



Research Article

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Workplace Spirituality and Work Engagement with Life Satisfaction as a Mediating Variable in Working Mothers

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Abstract

Improving work engagement among working mothers is crucial not only due to their growing numbers each year but also because of the inherent complexity in their lives. This study aims to examine the role of life satisfaction as a mediating variable in the relationship between workplace spirituality and work engagement among working mothers. The survey method was employed, utilizing workplace spirituality, work engagement, and life satisfaction scales, all of which demonstrated favorable properties, with AVE-coefficients above 0.50 and Cronbach's alpha reliability coefficients above 0.60. The research comprised 706 working mothers who met specific criteria, including formal employment, having children, and a minimum work experience of one year. Data analysis was conducted using smartPLS version 3. The study's results indicate that life satisfaction indeed serves as a mediating variable in the link between workplace spirituality and work engagement among these mothers. The implications of these findings are discussed, highlighting the significance of increasing mothers' involvement in the workforce overall.

Keywords: Work engagement, workplace spirituality, life satisfaction, working mother

1. Introduction

The growth in the female work participation rate in Indonesia in 2022 will reach 35.57%, which is still far from the male labor force, reaching 43.97%. This percentage is classified as lower when compared to data from the previous 8 years, which could reach 37.78%. The same data was released by the International Labor Organization (ILO), showing that the female labor participation rate has stagnated at 50% for the last 30 years (Suárez & Cameron, 2020). The low level of the workforce for working mothers cannot be separated from the lack of support from workplace institutions or support from their spouses (Dizaho et al., 2016). A global survey conducted by Gallup in 2021 illustrates that 19% of workers are clearly actively engaged, and only 21% of workers can be stated to

be engaged in their work (Gallup, 2022). The trend for workers who are actively disengaged has tended to decrease since it was recorded in 2009 to 2021, while the trend for workers who are involved has experienced an increase in the same timeframe. Gallup also concluded that by 2022, the percentage of employee engagement in the U.S. has slowly decreased since 2020 to 2% (Harter, 2022). Work engagement is an important factor in business organizations that face intense market competition because it relates to the performance of both individuals and companies (Schaufeli & Bakker, 2003). Work engagement has far-reaching implications for worker performance. The consequences of low work engagement for companies include decreased productivity, delays in completing work, high turnover, low product quality, and poor individual well-being of the employees themselves (Sorenson, 2013). Work engagement is a positive and satisfying mental state related to work, marked by enthusiasm, dedication, and appreciation. It explains that work engagement is the involvement of organizational members in their work roles, so that each member of the organization will work and express themselves physically, cognitively, emotionally, and mentally at work.

The theory often used to explain the predictors that can affect work engagement is the Job Demand-Resources (JD-R) theory (Breevaart et al., 2014). According to this theory, work engagement is influenced by job demands, job resources, and personal resources. Job demands are defined as the degree of the work environment's demanding and commanding stimulus, requiring a response from the employee. On the other hand, job resources are considered to have a positive relationship with work engagement, encompassing aspects like social support from colleagues and superiors, performance feedback, skills, and learning opportunities. Job resources also pertain to the physical, social, or organizational aspects of work that enable employees to reduce psychologically and physically draining work demands (psychological cost), allowing them to achieve work goals and fostering personal growth, learning, and development. Additionally, personal resources are understood as positive self-evaluations related to individual mental resilience and their perceptions of their ability to control and influence their environment (Bakker et al., 2011; Shittu, 2019).

Improving workplace spirituality can contribute to fostering bonds and a sense of belonging among employees towards the organization. When individuals internalize their spiritual needs, they tend to seek purpose and significance in their work. This understanding is rooted in the concept of work spirituality, a framework that encompasses values, attitudes, and behaviors essential for intrinsically motivating oneself and others, leading to a spiritual sense of fulfillment through membership and calling (Fry, 2005). Researchers have emphasized the significance of empirical research on the effects of workplace spirituality on employee attitudes (Haldorai et al., 2020; Giacalone & Jurkiewicz, 2003). Therefore, this study aims to examine the relationship between workplace spirituality and work engagement. However, the role of life satisfaction cannot be ignored, as it profoundly influences work engagement. Additionally, investigating mediating variables in workplace spirituality is crucial for a deeper understanding of how specific factors impact the relationship between the main variables, providing opportunities for the development of more effective interventions and programs. Therefore, research on mediating variables between workplace spirituality and work engagement remains essential, irrespective of the existing amount of previous research on these two variables. This study aims to answer whether there is a mediating role of life satisfaction in the relationship between workplace spirituality and work engagement.

