A Systematic Literature Review on Workplace Spirituality and Positive Psychology: Enhancing Organizational Spiritual Health

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Abstract

This study investigates the roots of workplace spirituality in positive psychology. It prepares a systematic literature review (SLR) to find the importance of workplace spirituality in organizations to help build employees' character that defines their spiritual health and a tool that can be used to resolve organizational problems. This SLR examines three research inquiries, identifying the roots of workplace spirituality in positive psychology. How workplace spirituality implementation can help build an individual's positive character that may lead to defining organizational spiritual health. Moreover, how workplace spirituality implementation approaches organizational problems, in this comprehensive SLR encompassing the timeframe from 2010 to 2023, we meticulously examined forty-six articles on workplace spirituality and positive psychology. The main objective was to discern the various characteristics and dimensions of workplace spirituality and positive psychology and gain insights into their implications for individual cognition and problem-solving within organizational contexts. The summaries of selected articles from previous research were prepared in an organized, precise, and repeatable manner using various databases. We also incorporated top-notch scientific papers from the Higher Education Commission of Pakistan's quality index journal ranking. By creating a framework for organizations that aid in recognizing the significance of workplace spirituality for organizations in fostering their spiritual health and resolving organizational issues, the review provides future directions for conducting empirical studies.

Keywords: Systematic literature review, workplace spirituality, positive psychology, organizational spiritual health.

Introduction

Several cultural, religious, and philosophical traditions influence the conceptual framework of workplace spirituality (Shrestha et al., 2023). It encompasses the idea that one may discover meaning, purpose, and a sense of belonging in the workplace. It frequently entails establishing an environment at work that prioritizes workers' personal growth, holistic well-being, and feelings of purpose (Shah et al., 2023). On the other hand, positive psychology is a relatively new theory greatly influenced by psychologists such as Martin Seligman when it first appeared in the late 20th century. Positive psychology focuses on the positive facets of the human experience, including virtues, well-being, and happiness. Rather than focusing only on treating psychological problems, it aims to support people's psychological well-being (Arslan & Wong, 2023). Notably, both domains converge in their emphasis on implementing preventive measures as a strategic approach to address and mitigate organizational problems for organizational sustainability (Baykal, 2024).

Positive psychology is a field that is based on scientific grounds (Csikszentmihalyi et al., 2014), while workplace spirituality is still identified through its metaphysical nature (Gupta et al., 2011; Yousaf & Dogar, 2022). The comparison showed that both are mirror images of each other. Positive psychology inspires psychologists, while workplace spirituality inspires organizations. Positive psychology and workplace spirituality share the common goal of fostering positive human and organizational elements in individuals to help develop the spiritual health of the organizations through positive character-building among the employees.

The main problem with the workplace spirituality construct is that there is no consensus definition of workplace spirituality in the literature, and it is culturally and contextually unique (Prabhu & Modem, 2023). Therefore, to understand the workplace spirituality construct, we need to support it with a theory. Different articles present theories defining the workplace spirituality construct, its grounds, and its origin. Most of the articles relate workplace spirituality with self-determination theory (SDT) (Gatlin*g et al., 2016), resource-based theory (RBV) (Indrajaya & Kazeroony, 2024), social exchange theory (SET) (Ahmad & Omar, 2014), organization support theory (OST) (Bhaskar & Mishra, 2019), transformational leadership theory (Mack et al., 2015), Kantian deontology (Gotsis & Kortezi, 2008b), and religious theories (Dik et al., 2024). However, its relevance to positive psychology has not been studied and discussed as a theory. This SLR analyzes both literature and finds relevance, and the root theory of workplace spirituality could be discussed. Positive psychology originated from a purely scientific discipline. Therefore, this SLR can have real scientific underpinnings for workplace spirituality if we examine it through the lens of positive psychology.

To understand the problem area in workplace spirituality literature, we found the systematic review as the best approach to advance the current understanding of the workplace spirituality concept, its theories, and its dimensions because SLR covers it thoroughly, synthesizes evidence, identifies the best practices, decreases bias, improved generalizability, and support for evidence-based decision-making. SLRs provide a thorough and trustworthy overview of the present state of knowledge by combining the results of several studies and pointing out gaps, inconsistencies, and patterns in the body of literature (Kolaski et al., 2024). Furthermore, the clear and methodical structure of systematic reviews raises the validity and dependability of their conclusions and promotes evidence-based decision-making in various fields.

However, positive psychology and workplace spirituality have different notional underpinnings, and their objectives are pursued from various angles. Embracing positive psychology principles can enable organizations to cultivate a foundation of positivity, in contrast to the conventional deficit models of traditional psychology, which primarily focus on rectifying issues after their occurrence within the organizational context (Dewaele et al., 2019). Positive psychology suggests that organizations take preventive measures before a problem happens (Kern et al., 2020). Organizations can effectively embrace these prophylactic measures through the incorporation of workplace spirituality. Moreover, this transformational approach alters the cognitive outlook of individuals and organizations, thus fostering a paradigm shift towards an organizational focus on proactive measures to solve organizational problems.

In addition, Bosch Rabell in 2020 claimed that future studies on workplace spirituality should take into account the philosophical perspective on the spirit or workplace spirituality while completing it with those of other sciences, including *psychology*, which has also investigated the human spirit and found more facets of it, e.g., meaningful work or calling (Bosch Rabell & Bastons, 2020). This study was carried out to fill this *research gap* by identifying the roots of workplace spirituality in positive psychology. Also, we need to study workplace spirituality theoretical underpinnings to set future research directions for implementing workplace spirituality in organizations. Also, it is necessary to convince practitioners to implement WS in their organizations to address organizational problems.

The research agenda of this SLR is to view the workplace spirituality construct under the nutshell of psychology, as the research gap is guided by investigating workplace spirituality's relation with psychology. Hence, in this study, workplace spirituality dimensions are compared to dimensions of positive psychology, an established psychology theory. Workplace spirituality is a growing construct in organization studies, and its literature is very diversified (Prabhu & Modem, 2023).

Each culture and context defines workplace spirituality in specific ways; for instance, American and European studies understand it differently than the contextual understanding of workplace spirituality in Indian and South Asian contexts or even Muslim contexts. Therefore, this study is carried out to describe the workplace spirituality relationship, its relevance, and comparison with positive psychology to find its roots and how it can help practitioners during its implementation. Further, how do workplace spirituality and positive psychology improve an organization's spiritual health? The following are the basic research questions of this SLR,

RQ1: Are the origins of workplace spirituality rooted in positive psychology?

RQ2: How do workplace spirituality and positive psychology help build an individual's positive character that may lead to the development of organizational spiritual health?

RQ3: How do workplace spirituality and positive psychology approach organizational problems to attain sustainability?

