



Faculty of Cognitive Sciences and Human Development

**EXPLORING WORKPLACE SPIRITUALITY PRACTICES AMONG
EMPLOYEES IN THE PRIVATE SECTOR**

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IN THE PRIVATE SECTOR**

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ABSTRACT

This research explores workplace spirituality practices among employees in Malaysia's private sector, addressing a growing interest in how spiritual values influence individual and organizational outcomes. The study aimed to examine employees' understanding of workplace spirituality, identify existing practices, explore supportive elements, and uncover related individual and organizational issues. A qualitative research design was employed using semi-structured interviews with four private sector employees selected through purposive sampling. Thematic analysis was used to interpret the data, uncovering four key themes: limited awareness of workplace spirituality, informal spiritual practices, key supporting elements such as respect and leadership support, and challenges including misinterpretation and lack of inclusive policies. The findings suggest that although formal workplace spirituality programs are rare, personal spiritual expressions and values like kindness and openness are present. These insights highlight the need for organizations to acknowledge and support spirituality in inclusive, non-religious ways to foster employee well-being and engagement. This study contributes to the limited qualitative research on workplace spirituality in Malaysia and offers implications for HR practitioners, organizational leaders, and future researchers.

Keywords: Workplace spirituality, workplace spirituality practices, spirituality in organizations, private sector employees

ABSTRAK

Kajian ini meneroka amalan kerohanian di tempat kerja dalam kalangan pekerja sektor swasta di Malaysia, selaras dengan minat yang semakin meningkat terhadap pengaruh nilai kerohanian terhadap individu dan organisasi. Kajian ini bertujuan untuk mengenal pasti kefahaman pekerja terhadap kerohanian di tempat kerja, mengenal pasti amalan yang wujud, meneroka elemen sokongan, serta meneliti isu berkaitan pada peringkat individu dan organisasi. Kajian ini menggunakan reka bentuk kualitatif dengan temu bual separa berstruktur melibatkan empat orang pekerja sektor swasta yang dipilih melalui pensampelan bertujuan. Analisis tematik digunakan untuk mentafsir data, dan empat tema utama dikenal pasti: tahap kefahaman yang rendah tentang konsep kerohanian di tempat kerja, amalan kerohanian tidak formal, elemen sokongan seperti saling menghormati dan kepimpinan yang menyokong, serta cabaran seperti salah faham dan ketiadaan dasar yang inklusif. Dapatan menunjukkan bahawa walaupun program kerohanian formal jarang dilaksanakan, nilai-nilai kerohanian seperti kebaikan dan keterbukaan tetap diamalkan secara peribadi. Kajian ini menyumbang kepada kekurangan kajian kualitatif dalam konteks Malaysia dan memberikan implikasi kepada pengamal sumber manusia, pihak pengurusan organisasi dan penyelidik akan datang.

CHAPTER 1: INTRODUCTION

1.0 Introduction

This study seeks to explore workplace spirituality practices among employees in the private sector. This chapter includes the study's background, problem statement, research objectives, research questions, conceptual framework, definitions of key terms, significance of the study, its limitations, and a summary.

1.1 Background of Study

Workplace spirituality has gained popularity recently as organisations strive to create meaningful environments that foster good behaviour, purpose, and well-being. In an era where employees strive for greater meaning and purpose in their work, workplace spirituality cultivates a sense of connection, belonging, and alignment with their personal values. Workplace spirituality addresses employees' emotional and spiritual needs, highlighting the human element of work, in contrast to traditional management approaches that focus solely on performance metrics.

According to Ebitari and Ayodele (2024) and Arneliza et al. (2023), incorporating workplace spirituality into organizational culture can lead to improved employee motivation and overall performance, as it aligns with contemporary work structures and cultural diversity. Furthermore, research by Bhandari (2024) in commercial banks provides empirical evidence for the positive impact of workplace spirituality. The study revealed a strong positive correlation between workplace spirituality dimensions, such as compassion and mindfulness, and employee productivity, suggesting that spiritual values can lead to a more engaged workforce.

Given the global shift toward sustainable and human-centric organizational models, exploring workplace spirituality is becoming increasingly important. Its potential to transform workplaces into more meaningful and ethical environments aligns with the future needs of both employees and organizations. Despite these trends, limited research has been conducted on workplace spirituality practices among employees in the private sector in Malaysia, presenting an opportunity to address this gap and contribute to the broader understanding of its impact on private sector organizations.

1.2 Problem Statement

Although there is an increasing interest in workplace spirituality as an area of study, research in this field remains limited within the Malaysian context. Most existing studies are concentrated in neighbouring countries, such as Indonesia, leaving a gap in understanding how workplace spirituality is perceived and practiced in Malaysia. For instance, Nasurdin et al. (2013), assert that the body of research on workplace spirituality is scant, indicating a need for further exploration in Malaysian settings. In contrast, Indonesia has seen a more robust engagement with workplace spirituality, particularly among its millennial workforces. Research by Wijayanti and Mustika (2021), illustrates that Indonesian organizations actively create guidelines to foster workplace spirituality, aligning organizational values with those of the millennial generation. Furthermore, studies conducted in Indonesia, have documented the positive impacts of workplace spirituality on employee engagement and well-being, suggesting that the concept is more widely recognized and integrated into organizational practices there (Iqbal et al., 2020; Putri et al., 2021). This contrasts sharply with the Malaysian context, where research output on workplace spirituality is notably low, with only 2.6% of studies focusing on this area (Ibrahim et al., 2020).

Moreover, the lack of qualitative research in this field further highlights the need for an in-depth exploration of employees' experiences and perspectives. Most studies have employed

quantitative approaches, which may not fully capture workplace spirituality practices' nuanced and subjective nature. For instance, Marschke et al. (2011) emphasize that qualitative methodologies are underutilized in building theories of spiritual leadership, suggesting that qualitative approaches could yield richer insights into workplace spirituality and its implications for organizational commitment. Similarly, Mhatre and Mehta (2023) highlight the need for more qualitative research, such as phenomenological and ethnographic research, to explore workplace spirituality comprehensively. Existing literature suggests that workplace spirituality is often examined through quantitative lenses, which may overlook the complexities and subjective experiences linked with spirituality in the workplace. For example, Rashid et al. argue that quantitative methods provide a limited view of workplace spirituality due to challenges in defining the construct, thereby advocating for qualitative approaches that delve into the "how" and "why" of spirituality in organizational settings (Rashid et al., 2019).

Workplace spirituality is a multidimensional concept studied mainly within organizational behaviour, with increasing attention over the past two decades (Barik & Nayak, 2023). Most research has been broad, often not distinguishing between public and private sectors, and tends to focus on general organizational outcomes rather than sector-specific dynamics. Reviews highlight a lack of studies specifically targeting the private sector, with much of the literature either general or focused on public or mixed settings. More empirical research is needed to understand individual and organizational outcomes, especially within private sector organizations. This indicates a potential area for further exploration, as private sector organizations could benefit from implementing workplace spirituality initiatives tailored to their specific contexts and employee needs.

