

Workplace Spirituality, Dignity and Work-Life Balance in Semiconductor Company

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Abstract

The main elements of a productive workplace that fosters connectedness, work ethics, self-respect, self-worth, self-care, and family commitment are workplace spirituality, dignity, and work-life balance. The study reported the results on the extent of workplace spirituality, dignity, and work-life balance in semiconductor company. Using descriptive-comparative and descriptive correlational designs, the study was participated by 209 employees. The validated instrument has undergone a reliability test applying Cronbach's Alpha. Mean, and standard deviation were used to determine the extent of workplace spirituality, dignity, and work-life balance of the employees in a semiconductor company, while the Mann-Whitney U test and Spearman Rho were calculated to find out if there were significant differences and relationships in the inferential problems. Findings reveal that the employees in a semiconductor company have, foremost, a high extent of workplace spirituality, dignity, and work-life balance. There was a significant difference in workplace spirituality when grouped according to age, length of service, and marital status in the dimension of transcendence. Moreover, there was a significant difference between single and married employees in the aspect of meaningful work. There was a significant difference in the employee's extent of workplace dignity in the dimension of equality between the shorter-stayed and the longer-stayed employees. Additionally, in the work-life balance, there was a significant difference in the aspect of work interference with personal life when grouped according to age and length of service. Finally, the researchers concluded that workplace spirituality and workplace dignity were highly correlated. Similarly, workplace dignity and work-life balance were closely related.

Keywords: *business administration-human resource management, workplace spirituality, workplace dignity, work-life balance*

INTRODUCTION

The level of workplace spirituality is found to be significantly higher among the employees working in the manufacturing industry (Mukherjee & Joseph, 2018). Workplace spirituality is itself demonstrates an essential ingredient in order to retain and satisfy the talented employees of the organization, which eventually helps the growth and development of the same (Chawla & Guda, 2010; Choerudin, 2014; Dubey et al., 2022; Giacalone & Jurkiewicz, 2003a; Kinjerski & Skrypnik, 2008; Van Der Walt & De Klerk, 2014).

Spirituality contributes to the well-being and quality of life it helps to develop a "feel" of interconnectedness among employees and to sense of purpose and meaning at work (Mukherjee & Joseph, 2018) and having compassion toward others, experiencing a mindful inner consciousness in the pursuit of meaningful work and that enables transcendence (Petchsawang & Duchon, 2009). Workplace spirituality has also been shown to increase

productivity, reduce absenteeism, reduce turnover, and influence individual feelings such as commitment, calm, peace and joy, and spiritual leadership (Fry, 2003; Giacalone & Jurkiewicz, 2003b; Widodo & Suryosukmono, 2021).

Human has physical needs and spiritual, moral, as well as intellectual demands. By this understanding, a company will treat all their stakeholders as human beings who have the same dignity (Rumambi & Marentek, 2015). Workplace dignity is a sense of self-respect and self-esteem, which is formed as a result of being treated with respect (Lee, 2008). In other words, this concept entails people's feeling inherently themselves valuable, respectable, and deserve to be regarded (Lucas, 2011) and has been predicted by the quality of work, worker agency, creativity, meaningful work, equity-based organizational practices, and adaptive communication patterns in the workplace (Hodson, 2001; Thomas & Lucas, 2019). Allan and Blustein (2022) use an operationalization of workplace dignity that includes respectful interaction, competence and contribution, equality, inherent value, and general dignity perceptions (Thomas & Lucas, 2019).

Mattson and Clark (2011) have described workplace dignity as a concept but still needs a comprehensive definition. Dignity in management and workplace has been studied by a few researchers in the west (Hodson, 2001; Sayer, 2007; Tiwari & Sharma, 2019), yet there is a lack of conceptualization of what precisely workplace place dignity means, and also there is no concrete definition available. It can also be interpreted that workplace dignity is achieved through the sense of self-worth of the individual. The individual's sense of dignity is affiliated with his sense of belongingness. The more the individual feels the pressure of peers and work, the more his dignity is threatened (Lucas, 2015).

Jena and Pradhan (2014) investigated the empirical relationship between workplace spirituality and work-life balance amongst employees and executives of manufacturing Public Sector. In organizational perspective with the congruence to work-life balance and work place spirituality, it is emphasized that the employer should provide an environment and opportunity to let the individual's express different aspects of ones' being at work (Ashmos & Duchon, 2000) and especially the role of HR functionaries is to explore the ways with which an individual is likely to find meaning from any work that he/she does (Jena & Pradhan, 2010).

On the other hand, it is expected that there will be an increase in the productivity of both the employees and the organization having working conditions in which employees are treated with dignity. Participation of employees, the establishment of work-life balance, development of employees, recognition of employees, and health and safety issues as the basic standards for psychological health at work (Kalafatoğlu et al., 2021).

In a manufacturing industry where the work process is rigorous and monotonous, a constant effort has been made to improve the quality of work life ever since the industrial revolution (Litt et al., 2019). Karpagham and Magesh (2017) investigated the work life balance of the employees employed in the organized manufacturing sector and it was found out that employees were affected by the working hours the most. The work life balance strategies act as a mediator between the factors acting as work stressors and the performance of the manufacturing firms (Litt et al., 2019) . Ganiyu et al. (2017) recommended that

strategies related to work life balance need to be redesigned in order to reduce the negative effect of stress on the performance of the organization.

Work-life balance (WLB) and flexible working practices become highly relevant. It is important from the perspective of the employees that they are able to integrate work and family matters in a balanced way so that their performance does not get hampered (Agha et al., 2017). Balancing work and family demands is a struggle that almost all employees deal with daily (Karkoulian et al., 2016). Work-life balance issues seem ubiquitous in the corporate landscape (Ganiyu et al., 2017). Work-life balance means maintaining a balance between the work and lifestyle of an individual (Agarwal, & Lenka, 2015).

Based on the profound interest of the researcher on workplace spirituality, dignity, and work-life balance (WLB), who is currently working in an organization with diverse people and dynamic ethical standards and values, this study was pursued based on the guiding principles workplace spirituality, dignity, and work-life balance (WLB). Also, there is a gap in the literature correlating workplace spirituality, dignity, as well as work-life balance with a limited literature. There's also a limited study in the manufacturing industry setup.

The relationship between workplace spirituality, dignity, and work-life balance is not well-documented, nevertheless. As a result, little research has been done on the connections between the three, particularly in the manufacturing industry.

This study may serve as an encouragement for the semiconductor company management to explore the possibilities of creating more programs to promote open communication within the organization to sustain or improve the atmosphere workplace support towards their employee. The result of this study may serve as a crafting venue towards the proposed programs to improve the level motivation for the top management/HRD of the Semiconductor company to consider the enhancement of team building initiatives, in-service training and seminars, and psychosocial support services in enhancing employees' work internal perception or dimensions.

The study sought to determine the extent of workplace spirituality, dignity, and work-life balance of the employees in semiconductor company. Also, the relationship of work-life balance, workplace spirituality and workplace dignity in the semiconductor company.

Specifically, the study aimed to answer the following questions.

1. What is the extent of workplace spirituality of the employees in semiconductor company in the in the dimensions of compassion, mindfulness, meaningful work, transcendence when they will be taken collectively and be grouped according to age, sex, marital status, length of service, and current position in the company?
2. What is the extent of workplace dignity of the employees in semiconductor company in the areas of respectful interaction, competence contribution, equality, inherent value, general dignity, when they will be taken collectively and be grouped according to age, sex, marital status, length of service, and current position in the company?
3. What is the extent of work life balance of the employees in semiconductor company in the dimensions of work interference with personal life, personal life interference with work and work personal life enhancement when they will be taken collectively and be

grouped according to age, sex, marital status, length of service, and current position in the company?

4. Is there a significant difference in the extent of workplace spirituality, dignity, and work-life balance of the employees in the semiconductor company when they will be grouped according to age, marital status, and length of service?
5. Does workplace spirituality significantly relate to workplace dignity and work-life balance of the employees in Semiconductor company?
6. Does workplace dignity significantly relate to the work-life balance of the employees in semiconductor company?

