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AUTHOR VERSION

**IN SEARCH OF A CONSENSUAL DEFINITION OF
ORGANIZATIONAL SPIRITUALITY: A SYSTEMATIC LITERATURE
REVIEW AND VALIDATION WITH MANAGERS**

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ABSTRACT

o **BACKGROUND:**

Spirituality is on the rise in the business world, However, defining it continues to be debated within the scientific community. Its scope and dimensions vary depending on the approach used.

o **OBJECTIVE:**

This paper aims to identify the fundamental properties necessary for comprehending OS. The primary objective is to propose a consensual definition of OS.

o **METHODS:**

We conducted a systematic literature review to identify prior approaches that have touched upon the concept of OS. Subsequently, we performed a combinatorial analysis to identify varied levels of comprehension of spirituality in the workplace, and to provide an additional interpretation to the definition of OS by corroborating it with the perspectives of managers.

o **RESULTS:**

We have identified two levels of spirituality in organizational contexts: the individual level and the organizational level. We thereafter suggested a consensual definition of OS which was confirmed by professionals' testimonies.

o **CONCLUSIONS:**

Research on the subject of OS is constrained by the insufficient conceptual development and divergent interpretations in current literature. Objective facts indicate that organizations cannot attain transcendence; however, their spirituality manifests in their vision, goals, and values.

KEY WORDS: *Organizational spirituality (OS); Individual spirituality; Consensual definition; Qualitative study; Manager.*

INTRODUCTION

In a globalized socio-cultural context, organizations encounter tensions that challenge the responsibility of managers [1]. The difference between rhetoric, the need for control, and unpredictable attitudes produce feelings of insecurity in individuals, encouraging a reclaiming of the self. The outcome of this VICA (Volatile, Uncertain, Complex, and Ambiguous) environment has generated concern for well-being and an increased interest in spirituality in organizations as a fresh approach to management [2]. A literature review indicates that the traditional association between spirituality and religion [3] stems from the inseparability of spiritual experiences from their religious, cultural, social, or political contexts [4].

This article aims to conduct an extensive literature review on OS, which is still in its nascent stages of development [5]. As previously noted, there is currently no agreed-upon definition of the concept [6-7], making it hard to apply to professional contexts [8].

Given the confusion caused by unclear definitions, inconsistent applications, and discrepancies found in the scientific literature [9], it is imperative to establish a coherent and operational definition of OS. For this reason, we conducted a systematic review utilizing the primary scientific databases, Scopus and Web of Science. As of October 09, 2023, we identified 288 documents (articles, reviews, conference papers, books, book chapters). After applying our search criteria, we selected 56 articles to undergo bibliometric analysis using VOSviewer software.

This study is structured into three sections. Initially, a systematic review of scientific literature is conducted to evaluate prior approaches to the concept of OS. In the second section, a combinatorial analysis is performed to establish a novel interpretation of OS and differentiate

it from other forms of spirituality. Finally, the views of numerous managers are collected and analyzed in order to validate the proposed definition.

1. A SYSTEMATIC REVIEW OF THE LITERATURE ON ORGANIZATIONAL SPIRITUALITY

1.1. THEORETICAL FOUNDATIONS OF ORGANIZATIONAL SPIRITUALITY

In the early 21st century, spirituality has gained popularity in organizations, especially due to its potential to add value and improve well-being [9-10]. In fact, spirituality's widespread adoption is evident in society, for both mitigating social discomfort and providing meaningful work [11]. Spirituality can be analyzed from a micro (person) or macro (organization) perspective [12], as well as a private or public domain when it comes to perceptions and actions [13]. One possible definition of OS is a set of values and spiritual qualities possessed by the organization [14].

Based on empirical literature reviews, studies have created and validated tools to assess OS across five dimensions, as proposed by [15-16-17]. These dimensions are widely acknowledged for their direct influence on organizations. It is important to note that OS is a multifaceted concept [18], and the number of dimensions varies depending on each author's treatment of the subject. Studies with three dimensions [15-16-19], four dimensions [20], five dimensions [17], and eleven dimensions [21] can be observed in Table 1.

Table 1: Dimensions of organizational spirituality

Dimensions of organizational spirituality	Authors
A sense of community (unity, interconnection, connectivity, mutuality)	[12-15-16-17-19-21-99-100-101-102]
Meaning in the workplace (Meaningful work)	[11-15-16-19-20-21-103-104]
Inner life	[15-17-21]
Workplace happiness	[17]
Alignment of individual values with organizational values.	[16-17-105]
Sense of community	[17]
Compassion, self-compassion, mindfulness and transcendence	[20-102-106]
Mental wellbeing	[106]
Positive organizational orientation	[19]
Authenticity	[61-101-102]
Sens of God	[7]
Religion	[11-64-107]

Source: Authors

1.2. METHODOLOGY FOR SYSTEMATIC LITERATURE REVIEW

This section presents a comprehensive account of our structured literature analysis methodology. We analyzed each article according to equity, accessibility, availability, clarity, relevance standards [22], and replicability standards [23]. We utilized both inclusion and exclusion criteria [6-23] to ensure the relevance of the articles. We exclude scientific conferences, chapters in books, and editorials and only include scientific papers published in the Scopus and Web of Science databases due to their increased credibility as sources for transdisciplinary and widely covered Social Science [6-24]. We only include articles published in English as this language is predominant in the diffusion of scientific knowledge [25] and is the language of choice for VOSviewer software [26]. There are no time restrictions for inclusion [27]. The targeted articles were located by searching for the keywords “Workplace spirituality”, “Spirituality at Work”, “Spirit at Work”, “Spirituality in the Workplace”, “Organizational Spirituality”, and “Individual Spirituality”. A thorough search was conducted on October 9, 2023, resulting in 267 articles from Web of Science and 21 articles from Scopus. The search

was then refined using the inclusion and exclusion criteria. After removing duplicates, 56 articles remained for analysis.

