

EXPLORING THE CULTURAL DETERMINANTS OF WORKPLACE SPIRITUALITY: A THEORETICAL ANALYSIS OF SELECTED ASIAN COUNTRIES

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ABSTRACT

Background: Workplace spirituality is a multifaceted concept interpreted differently across cultures and circumstances. Scholars have contributed minimal consideration to cross-cultural studies on work-place spirituality, particularly in Asian countries.

Objective: The primary objective of this review is to identify the various determinants of workplace spirituality based on employee views in selected Asian culture.

Methods: The study's methodologies include secondary data collection to determine drivers of workplace spirituality in selected Asian countries i.e., India, Pakistan, Malaysia, and China, as well as a comparison of the effectiveness of factors of workplace spirituality in these countries.

Findings: The finding reveals the diverse prevailing determinants of workplace spirituality in Asian countries: India and Pakistan, Malaysia, as well as China. Further, the findings will be used to characterize how employees perceive workplace spirituality and why they work for a living.

keywords: *Workplace spirituality, Culture, Asian Countries, Religion*

1. INTRODUCTION

As per the academics, organizational culture proclaims spirituality firmly off-limits on the one hand but seeks to smuggle it in via the backdoor by pushing employees to show uncontrolled excitement and energy on the other. Interestingly, the term "enthusiasm" derives from the fusion of two Latin verbs: 'ens', meaning 'within' and 'spiritus', which means 'god' or 'spirit', so "enthusiasm" literally means "the spirit within". As a result, failing to acknowledge spirit in the workplace is like to erecting a Chinese wall: it is external in the sense that it isolates employees from their most creative and productive sources. It is internal in the sense that it causes a schism in the members' spirits.

All elements of human activity and personal contact, including religion, are influenced by “cultures” or “cultural values”, which are defined as intentionally constructed behaviors based on shared ideals. Culture is practically the language, knowledge, ideas, assumptions, and values that helps us in shaping how we see the world and our place in it. Besides this, it provides us meaning to our experiences, and is passed down via individuals, groups, and generations. Spirituality is an instinctive sense of connection to the universe, yet it's not necessarily explicitly expressed. Religion, an established system of belief and ritual worship, is the most common cultural manifestation. People not only inherit but also participate in and co-create cultures, Cooper and white (2017) suggest that every human being is distinct, with their own transitional stage, life experience, way of life, and personality (Augsburger, 1986). Prejudices and superstitions are removed by religion and spirituality, which purifies civilizations. It improves their arts, music, and other forms of expression, bringing joy and satisfaction to the human spirit.

It includes a global vision as well as ideals that will guide mankind forward. Spirituality and religiosity, according to Zinnbauer & Pargament (2005) both imply an intense tendency for the divine power. This spiritual inquiry takes place within a wider religious framework, that may be conventional or unusual (Hill et al., 2000). Yoga, astrology, tarot, and horoscopes are examples of nontraditional spirituality practices as stated by Glendinning & Bruce (2006). Spirituality was provided a universal aspect by experts, who described it “as the presence of a relationship with a Higher Power, the human response to God's call to a relationship with himself, the search for existential meaning, the way a person relates to the ultimate conditions of existence, a transcendent dimension within human experience, and a subjective experience of the sacred” (Zinnbauer & Pargament, 2005; Zinnbauer, Pargament, & Scott, 1999). Further, Spirituality can alternatively be characterized as a yearning for the divine (Pargament, 2007); an inherent tendency to progress toward enlightenment and connectedness (Fukuyama & Sevig, 1999); as well as a personal link to significantly considerably wider, transcendental realms (Barry, Nelson, Davarya, & Urry, 2010).

Spirituality is often institutionalized in society as a unique religion or unfaltering belief system that is linked to ethnic identity. While it is critical to comprehend the complexity that surrounds this interaction, such level of understanding is insufficient for spirituality. In an empirical finding, the applicability of spirituality as a common human phenomenon throughout all religious and psychological cultures was demonstrated through Dy-Liacco et al.'s (2009) empirical studies. Before getting into an analysis of relevant literature, the study's authors want to point out that

- Spirituality is not just a diversity challenge, and
- It is an essential quality of human life that transcends culture.