1.3 Research Objectives

1.3.1 General Objective

To explore workplace spirituality practices among employees in the private sector.

1.3.2 Specific Objectives

- I. To identify the understanding of workplace spirituality practices among employees in the private sector.
- II. To identify the workplace spirituality practices among employees in the private sector.
- III. To identify the important element that can create the nature of workplace spirituality practices among employees in the private sector.
- IV. To discover the related issues of workplace spirituality practices has to do with both on individuals and organizations.

1.4 Research Question

This research aimed to address the following research questions:

RQ1: What is the understanding of workplace spirituality practices among employees in the private sector?

RQ2: What are the workplace spirituality practices among employees in the private sector?

RQ3: What is the important element that can create the nature of workplace spirituality practice among employees in the private sector?

RQ4: What are the related issues of workplace spirituality practices having to do with both individuals and organizations?

1.5 Conceptual Framework

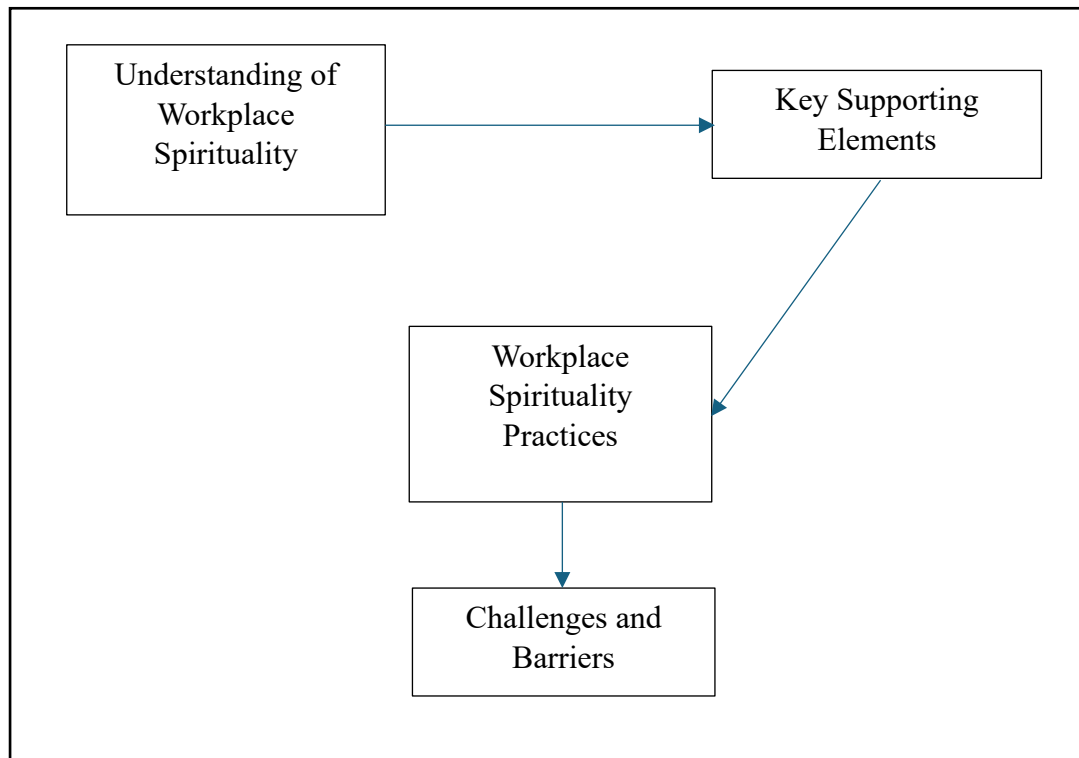


Figure 1: The Conceptual Framework

1.6 Definition of Terms

1.6.1 Spirituality

Conceptual definition:

Spirituality is often defined as a way of living that fosters a sense of connection to oneself, others, and a higher power or nature, alongside a quest for meaning and purpose in life (Tavares et al., 2022; Delgado, 2005). It is individual and personal, distinct from organized religion, and encapsulates living life with simplicity and purpose.

Operational definition:

In this research, spirituality is understood as the personal feelings and beliefs of employees that contribute to their sense of purpose and fulfilment within their professional and personal lives.

1.6.2 Religiosity

Conceptual definition:

Religiosity is an individual's condition that motivates behaviour according to their religious beliefs. It encompasses dimensions such as ideology, ritual, practice, consequences, and intellectual understanding, influencing attitudes and actions (Mastor & Kasan, 2019).

Operational definition:

In this research, religiosity is defined as the extent to which employee's religious beliefs and practices influence their behaviours, interactions, and values in the workplace.

1.6.3 Workplace Spirituality

Conceptual definition:

Workplace spirituality comprises a sense of connection with others, a search for meaning, and the fulfilment of spiritual needs in the workplace (Widyasari & Mubarak, 2024).

Operational definition:

In this research, workplace spirituality is defined as an employee's perception and experience of meaningful work, a sense of community, and alignment with the values of the organization.

1.6.4 Workplace Spirituality Practices

Conceptual definition:

Workplace spirituality practices refer to activities and initiatives that foster employees' spiritual needs, enhancing motivation, belongingness, and loyalty (Fahri Özsungur & Fevziye Bekar, 2023).

Operational definition:

In this research, workplace spirituality practices refer to the specific actions and initiatives undertaken by either the organization or its employees to foster a sense of spiritual fulfilment, purpose, and connection in the workplace.

1.7 Significance of Research

This research is significant as it addresses a growing interest in understanding how workplace spirituality practices influence employees and organizations in private sector settings. By reviewing employees' understanding of workplace spirituality, this study contributes to the academic discourse, offering insights into how private sector employees perceive and experience spiritual practices in their work environment. Identifying specific practices that foster workplace spirituality provides practical recommendations for organizations seeking to improve employee engagement, well-being, and overall organizational culture. Furthermore, the study highlights the critical elements that create the foundation for workplace spirituality, offering actionable insights for policymakers and administrators to design supportive and inclusive workplace environments.

Additionally, this research explores the related issues of workplace spirituality at both individual and organizational levels, providing a nuanced understanding of its potential challenges and benefits. By focusing on the private sector, the findings offer valuable implications for improving employee satisfaction and productivity in a context often characterized by structured policies and diverse employee needs. This research not only enriches theoretical knowledge but also serves as a guide for private sector organizations to implement effective workplace spirituality practices that promote ethical behaviour, collaboration, and a sense of purpose among employees, contributing to organizational success and societal well-being.

1.8 Limitations of Research

This research faces several limitations that should be acknowledged. One significant limitation was the issue of time constraints. As the participants involved in the study were professionals working regular office hours, specifically from 8:00 AM to 5:00 PM on weekdays, arranging interviews proved to be a considerable challenge. It was difficult to identify a suitable time when all participants were available simultaneously. As a result, the interviews had to be conducted separately for each participant on different days.