The three main *study objectives* of this systematic literature review (SLR) include: First, examine the connection between positive psychology and workplace spirituality to see if positive psychology ideas form the foundation of workplace spirituality. Second, analyze how workplace spirituality and positive psychology support the growth of a person's positive attributes, which may affect the spiritual health of the organization. Third, examine how workplace spirituality and a positive psychology approach organizational issue, e.g., burnout, stress, fatigue, smoking, depression, fraud, theft and bribes, etc. Based on the above study objective, the following methodology was adopted to conduct this systematic literature review.

Methodology

This SLR centered on positive psychology and workplace spirituality and meticulously examined articles published from 2010 to 2023. The primary aim was to gain insights into the distinct characteristics and dimensions of both workplace spirituality and positive psychology. Numerous taxonomies exist for literature reviews, such as integrated reviews (Cooper, 1988) that are analytical, conventional reviews, and systematic reviews (Kunisch et al., 2023). The taxonomy classifies reviews based on the following criteria: audience, organization, focus, purpose, perspective, and coverage (Cooper, 1988). Both conventional and SLR were applied in this investigation. Moreover, the focus was on identifying answers to research questions to develop a perspective of workplace spirituality.

Koburtay states that the systematic technique is utilized to answer *research problems* to offer transparent, unbiased, and repeatable coverage (Koburtay et al.,

2023). Therefore, the literature on positive psychology and workplace spirituality was analyzed. In contrast, the conventional method featured research that lacked predetermined criteria to provide a more thorough understanding of the construct under study.

The following are the five stages of a systematic review: (1) problem formulation, (2) literature or data collecting search, (3) data assessment, (4) data analysis, and (5) interpretation of the results (Wilson et al., 2019). The subsequent subsections explain how we used the systematic literature review, including the final sample of the chosen articles, the search procedure, the analysis, and the inclusion and exclusion criteria set. The results are then presented and evaluated, followed by a discussion and synthesis of the major findings and their relevance, the research gap, and future directions for further studies. The following keywords were used to search articles in the databases: spirituality, workplace spirituality, positive psychology, positive psychology dimensions, and workplace spirituality dimensions. To provide a fair search coverage, the same keywords were utilized in each of the chosen databases. This preliminary search yielded 114 articles in the selected articles with titles containing one or more keywords.

Search Methods and Final Sample

We initially identified relevant studies through Google Scholar, employing keyword combinations related to Workplace Spirituality and Positive Psychology, yielding 18,000 articles. Subsequently, after rigorous assessment for relevance with the research question that defines any dimensions of workplace spirituality and positive psychology were selected and left with 60 articles. Further, the Science Direct database was explored, and 42 (forty-two) articles having workplace spirituality and positive psychology in their topics were found. The database of SCISPACE identified the ten articles containing either workplace spirituality and positive psychology or their specific dimensions in their title and abstracts. Also, DeepDyve gave an overview of two articles based on the topic. In addition, an Elicit database helped identify 162 concepts related to the constructs under study from 50 articles. Eliminating duplicates and those lacking a focus on management or business, we created a pool of 114 articles.

Employing additional inclusion and exclusion criteria during an abstract review of 114 articles, we meticulously curated a final dataset of 60 articles, which formed the foundation for our in-depth investigation to fulfill the study's objectives. Further, the articles that seemed less relevant to the research questions or studies from non-recognized journals or non-English articles were excluded. In the end, we were left with 46 articles, and after going through their abstracts and understanding the concepts, this SLR was produced. The procedure mentioned above was carried out manually with the help of electronic databases.

Inclusion and Exclusion Criterion

The following were the inclusion and exclusion criteria for selected articles: (1) Articles released between 2010 and 2023, (2) Articles relevant to research questions, (3) Journals with an HEC ranking list and having W, X, and Y categories, and (4) Journals indexed under Scopus (Linnenluecke et al., 2020). We performed an electronic database search of articles selected from these journals based on the abovementioned criteria. The following PRISMA frameworks show the inclusion and exclusion criteria for this SLR.
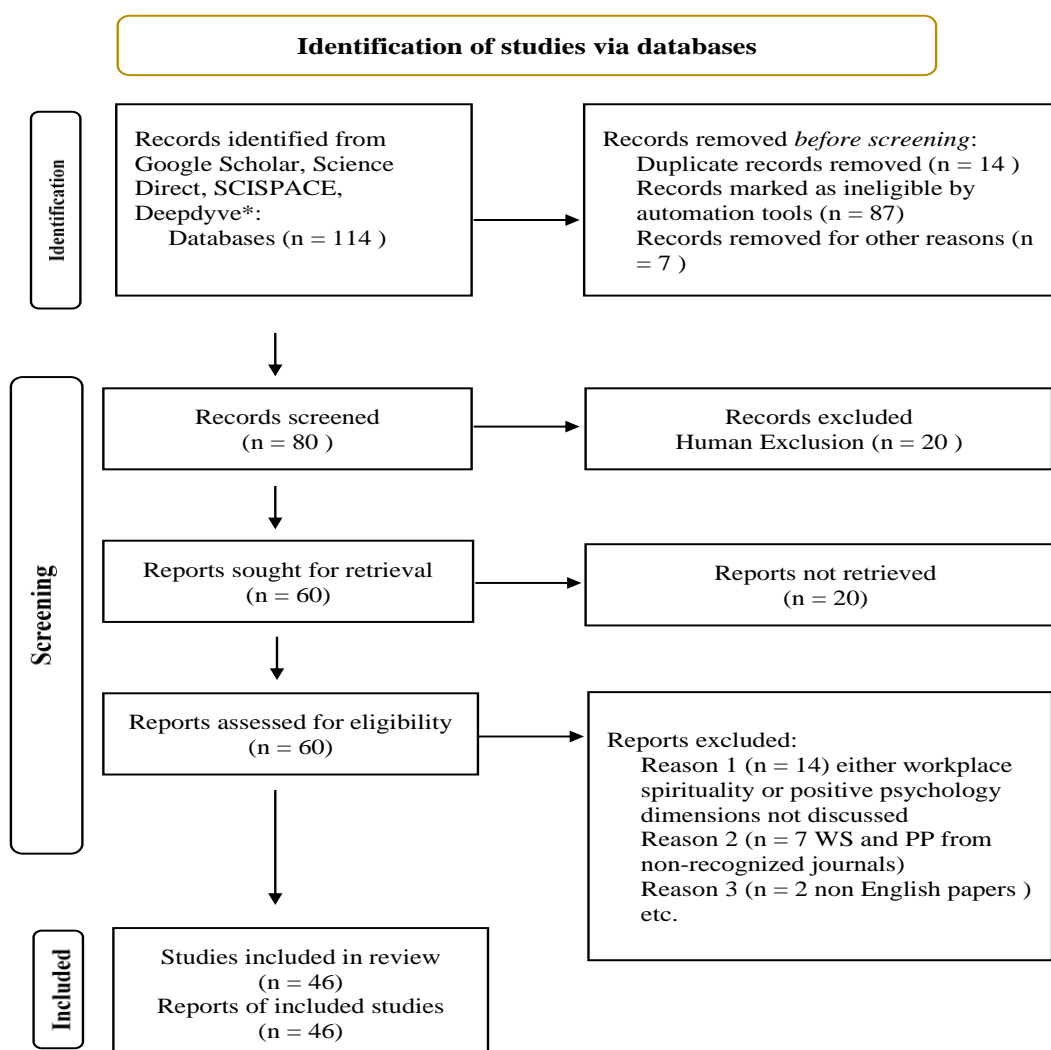