Based on the inferential problems drawn, the following hypotheses were postulated:

1. There is no significant difference in the extent of workplace spirituality, dignity, and work-life balance of the employees in the semiconductor company when they will be grouped according to age, marital status, and length of service.
2. Workplace spirituality does not significantly relate to workplace dignity and work-life balance of the employees in semiconductor company.
3. Workplace dignity does not significantly relate to the work-life balance of the employees in semiconductor company.

The study on workplace spirituality, dignity and work-life balance of the employees in the Semiconductor company was derived from the three concepts namely; workplace spirituality based on the study of Petchsawang and Duchon (2009), the broad definition of Workplace Dignity based on the scale development on Lucas' (2017) and the Hayman Work-life balance developed and reported by Fisher-McAuley (Dolai, 2015).

Workplace spirituality was anchored on the study of Petchsawang and Duchon (2009) employed to examine the four dimensions namely; compassion, mindfulness, meaningful work, and transcendence.

The first dimension of the workplace spirituality is the compassion. Compassion is a typical sentiment of human beings and is characterized by pity and empathy for the sadness of others. Compassion stirs up the will to help others overcome their problems by comforting and providing emotional support (Petchsawang & Duchon, 2009b). A person who has compassion for others is the one who can understand the emotional state of others and pity their condition, wishing it can overcome or alleviate their suffering. For example, if one feels sadness at witnessing the misery or unhappiness of another individual, this empathy can be understood as compassion (Singer & Klimecki, 2014).

In addition, compassion is described as an essential sentiment for the maintenance of peace in mankind and is described as the basis for various religious doctrines and beliefs, such as Buddhism, Catholicism, and spiritualism, among others. Compassion is the ability we have to understand the suffering of the other and corresponds to the desire to relieve and reduce that suffering (Zaidi et al., 2019). The concept of compassion is simpler, and, at the same time, more intense than empathy.

Moreover, the second dimension of workplace spirituality is the mindfulness. According to Petchsawang and McLean (2017) defined mindfulness as a state of inner consciousness in which one is aware of one's thoughts and actions moment by moment.

Prior research on mindfulness has found that it helps treat common psychological and medical conditions and is related to individual well-being (Brown et al., 2016; Brown & Ryan, 2003). Others have used the term “mindfulness” to refer to an ability to “categorize familiar stimuli in novel ways” and involves performing “certain active operations on external stimuli, such as seeking new ways of approaching a familiar task” (Ruedy & Schweitzer, 2010). Mindfulness is about a person’s mind being present, not wandering with past, future thoughts or other distractions (Petchsawang & Duchon, 2009a).

It is important to note that mindfulness is about acting with awareness; therefore, it stands in contrast to notions of “automatic pilot,” acting without awareness (Baer et al., 2004). By being aware of their thoughts and actions in the present, people are better able to control their emotions and behaviors (Petchsawang & Duchon, 2009b).

Meaningful work is the third dimension of the workplace spirituality which is a fundamental aspect of spirituality at work involves having a deep sense of meaning and purpose in one’s work. This dimension of workplace spirituality represents how employees interact with their day-to-day work at the individual level (Milliman et al., 2003). Rigoglioso (1999) believes that the hunger to nourish the spirit is the driving force behind the quest for greater meaning in work. The expression of spirituality at work involves the assumptions that each person has his/her own inner motivations and truths and desires to be involved in activities that give greater meaning to his/her life and the lives of others (Ashmos & Duchon, 2000; Hawley & Hawley, 1993). The quest for purpose in work is not a new idea (Milliman et al., 2003). However, the spirituality view is that work is not just meant to be interesting or challenging, but that it is about things such as searching for deeper meaning and purpose, living one’s dream, expressing one’s inner life needs by seeking meaningful work, and contributing to others (Ashmos & Duchon, 2000; Fox, 1994; Neal, 1998).

The last dimension of the workplace spirituality is transcendence. Transcendence of self is a connection to something greater than oneself. As such, spirituality represents expansions of one’s boundaries to encompass, for example, other people, causes, nature, or belief in a higher power (Mardhatillah & Rahman, 2015). An important dimension of WPS is whether employees can interpret their work practices and their organizations’ operations in sacred terms (Grant et al., 2004) where the sacred could be a God as well as other objects such as nature, cosmos, or humanity (Shrestha, 2017).

On the other hand, the first factor in the workplace dignity scale is the respectful interaction. It is based on the first principle of workplace dignity in its tendency to be communicatively bound and manifest in interaction (Lucas, 2015). The terms “self-recognized” and “other-recognized” in the definition of workplace dignity indicate that dignity is both dependent upon the assessment’s individuals have of their own worth, as well as the extent to which others signal their acknowledgment of that worth, such as through respectful interaction.

In fact, Hodson, (2001) includes “to appreciate the respect of others” as an essential element within his conceptualization of dignity. Similarly, Sayer, (2007) claims that it is respectful interaction that recognizes human worth that extends beyond an immediate economic exchange. Even material concerns are experienced communicatively. For example,

the sting of dirty work is experienced not as much in the physical dirt itself as it is being treated by others as invisible or less-than (Kensbock et al., 2014).

A second workplace dignity factor is the competence contribution, which is basically came from the principle of workplace dignity in its subjective and self-construed nature (Thomas & Lucas, 2019). Cultural expectations and social norms, such as Christian theology (Sison et al., 2016), Kantian philosophy (Sayer, 2007), and discourses about what constitutes good or “real” work (Clair, 1996), certainly influence dignity judgments. However, it is the individual who is the ultimate arbiter of her or his experience of workplace dignity (Thomas & Lucas, 2019).

The third and the fourth workplace dignity factor is the equality and inherent value, a derivation from the workplace dignity lay in its seemingly contradictory composition. What distinguishes workplace dignity from human dignity is that the former is composed of two sources of worth (Thomas & Lucas, 2019). Human dignity is founded on to the premise of *inherent* dignity, which is the belief that all people are entitled to an equal and unconditional worth simply for being human. In contrast, workplace dignity is founded on inherent dignity and *earned* dignity, which is the worth accrued through instrumental contributions on the job and, as such, is variable and conditional (Hodson, 2001). Although inherent and earned dignities logically contradict one another (i.e., unconditional, and equal value opposes the notion of conditional and unequal value), in practice they are more complementary and intertwined (Pirson, 2017).

Lastly, the fifth & sixth workplace dignity factor is pertaining to general dignity itself and indignity. This is based on the final principle of workplace dignity in its bivalent nature. This means that people typically cannot conceptualize dignity without also attending to indignity (Thomas & Lucas, 2019). Therefore, workplace dignity appears to be analogous to Herzberg’s (1968/2003) model of hygiene and motivating factors in that it has both positive elements that promote dignity and negative elements from which dignity must be protected.

Work-Life Balance Questionnaire of (Hayman, 2005), that was initially developed by Fisher in 2001 (Yusuf, 2018) was anchored from Work-Family Enrichment Theory. Work-life balance has three dimensions, namely, Work Interference with Personal Life (WIPL), Personal Life Interference with Work (PLIW), and Work/Personal Life Enhancement (WPLE) (Dolai, 2015).

Fisher-McAuley et al., (2003) examined the relation between employees’ beliefs about having a balance between work and personal life and the feeling of job stress, job satisfaction, and reasons why an employee would quit his or her job. As more employees strive to balance work and family responsibilities, research focuses increasingly on the relationship between work and family roles (Chen & Powell, 2012). Work-Family Enrichment involves the acquisition of resources in one domain (e.g., work) that can be used to improve the quality of life in the other domain (e.g., family) (Lapierre et al., 2018). Also, Work-Family Enrichment occurs when resource gains in the work (home) role promote improved performance in the home (work) role (Nicklin & McNall, 2013). Greenhouse and Powell suggested that work-family enrichment best captured the mechanism of the positive work-family interface (Siu et al., 2010), which results in a growing number of studies that have

focused on the consequences of the positive interaction between work and family (Zhang et al., 2018).