Another limitation was the subjectivity of the data collected and the challenges in interpretation. The study relied heavily on the personal views and perspectives of the participants, which, while valuable, introduced a degree of subjectivity into the research. Additionally, the researcher's limited knowledge of the topic presented a barrier to accurately interpreting the participants' responses. This lack of expertise increased the likelihood of misinterpretation, which could inadvertently affect the validity and reliability of the findings. The subjective nature of the data, combined with the researcher's inexperience, posed challenges in ensuring the consistency and accuracy during analysis.

These limitations highlight areas for improvement in future research, such as allowing more time for data collection and enhancing the researcher's understanding of the topic to support more robust and reliable outcomes.

1.9 Summary

This chapter introduced the study, which explores workplace spirituality practices among employees in the private sector. The overall chapter discusses the main aspects of the research, including the background of study, problem statement, research objective, research questions, conceptual framework, definition of terms, significance of the study, and limitations of study. The next chapter will present a more detailed literature review of the topic.

CHAPTER 2: LITERATURE REVIEW

2.0 Introduction

This chapter presents a review of existing literature related to workplace spirituality practices among employees in the private sector. The discussion of previous studies helps establish the foundation for this research by highlighting key concepts, trends, and gaps in the current body of knowledge. These insights provide context and justification for the focus and direction of the present study.

2.1 Discussion on Relevant Issue

2.1.1 Spirituality

Spirituality is a diverse concept that exceeds a singular definition, often encompassing a range of beliefs, practices, and experiences. At its core, spirituality can be understood as a personal quest for meaning, connection, and transcendence, which may or may not be associated with organized religion. This difference is crucial, as many individuals identify as spiritual but not religious, reflecting a broader understanding of spirituality that is often characterized by individualism and personal interpretation (Steensland et al., 2018; Khalsa et al., 2020).

Research indicates that spirituality is frequently conceptualized with religion, yet it differs. For instance, while spirituality is often described as a more personal and subjective experience, religion is typically viewed as an organized system of beliefs and practices (Henderson, 2000; Dike et al., 2022). This differentiation is supported by findings that suggest spirituality can manifest in various forms, including a sense of connection to something greater than oneself, whether that be nature, the universe, or a divine entity (Paul Victor & Treschuk, 2019). Moreover, spirituality is often linked to psychological well-being, with studies showing that individuals who engage in spiritual practices report lower levels of psychological distress and higher life satisfaction (Fox et al., 2017; Chlan & Zebracki, 2010; Beyk, 2023).

2.2.2 Workplace spirituality practices

Workplace spirituality is an increasingly recognized concept that encompasses the acknowledgment of employees' inner lives, nurtured by meaningful work within a community context (Ashmos & Duchon, 2000). This notion emphasizes fostering an environment where employees can discover purpose and connection, enhancing their overall job satisfaction and performance. Ke and Deng (2018) describe workplace spirituality as the "recognition that employees have an inner life that is both nourished by and nourishes meaningful work, within the context of a community."

Research has shown that workplace spirituality has a significant effect on employee engagement and motivation. Pouragha et al. (2021) found that workplace spirituality promotes self-confidence, integrity, and commitment among social workers, boosting their motivation to engage in organizational activities. This aligns with findings from Fanggidae et al. (2020), who argue that workplace spirituality creates conditions conducive to employee creativity, motivation, and commitment, leading to improved organizational performance.

Moreover, the implications of workplace spirituality extend beyond individual benefits to encompass organizational outcomes. Hafeez et al. (2022) discuss how workplace spirituality contributes to corporate sustainability by enhancing organizational citizenship behaviour, which is crucial for long-term success. According to research by Helaly and Sayed (2024), workplace spirituality contributes to organizational sustainability by positively affecting employee engagement and retention. Additionally, Mohan (2023) emphasizes that workplace spirituality is increasingly recognized for promoting employee well-being, job satisfaction, and performance, reflecting a growing trend among organizations to cultivate positive work environments.

2.3 Related Theory

2.3.1 Spiritual Leadership Theory

One of the foundational theories related to workplace spirituality is Spiritual Leadership Theory. This theory posits that spiritual leaders foster a sense of meaning and purpose in their employees, which enhances their commitment and engagement. Alfarajat and Emeagwali (2021) highlight that spiritual leadership is crucial in energizing connections between leaders and employees, thereby promoting workplace spirituality and innovative behaviour among staff. Similarly, Sapta et al. (2021) demonstrate that workplace spirituality acts as a mediator between spiritual leadership and organizational commitment, suggesting that spiritual leadership can effectively address contemporary human resource challenges.

2.3.2 Conservation of Resources (COR) Theory

Another relevant theory is the Conservation of Resources (COR) Theory, which asserts that individuals aim to acquire, preserve, and safeguard their resources. Kim et al. (2023) apply this theory to show how workplace spirituality can mitigate negative emotions during crises, thereby enhancing employee well-being and adaptability. This perspective emphasizes the significance of spiritual practices in preserving employees' psychological resources, which is vital for maintaining performance under stress.

2.3.3 Job Demands-Resources (JD-R) Model

The Job Demands-Resources (JD-R) Model is also pertinent, as it explains how workplace spirituality can influence job performance through intrinsic motivation and job crafting. Moon et al. argue that spirituality enhances job performance by fostering intrinsic motivation, which is a critical mediating factor in the JD-R framework (Moon et al., 2018). This model illustrates how spiritual practices can transform the work environment, leading to improved employee outcomes.

2.3.4 Social Exchange Theory

Moreover, the Social Exchange Theory (SET) offers a perspective for understanding the reciprocal relationships between workplace spirituality and employee engagement. Hunsaker and Ding (2022) suggest that workplace spirituality enhances employee flourishing and satisfaction, which in turn promotes innovative work behaviour. This aligns with the findings of Haj-Salem et al. (2022), who explore how workplace spirituality fosters innovative work behaviour and well-being through employee engagement, reinforcing the principles of SET.

2.3.5 Broaden-and-Build Theory

Additionally, the Broaden-and-Build Theory is relevant in understanding how workplace spirituality can enhance intrinsic motivation and engagement. Nehra (2023) emphasizes that psychological detachment and job crafting, when combined with spirituality, can lead to higher levels of employee engagement, illustrating the positive feedback loop created by these factors.

2.4 Past research

Research on workplace spirituality practices has expanded significantly over the past few decades, revealing various dimensions and implications for employee well-being, engagement, and organizational outcomes. Several research studies have empirically examined the relationships between workplace spirituality and employee-related factors.

One of the key findings in the literature is the positive association between workplace spirituality and employee well-being. Pawar (2016) suggests that workplace spirituality is positively associated with multiple forms of employee well-being, addressing concerns that some organizational practices may enhance certain aspects of well-being while detracting from others. This highlights the holistic benefits of integrating spirituality into workplace practices.

