

The Correlation of Workplace Spirituality and Work Engagement among Faculty of the Senior High School of San Beda University-Manila

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Abstract

This study aimed to establish the degree of correlation of workplace spirituality and work engagement among the faculty of the Senior High School (SHS) of San Beda University–Manila. The correlational design was utilized to ascertain if there is a relationship existing between workplace spirituality (independent variable) and work engagement (dependent variable). The workplace components presented in the study are meaningful work, a sense of community, and alignment with organizational values. Work engagement was studied based on vigor, dedication, and absorption. Data were obtained through questionnaires that were sent to target respondents. The findings of the study established that there is a positive correlation between workplace spirituality and work engagement. The paper concluded with several implications and recommendations that will strengthen the workplace spirituality of faculty members that will benefit both the employee and the organization. The study also provided some suggestions for future researchers that will examine workplace spirituality in other industries.

Keywords: workplace spirituality, work engagement, education, meaning, values, community

Community is a fundamental feature of work in the Benedictine tradition. Workplace spirituality in an educational work environment and its relationship with work engagement. St. Benedict of Nursia, the founder of the Benedictine Order, significantly espoused the value of work and prayer, which is extensively laid down in the so-called *Ten Benedictine Hallmarks* that San Beda University adheres as the core of its corporate identity.

Building sustainable relationship founded on trust, creativity, and respect is a strength of any organization in realizing its goals. Workplace spirituality creates a space where employees can express their values and build healthy relationships with others. This allows them to promote the common good among their colleagues and stakeholders.

According to Giacalone and Jurkiewicz (2003, page 137), workplace spirituality is “a framework of organizational values evidenced in the culture that promotes employees’ experience of transcendence through the work process, facilitating their sense of being connected to other in a way that provides the feeling of completeness and joy.” Workplace spirituality contributes to strengthening one’s faith and promoting value creation, which is manifested in motivation and loyalty to the organization.

Workplace spirituality has drawn many researchers, and organization leaders in the last decade (Hassan, Nadeem and Akhter, 2016). The increasing interest in workplace spirituality as a topic for research and a tool for organizational development signals a humanistic approach to management and leadership (Hudtohan, 2015). This is in reaction with the materialistic worldview. Spirituality is not limited to religion but is integrated in professional life that is value-based and faith-based (Hudtohan, 2015). Attitude and behavior play a significant role in appreciating work and not the form or kind of work done (Hassan, Nadeem and Akhter, 2016). Creating spiritually- based workplaces allows employees to be more creative, involved, and satisfied (Swanepoel and van der Walt, 2015). Thus, workplace spirituality plays a significant element in business that should not be overlooked (Mousa and Alas, 2016).

This study sought to determine the degree of correlation of workplace spirituality and work engagement among the faculty of the Senior High School (SHS) of San Beda University – Manila.

I did this by determining the level of spirituality among the Senior High School faculty in terms of meaning, community, and alignment of values. Second, I analyzed the degree of engagement among the Senior High School faculty in terms of vigor, dedication, and absorption. Lastly, I proposed courses of action on how to nurture the spirituality of the faculty to sustain their engagement.

As a member of the school administration and the monastic community, I would like to explore the level of spirituality in the school where I practice my ministry as an administrator and a priest. I also would like to know how workplace spirituality affects employee engagement, work behavior and interpersonal relations.

This study is also significant in strengthening academic research and understanding of workplace spirituality and how organizational leaders can use it to improve management policies. The faculty members of the Senior High School of San Beda University-Manila would be able to share their insights on this topic and hopefully have a better understanding of such subject, based on empirical data and scholarly work. The administration stands to benefit from this study's recommendations, the implementation of which will certainly improve work ethics, professional growth and other related management resolutions.

Spirituality is a person's reflection of his experiences individual's self-reflection through life that helped him realize his values and relationship with others. Thus, it is an encounter of self-transcendence, serenity and unity (Sheng and Chen 2012, p.49). Spirituality affects an individual's values and is manifested in his attitude and actions. (Aumann, 1980).

Pokhariyal (2020) believes that life is temporal and there is more to what we have. He suggested three spiritual dimensions, i.e. vertical dimension, horizontal dimension and internal dimension. Vertical dimension refers to an individual's connection with the Supreme Being. The horizontal dimension is about an individual's relationship with his neighbor and to nature, the created world made by the Divine. Lastly, the internal dimension is about the person's relationship with himself which is done through personal reflection and examination of conscience. The vertical and horizontal spiritual dimensions are similar to the Christian teaching on the commandment of loving God and loving one's neighbor.

Spirituality is a way of life. It is not limited to an activity of piety but a disposition to be connected with God. Saint Benedict of Nursia (480-547A.D.), lived a life of *Ora et labora*—Prayer and Work. He wrote a rule for monks that is known for its discretion and moderation. The Rule of Saint Benedict is considered a collection of laws that Benedictine monks ought to follow to amend culpabilities and to preserve charity (RB Prologue v. 47). The rule organizes the daily activities of the monastery, with emphasis on prayers, meditation, meals, manual labor, study, rest, monastic leadership, and relations with people outside the monastery.

