



Organizational Spirituality: Concept and Perspectives

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Abstract

There is no agreed-upon, unique concept of spirituality; its dimensions and characteristics depend on the approach used. Spirituality appears in management studies from three main perspectives: individual spirituality, spirituality in the workplace, and organizational spirituality. Spirituality can also be considered from a religious perspective. This article identifies a comprehensive concept of organizational spirituality based on the terms and concepts used in the literature. A systematic review of the literature was made using the Web of Science and Scopus databases; the articles were then subjected to bibliometric analysis using VOSviewer software. The results included two clusters: organizational spirituality and workplace spirituality. Cluster analysis suggested that there is scope for research on workplace spirituality and a gap in organizational spirituality studies. The proposed concept for organizational spirituality is an organizational identity resulting from its values, practices, and discourse that is composed of workplace and individual spirituality guided by the leader and other members and influenced by the environment, organizational culture, and knowledge management. This spirituality generates value and social good that is visible in the organization's image, mission, vision, and organizational values. This article contributes to the literature by the categorization and systematization of the existing literature and proposing a unified concept—a mental and linguistic representation of organizational spirituality—that represents its essence and confers the qualities and attributes inherent to this phenomenon.

Keywords Spirituality · Organizational spirituality · Spiritual leadership · Workplace spirituality · Concept · Vosviewer

Introduction

Interest in spirituality within organizations is growing (Crossman 2016), mainly because of its capacity to generate value and social good (Karakas 2010; Poole 2009). The organizational context is important in the search for meaning (Driver 2007a) because changes in the nature of work lead to changes in the nature of organizations and an evolution from purely economic activities to places with spiritual development (Konz and Ryan 1999).

Although the dimensions and characteristics of spirituality depend on the approach used (Ratnakar and Nair 2012;

Van Der Walt and De Klerk 2014a), spirituality has been considered good for the employee, workplace, and organization (Lips-Wiersma et al. 2009). Spirituality can be seen with an individual (micro) or organizational (macro) focus (Giacalone and Jurkiewicz 2003), or an individual (private) or organizational domain (public) of perceptions and actions (Zaidman and Goldstein-Gidoni 2011). There are three main perspectives for considering spirituality: personal, in the workplace, and organizational (Pawar 2017). Zaidman and Goldstein-Gidoni (2011) suggest looking at workplace spirituality as a form of organizational wisdom; they argue that spirituality is a form of disposing organizational wisdom because of the similarities in the discourse and practice of both the phenomenon of spirituality itself and managers' perception of spirituality as both organizational and individual wisdom once spirituality is perceived and experienced as a solution to problems—just like organizational wisdom.

Spirituality can also be studied in relation to religions (e.g., Lennerfors 2015; Pourmola et al. 2019; Quatro 2004), celebrating the diversity of expressions of spirituality (Crossman 2016); this can also be set to one side because the

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main concern in studying spirituality from a religious perspective is becoming focused on rituals and dogmas, which can be antagonistic (e.g., Cunha et al. 2006).

The present article concerns organizational spirituality, because it is a topic in the initial stages of development (Benefiel 2007; Geh 2014), and there is a lack of consensus in the literature about this concept (Benefiel 2007; Molloy and Foust 2016; Ratnakar and Nair 2012; Woźniak 2012) due to its complexity, as theories of organizational spirituality are still being formed (Benefiel 2007; Brown 2003; Ghasemi and Naruyi 2016; Konz and Ryan 1999; Pawar 2017; Poole 2009). To illustrate this need, note the two different definitions of organizational spirituality present in the literature, that it “is an organization’s possession of certain features such as spiritual values and practices” (Pawar 2017, p. 988) and “organizational culture guided by mission statement, leadership and business practices that are socially responsible and value-driven, that recognizes the contributions employees make to the organization, that promotes individual spiritual development and well being” (Kinjerski and Skrypnik 2006, p. 262). Based on the lack of clarity and operationality in the existing concepts and the disagreement in the literature (Karakas 2010; Pawar 2017), there emerges the need to define the concept of organizational spirituality coherently to overcome this conceptual vagueness.

Due to this gap and the relevance of spirituality to organizations and society, this article seeks to identify a concept of organizational spirituality based on the terms and concepts most commonly used in the literature. For this, a systematic review of Web of Science and Scopus was made, and the 61 resulting articles were submitted to a bibliometric analysis using VOSviewer software. This article proceeds as follows: after this introduction, the methodology is presented, followed by the analysis of results, discussion, and conclusions, and ending with the study limitations and suggestions for future research.

Methodology

This section explains the protocol previously established for the systematic literature review (Denyer and Tranfield 2009; Jones et al. 2011). All articles were treated under the principles of equality, accessibility, transparency, focus (Thorpe et al. 2005), and replicability (Tranfield et al. 2003). All search protocols, inclusion and exclusion criteria, and the analytical process are explicit and provide a record for audit (Jones et al. 2011).