Further supporting this notion, Aboobaker et al. (2021) provide empirical evidence that workplace spirituality significantly influences employee loyalty, with well-being at work acting as a mediator. Their research highlights the significance of workplace spirituality in promoting loyalty, particularly in the gig economy, where employee engagement can be particularly challenging. This suggests that organizations that cultivate a spiritually enriching environment may experience higher levels of employee commitment.

In addition to well-being and loyalty, workplace spirituality has been associated with reduced stress and improved mental health outcomes. (Raj et al., 2023) found that spiritual practices at work do have positive association with mental well-being, lower levels of stress and work-related exhaustion. This underscores the potential of spiritual practices to mitigate stress and enhance overall employee health. Similarly, (Dutraj & Sengupta, 2024) indicates that workplace spirituality can positively influence employee performance, particularly when mental health is considered a mediating factor.

The role of workplace spirituality in enriching employee engagement has also been explored. Saks (2011) highlights that workplace spirituality can significantly impact employee engagement, suggesting that spiritual variables play an important role in work-related processes. This aligns with findings from Ibrahim et al. (2020), who assert that workplace spirituality boosts employee well-being, leading to increased job satisfaction and commitment.

Moreover, the relationship between workplace spirituality and organizational citizenship behaviour (OCB) has been examined. Research by Gadi et al. (2022) indicates that a lack of workplace spirituality can result in negative employee behaviours, such as stress and turnover, while a spiritually supportive environment fosters positive behaviours and creativity. This suggests that organizations that prioritize spirituality may benefit from improved employee performance and a more positive workplace culture.

Additionally, the effect of workplace spirituality on intention to remain with an organization has been documented. Febriani et al. (2023) found that workplace spirituality increases employees' intention to remain with their organization, emphasizing the importance of meaningful work and adherence to company values. This is further supported by Aboobaker et al. (2019), who also highlight the role of workplace spirituality in influencing retention, especially in educational settings.

2.5 Summary

In conclusion, this chapter has examined the definition and concept of workplace spirituality practices. Additionally, relevant theories, models, and previous research were thoroughly analysed and discussed. Studies conducted by other researchers and scholars were referenced and reviewed, with efforts made to connect them to the current area of study. The next chapter will elaborate on the research methods.

CHAPTER 3: METHODOLOGY

3.0 Introduction

This chapter outlines the methodology used to conduct the research on workplace spirituality practices among employees in the Malaysian private sector. It provides a comprehensive overview of the research design, including the selected qualitative approach, the characteristics of the research subjects, and the instruments used for data collection. The chapter also explains the procedures followed during data collection and analysis, as well as the measures taken to ensure the validity and reliability of the findings. By detailing these methodological components, this chapter establishes the foundation for understanding how the research was conducted and how the data was gathered and analysed to achieve the objectives of the study.

3.2 Research Design

Research design is a systematic plan for conducting research, which involves selecting appropriate methods and strategies to collect, measure, and analyse data to answer research questions effectively. A qualitative method was employed for this study. Qualitative research is an iterative, systematic approach focused on understanding the meaning and experiences of human lives and social contexts through non-numerical data collection methods such as words, images, and sounds, rather than relying solely on numerical data (Jessica Smartt Gullion, 2024). Therefore, this methodology was suitable for the research topic, as it aimed to gather insights into the opinions and perspectives of the individuals involved in the study.

3.3 Research Subject

The research focused on employees working in the private sector in Malaysia as its target population. The sample for this study consisted of four employees who were currently employed in private sector organizations within the country.

The sampling procedure used in this research was purposive sampling. This approach ensured that the participants selected were directly relevant to the research topic. Specifically, individuals were chosen based on their employment status as private sector workers in Malaysia, which aligned with the study's objectives.

All informants who participated in this research were Malaysians, ensuring that the study reflected the perspectives of those directly engaged in the Malaysian private sector. This selection criterion ensured that the findings were contextualized within the local organizational and cultural environment of Malaysia's private sector workforce.

3.4 Research Instrument

A research instrument is a tool used to collect and measure data for research purposes, requiring validation and reliability testing to ensure accurate and consistent results. This study used a semi-structured interview to directly ask the respondents about workplace spirituality. Therefore, this instrument was not strictly formalized to align rigidly with a list of questions. Respondents were presented with open-ended questions, allowing them to explore their responses beyond a straightforward question-and-answer format.

3.5 Validity and Reliability

To ensure the credibility and trustworthiness of this research, measures were taken to address both validity and reliability.

Validity referred to the degree to which the research effectively measured what it was designed to measure (Karnia, 2024). In this study, validity was ensured through several strategies. First, the use of semi-structured interviews allowed the researcher to gather in-depth insights from participants, ensuring that the data collected aligned with the research objectives. Additionally, informants were briefed about the research topic beforehand to ensure their responses were relevant and informed. To further enhance validity, the questions designed for

the interviews were carefully constructed to align with the objectives of the study, ensuring that the data collected reflected the intended focus of the research.

Reliability referred to the consistency and dependability of the research findings across time (Karnia, 2024). To ensure reliability, a structured approach was employed in the interviews, with predetermined questions used as a guide. This consistency in questioning helped minimize variability in the data collection process. Moreover, the researcher utilized thematic analysis as a systematic method for analysing the data, reducing the likelihood of subjective interpretation and ensuring consistent results. The interview process, including recording and transcription, further ensured the accurate capture of participants' responses, contributing to the overall reliability of the study.

By addressing validity and reliability, this research aimed to produce findings that were both accurate and dependable, thereby ensuring the integrity of the study's results.

3.6 Data Collection Procedure

The data collection procedure for this research involved a systematic approach to ensure the ethical and effective gathering of information from the participants. Initially, a consent form was given to the company, and the company informed the informants beforehand to obtain their voluntary participation in the research. This form outlined the purpose of the study, their rights as participants, and assurances regarding the confidentiality of their responses. The informants were also informed about the research objectives and procedures before the interview, ensuring they had a clear understanding of their involvement.

Interviews were scheduled based on mutually agreed-upon times and dates to accommodate the informants' availability. At the beginning of each interview session, the informants were briefed about the topic, the purpose of the study, and the use of recording

devices during the session. This briefing ensured transparency and helped to establish rapport with the participants.

The data collection was conducted through semi-structured interviews, a qualitative research method that combined the structure of predetermined open-ended questions with the flexibility to delve deeper into topics based on participants' responses. Questions were prepared in advance to guide the conversation while allowing room for exploration of additional insights shared by the informants. This approach facilitated the collection of rich, nuanced data, enabling the researcher to capture diverse perspectives while maintaining a focused discussion. Through these procedures, the researcher was able to gather comprehensive and meaningful data that aligned with the objectives of the study.

3.7 Data Analysis Procedure

This study employed thematic analysis as the method of data analysis. Thematic analysis is widely used in qualitative research to identify, analyse and report patterns or themes within data. Given the exploratory nature of this research, which sought to understand employee's perspectives and experiences related to workplace spirituality, thematic analysis was deemed the most appropriate method.

