

Workplace Spirituality among Malaysian Employees in Hospitality and Educational Organisations

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ABSTRACT

There is an increasing interest in spirituality at work for the past decade as individuals seek to live out their spiritual values in the workplace. Despite its importance as an individual experience that may be unique in different work settings for different individuals, it has not received adequate attention in organisational studies. This study examines the experience of spirituality (meaningful work, sense of community and alignment of values) among employees in two selected service industries, specifically the hospitality and education industries in Malaysia. Data were collected from 198 employees using a self-administered questionnaire and analysed using descriptive statistics and an independent sample t-test. The overall level of workplace spirituality among employees in the educational organisations was higher than that in the hospitality organisations. We found that there were differences in the experience of work as meaningful, sense of connectedness with others at work and alignment of personal and organisation's values between employees in the educational and hospitality organisations. The results have implications for organisations in developing and planning practices aimed at nurturing spirituality at work.

Keywords: Alignment of values, meaningful work, organisational culture, sense of community, workplace spirituality

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INTRODUCTION

In the past decade or so, there has been an increase in interest among researchers concerning workplace spirituality in organisations (Ahmad & Omar, 2015; Ashmos & Duchon, 2000; Duchon & Plowman, 2005; Giacalone & Jurkiewicz,

2003; Milliman, Czaplewski, & Ferguson, 2003; Petchsawanga & Duchon, 2009). Organisations have begun to recognise their innate link with spirituality since organisational characteristics tend to shape an individual's experience of important organisational values and processes (Garcia-Zamor, 2003). Scholars have realised that fostering spirituality at work can enhance the performance of employees (James, Miles, & Mullins, 2011). Weitz, Vardi and Setter (2012) asserted that workplace spirituality improves productivity, including employee decision-making and problem solving capacities. When properly managed, it may serve as an employee's own mechanism for controlling behaviour at the workplace (Ahmad & Omar, 2014; James et al., 2011). Mat Desa and Koh (2011) contended that employees would become more productive and creative when they are allowed to bring their emotional and spiritual attributes to work in addition to their physical and intellectual attributes, which are unique to each individual.

In general, spirituality implicates a search for meaning in life (Debats, 1999). In the workplace, highly spiritual employees tend to find their work more fulfilling compared with their colleagues of lower spirituality, where work problems like low morale and high turnover tend to manifest among them (Petchsawanga & Duchon, 2009). Workplace spirituality has been defined as "the recognition that employees have an inner life that nourishes and is nourished by meaningful work that takes place in a

community" (Ashmos & Duchon, 2000, p. 137). Milliman et al. (2003) identified and measured three spirituality dimensions at the individual, group and organisational level, namely meaningfulness of work, sense of community or connectedness and alignment with organisational values, respectively. In most definitions, the main components were meaningfulness, purpose as well as connectedness (Duchon & Plowman, 2005).

Workplace spirituality has been mainly excluded from empirical studies because of perceptual confusion with regard to how it differs from religion. Veach and Chappell (1991) view spirituality as a distinct individual experience that may not be connected to any particular religious tradition and is non-synonymous with religiosity. However, Phipps and Benefiel (2013) suggested the need to clarify the nature of the relationship between spirituality and religion. Six different relationships were identified, namely synonymous, overlapping, spirituality nested in religion, religion nested in spirituality, mutually exclusive and individually determined context. Despite the need to further understand the relationship between these two constructs, various definitions of spirituality exist and its relationship with religion remains fuzzy. Hence, in empirical studies, researchers tend to view spirituality at work as involving individuals who need to nourish their souls and experience a sense of purpose in work and connectedness to others at work (Ashmos & Duchon, 2000; Harrington, Preziosi, & Gooden, 2001; Milliman et

al., 2003). According to Hudson (2014), an employee not only seeks a paycheck, but also meaningful work and strives towards becoming a whole person who is connected to his/her true self, to others at work and to the transcendent. The element of connectedness or togetherness with others at work has also been emphasised in the experience of spirituality by employees (Gupta, Kumar, & Singh, 2013).

