (Green et al., 2006; Snyder, 2019). It offers a broad, interpretative summary instead of following a rigid, predefined review protocol, and is often organized around themes or time periods (Green et al., 2006; Ferrari, 2015). This form of review helps researchers interpret prior work, highlight unanswered questions, and suggest directions for future studies, which makes it useful for building contextual understanding of a field (Green et al., 2006; Snyder, 2019). In the present study, the focus of the narrative literature review is on workplace spirituality, organizational citizenship behavior, and job involvement, and how these constructs are related in organizational settings.

To conduct this review, we adopted narrative literature review methods suited to integrating diverse findings rather than producing a strictly systematic synthesis (Green et al., 2006; Ferrari, 2015). First, we carried out an initial search for keywords related to workplace spirituality and its outcomes, followed by additional searches on specific themes that appeared repeatedly in the literature. We also included further relevant articles that were suggested by experts in organizational psychology to reduce the risk of missing influential work (Green et al., 2006). The main databases used were PubMed and Google Scholar, and the primary search terms included “workplace”, “spirituality”, “workplace spirituality”, “job outcomes”, “organizational citizenship behavior”, and “job involvement”. We limited our search to articles written in English and published between 1965 and 2022, excluding studies outside this time frame or in other languages. Searching different combinations of the above terms and related concepts continued until no new, conceptually relevant publications on workplace spirituality were identified, indicating that additional searches were unlikely to change the main themes of the review (Green et al., 2006; Snyder, 2019). All included articles were then coded according to their key findings and grouped into categories based on recurring themes, which formed the basis for our

narrative analysis of workplace spirituality, organizational citizenship behavior, and job involvement (Green et al., 2006).

The Conceptualization of Workplace Spirituality:

Workplace spirituality is widely described as a multifaceted construct that has attracted growing interest as researchers and practitioners recognize people's need for meaning and purpose in their professional lives (Ashmos & Duchon, 2000; Milliman et al., 2003). Ashmos and Duchon (2000) defined workplace spirituality as "the recognition that employees have an inner life that nourishes and is nourished by meaningful work that takes place in the context of community". This definition highlights a holistic view of employees, suggesting that individuals bring their whole selves, including their spiritual dimension, into the workplace.

Across the literature, several core dimensions repeatedly appear in conceptualizations of workplace spirituality. The meaningful work dimension of workplace spirituality captures employees' subjective perception that their professional tasks carry significance and contribute to purposes that extend beyond financial or material gain (Petchsawang & Duchon, 2009). When employees experience meaningful work, they perceive their daily responsibilities as an expression of their core personal values and as contributing to a larger collective or societal good, rather than serving merely as a means of economic exchange (Petchsawang & Duchon, 2009; Milliman et al., 2003). A sense of community or connectedness involves feeling a strong bond with co-workers, the organization, and sometimes a broader human or cosmic community, creating a climate of belonging, mutual support, and shared purpose (Mitroff & Denton, 1999; Petchsawang & Duchon, 2009). The alignment of values dimension of workplace spirituality pertains to the degree of correspondence between an individual employee's deeply held personal values and the broader ethical framework, mission, and cultural identity of the organization they work for (Duchon & Plowman, 2005; Kolodinsky et al., 2008). Scholars argue that when this person-organization value congruence is strong, employees are more likely to experience their professional conduct as an authentic expression of who they are, fostering a heightened sense of personal integrity and psychological coherence within the work role (Kolodinsky et al., 2008). Transcendence or inner life refers to opportunities for employees to attend to

their inner selves, engage in reflection, and feel connected to something larger than their individual egos at work, which supports personal growth and a sense of wonder (Ashmos & Duchon, 2000; Petchsawang & Duchon, 2009). Some models also explicitly include compassion, defined as an awareness of and concern for others' suffering that motivates helping behavior, and mindfulness, understood as present-moment awareness of one's thoughts, feelings, and surroundings (Petchsawang & Duchon, 2009, 2012).