Thematic analysis was chosen for its flexibility, allowing it to be applied across different theoretical frameworks and research paradigms. This versatility made it suitable for exploring diverse and personal interpretations of spirituality in the workplace, especially within the context of Malaysian private sector (Sandhiya & Bhuvaneshwari, 2024). Additionally, thematic analysis is known for being accessible, particularly for researchers who may not have extensive experience in complex qualitative analysis methods. Its step-by-step process enabled a clear and manageable approach to handling the interview data.

To ensure rigor and validity, this study followed a systematic and transparent approach to thematic analysis, enhancing the credibility and trustworthiness of the findings (Fuchs, 2023). The analysis process began with the transcription of all interviews, followed by repeated readings to achieve familiarity with the data. Codes were generated manually and then grouped into broader themes that reflected the core patterns emerging from participants responses.

In summary, thematic analysis offered a practical and rigorous method for analysing qualitative data in this research. Its flexibility, accessibility, and emphasis on transparency made it a suitable choice for exploring the complex, subjective experiences related to spirituality in the workplace.

3.8 Summary

This chapter presented a detailed account of the research methodology employed in the study. It began with an overview of the research design, which adopted a qualitative approach to explore workplace spirituality practices among employees in the Malaysian private sector. The selection of research subjects was carried out through purposive sampling, targeting individuals who were actively employed in private sector organizations. The use of semi-structured interviews as the main research instrument enabled the collection of rich, in-depth data aligned with the study's objectives.

To ensure credibility, measures were taken to address validity and reliability through careful preparation of interview questions, consistent procedures, and the use of thematic analysis as a systematic approach for analysing the data. The data collection process was conducted ethically and transparently, with informed consent and appropriate briefings provided to all informants. Finally, the chapter described how thematic analysis was used to identify key themes from the interview data, providing a foundation for the findings discussed in the next chapter.

CHAPTER 4: RESEARCH FINDINGS & DISCUSSION

4.0 Introduction

This chapter presents the findings of the study based on qualitative data gathered through interviews with four informants. The data were analysed using thematic analysis, and the themes were developed in accordance with the research objectives. Each theme highlights meaningful insights into how workplace spirituality is understood, practiced, supported, and challenged within the private sector. The presentation of findings is structured to reflect the core areas of the study, providing a deeper understanding of employees' experiences and perspectives on workplace spirituality.

4.1 Research Findings & Discussion

4.1.1 Demographic background

Informants Code	Age	Gender	Religion	Position	Years of working	Level of education
K1	27	Male	Christian	Social media analyst	Less than a year	Degree
K2	23	Male	Muslim	Social media analyst	Less than a year	Degree
K3	28	Female	Christian	Research associate	2 years	Master's degree
K4	24	Female	Muslim	Research associate	Less than a year	Degree

Table 1: Summary of Informant's Demographic Background

Based on Table 4.1.1 above, a total of four informants participated in this study, comprising two males and two females. Their ages ranged from 23 to 28 years old. Two of the informants identified as Muslim, while the other two identified as Christian. In terms of job positions, two informants worked as social media analysts and the remaining two were research associates. Three of the informants had less than one year of working experience, while one had been in the workforce for two years. Regarding educational background, three informants held a bachelor's degree and one held a master's degree. This diverse demographic background provides a balanced perspective for exploring workplace spirituality practices in the private sector.

4.1.2 To Identify the Understanding of Workplace Spirituality Practices among Employees in the Private Sector

4.1.2.1 Theme 1: Limited Exposure and Mixed Understanding

This theme explores how employees in the private sector interpret and understand the concept of workplace spirituality. It covers participant's familiarity with the term, their attempts to define it and their distinctions or confluences between religion and spirituality.

Keywords/Codes	Description
Not heard	Lack of awareness about workplace spirituality
New term	Participants found the concept unfamiliar until the interview
Religious stuff	View of spirituality as expressing personal beliefs
Inner peace	Spirituality as a means of emotional and mental relief

Table 2: Keywords/codes for theme 1

K1 stated, “*Not really,*” when asked whether they had heard about workplace spirituality practices. Similarly, K2 responded with a clear “*No.*”. K3 elaborated, “*Quite a relatively new term to me until I needed to do this interview*”, indicating that awareness was prompted by the research itself. On the other hand, K4 affirmed familiarity but framed it more

in terms of stress relief than religious practices, suggesting a broader interpretation by stating that *“Spirituality is not about practicing your religious practices like prayer, but spirituality is more about finding time to destress at the workplace.”*

4.1.2.2 Sub-theme 1.1: Confusion between Religion and Spirituality

This sub-theme highlights how participants conflate or differentiate between spirituality and religion.

Keywords/Codes	Description
Related	Believe that religion and spirituality overlap
Inner peace	Religion is seen as a source of emotional calmness
Structured identity	Religion has rules and practices while spirituality is more abstract
Horoscope, astrology	Alternative spiritual beliefs outside religion

Table 3: Keywords/codes for theme 1.1

K1 shared, *“I think personally, for me, it is related... religion does help you calm, like inner peace.”* K2 echoed this by saying, *“It’s kind of related, because it is a norm in our country that we believe in being spiritual, because it is related to our belief in religion.”* Meanwhile, K3 stated a clear distinction, *“Religion is structured and has its own identity and spirituality could be something like believing in astrology or horoscopes.”* K4 also viewed them as connected but emphasized emotional well-being, *“Spirituality may be in terms of finding what makes you destress at the workplace aside from practicing your religion thingy.”*

4.1.3 To Identify the Workplace Spirituality Practices among Employees in the Private Sector

4.1.3.1 Theme 2: Informal Spiritual Practices

This theme covers the actual practices within the workplace that participants associate with spirituality. It focuses on informal or personal practices rather than structured or organizational initiatives.

Keywords/Codes	Description
Prayer	Practicing obligatory religious duties like prayer
Being kind	Kindness as a spiritual value
Respectful	Interpersonal respect is linked with spirituality
Distress activities	Non-religious spiritual relief methods (e.g. activities during lunch hour)
No specific culture	Lack of formal spirituality programs in the workplace

Table 4: keywords/codes for theme 2

K2 mentioned, “*Other than practicing prayer,*” there wasn’t much presence of spiritual practice. K4 noted, “*I think when we find time to distress or find an activity to do together... we don’t have any specific culture regarding spiritual practices.*” K1 added, “*Being respectful towards each other is related to spirituality.*”

4.1.4 To Identify Important Elements that can Create the Nature of Workplace Spirituality Practices among Employees in the Private Sector.

4.1.4.1 Theme 3: Key Elements Supporting Workplace Spirituality

This theme identifies what employee believe are important factors that could support or nurture workplace spirituality. It encompasses values, behaviours and organizational practices.