Müller-Stewens, Muff and Eberle (2016) emphasized that work is an important component of every monastic community. It is a participation in the creative power of God. It is a means of service to the least, the last and the lost. Work is a remedy for idleness, the enemy of the soul.

Work is considered a “calling wherein employees look for a sense of community in an organization based on respect, autonomy, development, inclusion and freedom of faith. (Harajli, 2020) Spirituality and work are not separate principles. St. Benedict values the balance between work and prayer. Work without prayer is an obligation; it is prone to distraction and tension. On the other hand, A life grounded on prayer involves connection. It is about being connected with God and with one’s neighbor. Spirituality must not be blind to the reality of the world. (Müller-Stewens, Muff and Eberle, 2016, p.56)

The interest in studying workplace spirituality is brought about by anxiety and man’s search for meaning in the workplace. People are becoming busy with their professional work and less leisure time is spent with family and friends (Kumar, 2018).

Workplace Spirituality

Work is going through a reflective and insightful development (Mahipalan and Sheena, 2018). The changes in work patterns and the employee’s social priorities have affected his work stability. (Kumar, 2018). Ashmos and Duchon (2000) defined workplace spirituality as “the recognition that employees have an inner life that nourishes and is nourished by meaningful work that takes place in the context of community.” Workplace spirituality in the organization must be integrated with ethics, work value, and individual value (Jurkiewicz, 2002).

For this study, I used the three components of workplace spirituality recommended by Millman, Czaplewski and Ferguson (2003). Workplace spirituality is when one encounters (1) meaningful work in the framework of a (2) community and (3) alignment of personal values with the organization's (Millman, Czaplewski and Ferguson, 2003).

Other researchers proposed other components of workplace spirituality. Petchsawang and Duchon (2009) proposed five components of workplace spirituality, namely: connection, compassion, mindfulness, and transcendence. Saks (2011) suggested the three dimensions of workplace spirituality: transcendence, community, and spiritual values.

Kinjerski (2013, p.390) recommended that workplace spirituality involves four factors, namely: "engaging work, sense of community, spiritual connection and mystical experience. Engaging work is the positive feeling that allows the employees to experience meaningful work for a higher purpose. Sense of community is the feeling of closeness with others with a common principle. Spiritual connection is the relation with a transcendental being. Mystical experience is a sense of perfection, an experience of joy and bliss."

Hassan, Nadeem and Akhter (2016) proposed three dimensions of workplace spirituality, namely: engaging in work, community sense, and inner life connection. Bella, Quelhas, Ferraz and Bezerra (2018) suggested that workplace spirituality is centered on self-awareness, life purpose, and community engagement. Harajli (2020) recommended that the three-level of workplace spirituality are meaning, purpose and community.

Workplace spirituality is not limited to a particular religion. However, some activities may affect an employee's spiritual well-being. Meditation is a good eastern practice that requires patience and persistence. It can form a life of mindfulness that can be related to meaningful work, compassion for others, search for meaning, and transcendence (Petchsawanga and Duchon, 2012).

Effects of Workplace Spirituality

One's spirituality in the workplace is an added value to the community. It involves kindness, empathy, support of others, truth and trust of oneself and others. Absenteeism, stress, and attrition are lessened.

Employees tend to be tolerant, patient towards the work environment and dedicated to their work and loyal to the organization. (Hassan, Nadeem and Akhter, 2016)

A meaningful work includes the integration of one's values and the organizational values and goals, making one responsible for the community. Workplace spirituality increases one's concern for peers' well-being even beyond the workplace. (Hassan, Nadeem and Akhter, 2016)

Khan, Khan, and Chaudhry (2015), meanwhile express a concern that technology can be a challenge to workplace spirituality. By introducing technology in the workplace and replacing manpower with mechanical equipment, there is a significant loss of workplace spirituality particularly in meaningful work and belongingness in a community. Work becomes a routine instead of a means to enrich one's capacity and relationships to fulfill a particular goal.

Introducing spiritual practices in the school benefits employees and creates an encouraging workplace. Teachers feel valued and their full potentials are utilized for the advancement of the organization (Mousa and Alas, 2016). Reinforcing workplace spirituality in the academe boosts trust and job satisfaction. The faculty and employees are seeking more purposeful work; they value strong relationships among peers and collaboration in the organization (Hassan, Nadeem and Akhter, 2016). The teacher harmonizes his values as well as that of the organization to find his purpose and life goals (Aprilia and Katrilia, 2020).

Swanepoel and van der Walt (2015) believed that workplace spirituality must be carried out authentically and lived by employees and organizational leaders to experience optimum outcomes in the organization. By increasing workplace spirituality in the organization, there could be a significant improvement in organizational commitment and the performance of the human resource (Dehaghi, Goodrazi and Arazi, 2012).