The author of present article attempted to emphasize the notion of “spirituality” in the workplace. This article will indeed look at how different Asian countries have incorporated workplace spirituality. Many of the papers discussed in this article, on the other hand, will aid in identifying the various variables of workplace spirituality in Asian countries.

1.1. Significance of Culture on Workplace Spirituality

Various studies on cultural influences on workplace spirituality have discovered that people from different cultures have different ways of nurturing their workplace spirituality. People in Western cultures, for example, believe that organizational frameworks can foster workplace spirituality; on the other hand, Oriental civilizations think moral self-cultivation is the key to individual introspection and workplace spirituality (Zohar, 1997; Wilber, 2000).

The topic of workplace spirituality and faith owes its development to a variety of reasons and interests stemming from broader cultural trends. Arnet (2008) claims that much Western social science research relies on philosophical methods of science that emphasizes essential Western concepts while disregarding cultural influences. According to Arnetthus, A relevant objective for social science research empirical investigations is to provide a particular demographic description of people in a larger, culturally, and ethnically diverse community, with such a concerning human development in that setting. It's referred to as a multicultural perspective by Pedersen (1991), because “it combines the extremes of universalism and relativism by explaining behavior both in terms of those culturally learned perspectives that are unique to a particular culture and in the search for common-ground universals that are shared across cultures”. Several research have endorsed the culturally constructed perspective of social or human events, and those working within a culturally diversified approach say that human performance must be understood within the context of a specific community and culture

(Christopher, 2005; Constantine & Sue, 2006; Pedrotti et al., 2009). This is because cultural beliefs and societal norms pervade all levels of human behavior and intelligence. Many social scientists consider spirituality to be an important aspect of human life and human behavior (Ortiz, Villereal, & Engel, 2000). Another research conducted by Dy-Liacco et al., (2009), for example, demonstrated the generalization ability of being spiritual like a widespread human experience all over theological and psychological cultures by demonstrating that the term spirituality has identical meaning and significance for major Catholics and Protestants from America. Spirituality is a vital aspect of who and what we are as living creatures, according to Piedmont and Leach (2002), and it is a fundamental quality of the personality of an individual that is instantaneously recognizable amongst individuals of diverse religions and cultures. Similarly, to put in another way, across the whole of history, the desire of humans to interact with a wider number of people and divine reality has become a constant factor in different human cultures.

1.2. Conceptual Framework of Workplace Spirituality

Spirituality is described as an internal aspect that guides a person's behavior, such as faith, attitude, value, or emotion. It's less about rules and more about purpose, meaning, and belonging (Ashmos & Duchon, 2000). When a person searches for inner peace and harmony without regard for material things, spirituality emerges. The stress of the workplace, combined with an unethical code of conduct, drives us far away from spirituality, and the end effect is invariably unpleasant. Now, new learning organizations are adapting to the rising spirituality trends in the workplace. Productive outcomes can be achieved in a spiritually oriented workplace with an ethical climate.

Workplace Spirituality also spelled Workplace Spirituality; the term is used to describe a phenomenon that began in the beginning of 1920s. It started as a foundation campaign among individuals who wish to live out their religious and/or spiritual ideals at work. When people pursue spirituality at work, both the vertical and horizontal components of their spirituality are maintained. Spirituality at work refers to organizations and individuals that consider work as a spiritual journey, a chance to evolve and make a major contribution to society. It is about compassion, support, and caring for others; it is about honesty and being true to oneself and others. Moreover, it also refers to people and organizations who are seeking to live out their ideals more fully in their job.