Work-Enrichment theory has different implications to different studies. Wayne, Randel, and Stevens (2006) concluded that work– family enrichment positively predicted affective organizational commitment, and family–work enrichment negatively indicated turnover intentions. The same result appeared in the study of McNall, Masuda, and Nicklin (2009) wherein Enrichment from work to home in turn, is associated with higher job satisfaction and lower turnover intentions. Meanwhile, Russo and Buonocore (2012) suggested that management should foster work-family enrichment since this appears to be linked to decreased turnover intentions. In addition, what employees experience at work (e.g., knowledge learnt, skills acquired, feelings and emotions experienced) influences employees' personal lives, and employees' personal lives and overall well-being have significant implications for organizational outcomes (Jiang & Men, 2017).

METHODS

This study utilized descriptive comparative and descriptive correlational designs that defined the significant differences and relationships between workplace spirituality, dignity, and work-life balance of the employees in the semiconductor company in General Trias, Cavite. This design intends to describe how the variables relates to each other (Mukherjee & Singha, 2019).

The total population of the respondents of this study consisted of 454 regular employees of a semiconductor company in Operations team with at least 1 year tenure. Using Raosoft Online Sample Size Calculator, considering a 5% margin of error and 95% level of confidence, the computed sample size was 209. Using simple random sampling, the respondents were identified through lottery method.

First part of the instrument collected the data pertaining to the demographic profile of the respondents such as age, sex, marital status, length of service and current position in the company.

On the second part, workplace spirituality was adapted from Petchsawang and Duchon (2009) employed to examine the level of workplace spirituality using a 22-item questionnaire from the four dimensions. First dimension is the compassion, which consists of the following 4-item questionnaire. The second dimension was the mindfulness which includes 6-item questionnaire. The third dimension is meaningful work which includes the following 7-item questionnaire. Lastly, for the fourth dimension, which is transcendence includes 5-item questionnaire.

While on the third part, workplace dignity instrument was based on the scale development on Lucas' (2017) broad definition of workplace dignity utilizing an 18-item questionnaire from its six (6) dignity factors including the first, which is the respectful interaction with 3-item questions. The second factor is competence contribution, also with 3-item questions. Third dignity factor is the equality with 2-item questions. The fourth is the inherent value with 3-item questions. While the fifth dignity factor is the general dignity with 3-item questionnaire.

Finally, the questions pertaining to Hayman Work-Life Balance is on the last part of the instrument. This includes a 15-item scale adapted from an instrument developed and reported by Fisher-McAuley (Dolai, 2015). The instrument for WLB was composed of seven (7) items for Work Interference with Personal Life (WIPL). For Personal Life Interference with Work (PLIW), there were four (4) items and lastly for Work Personal Life Enhancement (WPLE), there were also four (4) items.

The modified- adapted questionnaires as the instrument were used in this study undergone content validity ratio by Lawshe. Seven (7) experts evaluated each of the items in the instruments. The critical value was 1.00. The content validity index was 0.99.

After validating the instrument, the researcher pilot tested the internal consistency of the data using Cronbach's Alpha reliability test with 30 respondents that will not be included in the actual respondents. The passing score for Cronbach's Alpha is 0.70. The result of the computed alpha was 0.789 for workplace spirituality, 0.808 for workplace dignity and 0.834 for work-life balance of the employees.

After the validation, the researcher sent a letter to the semiconductor administrator/HRD Manager for the approval in conducting the study. Upon the approval of the request, the distribution of copies was done through online survey using private message or sending an email and printed survey forms to respondents.

The researcher provided the consent form to the prospect respondents and collected their responses. Those who agreed to participate with total population of two hundred fifty (250) employees in the survey provided their email addresses, where the instrument was forwarded by the researcher. The respondents send back the accomplished form thru email and the researcher collected the responses. For those who consented but has no email with total of forty (40) employees, printed forms were distributed by the researcher and physically collected the forms with their inputs. Gathered data was manually encoded and computed using spreadsheet.

The researcher has observed confidentiality, the respondents have the right to voluntary participation, withdraw to participate in the study. The researcher has provided the respondents the copy of the informed consent form informing the researcher that they were interested to participate in the study.

For problems No. 1, 2 and 3, in determining the extent of workplace spirituality, dignity and work-life balance, when the respondents have been taken collectively and grouped according to age, sex, marital status, length of service and current position, mean and standard deviation has been used.

While for Problem No. 4, in finding out the significant difference of the extent of workplace spirituality, dignity and work-life balance, when the respondents have been grouped according to age, marital status, and length of service, Mann-Whitney U Test has been used based on the normality and homogeneity of the data set.

For Problem 5 and 6 to determine if workplace spirituality relates to workplace dignity, workplace spirituality to work-life balance and workplace dignity to work-life balance, Spearman Rho has been utilized.

FINDINGS AND DISCUSSION

Table 1 shows the level of workplace spirituality of the employees in a semiconductor company when they are taken collectively and when grouped according to age, sex, marital status, length of service, and current position. When taken collectively, the mean score was 2.88 with standard deviation of 0.295, indicating that the employees' workplace spirituality is fairly being evident in the Semiconductor Company. The highest mean score was in the dimension of meaningful work, which was 3.04, indicating that the employees of the semiconductor company have a high extent of fulfillment, motivation, and dedication towards work. However, it also signifies that current result in this dimension can be elevated into more relatable workplace and conducive environment.

Table 1. Extent of Workplace Spirituality of the Employees in Semiconductor Company When Taken Collectively (n=209)

Dimension	Mean	Standard Deviation	Verbal Interpretation
Compassion	2.99	0.519	High
Mindfulness	3.02	0.755	High
Meaningful Work	3.04	0.469	High
Transcendence	2.48	0.226	High
Overall Mean	2.88	0.295	High

On the contrary, the lowest mean score was in the dimension of transcendence at 2.48. Though interpreted as high, this implied that the employees have a lesser experience of surpassing or going beyond their expectations within the company. More employees were unable to see a larger perspective to the perks being connected in the company despite the happiness and contentment in work they are currently experiencing. The result connotes that the employees in semiconductor company were slightly connected to its colleagues and the consistency between their beliefs and values towards the organization.

In an informal interview, a female production supervisor mentioned that "I feel like our role here in this company is to meet all the target metrics to support the company's long-term objective, but I don't really see how my career will go beyond my expectations if I was able to meet all these requirements? Or is it worth it to stay in this company for another 5 year or 10 years? I don't know".

Employees' spiritual experiences in the workplace were referred to as workplace spirituality (Hassan et al., 2022). According to Ashmos and Duchon (2000), workplace spirituality could be explored through search for meaning or purpose for life, a sense of community and link with others. Workplace spirituality may be defined with the help of concepts of creativity, honesty, trust, personal fulfillment and organizational commitment (Houghton et al., 2016).

Table 2. Extent of Workplace Spirituality of the Employees in Semiconductor Company When Grouped According to Age

Dimension	Younger (n=113)			Older (n= 96)		
	Mean	Standard Deviation	Verbal Interpretation	Mean	Standard Deviation	Verbal Interpretation
Compassion	3.02	0.465	High	2.95	0.575	High
Mindfulness	3.07	0.744	High	2.96	0.768	High
Meaningful Work	3.03	0.406	High	3.06	0.536	High
Transcendence	2.41	0.203	Low	2.55	0.230	High
Overall Mean	2.88	0.281	High	2.88	0.312	High

When grouped according to age, the findings depicted that both younger and older employees have high extent of workplace spirituality garnering a mean score of 2.88 with standard deviation of 0.281 and 0.312 respectively. Also, the older employees obtained the highest mean score of 3.06 in the dimension of meaningful work with the lowest mean score of 2.55 in the dimension of transcendence. It implies that older employees have deeper motivation towards work that develops over time. This is similar with the younger employees, where highest mean score of 3.07 was obtained in the dimension of mindfulness and the lowest mean score of 2.41 in the dimension of transcendence. The result implies that the employees in both age group, younger & older has the same extent of transcendence in a Semiconductor Company.

With respect to the experience of spirituality among employees in two age groups, the study of Yunan et al. (2017) results show that overall, both the younger and older employees experience similar levels of spirituality at work. On the other hand, out of all age groups, according to Hrdzic (2016) the young adults are most often thought as the one that do not invest much time in practicing spirituality (Twenge et al., 2015).

