

Work-Life Balance as Mediator Between Workplace Spirituality, Organizational Commitment, and Job Satisfaction

Akashdeep Joshi¹
Dinesh Kumar²
Shabnam³

Abstract

Purpose : The present study investigated the mediating role of work-life balance on the relationship between workplace spirituality, organizational commitment, and job satisfaction among banking sector employees in Northern India.

Methodology : The study followed a descriptive cross-sectional research design using a survey approach in the form of a questionnaire. Data were collected from 218 employees in both public and private sector banks in northern India and were analyzed using structural equation modeling (SEM).

Findings : The study's findings suggested that the perception of work-life balance fully mediated the relationship between meaningfulness in work and its outcomes. However, when it comes to alignment with organizational values, work-life balance serves as a partial mediator in the relationship.

Practical Implications : The study provided important implications for management practitioners to adopt work-life balance policies in order to fully realize the benefits of workplace spirituality.

Originality : The study has filled an important research gap in the mediation effect of work-life balance vis-à-vis the impact of workplace spirituality on organizational commitment and job satisfaction, especially in the Indian context.

Keywords : workplace spirituality, work-life balance, organizational commitment, job satisfaction, banking sector, mediation, structural-equation modeling

JEL Classification Codes : J0, J4, M1, M5

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It is widely believed that spirituality and work-life balance overlap significantly; nevertheless, there has been little research done on the relationship between spirituality and work-life balance (Dust & Greenhaus, 2013). Most of the studies have examined the role of spirituality as moderating between work-life balance and its associated benefits (Liang et al., 2016; Raza et al., 2022; Sav, 2019; Selvarajan et al., 2020). However, it could be the other way around, as employees will be more receptive to the benefits of workplace spirituality when they

¹ Assistant Professor (Corresponding Author), Mittal School of Business, Lovely Professional University, GT Road, Phagwara - 144 411, Punjab. (Email : akashdeepjoshi@gmail.com) ; ORCID iD : <https://orcid.org/0000-0002-6445-6651>

² Assistant Professor, Mittal School of Business, Lovely Professional University, GT Road, Phagwara - 144 411, Punjab. (Email : dineshairwarrior@gmail.com)

³ Research Scholar, Mittal School of Business, Lovely Professional University, GT Road, Phagwara - 144 411, Punjab. (Email : shabnamkanda52@gmail.com)

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believe they have enough time for both work and personal activities. Therefore, research is needed to disentangle the causal direction of these relationships. Employees in the service industry are under high work pressure due to workload, tight deadlines, and strict norms (Dinesh & Shetty, 2023). Specifically, the Indian banking industry is renowned for its highly demanding work atmosphere (Goel & Verma, 2021; Raj & Julius, 2018).

Additionally, industry consolidation has introduced competitive challenges to this sector. It has been discovered that the Indian banking industry has received less attention from researchers, particularly when it comes to work-life balance (Sheikh, 2023). Chandel et al. (2023) conducted a review of the literature and found that there is not much thorough and reliable research on work-life balance, job involvement, and organizational commitment among Indian banking industry personnel.

There are numerous studies on the beneficial effect of workplace spirituality on affective commitment and job satisfaction (Aftab et al., 2023; Jeon & Choi, 2021; Salim et al., 2020; Sapta et al., 2021). One of the main questions that remains unsolved is how this relationship would handle work-life balance. Work-life balance is a well-established contributor to well-being (Hassan et al., 2021; Kirby et al., 2023; Nabawanuka & Ekmekcioglu, 2022), and examining its role in mediating the relationship between workplace spirituality and affective commitment can provide valuable insights. For example, Raj et al. (2023) examined the impact of workplace spirituality on job satisfaction among teachers and found that well-being mediated this relationship. Similarly, Tran et al. (2024) investigated how mindfulness can diminish mental health disorders among students with well-being as a mediator. Thus, there's a growing interest in understanding the factors that moderate/mediate the relationship between workplace spirituality and employee outcomes. Specifically, the study intends to examine the following research question. Do workers who have a healthy work-life balance tend to be more open to the benefits of workplace spirituality? The complex linkages between organizational commitment, job happiness, workplace spirituality, and work-life balance may become clearer to academics if this study subject is investigated. The findings of the study can be used to develop evidence-based practices that support employees' perception of a balanced work-life to create a more engaged and productive workforce.

