

MAJOR RESEARCH PROJECT

ON

EXPLORING THE RELATIONSHIP

BETWEEN WORKPLACE SPIRITUALITY AND

INNOVATIVE WORK BEHAVIOUR

Submitted By:

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UNIVERSITY

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DECLARATION

I, the undersigned solemnly declare that the content of this major research project entitled “EXPLORING THE RELATIONSHIP BETWEEN WORKPLACE SPIRITUALITY AND INNOVATIVE WORK BEHAVIOUR” is the bona fide work submitted to Delhi School of Management, Delhi Technological University. This project is an outcome of my original piece of research work carried out by me under the guidance of Prof. Rajan Yadav. The research project submission reflects my own ideas and phrases, and in instances where references of other works have been cited, the original references have been properly acknowledged. I also declare that in submitting the research, I implemented all academic honesty and integrity standards. It is also certified that the project is free from plagiarism and has not been submitted elsewhere previously.

Deepakshi Gupta

23/DMBA/038

CERTIFICATE BY GUIDE
(INTERNAL FACULTY OF UNIVERSITY)

This is to certify that the report of the project submitted is the outcome of the Major Research Project work entitled “EXPLORING THE RELATIONSHIP BETWEEN WORKPLACE SPIRITUALITY AND INNOVATIVE WORK BEHAVIOUR” carried out by Deepakshi Gupta 23/DMBA/038 batch of MBA 2023-2025 under my guidance and supervision in partial fulfilment of the requirement towards the Project Report in Semester IV of his Masters of Business Administration Programme at Delhi School of Management, Delhi Technological University.

To the best of our knowledge, the report:

- i. Embodies the work of the candidates themselves,
- ii. Has duly been completed,
- iii. Fulfills the requirement of the ordinance relating to the MBA degree of the University and,
- iv. Is up to the desired standard for the purpose of which is submitted.

Dr. Rajan Yadav
Professor

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CHAPTER 1: INTRODUCTION

1.1 Background

The corporate world of today requires continual tightrope walking. Businesses face an unrelenting wave of change due to advancements in technology, changes in politics, rules that are always changing, environmental concerns, and intense competition. The COVID 19 pandemic, geopolitical tensions, and regional emergencies illustrated how unpredictable the business climate is and how complicated the issues that organisations must deal with are. The skilled labour force is not as readily available as it once was, and those who are employed are fighting to stay in their positions in this unanticipated business climate.

The organization faced with uncertainty, companies are shifting more towards intangible resources (Henson, 2003) and building competitive advantage by exploring forms of creativity (Basadur, 1992; Woodman et al., 1993), innovation (Cho and Pucik, 2005), tacit knowledge (Nonaka and Takeuchi, 1995), and spirituality. Mitroff and Denton (1999) suggested spirituality, as in today's rapidly changing business environment, companies are recognising the importance of leveraging intangible resources to stay competitive, as people are looking for what this means for their work as part of a spiritual journey.

Workplace spirituality (WPS) is identified as an essential antecedent for arousing the importance of creativity and innovation among employees by encouraging innovative work behaviour (IWB), which refers to the intentional introduction of novel and valuable ideas and behaviours that support creation (Hunsaker and Ding, 2022). In an organisation, IWB is fostered through job autonomy (Ramamoorthy et al., 2005; Bantha and Nayak, 2021), psychological contract, psychological climate (Montani et al., 2014), and knowledge sharing (Radaelli et al., 2014). Values like spirituality have a strong link with culture (Ortiz, 2020), and cultural dimensions add a linkage to national innovation (Yeganeh, 2023). We therefore used Indian-based WPS instruments that have already been tested and validated (Pandey et al., 2009).

The extent to which employees perform innovatively in response to workplace spirituality will be studied in this work. By studying how the organizational environment will encourage innovation through better internalization of Workplace

Spirituality. The present study meets the gap by studying the inter-relationship between employees' Workplace spirituality (WPS) and Innovative work behaviour (IWB).

Accordingly, our research investigates the pertinent question: what is the interrelationship between workplace spirituality and Innovative work behaviour?

The research begins with an introduction that lays the groundwork for the study, provides background information on the topic, and highlights the significance of the research. This section also typically includes a brief overview of the research objectives and methodology that will be used to address the research questions. This is followed by a comprehensive review of existing literature on Workplace Spirituality (WPS) and Innovative Work behaviour (IWBs), which will help establish the theoretical framework for the study and identify gaps in the current knowledge. Additionally, this literature review will provide a foundation for understanding how WPS can potentially influence IWBs within organisations. Next, the section details the research methods and data collection techniques employed in the study, including the sampling strategy, data analysis procedures, and any potential limitations. This section will provide insight into how the research will be conducted, ensure the validity and reliability of the findings, and lead to the presentation of the study's findings. Finally, the research concludes with a discussion of potential avenues for future research and some concluding remarks on the implications of the study's findings for both academia and practitioners in the field. Overall, this research aims to contribute to the existing literature on WPS and IWBs, offering valuable insights for organisations looking to enhance their innovation capabilities.

1.2 Objective of the Study

- 1) To explore the relationship between workplace spirituality (WPS) and innovative work behavior (IWB).
- 2) To assess the impact of Swadharma, Lokasangraha, Authenticity, and Sense of Community on Innovative Work Behaviour.

CHAPTER 2: LITERATURE REVIEW

2.1 Spirituality

Spirituality is an intrinsic drive to seek a sense of purpose in life, a reason for being and to position in the greater scheme of existence which is also considered as the highest point of human development (Fry et al., 2005). Spirituality's conceptual and theoretical foundation in the social science fields of "positive psychology" and "well-being."

The literature on "human wellness" views the body (soma), soul (psyche), and spirit (pneuma) as components of human functioning. (Pandey et al., 2009). Theorists in the field of well-being (Bensley, 1991; Dunn, 1961) believed that spiritual dimensions are innate components of human functioning. Physical, mental, and emotional functioning are all equally relevant to human functioning. Openness to spiritual dimensions, which enables integration and maximises the potential for development and self-actualization, is a sign of spiritual wellness.

The four elements of spiritual wellness are explained by Charlene (1996) as follows: 1. meaning and purpose in life; 2. intrinsic values; 3. transcendent beliefs/experiences; and 4. community/relationships. 'Positive psychology' indicates the tendencies of self-development, reflection, and transcendence in human beings. And people have a positive direction toward their true being and human power reflects and transcends in a 'fully functioning personality' and flourishes in the right condition (Roger, 1961). Maslow (1968, 1971, 1996) referred to 'being values' like wholeness, goodness, self-sufficiency, etc. as growth needs with which humans can never get bored which can be integrated into daily life and described such integration as transcendence self-actualization. For him, transcendent self-actualization carries a spiritual significance and manifests in the recognition of the sacred in life.

Wisdom traditions such as Vedanta, Buddhists, Christianity, Confucianism, and Islam all share a focus on nurturing the spiritual aspects of human beings. In the form of meditation, Prayer, Zen, or Yoga, these traditions have produced many time-tested experiential methods to experience spirituality (Pandey et al., 2009).