Milliman et al. (2003) extended the conceptual foundations of workplace spirituality by developing and empirically testing a three-dimensional model comprising meaningful work, sense of community, and alignment with organizational values, representing one of the earliest systematic attempts to examine spiritual dimensions of work through quantitative methods. Their empirical analysis, conducted across multiple organizations, revealed that each of the three spirituality dimensions was significantly and positively associated with five distinct employee work attitudes: organizational commitment, intrinsic work satisfaction, and organization-based self-esteem were all positively related to spirituality, while intention to quit was negatively related; job involvement also showed a significant positive association with all three dimensions (Milliman et al., 2003). These findings were particularly significant because they provided the first broad empirical demonstration that workplace spirituality is not merely a philosophical or theological concept but one that meaningfully predicts concrete attitudinal outcomes relevant to organizational behavior (Milliman et al., 2003; Ashmos & Duchon, 2000). This research provided the first empirically grounded evidence that spirituality at work was positively associated with key organizational behavior outcomes. Krishnakumar and Neck (2002) produced a conceptual analysis of workplace spirituality that addressed its nature, justification, and organizational implementation, and argued that cultivating spirituality at work can yield wide-ranging organizational benefits. Specifically, they posited that a spiritually supportive work environment tends to promote employee creativity, strengthen interpersonal trust and honesty, deepen personal fulfillment, and foster greater organizational commitment, outcomes that collectively contribute to improved organizational performance (Krishnakumar & Neck, 2002).

Scholars in organizational behavior increasingly position workplace spirituality as a cultural dimension of organizations that meaningfully influences how employees think, feel, and act in their professional roles (Ashmos & Duchon, 2000; Milliman et al., 2003). One productive theoretical framework for explaining the mechanisms through which workplace spirituality produces these effects is the person–organization (P-O) fit perspective. Cable and DeRue (2002) conceptualized P-O fit as employees' cognitive assessment of the degree to which their personal values correspond with those that characterize their organizational culture. Kolodinsky et al. (2008) drew on this framework to argue that when employees perceive a strong value correspondence between themselves and their organization's spiritual climate, this congruence generates more favorable individual outcomes; their empirical findings confirmed that higher spiritual value alignment was positively associated with job involvement, organizational identification, and perceived work rewards satisfaction. Taken together, these perspectives suggest that workplace spirituality functions as a holistic psychological and cultural resource that enables employees to integrate their inner lives with their professional identities, find personal meaning in their work, and cultivate a genuine sense of belonging and relational depth within their organizational community (Kinjerski & Skrypnek, 2004; Ashmos & Duchon, 2000).

Workplace Spirituality and Organizational Citizenship Behavior

Organ (1988) provided the most widely cited definition of organizational citizenship behavior, describing it as “individual behavior that is discretionary, not directly or explicitly recognized by the formal reward system, and that in the aggregate promotes the effective functioning of the organization”. Unpacking this definition reveals three analytically distinct criteria that a behavior must satisfy to qualify as organizational citizenship behavior: the behavior must be performed out of free will rather than contractual obligation; it must operate outside the scope of the organization's formal incentive and reward mechanisms; and it must, when considered collectively across employees, generate positive effects for the organization's overall functioning and effectiveness (Organ, 1988; Podsakoff et al., 2000). The conceptual development of organizational citizenship behavior proceeded through several important refinements following its initial theorization. In an earlier contribution, Organ and Near (1983) identified