Work Engagement

Schaufeli, W.B., Salanova, M., Gonzalez-Roma, V. & Bakker, A.B. (2002, page74-75) defined work engagement as "a positive, fulfilling, work-related state of mind that is characterized by vigor, dedication, and

absorption. Rather than a momentary and specific state, engagement refers to a more persistent and pervasive affective-cognitive state that is not focused on any particular object, event, individual, or behavior. Vigor is characterized by high levels of energy and mental resilience while working, the willingness to invest effort in one's work, and persistence even in the face of difficulties. Dedication refers to being strongly involved in one's work and experiencing a sense of significance, enthusiasm, inspiration, pride, and challenge. Absorption is characterized by being fully concentrated and happily engrossed in one's work, whereby time passes quickly and one has difficulties with detaching oneself from work."

Kahn, in 1990, conceptualized Work Engagement in his pivotal work on personal engagement and disengagement. Personal engagement is "the simultaneous employment and expression of a person's 'preferred self' in task behaviors that promote connections to work and to others, personal presence, and active full role performances" (Kahn,1990, p.700). Moreover, Kahn (1990) suggested the three elements of meaningfulness, safety, and availability to understand the engagement of individuals and how people perceive themselves in their respective responsibilities.

Saks (2011) related workplace spirituality to employee engagement through four psychological conditions: meaningfulness in work, meaningfulness at work, safety, and availability.

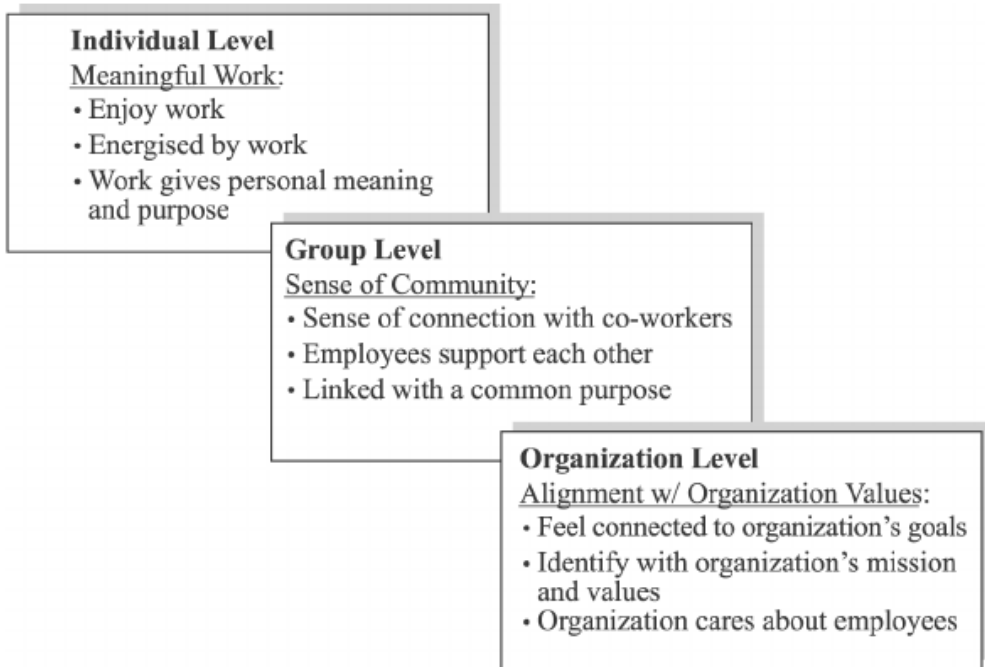
Conceptual Model and Operational Framework

Conceptual Framework

This study focuses more on employee work attitudes and behaviors rather than the transcendent aspects of spirituality. Figure 1 presents a framework developed by Milliman, Ferguson and Ferguson (2003) on individual, group, and organization level. The individual level focus on the meaningfulness of work, its purpose and motivation. The group level is about interaction in the community wherein employees share a common commitment. Lastly, the organization level is about identifying oneself with the organizational goals, mission, and culture.

Figure 1.

Conceptualizing spirituality in the workplace: individual, group, and organization levels of interaction



Source: Milliman, Czaplewski & Ferguson, 2003, page 428

The core dimension of workplace spirituality proposed by Milliman, Czaplewski & Ferguson (2003) is meaningful work, sense of community and alignment with organizational values. Meaningful work on the individual level is having a sense of direction in one's activity. Through it, the individual tries to find energy and enjoyment in his day-to-day activity. The sense of purpose drives the individual to continue with what he is doing, despite the challenges that he might encounter. The second core dimension is a sense of community. This happens on the group level, i.e., in a particular workgroup, department or unit. The interpersonal aspect of work is given much credit. There is a common purpose that has to be achieved. This concerns interaction between employees and co-workers (Milliman, Czaplewski & Ferguson, 2003). The essence of community includes a deeper sense of connection, integration, opportunity to share opinions, caring and support. Lastly, alignment with organizational values