1.3. ANALYSIS OF SYSTEMATIC LITERATURE REVIEW RESULTS

The articles selected for analysis were processed using VOSviewer software to generate a network-based bibliometric map [26-28]. An examination of associated words, titles, keywords, and abstracts was conducted to eliminate analysis bias in the full article [6]. The units for analysis were repeated words [28], and generic terms such as “Article”, “Study”, and “Research” were excluded from the analysis. The analysis of co-occurring words suggests that whenever certain words appear together, they are closely linked in meaning. Results can be identified by examining the dynamics within a conceptual framework, the components of the concept, the themes involved in the research area, and the development of the concept [28]. We selected the full counting mode [26], wherein VOSviewer recognized 1240 word occurrences in all analyzed articles. Representation was conducted in accordance with the default parameters [26], which featured 10 appearances with 38 words, covering 60% of the relevant terms. VOSviewer's network of links contains 14 items, giving a total of 37 links and a total link strength of 1216. Two key indicators were used in the analysis: link (representing the co-occurrence linking two keywords) and total link strength (expressing the number of publications containing two keywords that appear together) [26]. We identified four clusters that can merge into two significant groups. The two clusters are labeled according to the terms that comprise them: “Organizational Spirituality” (Group 1) and “Individual Spirituality” (Group 2). The terms in Group 1 refer to “Organizational Spirituality”. The total link strength of the term “Organizational Spirituality”, which is associated with the following words: “Work”, “Spirit”,

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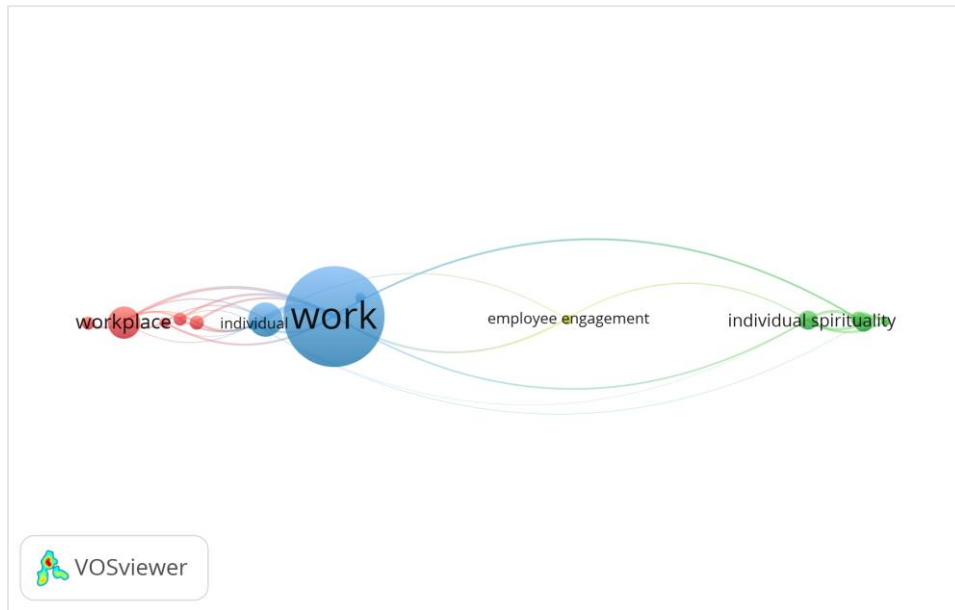
“Workplace”, “Organizational Spirituality”, “Workplace Spirituality”, “Sense”, “Organizational Commitment”, and “Social Responsibility” (Table 2; Fig. 1). The highest number of occurrences was for the terms “Work” and “Workplace”, which were also present separately in the articles. The second group corresponds to “Individual Spirituality”, which displays a strong association with the words “Individual Spirituality”, “Leader”, “Individual”, “Job Satisfaction”, “Employee Engagement”, and “Subordinate” (Table 2; Fig. 1). This type of spirituality places a central emphasis on the individual's reflection, as workplace spirituality arises from individual interactions in the workplace [10-14-15-29]. The word “Spirituality” appears in both groups. This was expected since OS encompasses both individual and OS [14-29-30-31-32-33-34-35-36-37-38-39-40-41-42]. The groups, their component terms, links, and total link strength are presented in Table 2. It is evident that all words are interconnected, with identical bond values. Figure 1 depicts the network illustrating how groups are interrelated, and demonstrates expressions that reflect the force and bond between visualized surfaces. The distance between terms and size of each word indicate the force of the link [26].

Table 2: Groups, occurrences, links and total link strength

Group 1 : “Organizational Spirituality”				Group 2: “Individual Spirituality”			
Terms	Occurrences	Links	Total link strength	Terms	Occurrences	Links	Total link strength
“Work”	110	11	635	“Individual Spirituality”	21	6	191
“Workplace”	7	35	175	“Leader”	21	5	199
“Organizational Spirituality”	17	4	180	“Individual”	12	8	90
“Spirit”	38	7	366	“Job Satisfaction”	12	6	91
“Organizational Commitment”	16	6	91	“employee engagement”	12	3	45
“WPS” (Workplace Spirituality)	15	1	30	“Subordinate”	10	3	150
“Sense”	15	6	117				
“Social Responsibility”	12	1	72				