2. Literature Review and Hypothesis

2.1 Work Engagement

Work engagement is essential for preparing a business to compete in a highly competitive market. It significantly impacts both individual and company performance, as it brings energy and focus that allows workers to reach their full potential, contributing to improved work quality and motivation to accomplish tasks and targets. Work engagement creates a positive and pleasant mental atmosphere

related to work, characterized by vigor, dedication, and absorption. This active participation of organizational members allows them to give their all physically, cognitively, emotionally, and mentally at work (Bakker et al., 2011). Workers with high work engagement experience more positive emotions, such as gratitude, happiness, and enthusiasm (Bakker et al., 2011). They also demonstrate greater focus, dedication, and positive attitudes compared to those with low work engagement. Numerous factors can influence work engagement, as observed in the Job Demands and Resources (JD-R) theory, which identifies two primary factors: job demands and job resources. Job demands involve burdensome aspects of work that require significant physical and mental effort, while job resources provide support and resources to cope with these demands.

A balanced ratio between job demands and job resources leads to higher work engagement, but when job demands exceed job resources, workers may experience burnout and reduced engagement. The condition of working mothers, heavily influenced by their work and home environment, makes finding balance and tranquility challenging. As a result, they may seek harmony and integrity in life, leading to the development of spiritual orientation (Baykal, 2019). Consequently, research on workplace spirituality becomes crucial. Petchsawang & McLean (2017) demonstrated that workplace spirituality influences work engagement through mindfulness, highlighting the need for a comprehensive understanding of the relationship between workplace spirituality and work engagement. In this study, the variable of life satisfaction will be examined as a mediating factor between the two, as both mindfulness and life satisfaction can be considered job resources. Factors like life satisfaction can enhance work engagement by providing resources and support to manage job demands and promote work-life balance (Putranti et al., 2020).

2.2 Workplace Spirituality

Workplace spirituality is a concept that can be considered an organizational value framework promoting transcendence through the work process. It contributes to a sense of connectedness, fostering feelings of affection and joy (Gotsis & Kortezi, 2008; Giacalone & Jurkiewicz, 2003). A spiritual workplace is characterized by an organizational climate where individuals and organizations view work as an opportunity and a spiritual path to develop and contribute to society (Baykal, 2019). It embodies values such as caring, compassion, support for others, internal integrity, and honesty. This also involves integrating one's personal values into the work for which one is responsible (Kolodinsky et al., 2008). The main goal of workplace spirituality is to contribute to the realization of one's potential in the inner world and develop a positive attitude and relationship between oneself and the environment (Geigle, 2012).

In this context, spirituality in the workplace emphasizes not only individuals' spiritual needs but also the relationships among individuals and between individuals and organizations. Workplace spirituality demonstrates how work can be part of spiritual transformation and the formation of one's identity (Miller & Ewest, 2013). Research shows that workplace spirituality has a positive relationship with individual performance and overall organizational performance. It argues that workplace spirituality can help individuals feel more engaged and have clear goals in their work, thereby increasing performance and productivity. The concept of a spiritual workplace provides a more comprehensive view of how the spiritual dimension can impact work life and individual and organizational performance..

2.3 Life Satisfaction

Life satisfaction is a subjective evaluation of a person's quality of life (Pavot & Diener, 2008). According to Lambert et al. (2009), it is defined as an assessment of a person's overall quality of life. Diener (in Pavot & Diener, 2008) states that life satisfaction is a part of subjective well-being (SWB). A person's life satisfaction is related to success at work, good health, better life expectancy, and higher quality of family and work (Diener & Chan, 2011; Luhmann et al., 2012). Life satisfaction can

also serve as a predictor of important outcomes in a person's life. Subjective well-being is a broad subject of scientific inquiry, encompassing the examination of individual emotional reactions (e.g., positive [e.g., joy, optimism] and negative [e.g., sadness, anger]), satisfaction domains (e.g., job satisfaction), and a global assessment of life satisfaction (Proctor et al., 2017). Research has indicated that multiple psychosocial connections influence life satisfaction and play a role in mediating and moderating the link between one's environment and behavior (Kim & Shen, 2020). For instance, Suldo and Huebner (2004) conducted a study showing that life satisfaction acts as a mediator in the association between authoritative caregiving, particularly the social support-involvement aspect, and problematic behavior among adolescents. Additionally, life satisfaction partially mediates the connection between the other two dimensions of caregiving (i.e., close supervision and granting psychological autonomy) and problematic behavior.