Literature Review

Work-Life Balance

Work-life balance has assumed great significance, particularly in the context of developing countries like India (Sudhindra et al., 2020). Maintaining a work-life balance is important for talent management (Maben & Uchil, 2019). Joshi et al. (2017) discovered that one of the top three concerns of Indian managers is preserving employee well-being through various strategies, such as work-life balance. Work-life balance can be defined in a variety of ways. For example, Clark (2000) defined work-life balance as the degree of satisfaction an individual experiences when they are able to fulfill their responsibilities at work and home with the least amount of role conflict. Grzywacz and Carlson (2007) defined work-life balance as the achievement of role-related expectations that are negotiated and shared between an individual and their role-related partners in the work and family domains. "The individual perception that work and non-work activities are compatible and promote growth following an individual's current life priorities" is how Kalliath and Brough (2008, p. 326) defined work-life balance. Despite the differences in these definitions, they all represent the person's overall inter-role judgment of how well their job and personal roles are compatible with each other (Allen, 2012). It is crucial to maintain a healthy work-life balance because research has shown that employees who feel that there is balance in work and life are more content with their jobs (Bocean et al., 2023; Susanto et al., 2022) and are more dedicated to their companies (Luturlean et al., 2021; Pradhan et al., 2016; Shabir & Gani, 2020). Thus, the following hypotheses can be framed:

- ↗ **H₁** : Work-life balance has a significant impact on organizational commitment.
- ↗ **H_{1a}** : Work-life balance has a significant impact on affective commitment.
- ↗ **H_{1b}** : Work-life balance has a significant impact on normative commitment.
- ↗ **H₂** : Work-life balance has a significant impact on job satisfaction.

Workplace Spirituality

Spirituality, being an abstract concept, does not lend itself easily to any conceptualization (Bantha et al., 2021). Despite that limitation, many researchers have defined the construct of workplace spirituality from numerous angles. For example, Ashmos and Duchon (2000) empirically identified three aspects of workplace spirituality : “meaningful work,” “sense of community,” and “inner life.” Giacalone and Jurkiewicz (2010, p. 13) described workplace spirituality as “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 others in a way that provides feelings of completeness and joy.” Milliman et al. (2003) defined workplace spirituality at three levels: individual (meaningfulness in work), group (sense of community), and organizational (alignment with organizational values). Kinjerski and Skrypnek (2004, p. 37), on the other hand, defined workplace spirituality as a “belief that one's work contributes, a sense of connection to others and common purpose, a sense of connection to something larger than self, and a sense of perfection and transcendence.” Numerous studies found a significant impact of workplace spirituality on job satisfaction and organizational commitment (Aftab et al., 2023; Jeon & Choi, 2021; Zhang, 2020). Therefore, the following hypotheses are proposed:

- ↗ **H₃** : Workplace spirituality will have a significant impact on organizational commitment.
- ↗ **H_{3a}** : Meaningfulness in work has a significant impact on organizational commitment.
- ↗ **H_{3ai}** : Meaningfulness in work has a significant impact on affective commitment.
- ↗ **H_{3aii}** : Meaningfulness in work has a significant impact on normative commitment.
- ↗ **H_{3b}** : Sense of community has a significant impact on organizational commitment.
- ↗ **H_{3bi}** : Sense of community has a significant impact on affective commitment.
- ↗ **H_{3bii}** : Sense of community has a significant impact on normative commitment.
- ↗ **H_{3c}** : Alignment with organizational values has a significant impact on organizational commitment.
- ↗ **H_{3ci}** : Alignment with organizational values has a significant impact on affective commitment.
- ↗ **H_{3cii}** : Alignment with organizational values has a significant impact on normative commitment.
- ↗ **H₄** : Workplace spirituality will have a significant impact on job satisfaction.
- ↗ **H_{4a}** : Meaningfulness in work has a significant impact on job satisfaction.
- ↗ **H_{4b}** : Sense of community has a significant impact on job satisfaction.
- ↗ **H_{4c}** : Alignment with organizational values has a significant impact on job satisfaction.

Workplace Spirituality and Work-Life Balance

Many empirical studies establish a strong connection between workplace spirituality and work-life balance. For example, Hassan et al. (2021) found that all three components of workplace spirituality are significantly related to work-family enrichment. Similarly, Hunsaker and Jeong (2023), in an empirical investigation, observed that spiritual leadership plays a significant and positive role in achieving work-life balance. Furthermore, Jena and Pradhan's (2014) study demonstrated a moderately significant relationship between spiritual competency and work-life balance among employees of the manufacturing industry (public sector) in Eastern India. Additionally, an empirical study by Lin et al. (2024) found a substantial relationship between work-life balance and workplace spirituality. Thus, it could be hypothesized that workplace spirituality will act as an antecedent to work-life balance as given below:

- ✦ **H₅** : Workplace spirituality will have a significant impact on work-life balance.
- ✦ **H_{5a}** : Meaningfulness in work has a significant impact on work-life balance.
- ✦ **H_{5b}** : Sense of community has a significant impact on work-life balance.
- ✦ **H_{5c}** : Alignment with organizational values has a significant impact on work-life balance.