Keywords/Codes	Description
Respect	Mutual respect among colleagues promotes spirituality
Kindness	Practicing religious teachings through kind acts
Open communication	Safe conversations without judgement
Supportive environment	A culture that encourages spiritual practices
Sharing sessions	Internal programs for discussion and bonding

Table 5: Keywords/codes for theme 3

K1 recommended “*a talk or sharing session*” to help people open. K2 emphasized, “*If we do our own responsibilities... and respect our colleagues... we practice spirituality.*” K3 called for “*open conversation without any judgement,*” and K4 suggested religiously inclusive practices like “*every Friday we do bacaan Yasin and others of different religions can do something aligned with their religion.*”

4.1.4.2 Sub-theme 3.1: Leadership and Organizational Culture

Participants stressed the role of leadership in fostering a supportive environment. This includes giving space, setting an example and being sensitive to spiritual diversity.

Keywords/Codes	Description
Supportive environments	Supportive environments of the workplace encourage spirituality practices
Green light	Permission from leaders to practice spirituality
Understanding leaders	Leaders that recognize spiritual needs

Table 6: Keywords/codes for theme 3.1

K3 mentioned, “*We give space for everyone to perform any spiritual practices. Having a structured policy... supportive environments.*” K4 agreed, “*A good boss will give you the greenlight... A supportive environment also helps.*”

4.1.5 To Discover the Related Issues of Workplace Spirituality Practices has to do with Both Individuals and Organizations.

4.1.5.1 Theme 4: Challenges in Practicing Workplace Spirituality

This theme presents the barriers faced by individuals and organizations in implementing or expressing spirituality at work.

Keywords/Codes	Description
Offend	Fear of offending others limits expression

Misinterpret	Spiritual practices are misunderstood as neglecting duties
Judgement	Negative perception from colleagues
Bias	Favouritism towards specific religions
Lack of understanding	Employees are unaware of or dismissive of spirituality practices

Table 7: Keywords/codes for theme 4

K1 stated, *“We just don’t want people to get offended by our actions.”* While K2 mentioned being too concerned about other’s opinions, *“We care so much... it kind of limits our practices.”* K3 added, *“Feeling shy to practice... people might misinterpret...think you are neglecting your job.”*

4.1.5.2 Sub-theme 4.1: Organizational Limitations

Participants noted systemic issues like favouritism, limited participation and policy challenges.

Keywords/Codes	Description
Biased practices	Favouring certain religious practices over others
Participation barriers	Some staff may reject spiritual activities
Policy challenges	Difficulty in accommodating diverse beliefs

Table 8: Keywords/codes for theme 4.1

K1 expressed concern, *“Being biased towards one religion might arise.”* K2 said, *“If an organization wants to impose yoga...some believe it is related to religion...so it is prohibited.”* K3 and K4 both stressed that a lack of awareness or policies can hinder spiritual practice.

4.2 Discussion on Main Findings

The findings revealed that many informants had limited prior exposure to the term “workplace spirituality”. Despite this, they were able to associate spirituality with concepts such as religious tolerance, emotional well-being and inner peace. This aligns with the broad definition of spirituality discussed by Steensland et al. (2018), where spirituality is seen as a personal, subjective experience often extending beyond formal religion. Some informants equated spirituality directly with religion, while others emphasized its broader, non-religious elements, such as the need to find inner calm or connect meaningfully with their work environment. These interpretations are consistent with Henderson (2000) and Paul Victor and Treschuk (2019), who note that spirituality is often misunderstood as synonymous with religiosity though it can also include secular or non-traditional beliefs. The overlap and distinctions made by informants mirror the dual nature of spirituality and religion highlighted in the literature. As suggested by Khalsa et al. (2020), modern understandings of spirituality embrace diverse expressions including individual quests for peace and connection in daily life, which were echoed in the responses.

Although most participants did not explicitly recognize structured workplace spirituality practices, several informal practices were noted, such as mutual respect, kindness and prayer. These practices are in line with Ashmos and Duchon (2000) conceptualization of workplace spirituality where meaning, connection and community are central. Informants viewed simple practices like respecting religious differences or sharing time with colleagues as spiritual. This reflects the emphasis on workplace environments that foster community and meaning, as noted by Ke and Deng (2018). This finding also supports Hafeez et al. (2022) who link workplace spirituality with organizational citizenship behaviour (OCB). Respectful interactions though informal, contribute to a spirituality positive atmosphere and align with OCB principles such as helpfulness and consideration.

Several key enablers were identified including empathetic leadership, open communication, shared activities and structured freedom for employees to express their beliefs. These factors support the concept introduced by Spiritual Leadership theory (Alfarajat and Emeagwali, 2021), which discussed that meaning-making and spiritual support foster stronger workplace commitment. Leadership support was especially emphasized by participants resonating with Sapta et al. (2021) argument that spiritual leadership improves organizational commitment by mediating spiritual needs and values. Additionally, elements such as psychological safety highlighted by Nehra (2023) under the Broaden-and Build theory were evident in informant's views on needing safe spaces to express spiritual beliefs without judgement. The COR theory (Kim et al., 2023) also finds relevance here, as informants viewed respectful communication and understanding leaders as crucial resources that help maintain spiritual and emotional well-being in times of workplace stress.

There were issues related to individuals and organizations identified from the findings. From an individual perspective, employees feared being judged or misunderstood for expressing spiritual practices while organization concerns centred on potential religious bias, lack of policy or difficulty accommodating diverse beliefs. These findings reflect the barriers discussed by Gadi et al. (2022), where the absence of spiritual inclusivity can lead to stress or disengagement. Informants concern about offending others by practicing their beliefs also support the findings of Haj-Salem et al. (2022), where misunderstanding or lack of acceptance leads to conflict or avoidance of spirituality altogether. Furthermore, Aboobaker et al. (2021) emphasize that workplace spirituality can improve employee loyalty if implemented inclusively. However, as shown in this study, without proper leadership support or policy, such benefits remain difficult to achieve. The issues also relate to the JD-R Model (Moon et al., 2018), which states that spiritual practices can act as resources that balance job demands. But

if spiritual expression is discouraged or misunderstood, these resources are lost potentially leading to burnout.

4.3 Summary

This chapter has summarized the demographic background of the informants involved in the interviews. In addition, it has discussed key findings derived from the data collected which were organized thematically based on research objectives. The discussion was supported by existing literature and relevant theories, serving as a foundation to interpret and validate the results. By linking the findings to previous studies and established theoretical frameworks, this chapter provided a deeper understanding of workplace spirituality practices within the private sector context.

CHAPTER 5: IMPLICATIONS, SUGGESTIONS & CONCLUSIONS

5.0 Introduction

This chapter brings the entire research together by revisiting what the study aimed to explore, what was ultimately discovered and what those findings mean for both theory and practice. This study set out to explore workplace spirituality practices among employees in the private sector specifically in Sarawak, Malaysia. The goal was to understand how employees perceive and experience workplace spirituality, what kinds of spiritual practices are present (if any), what factors support or hinder such practices and what challenges arise for individuals and organizations.

The research was guided by four main objectives which are to identify the understanding of workplace spirituality practices among employees in the private sector, to identify the workplace spirituality practices among employees in the private sector, to identify the important element that can create the nature of workplace spirituality practices among employees in the private sector and to discover related issues of workplace spirituality practices has to do with both individuals and organizations.