2.2 Spirituality in Management

These traditions are important in that they were based on both philosophical and experiential pillars. Traditional Vedic literature gives us a contemporary understanding of spirituality and its role in management. Vedanta gives us two

meanings of truth: Dharma- which sustains all beings, according to their own nature and in harmony with each other; Rta- termed as the “unseen order of things”.

As per Bhagwat Geeta, the ideal of human life is Swadharma which is discovering and following self- dharma and Pta is manifested as Loksangrah,i.e, Working for the maintenance of the world. Thus, ‘Swadharma’ and ‘Loksangrah’ are the two constructs to contemporary thoughts about spirituality.

Spirituality at the workplace means how you feel about your work whether it is a job or a calling. This is denoted by Thompson (2001). Sanders et al. (2004) defined spirituality in the workplace as the extent to which the organization encourages a sense of meaning and interconnectedness among their employees. Sheep (2004) defines spirituality at the workplace through four components: self-workplace integration, meaning in work, transcendence of self, and personal growth of one’s inner life at work. Apart from defining spirituality, certain studies (Wiersma, 2003; McCormick, 1994) identify the underlying themes in spirituality in management literature. Spirituality can be understood as a multi-dimensional, multi-level phenomenon when one considers the fundamental concepts of spirituality.

Acknowledging that consensus is lacking among spirituality literature on how spirituality should be defined (Ashforth and Pratt, 2003; Benefiel, 2003) nonetheless it can be proposed that a conceptual convergence can be traced in the workplace spirituality literature; harmony with self, harmony in social and natural environment and transcendence. Having a more pronounced feminist view of spirituality also involves these three aspects (Fischer, 1988; Harris, 1989). These three elements are dynamically balanced in management spirituality.

1. **Harmony with self:** Fineman (1993) and Dehler and Welsh (1994), suggested that organizations are places where people go to acquire meaning for themselves and have that meaning formed. According to Dehler and Welsh (1994), spirituality in the workplace is a particular type of work emotion that motivates employees to perform. This element speaks to people's alignment with the task. (Ashmosh and Duchon, 2000; Fry, 2003; Milliman et al., 2001; Mitroff and Denton, 1999; Sheep, 2004; Quatro, 2004) It is about finding meaning and purpose in work.
2. **Harmony in the work environment:** According to literature, spirituality's second dimension is relational. This is shown in how it relates to both the natural and social environments. Ashmos and Duchon (2000) discuss how a sense of community, comfort with the world, workplace integration, connectedness, compassion, respect, humility, and courage, Heaton et al. (2004), Kinjerski and

Skrypnek (2004), inclusiveness, and interconnectedness, and Marcus et al. (2005) are some examples of how this spiritual dimension is expressed.

3. **Transcendence: the underlying aspect:** "Connection to something greater than oneself" is associated with the transcendental component. (Dehler and Welsh, 1994; Ashforth and Pratt, 2003; Sheep, 2004). The "something" can be "other people, cause, nature, or a belief in a higher power," according to Ashforth and Pratt (2003).

According to Mirvis (1997), the "individual self" can transcend in four concentric circles of consciousness: (1) self-awareness; (2) other-awareness; (3) group-awareness; and (4) the ability to arrange in harmony with the universe's invisible order. This finding and explanation are similar to the previously discussed idea of Rta.

2.3 Workplace Spirituality

Workplace spirituality (WPS) can be defined as a gateway towards the formation of organizational values that provide a foundation of rich culture within the organization that promotes employees' experience of transcendence through the work atmosphere, and processes and facilitates their sense of being connected in a way that provides feelings of completeness and joy. In essence, workplace spirituality involves creating a supportive environment that encourages personal growth, meaning, and fulfillment for employees. This can increase job satisfaction, productivity, and overall well-being in the workplace.

WPS refers to an organizational culture supported by values, beliefs, and customs of fairness, trust, support, meaningfulness, cooperation, mutual growth and development, and innovation (Kinjerski and Skrypnek, 2006). WPS is defined by Ashmos and Duchon, 2000 as recognizing employees' inner lives that is nourished by meaningful work in a community setting.

WPS is said to be a framework of organizational values testified in the culture that promotes employees' experience of transcendence through the work process, facilitating their sense of being connected to others in a way that provides completeness and joy (Giacalone and Jurkiewicz, 2003).

Although not all researchers could agree on one universal definition of WPS (Karakas, 2010; Garg and Saxena, 2020), scholars are like-minded over the multidimensionality of WPS (Dehler and Welsh, 2003; Kinjerski and Skrypnek, 2006; Pandey et al., 2009; Sarkar and Garg, 2021). Different researchers, like Mitroff and Denton (1999), Ashmos and Duchon (2000), Sheep (2006), Garg (2017) and Pandey (2017), have elaborated on different dimensions of WPS, namely, meaning in the

worklife, virtuous interpersonal relationships and harmony with organizational values, inner life, meaningful works, a sense of belonging to the community, transcendence, spirit–mind integration and experience of the authentic self. The present study relies on Pandey et al. 's (2009) four-dimensional conceptualization of spiritual climate-

- **Swadharma**
- **Sense of community**
- **Lokasagraha**
- **Authenticity**

This particular conceptualization is chosen for two reasons. First, these four dimensions are derived from ancient Indian texts, scriptures and practices.

Since spirituality is culture-specific, the Indian conceptualization of WPS suits better for Indian employees. Also, the psychometric properties of the Pandey (2017) scale have been examined earlier by several researchers like Saxena et al. (2020) and Garg et al. (2019). Previous researchers suggest that WPS benefits employees and organizations (Karakas, 2010; Vasconcelos, 2015) as knowing one's inner self makes one more dedicated to the organizational goal (Pandey et al., 2009). A spiritual workplace can make people explore beyond their self-interests and follow moral codes of conduct while facing ethical dilemmas (Phillips et al., 2018). Many studies have already provided evidence for the positive effects of WPS on employee engagement and performance (Petchsawang and Mclean, 2017; Petchsawang and Duchon, 2012). It is positively related to organizational performance (Saini, 2017), profitability (Duchon and Plowman, 2005), organizational commitment (Fry et al., 2005), job involvement, and organizational-based self-esteem (Milliman et al., 2003), job satisfaction (Chawla and Guda, 2010), workforce agility and employee well-being (Srivastava and Gupta, 2022). Studies also claim that it reduces workplace incivility by developing an ethical climate (Lata and Chaudhary, 2019).

According to studies by Butts (1999), Sandhu (2016), Vinod (2014) and Neal (2005), spirituality is a concept that can increase people's well-being, cleanliness, creative and organizational success (Butts, 1999). It is about finding the meaning and purpose of the job rather than focusing on the monetary reward (Sandhu, 2016). This is not about religious beliefs but about the need to realize inner life and work meaningfully in society (Vinod, 2014). The need for multiple meanings in the workplace, influenced by historical and contemporary forces, has led to the search for spiritual and cultural leadership (Neal, 2005).