Source: VOSviewer calculations

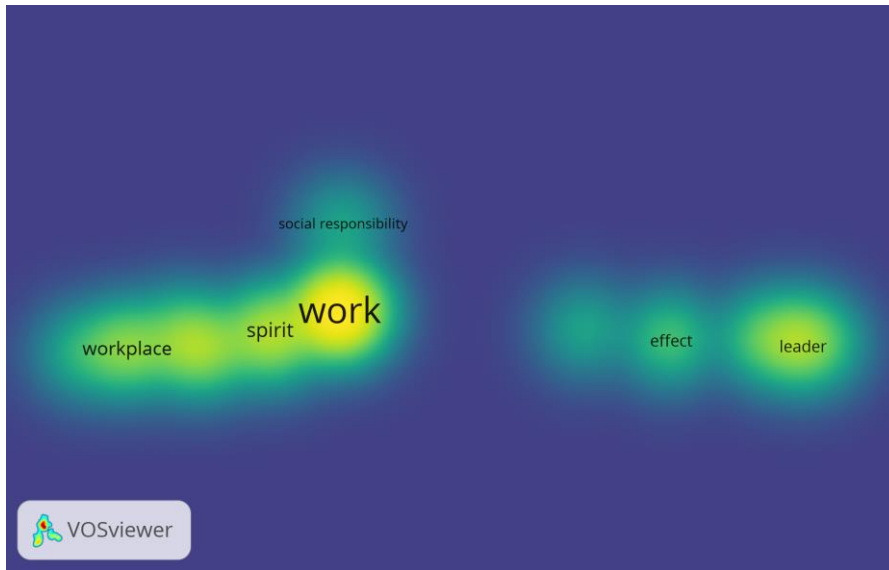
Figure 1: Network visualization



Source: VOSviewer

Figure 2 shows the density visualization, which provides a comprehensive view of how elements are grouped and connected, as well as the importance attached to specific terms [26-28]. As Figure 2 shows, the terms “Work”, “Workplace”, “Spirit”, and “Individual Spirituality” are denser than other terms such as “WPS: Workplace Spirituality”, which is the furthest and least dense in the distribution network.

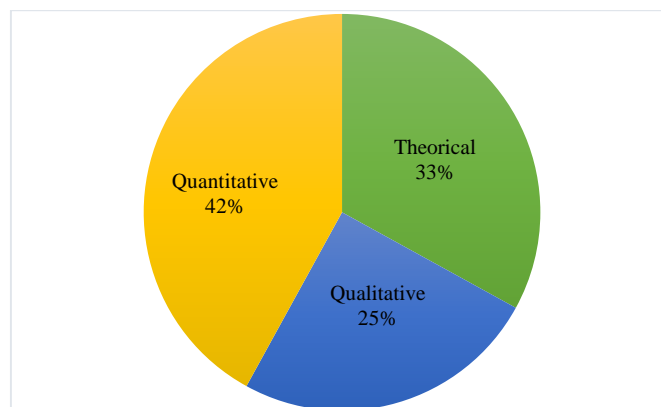
Figure 2: Density visualization



Source: VOSviewer

Figure 3 shows that 33% of the articles are theoretical in nature, reflecting the state of scholarly production and theoretical development in OS. Following the analysis of the findings, we present the levels of understanding of spirituality in organizations in the discussion section, and then propose a definition of OS to be empirically refined and validated by managers (third section).

Figure 3: Categorization of articles by method



1.4. DISCUSSION OF THE SYSTEMATIC REVIEW RESULTS

Spirituality in organizations can be divided into two levels, individual and organizational (Table 3). The individual level corresponds to a person's search for inner meaning, purpose, self-transcendence, and divinity [14]. A person's values and patterns of self-development represent their own spirituality, its fulfillment and effects, such as peace of mind, self-fulfillment, connectedness, and a sense of belonging [10-14]. The organizational level refers to the organizational values that support employees' transcendental experience [43]. This last level focuses on the organization as a whole, including processes specifically designed to support individual spiritual development and organizational goals [44-45].

Table 3: Levels of understanding spirituality in organizations

Definitions	Individual level	Organizational level
<i>"It manifests itself through the fundamental spiritual values that represent the organization's philosophical viewpoints, priorities and sense of purpose. These values actually reflect the organization's "soul", its spirituality and sense of purpose. An organization's overriding purpose can be seen in its values, which have a significant impact on the organization's mission, aims and purposes, providing the foundation for business practices and the environment in which people will engage in thought, action and decision-making" [108].</i>	✓	✓
<i>"The desire to find ultimate purpose in life, and to live accordingly" [109].</i>	✓	
<i>"A fundamental sense of being linked to one's whole self, to others and to the universe as a whole" [99].</i>	✓	✓
<i>"Individuals are looking for a means to combine their professional life with their spiritual life, working as part of a community, united by a common vision and a shared purpose extending far further than just earning money" [110].</i>	✓	✓
<i>"Recognizing that workers have an inner life that fed and is nourished by meaningful work performed in the context of the community" [15].</i>	✓	✓
<i>"An organizational value framework highlighted in the culture that fosters the experience of transcendence for employees across the workflow, helping them feel connected to others in a manner that brings them a sense of fulfillment and happiness" [12].</i>	✓	✓
<i>"It's the Transcendent Experience lived by workers who feel themselves personally attached to their working content and process, with the</i>	✓	✓