Overall, the study found that most participants had limited exposure to the concept of workplace spirituality. However, once the concept was introduced, they understood it as something that relates to emotional well-being, respect, kindness and tolerance, whether linked to religious expression or not. Spirituality, in this context, was often informal and personal and not necessarily tied to formal workplace policies or programs.

5.1 Implication

The findings of this study have several important implications particularly in expanding the current understanding of workplace spirituality within the Malaysian private sector context. Theoretically, the research contributes to a growing body of literature that views workplace spirituality as a multidimensional and inclusive concept. It supports existing theories such as

the Spiritual Leadership Theory, the Conservation of Resources (COR) Theory and the Broaden-and Build Theory, which all suggest that spirituality at work plays a vital role in employee engagement, well-being and performance. These findings affirm that workplace spirituality when nurtured properly can serve as a valuable psychological and emotional resource for employees, helping them to feel more connected, valued and motivated in their roles.

From a practical perspective, the findings suggest that organizations in the private sector could benefit from acknowledging and supporting workplace spirituality more intentionally. Although formal programs or policies were absent in the organizations studied, informal spiritual values were present. These actions, although simple, contributed to a sense of peace, purpose and harmony among employees. However, without leadership support and organizational policies that recognize the importance of spiritual needs, these practices often remain personal and unspoken. Therefore, the findings imply that workplaces could create more inclusive and supportive environments by recognizing and legitimizing spiritual expressions that align with employee well-being and diversity.

5.2 Suggestion

This study offers key suggestions that may help improve both future research and practical applications in the field of workplace spirituality. For human resource practitioners, it is suggested that they begin by raising awareness about what workplace spirituality means. Many employees are unfamiliar with the term, but they do engage in practices that fall under its definition. HR departments should consider introducing supportive policies and simple initiatives that encourage openness, inclusion and spiritual expression without favouring any specific religion. Creating neutral spaces for reflection, recognizing spiritual needs during work hours and training leaders to be sensitive and inclusive can make a significant difference in fostering a healthy and respectful work culture.

For future researchers, it is recommended to expand the study to a larger group of participants across different sectors and regions in Malaysia. This would help develop a more comprehensive understanding of workplace spirituality in various cultural and organizational contexts. Researchers may also consider using mixed methods, such as combining interviews with surveys, to balance in-depth insights with measurable data. Additionally, it may be valuable to study interfaith dynamics in more detail to explore how organizations can foster spirituality in environments where multiple belief systems coexist. Finally, future research could benefit from a longitudinal approach that tracks how workplace spirituality evolves over time and what long-term effects it has on organizational culture and employee outcomes.

5.3 Conclusion

In conclusion, this study set out to explore the nature of workplace spirituality practices among employees in the private sector, focusing on how these practices are understood, experienced and supported or challenged within organizations. It discovered that while the term “workplace spirituality” was unfamiliar to most participants, the values and behaviours associated with it were very much present in their everyday experiences. Respect, kindness, openness and emotional support were common even in the absence of formal spirituality programs. The study also found that supportive leadership and inclusive organizational culture are crucial to encouraging spiritual expression in the workplace. At the same time, fear of judgement, lack of awareness and concerns over religious bias remain as key challenges.

Despite its limitations, such as small sample size and time constraints, the study offers a meaningful contribution to the field by shedding light on how spirituality can quietly but powerfully influence employee well-being and workplace culture. It emphasizes that spirituality at work is not limited to religious practices but is instead about creating space where people can find meaning, purpose and peace in what they do.

Ultimately, workplace spirituality is not about preaching beliefs but about recognising the human side of work. When nurtured respectfully and inclusively, it has the potential to strengthen connections, promote harmony and support both individual fulfilment and organizational success. This research lays a foundation for future studies and invites organizations to consider spirituality as part of a more compassionate and holistic approach to work.

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Appendix A

Consent Letter from Faculty

Fakulti Sains Kognitif dan Pembangunan Manusia
Faculty of Cognitive Sciences and Human Development



UNIMAS/NC-16.03/04-13/01 Jld.42 (88)

24 April 2025

Puan Zafirah Abdul Rahman
Owl & Badger Research
Ketua Pegawai Eksekutif
2nd Floor, No 20, Lot 3233
Jalan Canna, TT3 Commercial Centre
93350 Kuching
Sarawak

Puan,

Permohonan Menjalankan Kajian/Soal Selidik Bagi Projek Tahun Akhir

Dengan segala hormatnya perkara di atas dirujuk,

Dengan ini disahkan bahawa pelajar Aizzatul Sharith binti Abu (83127) adalah pelajar Program Pembangunan Sumber Manusia, Fakulti Sains Kognitif dan Pembangunan Manusia, Universiti Malaysia Sarawak (UNIMAS). Beliau sedang menjalankan kajian untuk menyiapkan Projek Tahun Akhir bagi memenuhi syarat bergraduasi program tersebut.

Maklumat lanjut tentang pelajar dan kajian adalah seperti berikut:

Tajuk Kajian	: <i>"Exploring Workplace Spirituality Practices among Employees in the Private Sector"</i>
Penyelia	: Profesor Dr Abd Halim bin Busari
No.Telefon Penyelia	: 082-581648/592687
E-mel Penyelia	: bhalim@unimas.my
No.Telefon Pelajar	: 011-31889056
E-mel Pelajar	: 83127@siswa.unimas.my

Sehubungan itu, sukacita kiranya pihak puan dapat memberikan kerjasama kepada pelajar berkenaan untuk mendapatkan maklumat yang diperlukan. Segala maklumat yang diperolehi akan hanya digunakan untuk tujuan akademik semata-mata dan dijamin akan kerahsiaannya.

Di atas kerjasama yang diberikan oleh pihak puan, kami dahului dengan ucapan setinggi-tinggi terima kasih.

Sekian,

Yang benar,

Julia Anak Clifton Akoi@Empadeng
Penyelaras
Program Pembangunan Sumber Manusia

Appendix B

List of Interview Questions

SECTION A: The Understanding of Workplace Spirituality Practices

BAHAGIAN A: Memahami Amalan Kerohanian di Tempat Kerja

1. Have you heard anything about workplace spirituality practices?
Adakah anda pernah mendengar apa-apa mengenai amalan kerohanian di tempat kerja?
2. What could be the meaning of workplace spirituality practice?
Apakah makna amalan kerohanian di tempat kerja?
3. Is there any related view regarding the difference between religious belief and spirituality belief?
Adakah pandangan yang berkaitan mengenai perbezaan kepercayaan agama dan kepercayaan kerohanian?

SECTION B: Workplace Spirituality Practices

BAHAGIAN B: Amalan kerohanian di tempat kerja

1. Do you realise the presence of spirituality practices in your workplace?
Adakah anda menyedari kehadiran amalan kerohanian di tempat kerja anda?
2. Do employees have workplace practices that may be related to spirituality?
Adakah pekerja mempunyai amalan di tempat kerja yang mungkin berkaitan dengan kerohanian?