Figure 1. *Prisma Inclusion and Exclusion*

Risk of Bias and Quality Assessment of Journal of which Studies Included

Selected articles included in this review were from high-indexed journals. The journal's category was checked in the HEC-indexed list and was accordingly categorized as either the journal was ranked W (highest category), X (good category), or Y (moderate category). These non-randomized controlled studies were assessed using the Hawker et al. (2002) quality evaluation tool for studies (Hawker et al., 2002). The Hawker et al. (2002) instrument assessed these nine areas concerning results, generalizability, implication, usefulness, abstract and title, introduction and purpose, method and data, sampling, data analysis, ethics, and bias. Every domain was categorized as high, low, or uncertain quality to make judgments about the articles.

In addition, Hawker tools for the grading of recommendations assessment development and evaluation system (GRADE) were used to evaluate the quality of included articles. The tool offers ratings of low risk (+), high risk (−), or uncertain risk (?). As indicated in Table 1, 22 studies included in this SLR were from high-quality journals, six were from good-quality journals, and nine were from moderate-quality indexed journals. Hence, all 36 studies included in this SLR were at lower risk as they were from quality journals. Further, the quality of articles was analyzed through the quality of journals in which they were published and is mentioned in Table 1.

Table 1

Quality of Journal Articles Included in the Study

Journal Name	Quality	Indexing	Articles
Handbook of workplace spirituality and organizational performance.	High	Book Routledge	1
Journal of Environmental Psychology	High	W	1
Journal of Environmental Psychology	High	W	1
Review of Applied Management and Social Sciences	Moderate	Y	1
Journal of Happiness and Health	Moderate	ERIH PLUS	1
Child indicators research	High	W	1
Journal of Management Inquiry	High	W	1
New Ideas in Psychology	High	W	1
Indian Journal of Positive Psychology	Moderate	Scopus	1
Positive Psychology: Theory, Research, and Applications	High	McGraw-Hill	1
Journal of Management, spirituality & religion	High	X	4
International Journal of Psychology and Behavioral Sciences	High	Scopus	1
The Journal of Positive Psychology	High	Taylor & Francis	4
Frontiers in psychology,	High	W	2
Business ethics: A European review	Moderate	Y	1
Contemporary educational psychology	High	W	1
Journal of Work-Applied Management	Moderate	Y	1

Review of general psychology	High	W	1
Journal of Human Values	Good	X	1
Teaching of Psychology	High	W	1
Psychotherapy	High	W	1
Journal of Business Ethics	High	W	3
The Journal of Social Psychology	Good	Taylor & Francis	1
Business Ethics, the Environment & Responsibility	Moderate	Scopus	1
The International Journal of Industrial, Occupational, and Organizational Psychology and Behavior	Moderate	Scopus	2
Organizational dynamics	Good	X	1
Journal of Leadership & Organizational Studies	High	W	1
Journal of rehabilitation	Moderate	Y	1
International Journal of Organizational Analysis	Good	X	1
Environment, Development and Sustainability	High	W	1
Global Business Review	Good	X	1
Annual Review of Clinical Psychology	High	W	1
Psychology Research and Behavior Management	High	W	1
Journal of Business and Management Research	Moderate	Y	1
International Journal of Organizational Analysis	Good	X	1
Management Science Letters	High	DOAJ	1
		Total	46

Data Analysis

In the data analysis phase, we produced an extensive summary table providing a thorough rundown of our reviewed publications. The findings were developed using this table as guidance. The items in this table were arranged according to three primary themes: (a) dimensions of workplace spirituality and dimensions of positive psychology, (b) the importance of WS for character development in organizations, and (c) organizational problems addressed through WS. These groups were formed based on the primary objectives of the study. Using this methodology, we could assess the quality of evidence, investigate the connections between the WS and PP in further detail, and ultimately draw conclusions about our major result. The summary of 46 Articles that define dimensions of positive psychology and workplace spirituality and promote the following common concepts are depicted in Table 2.

Table 2

Common Concepts Positive Psychology and Workplace Spirituality Share

1.	Promotion of Authenticity	Both workplace spirituality and positive psychology emphasize authenticity. When workers feel free to be who they are at work, they are more likely to be content and happy with their careers.
2.	Encouragement of Mindfulness	Mindfulness practices, a fundamental element of positive psychology, are frequently included in workplace spirituality. Employees' ability to focus, manage stress, and feel better overall can all be enhanced by mindfulness.

3.	Development of Leadership Skills	Workplace spirituality may also help develop leadership qualities that positive psychology values, such as empathy, humility, and vision. This may result in more motivating and successful leadership.
4.	Fostering of a Positive Work Culture	Integrity, compassion, and respect are just a few of the traits that workplace spirituality may foster. This can result in a more upbeat and effective work atmosphere consistent with positive psychology's objectives.
5.	Increased Motivation	Spirituality in the workplace may boost motivation by giving employees a feeling of direction and significance. This can result in higher productivity and work satisfaction, consistent with positive psychology's emphasis on intrinsic motivation.
6.	Promotion of Work-Life Balance	Workplace spirituality encourages stress reduction and mindfulness, which can assist staff members in striking a better work-life balance. This is consistent with positive psychology's focus on happiness and contentment in life.
7.	Perception of professionals as emotionally tuned spiritual beings	Professionals see themselves as spiritual beings with emotional tuning who work to incorporate their spiritual principles into their work.
8.	Effectiveness of leadership and mental health	Has a strong positive correlation with spirituality in the workplace
9.	Invocation of Resources for Psychological Capital	Hope, optimism, efficacy, and resilience through workplace spirituality
10.	Creation and Sustainability at the workplace	Implementation of workplace spirituality confirms the sustainability of the organizations.
11.	Increased Task Performance	The study discovered a strong correlation between internal motivation, job engagement, task performance, and workplace spirituality. Mystical and spiritual experiences, spiritual connections, strength from job involvement, and internal drive substantially predicted task performance. The study concluded that improving internal motivation, job engagement, and workplace spirituality might all lead to higher task performance in organizations.
12.	Job stress mediation	Modifies the connection between psychological health and workplace spirituality
13.	Strong positive relationship	Relationships between university instructors' psychological well-being and workplace spirituality, compassion, interpersonal relationships at work, spiritual orientation, organizational principles, and alignment with personal values
14.	Sound, sustainable, and effective organizations	Effectiveness, sustainability, and soundness are attributes of a well-integrated "vertical" and "horizontal" spirituality. This implies that an organization's general well-being and longevity are influenced by workplace spirituality.
15.	Autonomy	Employees feel autonomy when they experience spirituality at the workplace.