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<i>stakeholders concerned, in a way that goes further than the boundaries imposed by self-interest” [70].</i>		
<i>“It’s a specific psychological atmosphere whereby persons perceive their inner life as being sustained by significant work in a community context” [111].</i>	✓	✓
<i>“An organizational culture that is driven by values-based, socially responsible statements of vision, leadership and ethical practices; that acknowledges employees’ contributions within the organization; and that supports the development of personal spirituality and wellbeing” [112].</i>	✓	✓
<i>“Existential meaning relates to individual work experience and answers to specific tasks and circumstances which connect people’s existence with a particular life goal” [113].</i>	✓	✓
<i>“An experience of interconnection between people implicated as part of the process, driven by sincerity, mutuality and individual willingness, generated by a profound sense of accomplishment, and leading to increased motivation and organizational excellence” [114].</i>	✓	✓
<i>“Express a person’s perception regarding spiritual values in the organization” [93].</i>	✓	✓
<i>“The desire to build meaningful community and achieve individual transformation in the workplace” [64].</i>	✓	✓
<i>“It can be seen as a shared value system and view for everyone in the company” [115].</i>	✓	✓
<i>“Integrating spiritual values into organizational processes” [43].</i>		✓
<i>“The organization’s spiritual environment and culture, which are reflected in its values, mission and objectives” [116].</i>		✓
<i>“It refers to an organization’s ownership of certain characteristics, like spiritual values and practices” [14].</i>		✓
<i>“An organizational culture shaped by superior values, with a focus on the well-being of others” [117].</i>	✓	✓
<i>“It’s about the inner life of the worker, the sense of community and the meaning he gives to his work” [94].</i>	✓	✓
<i>“An organization’s level of connection is determined the extent of inner life development, aligns itself with higher values and promotes relationships based on love throughout the organization and beyond” [11].</i>	✓	✓
<i>“a sense of coherence between the expected and perceived job characteristics according to one’s own ideals or standards” [105].</i>	✓	
<i>“Meaningful work is understood to exist ‘when an individual perceives an authentic connection between their work and a broader transcendent life purpose beyond the self” [118].</i>	✓	✓
<i>“Workplace spirituality may also reflect a normatively regulated working environment that significantly affects the ways in which individuals experience meaningful work” [11].</i>	✓	✓
<i>“This understanding is rooted in the concept of work spirituality, a framework that encompasses values, attitudes, and behaviors essential for intrinsically motivating oneself and others, leading to a spiritual sense of fulfillment through membership and calling[78]” [119].</i>	✓	
<i>“Workplace spirituality is a concept that can be considered an organizational value framework promoting transcendence through the work process. It contributes to a sense of connectedness, fostering feelings of affection and joy [12-120]” [119].</i>	✓	✓

Source: Authors

The literature review results provide an initial definition of OS as a collection of spiritual practices encompassing meditation and spiritual values such as trust, compassion, sense of

meaning, transcendence, humanism, faith, hope, compassion, justice, dignity, benevolence, generosity, courtesy, integrity, wellness, altruism, conscientiousness, citizenship, interconnectedness, and shared vision. These practices and values are reflected in the organization's mission, goals, discourse, and values. This definition is still in draft form and needs to be refined and validated through a qualitative study, which is the objective of Section 2.

2. A QUALITATIVE STUDY TO VALIDATE THE DEFINITION OF ORGANIZATIONAL SPIRITUALITY

2.1. DATA COLLECTION

To comprehend individuals' representations of spiritual experience and facilitate the expression of the interviewed professionals' opinions, beliefs, values, and expectations, we conducted in-depth interviews with 12 male and female participants between the ages of 30 and 60. Since spiritual experience is an individualized search for self, we chose in-depth interviews over group interviews to gain deeper insights.

2.2. DATA CODING

Coding involves categorizing text data into units such as words, sentences, and paragraphs. Given the small size of the corpus, we did not utilize qualitative data analysis software and instead coded the data intuitively. The analysis of textual data allowed us to discern two significant themes from the interviews: the definition of OS and its manifestations in the organization. The study gathered participants' testimonies, which were then categorized into two themes. Technical term abbreviations were defined upon initial use. The coding process involved identifying important words, extracts, and messages from professionals' discourse,

grouping and comparing them with our research goals. The interpretation of qualitative research entails the analysis of data through researcher-participant discourse interaction to extract the most precise understanding of the concept under study.

2.3. RESULTS AND DISCUSSION OF THE QUALITATIVE STUDY

2.3.1. DEMOGRAPHIC PROFILE OF RESPONDENTS

The demographic profile of the 12 respondents is shown in Table 4. The table shows that 8 were males and 4 were females. The mean age of the participants was 41 years and the mean seniority was 16.5 years. Each interview lasted an average of 20 minutes, for a total of 240 minutes. Information from the interviews was used to validate the OS definition. The results overwhelmingly confirmed that OS corresponds to spiritual values and practices held or practiced by the individual. These values manifest in an organization through a sense of community, altruistic love, religion, and a positive work climate.

Table 4: Demographic profile of respondents

Code	Function	Activity sector	Gender	Age	Seniority
OS 1	Head of Public Policy Evaluation	Public Services	Male	32	8 years
OS 2	Head of Finance Department	Transport & logistics	Female	44	22 years
OS 3	Head of Career Management	Food industry	Male	42	17 years
OS 4	IT Department Manager	Offshoring	Male	34	10 years
OS 5	Key Account Manager	Food industry	Male	41	12 years
OS 6	Warehouse Manager	Automotive industry	Female	46	23 years
OS 7	Audit Department Manager	Public Services	Female	39	18 years
OS 8	Human Resources Director	Luxury hotel industry	Female	42	14 years
OS 9	Corporate Consultant	Services (Consulting)	Male	45	24 years
OS 10	Hypermarket Director	Retail sector	Male	38	11 years
OS 11	Personal Development Specialist and Trainer	Services (Consulting)	Male	52	30 years
OS 12	Logistics Manager	Automotive industry	Male	35	9 years

2.3.2. SPIRITUAL VALUES

Eight out of twelve interviewees view OS as a set of spiritual values. These values guide our inner journey and our legitimate search for meaning. According to the existentialist perspective of Carl Gustav Jung, individuals must give meaning to their existence in order to truly live. He argues that the lack of meaning in contemporary life is a source of anguish for many people. The lack of spiritual values results in a psychological emptiness and thus contributes to the current malaise of civilization [46]. In fact, spirituality's need is innate, and the experience of interiority is universal and sacred, forming the foundation of all religions. The sacred is within us like a universal imprint, whether we are aware of it or not. This concept corresponds to “Fitrah” in Islam, which is our innate ability to contain an original faith that is inherent in our humanity [47]. It is a type of purified transcendence, as God (Allâh) says in the noble Qur’an: *“So set you (O Muhammad) your face towards the religion (of pure Islâmic Monotheism) Hanîf (worship none but Allâh Alone). Allâh’s Fitrah (i.e. Allâh’s Islâmic Monotheism) with which He has created mankind. No change let there be Khalq-illâh (i.e. the religion of Allâh-Islâmic monotheism): that is the straight religion, but most of men know not”* (Qur’an, V. 30: 30). So, this verse unites two fundamental concepts as universal spiritual values of coexistence and the original union of all spiritual paths. These two concepts are “Fitrah” and “Hanîf”. “Fitrah” refers to the universal imprint of the sacred on human beings, while “Hanîf” means to be loyal and sincere. This verse encapsulates this universal, innate, and faithful spirituality [47]. Applying spiritual values to the organization has shown to be crucial in enhancing employee morale, behavior, spiritual wellness, and job satisfaction. As a result, their connection with the organization is strengthened [48-49]. [50] asserted that leaders should enable a broader dissemination of spiritual values within the organizational culture. This would result in strong employee affinity and engagement towards their organization, whereas reducing its impact