Largely neglected in secular organisations not until a decade ago (Van der Walt & De Klerk, 2015), the construct of spirituality is now emerging in organisation and management studies. These studies present the notion that workplace spirituality as a concept could provide a solution to reduce organisational dysfunctions such as alienation, stress at work and poor organisational climate (Yazdani, Kazemi-Najafabadi, & Saeedi, 2010). Moreover, employees in different roles as well as different organisational contexts have different experiences (Patterson, West, Lawthom, & Nickell, 1997). Despite this, its importance as an individual characteristic, uniquely found in different work settings, has not received adequate attention in organisational studies. This study aims to explore the experience of spirituality among employees in two different organisational contexts, hospitality and educational organisations. This study contributes to the body of knowledge on workplace spirituality by demonstrating the importance of broader structures, such as organisations, in efforts to understand employees' experience of spirituality at the workplace.

LITERATURE REVIEW

Workplace Spirituality

There are many definitions of workplace spirituality. For example, Giacalone and Jurkiewicz (2003) in their definition emphasised the experience of transcendence and the importance of a sense of connectedness and values at work that generate feelings of fulfilment and joy. Workplace spirituality involves positive behaviour such as caring, sharing and respecting, and this encourages a sense of belonging, creativity, personal fulfilment and ownership of one's destiny (Adams & Csiernik, 2002). Marques (2005) highlighted connectedness and trust experienced by individuals, brought about by individual goodwill, resulting in a motivational work culture characterised by solidarity and reciprocity. Despite the various workplace spirituality definitions, consensus among researchers on its definition is still wanting. However, Duchon and Plowman (2005), in reviewing the literature, concluded that in most definitions, the main components were meaningfulness, purpose and connectedness. This study focussed on three dimensions of spirituality, namely meaningful work, sense of community and alignment of the individual's values with those of the organisation. These dimensions were chosen as they were in line with most definitions.

Meaningful Work

Meaningful work, as a dimension of workplace spirituality, denotes at the individual level how an employee interacts

with his or her work and it is assumed that each employee has his/her own motivation and desire to be engaged in activities that could make his/her life and the lives of others more meaningful (Milliman et al., 2003). The spirituality view for meaningful work is that work is not only meant to be challenging or interesting, but it involves, for example, the search for meaning and purpose, the pursuit of one's goals, the expression of one's inner life needs and doing social good to others (Ashmos & Duchon, 2000). Duchon and Plowman (2005) noted that besides viewing work as a vocation, it is also a calling through which one creates greater meaning and identity at the workplace, and meaningful work provides energy and a sense of joy. Meaningful work, therefore, involves experiencing work as purposeful and contributing to others.

Sense of Community

The sense of community dimension involves relationships with others or having a deep connection with others, and this occurs at the group level in a work organisation, where employees interact with their colleagues. In other words, an individual feels that he or she is part of the community and identifies him/herself with the common purpose of the group (Duchon & Plowman 2005). Miller (1992) asserted that community at work involves the belief that individuals view themselves as connected to one another and that there is some kind of relationship between their inner self and the inner self of other people. Neal and Bennett (2000) noted that the sense of community

dimension involves the emotional, mental and spiritual relationship among employees in groups in an organisation. This deep sense of relationship among employees includes support, genuine caring and freedom of expression. Hence, employees who experience a sense of community feel deeply connected to the inner self of others at work.

Alignment of Values

The third dimension of workplace spirituality is the experience of a sense of alignment between individuals' personal values and their organisation's goals and mission (Milliman et al., 2003). This dimension involves the interaction of individuals with the larger organisational purpose (Mitroff, Mitroff, & Denton, 1999). It also means that organisations are characterised by strong conscience and concern about the values and wellbeing of their employees, customers and society (Ashmos & Duchon, 2000). To live by one's inner truth involves functioning in an organisation with integrity as well as purpose that benefits others beyond merely making a profit (Hawley, 1993). Alignment between employee and organisational values involves the notion that employees desire to serve an organisation with not only the goal of being a good corporate citizen, but also as an individual who possesses the critical values of a sharp sense of ethics and integrity, while making significant contribution to the wellbeing of all employees and society at large (Milliman et al., 2003). It can therefore be expected that when employees experience a sense of alignment, they feel positive about their

organisation's values and feel connected to their organisation's mission and goals.