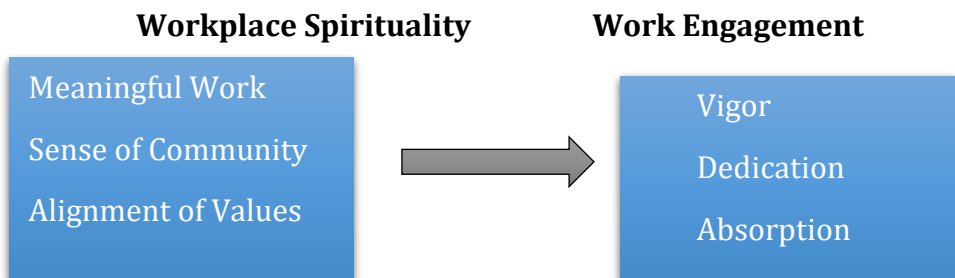
is about orienting our values in accomplishing the goals of the organization. There is a sense of organizational culture wherein employees can able to identify themselves with the larger organizational purpose. Part of alignment to organizational values is the employee's integrity and loyalty to the organization and going beyond monetary benefits. This also involves the employee's involvement in achieving the organizational goals by a high regard for ethics and the welfare of the stakeholders. Their commitment to their work is not only for personal reasons but for the common good.

Operational Framework

We will find below the schematic diagram of the components of workplace spirituality, i.e. meaningful work, sense of community, and alignment of values, and the components of work engagement, i.e. vigor, dedication, and absorption. Workplace spirituality is presented as a correlate of work engagement. Workplace spirituality and employee engagement share many similarities in their definitions and dimensions (Saks, 2011). Mahiplan and Sheena (2018, page 217) emphasized "workplace spirituality, if fostered, and engagement, if displayed, would mean that the workforce is motivated to contribute to the organization. Consequently, individuals identify themselves with the work they do, suggesting an inseparability between the two."

Figure 2.

The operational framework of the study



Hypotheses/Propositions

Null: There is no significant correlation between workplace spirituality and work engagement among the faculty of the Senior High School of San Beda University – Manila.

Alternative: There is a significant correlation of workplace spirituality and work engagement among the faculty of the Senior High School of San Beda University – Manila.

Methodology

Research Design and approaches

This study used descriptive and correlational research designs. Descriptive design is the systematic way of presenting the patterns of the participants and variables in the study. The correlational design is used to determine if there is a relationship existing between workplace spirituality (independent variable) and work engagement (dependent variable).

Sampling Design and Research Participants

Thirty-six (36) out of forty-two (42) faculty members of the Senior High School (SHS) of San Beda University-Manila for Academic Year 2020-2021 participated in this study. This represents 85.7% of the faculty members in the SHS. Six (6) new faculty members were hired this academic year. The criteria used to determine inclusion in the study are the following: (1) at least one year of teaching tenure in SBU-M, (2) active status (3) willingness to participate in the study, (4) faculty of Senior High School unit in SBU-M.

This study used a purposive sample. The inclusion of faculty members with one year of tenure is significant in this study since workplace spirituality develops through time. The trainings, seminars, academic engagements, and work experience of the tenured faculty contribute to the formation of workplace spirituality. The faculty members' sense of organizational culture and values are developed which may require a certain period to bud and mature. Faculty members with teaching load within the Academic year 2020-2021 are considered to have "active status". An email was sent to faculty members with active status (see Appendix 1) explaining the nature of this study with the assurance that this is voluntary and that data privacy will be upheld.

Method of Data Collection

Quantitative data were extracted using a survey questionnaire. A questionnaire was used to quantify the impact of workplace spirituality to work engagement. Furthermore, qualitative data were gathered through short comments in the questionnaire. Refer to the appendix for a copy of the questionnaire.

Survey questionnaires were e-mailed to thirty-six (36) target respondents using Microsoft (MS) Forms. The Office of the Prefect for Student Affairs and Guidance Counsellors assisted in reminding the respondents to accomplish the survey. All the questionnaires were submitted back after three days. I extracted the results through a summary report generated through MS Forms.

Measurement and Instrumentation

Workplace spirituality assessment developed by Millman, Czaplewski, and Ferguson (2003) was used in this study. It has a seven-point Likert scale from one (1) (“strongly disagree”) up to seven (7) (“strongly agree”). Three components of workplace spirituality were included in the instrument, namely: meaningful work, sense of community, and alignment of values. Meaningful work has six statements (Ashmos and Duchon, 2000) and has a Cronbach alpha of 0.88. Sense of community is composed of seven statements (Ashmos and Duchon, 2000) and has a Cronbach alpha of 0.91. Lastly, the alignment of values has eight statements (Ashmos and Duchon, 2000) with a Cronbach alpha of 0.94.

Table 1.