Spirituality provides direction, purpose, acceptance, support, inner completeness, and intimacy. Workplace spirituality is the pursuit of a meaningful life within the workplace while also achieving organizational goals. Spirituality, as per Tepper (2003), is "the amount to which an individual is compelled to discover holy meaning and purpose to his or her existence", but it is not synonymous with religion (Mitroff & Denton, 1999). Ashmos & Duchon (2000) explore workplace spirituality from the individual and organisational perspectives. Olivia & Adhiatma (2014) describe workplace spirituality as a good attitude toward achieving goals. Spirituality boosts creativity and adaptability, fostering meaningful work. It refers to individuals who regard themselves as spirited creatures who need to be inspired by their job (Marschke et al., 2009). Beyond paychecks and performance reports, it's about finding actual purpose and meaning at work (Marschke et al., 2011). As a result of the greater levels of job satisfaction, psychological well-being, and organisational devotion that spiritual workers experience, their creative output, openness to change, and ability to adapt to new circumstances all improve in spiritual workplaces (Martin et al., 2005; Gupta et al., 2014). Organizational spirituality, often known as

'corporate soul,' is the process of creating an atmosphere for employees in the workplace that clearly expresses both the organization's purpose and its profitability.

1.3. Objectives of the study

These countries were chosen for two reasons depending on their resemblance and differences: To begin with, these Asian regions are physically, linguistically, politically, environmentally, and culturally unique. Secondly, the personnel in all these nations share many comparable features, including similar aims, hierarchical organization, shared goals and values, similar grounds, and a typical common approach to problem-solving. These countries were chosen for investigation because of their similarities and variances. The one of the main goals of this study is to identify the factors that influence workplace spirituality and to identify various dimensions prevalent in Asian countries which are included in this article i.e., India, Pakistan, China, and Malaysia. Furthermore, the investigation will focus on:

- To find out the main factors of workplace spirituality in a sample of Asian countries.
- To evaluate the factors of workplace spirituality in various countries.
- To ascertain the cultural influences on workplace spirituality among employees

2. METHODS

The paper's author looked at a few papers, focusing on keywords such as culture, spirituality, and workplace spirituality in relation to a few Asian countries. This article's concluding interpretation is based on secondary data. Research papers were retrieved from emerald, elsevier, taylor and francis, google scholar, shodhganga, and web of science, among other prestigious database publications. Finally, a few carefully analyzed research articles were chosen and selected for development of the current article based on the study objectives.

2.1. Determinants of workplace spirituality

2.1.1. Scenario in India

Workplace spirituality is a multifaceted concept that is interpreted differently across cultures and circumstances. Spirituality has been interpreted in a variety of ways due to its cultural sensitivity. Every society's socio-cultural and religious prism transforms the idea into its realities. This research aims to provide a picture of spirituality as seen by India's working professionals. Because India is home to a diverse range of spiritual and religious traditions, it has its own socially constructed and individually shaped spirituality.

Spirituality, according to Krishnan (2007), is described as "the oneness with all other entities." He contends that spirituality is the confluence of three elements: an individual's personal understanding and belief systems, his or her internal existence and inner self, and his or her external life and institutional engagement. The Upanishads' teachings on the oneness of all beings in the universe significantly inspired his thinking. In the Indian context, Sharma (2007) suggests another key construct of spirituality at work. Further, he develops a model on order to better understand the individual spirituality. His approach to practical spirituality, which he calls SS*PS, is an abbreviation that stands for both "spiritual synergy" and "positive spirit". This model creates positive mental attitude, thought-action cycle, and karma.

In the empirical paper "Facilitating workplace spirituality: lessons from Indian spiritual traditions". According to Pardasani et al.'s (2014), Indian spiritual teachings include a wealth of wisdom that can be used to give a solid spiritual platform for contemporary organization. Additionally, it can assist in the fostering of workplace spirituality attributes in the same way as these qualities are described by their western equivalents. The study says Karma Yoga, Loksangrah, Guna, daivisampat, and the Pancha Kosha model can increase workplace

spirituality. Meaningful work, connection, self-transcendence, values alignment, holistic growth, and development are all listed.