two preliminary behavioral facets of what would later be formalized as organizational citizenship behavior: altruistic helping behaviors directed at colleagues, and a generalized pattern of rule-following and compliance with organizational norms. Organ (1988) subsequently expanded this two-dimensional foundation into a more comprehensive five-factor taxonomy, classifying organizational citizenship behavior according to the behavioral expressions of altruism, courtesy, conscientiousness, civic virtue, and sportsmanship — each representing a qualitatively distinct mode through which employees contribute to the social and functional fabric of their organizations beyond formal requirements. Williams and Anderson (1991) introduced an additional and widely adopted refinement by reorganizing these dimensions along a target-based axis, distinguishing between citizenship behaviors directed at individual colleagues (organizational citizenship behavior-Individual) and those oriented toward benefiting the organization as an entity (organizational citizenship behavior - organization). This target-based typology proved theoretically productive because it revealed that different situational and individual antecedents tend to predict whether employees choose to assist specific coworkers or to contribute more broadly to organizational functioning as a whole (Williams & Anderson, 1991; Podsakoff et al., 2000). The evolution and broad scholarly adoption of the organizational citizenship behavior construct fundamentally reflect an expanding understanding of organizational effectiveness — one that extends beyond employees' compliance with formally prescribed task requirements to encompass the discretionary, prosocial contributions that sustain the cooperative social and psychological conditions necessary for organizations to function optimally (Organ, 1997; Podsakoff et al., 2000). Building on this understanding, a substantial body of research over the past two decades has turned its attention to how workplace spirituality serves as an antecedent of organizational citizenship behavior. The preponderance of empirical evidence suggests that employees who perceive genuine meaning in their work, experience a strong sense of interpersonal community, and recognize congruence between their personal values and those of their organization are more disposed to transcend the boundaries of their formal job roles and engage in voluntary citizenship conduct (Milliman et al., 2003; Petchsawang & Duchon, 2009).

From a theoretical standpoint, self-concept-based motivational perspectives offer a productive explanation for this relationship. Shamir et al. (1993) argued that jobs acquire stronger motivational force when employees perceive a meaningful correspondence between the characteristics and demands of their work role and their own self-concept — the internalized values, identities, and beliefs through which individuals define themselves. Under conditions of high self-concept–job congruence, employees tend to develop deeper organizational identification and a stronger psychological attachment to their workplace, which in turn disposes them toward discretionary, citizenship-type contributions that go beyond what their role formally requires (Shamir et al., 1993; Organ, 1997).

Workplace spirituality is often posited to exert a direct, positive influence on organizational citizenship behavior by fostering both an organizational climate and internal psychological states that encourage discretionary prosocial actions (Fry, 2003; Milliman et al., 2003). Fry's (2003) spiritual leadership model has provided a prominent framework for linking leadership, spirituality, and organizational citizenship behavior, proposing that leaders who articulate a transcendent vision, express altruistic love, and inspire hope or faith create a spiritually nourishing environment in which employees experience a sense of calling and membership. When these spiritual survival needs are met, employees are more likely to display voluntary, citizenship-type behaviors that benefit coworkers and the organization (Fry, 2003). Self-determination theory (Deci & Ryan, 2000) complements this view by explaining how intrinsically motivating, autonomy-supportive, and relationally rich work contexts - often characteristic of spiritually oriented workplaces - promote autonomous, extra-role behaviors such as organizational citizenship behavior. In such environments, employees' basic psychological needs for autonomy, competence, and relatedness are more fully satisfied, leading to higher intrinsic motivation and a greater propensity to engage in citizenship behaviors that are self-endorsed rather than externally pressured (Deci & Ryan, 2000)

Rastgar et al. (2012), in a study of Iranian employees, reported a significant positive association between workplace spirituality and organizational citizenship behavior, suggesting that the disposition to engage in voluntary, supportive workplace conduct is strengthened when employees experience their work as spiritually enriching, a finding that extends the

generalizability of this relationship beyond Western samples. Pandey et al. (2009) offered a complementary psychological explanation, arguing that employees who maintain a strong connection with their authentic inner self tend to experience greater emotional equilibrium, sustained energy, and heightened commitment toward both personal and professional objectives, which naturally predisposes them to contribute discretionary effort beyond the boundaries of their formally prescribed roles. Across a range of organizational contexts, management scholars have consistently documented positive linkages between workplace spirituality and a cluster of favorable work-related outcomes, encompassing organizational commitment, job satisfaction, and citizenship behavior (Rego & Cunha, 2008; James et al., 2011).