Workplace Spirituality and Organisation Culture

Organisational culture refers to a system of shared values, assumptions and beliefs that direct how individuals behave in organisations (Brown, 1998). According to the organisational culture, multiple needs and the meaningfulness of work framework (Cardador & Rupp, 2010), organisational culture could influence employees' experience of "meaningful tasks, meaningful relationships, and opportunities to further meaningful goals and values" (p. 158). The notion underpinning this theoretical framework is that different organisational cultures can be described with respect to the organisations' values, the approach used to manage their employees and their leadership styles. These characteristics serve as means through which an individual can make sense of their role as an employee (Peterson & Smith, 2000). For example, supportive organisational cultures allow employees to experience meaningfulness from their work, and spirituality can be derived from work when leadership styles include practices such as respect for employee diversity and personal values, establishment of good employee relations, encouragement of employee participation in decision-making and procedural justice.

Correspondingly, emerging studies show not only do different organisational

contexts enable differing workplace spirituality experiences (Tiwari, 2014), they also engage in differing degrees of spiritual practices (Ashforth & Pratt, 2010). A notable study on workplace spirituality in hospitality organisations used the dimensions of intrinsic satisfaction, involvement in work, organisation-based self-esteem and organisational commitment (Crawford, Hubbard, Lonis-Shumate, & O'Neill, 2008).

Based on the organizational culture, multiple needs and meaningfulness of work framework (Cardador & Rupp, 2010) and previous literature, it is expected that the experience of workplace spirituality will vary among different organisational contexts, and hence the following hypotheses are formulated:

- H1: The experience of meaningful work will be significantly different between employees in the educational and hospitality organisations.
- H2: The experience of sense of community will be significantly different between employees in the educational and hospitality organisations.
- H3: The experience of alignment of values will be significantly different between employees in the educational and hospitality organisations.
- H4: The overall experience workplace spirituality will be significantly different between employees in the educational and hospitality organisations.

METHODS

Sample and Procedure

The study sample consisted of white-collar (e.g. lecturer, administrative officer, manager, account and purchasing executive, clerk), blue-collar (e.g. technician, security supervisor) and pink-collar (e.g. chef, waiter/waitress, housekeeper, receptionist) employees in Greater Kuala Lumpur, Malaysia from organisations in two different industries, namely hospitality (96 employees) and education (102 employees), which are an integral part of the services sector. Six four- or five-star hotels and three private institutions of higher education were involved in this study. In Malaysia, there is a large and growing higher educational services market, more so in the private than the public sector (Khalid, 2014). The hospitality industry is experiencing vigorous growth in hotel openings with the steady flow of tourists and business travelers, and the popularity of hotels as venues for meetings, conferences and exhibitions continues to soar (Malaysia Property Incorporated, 2009). For the sample in this study, we included only employees with at least three years of work experience, a period which we consider as sufficient for them to experience some form of spirituality at work. Data were gathered using a self-administered questionnaire. The number of organisations and questionnaires distributed in this study depended on the willingness of the organisations to participate and their willingness to assist us in distributing the questionnaires to their employees. The number of questionnaires

per organisation varied from 10 to 50. As such, probability sampling was not possible. Using the convenience sampling method, we distributed a total of 246 questionnaires to employees in the nine organisations through our contact persons and obtained 198 (80%) completed questionnaires.

Measurement

Workplace spirituality was measured using the Spirituality at Work (SAW) scale consisting of 21 items by Milliman et al. (2003). The three dimensions of the scale include meaningful work (six items), sense of community (seven items) and alignment of individual and organisational values (eight items). A sample of the items for the meaningful work dimension is, "My work is connected to what I think is important in life," while one for the sense of community dimension is, "I believe employees genuinely care about each other" and with the alignment of values dimension is, "My organisation is concerned about health of employees." The participants were requested to indicate the level of their agreement with statements using a seven-point scale which ranged from 1=strongly disagree to 7=strongly agree.

Analysis of Data

The reliability of each measuring scale was determined by calculating the Cronbach's alpha coefficient. The coefficients for each dimension and for the overall workplace spirituality were acceptable or more than 0.7 (Nunally, 1978) as shown in Table 1.

Mean and standard deviation values were calculated to describe the sample and study variables. An independent sample t-test was conducted to examine the differences between the workplace spirituality means for employees in the hospitality and educational organisations.