Pandey et al.'s (2016) carried out a survey that postulated WPS in the Indian context. As four dimensions of WPS, they conceptualize Swadharma, Loksangraha, authenticity, and sense of community. The Bhagavad Gita introduces the notions of Swadharma and Loksangraha. Swadharma, according to these authors, includes both purposeful and meditative work. Employees engaged in contemplative labour are so absorbed in their work that there is no distinction between them and the work they do (Garg, 2017).

Pradhan et al.'s (2016) developed a valid and reliable scale that included academic and industry professionals. The 44-item scale examining diverse aspects of spirituality at work was completed by 361 executives working in industrial and service organizations across the Indian subcontinent. Spiritual orientation, compassion, meaningful work, and value alignment were discovered by exploratory factor analysis to be the four different determinants that make up the novel instrument of workplace spirituality. In the same in the another study conducted by Pradhan et al.'s (2016) found that Employees' affective organizational engagement and job satisfaction are positively impacted by workplace spirituality.

An investigation done by Kumar, (2018) identified the following elements as primary dimensions of workplace spirituality in school system: meaningful job, meaningful life, interpersonal relationship, and working environment. The findings clearly show that meaningful work, followed by interpersonal interactions, is the most essential part of workplace spirituality. Consistent with this Garg (2018) examines six elements of workplace spirituality on three aspects of organizational commitment that is Affective, normative, and continuous commitment. Swadharma, Lokasangraha, genuineness, feeling of community, Karma capital, and Krityagyata

are the six characteristics of workplace spirituality were examined in this study. The paper has contributed to the topic of workplace spirituality by introducing another construct of Indian spirituality, *Krityagyata*, to the existing literature. Employees who sense community in their work teams, sincerely believe they are engaged in meaningful and meditative work (*Swadharama*), realise they are engaged in a task that benefits society (*Lokasangaraha*), and believe their values, ethics, and orientation are aligned with those of the organisation (*Authenticity*) have higher affective, normative, and continuance commitment. Iyer (2018) researched Indian female nurses' workplace spirituality and job contentment. Transpersonal Caring Healing was employed. Workplace spirituality includes community, job meaning, inner life, and corporate principles. Community and organisational principles are key to job satisfaction.

Sukhani & Jain (2019) carried out a survey to understand the process by which an individual may comprehend the significance of their work and get insight into characteristics of spirituality at the workplace in the commercial bank. Authors defined Workplace spirituality by four determinants: meaningfulness of work, sense of community, matching individual and work values, sense of community, and engaging employees, in this present study. It has already been found that both organizations have the same level of workplace spirituality. It is also important to note that these characteristics have a significant influence on the well-being of the workforce.

Bhardwaj & Jamal (2020) studied the link between workplace spirituality and employee performance in India. The study explored gender's moderating effect between workplace spirituality and employee performance. Structured equation modelling and process macro found a positive link between spirituality at work and employee performance, whereas gender played a minimal influence.

According to the findings of Dubey et al. (2020), the aspects of workplace spirituality known as mindfulness, transcendence, and sense of community were found to be strong predictors of employee job satisfaction. This suggests that organizations should place a greater emphasis on implementing these dimensions to improve employee job satisfaction. Further the study also depicts that employee leadership is strongly linked to mindfulness and a sense of community. To accomplish goals like as effective leadership and long-term organizational success, it is important for companies to take a more active role in the process of cultivating an atmosphere that incorporates all these qualities. Furthermore, the results disclosed that mindfulness, transcendence, and a sense of togetherness were all significantly associated to employees' corporate citizenship behavior, suggesting that businesses should place a greater emphasis on harnessing these traits to foster a sense of belonging among workers. This research summarizes workplace Spirituality into six dimensions, both theoretically and empirically, with a focus on Indian employees as the sample group. This research-based document discusses how spirituality helps employees and boosts company performance. a) Spirituality improves employees' engagement, well-being, and quality of life. b) Spiritual separation is linked to work disengagement. c) Spirituality in the workplace gives workers purpose, achievement, and meaning. d) Employees feel more connected, caring for others, and part of a community when they practice spirituality. To further comprehend the direction of this research, consider spirituality in the workplace and HR's involvement in its implementation. Workplace Spirituality helps people comprehend the meaning and purpose of their career, create inner connections via long-term friendships, and align personal aspirations with company standards. Interpersonal communication training may be essential to establish corporate spirit (Indradevi, 2020).