Moreover, research shows that life satisfaction can positively influence work engagement. Individuals with high levels of life satisfaction tend to be more engaged and have higher energy levels in their jobs. This could be attributed to factors such as a general feeling of happiness and positivity, which helps increase motivation and engagement at work. For example, someone who is satisfied with their life as a whole may have higher self-esteem and be more enthusiastic about performing well and investing in their job. Conversely, people who feel dissatisfied with their lives may experience higher levels of pressure and stress, which can impact engagement and energy at work. In this context, life satisfaction can be understood as an affective disposition that underlies a person's reaction to their environment in the form of attachment to work. The result of the literature review leads to a proposal of the following hypotheses

- H1. Workplace spirituality positively and directly influences work engagement*
- H2. Life satisfaction positively and directly influences work engagement*
- H3. Workplace spirituality positively and directly influences life satisfaction*
- H4. Life satisfaction mediates the effect of workplace spirituality on work engagement*

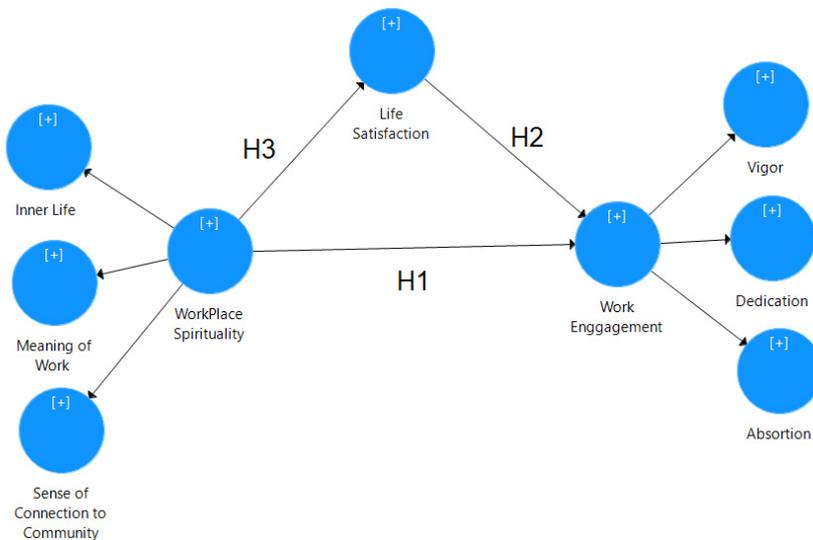


Figure 1. Research Model

3. Methods

3.1 Research Design

The research was conducted at a garment company located in the Special Province of Yogyakarta. This industry has a total number of 8,620 employees, consisting of 8,302 women and 318 men. Among the female workers, 2,615 have the status of working mothers. Based on the total population of 2,615 people, the minimum sample size was determined using the Slovin formula (with a significance level of 0.05), resulting in a minimum of 780 female employees with the status of working mothers. However, the sample size in this study was 706 people due to 74 individuals being excluded for reasons such as incomplete data and unfulfilled administrative requirements. It was confirmed that all 706 research subjects met the characteristics of the research, being women who were married, had children, and had worked for at least 1 year.

3.2 Participation procedures

The data collection method utilizes a paper-based questionnaire with 4 variables for all female employees working in garment companies. The questionnaire is in Indonesian and takes approximately 40 minutes to complete.

3.3 Measures

To measure the work engagement variable, Schaufeli & Bakker's Utrecht Work Engagement Scale (UWES 9) was used, which was adapted into Indonesian by [missing information]. The construct validity of the measuring instrument was analyzed using Confirmatory Factor Analysis (CFA), with factor loadings ranging from 0.692 to 0.898, indicating a well-fitting model with a p chi-square test result of 0.999, and CFI, GFI, and RMSEA values of 1.000, 0.993, and 0.000, respectively.