Additionally, spiritual practices are important in the daily work of organizations to develop ethical leaders in the workplace. According to the theory of

“Walter Earl Fluke,” spiritual reflection requires leaders to uncover and develop self-awareness and view the relationship between self, life, or relationship. (Mukherjee, 2016)

It has been described in the past that the workplace is crucial for achieving goals. At the same time, the meaning of the workplace has evolved into a different geographical and psychological meaning. Today, organizations face problems such as job loss, poor customer relations, contract delays and employee turnover. Religion has now become an important tool in coping with stress and work problems (R. Indradevi, 2020).

Workplace spirituality can help maintain the integrity of business, and business can help integrate workplace spirituality to create positive results. Attitude of fulfilling responsibilities according to their positions in the organization and not neglecting other responsibilities while fulfilling the duties and responsibilities of that job. (Rifuddin et al). The impact of work unit spirituality on the workplace and the relationship between work unit spirituality and leadership. Some rooms in medical units within the same hospital are more spiritual than others. The operation of the chamber is related to spiritual work; Employees view work practices as a place where they encounter the sacred in many ways and are passionate about spirituality. Many employees are still looking for ways to apply their spiritual beliefs in spiritual truth, and they may want to say that talking about spirituality is unpopular. (Grant et al.)

The popularity of spiritual philosophy has grown exponentially in the governance of society. Both professionals and practitioners seek spirituality to solve daily HR problems. Religion at work is about finding meaning or a higher purpose, connection and transcendence. This research paper discusses the concepts and limitations of the concept of spirituality and examines the relationship between spirituality and the work engagement, job satisfaction, and work life satisfaction of those who practice it. This article manages to enrich the text by suggesting another aspect of Indian spiritual values (karmic capital). This is one of the pioneering studies using Principal Component Analysis (NCA) to investigate psychic functioning. Work spirit has been reported to be an important determinant of employee engagement, job satisfaction, and satisfaction with work-life balance. Regression analysis and a correlation matrix were used to further examine the relationship between these variables. (Garg, 2023)

2.4 Innovative Work Behavior

Innovative work behavior (IWB) is the degree of individual employee's behaviour that initiates new useful ideas in organizational processes, procedures, activities and services. It can be inferred from Amabile's (1988) belief that innovative work behavior is a journey in which people start from generating new ideas until the end of realizing new ideas and finally using those new ideas to solve critical problems.

Innovation is the lifeblood of competitive firms (Leenders and Wierenga, 2008), one of the most desired and essential elements of modern-day work skills (Kong, 2014), which enables frequent and rapid adoption amid a dynamic and versatile business environment. It leads to higher levels of organizational performance (Thornhill, 2006) and competitive advantage (Bos-Nehles et al., 2017).

Organizational innovation requires an adequate understanding of what motivates people to develop and execute new ideas (Scott and Bruce, 1994). Researchers refer to employees' desire for creativity as IWB. It is defined as "the intentional creation, introduction and application of new ideas within a work role, group or organization, in order to benefit role performance, the group, or the organization" (Janssen, 2000, p. 288). Innovation is a "multi-stage process" that results from employees, leaders, groups, organizational processes and climate (Shipton et al., 2006). IWB is a methodical and purposeful process that entails actively searching out novel concepts, launching novel projects, and seeing to it that these ideas are carried out (Cardellino and Finch, 2006). Today's businesses actively pursue IWB in order to meet the ever-changing demands of the market. According to Davis (1993), supply, demand, and technological uncertainties are the three environmental uncertainties that have the biggest impact on a firm's performance. A company needs to be constantly focused on cultivating a culture that can provide creative and original ideas in order to deal with these three uncertainties. Previous studies proved that an innovation-based culture increases integration, resilience and financial performance (Porter, 2019). Though many antecedents contribute towards IWB in organizations, for instance, psychological contract (Ramamoorthy et al., 2005), HRM practices (training and development, reward, job security, autonomy, task composition and job demand) (Bos-Nehles et al., 2017; Bantha and Nayak, 2021), transformational leadership (Reuvers et al., 2008), the managerial mechanism (Bysted and Jespersen, 2014), work reflections (Messmann and Mulder, 2015) and knowledge sharing (Radaelli et al., 2014). Though some studies explored the relationship between WPS and IWB, they are less likely to have assessed the WPS with an Indian conceptualization of WPS. The

relationship between WPS and IWB will be examined in the following section of the study.

Innovative business behavior is an important aspect of good business, especially when facing a competitive market (Sapie, 2015). It is characterized by the ability to transform and change the workplace through innovation (Sapie, 2015). Innovative business behavior is influenced by internal and external factors and focuses on the research, creation and implementation of ideas (Efandi, 2021). However, it can be negatively affected by poor performance, which inhibits performance and development (Shafaro, 2019). Therefore, creating a positive work environment and addressing negative behaviours is important to encourage new behaviours. Innovative work behaviour refers to one's ability to adapt to work effectively by changing oneself or the work environment through innovation. (Sapie, 2015)

Innovative work behaviour was fostered by transformational leadership, knowledge exchange, and organisational learning. In the meanwhile, variables that could hinder innovative work behaviour included transactional leadership, job instability, and organisational politics. (Rahmah et al., 2020)

The study determined that the main predictors of innovative work behaviour were task relevance, task autonomy, task feedback, job complexity, and job resources. The paper provides a thorough analysis of these employment characteristics and how creative work practices relate to them. The findings indicate a favourable association between innovative work behaviour and task autonomy, task relevance, and task feedback; however, there is no clear correlation between job complexity and innovative work behaviour. On the other hand, job resources frequently have a positive effect on creative work practices. These findings have significant ramifications for companies trying to encourage innovation among their workforces. (C.D et al)

An employee poll has been conducted at a large public hospital in Italy. 560 different professions' worth of data have been analyzed using Structural Equation Modelling (SEM). The findings indicate that workers' innovative work practices are influenced both directly and indirectly by their work environment, which can be attributed to an organization's openness to innovation. Specifically, our findings indicate that the organization's openness to innovation acts as a kind of mediating factor in the relationship between employees' innovative work behaviors and the organizational climate. The findings need to prompt managers to contemplate the significance of an imaginative work environment and a receptive attitude towards new ideas as potent levers to influence workers' inventive work practices. (Carlucci et al., 2019)

When faced with commercial competition, innovation acts as capital. However, innovation needs to be realized through actual activity, namely through creative work practices. Because innovative work behaviour is unique, it can significantly boost an organization's productivity and profit. This article addresses what constitutes innovative work behaviour, as well as its aspects, phases, and influencing variables. According to the findings, innovative work behaviour is defined as the act of generating new ideas for the benefit of the organisation. This behaviour includes idea generation, exploration, and implementation, and it is influenced by both internal employee factors and external factors such as the workplace environment and circumstances. (Efandi et al.)