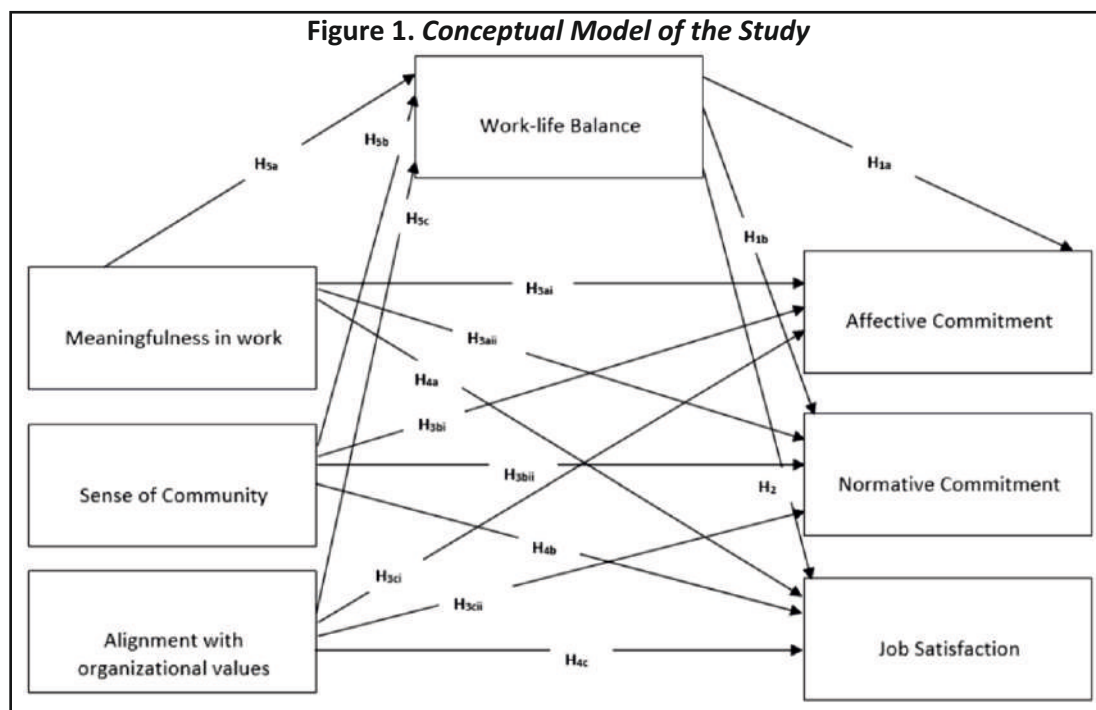
Many studies have investigated the role of spirituality as a moderator between work-life balance and its associated benefits. For instance, Liang et al. (2016) analyzed the role of spirituality as a buffer against work-family conflict and emotional exhaustion. Similarly, Raza et al. (2022) investigated how spirituality moderates the relationship between occupational stress and work-family conflict. Additionally, the role of spirituality as a moderator between work-family conflict and well-being is also established (Selvarajan et al., 2020). However, there are very few studies that have examined the role of work-life balance as a mediator between workplace spirituality and its associated benefits. Thawinratna's (2023) research, for instance, clarified how work-life balance mediated the connection between workplace spirituality and job satisfaction.

Taking into account the view that the benefits of workplace spirituality will become more visible if employees perceive a balance between their work and personal life, further study is required to determine how work-life balance functions as a mediator between workplace spirituality and other employee work attitudes, such as organizational commitment and job satisfaction (Rathi & Kumar, 2023). Furthermore, research on work-life balance is required in the context of developing countries like India (Munn & Lee, 2014), which are facing challenges in occupational mental health due to the widespread prevalence of work-related stress (Saxena, 2024).

Numerous research has demonstrated that well-being mediates the relationship between workplace spirituality and its related advantages, given the substantial correlation between work-life balance and well-being (Hassan et al., 2021; Kirby et al., 2023; Nabawanuka & Ekmekcioglu, 2022). For instance, Raj et al. (2023) observed that well-being mediates the relationship between workplace spirituality and job satisfaction. Moreover, Tran et al. (2024) discovered that well-being mediates the relationship between mindfulness and its associated benefits. Additionally, Lin et al. (2024) demonstrated that mindfulness is closely associated with workplace spirituality.