Moreover, spirituality at work can positively contribute to employees dealing with uncertainty and persistent change in agile work settings, promote employee creativity, and employee retention and employer attractiveness, especially among younger members of Generation Y. Thus, spirituality at work is a resource for both employees and employers (Moll, 2022).

When grouped according to sex, the study showed that both male and female employees have a high extent of workplace spirituality. Female employees have the higher mean score at 2.91 vs 2.77 of male employees with standard deviation of 0.280 and 0.335 respectively. In the dimension of compassion, male employees have the highest mean score of 2.96 while they obtained the lowest mean score of 2.52 in the dimension of transcendence. On the other hand, female employees have the highest mean score of 3.09 in the dimension mindfulness and got the lowest mean score of 2.47 in the dimension of transcendence. Although interpreted as high, the male and female employees of the semiconductor company can still improve their workplace spirituality to the next or higher extent.

Table 3. Extent of Workplace Spirituality of the Employees in Semiconductor Company When Grouped According to Sex

Dimension	Male (n=39)			Female (n= 170)		
	Mean	Standard Deviation	Verbal Interpretation	Mean	Standard Deviation	Verbal Interpretation
Compassion	2.96	0.512	High	2.99	0.522	High
Mindfulness	2.70	0.659	High	3.09	0.758	High
Meaningful Work	2.91	0.514	High	3.07	0.455	High
Transcendence	2.52	0.228	Low	2.47	0.225	Low
Overall Mean	2.77	0.335	High	2.91	0.280	High

Male and female employees may have different ethical basis related to workplace spirituality and commitment. Females are found to be more expressive than male that in turn affect their attitude and ethical behavior at work such as how they follow rules and procedures within an organization (Indartono & Wulandari, 2014). Female employees seem to protect their own interest above all else stronger than male. They tend to decide for themselves what is right and wrong, and show their emotion stronger than male (Davis, 1999; Sahay et al., 2012). It indicates that female is likely to apply opposite behavior related to commitment and have lower ethical evidence rather than male. Accordingly, the effect of workplace spirituality and commitment will be different for male and female (Indartono & Wulandari, 2014).

Table 4. Extent of Workplace Spirituality of the Employees in Semiconductor Company When Grouped According to Marital Status

Dimension	Single (n=90)			Married (n= 119)		
	Mean	Standard Deviation	Verbal Interpretation	Mean	Standard Deviation	Verbal Interpretation
Compassion	3.06	0.505	High	2.93	0.525	High
Mindfulness	2.98	0.747	High	3.05	0.763	High
Meaningful Work	2.97	0.436	High	3.10	0.488	High
Transcendence	2.41	0.182	Low	2.53	0.242	High
Overall Mean	2.85	0.271	High	2.90	0.311	High

When grouped according to marital status, the study showed that both married and single employees have a high extent of workplace spirituality. Single and married employees have a mean score of 2.85 and 2.90, with standard deviation of 0.271 and 0.311 respectively. In the dimension of compassion, single employees have the highest mean score of 3.06 while they obtained the lowest mean score of 2.41 in the dimension of transcendence. On the other hand, married employees have the highest mean score of 3.10 in the dimension of meaningful

work also and got the lowest mean score of 2.53 in the dimension of transcendence. Although interpreted as high, the single and married employees of the semiconductor company can still improve their workplace spirituality and can also be a better version of themselves.

Spirituality in workplace is a universal search that occurs within oneself for the transcendent meaning in life. The desire to do work with subjectivity and purposefulness of serving a greater good for a greater community that provides for connectedness and wholeness (Pradhan et al., 2017). This connectedness and wholeness is derived while one is allowed to integrate ones inner self with the professional identity focused towards a greater good (Ashar & Lane-Maher, 2004).

Table 5. Extent of Workplace Spirituality of the Employees in Semiconductor Company When Grouped According to Length of Service

Dimension	Shorter (n=127)			Longer (n= 82)		
	Mean	Standard Deviation	Verbal Interpretation	Mean	Standard Deviation	Verbal Interpretation
Compassion	2.99	0.489	High	2.98	0.564	High
Mindfulness	3.05	0.707	High	2.97	0.827	High
Meaningful Work	3.01	0.450	High	3.09	0.497	High
Transcendence	2.43	0.214	Low	2.55	0.227	High
Overall Mean	2.87	0.271	High	2.90	0.329	High

When grouped according to the length of service, the study showed that both employees with shorter and longer tenure have a high extent of workplace spirituality. Employees with shorter tenure collected a mean score of 2.87 with standard deviation of 0.271 while employees with longer tenure garnered an average score of 2.9 with standard deviation of 0.329 respectively. Employees with shorter tenure have the highest mean score of 3.05 in the dimension of mindfulness and have obtained the lowest mean score of 2.43 in the dimension of transcendence. Furthermore, employees with longer tenure got the highest mean score of 3.09 in the dimension of meaningful work with the lowest mean score of 2.55 in the dimension of transcendence. With the result regarded as high extent, improvement in the extent of workplace spirituality is always possible for employees of the semiconductor company regardless of the tenure.

Each aspect significantly impacts how a person feels, acts and responds at the workplace and thus defines his happiness levels as well as overall workplace spirituality. These aspects make deeper connections over a long period of time as work experience in an organization grows. Research has shown that experienced employees exhibit higher spirituality at the workplace (Garg, 2017).

Table 6. Extent of Workplace Spirituality of the Employees in Semiconductor Company
 When Grouped According to the Current Position in the company

Dimension	Production Operator (n=187)			Production Supervisor (n=12)			Production Support (n=10)		
	\bar{x}	Sd	VI	\bar{x}	sd	VI	\bar{x}	sd	VI
Compassion	2.98	0.513	High	2.92	0.557	High	3.10	0.615	High
Mindfulness	3.05	0.771	High	2.52	0.548	High	2.95	0.405	High
Meaningful Work	3.04	0.469	High	2.89	0.471	High	3.30	0.416	High
Transcendence	2.47	0.227	Low	2.45	0.271	Low	2.54	0.135	High
Overall Mean	2.89	0.290	High	2.69	0.283	High	2.97	0.334	High

When grouped according to the current position in the company, the study showed that employees regardless to its position have a high level of workplace spirituality. Production support (Engineers & Section Managers) has the highest mean score of 2.97, while production operator is at 2.89, and the lowest mean score is the production supervisor at 2.69 respectively. In the dimension of transcendence, both production operator and production supervisor have the lowest mean score at 2.47 & 2.45 which is interpreted as low, while production support (Engrs/ Mgr) is at 2.54 considerably on a high extent, signifying a higher level of experience of going beyond their expectations within the company.

Spirituality dimension within the workplace is present when the employee's personal principles are in alignment with the standards of the organization (Pardasani et al., 2014). Employees will feel that there is an association between themselves and the organization when they believe that the employees and managers in their organization have appropriate values, possess a robust conscience, and have a concern about the welfare of employees and the communities where they come from (Mousa, 2020).

Table 7. Extent of Workplace Dignity of the Employees in Semiconductor Company
 Taken Collectively (n=209)

Dimension	Mean	Standard Deviation	Verbal Interpretation
Respectful Interaction	3.19	0.644	High
Competence Contribution	3.10	0.695	High
Equality	3.11	0.681	High
Inherent Value	3.19	0.656	High
General Dignity	3.23	0.689	High
Overall Mean	3.16	0.613	High

Table 7 presents the extent of workplace dignity of the employees in the semiconductor company when taken collectively and when grouped according to age, sex, marital status, length of service, and current position. The total mean of means is 3.16, interpreted verbally as high. The table also shows that the factor of general dignity got the highest mean score of 3.23. It implies that the workplace is highly regarded by the employees

as a source of their dignity on a semiconductor company, where dignity can be seen and manifested in both people and work environment. The result shows that the employees are more subjective with respect to their dignity considering social norms and cultural expectations.

The relevance of dignity is about the deeper connection between a human and work, and the idea that work is an important aspect of creating meaning in life, and that human relationships are strongly formed through the workplace, as it creates the opportunity for people to share, contribute, and connect with other people (Bal Matthijs, 2017).