To ensure the relevance of the articles, the following inclusion and exclusion criteria were established (Tranfield et al. 2003): (a) exclusion of conferences, books, book chapters, editorials, and including only articles published in scientific journals with double-blind review, due to the

credibility of this source (Jones et al. 2011; Podsakoff et al. 2005); (b) inclusion only of articles published in English, because of its predominance in the dissemination of scientific knowledge (Ankrah and Al-Tabbaa 2015) and because it is the only language accepted by VOSviewer (Van Eck and Waltman 2010); (c) inclusion of articles related to the following fields of study: management, business and economics (Bengtsson and Raza-Ullah 2016); and (d) inclusion of all journals within the chosen databases, regardless of impact factor, due to the early stage of field development (Jones et al. 2011; Tranfield et al. 2003).

The databases used were Web of Science and Scopus, due to their long history and coverage of journals in the social sciences (Ankrah and Al-Tabbaa 2015). The review was conducted on 21 March 2019, using the following criteria (Cucciniello et al. 2017): search terms “organization* spiritual*” and “organisation* spiritual*” in the topic field (title, keywords or abstract); Indexes: SCI-EXPANDED, SSCI, ESCI; and without temporal restriction (Feng et al. 2015).

The first sample resulted in 37 articles in the Web of Knowledge and 75 articles in Scopus. Duplicate articles, book chapters (e.g., Bell-Ellis 2013; Thatchenkery and Srikanthia 2017), articles without scientific methodology (e.g., Boozer and Maddox 1992; Craigie Jr. 1998; Han et al. 2010; Kaiser 2000), articles published in other languages (e.g., Marzabadi and Niknafs 2014; Souza et al. 2017) and articles outside the study area (e.g., Carey and Hodgson 2018; Henning et al. 2013; Hobbs et al. 2014; Holovatyi 2015; Ruder 2013) were removed. This process left a total of 61 scientific articles for analysis.

Results and Analysis

The articles were submitted to VOSviewer software version 1.6.10 for construction, visualization, and exploitation of a bibliometric map based on network data (Van Eck and Waltman 2010; Zupic and Čater 2015). It was decided by co-word analysis of the title, keywords, and abstracts to avoid the noise in the analysis that the complete article could bring. In this case, the analysis units are repeated terms (Zupic and Čater 2015), so generic terms like “paper” were removed from the analysis. Co-word analysis assumes that when words are repeated it means that the concept behind them is closely related; this allows identification of results such as the dynamics of the conceptual structure, the conceptual building blocks, the topics associated with the research line and the evolution of the concept (Zupic and Čater 2015).

Full counting mode was selected (Van Eck and Waltman 2010), in which VOSviewer counted 719 occurrences of terms in all analyzed documents. The submission was made according to default definitions (Van Eck and Waltman 2010), with at least 10 occurrences and 6 terms

representing 60% of the relevant terms. The Network provided by VOSviewer has 5 items, 2 clusters, 10 links, and a total link strength of 411. For the analysis, two standard weight attributes were used: link and link strength (Van Eck and Waltman 2010). The two identified clusters were named based on their components: organizational (Cluster 1) and workplace (Cluster 2).

Cluster 1 terms represent the three main components of organizational spirituality, namely, the organization, work, and individual spirituality (Pawar 2017). The link strength between spirituality and organization was 174, the largest of the network; these terms had more occurrences and greater general link strength with each other. This link strength between spirituality and organization was expected because they are common terms in all the articles selected in the databases, and they appeared in articles about all three spirituality levels in business: individual, in the workplace, and organizational. Organizational spirituality did not appear, although it was expected. Even in articles on the individual level, there was not a specific term identifying that it was the spirituality of the member of an organization; it was usually treated only in terms of spirituality.

In cluster 2, the term relationship, as well as organization and spirituality, was present in articles about all levels of organizational spirituality; nevertheless, it was also replaceable by synonyms such as relation, connection, interconnection, or bond. Because of this possibility for substitution, occurrences were not as high as the occurrences of organization and spirituality.

Terms related to the ambiance (work and workplace spirituality) appear in both clusters. This was also expected as individual and workplace spirituality are parts of organizational spirituality (Pawar 2017), and individual spirituality in business is mostly investigated in the workplace (Cunha et al. 2006; Kolodinsky, Giacalone, and Jurkiewicz 2008; Salajegheh et al. 2016).