Table 1
Reliability of variables

Variable	Number of Items	Cronbach's alpha
Meaningful work	6	0.94
Sense of community	7	0.91
Alignment of values	8	0.95
Workplace spirituality	21	0.98

RESULTS AND DISCUSSION

Demographic Characteristics of the Respondents

The demographic characteristics of the respondents are shown in Table 2. Out of a total 198 employees who participated in this study, 51.5% worked in education and 48.5% worked in hospitality organisations. The participants consisted of 59.1% males and 40.9% females and 68.7% of the respondents were younger employees below 40 years of age. In terms of ethnic distribution, almost half (45.5%) of the employees were Malays, while about a quarter (23.7%) were Chinese and another quarter (22.2%), Indians. The majority (88.9%) had higher education qualifications. A large proportion (83.3%) of the employees were white-collar workers, while a smaller proportion (16.7%) were blue- and pink-collar workers.

Table 2
Demographic characteristics of respondents (n=198)

Variable	Frequency	Percentage
Gender		
Male	81	40.9
Female	117	59.1
Age		
<30	51	25.8
30-39	85	42.9
40-49	40	20.2
≥50	22	11.1
Ethnicity		
Malay	90	45.5
Chinese	47	23.7
Indian	44	22.2
Others	17	8.6
Educational attainment		
High school	22	11.1
Diploma	25	12.6
Bachelor's	40	20.2
Master's	74	37.4
PhD.	37	18.7
Job category		
White collar	165	83.3
Blue collar	11	5.6
Pink collar	22	11.1
Type of organisation		
Education	102	51.5
Hospitality	96	48.5

Workplace Spirituality

Meaningful work, which serves as the basic key element or inner motivation and desire of employees to engage in tasks that provide greater meaning to work, had the highest mean, followed by the sense of community (Table 3). The alignment of values dimension, which reflects the experience of a sense of alignment between employees' personal values and their

organisation’s mission and purpose, had the lowest mean. The results indicated that the employees were involved in tasks that could provide substantial meaning to their own lives and to the lives of others, and they felt deeply connected to the inner self of others at work. Their feelings towards the organisation’s values were moderately positive and they do not feel very highly connected to the organisation’s mission and goals.

Table 3
Mean and standard deviation of variables

Variable	M	SD
Meaningful work	5.13	1.035
Sense of community	5.11	0.995
Alignment of values	4.90	1.073
Overall workplace spirituality	5.05	0.977

Meaningful Work

The first dimension of workplace spirituality is meaningful work. The mean and standard deviation of the meaningful work items are presented in Table 4. The mean for all the items was above 5 (on a seven-point scale), with the exception of one. The item that

Table 4
Means and standard deviation of items measuring workplace spirituality

Item	M	SD
Meaningful work		
I understand what gives my work personal meaning.	5.22	1.10
My work is connected to what I think is important in life.	5.19	1.11
I experience joy in work.	5.16	1.19
I see a connection between work and social good.	5.13	1.16
My spirit is energised by work.	5.11	1.20
I look forward to coming to work.	4.95	1.26
Overall meaningful work	5.13	1.04

was most highly endorsed is, “I understand what gives my work personal meaning” ($M=5.22, SD=1.103$). The least endorsed item is, “I look forward to coming to work” ($M=4.95, SD=1.256$). The results indicated that the employees viewed work as a means to connect with one’s inner self, lending a sense of purpose in daily tasks (Milliman et al., 2003), yet they felt challenged to fully realise meaningful work.

Sense of Community

The second dimension was sense of community. Overall, the employees seem to experience a relatively high sense of community or extent of interaction with other members of the organisation. The item “In my organisation, working cooperatively with others is valued” ($M=5.30, SD=1.099$) was most frequently reported. The lowest mean reported was for the item, “I believe employees genuinely care about each other” ($M=4.91, SD=1.165$). The results supported Milliman et al.’s (2003) assertion that employees, encouraged by an interaction-driven organisational climate, will gain a sense of spiritual oneness with others’ sense of inner self within the professional scope.