Garg et al. (2019) provided particularly relevant evidence from the Indian organizational context by surveying junior and middle-level managers employed in insurance sector companies to examine whether organizational citizenship behavior functions as a mediating variable in the relationship between workplace spirituality and job satisfaction. Their structural analysis confirmed that all three constructs were positively interrelated, and that organizational citizenship behavior partially mediated the spirituality–job satisfaction relationship, indicating that workplace spirituality enhances employees' job satisfaction in part by first elevating their propensity to engage in citizenship behaviors (Garg et al., 2019). James et al. (2011) examined how workplace spirituality relates to subordinates' cynicism and organizational citizenship behavior and reported that employees characterized as highly spiritual cynics exhibited higher levels of citizenship behavior than their less spiritual counterparts, suggesting that spirituality can buffer the negative effects of cynicism on extra-role performance.

Kolodinsky et al. (2008) established that organizational spirituality was positively associated with favorable individual outcomes - specifically job involvement, organizational identification, and work rewards satisfaction - suggesting that organizations which cultivate spiritual environments can meaningfully shape how employees psychologically relate to and invest in their work roles. In a related empirical contribution, Genty et al. (2017) reported a statistically significant positive association between workplace spirituality and organizational citizenship behavior among academic employees, a finding that indicates spiritual work dimensions stimulate

discretionary, extra-role conduct even within higher education settings, which operate under distinct professional and motivational conditions. Nasurdin et al. (2013) provided more granular evidence by establishing that two specific workplace spirituality dimensions — meaningful work and alignment of values — were directly and positively associated with multiple behavioral manifestations of organizational citizenship behavior, including helping behavior, conscientiousness, sportsmanship, and civic virtue, among employees of Malaysian institutions of higher learning. Their study further examined gender as a potential moderating variable and found that while the strength and direction of moderation varied across individual organizational citizenship behavior dimensions, the fundamental positive relationship between spiritual work dimensions and citizenship conduct held largely independent of gender, confirming that the spirituality–organizational citizenship behavior association operates at the level of specific behavioral dimensions rather than constituting a diffuse attitudinal effect (Nasurdin et al., 2013). A spiritually enriching work environment, through its direct cultivation of employees' readiness to perform voluntary citizenship behaviors, also tends to generate favorable downstream consequences; employees who experience genuine meaning and interpersonal connection in their work tend to report higher job satisfaction and diminished intentions to leave the organization, as meaningful work reduces the psychological motivation to seek employment elsewhere (Kinjerski & Skrypnik, 2006; Dubey et al., 2022).

Their findings particularly highlighted that employees who found spiritual meaning in their work tended to exhibit stronger altruism, conscientiousness, and civic virtue, three well-established organizational citizenship behavior dimensions, suggesting that spiritual work experiences activate prosocial behavioral orientations at multiple levels of analysis. Building on this multi-level evidence, Masood et al. (2021) confirmed that workplace spirituality positively and significantly predicted organizational citizenship behavior through the mediating role of organizational commitment, establishing that spirituality strengthens employees' psychological bonds with their organizations and, through this deepened sense of loyalty, motivates discretionary extra-role behaviors. This mediation pathway is particularly theoretically important because it locates organizational commitment as an explanatory mechanism that

connects the inner spiritual experience of employees to observable citizenship behavior. Dubey et al. (2022) advanced the empirical literature by investigating whether and how the five constituent dimensions of workplace spirituality — compassion, mindfulness, transcendence, sense of community, and meaningful work — function as mediating mechanisms in the pathway connecting job satisfaction to organizational citizenship behavior, drawing on survey data from managerial-level employees working in privately owned manufacturing firms located in Chhattisgarh, India. Their structural equation modelling results confirmed that all five dimensions were statistically significant partial mediators, with indirect effects ranging from $\beta = 0.048$ for meaningful work to $\beta = 0.150$ for sense of community, indicating that while job satisfaction contributes to organizational citizenship behavior, it does so most strongly when mediated by employees' experience of interpersonal connectedness and group belonging at work.