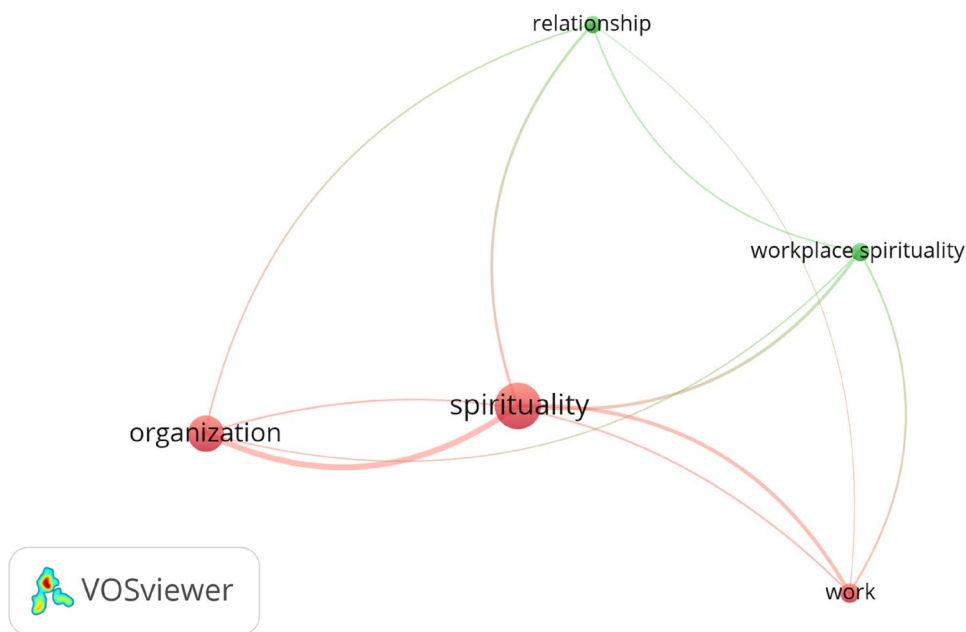
The clusters, the terms of which they are comprised, links and link strength are shown in Table 1. All terms are inter-linked, so they have the same link value.

Figure 1 shows the network described above with interconnected clusters and the terms that make up the strength and connections between the appearances. The distance between the terms and the size of the term shows its link strength (Van Eck and Waltman 2010).

Table 1 VOSviewer clusters

Cluster 1—Organizational				Cluster 2—Workplace			
Term	Occurrences	Link	Link strength	Term	Occurrences	Link	Link strength
Organization	55	4	218	Relationship	12	4	68
Spirituality	89	4	329	Workplace spirituality	13	4	95
Work	15	4	112				

Fig. 1 VOSviewer network visualization



The density view (Fig. 2) is particularly useful for getting an overview of item assignment to clusters and how clusters of items are related to each other (Van Eck and Waltman 2010), as well as the emphasis given to certain terms compared to other terms (Zupic and Čater 2015). The terms organization and spirituality, in addition to being more connected, are also the densest, as opposed to the term “work,” which is the farthest from the rest and the least dense within the network.

The change of interest and clusters over time can be seen in Fig. 3. Terms such as “organization” and “spirituality” are more frequent in publications between 2010 and 2011, while the term “work” appears more in 2012. The terms “relationship” and “workplace spirituality” are more

recent, as their use concentrates in 2014 and 2015. The current concentration of research on workplace spirituality shows a gap in research related to individual spirituality and organizational spirituality itself.

One of the issues in defining organizational spirituality is the method. It is inappropriate to use positivistic methods (Woźniak 2012), because a uniquely scientific approach may miss something in the research process (Benefiel 2003; Kinjerski and Skrypnik 2006; Poole 2009). It is, therefore, necessary to develop new methods to study organizational spirituality (Brown 2003; Pawar 2017; Poole 2009). Figure 4 shows that approximately half of the research is theoretical due to the development state of the theory about spirituality in organizations. This