16.	Positive relations with others	Employees experience positive relations with others when they experience spirituality at the workplace.
17.	Purpose in life	Employees feel purpose in life when they experience spirituality at the workplace.
18.	Self-acceptance	Employees experience self-acceptance when they experience spirituality at the workplace.
19.	Use of spirituality as an inner resource	Spirituality can be utilized as an inner resource to manage perceived stress levels and enhance well-being.
20.	Meaning	Fosters employee resiliency so they may prosper in a demanding work environment
21.	Organizations	should assess, incorporate, and promote altruistic values and shared vision in their leadership program and staffing process
22.	Leaders and managers	Are motivated to instill purpose in their employment
23.	Increased Optimism	Workplace spirituality generates hope and fosters optimism in employees.
24.	Enhanced creativity	Workplace spirituality and positive psychology can foster creativity and quality in organizations.
25.	Environmental mastery	a notion that acts as a mediator between personal values and psychological well-being, including spirituality in the workplace, and organizational values.
26.	Core Spiritual Values in the Workplace	Promoting and building core spiritual values in the workplace to improve employee outcomes and leadership behaviors
27.	Spirituality and Positive Psychology at Workplaces	Putting a focus on spiritual beliefs and practices to preserve and use the psychological resources present in workers.
28.	Enhanced Personal Growth	Positive psychology and workplace spirituality encourage personal development and self-improvement via purposeful work and growth-oriented resources.
29.	Improved Organizational Commitment	a strong and favorable correlation between organizational dedication and workplace spirituality
30.	Authenticity and Workplace Relationships	Authenticity has a negative correlation with incivility among coworkers and a good correlation with employee performance, engagement, and instrumental support from peers.
31.	Greater Resilience	Workplace spirituality fosters resilience and hope, which improves mental health and increases productivity.
32.	Workplace Spirituality	An idea that has a good effect on several workplace connections, job satisfaction, engagement, and employee well-being

Hence, the shared philosophies between workplace spirituality and positive psychology are highlighted in Table 2, along with their advantages and shared goals in organizational settings. PP and WS both place a high value on authenticity, highlighting how crucial it is for people to be free to be who they are at work to promote professional

satisfaction and happiness. Integral to positive psychology, mindfulness techniques are also commonly included in workplace spirituality, improving workers' capacity for concentration, stress management, and general well-being. Additionally, both paradigms recognize that fostering a healthy workplace culture, encouraging work-life balance, and developing leadership abilities are essential components of effective and inspiring work settings. Furthermore, it has been demonstrated that workplace spirituality promotes healthy working relationships and individual development while raising motivation, task performance, resilience, and organizational commitment. All things considered, incorporating spiritual practices and beliefs into the workplace is consistent with positive psychology concepts and promotes a more contented and effective work environment.

Findings and Discussion

Reviewing empirical and theoretical articles explored the supporting dimensions of positive psychology and workplace spirituality. The rationale behind investigating this interconnection lies in the fact that positive psychology delves into individual psychology, while workplace spirituality addresses the same issues individuals face in their professional environment. When workplace spirituality is integrated into the workplace, it fosters a positive atmosphere for employees. Thus, comprehending the relationship between positive psychology and workplace spirituality becomes essential in tackling employee organizational concerns.

The literature review showed a striking resemblance between the two domains, akin to a mirror reflection. This led us to identify various dimensions of workplace spirituality that align cohesively with the dimensions of positive psychology. Moreover, we ascertained how workplace spirituality can be traced back to positive psychology to avoid its cultural cohesion due to contextual issues. It also elucidates which aspects of positive psychology contribute to the workplace spirituality construct as a viable solution to organizational problems.

The following shows the answers to research questions based on our findings and discussions of the research questions from the selected articles reviewed to prepare this SLR.

RQ1: Are the origins of workplace spirituality rooted in positive psychology?

Workplace Spirituality is Rooted in Positive Psychology

A revolutionary change in psychological research was heralded by Martin Seligman's support of positive psychology during his 1998 presidency of the American Psychological Association. Seligman questioned conventional methods preoccupied with disease and pessimism by emphasizing the study of human strengths and optimal

functioning. Because of his leadership, positive psychology has become a recognized field emphasizing the value of promoting mental health and human development (Seligman, 2002). About twenty-four years ago, the subfield of positive psychology (PP) began to gain popularity in mainstream psychology (Seligman & Csikszentmihalyi, 2014). At that time, it constituted a significant departure from how psychologists had previously approached scientific understanding because of its emphasis on strengths, virtues, and well-being (Oliver et al., 2021). Beyond the rebalancing of the field's historical focus on psychopathology, positive psychology has also functioned as a link between psychology and other academic fields, partly because many positive psychology notions have historical roots in philosophy and theology (Sullivan, 2019). The multidimensional nature of happiness and fulfillment is a central focus of positive psychology (Weirich, 2010). As mentioned above, the field focuses on three main areas: positive emotions, positive personality traits, and positive institutions, as shown in Table 3.

Table 3

Positive Psychology Subjects

Positive Psychology	Components
Positive Emotions	*Social ties,* happiness, well-being, internal satisfaction, commitment to his belief system, and being content with his present, past, and future.
Positive Individual traits	People's positive behavior, good interpersonal relations, doing good for others, helping others, and ignoring little incidents of conflict that may not lead to hate.
Positive Institutions	People work in a positive and productive environment, introducing *workplace spirituality* and developing strengths for community welfare.

First, as elaborated above*, positive emotions* come from inner satisfaction, an individual's commitment to his belief system, and being content with his present, past, and future. Second, positive traits are linked to people's positive behavior, good interpersonal relations, doing good for others, helping others, and ignoring little incidents of conflict that may not lead to hate or bad intentions toward others. Whatever we live for ourselves may also live for others—giving people gifts that may lead to love and affectionate relations with others. Third, positive institutions are those where people work in a positive and productive environment to help establish a better community. Positive institutions are established by introducing workplace spirituality and developing strengths for community welfare.