The mechanism by which all three components of workplace spirituality impact organizational commitment and job satisfaction is by reducing work stress, as it has been found that spirituality helps employees manage organizational stress (Chand & Koul, 2012; Preet & Ahluwalia, 2019; Saxena et al., 2020). One of the leading causes of work-life imbalance is work overload or occupational stress (Kala et al., 2017; Mittal et al., 2017; Virick et al., 2007). Therefore, a sense of balance between professional and personal life is critical for an employee to be more receptive to the benefits of workplace spirituality. Thus, it is proposed in the present study that it is the perception of work-life balance that will mediate the impact of three components of workplace spirituality on organizational commitment and job satisfaction, as shown below :

- ⇒ H_6 : The relationship between workplace spirituality and organizational commitment is significantly mediated by work-life balance.
- ⇒ H_{6a} : The relationship between meaningfulness in work and organizational commitment is significantly mediated by work-life balance.
- ⇒ H_{6ai} : The relationship between meaningfulness in work and affective commitment is significantly mediated by work-life balance.
- ⇒ H_{6aii} : The relationship between meaningfulness in work and normative commitment is significantly mediated by work-life balance.
- ⇒ H_{6b} : The relationship between a sense of community and organizational commitment is significantly mediated by work-life balance.
- ⇒ H_{6bi} : The relationship between a sense of community and affective commitment is significantly mediated by work-life balance.
- ⇒ H_{6bii} : The relationship between a sense of community and normative commitment is significantly mediated by work-life balance.
- ⇒ H_{6c} : The relationship between alignment with organizational values and organizational commitment is significantly mediated by work-life balance.
- ⇒ H_{6ci} : The relationship between alignment with organizational values and affective commitment is significantly mediated by work-life balance.
- ⇒ H_{6cii} : The relationship between alignment with organizational values and normative commitment is significantly mediated by work-life balance.



- ↪ H_7 : The relationship between workplace spirituality and job satisfaction is significantly mediated by work-life balance.
- ↪ H_{7a} : The relationship between meaningfulness in work and job satisfaction is significantly mediated by work-life balance.
- ↪ H_{7b} : The relationship between a sense of community and job satisfaction is significantly mediated by work-life balance.
- ↪ H_{7c} : The relationship between alignment with organizational values and job satisfaction is significantly mediated by work-life balance.

In light of the above explanation, Figure 1 presents the study's conceptual model.

Method

Sample and Data Collection

This study employed a quantitative cross-sectional approach to study the impact of one or more variables on outcome variables. The descriptive research design was used in the present study by distributing a questionnaire to collect data from respondents. Notably, in similar studies done in the past involving similar variables, a quantitative cross-sectional research design using a questionnaire-based survey methodology was adopted too (Chawla & Guda, 2010; Jena & Pradhan, 2014; Milliman et al., 2003). For collecting the data, the sampling was done in stages. In the first stage, the banks were selected based on the total number of employees. Since the percentage of employees in public sector banks is marginally higher than that of private sector banks in India, we restricted our analysis to the top three public sector banks and the top two private sector banks (Lele, 2023) based on these criteria. In the second stage of sampling, we restricted the study to branches of these banks in specific states and cities of Northern India. In particular, two states, Punjab and Haryana, were selected, and further, in each of these states, the top four cities in terms of population as per Census of India, 2011, were selected, making the total number of cities eight. Besides that, Chandigarh, being the joint capital of both Punjab and Haryana, was also selected. In the final stage of sampling, a standardized questionnaire was given to all those employees of the selected branch who were willing to be part of the study. Thus, the study follows a stratified-based convenience sampling technique. At least 75 replies from each of the five banks chosen for the current investigation were the goal of the 375 total sample size that was decided upon for the study. However, receiving 232 responses resulted in a response rate of 61.8%. From this, we rejected 14 responses because they were incomplete, thereby achieving an effective response rate of 58.13%. Thus, the final sample size for the present study was 218. The population for this study was all employees of the banking sector in North India. The sampling frame for the present study was all employees working in selected branches of the select banks in North India. Out of this total sampling frame, 153 employees from public sector banks participated in the study, while 65 from private sector banks participated in the study. The data for the study were collected in three months, from May to July 2023.