Fig. 2 Density visualization

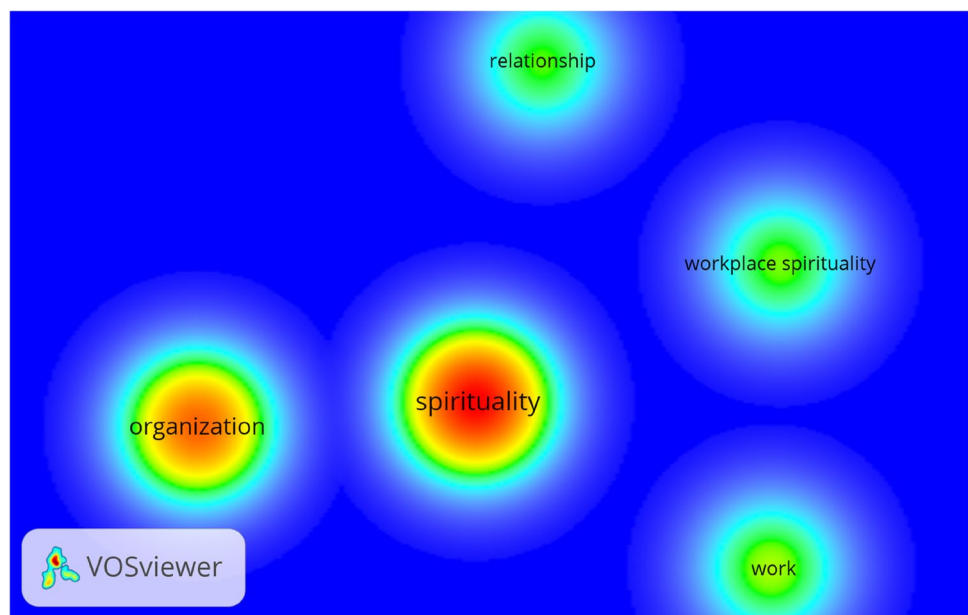
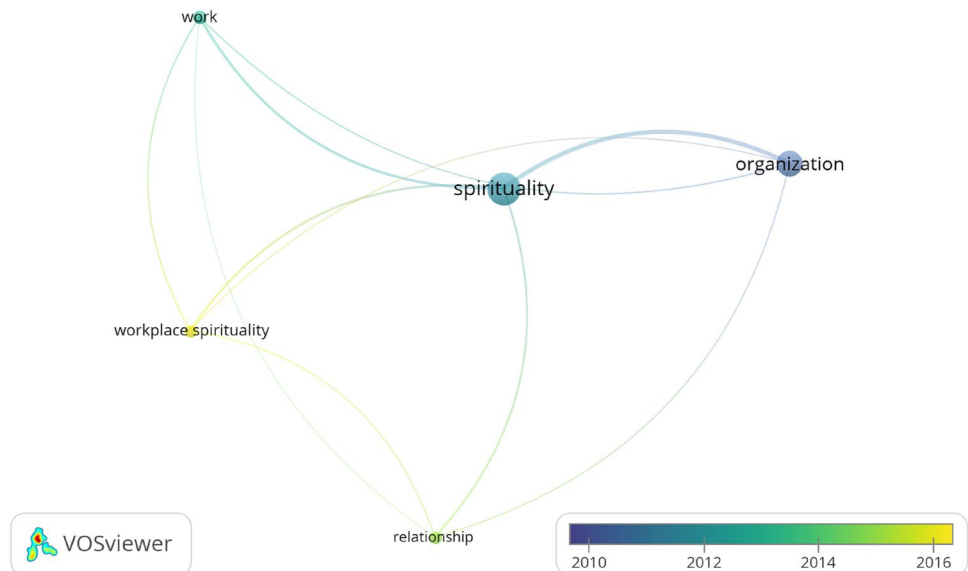


Fig. 3 Overlay visualization



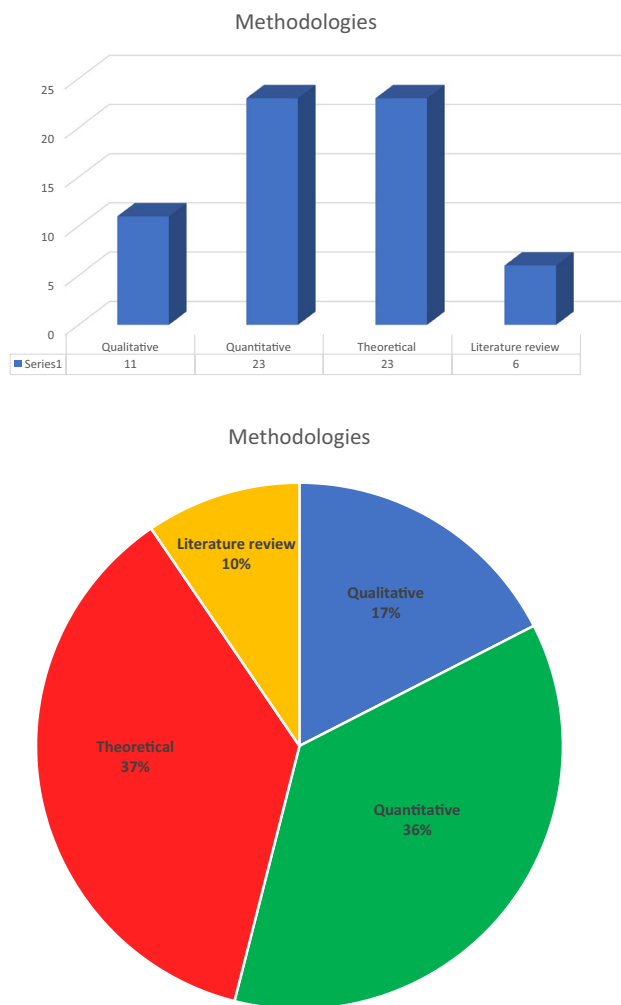


Fig. 4 Articles categorized according to their methodologies

methodological issue remains and must be solved in future studies.

After the analysis of the results, in the discussion chapter, the existing concepts and levels of organizational spirituality are presented, followed by perspectives, characteristics, and constructs. Finally, a new concept of organizational spirituality is proposed, which is the main contribution of this article.