In contrast, the competence contribution got the lowest mean score of 3.10, verbally interpreted as a high extent of workplace dignity. It was frequently shown that this dignity factor obtained the lowest mean score in all independent variables. It only indicated that employees are more aware of their contribution in the company and yet, not ultimately satisfied the way they are being recognize and appreciated, unable to showcase their competencies at their prime.

It is very evident according to the random interview of the operator, “Our performance is always being measured with the actual output that we were able to deliver, and we are always required to meet the target output and if we do, we’ve got some monetary reward or incentive, but I believe we don’t benefit in the long-term perspective. As a high school graduate, I will be forever an operator unless I will pursue my studies and got some diploma. But the problem is since I’m married it’s not my priority anymore”.

The relevance of dignity is about the deeper connection between a human and work, and the idea that work is an important aspect of creating meaning in life, and that human relationships are strongly formed through the workplace, as it creates the opportunity for people to share, contribute, and connect with other people (Bal Matthijs, 2017).

Table 8. Extent of Workplace Dignity of the Employees in Semiconductor Company When Grouped According to Age

Dimension	Younger (n=113)			Older (n= 96)		
	Mean	Standard Deviation	Verbal Interpretation	Mean	Standard Deviation	Verbal Interpretation
Respectful Interaction	3.19	0.570	High	3.20	0.725	High
Competence Contribution	3.10	0.565	High	3.10	0.825	High
Equality	3.11	0.622	High	3.11	0.748	High
Inherent Value	3.19	0.584	High	3.18	0.735	High
General Dignity	3.24	0.499	High	3.23	0.864	High
Overall Mean	3.17	0.508	High	3.16	0.721	High

When grouped according to age, the workplace dignity is verbally interpreted as high extent in both younger and older employees of semiconductor company.

In the age category, the older records the mean of 3.16 with almost the same average with younger ones at 3.17 with standard deviation of 0.508 and 0.721 respectively. The older group shows that they have the highest mean in the general dignity factor in workplace dignity, which was 3.23. As seen in the table, both younger and older groups have the lowest workplace dignity under the competence contribution factor.

As shown in the result, the younger and older group of the employees in Semiconductor company has almost the same extent in dealing with both nature of dignity which can be implied that both groups have a high sense of workplace dignity towards co-employees and management. Yet as to the competence contribution factor, both groups obtained the lowest mean score at 3.10. This can be understood since nowadays, we are living on a highly interactive environment dealing with social standards that can also be observed in the workplace.

Woolhead, Calnan, Dieppe, and Tadd, (2004) affirmed that there was no substantial evidence to suggest that workplace dignity was significant according to age. Furthermore, the terminology has changed over the years, with alternative terms such as 'respect,' 'equality,' or 'pride' being offered instead of 'dignity.'

Table 9. Extent of Workplace Dignity of the Employees in Semiconductor Company When Grouped According to Sex

Dimension	Male (n=39)			Female (n= 170)		
	Mean	Standard Deviation	Verbal Interpretation	Mean	Standard Deviation	Verbal Interpretation
Respectful Interaction	3.09	0.756	High	3.22	0.615	High
Competence Contribution	3.07	0.765	High	3.11	0.680	High
Equality	2.90	0.709	High	3.16	0.667	High
Inherent Value	3.19	0.768	High	3.18	0.630	High
General Dignity	3.29	0.784	High	3.22	0.668	High
Overall Mean	3.11	0.685	High	3.18	0.597	High

Table 9 displays the workplace dignity of the employees in the semiconductor company when grouped according to their sex.

When grouped according to sex, the male displays a total mean of 3.11 against 3.18 for the female. The result of a high verbal interpretation was true in all areas of workplace dignity. In the general dignity factor, the male displayed the highest mean score of 3.29. On the other hand, the lowest mean score was also observed male employees at equality. The verbal interpretation of all areas was high.

It can be inferred that the male group more often develops a higher factor of general dignity and inherent values to choose their techniques in production shopfloor. Although both female and male groups presented very high workplace dignity, the female group resulted in a higher workplace dignity than the male group.

Table 10. Extent of Workplace Dignity of the Employees in Semiconductor Company
 When Grouped According to Marital Status

Dimension	Single (n=90)			Married (n= 119)		
	Mean	Standard Deviation	Verbal Interpretation	Mean	Standard Deviation	Verbal Interpretation
Respectful Interaction	3.18	0.577	High	3.21	0.693	High
Competence Contribution	3.09	0.577	High	3.11	0.774	High
Equality	3.13	0.670	High	3.09	0.692	High
Inherent Value	3.19	0.644	High	3.18	0.668	High
General Dignity	3.19	0.651	High	3.27	0.718	Very High
Overall Mean	3.16	0.543	High	3.17	0.664	High

When grouped according to the marital status, the study showed that both single and married employees have a high extent of workplace dignity. Single employees have an overall mean score of 3.16 with standard deviation of 0.543 and too close behind married employees with average mean score of 3.17 at 0.664 standard deviation. In the dimension of general dignity, both single and married got the highest mean score of 3.19, while lowest at equality for those married and competence contribution factor for those single.

The result is an indicative of a dignified employees regardless of the marital statuses, coming from the workplace and co-workers itself. While for those married employees, their value at work is higher than of those singles. On the other hand, single employees tend to have a lesser appreciation from what they are currently doing within the organization.

A related literature examined what is deemed as “fair” in the workplace (Brockner, 2002). For example, an individual’s perceptions of what is and is not fair affect the experience of dignity (Khazanchi & Masterson, 2011). Differences in what is deemed as fair are based in part on educational background, marital and parental status (Wilkinson et al., 2018), as well as self-esteem (Wiesenfeld et al., 2007).

Table 11 displays the workplace dignity of employees in the semiconductor company when grouped according to their length of service.

When classified according to the length of service, the group with a longer length of tenure has a total mean of 3.24. In contrast, the group with a shorter length of service has a total mean of 3.12. Both have a verbal interpretation of high extent. The longer group's general dignity factor has the highest mean score of 3.29, while the lowest mean score of 3.04 was from the shorter group's equality factor.

It can be implied that the group with the longer length of service has a higher level of workplace dignity, greater morale, and a sense of loyalty compared with the shorter group, and they can perform better with their assigned task.

Table 11. Extent of Workplace Dignity of the Employees in Semiconductor Company When Grouped According to Length of Service

Dimension	Shorter (n=127)			Longer (n= 82)		
	Mean	Standard Deviation	Verbal Interpretation	Mean	Standard Deviation	Verbal Interpretation
Respectful Interaction	3.14	0.606	High	3.28	0.694	Very High
Competence Contribution	3.07	0.670	High	3.15	0.733	High
Equality	3.04	0.668	High	3.22	0.690	High
Inherent Value	3.15	0.654	High	3.24	0.658	High
General Dignity	3.20	0.618	High	3.29	0.788	Very High
Overall Mean	3.12	0.579	High	3.24	0.660	High

Workplace dignity is primarily anchored with long-term dealings since absence of dignity in many workplaces is rampant. Therefore, dignity may take some time to see it in full bloom. Long-term associations may provide individuals with opportunities for exploration, deepening existing relationships, reflection, and development (Bal, 2017).

Table 12. Extent of Workplace Dignity of the Employees in Semiconductor Company When Grouped According to Current Position

Dimension	Production Operator (n=187)			Production Supervisor (n=12)			Production Support (n=10)		
	\bar{x}	sd	VI	\bar{x}	sd	VI	\bar{x}	sd	VI
Respectful Interaction	3.18	0.650	High	3.22	0.729	High	3.37	0.399	Very High
Competence Contribution	3.05	0.684	High	3.25	0.740	Very High	3.77	0.498	Very High
Equality	3.10	0.696	High	3.13	0.644	High	3.20	0.422	High
Inherent Value	3.16	0.658	High	3.25	0.683	Very High	3.63	0.429	Very High
General Dignity	3.20	0.689	High	3.28	0.708	Very High	3.80	0.422	Very High
Overall Mean	3.14	0.619	High	3.23	0.617	High	3.55	0.354	Very High

When grouped according to the current position in the company, the study showed that employees under production support group have a very high extent of workplace spirituality with an average mean score of 3.55 at standard deviation of 0.354, while production supervisors and operators both showing a high extent, with 3.23 and 3.14 respectively. Production support (Engineers & Section Managers) has the highest mean score of 3.80 at general dignity factor, while production operator is at 3.05, the lowest mean score

at the factor of competence contribution. The result shows that the production support group is highly dignified given their status in the company, with a distinct treatment from the lower level of the organization. On the contrary, production operators believe that their efforts and contributions is lesser appreciated and recognized.