Table 4 (continue)

Item	<i>M</i>	<i>SD</i>
Sense of community		
In my organisation, working cooperatively with others is valued.	5.30	1.10
I believe people support each other at work.	5.22	1.12
I feel part of a community at work.	5.22	1.15
I think employees are linked by a common purpose.	5.15	1.15
I feel there is a sense of being a part of a family at work.	4.98	1.14
I feel free to express opinions.	4.95	1.26
I believe employees genuinely care about each other.	4.91	1.17
Overall sense of community	5.11	1.00
Alignment of values		
I feel positive about the values of the organisation.	5.11	1.09
My organisation has moral values.	5.11	1.13
I feel connected with the mission of the organisation.	5.02	1.17
My organisation is concerned about the health of employees.	4.99	1.27
I feel connected to the organisation's goals.	4.96	1.17
My organisation cares about all its employees.	4.78	1.27
My organisation cares about whether my spirit is energised or not.	4.63	1.37
My organisation is concerned about the poor.	4.62	1.36
Overall alignment of values	4.90	1.07
Overall workplace spirituality	5.05	0.98

Alignment of Values

With regard to alignment of values, the results of the study showed that overall, the items had relatively lower means. Two items most frequently reported by employees were, "I feel positive about the values of the organisation" ($M=5.11$, $SD=.091$) and "My organisation has moral values" ($M=5.11$, $SD=1.133$). The two least endorsed items were "My organisation cares about whether my spirit is energised or not" ($M=4.63$, $SD=1.371$), and "My organisation is concerned about the poor" ($M=4.62$, $SD=1.361$). The results indicated that employees experienced workplace spirituality by way of sharing similar

values with their organisation and were connected with what the organisation was trying to do right (Milliman et al., 2003), yet were challenged by perceptions of lower organisational performance in social responsibility towards employees and its impact on society at large.

Comparison between Hospitality and Educational Organisations

The employees in educational organisations obtained higher mean values in all spirituality dimensions than those in hospitality organisations (Table 5). Between the two organisational types, the results showed significant differences among the

three dimensions of spirituality, meaningful work, sense of community and alignment of values, providing evidence that the education and hospitality organisational contexts, respectively bore different degrees of workplace spirituality, as reported by Ashforth and Pratt (2010), and Tiwari (2014).

Hypothesis 1. The experience of meaningful work was significantly ($p < 0.001$) different between employees in the education and hospitality organisations. In the education industry, the needs and expectations of clients or students were well-defined, predetermined and homogenous. Therefore, employee task requirements, in the provision of services, especially in the form of teaching and supervision, were more structured. The employees' role was to deliver quality service according to the educational programmes the clients or students had registered for, and within a programme, the needs were similar. As education is a social good, it is not surprising that academics and other employees were more likely to have more satisfying experiences at work. This sense of meaningful work is magnified when the employees believe that students have benefitted from the programmes they pursue, and thus seeing their role as instrumental in connecting daily tasks to the larger good of society.

However, the role of the hospitality industry, perceived as distinct from that of many other services industries (Shani & Pizam, 2009), shapes the employee's sense of meaningful work differently. In

the delivery of time-sensitive and time-appropriate leisure and business services, hospitality organisations pose a different challenge to their employees. The nature of employee task requirements is to meet, and often, to exceed, the ever increasing demands and expectations of each guest that are both varied and inexhaustible. It is not surprising that these employees tended to have a lower sense of fulfilment from their work and therefore, experienced relatively less joy at work (Shani & Pizam, 2009).

In addition, the hospitality industry's reputation for gruelling hours allowed less room for employees to reflect on what daily tasks meant in their spiritual lives. According to Sim and Bujang (2012), most hospitality employees, both managerial and non-managerial levels, are required to work long and irregular hours because hotels operate 24 hours daily. Hotels usually encourage employees, especially managers, to work longer hours. Many work schedules of hotels are countercyclical to the schedules of most other organisations. The busiest shifts in hotels are when most other employees are not working i.e. during weekends and public holidays. Therefore, the attrition rate is found to be higher among employees of this industry in comparison with other industries (Gupta, 2015; Shani & Pizam, 2009).

De Klerk, Boshoff and Van Wyk (2006) offered another explanation for the differences in meaningful work experience between organisations. According to them, white-collar workers and non-white collar workers view meaningful work experiences

differently; white-collar workers tend to recognise that meaningful work is more important to their lives than do blue-collar workers. This research supported the occurrence of differences in meaningful work experience between the educational and hospitality employees, given that the educational organisations are predominantly populated with more white-collar workers (academics, administrators, clerks) than the hospitality organisations (96.1% vs. 69.8%). The larger proportion of blue- and pink-collar workers (30.2%) are found in the hospitality organisations, whereas the smaller proportion of blue-collar workers (3.9%) are in the educational organisations.