The reliability test resulted in a Cronbach's Alpha of 0.943. The Workplace Spirituality scale used in this study was developed by Ashmos and Duchon (2003), encompassing aspects of Inner Life, the Meaning of Work, and a Sense of Connection to Community. The life satisfaction scale is measured using the Satisfaction with Life Scale (SWLS), which provides a measure of individual life satisfaction globally, including the desire to change one's life, satisfaction with the current life, past life satisfaction, satisfaction with a future life, and overall life assessment. All research scales used in this study were subjected to the outer and inner models using SEM-PLS analysis. In the Outer model, considerations included convergent validity, discriminant validity, composite reliability, and Average Variance Extracted (AVE) (Lattan and Ghozali 2012). An indicator was deemed valid if it had a loading factor > 0.5 and a p-value < 0.05, and the construct was considered reliable if it had a CR value > 0.7 and AVE > 0.5. After conducting these reliability and validity tests, hypothesis testing was carried out. Data analysis in this study was performed using SmartPLS.3.

4. Results

In this study, validity and reliability measurements were conducted using SmartPLS 3.0. The work spirituality scale consisted of 15 items, while the work engagement scale had 1 item that needed to be eliminated as it did not meet the standard requirement, with a loading of 0.7, or even reach above 0.6, which would still be acceptable as long as the Average Variance Extracted (AVE) value is at least above 0.50. After this deletion, all constructs met the standards, with loading factors ranging from 0.614 to 0.855. The AVE values ranged from 0.505 to 0.514. All measures met Fornell-Larcker's discriminant validity and cross-loading criteria. Instrument reliability was tested using the Cronbach Alpha value, which was above the minimum standard of 0.7, and the Composite Reliability value, which was above 0.8 for Workplace Spirituality, Work Engagement, and Life Satisfaction,

respectively, with Cronbach Alpha values of 0.804, 0.863, and 0.762, and Composite Reliability values of 0.860, 0.894, and 0.840. As for discriminant validity, it was confirmed by observing the Fornell-Larcker Criterion values in Table 2, where each variable had a higher coefficient than the correlation between the variables. Collinearity statistics showed VIF values below 5, ranging from 1.000 to 1.729.

Table 1. Coefficient Reliability and Average Variance Extracted (AVE)

Variables	Cronbach's Alpha	rho_A	Composite Reliability	Average Variance Extracted (AVE)
Life Satisfaction	0,762	0,765	0,840	0,514
Work Engagement_	0,863	0,867	0,893	0,513
Workplace Spirituality	0,804	0,811	0,859	0,505

Table 2. Discriminant Validity: Fornell-Larcker Criterion

	Life Satisfaction	Work Engagement_	Workplace Spirituality
Life Satisfaction	0,717		
Work Engagement_	0,502	0,716	
Workplace Spirituality	0,649	0,551	0,711

The results of structural equation modeling are presented in Figure 2. It can be observed that hypothesis 1 (H1), which suggests a positive and significant relationship between workplace spirituality and work engagement, is supported with a coefficient value of 0.390 ($p < 0.01$). Hypothesis 2 (H2) regarding the positive and direct influence of work engagement is also supported with a coefficient value of 0.249 ($p < 0.01$). Similarly, hypothesis 3 (H3) pertaining to the positive and direct influence of workplace spirituality on life satisfaction is supported, with a coefficient value of 0.649 ($p < 0.01$).