The paper examines the relationship between job demand, perceived organisational support, and innovative work behaviour in the context of China using the job demand-job control model and social exchange theory as its foundations. There were 296 in the sample. The findings show that innovative work behaviour and job demands are positively correlated, with employees' perceptions of organisational support moderating this relationship. Compared to employees who have low perceived organisational support, those who have high perceived organisational support find it easier to adopt innovative work practices. The outcome is explained by the traditional Chinese value. The article explains to business leaders how job demand can encourage employees' creative work practices. However, in order to encourage employees to carry out creative work practices in the face of high job demand, it is also necessary to enhance their perception of organisational support in order to increase productivity (C. Hao)

The inventive behaviour of colleagues is a crucial success factor in knowledge-intensive services. Projects in industries such as research, architecture, and consulting are inherently unique due to their nature. Colleagues who exhibit innovative conduct come up with ideas for improved and/or novel goods, services, or workflows and work hard to put those ideas into practice. Employers can encourage their staff to be more creative by modeling specific leadership behaviours. An overview of leadership philosophies that foster creativity is provided in this paper (Jong and Hartog, 2003)

Innovative workplace behavior is the foundation of a successful organization. Creative people are creative and open to new experiences. Innovators are proactive, aware of the field in which they are trying to apply their ideas, and persistent when they encounter problems. Therefore, new working habits of employees are important for the development of organizations, especially small and medium-sized enterprises (SMEs). This article aims to evaluate new practices regarding the work of employees

in small and medium-sized enterprises. The cities we chose in Malaysia are Kuantan, Pahang, Kuala Terengganu, Terengganu and Kota Bharu, Kelantan. A total of 235 employees commented on the survey. Descriptive statistics (means) were used to analyze the data. The results show that the level of new work behavior is average. But the findings show a greater distribution of new behaviors. Therefore, it is necessary to increase the new work behaviors of employees in order to develop the new capacities of small and medium-sized enterprises, especially in the competitive pressure environment. (Ishak)

Innovation is capital in the face of business competition, and innovation must be known as an idea, that is, business behavior. Innovative business behavior plays an important role in increasing the efficiency and profit of the company or organization due to its originality. In this article, innovative work behavior, its dimensions and levels, and the factors affecting innovative work are discussed. The methodology adopted was a literature review of 33 journals on innovative business behavior. Research has shown that innovative work behavior refers to the behavior of seeking, creating, striving and using ideas to create new products for the benefit of the organization, which is influenced by employees' internal conditions and other factors such as environment and work.

Increasing competition has caused companies to find employees with new attitudes. Innovative behavior is the act of thinking of and using new ideas to help improve one's business. New behaviors can be influenced by positive and negative behaviors. One type of negative behavior is negative work behavior (CWB). CWB refers to an employee's behavior such as laziness, unwillingness to improve, deliberately slowing down work, etc. It refers to behavior that harms colleagues and the organization itself by exhibiting abnormal behavior that interferes with work, such as. The purpose of this study is to determine the effect of low performance on innovative behavior. This study adopted a quantitative approach. In this research, data was collected using the situation analysis method. In this study, simple horizontal analysis was used in data analysis. The results showed that negative work behavior was associated with new behavior, with a p value of $0.003 < 0.05$, R^2 of 0.078, and B value of -0.142; This shows that poor performance has a negative impact on new behavior.

An employee attitude, independent work, and a culture that emphasizes authority and control are positive and beneficial for leadership in new businesses. (Akhtar and Ali)

New work behavior is the bridge between cultural change and employee retention. It emphasizes creativity and innovation in developing new ideas, products, services or ideas. Transformational leaders encourage followers to demonstrate new and creative thinking and serve as drivers of employee innovation. Due to cultural change and new work behaviors, employees do not want to leave the organization, but they want to stay in the organization longer. Thanks to cultural change and emerging new work behaviors, employees will not want to leave the organization. Therefore, new work behaviors form a bridge between cultural change and employee retention. The main purpose of this study is to investigate how innovative work behavior mediates the relationship between transformational leadership and employee retention. This study uses an analytical method in which academic and research literature is identified and analyzed during the review process. This review aims to strengthen the existing literature. The findings show that change leadership plays an important role in developing the capabilities of new employees and ultimately retaining employees in the organization longer (Estrita and Vasantha).

The purpose of this study is to determine the new work behaviors of Manado State University employees. Qualitative research and research methods were used. The main documents are appointed by heads of departments and heads of departments. In-depth interviews and data analysis techniques and focus group discussions. Data were analyzed using the Miles and Huberman model. The results show that employees' work behavior does not appear to be equal. It is still limited to headings and subsection headings. New work habits help increase work efficiency. Most employees are not introduced to new jobs (Soputan and Sumual, 2022).

Efficiency-based HR practices will lead to contractual HR processes, thus encouraging commitment and therefore influencing innovation in legal organizations. Therefore, learning new work behavior provides important information for organizations to develop new businesses because new work behavior is viewed as an important part of working in a new job. This study defines innovative work behavior as “all employee behaviors related to the generation of ideas, the promotion of ideas, and the implementation of ideas” (Janssen, 2000; Kleysen and Street, 2001; Jong and Hartog, 2007). Legal organizations that tend to focus on efficiency may have trouble supporting new business because they will use HR processes that support the business but are also embedded in the new operation. This study focuses on how human resources support innovation in formal organizations. Legal organizations can be characterized by “the rate of work and the amount of change that occurs according to

the rules that define the work” (Hall et al.,1967). Promoting new work behaviors in organizations:

Lessons: Production based on the work of employees, when employees in organizations are involved in extensive communication, information sharing and/or networking in the integrated process in addition to the direct work of human processes. It will lead to commitment-based human processes that encourage commitment, thereby influencing innovation. Understanding directly or indirectly influences new behavior. (Scott and Bruce, 1994)

2.5 Workplace Spirituality (WPS) And Innovative Work Behaviour (IWB)

The proposed relationship between WPS and IWB is based on the broaden-and-build theory and the resource-based theory of intangible resources. According to this notion, an organization's workforce's intangible social and psychological resources are what give it its innovation and competitive edge. The perspective sees employees as sources of competitive advantage because of their value, distinctiveness, exclusivity, and non-substitutability. The idea holds that an organization's intangible resources—its employees—have a significant impact on its competitiveness, innovation, and creativity (Hunsaker and Ding, 2022). These intangible workers' assets are their social and psychological capital, which includes their skills, knowledge, tenacity, optimism, etc.

"Swadharma" refers to a work assignment that fits an employee's aptitude, competences, passions, and abilities within the previously mentioned WPS characteristics (Pandey et al., 2009; Garg et al., 2022). The broaden-and-build idea (1998) states that addressing the spiritual needs of workers helps them to have a broader perspective on the world. It suggests that joyful emotions heighten awareness and stimulate creativity, leading to the exploration of concepts and actions. According to Hoffoll (2002), this enlarged perspective provides social and psychological resources, which are employees' intangible assets. It may also promote IWB among employees (Sengphet et al., 2019). To put it briefly, WPS stimulates socio-psychological resources that support workers' inventiveness and creativity. Positive emotions evoked by WPS help employees develop their socio-psychological resources (Hunsaker, 2020; Saxena et al., 2020). According to Afsar and Badir (2017) and Houghton et al. (2016), workers that engage in meaningful and reflective work are now more conscious, dedicated, and intuitive in their endeavors, which results in IWB. In light of this, the following theory is put forth.

H1: Swadharma is positively associated with IWB.