would lead to weaker emotional association. Managers who possess strong spiritual values exhibit greater intrinsic motivation and ethical development. They demonstrate attentiveness towards the advancement of their organization's future, which consequently heightens their level of commitment and attachment to the organization [48-51]. Integrating spiritual values into organizational culture enhances employee communication, character, and interpersonal relationships by prioritizing values of affection, altruistic love, and attentiveness within the organization. The literature analysis also highlights the most predominant spiritual values related to leadership, specifically integrity, honesty, and humility [52]. Spiritual values play an important role in a company's decision-making process, allowing for necessary reflection and improvement in the quality of decisions made [53]. Box 1 presents some of the most remarkable verbatims illustrating the link between OS and spiritual values.

Box 1: Verbatims relating OS to spiritual values

“Organizational spirituality it consists of promoting positive values and emotions in the workplace (...).” (**Head of Public Policy Evaluation**).

“Organizational spirituality it refers to spiritual values in the workplace or organizational context. (...) it defines the way an individual conceives and perceives work”. (**Head of Finance Department**)

“Organizational spirituality surpasses the customary performance- and profit-focused aspects of management and incorporates elements of an organization's culture that are connected to the quest for a sense of purpose, enduring values, and ethical responsibilities (...) In a spiritual organization, employees are motivated to embody virtues such as wisdom, justice, and courage. Ethical decision-making arises from the pursuit of moral excellence, a crucial aspect of religious practice”. (**IT Department Manager**)

“Organizational spirituality involves nurturing and recognizing the significance of spiritual values among employees in the workplace. This approach can enhance employee motivation and energy, leading to substantial performance improvements”. (**Key Account Manager**)

“Organizational spirituality, or spirituality at work, is based primarily on the quality of the spirit or soul, in other words, the moral values of each individual within an organization. In a given situation, spirituality for a manager is mainly a matter of stepping back to better visualize and observe things while providing an appropriate response or solution”. (**Warehouse Manager**)

“Organizational spirituality corresponds to the integration of spiritual practices and values in a given organization because of the possible positive impact on employees and, of course, on their performance, since nothing is free, employees are more motivated by creating the most favorable climate possible (healthy context, community spirit)”. (**Audit Department Manager**)

“We do not engage in any practices aimed at obtaining benefits in return. Our primary objective is to retain employees and foster a company culture that is deeply ingrained in our HR department's DNA and the overall culture of our organization. As an Indian company, we believe in following our DHARMA to promote shared understanding. Cohesion and overall success are significantly boosted by a collection of shared values, and it is imperative for all members of the group to align with and uphold each value. These values serve as guiding principles that direct the group towards their desired path in conflict management and problematic situations. When faced with such situations, one can ask, " How do we proceed?" and the values provide a clear answer (...) In my humble opinion, you either have humility in faith, because faith is very important. I don't agree with compassion, because I use compassion in a different sense, it's empathy, it's chosen by people when they want to make

decisions. I agree with justice, generosity, integrity, well-being, altruism, conscientiousness, I agree very much with citizenship, interconnectedness, shared vision and benevolence”.

(Human Resources Director)

“Organizational spirituality encompasses human values, beliefs, and morality. It is a shared mindset among colleagues in the organization. Organizational spirituality involves a mindset of upholding morals, beliefs, and ethical principles. It is a framework for maintaining ethical standards within a workplace. It is a set of principles used by myself and colleagues that allows us to work cohesively, honor commitments and values, and show courtesy for all beliefs, including religious ones”. **(Corporate Consultant)**

“When discussing OS, we refer to the love for work, affection, and compassion among colleagues, as well as the significance and purpose of the work we do. This concept also includes recognition from superiors, team satisfaction, and team performance. Another aspect of the OS is maintaining a positive state of mind. By sustaining this positive attitude, we give ourselves a sense of existence”. **(Hypermarket Director)**

2.3.3. SPIRITUAL PRACTICES

Some participants associate OS with spiritual practices. As explained by [54], spiritual practices refer to a collection of actions that are attributed with meaning by both social forces and individuals within a particular social field. During times of turmoil, spiritual leaders serve as guardians for their communities and mediators of significance when uncertainty is prevalent. Thus, spiritual practices function as a societal tool used by leaders to guide and nurture their communities [55]. Spiritual practices encompass a variety of Buddhist [56] and Muslim [57] practices. [58] present an empirically validated list of 12 spiritual practices, both religious and non-religious, that are likely to enhance spiritual well-being. These practices include prayer, meditation, relaxation, music, evocation of positive memories, and yoga, among others. Sufism,

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a spiritual practice, has been mentioned by some interviewees. It is a religious field that is dedicated to divine love. Since its genesis, followers of brotherhoods “*Zaouias*” have adhered to a specific itinerary, such as “*La Tariqa Qadiriya Boutchichiya*”. In Morocco, numerous followers of brotherhoods subscribe to the same principle. In this mystical realm, the commands of the Sheikh, the spiritual leader of the brotherhood, must be strictly followed. These aspects were identified in the interviewees' discourse (see Box 2).