Positive Psychology contributes directly to the field of organizational behavior by advocating a term called positive organizational behavior (Luthans & Avolio, 2009). Positive organizational scholarship (POS) is another word for positive organizational

behavior (Cameron et al., 2003), and it covers major topics like positive human resource practices, positive organizational practices, and positive leadership and change (Luthans, 2002)These topics aim to produce a positive attitude in individuals, develop positive emotions and strengths among them, perform virtuous functions, and develop positive interpersonal relations among the employees working at a particular place.

In short, positive organizational scholarship is for creating the best human condition for the organization's employees. Organizations may foster exceptional individual and organizational performance by implementing such approaches. Hence, POS emphasizes the factors contributing to developing and elevating the standards of individuals and organizations and keeps fixing the objectionable things (Cameron et al., 2003). The link between positive psychology and workplace spirituality and the fields of inquiry is framed in Figure 2 below.
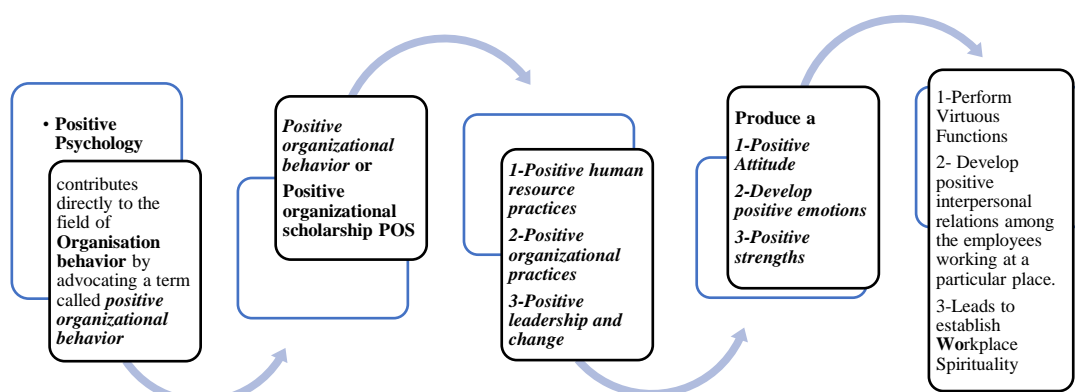

Figure 2. *Positive Psychology to Workplace Spirituality*

The study aimed to determine which dimensions of workplace spirituality are similar to positive psychology, hence analyzing workplace spirituality's roots in positive psychology. Table 4 concludes the similarities between positive psychology and workplace spirituality at individual, group, and organizational levels.

Hence, positive psychology can be termed as an umbrella term for workplace spirituality (Gjorevska, 2021). Hence. Workplace spirituality is one of the modules of positive psychology that addresses the inner satisfaction of individuals through practicing virtues and developing a positive state of mind that ultimately leads them to *happy, fruitful, and rewarding lives*. Hence, positive psychology is the opposite of conventional psychology, which is based on mending defects and healing their ailments (Seligman, 2019).

RQ2: How are workplace spirituality and positive psychology helpful in developing an individual's positive character and organizational spiritual health?

Table 4

Similarities in Positive Psychology and Workplace Spirituality

Positive Psychology (PP)	Workplace Spirituality (WS)
Individual Level	
According to PP, a person's character should be developed, and his or her attitude and actions should become more content (Banicki, 2014).	WS aims to develop good organizational values among the members by realigning their character (Jurkiewicz & Giacalone, 2004).
PP promotes the best aspects of individuals (Seligman, 2002).	WS strengthens an individual's character strengths, resulting in high levels of *competence (Moore & Casper, 2006).*
Positive attitudes in individuals develop *positive emotions* and positive strengths among individuals (Seligman & Csikszentmihalyi, 2014).	Employees are encouraged to maintain *positive emotions* about the workplace, which helps to change an individual's *inner life* (Ashmos & Duchon, 2000).
PP explains how a person's strengths help them become *flexible* and adaptable in the environment (Seligman & Csikszentmihalyi, 2014).	Employees become *more motivated* and are more likely to provide more when an organization is spiritual (Afsar et al., 2016)
PP emphasizes believing in one God and the adoption of spiritual elements.	WS works through two schools of thought: one supports religion, and the other supports humanistic aspects (Foster, 2014).
PP encourages Hope (Ciarrocchi et al., 2008)	WS creates optimism and hope among the organizational members (Adams III et al., 2010)
Contemplation, appreciation of nature, literature, and poetry, introspective thought, creative activity, cooking, gardening, and leisure pursuits are examples of positive psychological factors (Gaard, 2022)	The humanistic approach to workplace spirituality includes contemplation, appreciation of nature, literature, poetry, in-depth meditation, creative activity, cooking, gardening, and encouraging recreational pursuits. (Foster, 2014).
PP aims for an individual to believe in God and follow religious and spiritual inscriptions (Ciarrocchi et al., 2008).	The goal of WS is to help organizational members achieve self-transcendence (Widodo & Suryosukmono, 2021)
Group Level	
PP emphasizes developing social ties among individuals (Craven et al., 2016).	WS establishes *positive relations* among organizational people through their commitment (Hooker et al., 2020).
PP emphasizes *social ties* with other human beings, including family, friends, spouses,	The humanistic view of WS stresses preserving strong connections, cooperation,

colleagues, and a more comprehensive network of people in connection. These social ties are established positively, leading to their *happiness and well-being (Craven et al., 2016)*.	and intimate relationships with others (Foster, 2014)
PP encourages acts of empathy to create a positive environment among the surrounding people (Ciarrochi et al., 2016).	WS *creates empathy* for others, which individuals feel for other people's feelings (Rezapouraghdam et al., 2019).

<div align="center">***Organizational Level***</div>

Prudence, justice, fortitude, and temperance are the four foundational virtues included in the character and virtue domain model of human flourishing (VanderWeele, 2022).	Workplace spirituality emphasizes carefulness, justice, determination, and soberness in the workplace (Carroll, 2013).
People feel a *sense of purpose* and fulfilment, which promotes psychological *well-being (Hooker et al., 2020)*.	Spiritual organizations promote employees' *well-being* and increase their *sense of purpose* at work (Garg, 2017).
Positive psychology aims to make an individual's life full of happiness and fulfillment (Hooker et al., 2020).	Workplace spirituality aims to bring a balanced approach to human life (Jurkiewicz & Giacalone, 2004).
Positive psychology encourages organizations to adopt preventive measures for organizational problems (Gable & Haidt, 2005).	Workplace spirituality implementation can avoid various traditional organizational problems (Miller & Ewest, 2015).