According to McMillan and Chavis (1986), "a sense of community" is the second dimension of WPS that is discussed. It is defined as "a shared belief that members' needs will be sought after through their commitment to being together" and "a feeling that employees have of belongingness, a feeling that members matter to each other as well as to the group" . According to Ashmos and Duchon (2000), the emphasis is on close relationships built on trust and affection. Employees gain from and advance corporate goals when they recognize their interdependence and connectivity (Milliman et al., 2003; Garg et al., 2020; Yadav et al., 2022).

Positive emotions, like pleasure and maybe curiosity and anticipation, broaden consciousness and promote creative, exploratory ideas and behaviors, as the broaden-and-build hypothesis suggests (Fredrickson, 2004). Drawing on the broaden-and-build idea, a feeling of community may influence employees toward IWB in addition to providing one with social resources in the form of enduring, reliable, and passionate connections and relationships. In light of this, the following theory is put forth.

H2. A sense of community is positively associated with IWB.

"Authenticity," which is defined as being truthful to oneself, coworkers, superiors, the workplace, the organization, and society, is the third component of WPS. It demonstrates sincerity, loyalty, devotion, honesty, integrity, and truthfulness (Pandey et al., 2009). Research revealed a favorable relationship between workers' workplace identities and WPS (Sulphey, 2021). Authenticity necessitates total dedication and focus on the given task, which makes it easier to comprehend every aspect of the work. Furthermore, sincere workers strive to provide their all at work, which can inspire originality and creativity. In light of this, the following theory is put forth.

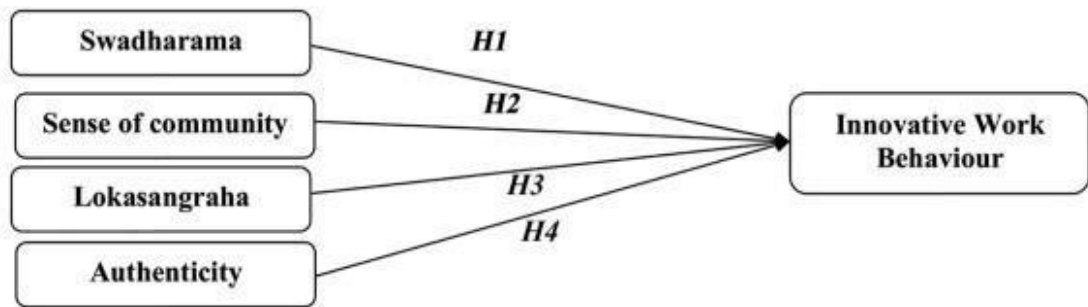
H3. Authenticity is positively associated with IWB.

"Lokasangraha" (other's orientation), the fourth component of WPS, describes "coming together for the betterment and welfare of society." It promotes teamwork for the good of people, communities, businesses, and society as a whole (Garg, 2017). Employees may display IWB at work in an effort to improve organizational procedures and objectives. Positive emotions and positive meaning are correlated in that doing meaningful work elevates one's mood and extends one's perspective. Seek purpose and significance in their profession to enhance their lives and make a difference

(Mahipalan and Sheena, 2019; Bailey and Madden, 2016). The persistence of assistance appears to be further consistent with the resource-based notion of intangible resources. Their spirituality at work will make them valued, unique, and challenging to replicate. In light of this assumption, the subsequent theoretical model is also put forth.

H4. Lokasangraha is positively associated with IWB.

Figure 1.1: Proposed Model



Source – Garg, 2023

Workplace spirituality, as defined by Sandhu (2016), is about finding meaning and purpose in work, and creating a sense of harmony and interconnectedness. This concept, as further explored by Vinod (2014), is not about religion, but rather about the inner life of individuals and their desire for meaningful work and community. Butts (1999) adds that integrating spirituality into the workplace can enhance personal well-being, creativity, and organizational success. However, Rowland (2016) cautions that while workplace spirituality can lead to more productive employees, it can also be used to manipulate employees into working longer and harder.

A growing body of research shows a positive relationship between spirituality and innovative work behaviors. Ranasinghe (2019) and Kumar (2016) found that spirituality has a positive impact on innovation, and Kumar also considered gender as an influence. Hunsaker (2022) further investigated this relationship and found that workplace spirituality predicted innovative behavior, while employee achievement and workplace satisfaction mediated and moderated this relationship. Pradhan (2016) also highlighted the role of work spirituality in guiding employee behavior, especially through dimensions such as job satisfaction, employee engagement, and commitment to the organization. These studies suggest that spirituality in the workplace can improve new work behaviors and overall performance. Krishna Kumar and Neck (2002) presented various theories of spiritual work, such as different perspectives of spiritual work, how it can be effective in organizations, and how it can be achieved

after using it in organizations. They advocated different aspects of spirituality in the workplace, such as basic principles, religious beliefs, and philosophy of life. Mitroff and Denton (1999) view spirituality as the deepest sense of integration with the self's fulfillment with others and the world. Encourage and encourage spirituality in the workplace, leading to development. improving personal morale of the organization and improving morale/leadership at the organizational level. (McGhee and Grant, 2015)

Spiritual work fosters a sense of community, benefits others, encourages resourcefulness, and fosters understanding and understanding in the work environment (Rezapouraghdam et al.)

Spirituality in the workplace can improve personal health and the quality of creativity, harmony at work, and long-term relationships. These are the most important aspects of ancient and modern times, human development, the spread of art and spirituality. The spiritual activity scores of people who meditate regularly are higher than those who do not. (Duchon et al., 2005)

Spirituality in the workplace requires and encourages thinking outside the box. Workplace spirituality has become a prominent topic in the minds of writers, researchers, and employees, resulting in a growing body of books, articles, and conferences on the subject.

Research has shown that workplace spirituality has a good impact on job participation, organisational dedication, profitability, Quatro (2002), Duchan & Ploughman (2005), job involvement, and organizationally based self-esteem (Milliman et al., 2003). Individual attitudes towards the organisation are believed to be related to meaningful work, as stated by Milliman et al. (2003). When workers find meaning in their work, they try to make changes in the workplace by embracing challenges (Afsar and Rehman, 2015), displaying discretionary behaviour such as inventive work behaviour (Pierce, et al., 1989), and creative behaviour (Jung et al., 2003). Additionally, when workers believe their jobs are crucial to the organisation, they attempt to comprehend issues more thoroughly and look for more answers (Gilson and Shalley, 2004). According to some additional research, workplace spirituality fosters creativity, helps people find their purpose in life, and inspires them to act in creative ways at work (Pawar, 2009; Gupta et al. 2014; Afsar and Rehman 2015).

CHAPTER 3: RESEARCH METHODOLOGY

3.1 Research Design

The research design used for this project is “Empirical Research” design. Empirical research is an investigation grounded in the direct experience of the researcher with phenomena through observation and measurement. The collected data may be subject to comparison against a theory or hypothesis, the conclusions remain grounded in real- world experiences.