Discussion

Concepts and Levels of Organizational Spirituality

The existence of organizational spirituality is questionable (Ratnakar and Nair 2012), and the non-existence of spirituality at the organizational level has also been defended because it is not seen as an activity or a process—that is, it is not seen as an attribute of organizational functioning, but

as a belief or feeling about reality and transcendence or a quality of individuals working for the organization (Brown 2003). It is, therefore, important to investigate this phenomenon further, along with its interconnection and complementarity with other themes (Benefiel 2007).

Levels of organizational spirituality range from the individual to the organization as a whole (Driver 2007b). Organizational spirituality can, therefore, be divided into three, as mentioned above—individual, group, or organizational (Salajegheh et al. 2016)—or two levels—the individual as a unit within the organization and the organization as a whole, with systems and structures designed to support the development of individual spirituality and organizational goals (Cunha et al. 2006; Smith 2008).

Individual spirituality is the characteristics of a person related to his search for meaning, purpose, transcendence, and the divine (Pawar 2017). Hence, the values and habits of one seeking for inner improvement represent Individual spirituality; also, the achievement of it and its fruits, such as inner peace, fulfillment, sense of belonging, and connectedness (Crossman 2016; Pavlovich and Corner 2009; Pawar 2017). The organizations are not able to feel the transcendence or to connect with the divine, but its spirituality is visible in its actions and way of doing business. Although only individuals can pursue this ineffable mission, organizations can benefit from the fruits of the spirituality of its members. At the intrinsic level, organizational spirituality encompasses the spirituality of the organization and the workplace (Smith 2008). It is also possible that organizational and individual spirituality are facets of workplace spirituality (Thakur and Singh 2016).

Organizational spirituality has been studied through linear and static functions, which have yielded diverse and contradictory concepts (Karakas and Sarigollu 2017). From the concepts found, only that of Giacalone and Jurkiewicz (2003)—used by Van Der Walt and De Klerk (2014a), Karakas and Sarigollu (2017) and Salajegheh et al. (2016)—addresses the three levels of organizational spirituality, while others cover only one or two of the three levels and leave out the more substantial part of this phenomenon. The levels and focus of organizational spirituality in the analyzed concepts of the studied articles are shown in Table 2.

In addition to not having an explicit concept of organizational spirituality, some articles do not make clear whether the theme is organizational spirituality or one of its components—such as spiritual leaders, member or workplace spirituality—and this generates ambiguity in the use of terms “workplace spirituality,” “individual spirituality in organizations,” and “organizational spirituality.” Although there are studies on individual spirituality that do not pay attention to the workplace or the relationship between personal and organizational spirituality (Crossman 2016), others analyze the three components of organizational spirituality (Ghasemi

Table 2 Levels of organizational spirituality in literature concepts

Organizational spirituality concept	Individual spirituality	Workplace spirituality	Organizational spirituality
“Organizational spirituality refers to the individual search for existential meaning at work with existential meaning, in turn, referring to personal, lived experience and responses to concrete situations and tasks connecting one’s existence to some purpose in life (Frankl 1968; Pattakos 2004)” (Driver 2007b, p. 58).	x	x	
“‘Organizational spirituality’ as reflecting an individual’s perception of the spiritual values within an organizational setting” (Kolodinsky et al. 2008, p. 467);	x		x
“Finding a meaningful community as well as personal transformation at work” (Ratner 2009);	x	x	
“The presence of spiritual values in an organization’s functioning” (Pawar 2014, p. 443);			x
Van Der Walt and De Klerk (2014b, p. 369) and Salajeghehet al. (2016, p. 112) use Giacalone and Jurkiewicz (2003) concept “The framework of organizational values that promotes employees’ experience of transcendence through the work, facilitating their sense of connectedness in a way that provides feelings of completeness and fulfilment”.	x	x	x
“ ‘Reflecting an individual’s perception of the spiritual values within an organizational setting’ (Kolodinsky et al. 2008, p. 467); the shared understanding and enunciation of congruent spiritual beliefs and behaviours among organizational members (Konz and Ryan 1999); the value congruence among organizational, team, and individual values (Giacalone and Jurkiewicz 2003).” (Karakas and Sarigollu 2017, p. 801).	x		x
“Organizational spirituality is an organization’s possession of certain features such as spiritual values and practices.” (Pawar 2017, p. 989).			x
“Organizational culture marked with higher-order values, focusing on wellness and welfare of others” (Khari and Sinha 2018, pp. 337–338).			x
“Organizational spirituality refers to an employee’s inner life, community, and their sense of meaningful work.” (Neng-tang and Hui-lin 2019, p. 144).	x	x	
“Recognition that employees have an inner life which nourishes and is nourished by meaningful work taking place in the context of a community (Rego and Cunha 2008)” and “Kolodinsky et al. (2008) defined organizational spirituality as the perceptions of employees regarding their organizations’ ethical attitude” (Kökalan 2019, p. 630).	x	x	

and Naruyi 2016). For example, Woźniak (2012, p. 31) uses workplace spirituality as synonymous with organizational spirituality “Organizational spirituality (also referred to as ‘workplace spirituality’) has become a new theme appealing to social scientists with its potential of activating new mysterious resource in organizational members.” Kamoche and Pinnington (2012, p. 498), on the other hand, note that “The phenomenon, which is variously described as ‘organizational spirituality’, ‘workplace spirituality’ and ‘management, spirituality and religion’ (MSR), first came into prominence in the early 1990s.”