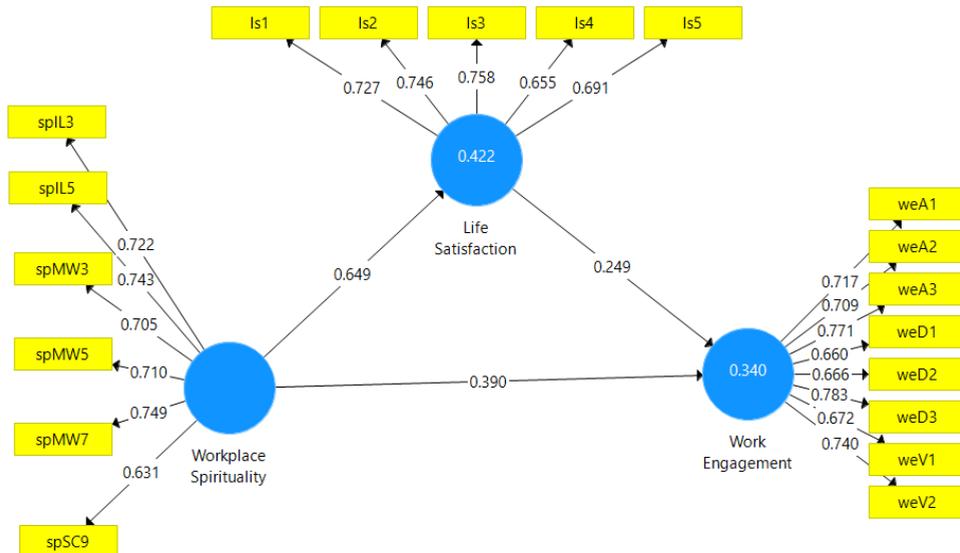


Figure 2. Structural Equation Model

Furthermore, Hypothesis 4 (H4), which posits the role of life satisfaction as a mediating variable in the effect of workplace spirituality on work engagement, cannot be proven because the coefficient value of H1 ($r=0.390$) is greater than H2 ($r=0.249$). The coefficients and significance of each path among the variables studied are presented in Table 3. This analysis reveals that all relationships with work engagement, both from workplace spirituality and life satisfaction, are positive and significant. However, these relationships can be considered weak, as the magnitude of the coefficients is less than 0.40. The effect is only moderate for workplace spirituality on life satisfaction, as the coefficient value exceeds 0.60.

Table 3. Path Coefficient of Research Variables

	Original Sample (O)	Sample Mean (M)	Standard Deviation (STDEV)	T Statistics (O/STDEV)	Values
Life Satisfaction -> Work Engagement_	0,249	0,248	0,040	6,156	0,000
Workplace Spirituality -> Life Satisfaction	0,649	0,651	0,023	28,237	0,000
Workplace Spirituality -> Work Engagement_	0,390	0,393	0,040	9,661	0,000

The mediating effects shown in Table 3 provide clearer insights, revealing that although all the coefficients in these relationships are significant, the effect on the relationship between workplace spirituality and work engagement, as well as the relationship between workplace spirituality and life satisfaction, is stronger. As a result, the fourth hypothesis is rejected. To gain a deeper understanding of the influence of work spirituality on work engagement and life satisfaction, an additional analysis is conducted on the role of each aspect of workplace spirituality. Table 4 displays the path coefficients, and Figure 3 illustrates the relationship between the three aspects of workplace spirituality (aspect 1 = sense of connection to community; aspect 2 = meaning of work; and aspect 3 = inner life) towards work engagement, with life satisfaction as the mediating variable.

The analysis in Figure 3 reveals that the relationship between aspect 1 of workplace spirituality (sense of connection to the community) and work engagement is 0.019 ($p > 0.05$), the relationship between aspect 1 and life satisfaction is 0.129 ($p < 0.01$), and the value of the relationship between life satisfaction and work engagement is 0.248 ($p < 0.01$). This indicates that the coefficient value of the relationship between life satisfaction and work engagement is greater than the relationship between aspect 1 of workplace spirituality and work engagement ($r = 0.019$), which is not significant. Thus, it can be concluded that life satisfaction fully mediates the relationship between the aspect of workplace spirituality (sense of connection to the community) and work engagement. The findings show a relationship between aspect 2 of workplace spirituality (meaning of work) and work engagement of 0.259 ($p < 0.01$), a relationship between aspect 2 and life satisfaction of 0.302 ($p < 0.01$), and a value of the relationship between life satisfaction and work engagement of 0.248 ($p < 0.01$). This means that the coefficient value of the relationship between aspect 2 and work engagement is greater than the relationship between life satisfaction and work engagement ($r = 0.248$; $p < 0.01$). Therefore, it can be concluded that life satisfaction does not play a mediating role in the relationship between aspect 2 of workplace spirituality (meaning of work) and work engagement. The relationship between workplace spirituality (inner life) and work engagement was 0.164 ($p < 0.01$), and the magnitude of the relationship between life satisfaction and work engagement was 0.248 ($p < 0.01$). Although both have smaller significance values of 0.01, the coefficient value of the relationship between aspect 3 and work engagement is greater than the relationship between life satisfaction and work engagement.