Gibson et al. (2023) asserted that organizations have responded to recent crises in ways that increase dignity at work: teams have tried to maintain productivity and positive cultures while working remotely, leaders have worked to craft organizations in which all employees can experience a sense of belonging and achieve leadership roles regardless of race or ethnicity, and workers have dealt with global collaboration and competition in ways that humanize and make work feel valued irrespective of status or power (Gibson, 2000).

Table 13. Extent of Work-Life Balance of the Employees in Semiconductor Company
Taken Collectively (n=209)

Dimension	Mean	Standard Deviation	Verbal Interpretation
Work Interference with Personal Life	2.94	0.524	High
Personal Life Interference with Work	3.08	0.655	High
Work Personal Life Enhancement	3.00	0.662	High
Overall Mean	3.01	0.429	High

Table 13 shows the extent of work-life balance of the employees in the semiconductor when they are taken collectively and when grouped according to age, sex, marital status, length of service and current position in the company. When taken collectively, the mean score was 3.01 with standard deviation of 0.429 indicating that the employees' work-life balance in the semiconductor company was high. The highest mean score was in the dimension of personal life interference with work at 3.08 while the lowest is at the dimension of work interference with personal life at 2.94 respectively. The result shows that the personal life of employees plays an important role or primarily affecting their work performances while their work experiences and time spent in workplace barely affecting their personal lives.

Based on the statement of the male production supervisor with longer tenure in the company, "Since I'm working under the operations team, I am required to monitor the production output from time to time, even if I already at home or in my own bed. Even I'm on my vacation leave, I must attend phone calls and emails to secure the business continuity of the production. This is very tiring, but I have no choice but to comply".

According to Darcy et al. (2012), Age is a marker of a number of life circumstances: career stage, family stage, maturity, biological aging. The results suggest that irrespective of age, employees work well with their colleagues and receive support from their co-workers together with the supervisors. "Bonding activities" has been an integral aspect of work organization, and this is a common practice in the Philippines (Montalbo & Agong, 2017).

Generally, it can be perceived that the younger age group and older age group are both having a better work-life balance (Jailaxmi & Gautam, 2017). Work-life balance is significantly related to labor force changes among older workers (Angrisani et al., 2017).

The findings shed light on the importance of support from work for the pursuit of employees to achieve balance in the spheres of work and life and suggest that the Work-Life Balance helps in augmenting positive employee energy at work (Russo et al., 2016). When the employees enjoyed their job and find satisfaction with both of their personal and corporate lives, they were able to meet their work expectations that resulted to a good and positive relationship with the organization and workplace (Abao et al., 2018). The employees are giving an equal quantum of importance to both family and work. From this study, it was found that most of the employees can balance their work life and personal life (Meenakshisundaram & Panchanatham, 2012).

Table 14. Extent of Work- Life Balance of the Employees in Semiconductor Company When Grouped According to Age

Dimension	Younger (n=113)			Older (n= 96)		
	Mean	Standard Deviation	Verbal Interpretation	Mean	Standard Deviation	Verbal Interpretation
Work Interference with Personal Life	3.02	0.538	High	2.86	0.497	High
Personal Life Interference with Work	3.07	0.670	High	3.09	0.640	High
Work Personal Life Enhancement	3.05	0.601	High	2.94	0.727	High
Overall Mean	3.04	0.427	High	2.97	0.430	High

When grouped according to age, the findings depicted that both younger and older employees have high extent of work-life balance where younger employees have a mean score of 3.04 with standard deviation of 0.427 while older employees have a mean score of 2.97. Also, the older employees obtained the highest mean score of 3.09 in the aspect of personal life interference with work and obtained the lowest mean score of 2.86 in the aspect of work interference with personal life. This is similar with the younger employees, where the younger employees got the highest mean score of 3.07 in the dimension of personal life interference with work and the lowest mean score of 3.02 in the aspect of work interference with personal life. The result implies that the personal life of the younger and older employees is both affected by their work.

In the study of Padios et al. (2022) when grouped according to age, the findings depicted that both younger and older employees have a high level of work-life balance. Age is expected to account for varying perceptions of work-life balance amongst the respondents (Dolai, 2015b). In addition, the overall work-life balance of employees is relatively low

regardless of age, status, and experience (Oosthuizen et al., 2016). Similarly, Sianquita and Laguador, (2017) concluded that the group of male late-middle-aged adults from 41-50 years old have a higher work-life balance.

Table 15. Extent of Work- Life Balance of the Employees in Semiconductor Company When Grouped According to Sex

Dimension	Male (n=39)			Female (n= 170)		
	Mean	Standard Deviation	Verbal Interpretation	Mean	Standard Deviation	Verbal Interpretation
Work Interference with Personal Life	2.75	0.535	High	2.99	0.513	High
Personal Life Interference with Work	2.96	0.649	High	3.11	0.654	High
Work Personal Life Enhancement	2.73	0.770	High	3.06	0.622	High
Overall Mean	2.81	0.384	High	3.05	0.428	High

When grouped according to sex, the study showed that male and female employees have a high extent of work-life balance. Male and female employees have a mean score of 2.88 and 3.05, respectively. In the aspect of personal life interference with work, male employees have the highest mean score of 2.96 while they obtained the lowest mean score of 2.73 in the aspect of work personal life enhancement. On the other hand, female employees have the highest mean score of 3.11 in the aspect of personal life interference with work and got the lowest mean score of 2.99 in the aspect of work interference with personal life. Although interpreted as high, male, and female employees of the semiconductor company can still improve their work-life balance to a very high extent. The company may consider this to maintain or elevate the current practices that leads to the well-being of its employees.

Generally, most of the literature has focused mainly on work-life balance and how it has affected working women (Munn, 2013). “When work does not permit women to take care of their family, they feel unhappy, disappointed and frustrated” (Jailaxmi & Gautam, 2017). Moreover, it was observed that in work–balance studies, gender, as a variable, was examined only from the female perspective (Aziz & Chang, 2013; Madipelli et al., 2013; Pandu et al., 2013; Wattis et al., 2013). However, in recent years, the traditional role of men has changed (Evans et al., 2013). Current societal and regulatory initiatives are aimed at encouraging men to engage in sharing caring routines and housework actively. Thus, new labels for men such as “new men”, “involved fathers”, and “working fathers” have emerged (Raiden & Räsänen, 2013).

Both women and men prefer working in organizations that support work-life balance (Jailaxmi & Gautam, 2017). In the study of Yadav and Dabhade (2014), revealed

that work-life balance could be achieved by the aspect of workplace support and employee oriented policies. Many types of work-life balance policies and activities that support employees and their families, including family leave (vacation leave) and flex scheduling. By these policies, it helps uphold a sense of work-life balance among employees when it comes to their work and other personal life responsibilities. Also, it creates a working environment that supports women and men to make choices that enable a better work-life balance (Feeney & Stritch, 2016). Both men and women are likely to benefit from such formal policies and supportive workplace cultures (Feeney, Bernal, & Bowman, 2014).

Table 16. Extent of Work- Life Balance of the Employees in Semiconductor Company When Grouped According to Marital Status

Dimension	Single (n=90)			Married (n=119)		
	Mean	Standard Deviation	Verbal Interpretation	Mean	Standard Deviation	Verbal Interpretation
Work Interference with Personal Life	2.98	0.570	High	2.92	0.488	High
Personal Life Interference with Work	3.02	0.656	High	3.13	0.652	High
Work Personal Life Enhancement	2.92	0.677	High	3.05	0.648	High
Overall Mean	2.97	0.388	High	3.03	0.458	High

When grouped according to marital status, the study showed that both married and single employees have a high extent of work-life balance. Single and married employees have a mean score of 2.97 and 3.03, respectively. In the aspect of personal life interference with work, single employees have the highest mean score of 3.02 while they obtained the lowest mean score of 2.92 in the aspect of work personal life enhancement. On the other hand, married employees have the highest mean score of 3.13 in the aspect of personal life interference with work and got the lowest mean score of 2.92 in the aspect of work interference with personal life. Although interpreted as high, single, and married employees of the semiconductor company can still improve their work-life balance to the higher extent or could be very high as well.