Perspectives, Characteristics, and Constructs

The characteristics and effects of organizational spirituality depend on the concept used (Poole 2009), and although studies on organizational spirituality are almost unanimous in presenting strengths (Aharonson and Schilling 2016; Kolodinsky et al. 2008; Pawar 2017; Quatro 2004), there are other perspectives (Brown 2003; Kamoche and Pinnington 2012; Woźniak 2012). Organizational spirituality can be seen both as a subtle phenomenon that combines performativity and a search for meaning (used in this article), as well as a

mechanism to restructure and legitimize power relationships (Kamoche and Pinnington 2012) or as a management tool to reduce organizational problems (Kökalan 2019).

Benefiel (2007) provides the necessary directions to pursue concerning organizational spirituality: first, search to demonstrate how spirituality in the workplace contributes to organizational performance; second, explain how spirituality can be integrated into organizations; third, investigate manifestations of spirituality in organizations and its impact both on individuals and organizational performance; fourth, go deep into why spirituality should be integrated into organizations; fifth, show how spirituality is important to organizations’ learning and how it can be developed; sixth, develop a theory to demonstrate how spirituality occurs and how to test it; and seventh, investigate the relevant questions in the field, how to develop them into a systematic approach.

Boyle and Healy (2003) investigated organizational contexts loaded with emotions and practice and the consequences of workplace spirituality for employees and organizations in relation to cost reduction. Employees recognize in practices and procedures the main manifestations of organizational spirituality (Crisp 2015), which can lead to a commitment to the organization (Ayoubi et al.

2015; Salajegheh et al. 2016) and increased productivity (Pourmola et al. 2019). All levels of organizational spirituality influence employee commitment (Ghasemi and Naruyi 2016).

Spirituality can manifest at work when members find meaning and feel called by the work (Molloy and Foust 2016). Managers have a positive perception of workplace spirituality (Honiball et al. 2014), mainly due to its capacity to handle organizational problems (Ahangaran et al. 2016) and reduce the effects of organizational cynicism on job satisfaction (Kökalan 2019). Weitz et al. (2012) have presented findings that show organizational spirituality negatively correlated with organizational misbehavior, with highly spiritual members engaging in more inappropriate organizational behavior in negative circumstances.

Employees are affected by the work they do and also by their perception of the work and how they do it (Geh 2014). Employees' spiritual development may be the missing link for the desired learning of organizations (Rupčić 2017). Spirituality, therefore, also positively affects the sharing of knowledge and strategic flexibility of the organization (Khari and Sinha 2018). The use of instant messaging to share knowledge increases trust and organizational justice, which have a significant influence on organizational spirituality (Neng-tang and Hui-lin 2019).

The vertical imperative of moral enhancement potentially unites the major religions (Lennerfors 2015), although each religion has a set of visible and symbolic spiritual elements that increase the spirituality of its followers (Rupčić 2017). The study of organizational spirituality should be integrated within classical management theories and with the traditional organized religions (Christianity, Islam, Hinduism, and Buddhism) that represent 70% of the world's population (Quatro 2004). Contrary to what has been argued by other authors (Cunha et al. 2006), attempting a dichotomous separation between spirituality and religion can ward off the principles of spirituality (Quatro 2004). Leaders must adopt a positive and supportive atmosphere that celebrates spiritual diversity (Crossman 2016) through flexible structures supporting self-realization and spiritual expression (Karakas and Sarigollu 2017). Spiritual organizations are marked by "connectedness" between members of the organization in the workplace as a key feature (Pavlovich and Corner 2009).

Workplace spirituality is reflected in an organizational culture based on trust, honesty, care, respect, loyalty, appreciation, and innovation (Thakur and Singh 2016). Individual and organizational spirituality must, therefore, be aligned. Otherwise, conflicts and dilemmas may arise (Crossman 2016). The preservation of organizational spirituality is a challenge because it depends on the alignment between individual and organizational spirituality (Konz and Ryan 1999; Smith 2008). A clear and established mission for organizational culture and spirituality helps potential members

identify whether the organization's values converge with their spirituality (Konz and Ryan 1999; Thakur and Singh 2016).