Workplace Spirituality and Job Involvement

Job involvement is one of the foundational constructs in organizational psychology and has been studied extensively since the mid-twentieth century. Lodahl and Kejner (1965) were among the first scholars to formally define and measure job involvement, describing it as “the degree to which an individual psychologically identifies with their work and the extent to which their overall self-esteem is affected by their level of job performance”. Their early conceptualization treated job involvement as partly a product of early socialization, arguing that individuals who internalize cultural values about the importance and dignity of work are more likely to become psychologically absorbed in their jobs (Lodahl & Kejner, 1965). A significant conceptual refinement came from Kanungo (1982), who critiqued earlier definitions for conflating job involvement with intrinsic motivation, work values, and situational antecedents. Kanungo (1982) offered a theoretically precise reconceptualization of job involvement, defining it as “a cognitive or belief state of psychological identification” with one's present job, and drew an explicit conceptual boundary between job involvement and work involvement — the latter referring to a generalized, value-based orientation toward work as a central life interest that transcends any specific role. To explain the determinants of this psychological identification, Kanungo (1982) advanced a need-perception model, proposing that the strength of an employee's identification with their job is shaped

by two interacting conditions: the relative salience of the individual's intrinsic and extrinsic needs at a given point in time, and the degree to which the employee perceives their current job as capable of satisfying those needs. This formulation positioned job involvement as an inherently motivational construct — one that arises not from stable personality traits alone but from a dynamic interplay between personal need states and cognitive appraisals of the work environment (Kanungo, 1982; Brown, 1996).

A growing body of empirical research points toward a consistent and significant positive association between workplace spirituality and job involvement, indicating that work environments infused with spiritual qualities tend to deepen employees' sense of psychological identification with their professional roles (Milliman et al., 2003). Milliman et al. (2003) provided foundational quantitative evidence for this relationship in one of the earliest empirical studies in this area, finding that each of the three dimensions through which they operationalized workplace spirituality — sense of community, alignment with organizational values, and meaningful work — demonstrated a significant positive correlation with job involvement alongside a broader set of work-related attitudinal outcomes. Their findings indicated that employees who experience their work as purposeful and their organizations as value-congruent tend to display higher levels of psychological engagement with their job roles (Milliman et al., 2003). Pandey et al. (2009) argued that spiritual dimensions of work strengthen employees' connection to their real selves, which in turn increases their energy, commitment, and identification with job responsibilities. Kolodinsky et al. (2008) interpreted the relationship between workplace spirituality and individual work outcomes through the person-organization fit framework, proposing that employees who perceive a meaningful correspondence between their own personal values and the spiritual character of their organization's culture experience a heightened sense of value alignment that, in turn, strengthens both their psychological identification with their job and their willingness to invest effort and engagement in their work roles. Pawar (2009), drawing on both direct-effect and interaction-effect analyses, found that workplace spirituality — considered independently of individual spirituality — was a significant positive predictor of employees' work attitudes, demonstrating that the organizational spiritual climate in which employees operate shapes their psychological

engagement with work over and above personal spiritual dispositions. Building on this, organizational culture designed to incorporate and respect employees' spiritual beliefs has been proposed as an important lever for improving employee attitudes and work-related psychological states (Krishnakumar & Neck, 2002).