Workplace Spirituality and Positive Psychology in Developing Organizational Spiritual Health

Positive psychology focuses on developing an ***individual's character*** and bringing contentment to his attitude and behavior (Seligman & Csikszentmihalyi, 2014). When people are shown how to have a happy and meaningful life, their talents are highlighted and their conduct is more flexible and adaptable. Promoting such a mindset among the employees of an organization helps build workplace spirituality. Through workplace spirituality, people's feelings are elevated, which helps them feel great and flourish in their lives. Therefore, positive psychology emphasizes what is best about people, unlike conventional psychology, which emphasizes illnesses, disorders, and the negative aspects of life (Seligman & Csikszentmihalyi, 2014). The four fundamental qualities of knowledge, justice, fortitude, and temperance are included in the character and virtue domain model of human flourishing (VanderWeele, 2022).

Positive psychology has made valuable connections with various domains, including the psychology of *religion and spirituality*. One notable study by Peterson and Seligman in 2004 explored character traits and virtues, recognizing spirituality as

one of the twenty-four universal qualities. Major religious traditions, such as Christianity and Islam, also emphasize virtues like forgiveness, gratitude, and humility, promoting personal transformation and virtuous character development. Positive psychology investigates intriguing variables like social connections, from close relationships to broader networks, significantly impacting happiness and well-being. While material wealth may initially elevate happiness, its fulfilment can be transient. Workplace spirituality offers temporary satisfaction through material acquisitions but diminishes over time as needs are met. Instead, happiness and contentment arise from performing virtuous acts, sharing with others, and fostering positive relationships.

Positive psychology and workplace spirituality help organizations *develop an employee's life worth living*. People learn from their workplace as they spend most of their productive time doing work. If organizations focus their attention on training and educating them about wellness, they can help them become productive members of the organizations and good human beings for society (Barrett, 2013). Employees are encouraged to maintain positive emotions about the workplace, which can indirectly improve the reputation of the organizations they represent. Following positive psychology protocols, organizational members have a positive experience at their workplace, which helps them develop their strengths and a positive and spiritual work environment for the organization (Luthans & Broad, 2022).

When viewed optimistically, many of the eternal *truths* of different theological perspectives are reflected in the *knowledge* of positive psychology. For instance, Seligman thoroughly examined the research rather than relying on moralistic exhortations. Significant studies on *forgiveness and thankfulness* show that these *virtues* are, in fact, the secret to happiness and mental and spiritual health. True Happiness is filled with questionnaires that assist readers in identifying their character strengths, love interests, and positive or negative outlook (Seligman, 2019). Therefore, positive psychology stresses the need to address spirituality and religious belief in the psychotherapy process, acknowledging their significance in people's lives (Koburtay & Alzoubi, 2021). Workplace spirituality is important in organizational contexts and therapeutic techniques because it promotes favorable psychological results.

At the individual level, workplace spirituality dimensions include connection to the creator, compassion for other humans, and mindfulness of employees, which means employees are conscious of their attitude and each type of behavior at the workplace (Petchsawang & McLean, 2017). Employees perform meaningful work, meaning they serve a cause and know they benefit other humans. Moreover, transcendence means employees are at the stage where they have found their true meaning in life and are passing (Piedmont, 2001).

At the group level, positive psychology and workplace spirituality emphasize developing social ties and good social relations among the groups, including family, friends, spouses, colleagues, and people in connection at the workplace (Craven et al., 2016). These relations must be based on trust and intimacy among all the members. Therefore, organizations pursuing workplace spirituality encourage teamwork and good relations among the team members through work cohesiveness (Craven et al., 2016). In addition, positive psychology and workplace spirituality encourage acts of empathy like feelings for other people and caring for others without expecting anything in return.

At the organizational level, spiritual dimensions depend on organizational characteristics, including the vision of leading companies, having a sense of vocation, holism, self-awareness, and connectivity (Zohar & Marshall, 2004). At the organizational level, positive psychology and workplace spirituality play their due role. Positive psychology emphasizes four basic virtues: prudence, justice, fortitude, and temperance, which are also the basic requirements of organizations pursuing workplace spirituality (VanderWeele, 2022). Spiritual organizations encourage acts of carefulness, which is mostly found in social sector organizations. They also work for the well-being of the individuals around them. Also, without justice and impartiality, no organization can be successful (Collier & Esteban, 2007). Hence, a spiritual organization's characteristic is that it never does injustice to anyone in the workplace. Positive psychology emphasizes giving people a sense of purpose; the same is true with spiritual organizations. They have a cause to serve humanity and link all their employees to their specialized cause.

The organizations where workplace spirituality is implemented connect individuals with their cause and bring compassion and empathy to them. As organizations follow workplace spirituality, they appear to follow. First, they are more connected to other human beings as they feel for them and try to help people in trouble (Frederick & Dunbar, 2022). Second, the employees feel a deep connection with the creator as workplace spirituality emphasizes and supports the adoption and followers of any religion. Individuals can never separate their personal lives from religion, and religious schools support this principle (Frederick & Dunbar, 2022)This implies that workplace spirituality can help develop the positive character of employees in organizational contexts, hence improving the organization's spiritual health.

RQ3: How do Workplace Spirituality and Positive Psychology Approach Organizational problems?

Workplace Spirituality and Positive Psychology Approaches Organizational problems.

The first step in traditional psychology is usually to identify the issue. When faced with difficulties, people use problem-solving techniques to overcome these barriers (Popa et al., 2022). On the other hand, positive psychology in organizational studies emphasizes the implementation of workplace spirituality in organizations that bring meaning to one's life (Geigle, 2012). At the same time, positive psychology talks about preventive measures to avoid unforeseen organizational problems (Arslan et al., 2022).

Employees in organizations experience burnout as a result of long work hours, stress at work, frustration, maintaining a work-life balance, emotional labor, depression, being overweight, ineptitude, and smoking and drinking (Pandey, 2017). We observed that employees in organizations take bribes, are involved in theft issues, show aggressive behavior at their workplace, and are dishonest with organizational leaders. Organizational leaders need to resolve such issues at the organizational level for organizational sustainability (Rezapouraghdam et al., 2019).

Organizational behavior deals with the actions of people at their workplace. Approaches to managing organizational behavior continuously change with technological developments and environmental conditions. For instance, the business dynamics changed abruptly after the COVID-19 pandemic when organizations explored the option of online working (Prati & Mancini, 2021). The pandemic changed people as social interaction during that time was minimized. The people feared death all the time, while many faced an era of depression, stress, and loneliness (Buheji et al., 2020). During the COVID-19 epidemic, businesses that adopted positive psychology and workplace spirituality saw significant advantages (Ali et al., 2023). Employees faced previously unheard-of stress, loneliness, and uncertainty as companies adjusted to remote work. Putting workplace spirituality into practice—which stresses connection, purpose, and shared values—became essential to reducing the negative effects of this new work environment (Vasconcelos, 2023).