Box 2: Verbatims relating OS to spiritual practices

“(…) Buddhism is the practice of religious rituals, meditations and meditative rituals, again inspired by China, I'm talking about Buddhism. (...) the Islamic trend, which refers to Sufism. So Sufism is a term that didn't exist at the time of the Khalifes of the Prophet Muhammad, but it existed as a practice at the time of the Prophet and his companions. It's a daily practice that exists among true practitioners who do everything that today's sophists do while respecting the rules of the noble Qur'an and the Sunnah. A sophist militates and fights for Islam. In the time of the Prophet's companions, the sophist brotherhoods "Zaouias" were formed. After the Prophet's time, Islam began to deteriorate and we moved further and further away from the practices of the Prophet and his companions. So there was a regression in many ways during the Umayyad and Abbasid periods. There are also totalitarian regimes in the name of Islam, which has led the scholars (the Ulemas) to take refuge in the mountains, in brotherhoods, to isolate themselves a little from society in search of this spiritual purification. They try to live only for the other life. They neglect many things in life, preferring to distance themselves from society (...).” (Personal Development Specialist & Trainer)

“(…) I usually associate spirituality with Sufism”. (Human Resources Director)

“Organizational spirituality corresponds to the integration of spiritual practices and values in a given organization because of the possible positive impact on employees and, of course, on their performance (...).” (Audit Department Manager)

2.3.4. RELIGION

Religion is often defined as a set of beliefs and practices related to the sacred, with a cohesive structure [59]. As noted by [60], religion acts as a means for individuals to express spirituality and respond to spiritual needs [61], providing a framework for behavior within faith communities. Several researchers have suggested that OS can be studied by associating it with religion [37-62-63-64-65-66-67-68-69]. The majority of interviewees linked OS with the Muslim religion (see Box 3). The interviewees established this connection by referring to some of the five pillars of Islam: declaration of faith, prayer, giving alms “*Zakat*”, fasting during Ramadan, and the pilgrimage to Mecca known as “*Hajj*”.

Box 3: Verbatims relating OS to Islamic religion

“Based on my understanding of world religions, it is my belief that their common objective is to promote doing good within their communities. Therefore, it is irrelevant to consider the specifics of one's faith. The main purpose, across all religions, is to encourage positive actions and behavior (...) What is essential is the core behavior of a person who has faith in God, acknowledges divine existence, believes in the existence of a supreme being, the Creator, and is apprehensive of that Creator. They endeavor to perform good deeds to enhance their proximity to God (...) Our company provides prayer areas for both men and women and we do not restrict. We do not prohibit anyone from praying as it is a fundamental right protected by our constitution. We prioritize prayer without compromising productivity,

stating “prayer comes first” without excluding other religious or personal spirituality beliefs”. (**Human Resources Director**)

“Muslim has a special relationship with work. For him, work is a means of earning a living (a source of income), which means that he does his job in return for payment. In other words, he's not cheating, he's trying to earn halal money. So he has to do his job properly. This is the first level (within the framework of Islam) that requires the individual to do his job properly. If he doesn't, he commits a sin. (...) according to Islamic values, if you don't do the job properly, you are in sin and earning haram (forbidden) money. This interpretation reflects the relationship between man and work. According to Islam, man is God's Khalife (heir) on earth. And one of the requirements of this succession is that man must set an example by earning his money halal. When it comes to work, some people do the bare minimum to earn a living, while others invest and go far beyond what is required by their faith. This means that as a person's faith increases, he becomes more perfectionist and thus develops a special relationship with his work. As God (Allâh) says in the Qur'an: “Verily, my Salât (prayer), my sacrifice, my living, and my dying are for Allâh, the Lord of Âlamin (mankind, jinn and all that exists)” (Qur'an V. 6: 162). In other words, work is not reduced to mere commandments, but work is a way of getting closer to God, an “act of worship”. In Islam, we talk about reward (money) and God's grace. It's part of the mission of succession on earth. Finally, the way people see and understand work depends on their religious frame of reference”. (**Head of Finance Department**)

“(…) All of these ideals trace their roots back to religious origins. Indeed, religious beliefs offer a means to unite individuals around common values by virtue of a divine authority - in the case of Allâh's control over human creatures superseding human influence (...) ethical decision-making arises from the pursuit of moral excellence, a crucial aspect of religious

*practice. Moreover, religious doctrine highlights the moral responsibility to spread ethical conduct universally (...) It is also important to note that the Hadith of the Prophet Muhammad states: "None of you [truly] believes until he loves for his brother that which he loves for himself"'. (**IT Department Manager**)*

*"(...) I adhere to practices that respect customs, morality, the law, and the beliefs of our religion". (**Corporate Consultant**)*

*"Religious conviction compels individuals to work with dedication, even if they are not fond of their occupations and receive no recognition or equitable remuneration for their efforts. It reminds us that work is a cult, which drives us to perform our job proficiently, circumvent complications, and employ the available resources to do our utmost. It is important to work with the understanding that God (Allâh) and His Messenger are observing. Ultimately, it is crucial to remember that our work is seen first and foremost by God (Allâh) and His Messenger. In the noble Qur'an, God (Allâh) says: "Do deeds! Allâh will see your deeds, and (so well) His Messenger and the believers" (Qur'an V. 9: 105). Therefore, our work is observed by God (Allâh), His Messenger, and the believers. While impressing your boss and coworkers is also important, they come in second and third place, respectively. It is important to work with the understanding that God (Allâh) and His Messenger are observing. People often work because they have family responsibilities and obligations. An adage, "Working for your world is like living, and working for the hereafter is like dying tomorrow", echoes the sentiment. Society can be unforgiving, hence it's important to have a balanced approach to work". (**Hypermarket Director**)*

2.3.5. SENSE OF COMMUNITY

A sense of community pertains to belonging, interconnectedness, and a community's well-being. This sense of connection is a prerequisite for a spiritually welcoming workplace [70]. [15] highlights an individual's personal responsibility to others, experience of unity with others and the larger context, as well as the inner experience (thought, emotion, and sensation) of the event. The concept of community was defined by [71] as mutual support and connections among colleagues. The authors observed that a community feeling arises in employees when there is a shared goal. This sense of community involves cooperative teamwork and a connection with all living beings, nature, and a potential sacred or higher power. The transcendental aspect, identified as a distinctive component of workplace spirituality by previous research [20], is encompassed within this interconnectedness. Both OS and workplace spirituality are shaped by this aspect [72]. Companies encourage such practices to promote a sense of community among their employees and cultivate shared values, ethics, and morals [73]. The results for participants who associated OS with a sense of community are presented in Box 4.