Shrestha (2017) examined how workplace spirituality interacts with perceptions of organizational politics in shaping employee work attitudes, operationalizing workplace spirituality through four of its constituent dimensions — transcendence, mindfulness, compassion, and meaningful work — and finding that higher levels of workplace spirituality were significantly and positively associated with both job satisfaction and job involvement among employees. Importantly, the study also revealed that when employees reported stronger perceptions of organizational politics, the positive effects of workplace spirituality on these attitudinal outcomes were weakened; nevertheless, workplace spirituality retained a protective psychological function, demonstrating capacity to moderate and reduce the adverse attitudinal consequences that politically charged organizational environments tend to impose on employee engagement and involvement (Shrestha, 2017). These findings position workplace spirituality as a valuable psychological resource that sustains positive employee attitudes even within politically complex organizational environments. Van der Walt and Swanepoel (2015) drew on a cross-sectional survey of 412 employees recruited from two organizations situated in Welkom, South Africa, and their findings yielded a statistically significant positive association between workplace spirituality and job involvement, providing empirical support for this relationship within a South African organizational context. Notably, their regression analysis indicated that changes in job involvement could be directly attributed to workplace spirituality, situating it as a meaningful predictor of psychological identification with one's job within a South African organizational context (Van der Walt & Swanepoel, 2015). These findings extended the predominantly Western and Asian body of evidence to an African setting, strengthening the cross-cultural generalizability of the workplace spirituality - job involvement relationship.

Mahipalan and Sheena (2018) examined the nature of the associations among workplace spirituality, job involvement, and employee engagement among Generation Y professionals,

advancing a theoretically driven mediation model that conceptualized employee engagement — operationalized along two distinct dimensions of job engagement and organizational engagement — as the intervening mechanism linking employees' spiritual work experiences to their psychological identification with their jobs. Their regression-based analysis provided empirical support for this model, revealing that workplace spirituality was a significant positive predictor of both engagement dimensions, and that each dimension subsequently exerted a partial mediating effect on the relationship between workplace spirituality and job involvement, suggesting that spiritual work conditions elevate job involvement in part by first strengthening employees' engagement at both the job and organizational levels (Mahipalan & Sheena, 2018). This finding highlights employee engagement as an important intervening mechanism through which spiritually enriched work environments enhance employees' psychological identification with their jobs. Kumar et al. (2022), in a study of employees working within Indian micro, small, and medium enterprises (MSMEs), reported that workplace spirituality was a significant positive predictor of both job involvement and work satisfaction, extending the empirical evidence for this relationship to the MSME sector, which has received comparatively less scholarly attention than large corporate organizations. Of particular theoretical significance was their finding that job involvement functioned as a partial mediator in the workplace spirituality- work satisfaction pathway, implying that a spiritually enriching work environment does not enhance employee satisfaction solely through direct attitudinal effects but operates in part by first intensifying employees' psychological identification with and investment in their job roles, which then translates into greater overall work satisfaction (Kumar et al., 2022). Acheampong et al. (2015) extended this evidence to manufacturing and service sector workers and reported that employees who perceived higher levels of workplace spirituality displayed significantly greater job involvement and were less inclined to engage in deviant workplace behaviors. Taken together, these studies across diverse national, sectoral, and generational contexts consistently indicate that workplace spirituality is a robust and meaningful antecedent of job involvement, operating through psychological pathways including value alignment, need fulfillment, and employee engagement (Milliman et al., 2003; Mahipalan & Sheena, 2018; Kumar et al., 2022).

Discussion and Conclusion

The foregoing review has brought together a wide-ranging body of theoretical arguments and empirical findings pertaining to the nature and strength of the associations among workplace spirituality, organizational citizenship behavior, and job involvement. Across theoretical frameworks and empirical studies, workplace spirituality consistently emerges as a psychological and organizational resource that promotes positive emotions, strengthens psychological well-being, reinforces value congruence, and intrinsically motivates employees to demonstrate altruism, conscientiousness, courtesy, sportsmanship, and civic virtue (Milliman et al., 2003; Fry, 2003; Deci & Ryan, 2000).