Research Instruments

The study used standardized and previously validated measuring instruments. A 13-item scale that was modified from Milliman et al. (2003) was used to measure workplace spirituality. A three-item measure of work-life balance that was modified by Brough et al. (2014) was used to measure it. Only the emotional and normative commitment scale, which was modified from the organizational commitment scale by Rego and Souto (2004) (quoted in Rego

& Pina e Cunha, 2008), was applied in the context of organizational commitment. Since Rego and Pina e Cunha (2008) found that a high workplace spirituality score would result in less continuance commitment, continuance commitment was removed from the organizational commitment scale. A five-item scale modified from Brayfield and Rothe (1951) (as cited in Curry et al., 1986) was used to measure job satisfaction. The reliability of the scales was determined by measuring the value of Cronbach's alpha through reliability analysis using the SPSS 22 version. The Cronbach's alpha value for workplace spirituality is as follows: Meaningfulness in work (0.843), Sense of community (0.842), and Alignment with organizational values (0.879). In the case of the work-life balance scale, the Cronbach's alpha value was found to be (0.892).

Similarly, for organizational commitment, the following Cronbach's alpha values were observed: Affective commitment (0.865) and normative commitment (0.862). Cronbach's alpha value for job satisfaction was found to be 0.848. As can be seen, all Cronbach's alpha values are higher than 0.7, thus establishing the reliability of the measuring instruments (Nunnally, 1978). All the statements were measured on a 5-point Likert scale. Structural equation modeling (SEM) using the AMOS 20 version was used to test the hypotheses and the structural model.

Demographic Analysis

Most respondents were men (62%) and were married (68%); 46% also had dependent children. In terms of age, most of the respondents (52%) were below 30, while 30% of them belonged to the category of 30–40 years. Only about 6% were in the category of 41 to 50 years, while 11% were above 50 years old. The mean work experience in the present organization was about 8.7 years, with a standard deviation of 10.5. A total of 47% of the respondents (majority) worked between 8 to 10 hours per day; about 11% worked for more than 10 hours per day, while about 42% worked for 8 hours per day.

Analysis and Results

Impact Analysis

Table 1 summarizes the linear regression results between various components of workplace spirituality on work-life balance, organizational commitment, and job satisfaction. Table 2 depicts the results of the linear regression of work-life balance on affective commitment, normative commitment, and job satisfaction. Once all the assumptions for linear regression analysis were verified, such as the independence of errors or residuals (all Durbin–Watson values fall between 3 and 1), multi-collinearity (average VIF (variance inflation factor) for all analyses is 1), outliers, heteroscedasticity, and normality of residuals based on the central limit theorem as recommended by Field (2019), linear regression was performed.

Table 1. Regression Analysis for Workplace Spirituality

Regression Model	<i>R</i>	<i>R</i> ²	Adjusted <i>R</i> ²	SE of the Estimate	<i>F</i>	Significance
A	0.494	0.244	0.234	0.875	23.085	0.000
(Dependent Variable: WLB)						
	B	SE	Beta	T	Significance	
	Constant	–3.949E–17	0.059		0.000	1.000
	<i>MW</i>	0.320	0.059	0.320	5.387	0.000
	<i>SOC</i>	0.184	0.059	0.184	3.101	0.002
	<i>AWOV</i>	0.329	0.059	0.329	5.533	0.000
B	0.482	0.233	0.222	0.882	21.629	0.000

(Dependent Variable: AC)		B	SE	Beta	T	Significance
C	Constant	-1.950E-16	0.060		0.000	1.000
	MW	0.250	0.060	0.277	4.174	0.000
	SOC	0.306	0.060	0.306	5.105	0.000
	AWOV	0.277	0.060	0.250	4.627	0.000
	0.418	0.175	0.163	0.914	15.083	0.000
(Dependent Variable: NC)		B	SE	Beta	T	Significance
D	Constant	1.577E-17	0.062		0.000	1.000
	MW	0.119	0.062	0.119	2.883	0.056
	SOC	0.155	0.062	0.155	2.492	0.013
	AWOV	0.369	0.062	0.369	5.946	0.000
	0.656	0.430	0.422	0.760	53.868	0.000
(Dependent Variable: JS)		B	SE	Beta	T	Significance
	Constant	-1.151E-16	0.051		0.000	1.000
	MW	0.357	0.052	0.357	6.928	0.000
	SOC	0.386	0.052	0.386	7.481	0.000
	AWOV	0.392	0.052	0.392	7.592	0.000

Note. A: Predictors: (Constant), AWOV (Alignment with org. values), SOC (Sense of community), MW (Meaningful Work), Dependent Variable: WLB (Work-life balance) B: Predictors: (Constant), AWOV, SOC, MW; Dependent Variable: AC (Affective Commitment) C: Predictors: (Constant), AWOV, SOC, MW; Dependent Variable: NC D: Predictors: (Constant), AWOV, SOC, MW; Dependent Variable: JS (Job Satisfaction).