2.1.2. Scenario in China

The explanation of workplace spirituality's influencing variables concentrates on individual work attitudes, organizational performance (Geh et al., 2010), and so on, with little consideration of spiritual leaders or cultural level. In China the study on workplace spirituality is still in its early stage which primarily focuses on foreign studies.

Sheng & Chen (2012) did a study to know the "Chinese Viewpoint on Workplace Spirituality." According to the findings, the cause - effect association here between workplace spirituality and Chinese attitudes is constantly evolving. Beginning with environmental interpretation, an individual would reflect and engage in workplace spirituality practices, which would then influence his or her self-perceptions, interpersonal connections, and external settings. After all, a change in surrounds would have a reversible effect on how people interpret their circumstances. It can be deduced that external factors will have an impact on an individual's understanding of the surroundings and restructure the consequence of workplace spirituality. The reason will then elicit a new cycle of introspections, behaviors, self-feelings, interpersonal relationships, and external environments, repeatedly.

Jiang et al.'s (2014) presented their findings at a conference titled "The effect of public workers' workplace spirituality on organizational citizenship behavior in the Chinese context." According to the findings of regression analysis, two facets of workplace spirituality i.e., A feeling of community and connection between corporate and individual values impacted organisational citizenship. In addition, workplace spirituality showed a greater explanatory power in organisational citizenship practices. The purpose of work, a sense of community, and value alignment were three requirements of workplace spirituality. In a similar study, Jianglin Ke et al. (2017) found workplace spirituality is primarily practiced in the west, with little evidence of Chinese background and little attention paid to university teachers, when considering

Meaningful Work, Sense of Community, Alignment with Organizational Values, Employee Engagement, Vitality, Dedication, Focus, and Professional Commitment. University lecturers' workplace spirituality increased their involvement, with professional dedication as a mediator. The data suggest universities use a variety of spirituality approaches.

Zhang (2018) intended to express how meaningful work, community, and value alignment improve employee Unethical Prosocial Behavior (UPB) directly and indirectly through job satisfaction. The study shows that Workplace Spirituality's two components are linked to Unethical Pro-organizational Behavior. According to this research, each of the three aspects of WPS is linked to a person's job satisfaction. In addition, work satisfaction mediates the link between WPS and UPB.

Rashidin et al.'s (2019) approached Chinese faculty members to collect data. Spirituality increases professional engagement and job satisfaction among higher education faculty, according to the study. Regression findings reveal that workplace spirituality affects employee engagement and job satisfaction. A t-test shows that gender differences are only significant by department and slightly by designation. This study examined spirituality at work as a cause and effect for boosting employee engagement and contentment.

Zhang et al. 's (2020) explored the “effect of workplace spirituality on creative teaching behavior: Intrinsic job contentment as a mediator”. Intrinsic job happiness influences workplace spirituality's effect on creative teaching. The study also found that educators' intrinsic work satisfaction affected their creative teaching style.

2.1.3. Scenario in Malaysia

In Malaysian study on workplace spirituality Abdullah et al.'s (2009) used three sets of questionnaires to explore the "Workplace Spirituality and Leadership Effectiveness among

Educational Managers in Malaysia". Ashmos & Dunchon (2000) describe spirituality at work as knowing employees have an inner existence cultivated by meaningful work in community. Individual spirituality at work includes community, work meaning, inner life, work unit community, and meaningful work. Ashmos & Duchon (2000) believe the Significance and Purpose of Job questionnaire encompasses informants' personal experiences such inner life, job purpose, and work community. This study concluded that workplace spirituality improves leadership. Leadership affects teacher happiness, devotion, and department performance.