3.2 Size of the Sampling

Random Sampling: In this sort of probability sampling, a selection of participants is chosen at random by the researcher from the entire population. Every person in the population is equally likely to be chosen.

a) Sample Unit: Working professionals

b) Sample Size: 395

3.3 Data collection

The study was conducted on working professionals with a sample of 395 individuals. Google Form, divided into three sections, was randomly shared via social media and educational communities like groups on Telegram and Facebook to collect data. As per our practice, the form consists of ethical and privacy statements. For instance, the participants were assured that the data would not be shared with any third party and would be strictly used for academic purposes. Also, informed consent from the participants was taken. The consent was taken in the form of choice. The choice of whether the participants wanted to proceed further with the survey or not (after reading the ethical and privacy statements) was provided.

The form was designed so that if the participants agreed with the statements, they could proceed with the survey. If not, the survey automatically ended at that point. The first section consists of the demographic details of the respondents. There were 170 females (43.03%) and 225 males (56.9%) participants. The comprehensive numbers of each individual are mentioned in Table 1.1

Table 1.1: Demographic Information

Variables	Category	Details
Age	26-35 years	183
	36-45 years	58
	Above 45 years	54
	Below 25 years	100
Gender	Female	170
	Male	225
Experience	16-25 years	68
	6-15 years	158
	Above 25 years	133
	Below 5 years	36
Marital Status	Married	113
	Unmarried	282
Education Level	12th pass or below	3
	Graduate	220
	Post Graduate and above	172
Income	11-15 lakhs	28
	6-10 lakhs	196
	Above 15 lakhs	147
	Below 5 lakhs	24
Management Level	Lower Management	45
	Middle Management	183
	Supervisor	142
	Upper Management	25

Source: Primary data

3.4 Data analysis software used

MS Excel- Used for managing, organizing, and maintaining the data which is been collected from google form

SPSS 21- Used for data analysis and interpretations.

3.5 Scale and Measurements used

3.5.1 WPS scale: An eleven-item spiritual climate scale developed by Pandey et al. (2009) is used to measure it. Previous research conducted in the Indian setting (Garg, 2017; Pandey et al., 2019) has previously shown the validity of the measure.

Authenticity, Lokasangraha (others' orientation), sense of community, and WPS-Swadharma are the four dimensions that are evaluated on a five-point scale that goes from 1 (strongly disagree) to 5 (strongly agree). Among the scale items are "I am deeply involved in my work here," "work itself is enjoyable for me," and "working here is a means for realizing my true self."

3.5.2 IWB scale

A slightly altered version of Janssen's nine-item innovative work performance scale (2000, 2001) has been used to evaluate it. The purpose of the scale is to evaluate employees' creative work output. We chose this device due to its simplicity of use and reliability. The fact that the majority of the field's referenced (referred to) studies have employed the same scale is another factor (Nehles and Veenendaal, 2019; Nehles et al., 2017; Jong and Hartog, 2010) "mobilize support for innovative ideas ", " search out new working methods, techniques, or instruments " and " acquire approval for innovative ideas " are a few examples of scale items. There are five possible scores on this scale: 1 for never and 5 for always.

3.6 Data analysis techniques and statistical procedure

Cronbach Alpha (CA's): These values were calculated to determine how strongly each variable contributes to the IWB. the CA's values and correlation coefficients were ascertained.

Average Variance Extracted (AVE): The AVE indicates the amount of variance in the construct explained by the measures used.

Correlation Coefficients: The correlation was used to check the strength and direction of the relationship between each of the dimensions of WPS (i.e. Swadharma, Authenticity, Lokasangraha, Sense of Community) with IWB and the relationship of WPS (as a whole) with IWB.

Hierarchical Regression: This type of regression analysis was used to understand the impact of the independent variable (WPS) on the dependent variable (IWB).

Hierarchical regression was chosen, because:

- The study likely some variables that were not directly related to the construct of interest but could influence the relationships between the other variables. These are called control variables. These variables were age, gender, marital status, experience, education level, income and management level.
- Hierarchical regression allows researchers to enter the control variables in the first step and then add the variables of main interest in subsequent steps. This helps to isolate the unique effect of the main variables on the dependent variable, controlling for the influence of the control variables.

CHAPTER 4: RESULTS AND FINDINGS

4.1 Reliability and Validity

The consistency of a measure, that is, whether the outcomes can be repeated under the same circumstances is referred to as reliability. The accuracy of a measure, that is, if the outcomes reflect what the measure is intended to assess is referred to as validity.

Further, the WPS and IWB scales' convergent validity was evaluated using the average variance extracted (AVE) value. According to George and Mallery (2003), the acceptable values for AVE should be greater than 0.50 and CA should be greater than 0.70 (Fornell and Larcker, 1981).

The results suggested that Cronbach's alpha values of Swadharma, Authenticity, Lokasangraha, Sense of community, WPS, and IWB is **0.844, 0.844, 0.747, 0.765, 0.901, and 0.850**, respectively. The AVE values for Swadharma, Authenticity, Lokasangraha, Sense of Community, WPS, and IWB were **0.683, 0.700, 0.702, 0.61, 0.64 and 0.58**, respectively. These values concluded the reliability and validity of the scales in the Indian context. Table 2 provides the descriptive statistics, validity, and reliability.

Table 2: Descriptive Statistics

Variables	Mean	SD	CA	AVE
Swadharma	26.230	6.370	0.844	0.683
Authenticity	9.587	2.87	0.844	0.700
Lokasangraha	20.501	3.724	0.747	0.702
Sense of Community	10.797	1.432	0.765	0.61
WPS	67.116	11.167	0.901	0.64
IWB	33.856	7.346	0.850	0.58

Data source: Primary WPS – Workplace Spirituality IWB- Innovative work Behaviour

4.2 Common Method Variance

Since the data on the dependent (IWB), and independent (WPS) variables was gathered simultaneously, the problem of Common Method Variance (CMV) was examined (Bansal et al., 2023). To solve such an issue, procedural and statistical solutions were used. The participants' anonymity and secrecy were practical adjustments that decreased the occurrence of CMV (Podsakoff et al., 2012). As a result, private data such as the name was not gathered. Further, participants were assured about the data's confidentiality and non-disclosure to outside parties.

Furthermore, as a cover story, participants were informed that WPS and IWB are two distinct studies. As indicated by Podsakoff et al. (2012), they were informed of the reality and the reason behind the cover tales following the survey.

To evaluate CMV among the variables statistically, Harman's (1960) one-factor technique was used. Chang et al. (2010) suggests that no single factor should be produced because of factor analysis of all the variables. The maximum variance of 29.86% was explained by the most significant factor. Thus, it was determined that CMV was not possible.