Table 4. Path coefficient Workplace Spirituality Aspects to Work Engagement dengan Life Satisfaction sebagai variabel Mediating

Hypotheses	Original Sample (O)	Sample Mean (M)	Standard Deviation (STDEV)	T Statistics (O/STDEV)	p Values
IL -> LS	0,344	0,345	0,037	9,257	0,000
IL -> WE	0,164	0,166	0,040	4,112	0,000
LS -> WE	0,248	0,248	0,042	5,877	0,000
MW -> LS	0,302	0,304	0,042	7,272	0,000
MW -> WE	0,259	0,257	0,043	6,012	0,000
SCC -> LS	0,129	0,130	0,041	3,144	0,002
SCC -> WE	0,019	0,024	0,039	0,493	0,622

Note: WE: Work Engagement, LS: Life Satisfaction, IL: Inner Life, MW: Meaning of Work, SCC: Sense of Connection to Community

Table 5. Specific Indirect Effect of Workplace Spirituality to Work Engagement

	Original Sample (O)	Sample Mean (M)	Standard Deviation (STDEV)	T Statistics (O/STDEV)	p Values
IL -> LS -> WE	0,085	0,086	0,017	5,007	0,000
MW -> LS -> WE	0,075	0,075	0,016	4,770	0,000
SCC -> LS -> WE	0,032	0,032	0,012	2,759	0,006

Note: WE: Work Engagement, LS: Life Satisfaction, IL: Inner Life, MW: Meaning of Work, SCC: Sense of Connection to Community

The mediating impact of the life satisfaction variable on the relationship of each aspect of workplace spirituality to work engagement can be seen in the specific indirect effect of each aspect of workplace spirituality with work engagement, which is presented in Table 5. This study confirms previous findings, revealing that life satisfaction is the overall judgment an individual makes about their life and other specific domains of life. Each domain becomes a determining aspect of how satisfied individuals are with their lives. Schnettler added that life satisfaction would arise if there is an interaction between the individual and their micro and macro environment. This interaction serves to open opportunities for personal development. According to Pavot & Diener (2008), life satisfaction is when a person is content with their current situation based on a comparison with the standards they set for themselves. It is understood as the extent to which a person evaluates the overall quality of their life as a whole, finding that someone with life satisfaction tends to experience mostly pleasurable emotions during a period of their life, whether they are currently experiencing them or not.

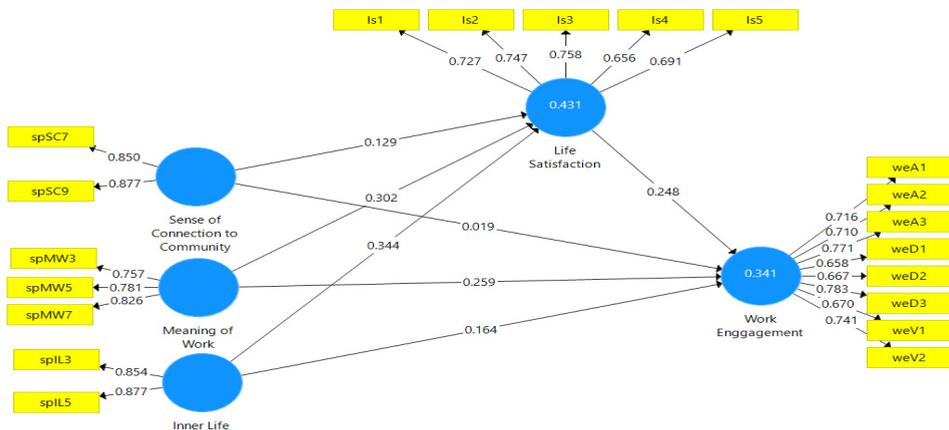


Figure 3. Structural Equation Model Influence of Three Aspects of Workplace Spirituality