Driver (2005) develops a new theoretical framework for organizational spirituality. He argues that the value of spirituality in the organization is the opening of new discretionary space and inspiration for creative attempts to displace the symbolic order. The establishment of spirituality in the organization allows employees a unified perspective on the organization, society, and family (Ayoubi et al. 2015). Spirituality also interferes with the level of consciousness, creates more accurate perceptions, enhances levels of understanding, and brings a sense of clarity to the personal role that supports the development of organizational learning, which—although difficult to measure—can be felt (Rupčić 2017). Spiritual organizations have as key characteristic the "connectedness" among the members of the organization in the workplace (Pavlovich and Corner 2009) and can provide meaningful work for workers who need spiritual fulfillment (Van Der Walt and De Klerk 2014a). In the educational organizations, the organizational culture is more spiritual, and the leaders are more committed to their spiritual values (Van Der Walt and De Klerk 2015).

Cunha et al. (2006) present four types of organizational spirituality: the organization with soul, the holistic organization, the ascetic organization, and the professional organization. Rego and Cunha (2008) have studied the perception of employees on workplace spirituality and its relationship to commitment. Cullen (2008) has investigated the definitions of organizational spirituality, focusing on the elements of individual spirituality. In the organizational context, suffering can be a vehicle for discovering spiritual meaning (Driver 2007a).

Spiritual leadership is essential in promoting and building organizational spirituality (Van Der Walt and De Klerk 2014a) because leaders shape organizational spiritual reflexivity, spiritual connectivity, and spiritual responsibility; these themes are part of the spiritual dimension that is inherent and indispensable to the dynamic spiral of spirituality in organizations (Karakas and Sarigollu 2017). In a direct effects model, Pawar (2014) found that leaders' spirituality was responsible for a statistically significant variation in spiritual leadership behaviors relative to subordinates. Authentic leaders do what they preach, show openness, serve others, forgive, make decisions based on their beliefs and values and spur the spirituality of employees and the workplace (Lean and Ganster 2017). Such leadership is a critical point in organizational transformations (Benefiel 2005) and fostering the development of organizational spirituality (Ahangaran et al. 2016; Geh 2014).

Driver (2007b) points out the responsibility of scholars in maintaining the integrity of research on existential meaning in management because spirituality should not be exploited

for instrumental gains. Despite this view, spirituality is often investigated from functionalist standpoint (Ahangaran et al. 2016; Ayoubi et al. 2015; Kökalan 2019; Pourmola et al. 2019) and this may be inconsistent due to lack of concreteness, independent characteristics and generalist empirical research (Izak 2012). Poole (2009), for example, uses the most commonly cited sources to analyze the arguments that provide “evidence” that organizational spirituality adds value to organizational results.

New Concept Proposition

A concept that represents the essence, qualities, and attributes of organizational spirituality and that clearly represents this phenomenon is here proposed because of the lack of such a common concept in the literature (Brown 2003; Karakas and Sarigollu 2017; Poole 2009). To build this concept, it is necessary to identify the most important factors that influence spirituality and its components. Organizational spirituality is a dynamic phenomenon (Karakas and Sarigollu 2017; Pawar 2017), and it is influenced by individual spirituality and workplace spirituality (Pawar 2017). It fosters its cycle through its components, while the whole fosters the components. Organizational spirituality is the path and the goal to be achieved, along with individual spirituality.

Individual spirituality is the primary component of organizational spirituality (Driver 2007b; Giacalone and Jurkiewicz 2003; Kökalan 2019; Kolodinsky et al. 2008; Neng-tang and Hui-lin 2019; Rego et al. 2008), and this mainly refers to the spirituality of the leader (Ahangaran et al. 2016; Benefiel 2005; Geh 2014; Lean and Ganster 2017; Pawar 2014; Van Der Walt and De Klerk 2014a). Individual spirituality is a personal identity, a way of life that represents habits, the pursuit of meaning and purpose, search for transcendence, connection with the others, and the divine in all aspects and areas (personal and work). Individual spirituality is also a component of workplace spirituality (Crossman 2016; Pawar 2017) because interactions of spirituality within the organization occur in the workplace as the members search for meaning in their work—so, the work itself is also part of organizational spirituality (Driver 2007b; Giacalone and Jurkiewicz 2003; Molloy and Foust 2016; Neng-tang and Hui-lin 2019; Ratner 2009; Rego et al. 2008).

The presence of spiritual values (Khari and Sinha 2018; Pawar 2014) that are visible in the image, mission, vision, and organizational values are also part of spirituality because organizational practices and discourse must be compatible with spirituality (Kamoche and Pinnington 2012; Pawar 2017; Woźniak 2012). Alignment between members and organizational spirituality must exist (Crossman 2016; Karakas, Sarigollu, and Uygur 2017; Kolodinsky et al. 2008; Konz and Ryan 1999; Smith 2008); in other words, members

should identify themselves with the organization, so it is necessary that members (Kökalan 2019) and society (Kolodinsky et al. 2008) perceive organizational spirituality.