Hypothesis 2. The experience of sense of community was significantly ($p < 0.001$) different between employees in the educational and hospitality organisations. Here, we examined whether employees experienced a deep sense of connectedness with colleagues and colleagues' work. We were interested to know whether an employee felt part of the group that he or she worked with, and could identify him/herself with the common purpose of the group. In the education industry, the organisational structure was relatively less hierarchical, especially in the academic departments that permitted employee interaction, thus, generating a greater sense of community compared with the hospitality industry. This is especially so when academics are involved in conducting teamwork research that requires them to work closely with their colleagues in the process of sharing

ideas and knowledge. As for the hospitality organisations, the culture of knowledge sharing is less robust. Researchers found that the tendency for employees in an industry climate of high employee turnover was to hoard, rather than to share knowledge (Hu, Horng, & Sun, (2009). In fact, the development of new teams has stagnated (Chan, Go, & Pine, 1998).

Hypothesis 3. The experience of alignment of values was significantly ($p < 0.01$) different between employees in the education and hospitality organisations. Here, we were interested to know whether an employee was working in an organisation whose goals benefitted clients beyond the goal of making a profit. The results indicated that in educational organisations, there seemed to be a greater alignment of employees' and organisational values. The organisational values are reflected in the goal of not only making a profit but making a contribution to the wellbeing of employees, customers and society. The employees in the education organisations seemed to have a more positive attitude toward organisational values than those in the hospitality organisations. Possibly, there was some form of association between cognitive development of academics and higher educational attainment and spiritual development as found by Van der Walt and De Klerk (2015).

Hypothesis 4. The overall experience of workplace spirituality was reported as significantly different between employees in

the educational and hospitality organisations. Table 5 shows that employees from the education organisations ($M=5.29$, $SD=0.85$) recorded a significantly higher mean value in overall workplace spirituality than those from the hospitality organisations ($M=4.80$, $SD=1.05$) ($p<0.001$). The differences in the

experience of spirituality could be due to the different types of organisation culture that define organisational values, management approaches and leadership styles that consequently shape employees' experience in trying to make sense of work (Peterson & Smith, 2000).

Table 5
Results of t-test for workplace spirituality and its dimensions

Spirituality/Dimension	Organisation	Mean	S.D	t
Meaningful work	Hospitality	4.86	1.05	-3.70***
	Education	5.38	0.96	
Sense of community	Hospitality	4.81	1.09	-4.22***
	Education	5.39	0.81	
Alignment of values	Hospitality	4.70	1.11	-2.55**
	Education	5.09	1.01	
Overall workplace spirituality	Hospitality	4.80	1.05	-3.67***
	Education	5.29	0.85	

Note: *** $p<0.001$, ** $p<0.01$

The present study had some limitations. Our results may be vulnerable to problems of response bias since the data were collected using self-report. However, since in this study, workplace spirituality involved individual experience, self-report was an acceptable means for measuring the construct. Additionally, the study used a sample that posed a limitation to its external validity. The sample included employees in only two private service industries, namely the educational and hospitality industries. Given the limited number of employees and organisations, the results of this study may not be generalised to the employee population in these service organisations. It would have been more

desirable to have studies with a larger data set from other private higher educational and hospitality organisations to improve the generalisability of the results. However, the results of this study serve as an initial effort towards understanding employee workplace spirituality in these two service organisations. Although the hotels and the educational institutions from which the sample was drawn were from different industries, namely hospitality and education, and were from industries experiencing vigorous growth currently, one can argue that these organisations were in fact in a similar category of industry, namely the service industry, and more specifically, the human help industry. A comparison made

between more dissimilar industries, such as manufacturing and service, may be more desirable.

CONCLUSION

This study served as an initial step towards further understanding the possible influence of organisational culture on workplace spirituality. The results of this investigation revealed that workplace spirituality may be linked to the organisational context. In order to achieve a better understanding of employees' experience of spirituality in different organisational contexts, further empirical research is recommended. The results implied that organisational context needs to be considered as a possible moderating variable or a variable that needs to be controlled when investigating outcomes of spirituality. Finally, if educational and hospitality organisations are to tap into employees' workplace spirituality experience as a resource for better performance, human resource programmes that enhance spirituality must be designed carefully to provide a proper context and narrative and suitable implementation for a positive outcome.

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