Table 1 shows that work-life balance variation is predicted by workplace spirituality to be 24.4%, affective commitment variance to be 23.3%, normative commitment to be 17.5%, and job satisfaction to be 43%. In terms of individual components of workplace spirituality, we found that meaningfulness in work does have a significant and moderate impact on work-life balance (0.320) and job satisfaction (0.357); however, it has a significant but smaller impact on affective commitment (0.250) and non-significant impact on normative commitment. Sense of community, on the other hand, has a significant and moderate impact on affective commitment (0.306) and job satisfaction (0.386) while having a significant and smaller impact on work-life balance (0.184) and normative commitment (0.155). Alignment with organizational values has a significant and moderate impact on work-life balance (0.329), normative commitment (0.369), and job satisfaction (0.392), while having a significant and smaller impact on affective commitment (0.277). These findings suggest workplace spirituality to be a good predictor of work-life balance, organizational commitment, and job satisfaction. Thus, all alternate hypotheses related to the significant impact of workplace spirituality on affective commitment (H_{3ai} , H_{3bi} , H_{3ci}), normative

Table 2. Regression Analysis for Work-Life Balance

Regression Model	R	R ²	Adjusted R ²	SE of the Estimate	F	Significance
A (Dependent Variable: AC)	0.369	0.136	0.132	0.931	33.997	0.000
B (Dependent Variable: NC)	0.283	0.080	0.076	0.961	18.764	0.000
C (Dependent Variable: JS)	0.593	0.351	0.348	0.807	116.864	0.000

Note. A: Predictors: (Constant), WLB (Work-Life Balance); Dependent Variable: AC (Affective Commitment), B: Predictors: (Constant), WLB (Work-Life Balance); Dependent Variable: NC (Normative Commitment), C: Predictors: (Constant), WLB (Work-Life Balance), Dependent Variable: JS (Job Satisfaction).

commitment (H_{3aii} , H_{3bii} , H_{3cii}), job satisfaction (H_{4a} , H_{4b} , H_{4c}), and work-life balance (H_{5a} , H_{5b} , H_{5c}) are accepted except H_{3aii} regarding significant impact of meaningfulness in work on normative commitment.

Furthermore, Table 2 shows that work-life balance has a significant impact on affective commitment, normative commitment, and job satisfaction. Thus, alternate hypotheses H_{1a} , H_{1b} , and H_2 are accepted. In terms of the size of the effect, it could be observed that work-life balance explains the maximum variation in job satisfaction (35.1%), followed by affective commitment (13.6%) and normative commitment (8%).

Mediation Analysis

The mediation analysis was conducted to find whether work-life balance acts as a mediator between the relationship of workplace spirituality, organizational commitment, and job satisfaction. The mediation analysis was done using SEM through AMOS 20.0.

Confirmatory Factor Analysis

For conducting SEM, confirmatory factor analysis for the measurement model was done. The model fit indices were used to ascertain the goodness of fit of the measurement model. The model fit indices for the measurement model are as follows: CFI = 0.942, RMSEA = 0.053, and CMIN/DF = 1.606. Arbuckle (2012) stated that the model fit indices indicate a satisfactory model fit. Using a statistical package suggested by Gaskin and Lim (2016), the model's convergent and discriminant validity were assessed (see Table 3). Furthermore, for the validity of the measurement scale, the value of composite reliability (CR) should be greater than 0.7, which is true in the present case. To check discriminant validity, the average variance extracted (AVE) should be greater than 0.5, and the maximum shared variance (MSV) should be less than the AVE. In the present case, for all factors, AVE is greater than 0.5, and MSV is less than AVE. Thus, the measurement scale is valid.