Aspects of workplace spirituality and its corresponding questionnaire numbers

Aspects of Workplace Spirituality	Questionnaire no.	
<i>Meaningful Work</i>	1,2,3,4,5,6	(6)
<i>Sense of Community</i>	7,8,9,10,11,12,13	(7)
<i>Alignment of Values</i>	14,15,16,17,18,19, 20,21	(8)
	TOTAL	21 Questions

The Utrecht Work Engagement Scale developed by Schaufeli and Bakker (2003) was used in measuring the significance of work engagement. This scale is based on the theory of Scheufeli, Salanova, Gonzalez-Roma and Bakker (2002). This questionnaire determines three

aspects of work engagement, specifically: vigor (VI), dedication (DE), and absorption (AB) (Schaufeli and Bakker, 2003). There are 17 statements in this questionnaire that describe an employee's feeling about his work – measuring the degree to which people feel engaged, energized, and consumed by their work (Schaufeli, Salanova, Gonzalez-Roma, & Bakker, 2002).

Seven-point Likert scale, ranging from 0 (“never”) to 6 (“every day”). In the same study, the scale has a reliability coefficient of 0.93 and the three subscales of the UWES yielded a Cronbach's alpha coefficient of 0.83 (vigour), 0.92 (dedication), and 0.82 (absorption), respectively. (Schaufeli and Bakker, 2003)

Analytical Methods

Interpreting the Mean Score

Listed below are the verbal interpretation of the scores generated from the study. It ranges from “Very Low” up to “Very High”. I computed the verbal interpretation score range for workplace spirituality. Since 7 (“strongly agree”) is the highest score used in the survey and there are five verbal interpretations. I simply divided 7 by 5. The quotient is 1.4. Thus, each verbal interpretation level has a deviation of 1.4. All component of workplace spirituality has the same score range.

The verbal interpretation for scores generated on work engagement was provided by the study of Schaufeli and Bakker (2003). The range varies per component of work engagement. The ranges are presented in Table 7.

Pearson correlation coefficient was used in analyzing the data of this study. SPSS v. 20 was used to determine common descriptive statistics like mean and standard deviation. A faculty statistician assisted me in analyzing the data.

Table 2.*Work Spirituality Verbal Interpretation (n=36)*

Verbal Interpretation	Meaningful Work	Sense of Community	Alignment of Organizational Values	Total Score
Very Low	≤ 1.4	≤ 1.4	≤ 1.4	≤ 1.4
Low	1.41-2.80	1.41-2.80	1.41-2.80	1.41-2.80
Average	2.81-4.20	2.81-4.20	2.81-4.20	2.81-4.20
High	4.21-5.60	4.21-5.60	4.21-5.60	4.21-5.60
Very high	≥ 5.61	≥ 5.61	≥ 5.61	≥ 5.61

Table 3.*Work Engagement Verbal Interpretation*

Verbal Interpretation	Vigor	Dedication	Absorption	Total Score
Very Low	≤ 2.17	≤ 1.60	≤ 1.60	≤ 1.93
Low	2.18-3.20	1.61-3.00	1.61-2.75	1.94-3.06
Average	3.21-4.80	3.01-4.90	2.76-4.40	3.07-4.66
High	4.81-5.60	4.91-5.79	4.41-5.35	4.67-5.53
Very high	≥ 5.61	≥ 5.80	≥ 5.36	≥ 5.54

Source: Schaufeli and Bakker, 2003, page 3 (n=36)

Schaufeli and Bakker (2003, page 38) recommended that in addition to means, the scoring percentages may also be compared. To make this possible, the scores on the dimensions of Work engagement have been recorded as follows:

- 0 to .99 → 1 (once a year or less)
- 1 to 1.99 → 2 (at least once a year)
- 2 to 2.99 → 3 (at least once a month)
- 3 to 3.99 → 4 (at least a couple of times a month)
- 4 to 4.99 → 5 (at least once a week)
- 5 to 6 → 6 (a couple of times per week or daily)

Results and Discussion

This study sought to establish the relationship between workplace of spirituality and work engagement. Recent studies have verified similarities and significant connections between the two (Saks, 2011). An authentic practice of workplace spirituality will create a positive impact on the employee, his group, and the whole organization (Millman, Czaplewski and Ferguson, 2003). The sample size of this study (n=36) with its profile is discussed below. SPSS programme version 20 established the appropriateness for data analysis.

Table 4.

Demographic Profile of the Respondents (n=36)

Profile	Mean (SD)	N	%
Age	27.47 (5.47)		
Gender			
Male		18	50%
Female		18	50%
Years of Teaching Experience	7.37 (4.21)		
Number of Years in SBU	3.63 (1.91)		
Grade Level Handled			
Grade 11		17	47.2%
Grade 12		19	52.8%
Educational Attainment			
Bachelor's Degree		27	75%
With MA units		2	5.6%
Master's Degree		7	19.4%

Table 4 presents the demographic profile of the respondents in this study. The average age of respondents is 27 years old. There is equal distribution of male and female respondents. They have been teaching for an average of seven years and a majority of the respondents have been teaching for three years or more at San Beda University. 47.2% of the respondents handle Grade 11 students and 52.8% handle Grade 12 students. Three-fourths of the respondents finished their Bachelor's degree, 5.6% have MA (master's) units, and 17.9% have Master's degree.