Schwartz and Bilsky (1990) argued that individual values are organized around motivational goals, and that values oriented toward the welfare of others - particularly self-transcendence values - tend to predict prosocial behavioral orientations. Employees who cultivate a robust sense of community within their workplace, anchored in shared prosocial values, tend to exhibit a greater propensity for voluntary helping conduct — including acts oriented toward protecting, assisting, and advancing the well-being of their colleagues (Schwartz & Bilsky, 1990). Manion and Bartholomew (2004) characterized a genuinely community - oriented workplace through six defining qualities: a contemplative orientation, psychological safety, member commitment, the ability to reach consensus, inclusivity, and a grounded sense of realism. Their central argument was that the simultaneous presence of these qualities generates an organizational climate suffused with mutual trust, within which employees feel sufficiently secure and motivated to direct voluntary effort toward both their colleagues and the organization as a whole (Manion & Bartholomew, 2004). Moorman and Harland (2002) contributed empirical evidence showing that job involvement served as a mediating variable between job characteristics and organizational citizenship behavior, with their findings suggesting that when employees attribute personal significance and meaning to their tasks, the resulting heightened psychological absorption in their work role increases their disposition to engage in citizenship behaviors. This argument is complemented by Van Dyne and Pierce (2004), who proposed that employees who feel a deep connection to their work develop an emotional attachment to their roles, which in turn increases their willingness to invest discretionary effort beyond formal

job requirements (Van Dyne & Pierce, 2004; Krishnakumar and Neck (2002) contended that organizations which actively nurture spirituality within their work environments stand to cultivate meaningful gains in employees' creative capacities, their sense of personal achievement and fulfillment, and their commitment to the organization — a constellation of outcomes that, when considered together, contribute to stronger job performance and deeper engagement with one's professional responsibilities.

Daniel (2010) recognized workplace spirituality as a component of organizational culture that positively shapes team effectiveness, suggesting that the effects of spirituality at work are not confined to individual employees but are embedded in collective work dynamics. Garg et al. (2019), drawing on survey data from junior and middle-level managers in Indian insurance sector organizations, found that workplace spirituality was positively associated with both job satisfaction and organizational citizenship behavior, and that job involvement functioned as a critical attitudinal pathway through which employees' spiritual work experiences converted into constructive behavioral contributions within their organizations. The sense of community and compassion dimensions of workplace spirituality have been empirically linked to employees' increased willingness to perform voluntary, prosocial conduct that extends beyond the boundaries of their formally prescribed duties, with affective commitment identified as a significant intervening variable through which these spiritual dimensions exert their influence on discretionary workplace behavior (Widhi&Desiana, 2023; Dubey et al., 2022). From a theoretical standpoint, job involvement is conceptualized as a psychological state in which employees identify strongly with their jobs and regard their work performance as central to their self-concept (Kanungo, 1982; Brown, 1996). Employees who experience their job as an important dimension of their identity naturally display higher involvement, and workplace spirituality—by creating meaning, purpose, and value alignment—functions as a powerful antecedent of this psychological identification (Azeez & Gunty, 2018; Kolodinsky et al., 2008). Saeed et al. (2022) drew on spillover theory to argue that spirituality at work generates intrinsic motivation in employees, which then elevates their psychological investment in their job roles, reflecting the self-determination theory perspective that spiritually enriched work environments satisfy employees' basic psychological needs and thereby promote autonomous engagement

(Deci & Ryan, 2000; Kotze et al., 2022). Spiritual leadership theory similarly posits that a compelling organizational vision and strong value alignment between leaders and followers inspire deeper work commitment and heightened job involvement (Fry, 2003). When work feels spiritually meaningful and personally congruent, employees are both more motivated and more psychologically absorbed in their tasks, and this heightened involvement is further reinforced by the job satisfaction and organizational loyalty that spiritual work environments tend to produce (Milliman et al., 2003; Mahipalan& Sheena, 2018).