Norazuwa Mat et al. (2012) discovered that workplace spirituality influences teaching effectiveness. Workplace spirituality relates to teaching efficacy via inner life, meaningful work, and community. This article analyses how workplace spirituality affects academician teaching performance in Malaysian public institutions.

Soha et al. (2016) studied workplace influence, community, and spirituality in relation to organisational performance. This study aims to examine the organisational elements that affect secondary school teachers in Northern Malaysia. Using these variables as independent variables, this research analyses how workplace spirituality affects feelings of community and how individual spirituality affects Secondary School teachers' organizational performance. The findings revealed that job influence elements have a considerable impact on secondary school organizational performance.

Omar & Ahmad (2016) conducted a study to explore "the experience of spirituality at work among community service personnel in a public sector organization". Spiritual components studied include meaningful employment, a sense of community, and the matching of individual aspirations with organizational objectives. The findings suggest that the community service

organization under investigation provides a conducive environment for employees to experience spirituality.

Pitchay et al.'s (2018) conducted a survey to examine if workplace spirituality exists in non-profit organizations that focus on education, and the second goal is to see how workplace spirituality might help teachers improve organizational commitment. The analysis displays spirituality in the workplace. All levels of workplace spirituality predict emotional and normative commitment. This shows how workplace spirituality encourages academicians to go above and beyond.

Irum et al. (2020) study the relationship between workplace spirituality and turnover intentions among Malaysian bank workers. The predicted model fits the facts. Direct connection analysis and SEM assist elucidate causal links between workplace spirituality and banking personnel' turnover intentions. In Malaysian banking, workplace spirituality significantly affected turnover intention. This study uses WPS and its three characteristics as independent variables, with emotional commitment as a mediator.

A Study entitled "The Experience of Workplace Spirituality: Do Age and Educational Attainment Matter?" published by WanYunan, Ahmad & Omar (2017). Meaningful work, feeling of community, and value alignment were three features of workplace spirituality that were studied. The research also contrasts spirituality experiences between younger and older employees, as well as individuals with different levels of education. Workplace spirituality is quite prevalent in all three aspects, but especially so in meaningful employment. Employee age did not have a substantial impact on workplace spirituality, but employee educational achievement did. Employees with a college or university education had a better experience of workplace spirituality in all three aspects than their peers with a high school education.

Workplace spirituality (WPS) has been linked to a variety of benefits, including the ability to lessen work–family conflict, in consonance with Hassan et.al (2020). Individual religiosity has been shown to influence work–family enrichment in previous studies. This study collected data from two public organisations using questionnaires, which obtained an 81% response rate. Previous studies demonstrated a substantial correlation between Work Family Enrichment (WFE) and workplace spirituality (inner life, meaningful job, and sense of community). The substantial impact of feeling of community on WFE is believed to be attributable to the collectivist culture of Malaysians. To strengthen work–family enrichment, consider community, especially in a religious and collectivist country.

2.1.4. Scenario in Pakistan

In the scenario of Pakistan, an Islamic nation, Naseem et al. (2020) examines the link between organisational virtue and workplace spirituality, with perceived organisational support functioning as a moderator. The study discovered a statistically significant relationship between organisational virtue and workplace spirituality, as well as a partial mediator in the form of perceived organisational support.

Ahmad, Shamin, and Malik (2017) examine workplace spirituality in Pakistani organisations and its connection to employee attitudes anticipated to be recognised on the job, such as organisational commitment, intrinsic job satisfaction, organizational-based self-esteem, and job participation. The study compares meaningful work, feeling of community, and alignment with organisational principles to organisational commitment, intrinsic job satisfaction, organizational-based self-esteem, and job participation. Profitable businesses' workers reported more workplace spirituality than non-profits'. The t-test showed a significant mean difference between groups.

Noor & Arif's (2011) paper investigate the effects of workplace spirituality among Pakistani medical professionals. It also includes a conceptual foundation for organizational spirituality and personal spirituality. The goal was to learn about the real-life experiences of medical professionals working in various medical Centre's, as well as the spiritual components they encountered during their careers. The main outcome was determined after examining the responses of the participants: job satisfaction. These medical workers can regard these effects as a positive component of workplace spirituality, according to a content analysis of the data. Finally, the article reports on the findings and outcomes of a qualitative study that investigated how these medical professionals incorporate spirituality into their work.