According to Duxbury and Higgins (2008), a large body of research links the parental responsibilities of working couples to the incidence of work-family conflict. Because they have more demands and less control over their time, parents seem to encounter more difficulties in balancing work and non-work activities than nonparents. Similar results are reported by (Galinsky et al., 1996). They found that parent employees exhibit significantly higher levels of conflict between work and family/personal life than non-parents. The transition to parenthood appears to be a period characterized by an increased level of stress (Owen & Cox, 1988), in which significant changes in the couple's relationship,

responsibilities and preoccupations take place (Belsky & Pensky, 1988; Feldman, 2000; Levy-Shiff, 1994).

Table 17. Extent of Work- Life Balance of the Employees in Semiconductor Company When Grouped According to Length of Service

Dimension	Shorter (n=127)			Longer (n= 82)		
	Mean	Standard Deviation	Verbal Interpretation	Mean	Standard Deviation	Verbal Interpretation
Work Interference with Personal Life	2.97	0.500	High	2.90	0.560	High
Personal Life Interference with Work	3.06	0.657	High	3.11	0.654	High
Work Personal Life Enhancement	2.97	0.681	High	3.04	0.634	High
Overall Mean	3.00	0.420	High	3.02	0.446	High

Table 17 displays the level work-life balance of employees in semiconductor company when grouped according to their length of service.

When classified according to the length of service, the group with a longer length of tenure has an average mean of 3.02 with standard deviation of 0.446. In contrast, the group with a shorter length of service has an overall mean of 3.00, both have a verbal interpretation of high extent. The longer-tenure group's personal life interference with work factor has the highest mean score of 3.11, while the lowest mean score of 2.97 was from the shorter-tenure group are sharing with work interference with personal life and work personal life enhancement.

It can be implied that the group with the longer length of service has a higher extent of work-life balance, greater morale, and an established work-personal life routine tested by time compared with the shorter-tenure group.

Results in the study of Padi.os et al. (2022) showed that regardless of employee length of services, employees have a high level of work-life balance. Moreover, Sianquita and Laguador, (2017) posited that employees with 2-4 years in service have a significantly higher work-life balance than employees with 8-10 and 11 years and above.

Table 18. Extent of Work-Life Balance of the Employees in Semiconductor Company
 When Grouped According to Current Position

Dimension	Production Operator (n=187)			Production Supervisor (n=12)			Production Support (n=10)		
	\bar{x}	sd	VI	\bar{x}	sd	VI	\bar{x}	sd	VI
Work Interference with Personal Life	2.95	0.519	High	2.63	0.655	High	3.14	0.278	High
Personal Life Interference with Work	3.10	0.658	High	2.81	0.708	High	3.15	0.489	High
Work Personal Life Enhancement	3.01	0.661	High	2.65	0.765	High	3.20	0.438	High
Overall Mean	3.02	0.431	High	2.70	0.400	High	3.16	0.271	High

When grouped according to the current position in the company, the study showed that all the employees in their current position have a high extent of work-life balance. Production Support group has the highest average mean score of 3.16 with standard deviation of 0.271, while production supervisors and operators are showing 3.02 and 2.70 respectively. Production support (Engineers & Section Managers) has the highest mean score of 3.20 in the dimension of work personal life enhancement, while production supervisor is at 2.63, the lowest mean score in the dimension of work interference with personal life. Based on the result, production support group has the highest extent of work-life balance among the groups taking advantage on their current position. In contrast, production supervisor has a lesser extent of work-life balance, work deeply influence their personal life due to a long hours of work engagement, focuses on production output and performance monitoring all day round.

Beauregard and Henry, (2009) explained the employees are better able to balance competing demands if they are allowed to schedule their time. As workers have different preferences for integration versus segmentation of work and family roles revealed by boundary theory and role transition, so some of work life practices may not help in reducing inter-role conflict if they do not match employees' preferences for managing both roles (Ansari et al., 2015).

Table 19. Difference in the Extent of Workplace Spirituality, Dignity and Work-Life Balance of the Employees in Semiconductor Company When Grouped According to Age

Area	Mann-Whitney U	<i>p-value</i>	Sig.@ 0.05	Status of Hypothesis
Workplace Spirituality				
Compassion	5034.500	0.358	Not Significant	Accepted
Mindfulness	4935.500	0.256	Not Significant	Accepted
Meaningful Work	5250.500	0.689	Not Significant	Accepted
Transcendence	3662.500	0.000	Significant	Rejected
Workplace Dignity				
Respectful Interaction	5227.000	0.641	Not Significant	Accepted
Competence Contribution	5259.000	0.695	Not Significant	Accepted
Equality	5369.500	0.896	Not Significant	Accepted
Inherent Value	5337.500	0.837	Not Significant	Accepted
General Dignity	4868.000	0.178	Not Significant	Accepted
Work-Life Balance				
Work Interference with Personal Life	4533.000	0.040	Significant	Rejected
Personal Life Interference with Work	5326.500	0.821	Not Significant	Accepted
Work Personal Life Enhancement	4923.000	0.242	Not Significant	Accepted

Table 19 shows the significant difference in the extent of workplace spirituality, dignity, and work-life balance of the employees in the semiconductor company when grouped according to age.

When grouped according to age, the result showed that there is a significant difference in the dimension of transcendence under workplace spirituality, same scenario with the work-life balance in the dimension of work interference with personal life between younger and older employees of a semiconductor company. Thus, the hypotheses of these two dimensions were rejected. This means that regardless of age, both younger and older

employees have similarity in their extent of work-life balance between these two aspects. On the contrary, there is no significant difference on the rest of the dimensions and factors of the intervening three variables. The p-value, which is >0.05 of those dimensions, revealed that there is no significant difference between younger and older employees with respect to their age, hence, the hypotheses were all accepted.

Both older and younger employee have similar views seeing the company in broader perspective, which is manifested in the significant difference in the dimension of transcendence. Looking on the horizons in the company's future, their knowledge is only limited based on what is being shared by the company. This is also true in the extent of work-life balance in the aspect of work interference with personal life. Regardless to age, each group believes that their personal lives was being affected by their current workloads.

A study by Edwards, (2012) on a sample consisting of 11 different ethnic origins found that workplace spirituality did not differ by age. Given inconclusive findings of differing workplace spirituality experiences with respect to employee age, as well as insufficient studies of its association with education demographics, there is therefore a need for further investigation (Yunan et al., 2017).

Dolai, (2015) showed no statistically significant differences in work-life balance across demographics of gender and age.

Table 20. Difference in the Extent of Workplace Spirituality, Dignity and Work-Life Balance of the Employees in Semiconductor Company When Grouped According to Marital Status

Area	Mann-Whitney U	<i>p-value</i>	Sig.@ 0.05	Status of Hypothesis
Workplace Spirituality				
Compassion	4498.000	0.042	Not Significant	Accepted
Mindfulness	5041.000	0.463	Not Significant	Accepted
Meaningful Work	4439.500	0.033	Not Significant	Accepted
Transcendence	3859.000	0.000	Significant	Rejected
Workplace Dignity				
Respectful Interaction	5153.000	0.630	Not Significant	Accepted
Competence Contribution	5125.500	0.583	Not Significant	Accepted
Equality	5105.500	0.547	Not Significant	Accepted
Inherent Value	5238.500	0.781	Not Significant	Accepted

General Dignity	4886.000	0.253	Not Significant	Accepted
Work-Life Balance				
Work Interference with Personal Life	4872.500	0.263	Not Significant	Accepted
Personal Life Interference with Work	4845.500	0.235	Not Significant	Accepted
Work Personal Life Enhancement	4776.500	0.174	Not Significant	Accepted

Table 20 shows the significant difference in the extent of workplace spirituality, dignity, and work-life balance of the employees in the semiconductor company when grouped according to marital status.