Additionally, employee resilience, job happiness, and overall well-being increased throughout the epidemic at companies that fostered a good and spiritually enriched working culture (Thomas, 2022). Leaders in these companies deliberately fostered community among team members by promoting candid communication and empathy. Focusing on a common goal and shared values made it easier for workers to find fulfillment in their jobs, improving mental health and reducing feelings of loneliness (Thomas, 2022).

Professional studies showed that stress levels were much lower and overall job satisfaction was higher in companies that included positive psychology interventions like gratitude exercises and mindfulness practices (Trom & Burke, 2022). During a difficult time of global crisis, this strategy not only improved team dynamics and organizational efficiency but also improved the well-being of individual employees. Hence, the companies that included workplace spirituality and positive psychology concepts were better able to deal with the pandemic's psychological effects, creating a resilient workforce that flourished in the face of hardship (Tekin, 2023).

The people who fell into depression followed the deficit models of psychology, which is opposite to positive psychology (Boniwell & Tunariu, 2019). If the organizations had adopted positive psychology variables, the scenario could have been different as positive psychology trains human minds to perceive realities positively and respond positively to them (Jankowski et al., 2020). Positive psychology widens the horizons of individual thinking by shaping the mind to encounter negative thoughts positively (Bharti & Verma, 2018). Organizations can play an essential role in developing positive mindsets in individuals by introducing *workplace spirituality* to their workplaces (Mahipalan & Sheena, 2019). The intricacies of the correlation between positive psychology and workplace spirituality are thoroughly expounded in this article, with the primary aim of proactively tackling organizational challenges.

Moreover, workplace spirituality has a positive relation with positive psychology. Positive psychology emphasizes implementing spirituality in organizational lives to avoid the adverse impacts of materialism (Seligman & Csikszentmihalyi, 2014). Positive psychology is different from traditional psychology. We consider traditional psychology a problem-focused approach, while positive psychology emphasizes adopting preventive measures before the problem occurs (Froh, 2004). Positive psychology values the history of the organizations, and instead of focusing on the problem-oriented approach, it focuses on the defensive approach by identifying the strengths of the organizations (Goodmon et al., 2016). It emphasizes identifying existing solutions in organizations, i.e., those that organizations are habitual in implementing. Positive psychology provides a positive lens to the researchers, which means that organizations, instead of being problem-centric, must encourage positive aspects of the organizational members. By encouraging their employees to workplace spirituality, they can help employee motivation and solve various other organizational problems (Seligman & Csikszentmihalyi, 2014).

Workplace spirituality is major in eudaimonia well-being, psychological capital, and psychological well-being in positive psychology. Research indicates that incorporating spirituality into one's work environment stimulates psychological capital resources, including hope, optimism, efficacy, and resilience (Sarkar et al., 2022).

Additionally, a positive relationship exists between psychological well-being and workplace spirituality, which is mediated by factors including job stress, environmental mastery, and personal growth (Ahmed et al., 2022). Higher psychological well-being results from an enhanced perceived Person-Organization spirituality fit, which is enhanced when workers' spirituality aligns with that of their job (Reza & Mubarak, 2022).

The following model in Figure 3 explains the workplace spirituality construct in relevance with positive psychology in detail and which organizational problems are addressed through workplace spirituality. Referring to Figure 3, workplace spirituality surrounds two views: the first is the religious view, and the second is the humanistic view. Post-secular turn in organizations has started accommodating religious views to workplace spirituality to promote employees' well-being, enhance productivity, and increase workplace engagement (Fahri Karakas, 2019). The religious orientations may differ for different religions. For instance, Islam, Christianity, and Jewish religions perceive workplace spirituality differently (Gotsis & Kortezi, 2008a)Still, it depends on the type of organization and the leader's preferences for building that particular organization's culture (Naidoo, 2014). It also depends on individuals' connections with the creator or their belief systems.

In contrast to the religious perspective, the humanistic understanding of spirituality allows for the ideas of meditation, appreciation of the natural world, reading and poetry, acts of empathy, meditation, creativity, cooking, and gardening, as well as upholding stable family relationships, friendships, teamwork, high levels of intimacy, trust, and leisure activities (Foster & Foster, 2019). The common welfare of society is prioritized in the humanistic perspective of workplace spirituality (Gjorevska, 2019).

Philosophically, workplace spirituality constructs grounds on the following: 1) Kantian Deontology, 2) the Utilitarian approach, 3) the Right-based approach, and 4) the theory of justice and Virtue ethics (Gotsis & Kortezi, 2008a). Managerial emphasis on its *utilitarian approach* means that the organization focuses on benefits and profits, distracting from the essence of workplace spirituality. This item has spawned the shadowy side of spirituality. Alongside the original spirituality concept, the shadowy side of workplace spirituality is expanding, which has prompted several businesses to use it as a fresh marketing strategy and improve their standing in the community (Karakas & Sarigollu, 2019).

Further, positive psychology and workplace spirituality *at the application level* encourage individuals to be involved in physical exercises, enjoy nature, and read good literature and poetry (Seligman, 2019). Both encourage meditation to improve the spiritual and mental health of individuals. Also, as the mental health of individuals improves, they can reflect deeply on wise decision-making. Positive psychology and

workplace spirituality encourage engaging in creative activities, cookery and gardening, and the promotion of recreational activities in the lives of individuals and organizations. Also, positive psychology and workplace spirituality encourage believing in God and religious inscriptions (Seligman, 2002).
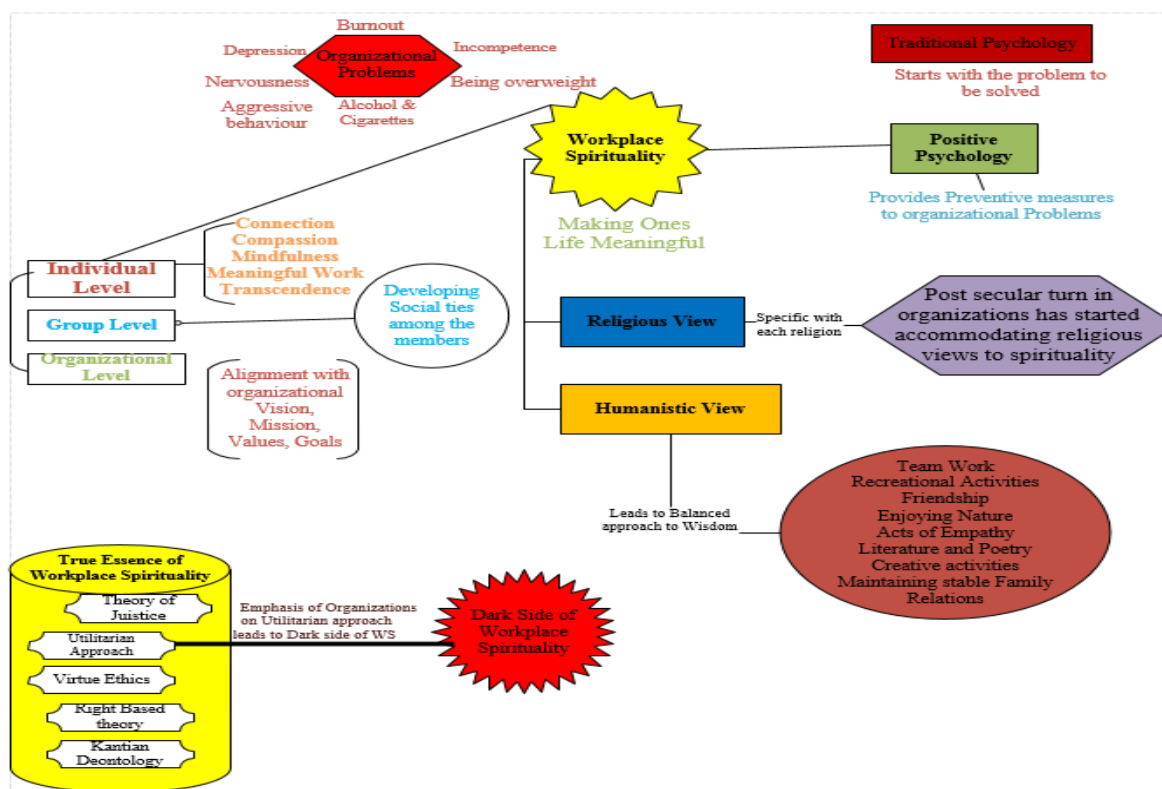