Table 3. Convergent and Discriminant Validity of the Measurement Model

	CR	AVE	MSV	MaxR(H)	AWOV	MW	JS	NC	AC	WLB	SOC
AWOV	0.862	0.555	0.456	0.864	0.745						
MW	0.835	0.562	0.456	0.853	0.675	0.750					
JS	0.900	0.644	0.453	0.909	0.641	0.624	0.803				
NC	0.865	0.682	0.361	0.873	0.581	0.465	0.502	0.826			
AC	0.866	0.684	0.453	0.882	0.558	0.522	0.673	0.601	0.827		
WLB	0.896	0.742	0.425	0.907	0.483	0.521	0.652	0.429	0.496	0.862	
SOC	0.847	0.581	0.452	0.853	0.638	0.672	0.619	0.418	0.567	0.370	0.762

Structural Model

We utilized SEM to examine how work-life balance mediates the impact of workplace spirituality on job satisfaction and organizational commitment. The model fit indices obtained are as follows: CFI = 0.907, RMSEA = 0.070, and CMIN/DF = 2.060. Arbuckle (2012) stated that the model fit indices indicate an adequate model fit. The mediation effect is determined through indirect effect as obtained in SEM in AMOS 20.0. The significance of the indirect effect was determined through bootstrapping with a replacement for 5,000 times with a 95% confidence interval. As can be observed from Table 4, we find that in the case of meaningfulness in work, the direct effect between meaningfulness in work and affective commitment (-0.023), normative commitment (0.013), and job satisfaction (0.069) are noted to be statistically insignificant.

However, there is a statistically significant indirect relationship between meaningful work through work-life balance and affective commitment (0.102), normative commitment (0.106), and job satisfaction (0.206). Thus, work-life balance fully mediates the effect of meaningfulness in work on organizational commitment and job satisfaction. From Table 4, it can be observed that in the case of a sense of community, the direct effect between the sense of community and affective commitment (0.274) and job satisfaction (0.333) is statistically significant, while the direct effect between a sense of community and normative commitment (0.092) is statistically insignificant. The indirect effect between a sense of community and affective commitment (–0.012), normative commitment (–0.013), and job satisfaction (–0.024) are statistically insignificant. Thus, it may be affirmed that work-life balance does not mediate the relationship between a sense of community, organizational commitment, and job satisfaction.

Furthermore, from Table 4, it can be observed that in case of alignment with organizational values, the direct effect between alignment with organizational values and affective commitment (0.274), alignment with organizational values and normative commitment (0.634), alignment with organizational values and job satisfaction (0.293) is statistically significant ($p < 0.05$), while the indirect effect between alignment with organizational values and affective commitment (0.317), alignment with organizational values and job satisfaction (0.317) is also statistically significant. Thus, work-life balance partially mediates the relationship between alignment with organizational values and affective commitment and alignment with organizational values and job satisfaction. However, the indirect effect between alignment with organizational values and normative commitment is not statistically significant. Thus, it could be said that there is no mediation effect of work-life balance on the impact of alignment with organizational values on normative commitment.

Based on the analysis given above, the alternate hypotheses (H_{6ai} , H_{6aii} , H_{7a}) linked to the significant mediation effect of work-life balance on meaningfulness in work and outcome variables are accepted. The alternate hypotheses (H_{6bi} , H_{6bii} , H_{7b}) based on the significant mediation effect of work-life balance on the sense of community and outcome variables are not accepted. The alternate hypotheses (H_{6ci} , H_{6cii} , H_{7c}) linked to the mediation effect of work-life balance on alignment with organizational values and outcome variables are accepted except H_{6cii} , where the insignificant indirect effect of work-life balance is found between alignment with organizational values and normative commitment.

Table 4. Test for Mediation Effect of Work-Life Balance

Relationship	Direct Effect	Indirect Effect	Upper Confidence Interval	Lower Confidence Interval	p-value	Conclusion
$MW \rightarrow WLB \rightarrow AC$	–0.023 (–0.217)	0.102	0.318	0.018	0.010	Full Mediation
$MW \rightarrow WLB \rightarrow NC$	0.013 (0.080)	0.106	0.388	0.002	0.009	Full Mediation
$MW \rightarrow WLB \rightarrow JS$	0.069 (0.568)	0.206	0.459	0.061	0.043	Full Mediation
$SOC \rightarrow WLB \rightarrow AC$	0.274 (3.271)	–0.012	0.044	–0.138	0.608	No Mediation
$SOC \rightarrow WLB \rightarrow NC$	0.092 (0.713)	–0.013	0.043	–0.180	0.546	No Mediation
$SOC \rightarrow WLB \rightarrow JS$	0.333 (3.464)	–0.024	0.105	–0.203	0.659	No Mediation
$AWOV \rightarrow WLB \rightarrow AC$	0.243 (2.501)	0.069	0.317	0.004	0.033	Partial Mediation
$AWOV \rightarrow WLB \rightarrow NC$	0.634 (4.003)	0.072	0.259	–0.002	0.062	No Mediation
$AWOV \rightarrow WLB \rightarrow JS$	0.293 (2.620)	0.138	0.317	0.004	0.046	Partial Mediation

Note. Unstandardized coefficients reported values in parenthesis are *t*-values, bootstrap sample = 5,000 with replacement.