Ullah, Ahmad & Naheed (2020) In Pakistan, the current study focuses on the underappreciated aspect of workplace spirituality. Integrity, honesty, and humility are spiritual qualities that have been shown to affect work performance and long turnover. Furthermore, the study investigates the influence of demographic variables (work kind and profession) in regulating the link between the variables'. According to the research, workplace spirituality has a major impact on organizational dedication. The relationship between workplace spirituality and organizational devotion, on the other hand, is controlled by the profession and nature of the job.

Sitwat & Awan (2014) studied the relationship between workplace spirituality, self-esteem, and mental health practitioners' psychological well-being. The study found a link between workplace spirituality and mental health professionals' self-esteem and well-being. Self-esteem and spirituality are factors of occupational mental health.

Abdullah, Yasir, and Faheem (2017) started a study with the goal of determining the influence of workplace spirituality on job-related consequences like job satisfaction and performance. This study looks at two dimensions of workplace spirituality: personal spirituality and organizational

spirituality. A cross-sectional study was done utilising a survey and a questionnaire to analyse the influence of spiritual values on workers' employment outcomes. Employees in Pakistani social welfare organizations reported higher job satisfaction and performance when spiritual values were present at work, according to the findings of the study.

3. DISCUSSION

The present study has identified the several determinants of workplace spirituality based on the study investigation in the area considering Asian countries. Above discussion highlight the role of workplace spirituality. The challenge at hand is to figure out how spirituality and culture interact. From the perspective of cultural variety, the question is not whether spirituality is more important in one culture than another, but how spirituality is recognised, incorporated, and celebrated across the community. It is broadly acknowledged that understanding indigenous belief systems as they relate to spirituality and religion is required for a working knowledge of cultures.

There is indeed a realistic reason to investigate workplace spirituality and diversity. Workplace spirituality and diversity, to name a few, have real-world implications for inter-organizational relationships, creativity, innovation, efficiency, commitment, and job satisfaction. MacDonald (2011) also pointed out that there is no research evidence suggesting the applicability of the conceptualization of spirituality from one culture across different cultures and languages. He further pointed out that differences in languages and language descriptors could result in different dimensions of spirituality. The analysis shows that Vedic tradition significantly emphasis on the spiritual aspects of human being.

Firstly, the review focuses on traditional Indian thoughts such as Swadharma and Loksangraha have direct bearing on Workplace Spirituality. Swadharma comprises two terms – ‘swa’ which means self and ‘dharma’, as per the Bhagavad Gita, means duty of an individual (Bhawuk, 2011). On the other hand, Loksangraha is characterized as “binding people together, protect them to achieve the welfare of the society, and lead them on the self-realization path” (Pandey et al, 2016, p. 4). There are several another determinants identified in all research conducted in India, which is almost same in all article such as an individual’s personal understanding and belief systems, his or her internal existence and inner self, and his or her external life, institutional engagement, compassion, establishing inner connection through long-term connections with coworkers, harmonizing personal ideals with organizational values, meaningful work, Interconnectedness, Transcendence of self, Holistic growth and development, Swadharma, Lokasangraha, genuineness, feeling of community, Karma capital, and Krityagyata. We can clearly see that in Indian context most of the research focus on the traditional concept of workplace spirituality derived from Geeta.