Figure 3: *Positive Psychology, Workplace Spirituality and Organizational Problems*

Conclusion

Workplace spirituality emphasizes the integration of personal and professional lives while it has deeper roots in various cultural and religious traditions. On the other hand, positive psychology is a scientific field that seeks to understand and advance positive aspects of human psychology. It is frequently implemented in various contexts, including the workplace (van Zyl et al., 2023). Positive psychology is understood in a bigger domain as it aims to improve an individual's life while workplace spirituality aims to improve the lives of employees working in a specific organization. Positive

psychology and workplace spirituality both have a role to play in fostering work settings that promote employee happiness, engagement, and well-being.

Since the last two decades, research into positive psychology and workplace spirituality has augmented, and after two decades of rigorous research, they are approaching maturity. Literature on both positive psychology and workplace spirituality aimed to bring positivity and happiness in individuals so that positive outcomes from the people could be achieved. To bring positivity to individuals and organizations, both aim to encourage various positive dimensions at the individual, group, and organizational levels. This SLR surrounded three primary research questions. *Are the origins of workplace spirituality rooted in positive psychology? How can workplace spirituality and positive psychology help develop an individual's character and improve organizational spiritual health? How do workplace spirituality and positive psychology approach organizational problems?*

As workplace spirituality dimensions were analyzed under the umbrella of positive psychology dimensions, various of them were found to reflect each other. After a comprehensive literature review, it was concluded that the practical form of positive psychology in organizations is workplace spirituality (Rudolph & Barnard, 2023)Positive psychology is a bigger domain, and workplace spirituality addresses organizational lives. While we analyze its literature, positive psychology shines intensely on workplace spirituality.

In addition, there are various similarities between the dimensions of positive psychology and workplace spirituality. Organizations pursuing workplace spirituality strengthen the positive psychology theory. An important finding from this study is how positive psychology concepts and approaches mixed with workplace spirituality work as a shielding factor that acts not only as a management change but also has the power to help organizations orient to a good future and personal significance. Therefore, it enhances life satisfaction and pleasure and reduces psychological issues following natural challenges (Narula, 2017).

Furthermore, at the individual level, positive psychology and workplace spirituality aim to develop positive character by enhancing their values through moral training and development (Banicki, 2014). Positive psychology and workplace spirituality encourage the best aspects of the individuals rather than pinpointing their mistakes to expect improvement. These aspects of workplace spirituality are derived from positive psychology that increases an employee's competence level as he feels motivated (Narula, 2017). Moreover, a positive attitude in individuals creates positive emotions, which is the aim of both positive psychology and workplace spirituality. As such, positive characteristics develop in individuals, and they become more flexible

and adaptable to the environment. In short, positive psychology and workplace spirituality bring optimism to individuals (Narula, 2017).

This study concludes by creating demarcation among organizations regarding their problem-solving approaches. In the past, organizations pursued traditional problem-solving approaches. Positive psychology encourages to pursue preventive measures to solve their problems. Workplace spirituality, on the other hand, takes the form of positive psychological measures to solve organizational problems. The organizational problems included burnout, depression, anxiety, nervousness in employees, alcohol, cigarettes, smoking, bribing, theft, being overweight, aggressive behavior of employees, and incompetence. As organizations adopt positive psychology and implement workplace spirituality, these problems can be resolved. Moreover, spirituality and religion have a beneficial and substantial impact in preventing fraud. It has been demonstrated to have a favorable and substantial impact that fortifies the connection between fraud prevention and religiosity (Purnamasari & Amaliah, 2015).

Limitations and Future Research Directions

This article critically examined the extant literature about positive psychology and workplace spirituality, highlighting their shared dimensions. Given the burgeoning prevalence of workplace spirituality within the domain of organizational studies, this investigation serves to fortify both positive psychology and workplace spirituality theories. Moreover, it facilitates the examination of organizational challenges through the prism of workplace spirituality and positive psychology. As a deliberate choice, this study focused exclusively on quantitative research articles, thereby omitting qualitative research due to concerns about generalizability. Future research endeavors could be undertaken to delve into the dimensions of workplace spirituality as elucidated through qualitative and contextual studies.

The limitation of this study is that the literature review is limited to journals that appeared in the selected databases and targeted research questions. Further, the emergence of workplace spirituality as a field of study in science must motivate more qualitative empirical research. Furthermore, multilevel case studies are required to look at the effects of workplace spirituality on employee's character and how organizations can build the positive character of employees through its implementation. Moreover, more empirical studies are required to see how different organizations solve their organizational problems by implementing workplace spirituality.

The construct of workplace spirituality is culturally and socially distinctive and might have different operationalizations in different contexts. Future research may examine how employees define workplace spirituality in their context. Also, how much do cultural traditions and norms impact the definitions of workplace spirituality?

Moreover, future empirical research is encouraged to study the links between religion (with or without considering one specific religion, e.g. Islam or Christianity), workplace spirituality, and employees' character or spiritual health. Nevertheless, after this SLR, it is assessed that most studies have been carried out in Western settings; therefore, more studies on religion, workplace spirituality, and its relationship with organizational sustainability are required in non-Western contexts, such as the Middle East or Southeast Asia.

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