Workplace Spirituality Scores

Table 5.

Descriptive Statistics of Workplace Spirituality (n=36)

Item	Mean	SD
Meaningful Work	5.94	0.71
I see a connection between work and social good	6.42	0.65
I understand what gives my work personal meaning	6.17	0.85
My work is connected to what I think is important in my life	6.17	0.81
I experience joy in work	5.72	1.03
I look forward to coming to work	5.70	0.92
My spirit is energized by my work	5.50	1.25
Sense of Community	5.45	1.08
I believe working cooperatively with others is valued	6.08	1.13
I feel part of a community	5.89	1.21
I believe people support each other	5.56	1.32
I feel there is a sense of being a part of a family	5.56	1.32
I think employees are linked with a common purpose	5.50	1.40
I believe employees genuinely care about each other	5.28	1.19
I feel free to express my opinions	4.28	1.80
Alignment of Values	5.52	1.08
I feel positive about the values of the organization (i.e. SBU)	5.91	0.91
I feel connected with the mission of the organization	5.70	1.21
My organization cares about whether my spirit is energized	5.58	1.80
My organization is concerned about the poor	5.58	1.27
I feel connected with the organization's goals	5.47	1.18
My organization has a conscience	5.42	1.27
My organization is concerned about health of employees	5.31	1.37
My organization cares about all its employees	5.19	1.41
Over-all	5.62	0.86

Table 5 shows the results of the survey given to our respondents on Workplace spirituality. The descriptive statistics presents that among the three aspects of Workplace spirituality, meaningful work got the highest rating with a score of 5.94, followed by alignment of values of 5.52 and sense of community had the lowest score of 5.45. The rating for meaningful work is very high, while alignment of values and sense of community got high ratings. The respondents value spirituality in an education work environment.

Significantly that connections between work and social good is highly regarded by the respondents. This affirms that the faculty members have a high sense of purpose in their teaching careers. A respondent stated, "Workplace spirituality has a great influence on my purpose and service as a teacher." Another respondent mentioned, "My profession is a vocation that calls us to lead the youth towards the path of goodness and holiness." Furthermore, another respondent appreciates the value of workplace spirituality as a way of transformation. He said, "finding meaning in what I do/work for is the thing that motivates me to give my 100%. This belief keeps me grounded in the sense that I'm doing what I do not because I'm compensated but because I believe that what I do may somehow change someone's life."

The values that the teachers have are grounded on the values of the organization. This creates a positive outlook and positive workplace environment. A respondent said, "*Ora et labora*, fully integrated into our work helps me to cope with anxiety in dealing with my daily teachings and connection with my students." Another respondent mentioned, "[The] community helps me to become closer to God and do my responsibility as a Catholic. This helps me to become a better teacher by instilling the values of the university." The respondents mentioned that they also struggle to adapt to the demands of their profession and to respond to the circumstances of the times. A respondent said, "This new normal that we are experiencing right now might give too much stress to everyone, especially during (sic) adjusting one's self to adapt on (sic) this current situation. It is important to create an environment with (sic) full of people that motivates everyone to become more productive and promote a community that shows love, care, and trust with everyone."

The sense of community had a high rating where cooperation is highly regarded. A respondent shared, "Being in a workplace with many amazing people gave (sic) you a way to communicate your hardships to a few you can rely on, and as a community, that someone can lend you an open ear." However, an openness to express one's opinion is an area for development. One respondent commented, "[Workplace spirituality] would be better achieved with the support and openness of the administrators." The sense of care towards employees is regarded with much esteem. A respondent commented, "I find that the SHS teachers genuinely care about one another and we celebrate each others' success."

Nonetheless, this study showed a Very High Over-all Score for workplace spirituality. This indicates that the respondents have high regard for spirituality. The culture in the school has greatly influenced the respondents to persevere in their work and to find value in what they do.

Work Engagement Scores

Table 6

Descriptive Statistics of Work Engagement (n=36)

Item	Mean	SD
Vigor	4.49	0.68
In my work I always persevere, even when things do not go well.	5.11	1.04
In my job, I feel strong and vigorous.	4.58	0.94
I can continue working for very long periods at a time.	4.42	1.02
In my job, I am very resilient mentally.	4.33	0.96
At my work, I feel bursting with energy.	4.31	0.95
When I get up in the morning, I feel like going to work.	4.19	1.01
Dedication	4.85	0.7
I am proud of the work that I do.	5.31	0.82
I find the work that I do full of meaning and purpose.	4.89	0.89
I am enthusiastic about my job.	4.83	0.91
My job inspires me.	4.81	0.98
I can continue working for very long periods at a time.	4.41	1.05
Absorption	4.49	0.65
Time flies when I'm working.	5.08	0.97
I am immersed in my work.	4.86	0.76
I get carried away when I'm working.	4.52	0.99
I feel happy when I am working intensely.	4.33	0.89
It is difficult to detach myself from my job.	4.13	1.10
When I am working, I forget everything else around me.	3.97	1.46
Over-all	4.59	0.62

Table 6 presents the descriptive statistics on the impact of the three elements of work engagement among the respondents. Dedication showed a high score for and average scores for vigor and absorption, respectively. This is an indication that respondents have a strong sense of involvement and enthusiasm in the workplace.