4.3 Correlation

Table 3: Correlation Table

	1	2	3	4	5	6
Swadharma	1					
Authenticity	0.728*	1				
Lokasangraha	0.389*	.494*	1			
Sense of Community	0.015	0.043	0.012	1		
WPS	0.617*	0.539*	0.635*	0.251*	1	
IWB	0.755*	0.590*	0.389*	0.425*	0.790*	1

*Data: Primary *Sig. level- 0.05, WPS- Workplace Spirituality, IWB- Innovative Work Behaviour*

Table 3 shows the correlation coefficient between the variables being measured are Swadharma, Authenticity, Lokasangraha, Sense of Community, WPS, and IWB. The IWB shows moderate to strong positive correlations with all the other columns Swadharma (0.755), Authenticity (0.590), Lokasangraha (0.489), and Sense of Community (0.043). This means that when employees feel that their work aligns with their values and interests (Swadharma), they are more likely to be authentic and

committed to their work (Authenticity), feel a sense of responsibility to the greater good (Lokasangraha), and feel connected to their colleagues (Sense of Community). Depicts strong positive correlation with WPS (0.790). The results of the correlation analysis are complemented by regression analysis Table 4. The table enumerates the regression results of the two models.

4.4 Hierarchical regression analysis

Table 4: Regression analysis Table

Coefficients						
Model		B	Std. Error	t	Sig.	R Square
1	(Constant)	3.076	3.159	10.787	.000	.035
	Age	.110	.448	.246	.806	
	Gender	.791	.751	1.053	.293	
	Marital Status	1.895	.821	1.307	.123	
	Education Level	1.848	.724	1.553	.354	
	Income	.757	.518	1.459	.145	
	Management Level	.080	.480	.166	.868	
2	(Constant)	23.732	4.226	5.616	.000	0.197
	Age	.170	.412	.413	.680	
	Gender	.703	.689	1.020	.308	
	Marital Status	1.500	.757	1.980	.528	
	Education Level	-1.326	.667	-1.986	.448	
	Income	.627	.476	1.317	.189	
	Management Level	.109	.442	.247	.805	
	Swadharma	.331	.079	2.669	.036*	
	Authenticity	.356	.179	3.667	.000*	
	Lokasangraha	.485	.107	2.779	.023*	
	Sense of Community	.353	.236	4.493	.006*	
						9.409

Dependent Variable: Innovative Work Behaviour (IWB)
Data Source – Primary, *sig- 0.05

Two-stage hierarchical regression was used to conduct a regression analysis, whose results are presented in Table 4, In model 1, only control variables age, gender, marital status, education level, income, and management level are considered predictors of IWB and show insignificant results (sig > 0.05). In model 2, the independent variable

i.e. four dimensions of workplace spirituality were added in addition to the control variables. Results proved that although the control variables are insignificant predictors of IWB. However, four dimensions of workplace spirituality were still significant predictors with p-values less than 0.05.

The two-model method was employed in the study to assess the relationship between the predictor and outcome variables. The R-squared value, which shows the percentage of variance explained, and the F-statistics, which assesses the model's overall significance, are the key metrics for assessing the model's efficacy. Only 0.35% of the variability in the outcome variable i.e. IWB can be explained by the predictors in Model 1, as indicated by the R-squared value of 0.035. The addition of this predictor which are Management Level, Education Level, Income, Age, Marital Status, and Gender explains minimally the variance in the dependent variable i.e IWB, as indicated by the R-square change of 0.035. The F-statistic for this model is 2.313, with a corresponding significance level of 0.063, which is not statistically significant ($p > 0.05$). This result suggests that the model does not have a significant explanatory power for the outcome variable. Additionally, the F changes statistic, with a significance of 2.313, indicates a borderline significant contribution of this model to the overall explanation of the variance.

Model 2 shows a significant improvement over Model 1, with an R-squared value of 0.444, indicating that this model explains 44.4% of the variance in the dependent variable i.e IWB. The R-square change for this model is 0.532, suggesting that the additional predictors included in this model substantially impact explaining the variability in the dependent variable i.e IWB. The F-statistic for this model is 9.409, with a highly significant p-value of 0.000, indicating that the model is statistically significant and provides strong explanatory power. Additionally, the F changes statistic, with a significant change ($p = 0.000$), supports the notable improvement of Model 2 over Model 1.

Overall, the results indicate that Model 2 provides a significantly better explanation of the variance in innovative work behavior (dependent variable) compared to Model 1. The higher R-squared value and significant F-statistic suggest that the predictors i.e Management Level, Education Level, Income, Age, Marital Status, Gender, Authenticity, Sense of Community, Lokasangraha, and Swadharma in Model 2 contribute significantly to the understanding of the outcome variable (IWB). Researchers should consider focusing on the predictors included in Model 2 for further analysis, while the predictors in Model 1 appear to have little explanatory power in this context.

CHAPTER 5: DISCUSSION

The goal of this research was to investigate how WPS affects employees' IWB. WPS is a holistic concept that includes Lokasangraha, authenticity, community, and Swadharma. The study's first four hypotheses looked at how four WPS dimensions affected IWB. These IWB parameters have a substantial favorable impact.

Results are in line with research on Chinese SMEs conducted by Hunsekar and Ding (2022). According to Pandey et al. (2009), the first component, Swadharma, is the optimal method of working that maximizes happiness, contentment, and productivity. The study demonstrates the beneficial psychological impacts of implementing Swadharma. Work that is meaningful and meditative naturally leads to awareness and mindfulness (Montani et al., 2019).

The second construct, the sense of community, reflects the interdependence and connectivity amongst workers. Research has already shown enough to support the premise that companies should strive for greater communication fluidity, team and group hybridization, idea cross-fertilization, constructive deviances and conflict, in order to foster innovation (Foss et al., 2013). It implies that creativity and novelty come from collectivism rather than individualism. Novel ideas and designs are more likely to emerge when people with different cultural origins, personality traits, value systems, and ambitions come together. It is among the factors contributing to the increased global acceptance of a diverse workforce.

According to Pandey et al. (2009), the third component, Lokasangraha, emphasizes the significance of "working for the world's maintenance." Its goals are self-sufficiency as well as the welfare of other people, animals, and the environment (Pratt and Ashforth, 2003). The attitude of these people is essential for inspiring people to take meaningful action and fostering workplace innovation (Pink, 2010). If there is a greater purpose involved, employees will be inspired from inside. The final concept, authenticity, highlights the importance of honesty, devotion, integrity, and truthfulness. Conversely, employees who are committed to their work or who share Swadharma's values will behave more prosocially, which will foster a sense of community among all members of the organization. Employees' belongingness to the company is also a result of authenticity being accepted at work. Thus, it is evident that Swadharma, sense of community, Lokasangraha, and authenticity are interconnected and reliant on one another, making them an indestructible whole.

CHAPTER 6: IMPLICATIONS

6.1 Theoretical Implications of the Study

1. **Social Cognitive Theory (SCT) in Organizations:** This paper enhances SCT by suggesting that formal work environments be used to implement it. The study emphasizes the significance of environmental and individual factors in influencing employee behavior in work environments.
2. **Culturally Specific Workplace Spirituality (WPS):** The study presents a fresh viewpoint that in line with India's collectivistic culture using Pandey et al. (2009)'s idea of WPS. This culturally specific approach opens the door to a more global understanding of spirituality in the workplace.
3. **Bridging in the Research Gap:** The study discusses the scarcity of empirical studies on WPS, especially in contexts from the East. It adds to the expanding literature of research on workplace spirituality and its useful applications.