The cumulative evidence from this review suggests that a spiritually conscious workplace directly fosters the internal motivational states—meaningfulness, purpose, value congruence, and psychological engagement—that translate into stronger organizational citizenship behavior and higher job involvement. Employees whose work environment fosters a meaningful spiritual connection tend to demonstrate a stronger disposition toward discretionary, extra-role contributions and a deeper psychological investment in their professional responsibilities, a pattern that is understood to be sustained by the perceived correspondence between their personal aspirations, core values, and the overarching mission and value framework of their organization (Fry, 2003; Kolodinsky et al., 2008; Milliman et al., 2003).

The narrative methodology of this review, while allowing for flexible and interpretative synthesis, does not follow a formal protocol for study selection and quality appraisal. Consequently, publication bias and selection bias cannot be ruled out, and the findings should be interpreted within this methodological constraint (Green et al., 2006; Snyder, 2019). Future research should employ longitudinal designs to establish causal directionality between workplace spirituality and organizational citizenship behavior and job involvement, as most existing studies are cross-sectional and therefore cannot confirm causation. Studies using multi-source data—including peer-rated alongside self-reported spirituality measures—would also reduce common method bias. Additionally, comparative studies across cultural contexts, particularly in South Asian and African organizational settings, are needed to assess the cross-cultural generalizability of these relationships (Van der Walt & Swanepoel, 2015; Nasurdin et al., 2013).

Practical Implications

A growing body of empirical evidence indicates that organizations which intentionally integrate spiritual principles into their culture tend to witness direct and measurable increases in employees' prosocial and discretionary behavioral contributions (Milliman et al., 2003; Garg et al., 2019; Masood et al., 2021). Nurturing workplace spirituality should therefore not be regarded as a peripheral or cosmetic human resource initiative; rather, it represents a direct strategic imperative for organizations that seek to cultivate a workforce that is committed, engaged, and capable of navigating complex and rapidly changing organizational environments (Krishnakumar & Neck, 2002).

Several practical recommendations for managers and human resource practitioners can be drawn from the evidence synthesized in this review. First, managers who seek to strengthen employees' organizational citizenship behavior and job involvement should prioritize the creation of an organizational environment in which high levels of workplace spirituality can be experienced (Milliman et al., 2003; Petchsawang & Duchon, 2009). This can be achieved, in part, through thoughtful job design that moves beyond task specification to incorporate purpose and deeper meaning into employees' daily work, thereby addressing employees' inner needs for significance and contribution (Petchsawang & Duchon, 2009; Kanungo, 1982). Second, organizations should invest in continuous learning and development programs that are explicitly designed to cultivate compassion, self-awareness, and interpersonal sensitivity among employees, as these qualities are central dimensions of workplace spirituality that support prosocial conduct (Petchsawang & Duchon, 2009; Pawar, 2009). Training programs that incorporate a spiritual dimension have been shown to support the development of the whole person—not merely technical skills—by enabling individuals to express values such as integrity, corporate citizenship, and honesty at work (Petchsawang & Duchon, 2009). Third, leaders play a particularly critical role in fostering transcendence, a key spiritual dimension of the workplace. Managers can cultivate this dimension by modeling behavioral integrity in their own conduct, promoting psychological safety within their teams, and actively respecting each employee's individual identity, personal values, and sense of purpose and meaning in life (Petchsawang & Duchon, 2009; Fry, 2003). Fry's (2003) spiritual leadership model specifically suggests

that when leaders communicate a compelling and transcendent organizational vision while expressing altruistic concern for their followers, they create the conditions under which employees experience a deep sense of calling and organizational membership, which in turn motivates both organizational citizenship behavior and stronger job involvement. Finally, organizations should institutionalize open dialogue about spiritual values by creating structured forums—such as open seminars, discussion groups, or reflective leadership practices—through which employees across all levels can explore and articulate the spiritual dimensions of their work (Pawar, 2009).

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