Box 4: Verbatims relating OS to sense of community

“All of these ideals trace their roots back to religious origins. Indeed, religious beliefs offer a means to unite individuals around common values (...) this principle involves maximizing collective well-being. Thus, employees are encouraged to make decisions that take into account the consequences of each action and favor choices that benefit the community”. (**IT Department Manager**)

“(...) the individual recognizes the significance of collaborating as a team and fostering positive relationships with other members to attain a shared objective”. (**Head of Public Policy Evaluation**)

“It's better to help someone get a job and do some good in our community and try to reduce the unemployment rate in our society a little bit than to give the opportunity to someone who already has a job. Within our organization, we do a lot of things along those lines. We strive to support our employees to the best of our ability in order to make a positive impact in our community. (...) Just a point of clarification, based on my understanding of world religions, it is my belief that their common objective is to promote doing good within their communities”. (**Human Resources Director**)

“The concept of OS is very interesting as an approach to modern, humane management, although I think that in Morocco we find some of these elements scattered throughout the structures, but not as part of the overall strategy of a given entity. It depends on a particular group and its will and the degree of convergence of its elements. (...) employees are more motivated by creating the most favorable climate possible: healthy context, community spirit”. (**Audit Department Manager**)

“Organizational spirituality is a term used intrinsically to describe the relationship between individuals and their work. This phenomenon of personal affiliation with the organization provides legitimacy to actions taken towards it. Such affiliation is established and solidified by specific factors, including a management or leadership style that incorporates individuals in decision-making and promotes a sense of belonging”. (**Logistics Manager**)

“(...) to succeed in their mission, a manager must courageously maintain habits and paradigms, cooperate for collective intelligence, and pursue a single aim - achieving objectives while upholding principles of life, values, and humanity”. (**Warehouse Manager**)

2.3.6. ALTRUISM (ALTRUISTIC LOVE)

Altruism entails providing whatever you possess without regard to your own needs, corresponding to the ultimate level of generosity. Those who possess this quality are the ones who achieve success, as God (Allâh) says in the Qur'an: *“And those who, before them, had homes and had adopted the faith, love those who emigrate to them and have no jealousy in their breasts for that which they have been given, and give them preference over themselves even though they are in need of that. And whoever is saved from his own covetousness, such are they who will be the successful”* (Qur'an, V. 59: 9). Also, the Prophet Muhammad (peace and blessings of God be upon him) said: *“None of you [truly] believes until he loves for his brother that which he loves for himself”* (Sahih Bukhari, 1: 15; Shih Muslim, 77: 45a). This reveals that altruism is a prerequisite for having true faith in God.

In the Social Sciences, this term was introduced by Auguste Comte during the 1830s as an overall expression of empathy for others [74]. Altruism entails voluntarily forgoing one's own concerns for the betterment of someone else, abstaining from causing injury even if allowed by law, and proffering assistance without obligation [75]. Altruism is self-sacrifice, self-mastery and service to others [76]. Altruistic behavior stems from an understanding that we are all interconnected and that our actions can have a positive or negative impact on others. We define altruism as the dedication of one's attention or devotion to the well-being of others with whom we have a relationship and whose mutual value we express - including ourselves - based on love [77]. Altruism is a facet of workplace spirituality [78] that arises from shifts in consciousness and the ego, allowing us to recognize that we are all interconnected as part of humanity [77]. This aligns with particular empirical perspectives [77-79-80], which contend that psychology has limited relevance for matters of spiritual growth beyond the scope of consciousness. According to [78-81-82], spirituality and religion are connected through

altruistic love, which entails admiration and dedication to the well-being of others without seeking personal gain. These conclusions were corroborated by the responses of the interviewees (see Box 5).

Box 5: Verbatims relating OS to altruistic love

“Altruism (...), is a guiding principle. It is also important to note that the Hadith of the Prophet Muhammad states: “None of you [truly] believes until he loves for his brother that which he loves for himself””. (IT Department Manager)

“(...) In my humble opinion, you either have humility in faith, because faith is very important. I don't agree with compassion, because I use compassion in a different sense, it's empathy, it's chosen by people when they want to make decisions. I agree with justice, generosity, integrity, well-being, altruism, conscientiousness, I agree very much with citizenship, interconnectedness, shared vision and benevolence”. (Human Resources Director)

“OS it consists in promoting positive values and emotions in the workplace, i.e. team spirit, tolerance, altruism, general interest, etc.”. (Head of Public Policy Evaluation)

2.3.7. WORKPLACE ENVIRONMENT

In an environment, which connectedness and sense of completeness are encouraged, employees will function on a higher level that is due to the previously mentioned fact that most people spend more time in their workplaces rather than in their communities [12-83]. Employees should be encouraged to cooperate, and workplaces should become a family environment where all employees support each other. The presence of spiritual values in the work environment makes employees feel safe and increases personal happiness, organizational commitment, and solidarity of individuals as it reinforces the climate of trust [84]. An organizational framework

that prioritizes humanistic practices is crucial for optimizing employee productivity, creativity, and satisfaction. Implementing such a framework benefits both the organization and its employees [85]. Furthermore, disregarding the human spirit in the workplace may entail neglecting a fundamental aspect of human nature [70]. As [86] points out, spirituality can have a significant impact on work environment. Spirituality has been shown to have an impact on work performance, as supported by a significant increase in the number of articles, books, and other academic publications on the topic [87]. The concept of spirituality should be considered beyond religious traditions and applied to professional and organizational environments [88] in diverse cultures and organizations. These characteristics embody the essence of spirituality in organizations [89]. Box 6 contains the main statements made by interviewees who associate OS with the workplace environment.