6.2 Practical Implications of the Study

1. **Creating a Spiritual Work Environment:** By incorporating spiritual practices and values into their vision, mission, and policies, organizations can create a comprehensive and all-encompassing spiritual environment. For example: using team-building exercises to emphasize collectivism and integrating social responsibility programs with business goals.
2. **Improving Employee Innovation:**
 - **Swadharma:** Managers can instill a sense of ownership and wholeness in employee tasks by utilizing job-crafting approaches. Examples include putting in place collective incentives and performance reviews for the group as well as unofficial get-togethers to foster community.
 - **Lokasangraha:** Organizations can motivate their departments to engage in social welfare initiatives outside of their primary responsibilities. Examples: HR staff members could assist underprivileged students in creating resumes.
 - **Authenticity:** Encourage staff members to come up with novel solutions by rewarding and recognizing their inventiveness.
 - **Talent management:** Initiatives for training and retention might help to further develop workers' creative work habits.

CHAPTER 7: LIMITATIONS OF THE STUDY

- Self-reported questionnaire surveys, which have the potential to be biased, were used in this study. Individuals may overestimate their innovative behavior, especially if they sense spiritual fulfillment in their profession.
- Only a single point in time is captured in the study. Further research using longitudinal designs that monitor workers over time may yield more convincing proof of a causal connection between WPS and IWB.
- The study concentrated on workers in Indian companies and the Indian conception of WPS. Other cultures might not be able to apply the findings. Additional cross-cultural research may improve the results' generalizability.

CHAPTER 8: CONCLUSION

At last, it ends with clarity that highlights the benefits that organizations facing the difficulties presented by the complex and dynamic corporate environment may reap by instituting workplace spirituality (WPS). The study highlights the noteworthy impact of WPS on promoting innovation and creativity among employees, particularly in the context of India, an important rising market.

The study's conclusions highlight how the development of workplace spirituality in Indian businesses may act as a stimulant for generating ingenuity and inspiration, two qualities that are essential for overcoming the challenges presented by the contemporary corporate environment. Furthermore, the study lays the groundwork for future investigations and research projects in the field of workplace spirituality, opening the door to deeper comprehension and improvement of its consequences on employee behaviour and organizational dynamics. In addition, the findings suggest that fostering workplace spirituality can lead to a more engaged and motivated workforce, ultimately contributing to increased productivity and overall success for businesses in India. This research underscores the importance of integrating spiritual values and practices into the corporate culture to enhance innovation and creativity among employees.

This research study on 395 individuals to understand the impact of workplace spirituality (WPS) on innovative work behaviour (IWB) among Indian professionals across different sectors found that swadharma, a sense of community, lokasangraha, and authenticity are the four key factors in promoting innovation and creativity at work. The study suggested that employees feel more committed to their work when it is aligned with their values and interests. The findings also suggest that incorporating spiritual practices into vision, mission, and policies at the strategic and operational levels can improve employee productivity and overall success. However, the study has limitations, including self-reported questionnaire surveys and focusing only on Indian companies. Further research using longitudinal designs and cross-cultural research could improve the results' generalizability. Additionally, exploring the impact of spiritual practices in organisations from different cultural backgrounds could provide a more comprehensive understanding of their effects on employee commitment and productivity. Conducting follow-up studies with a more diverse sample can validate the findings and strengthen the conclusions drawn from the research.

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ANEXXURE

MRP - Exploring the interrelationship between workplace spirituality and innovative work behavior

We the students of Delhi Technological University, currently in MBA- final year are conducting research to explore the interrelationship between workplace spirituality and innovative work behavior. Hence, we have prepared a survey to learn about the same. We request you to kindly take some time out of your busy schedules to give your views. Your participation will help us in successful conduct of the research project.

Thank you for your time and valuable input.

* Indicates required question

1. Age *

Mark only one oval.

- ☐ Below 25 years
- ☐ 26-35 years
- ☐ 36-45 years
- ☐ Above 45 years

2. Gender *

Mark only one oval.

- ☐ Male
- ☐ Female
- ☐ Other

3. Experience *

Mark only one oval.

- ☐ Below 5 years
- ☐ 6-15 years
- ☐ 16-25 years
- ☐ Above 25 years

4. Marital Status *

Mark only one oval.

- ☐ Married
☐ Unmarried

5. Income *

Mark only one oval.

- ☐ Below 5 lakhs
☐ 6-10 lakhs
☐ 11-15 lakhs
☐ Above 15 lakhs

6. Educational level *

Mark only one oval.

- ☐ 12th pass or below
☐ Graduate
☐ Post Graduate and above

7. Status- Supervisor, lower management, middle management, Upper management *

Mark only one oval.

- ☐ Supervisor
☐ Lower Management
☐ Middle Management
☐ Upper Management

Organizational Variables

8. Ownership *

Mark only one oval.

- ☐ Public
☐ Private

9. Nature *

Mark only one oval.

- ☐ Manufacturing
☐ Service
☐ Other: _____

10. Type of Organization *

Mark only one oval.

- ☐ IT
- ☐ Education
- ☐ Bank
- ☐ Government
- ☐ FMCG
- ☐ Other:

11. Turnover of the company *

12. Your organization is based in *

Mark only one oval.

- ☐ India
- ☐ Abroad

Workplace spirituality

1 = strongly disagree 2 = disagree 3 = slightly disagree 4 = neutral 5 = slightly agree 6 = agree 7 = strongly agree

13. Workplace spirituality *

Mark only one oval per row.

	1 = strongly disagree	2 = disagree	3 = slightly disagree	4 = neutral	5 = slightly agree	6 = agree	7 = strongly agree
My job helps me to understand my life's purpose (swadharma)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Working here makes my life meaningful (swadharma).	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Working here is a means for realizing my real self (swadharma)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Work itself is enjoyable for me (swadharma).	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I am deeply involved in my work here (swadharma).	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Peoples' actions here are aligned with their words (authenticity)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
People here own up to mistakes with others in the group (authenticity).	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
People here try to avoid wastage of any kind (paper, electricity, etc.) (lokasangraha).	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
People here are concerned about the natural environment while working here	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

14. When stuck with a problem, people here feel free to ask for (choose a number for each option/alternative): (Sense of community) *

Mark only one oval per row.

	1	2	3	4	5
Advice from colleagues	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Advice from a superior	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Help from their colleagues	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Help from a superior	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

15. People here perform their duties, as if they contribute to the (choose a number for option/alternative): (lokasangraha) *

Mark only one oval per row.

	1	2	3	4	5
Community	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Society at large	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Humankind in general	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Innovative job performance

1 = never to 5 = always

16. How often do you *

Mark only one oval per row.

	1=Never	2=Rarely	3=Occasionally	4=Often	5=Always
Create new ideas for improvements	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Mobilize support for innovative ideas	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Search out new working methods, techniques, or instruments	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Acquire approval for innovative ideas	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Transform innovative ideas into useful applications	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Generate original solutions to problems	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Introduce innovative ideas in a systematic way	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Make important organizational members	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

enthusiastic
for innovative
ideas

Thoroughly
Thoroughly
evaluate the
application of
innovate
ideas

☐☐☐☐☐

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