Pride of work had the highest score in this questionnaire with a mean score of 5.31. One respondent proudly mentioned, "Working as a teacher,

if it's your passion, is a fulfillment you can always get every single day.” Perseverance in work has a high score under Vigor, while daily enthusiasm to go to work had an average rating. The respondents showed that they are happily engrossed with work that they do not notice how time flies. However, they remain aware of what is happening around them despite being engaged in their responsibility.

Overall, this study indicated that work engagement has an **Average rating**.

Table 7.

Correlation between Workplace Spirituality and Work Engagement

Variables	Vigor r coefficient (p value)	Dedication r coefficient (p value)	Absorption r coefficient (p value)	Work Engagement r coefficient (p value)
Meaningful Work	*0.493 (0.002)	*0.515 (0.001)	*0.475 (0.003)	*0.568 (0.000)
Sense of Community	*0.709 (0.000)	*0.582 (0.000)	*0.472 (0.004)	*0.599 (0.000)
Alignment of Values	*0.921 (0.000)	*0.369 (0.027)	0.286 (0.091)	*0.406 (0.014)
Workplace Spirituality	*0.895 (0.000)	*0.544 (0.001)	*0.448 (0.006)	*0.581 (0.000)

*p value is significant at 0.05 level

Table 7 presents the correlation of workplace spirituality and work engagement. that vigor had the highest score in relation to the different aspects of workplace spirituality. The overall score of 0.581 indicates that workplace spirituality and work engagement show a positive relationships. Meaningful work brings a positive results to the organization. The organizational value contributes to the job satisfaction of employees (Hassan, Nadeem and Akhter, 2016). Workplace spirituality contributes to organizational sustainability (Bella, Quelhas, Ferraz and Bezerra, 2018).

The more teachers are motivated to teach and have a sense of purpose in what they do, the more that they can be involved in the community and the school environment (Mahipalan and Sheena, 2018).

The result of this study proved that the university has a significant role in upholding the high level of spirituality among the faculty. This being said, one can conclude that if an organization advocates spiritual values in the workplace, it will allow the employees to be more engaged in their respective responsibilities. This is an indicator that the programs for faculty training and development have positive effects on the culture, relationship and job satisfaction of teachers in the Senior High School. This positive outcome also satisfies the objective of this paper of presenting the level of spirituality and teacher engagement. The school management can use the results of this study in evaluating its programs. Improvements can be made as far as activities or programs affecting sense of community which involves communication and interaction among employees especially with their respective department heads are concerned.

This study confirms the importance of studying and introducing empirical measurements in spirituality in the university. These findings can be practically applied in the organization. Thus, the hypothesis that: there is no significant correlation between workplace spirituality and work engagement among the faculty of the Senior High School of San Beda University – Manila is not accepted. This study proved otherwise: that there is a significant correlation between workplace spirituality and work engagement.

Conclusion

This study attempted to present the correlation of workplace spirituality and workplace engagement among Senior High School Faculty of San Beda University. The results of the study clearly showed a positive correlation between workplace spirituality and work engagement among the Senior High School Teachers. Workplace spirituality of the teachers greatly affects teacher engagement in the workplace. Both workplace spirituality and work engagement are related to numerous positive outcomes at the individual level as well as group and organizational levels (Mahiplan and Sheena, 2018, page 217).

Workplace Spirituality is a significant channel to be connected to one's interior life. The moral life of an individual is shown through his thoughts, decisions, and behavior (Harajli, 2020). This study is an attempt to explore the relationship between workplace spirituality and work

engagement for the benefit of both the employees and the organization. Workplace spirituality in school affects meaningful life, meaningful work, interpersonal relationship, and the state of the working environment (Kumar, 2018).

Future researches on spirituality may explore this study's impact on non-teaching and support staff in the school. An organizational assessment may also be conducted on the impact of workplace spirituality and workplace engagement. This will measure how targets, goals, and outputs are achieved with workplace spirituality and work engagements as variables. Moreover, research may also be done to study the impact of workplace spirituality on other variables of business: profitability, corporate social responsibility or marketing impact. Workplace spirituality may also be explored in other industries like medical, hospitality, mass media or in banking and finance, where profit and trust have an important role in the industry's sustainability. Lastly, further studies can be done to establish more empirical tools to strengthen the findings of previous researches on workplace spirituality and work engagement.

Recommendations

Workplace spirituality is about recognizing the introspection of the employee that is nurtured by the meaning of work and manifested by his relations in the community (Saks, 2011). Teachers who consider their work as liability are likely to undergo unnecessary challenges in school and may experience burnout (Aprillia and Katiara, 2020). They must undergo regular faculty development programs to update their curriculum and to broaden their understanding of the nature of the teaching profession. The Office of the Principal, together with the vice principals, may formulate and implement such programs. More opportunities for dialogue and feedback must be provided to teachers by their respective academic heads. Furthermore, effective channels for communication must be in place to properly pass on information to teachers and their stakeholders.