SECTION C: The Important Element That Can Create The Nature of Workplace Spirituality Practices

BAHAGIAN C: Elemen Penting Yang Dapat Menciptakan Sifat Amalan Kerohanian Tempat Kerja

1. How do you think you can implement spirituality practices at workplace?

Menurut anda bagaimana anda dapat melaksanakan amalan kerohanian di tempat kerja?

2. What are the other additional elements or factors that can contribute to the practices of workplace spirituality?

Apakah unsur atau faktor tambahan lain yang boleh menyumbang kepada amalan kerohanian di tempat kerja?

SECTION D: The Related Issues of Workplace Spirituality Practices has to do with Both on Individuals and Organizational

BAHAGIAN D: Isu berkaitan amalan kerohanian di tempat kerja berkaitan dengan individu dan organisasi

1. What issues may be related to individual practices of workplace spirituality?

Masalah apa yang mungkin berkaitan dengan amalan individu kerohanian di tempat kerja?

2. What issues may be related to organizational practices of workplace spirituality?

Masalah apa yang mungkin berkaitan dengan amalan organisasi kerohanian di tempat kerja?

DEMOGRAPHIC BACKGROUND

LATAR BELAKANG DEMOGRAFIK

1. Gender/Jantina
2. Age/Umur
3. Religion/Agama
4. Position/Jawatan
5. Year of Service/ Tahun perkhidmatan
6. Level of education/ Tahap pendidikan

Appendix C

Interview Transcript Analysis

Interviewer: Student

Interviewee: Refer to the table below

Informants Code	Age	Gender	Religion	Position	Years of working	Level of education
K1	27	Male	Christian	Social media analyst	Less than a year	Degree
K2	23	Male	Muslim	Social media analyst	Less than a year	Degree
K3	28	Female	Christian	Research associate	2 years	Master's degree
K4	24	Female	Muslim	Research associate	Less than a year	Degree

Interview Setting: The interviews were conducted via Webex, from 2:00 PM to 3:00 PM on 14 May 2025, and from 10:00 AM to 11:00 AM on 15 May 2025.

Objectives 1: To identify the understanding of workplace spirituality practices among employees in the private sector.	
Have you heard anything about workplace spirituality practices?	K1: Not really. K2: No. K3: Quite a relatively new term to me until I needed to do this interview. K4: Yes.
What could be the meaning of workplace spirituality practices?	K1: For me, it depends. I think it could be someone who always talks about religious stuff or someone very religious. K2: Maybe practicing what the religion teaches in the workplace environment. K3: I think workplace spirituality practices are how you would be allowed to practice some of your spiritual beliefs within the confines of your workplace. For example, how a Muslim can pray during their required prayer time while at work. K4: What I can come up with is spirituality in terms of religion itself. Spirituality is not just about practicing religious practices like prayer, but it is also about finding time to destress at the workplace.

Is there any related view regarding the difference between religious belief and spirituality belief?	K1: I think personally, for me, it is related. Each people have their own belief, and their belief helps them in terms of spirituality, like when you are overwhelmed or stressed. You know, religion does help you calm down, like inner peace. K2: It's kind of related, because it is a norm in our country that we believe in being spiritual, because it is related to our belief in religion. K3: I would say there is like a difference, probably in the term. Religion is structured and has its own identity, and spirituality could be something like believing in astrology or horoscopes. K4: To me, it would be the same. But spirituality may be in terms of finding what makes you distressed at the workplace aside from practicing your religion thingy.
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Objectives 2: To identify the workplace spirituality practices among employees in the private sector.	
Do you realise the presence of spirituality practices in your workplace?	K1: No, I don't notice anything. K2: Not really, other than practicing prayer.

	K3: To be honest, not really. Plus, we don't discuss it. Other than the fact that Muslim need to perform prayers. K4: Yes.
Do employees have workplace practices that may be related to spirituality?	K1: All of us are from different beliefs, like Muslim and Christian, and we are very respectful toward each other. I think being respectful towards each other is related to spirituality. K2: Maybe being kind towards each other and being respectful. K3: I think no. K4: I think when we find time to distress or find an activity to do together during lunch hour or outside of work hours. We don't have any specific culture regarding spiritual practices.

Objectives 3: To identify the important elements that can create the nature of workplace spirituality practices among employees in the private sector.	
How do you think you can implement spirituality practices at the workplace?	K1: I think that studying a talk or doing a sharing session can help our employees open up towards each other.

	K2: I think if we do our own responsibilities as workers and respect our colleagues, just like what our religion taught us, that we need to be kind to people. I believe in what goes around comes around, so that is how I practice spirituality. K3: We can openly talk about this more with our colleagues at the workplace. Having an open conversation without any judgment or criticism. K4: Maybe early in the morning, we can gather like every Friday we do bacaan Yasin and others of different religions can do something aligned with their religion.
What are the other additional elements or factors that can contribute to the practices of workplace spirituality?	K1: I think being respectful towards each other is important. Having an understanding of leadership also helps make this thing happen. K2: I think another additional factor is that we need to always be open to listening to other people's opinions, even though someone is in the lower hierarchy in the organisation, apart from being kind. We need understanding leaders to understand several conditions of what the company is going

	through, with the level of understanding we can improve the spirituality and how we can improve the workplace environment well so that everything will progress efficiently. K3: We give space for everyone to perform any spiritual practices. Having a structured policy for employees to practice anything if it does not disturb others. Also, we need supportive environments so we can practice it freely. K4: A good boss will give you the green light to practice spirituality at the workplace. A supportive environment also helps.
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Objectives 4: To discover the related issues of workplace spirituality practices has to do with both individuals and organizations.	
What issues may be related to individual practices of workplace spirituality?	K1: I think we just don't want people to get offended by our actions, lah. K2: We care so much about other people's views and opinions, so it kind of limits our practices since we try to be considerate to others, and we don't want to offend others. K3: I think issues like feeling shy to practice it in the workplace because scared people

	might misinterpret that when you practice it in the workplace, people would think you are neglecting your job. Judging or negative perception from others. K4: An Issue that could arise is when your boss might not understand the importance of the practices so they might hinder you from practicing them. Everyone has different values in their life, so some might not put religiosity and spirituality as something to prioritise, especially when you are working.
What issues may be related to organizational practices of workplace spirituality?	K1: To not go over the boundary since each employees have different beliefs. A situation like being biased towards one religion might arise. K2: Maybe the problem will be the willingness to participate among the staff. For example, if an organization wants to impose yoga activity but some believe Yoga is related to religion, so it is prohibited for them to practice something that is not aligned with their religion. K3: Probably the fact that you must cater to every single religion that your employees practice, so it might be biased. Lack of

	support from employees also makes the practices impossible. K4: I think the lack of understanding and awareness from the employees might hinder the organization's plan to implement workplace spirituality practices in the organization. Since our organization is not that big, I don't think our organization faces any biased assumptions from employees, everyone is quite understanding of each other.
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