When grouped according to marital status, workplace spirituality shows p-values <0.05 in the dimensions of meaningful work and transcendence. In contrast, the other/remaining dimensions shows that there is no significant difference in the extent workplace spirituality in the remaining between single and married employees, indicating that they may have the same extent of workplace spirituality regardless of their marital status. Thus, the hypothesis was accepted. However, the other two intervening variables, workplace dignity and work-life balance, when grouped according to marital status shows that there is no significant difference in all the dimensions, both single and married employees. Therefore, the hypotheses were accepted.

Single and married employees turn out to be the same extent in workplace spirituality in the dimension of transcendence, showing significant differences. It signifies that regardless of marital status, employees in the semiconductor company are sharing the same perception towards the idea of climbing up to an extra ordinary height of happiness and satisfaction towards work. They tend to be stagnant in their current state of employment and not be able to see the progress or uplift on their career.

In the study of Aslam et al., (2022) show that there was a significant difference in the perceptions of married and unmarried teachers on workplace spirituality. It was concluded that married and unmarried teachers practiced workplace spirituality differently.

Table 21 shows the significant difference in the extent of workplace spirituality, dignity, and work-life balance of the employees in the semiconductor company when grouped according to length of service. When grouped according to length of service, workplace spirituality, in the dimension of transcendence shows p-values <0.05, as well as work-life balance in the dimensions of work interference with personal life. Thus, the hypotheses for these dimensions were accepted.

However, there was a significant difference in the employee's extent of workplace dignity in the dimension of equality with the p-value of 0.042 which was rejected and predicts a difference on the workplace dignity between the shorter stayed and the longer stayed employees. This can be assumed that shorter stayed employees tend to be inferior and

perceived that the longer stayed employees were always been favored in terms of decision making, incentives, benefits and other company perks. On the other hand, the longer stayed employees assumed that equality in the workplace was right and just because of their entitlement that they serve the organization for a long period of time.

Table 21. Difference in the Extent of Workplace Spirituality, Dignity and Work-Life Balance of the Employees in Semiconductor Company When Grouped According to Length of Service

Area	Mann-Whitney U	<i>p-value</i>	Sig.@ 0.05	Status of Hypothesis
Workplace Spirituality				
Compassion	5102.500	0.801	Not Significant	Accepted
Mindfulness	4926.500	0.506	Not Significant	Accepted
Meaningful Work	4826.000	0.369	Not Significant	Accepted
Transcendence	3806.000	0.001	Significant	Rejected
Workplace Dignity				
Respectful Interaction	4433.500	0.062	Not Significant	Accepted
Competence Contribution	4874.000	0.419	Not Significant	Accepted
Equality	4375.500	0.042	Significant	Rejected
Inherent Value	4766.000	0.285	Not Significant	Accepted
General Dignity	4476.500	0.071	Not Significant	Accepted
Work-Life Balance				
Work Interference with Personal Life	4912.000	0.487	Not Significant	Accepted
Personal Life Interference with Work	4979.500	0.591	Not Significant	Accepted
Work Personal Life Enhancement	5018.000	0.652	Not Significant	Accepted

Based on the results, employees with shorter tenure, which is showing a significant difference when grouped according to the length of service, tends to be lesser when it comes to the aspect of transcendence compared to those who joined and stayed with the company in a longer time. It is obvious since late comers in the company might be having lesser opportunities to level up their career in the semiconductor company. Opportunities might frequently be given to those legacy employees rather than the neophytes.

Sianquita and Laguador (2017) articulated a significant difference in the degree of work-life balance between different age groups, sex, length of service, and nature of work.

Table 22. Significant Relationship Between the Extent of Workplace Spirituality, and Dignity; and Among Workplace Spirituality and Work-Life Balance of the Employees in Semiconductor Company

		Workplace Spirituality (n=209)	Sig. @0.05 Sig. (2-tailed)	Status of Hypothesis
Workplace Dignity	p-value	0.000	Significant	Rejected
Work- Life Balance	p-value	0.000	Significant	Rejected

Table 22 shows the significant difference between the extent of workplace spirituality and dignity and the extent of workplace spirituality and work-life balance of the employees in the semiconductor company. The result of the study shows that there is a significant relationship between workplace spirituality and dignity, as well as the workplace spirituality and work-life balance with p-values of 0.000 or <0.05, which resulted into the rejection of the hypothesis.

The result of the study shows that workplace spirituality and workplace dignity were highly correlated. The very foundation of a human being is his or her core values, therefore when our spirituality is solid and bind with the principles by the organization, workplace dignity can also be achieved. Similarly, workplace spirituality and work-life balance were closely related. If an individual has a high extent of workplace spirituality, a balance in work and personal life will also follow.

Workplace spirituality has been reported as an important predictor of employee commitment, work-life balance and job satisfaction (Garg, 2017). Relationships consistently confirm that higher levels of spirituality enhance mental wellness and that it is appropriate to study organizations and their members from a spiritual perspective (Van Der Walt & De Klerk, 2014).

Workplace spirituality has the potential to deal with undesirable issues that can influence the mental wellbeing of employees (Mitroff, 2003). It has been suggested that spirituality in the workplace has turned into a requirement for any institutions that want to create a good balance between work and life (Cavanaugh, 1999; Mitroff & Denton, 1999a).

Table 23. Significant Relationship Between the Extent of Workplace Dignity and Work-Life Balance of the Employees in Semiconductor Company

	Workplace (n=209) Sig. (2-tailed)	Dignity	Sig. @0.05	Status	of Hypothesis
Work- Life Balance	p-value	0.000		Significant	Rejected

Table 23 shows the significant difference in the extent of workplace dignity and work-life balance of the employees in the semiconductor company. The result of the study shows that there was a significant relationship between workplace dignity and work-life balance with p-values of 0.000 or <0.05, which resulted into the rejection of the hypothesis.

The high extent of workplace dignity can also be a driving factor in achieving a work-life balance among employees. For example, if operators are highly dignified by their employer, by honoring their right to file vacation leave and be free from the follow ups, avoid intervening their personal lives for a day or two, employees will be highly satisfied and will enjoy their break from the hustles and bustles brought by work. Therefore, balance in work and personal life can be achieved.

It is expected that there will be an increase in the productivity of both the employees and the organization having working conditions in which employees are treated with dignity. Participation of employees, the establishment of work-life balance, development of employees, recognition of employees, and health and safety issues as the basic standards for psychological health at work (Kalafatoğlu et al., 2021).

CONCLUSIONS

Based on the preceding findings, the researcher arrived at the following conclusions: that the employees in the Semiconductor company have, foremost, a high level of workplace spirituality, dignity, and work-life balance.

Since there was no significant difference in all the dimensions of workplace dignity of employees in semiconductor when grouped according to age, marital status, and length of service, it implies that spirituality in the workplace is evident in the employees regardless of age, younger or older workforce, single or married employees or with a lesser or longer tenure in the company.

Meanwhile, the data shows significant difference in workplace spirituality in the dimensions of transcendence and meaningful work when grouped according to age, marital status, and length of service. The results infer that older employee has a broader perception of happiness towards work that develops overtime compared to the younger ones. It is also true in between single and married employees, where the latter has a higher sense of connectivity and personal meaning towards work, same scenario to the employees with longer tenure in the company.

Details on the result showed no substantial difference in the work-life balance among employees in the semiconductor company when grouped according to marital status.

However, when grouped according to age and length of service, specifically in the aspect of work interference personal life, made a significant difference. It connotes that the younger employees strongly believe that their personal lives are being affected by their work. Obviously, single employees have a lot of available time to spend compared to those married who can balance their work roles and family responsibilities. Balance employees are most likely to feel more driven and less worried out of work and decreases the number of conflicts among colleagues and co-workers.

Finally, the study came to the conclusion that work spirituality and workplace dignity are highly correlated. Similarly, workplace dignity and work-life balance are closely related.

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