Box 6: Verbatims relating OS to workplace environment

“A supportive work environment featuring a social policy emphasizing family integration is exemplified for example: a circumcision ceremony for the children of certain employees, a women's day, a gift for 10 and 20 years of service, a cultural trip abroad for the children of employees, a gardening project...” **(Logistics Manager)**

“Organizational spirituality involves promoting positive values and emotions in the workplace. This approach can positively impact employees' relationships with the organization, leading to increased commitment, satisfaction, attachment, and citizenship, ultimately influencing overall organizational performance. Spiritual values in the workplace can be fostered through three factors. First, individuals should be aware of the significance of their work, not only in terms of achieving personal goals but also for the betterment of the organization and others. First, individuals should be aware of the significance of their work, not only in terms of achieving personal goals but also for the betterment of the organization

and others. Being engaged in a meaningful task can enhance satisfaction and success in the workplace. First, individuals should be aware of the significance of their work, not only in terms of achieving personal goals but also for the betterment of the organization and others. Second, when working in a group, individuals should prioritize building positive relationships with fellow team members to attain a shared objective. Third, the person's individual values and beliefs harmonize well with the prevalent workplace values, enhancing their commitment to the organization". **(Head of Public Policy Evaluation)**

"(...) So to be really satisfied, we have to enjoy what we do and then develop a group dynamic to stay motivated regardless of our working environment and conditions. Sometimes we are confronted with challenging circumstances. We must adjust whenever there is a new modification, be it in the hierarchy or the team. Therefore, we adapt to the new situation each time to remain motivated and dedicated to accomplishing our goals, both professionally and personally". **(Head of Career Management)**

"Altruism, (...) this principle involves maximizing collective well-being". **(IT Department Manager)**

"Organizational spirituality entails developing and acknowledging the value of spirituality among employees in a workplace. This approach may boost motivation and energy, resulting in significant enhancements in performance. Our organization frequently prioritizes physical and material aspects, such as physical and, occasionally, mental well-being". **(Key Account Manager)**

"Since there are Indian employees in our Moroccan subsidiary who have cultural festivals to celebrate, we provide them with the opportunity to observe these festivals at home. Additionally, if possible, we assist in facilitating these celebrations and provide a special bonus for particularly significant festivals. If possible, we offer assistance, along with a

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bonus, for particularly important festivals. We also provide bonuses for Ramadan and the Feast of Sacrifice for our Muslim employees. At our company, we have separate prayer areas for men and women, and we do not prohibit anyone from praying, as it is allowed by our Constitution. The priorities of prayer and work are not in conflict, as prayer is given precedence. During Ramadan, the rearrangement of working hours is department-dependent, with a two-hour reduction in total work time. One hour each is reduced from work and break time, with the break being canceled". **(Human Resources Director)**

"Creating a conducive atmosphere and favorable framework is critical, as stress is a current scourge in all organizations. Moreover, avoiding a toxic climate is imperative. Whatever the environment, duties, limitations, and resources at hand, one must establish a positive framework for profitability and to prevent negative impact on one's character, career, performance, and overall well-being, or moral state. It is crucial to keep in mind that material possessions are short-lived. Thus, it is crucial to remain self-motivated and refrain from any factors that may adversely affect one's life". **(Hypermarket Director)**

CONCLUSION

The reviewed articles in this systematic literature analysis referred to the term OS. However, research on this topic remains limited due to the concept's incomplete development. The Management Sciences literature employs particular terms, including “Individual Spirituality” and “Spirituality at Work” [14], “Spirituality in the Organization” and “Organizational Spirituality” [90], “Spirituality-based Organization” [26], and “Spiritual Organization” [91].

This study contributes in two ways. Firstly, it analyzes various levels of comprehension of spirituality within organizations. Secondly, it proposes a refined and empirically validated definition of OS (see Box 7). The primary research results reveal that OS correlates with various spiritual ideals and practices, supported by multiple scientific studies. Although organizations cannot access transcendence, their spirituality is demonstrated through their vision, objectives, and discourse. Nevertheless, possessing a spiritual experience is unique to individual members of the organization. Indeed, according to a literature analysis, the primary factor driving spirituality within organizations is individual spirituality [12-92-93-94-95]. This type of spirituality is linked specifically to the pursuit of meaning and significance, self-improvement, and connections with others and with a higher power [6]. This understanding of spirituality suggests that interactions take place in the workplace when individuals are seeking purpose.

Viewed through a systemic perspective, OS can be seen as an “*emergence*” [96], where it surpasses the collective individual spiritualities of its members. This corresponds to the fundamental rule of systemic theory postulating that: “*the whole is more than the sum of its parts*” [97]. Edgar Morin described the emergence as a novel quality instigated by the entirety, which is also apparent in OS. As Blaise Pascal once stated: “*I consider it impossible to fully comprehend the individual components without a comprehensive understanding of the entirety,*

and likewise impossible to fully grasp the entirety without knowledge of the individual components” [98]. However, Edgar Morin notes that in some organizations, the system may hinder the inherent qualities of its elements, resulting in the whole being less than the sum of its parts. Accordingly, an individual with a spiritual inclination could have to suppress their beliefs in an organizational context where they appear unappreciated or even unwanted. Adopting Edgar Morin's interpretation of complex thinking, it would be intriguing to investigate how an organizational context affects individual spirituality, either by fostering or hindering it. Furthermore, examining the emergence of spirituality at an organizational level in a conducive context can shed light on its impact on individual spirituality.

Box 7: Proposed definition of organizational spirituality

Organizational Spirituality (OS) is characterized by the emergence of a culture within an organization that emphasizes certain practices, for example, meditation, as well as spiritual values like the pursuit of meaning, transcendent experience, trust, humanism, faith, hope, compassion, justice, dignity, benevolence, generosity, courtesy, integrity, wellness, altruism, conscientiousness, citizenship, interconnectivity and a common vision. These values are reflected in the organization's discourse, objectives, mission, and values.

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