The Campus Ministry Office may continue providing spiritual guidance to the teachers through conferences, recollections, and celebrations of the sacraments. Spiritual direction and *lectio divina* (sacred reading) and Bible sharing may also be introduced to nurture the spiritual needs of the teachers.

The Mission and Identity Office may re-introduce the organizational values particularly the Ten Benedictine Hallmarks with the corresponding practical applications to the day-to-day activities of the teachers. The Human Resource Management Office may provide enrichment programs to faculty members such as, but not limited to, wellness programs or workouts toward a balanced life, all for the enhancement of employees.

I would like to propose the following table, which outlines San Beda University's mission, vision, and organizational values. I included the column on relationships, which is an important component of workplace spirituality.

Table 8.

San Beda University's (SBU) mission, vision, and values correlated with relationship

Relationship Towards	SBU Mission	SBU Vision	Ten Hallmarks of Benedictine Education
God	<i>Fides</i> (Faith)	Wholly Christian	1. Love of Christ and neighbor 2. Prayer : A life marked by liturgy, <i>lectio</i> and mindfulness
Oneself	<i>Scientia</i> (Knowledge)	Fully Human	3. Stability : commitment to the daily life of this place, its heritage and tradition 4. Conversatio : the way of formation and transformation 5. Discipline : a way toward learning and freedom 6. Humility : knowledge of self in relation to God, others and creation
Others	<i>Virtus</i> (Virtue)	Truly Filipino and Globally Competitive	7. Obedience : a commitment to listening and consequent action 8. Stewardship : responsible use of creation and arts 9. Hospitality : openness to the other 10. Community : call to serve the common good

I attempted to identify an individual's key relationships inspired by Gospel of charity (see Matthew 22:37-38), namely: relationship with God, oneself and others. I tried to align these relationships with the mission, vision and Benedictine Hallmarks of Education or the corporate values advocated by the university.

The first row is about a relationship with God that is grounded on Faith. Faith is necessary to be wholly Christian. This is related to love of God and neighbor and prayer. God is the source of all goodness. He is the source and summit of our life.

The second row is about the relationship with oneself wherein knowledge is important. Fully human is about having a healthy mind and deep introspection that lead to finding one's purpose in life. The values associated with the self are stability, *conversatio*, discipline and humility. These values begin with one's understanding of who s/he is—humility. Humility comes from the Latin *humus* which means soil or ground. *Humus* is also the origin of the word human since man was created from the ground (see Genesis 2:7).

The last row is about relationships with others. The items listed there are related to virtues and to being truly Filipino and globally competitive. The values connected with this relationship are obedience, stewardship, hospitality, and community. These are values that reinforce our relationship with others. Community calls for the common good and aligning our values with that of the organization or group to which we belong.

This table is my attempt to apply the principles of workplace spirituality to the existing principles espoused by San Beda University. This can guide administrators in making decisions and in promoting healthy workplace spirituality in the University. This study proves that there is a significant level of spirituality among the University's human resources, but more can be done to strengthen and develop it. This table can be a springboard in developing programs aligned to the annual themes of the University. For example, concerning the theme for Academic Year 2020-2021 "Excellence in the Educational Mission," administrators may focus on relationship with others, giving special emphasis on growth in virtue and being competitive at a global scale. The values of stewardship and community can be a foundation in promoting excellence in the field of

education. Excellence is not only about being the best but also the ability to transform lives and to sustain efforts at transformation. Thus, I would like to recommend that this table be introduced in the next administration planning to create programs that will engage employees in developing their skills and relations in the University.

I also would like to recommend programs like mentoring, succession planning, and regular dialogue among employees and administration to ensure a sound working relationship and sustainability in the leadership of the school.

Workplace Spirituality is a significant channel to be connected to one's interior life. The moral life of an individual is shown through his thoughts, decisions, and behavior (Harajli, 2020). This study is an attempt to explore the relationship between workplace spirituality and work engagement for the benefit of both the employees and the organization. Workplace spirituality in school affects meaningful life, meaningful work, interpersonal relationship and the state of the working environment (Kumar, 2018).

Future researches on spirituality may explore this study's impact on non-teaching and support staff in the school. An organizational assessment may also be conducted on the impact of workplace spirituality and workplace engagement. This will measure how targets, goals and outputs are achieved with workplace spirituality and work engagements as variables. Moreover, research may also be done to study the impact of workplace spirituality on other variables of business: profitability, corporate social responsibility or marketing impact. Workplace spirituality may also be explored in other industries like medical, hospitality, mass media or in banking and finance, where profit and trust have an important role in the industry's sustainability. Lastly, further studies can be done to establish more empirical tools to strengthen the findings of previous researches on workplace spirituality and work engagement.

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