Shin and Johnsen (Pavot & Diener, 2008) also stated that life satisfaction leads to a judgment process in which individuals assess their quality of life based on their own unique criteria. This interpretation suggests that a person's life satisfaction depends on how they view all aspects of their life. If an individual manages their life well, the quality of life will be high, and higher life satisfaction makes it easier to find happiness in life. Certain events and changes over time can affect how one assesses individual life satisfaction (Baykal, 2019). Several studies have empirically proven the positive effect of work engagement on psychological well-being and job satisfaction (Wright & Cropanzano, 2000). Organizations are now seeking a more flexible and meaningful environment in which employees can carry out their tasks. The modern employee faces various challenges and chaos, creating a need for intrinsically motivated, resilient, and authoritative employees driven by authentic and intrinsic motivators. Modern business practices have given rise to new work habits that foster an environment conducive to the spiritual journey of contemporary employees. A spiritually oriented workplace plays a vital role in intrinsically motivating individuals and, when it prioritizes employee well-being and spirituality, leads to increased motivation, energy, optimism, cohesion, and dedication towards work (Amabile, 1993). A workplace focused on spirituality serves as a valuable tool in fulfilling the needs of today's employees and contributes to various positive organizational outcomes, such as commitment, citizenship behavior, going beyond role expectations, and being fully engaged in work (Marques et al., 2007). These findings align with Fry's (2005) theory of spiritual leadership and spirituality, which emphasizes the connection between spirituality and positive aspects of the human soul, including love, compassion, patience, tolerance, forgiveness, gratitude, a sense of responsibility, and harmony. Embracing these qualities not only brings happiness to individuals but also fosters a positive environment.

5. Conclusion

The statistical hypothesis test results in this study prove that there is a direct and significant effect of workplace spirituality on work engagement for working mothers, there is an effect between life satisfaction and work engagement for working mothers, and there is a relationship between workplace spirituality and life satisfaction for working mothers. This research is a mediation model research that aims to identify and explain the mechanism or process that underlies the observed relationship between workplace spirituality as an independent variable and work engagement as a dependent variable through the involvement of the life satisfaction variable as a mediating or intervening variable. Instead of a direct causal relationship between the independent and dependent variables, the mediation model proposes that the independent variables influence the mediating variables, which in turn affect the dependent variables. Thus, the mediating variable serves to clarify the nature of the relationship between the independent and dependent variables.

From the results of the analysis with SMART-PLS, it was stated that life satisfaction was not proven to be a mediating variable in the relationship between workplace spirituality and work engagement. Here it can be interpreted that the mediating variable used to understand the relationship is not able to explore the mechanism or process of the relationship. Although this research does not prove the mediating role of life satisfaction in the relationship between workplace spirituality and work engagement in general, by looking specifically at aspects of workplace spirituality, it can be identified which aspects are mediated by life satisfaction. With this research, an understanding can be obtained that life satisfaction has a fully mediating role in the influence of a sense of connection to the community as one aspect of workplace spirituality with work engagement and partially mediates the relationship between aspects of the inner life in work spirituality and work engagement. In addition, an understanding can be obtained that the meaning of work directly affects work engagement. With this analysis, a clearer understanding of life satisfaction as a mediating variable is obtained from the relationship between the independent variable, spiritual workplace, and the dependent variable, work engagement.

Although this research has a total of 706 working mothers as research subjects, the acquisition

of this research subject is only in one company, so it cannot be generated for working mothers in a broad sense. Moreover, more research subjects are ranked as working mothers at the lowest level in a company, and it is known that a person's career path may influence the variables in this study. Based on the current research limitations, several future research directions could be explored to broaden the scope and enhance the understanding of the topic by conducting similar research with a more diverse and representative sample of working mothers from various industries and companies would provide a broader perspective on the experiences and challenges faced by this group. This would increase the generalizability of the findings to a wider population of working mothers. Future research is also expected to explore the intersectionality of working mothers, considering factors like ethnicity, socioeconomic status, and cultural background, would unveil how multiple identities interact and influence their experiences. Moreover, future research is also suggested to explore supportive policies and practices by investigating the impact of company-specific policies and support systems on the well-being and work-life balance of working mothers could highlight the significance of family-friendly workplace initiatives. Lastly, it is also advisable to examine psychological well-being by delving into the mental health and psychological well-being of working mothers, especially concerning stress, burnout, and coping mechanisms, could offer valuable implications for both employers and policymakers.

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