When we look in the Chinese context, we found that Buddhism has been practiced as a religion in China. By Practicing Buddhism virtues such as compassion, mindfulness, and letting go of the self (or no self) one can achieve happiness and satisfaction through job. Chinese views on workplace spirituality's causes and influences are constantly circulating. An individual introspects and practices spirituality at work based on environmental factors, self-feelings, interpersonal interactions, and external settings. Compassion and mindfulness, two fundamental Buddhist characteristics, are two connected spiritual aspects that have a direct impact on employees in modern organizations. Mindfulness, according to the Bhagavad Gita, is a stage wherein all desires access a person's mind without causing him or her any discomfort. The

Buddha's teaching is similar. Becoming mindful, as according to Buddhist teachings, is not just about preventing thoughts, emotions, wants, feelings, or sensations from emerging in one's mind. It's the ability to become unaffected by such things. Some other dimensions of workplace spirituality are also immersed in Chinese organisations i.e., Meaningful Work, Alignment with Organizational Values, Employee Engagement, Sense of Community, Vitality, Focus, Professional Commitment and Dedication.

Further the review explored the various dimensions and their outcomes on organizational outcomes in Malaysia. Since 1996, spirituality principles have been widely used in Malaysian organisations. Consultation (musyawarah), partnership (gotong-royong), perfection (al falah), personal refining (adab), and accountability (amanah) are all spiritual notions which are mostly practice in Malaysian community (Bajunid, 1996). The goal of propagating these principles, as well as other concepts like "zero defect," was to ensure that educational managers at all levels in Malaysia shared a common managerial vision to achieve the goals of providing exceptional and world-class educational services (Abdullah, 2003). The research shows that “community (COM)”, “meaning at work (MW)”, “inner life (IL)”, “work unit community (WUC)”, and “work unit and meaningful work (WUMW)”, “Positive Organizational Purpose” identified as the most prevalent and explored factors among the employees. Malaysians' collectivist culture is thought to be to blame for the considerable influence of sense of community on Work Family Enrichment.

Lastly the article identified the role of workplace spirituality in Pakistan. Pakistan's corporate sector is likewise embracing a new paradigm of faith and spirituality in the workplace. It's just a simply a matter of time before the company that develops its own vision, mission, and values based on spirituality gains a competitive advantage in Pakistan's economic sector. The

above review clearly shows that the idea of spirituality and faith within an organization are being followed and the employees are getting benefits from it. A study by Abdullah et al.'s (2017) talked about the two dimensions of workplace spirituality i.e., individual spirituality and organizational spirituality. Further several studies identified the most common dimensions such as Integrity, meaningful work, honesty, humanity, a sense of community, and alignment with organizational values are all desirable characteristics.

4. CONCLUSIONS

The current study sought to investigate the diverse prevailing determinants of workplace spirituality in Asian countries: India and Pakistan, Malaysia, as well as China. Based on a thorough review of the literature on workplace spirituality research conducted in various organisations in selected Asian countries, it concludes that studies on workplace spirituality conducted in India reveal *lokshangraha* as one of the dimensions of workplace spirituality; it is about welfare of all the people of the society. Pandey et al. (2016) argued that *Lokshangraha* also includes an individual's concern for social and natural environment. Another important determinant which is prevalent in almost all Asian countries is inner calmness- “a state in which one feels deeply at ease, maintains equanimity, is free of hurt, attachment, grief, or delight, and enjoys blissfulness”.

In the Western setting, a sense of community, connection, or interdependence among employees has been highlighted as significant determinants of WPS. Sense of Collaboration and Interconnectedness looked to be two separate dimensions in the Asian setting; however, Interconnectedness was discovered to be a broader idea than that which is similar in almost all Asian countries.

Inner life of the employees also identified as the important aspect of workplace spirituality. Acceptance of Inner Life is the recognition of soul in the employees. Alignments between individual and organisational values, as well as Meaningful Work, are two more characteristics of workplace spirituality that are widely seen in Asian cultures. Scholars argued that when employees' ideals and the values of the company in which they work are aligned, they feel better about working in that organisation. Besides that, a mindful focus on the task without any kind of selfishness for the accomplishment allows one to align his or her principles with the organisational values. As a result, if a person is duty-oriented, he or she will not only consider his or her work more meaningful, and moreover his or her principles are associated with company principles. As a nutshell, if a person is duty-oriented, he or she will not only consider his or her work more meaningful, and moreover his or her principles are associated with company principles.

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