Once spirituality presents itself as a phenomenon that brings connection between individuals, enlightening the purpose of their lives, it also connects individuals with other communities and generations. Thus, organizational spirituality must create social good (Khari and Sinha 2018; Kökalan 2019; Pawar 2017; Ratner 2009; Rego et al. 2008) and generate value (Poole 2009). The benefits to organization members are indubitable (Kinjerski and Skrypnek 2006; Kolodinsky et al. 2008; Thakur and Singh 2016; Van Der Walt and De Klerk 2014b), but they ought to be extended to society as a whole and future generations, not just to stakeholders.

Organizational spirituality receives external influences from the environment (Lennerfors 2015), organizational culture (Crossman 2016; Khari and Sinha 2018; Konz and Ryan 1999; Quatro 2004) and knowledge management (Khari and Sinha 2018). Knowledge sharing attitudes, for instance, are highly linked with organizational cultures marked by higher-order values such as spirituality in the workplace, due to the mediating role of organizational trust (Khari and Sinha 2018). The environment that surrounds the organization has an impact on organizational spirituality; for example, Buddhist economics, congruent with the Four Noble Truths and the Eightfold Path, can provide a critical-constructive spirituality (Lennerfors 2015).

The proposed concept for organizational spirituality is, therefore, an organizational identity that is the result of its values, practices, and discourse, composed of workplace and individual spirituality, including that of the leader and other members. Organizational spirituality is influenced by the environment, organizational culture, and knowledge management, and it generates value and social good that is visible in the image, mission, vision, and stated organizational values. Some of the components of the presented concept are also in the developmental stage. The roles of each influencing agent should be empirically tested in future studies to confirm its ability to influence the existence and development of organizational spirituality.

Future Research Suggestions

The results of this article suggest a few directions for future research, which are discussed below. First, future research should focus on empirically test existing theoretical models and concepts of organizational spirituality, including the concept proposed in this study, because, as this article results shows, almost half of the analyzed articles are completely theoretical. Second, because of the need to understand the basic movement, future research should use alternative and mixed methodologies to deepen the study of organizational spirituality, entering deeper into the phenomenon and its

results for individuals, the organization, community, and future generations. For example, focus groups combined with case analyses and interviews could provide a better understanding of all levels of organizational spirituality, including its antecedents and results. The use of samples and measures that allow the generalization of results should also be considered because the empirical articles analyzed reveal that there is a gap in longitudinal and comparative studies, as well as studies that include samples from different contexts. Third, the results in this article indicate that the current research direction focuses on workplace spirituality, which leaves a gap on the other levels of organizational spirituality—individual and organizational. To fill this gap, the effects of a change in leadership, from non-spiritual leadership to spiritual leadership, and vice versa should be investigated, along with changes in members' spirituality after this leadership change.

Fourth, future research could also investigate the effects of organizational spirituality on society, not only for direct stakeholders but also within the community both now and for future generations. Fifth, future investigations should consider the influences of the environment on organizational spirituality, including environments shaped by war, crises, corruption, different economic conditions, and peace. Sixth, the relationship between organizational spirituality and organizational wisdom should also be investigated because of the similarity of their characteristics and results. Finally, given the disagreement about spirituality and religion in organizations and the possible conflict of different religious rituals and dogmas, future studies could also investigate approaches that allow diversity in the expression of individual spirituality and how organizational spirituality can influence and be influenced by such diversity.

Conclusion

Only a few articles used in this systematic review made an explicit statement about the concept and level of organizational spirituality used (Driver 2007b; Giacalone and Jurkiewicz 2003; Karakas and Sarigollu 2017; Khari and Sinha 2018; Kökalan 2019; Kolodinsky et al. 2008; Nengtang and Hui-lin 2019; Pawar 2014; Ratner 2009; Salajegheh et al. 2016; Van Der Walt and De Klerk 2014b). This omission leaves room for different interpretations, given that the phenomena involved are part of an evolving theory. When addressing spirituality in management, the specific concept and level intended by the term should be stated explicitly to avoid problems arising from the ambiguous use of terms such as organizational spirituality. The following terms were found in management research: (a) individual spirituality, (b) workplace spirituality (Pawar 2017), (c) spirituality in the organization,

(d) organizational spirituality (Poole 2009), (e) spiritually based organization (Van Der Walt and De Klerk 2014a), and (f) spiritual organization (Pavlovich and Corner 2009).

This study makes two main contributions. First, it formulates a concept that clearly represents the essence, qualities, and attributes of organizational spirituality. Second, it systematizes and categorizes the analyzed literature. It does, however, have some limitations; the main limitation concerns the methodology used, particularly the software and scanning options, but the subjectivity of the authors should also be considered. The directions for future research suggest areas for further study that would help overcome these limitations and enrich the field of organizational spirituality research.

Compliance with Ethical Standards

Conflict of interest The authors declare that they have no conflict of interest.

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