Discussion

In terms of components of workplace spirituality predicting work-life balance (Table 1), we find that alignment with organizational values ($\beta = 0.329$) is the most important variable in predicting work-life balance followed by meaning in work ($\beta = 0.320$) & sense of community ($\beta = 0.184$). Both meanings in work and alignment with organizational values represent an individual aspect of workplace spirituality. Based on this understanding, it could be said that it is the individual aspect of workplace spirituality that is more important in predicting work-life balance as compared to the organizational aspect of workplace spirituality (de Klerk, 2005; Groysberg & Abrahams, 2014; Jena & Pradhan, 2014). A sense of community may be the most significant predictor variable ($\beta = 0.306$) among the elements of workplace spirituality that predict organizational commitment (Table 1) followed by alignment with organizational values ($\beta = 0.277$) and purpose in work ($\beta = 0.250$).

One of the reasons for the occurrence of this phenomenon might be that affective commitment is dependent upon supportive organizational culture, while the sense of community is all about organizational culture. Hence, a sense of community is the most important variable in workplace spirituality for affective organizational commitment. This has also been confirmed by Mottaz (1988). So, in contrast to work-life balance, in the case of affective organizational commitment, it is the organizational factors that play an important role as opposed to individual factors. In the case of normative commitment (Table 1), on the other hand, we find that the most important predictor is alignment with organizational values ($\beta = 0.369$). As is widely believed, values are an essential component of an individual's morals and ethics. Alignment with organizational values is the match between individual and organizational ideals. Normative organizational commitment refers to the commitment to an organization based upon a sense of obligation. Thus, conceptually, both variables are linked, and hence, alignment with organizational values should explain maximum variations under normative organizational commitment (Milliman et al., 2003). Finally, in the case of job satisfaction (Table 1), we find that alignment with organizational values is the most important predictor variable ($\beta = 0.392$) followed by a sense of community ($\beta = 0.386$) and meaning in work ($\beta = 0.357$). Sheep (2004) has confirmed this.

In the case of mediation, it is interesting to note that the impact of meaningfulness in work (individual-level spirituality) is fully mediated by work-life balance. Therefore, the meaningfulness of work influences organizational commitment and job satisfaction through work-life balance. Similarly, work-life balance partially mediates the relationship between alignment with organizational values, affective commitment, and job satisfaction. Therefore, work-life balance is indeed a significant variable that needs to be considered by management practitioners to create a positive impact of workplace spirituality on work-related attitudes.

Managerial Implications

The findings of the study demonstrate that the effect of meaningfulness in work is fully mediated by work-life balance. This has important implications for management practitioners as growing evidence of many beneficial effects of meaningfulness in work becomes diminished if employees do not perceive a balance between their work and personal life. Taking into consideration the huge contribution that the service industry makes to the country's GDP, the findings have important ramifications for this industry. The result implies that even if the employee finds meaning in the work, for instance, considering the banking sector, an employee might perceive that the work contributes to the financial independence of individuals, and hence, there is meaning in work. However, if this employee does not feel sufficient balance between professional and personal life, then there will not be any positive impact of finding meaningfulness in work. Thus, management practitioners need to adopt policies that promote work-life balance to get the maximum benefit of workplace spirituality.

Further, the results of the study also provide evidence that the benefits of alignment with organizational values

are partially mediated by work-life balance. Accordingly, even if an organization's ethical standards align with each employee's principles, they will not have much of an impact if people are having difficulty juggling their personal and professional commitments. Prior to implementing spirituality in the workplace, management leaders must urgently address occupational stress, which is one of the main drivers of work-life imbalance.

Limitations of the Study and Scope for Further Research

The study suffers from many limitations, including the sampling process and sample size. The sampling process is not rigorous as the study limits itself to only two states, namely Punjab and Haryana from the Northern part of India. Furthermore, the sample size is also not adequate, as studies representing large geographical areas should have sufficient sample size to represent population parameters with better confidence. Another limitation of the study could be the common method bias, as data for both independent and dependent variables are taken from a common source, so there is a possibility of rater bias. Although, in the present study, it was found that a common latent factor explains only 20.4% of the variance in latent variables ; still, the possibility of rater bias cannot be ruled out, as stated by Podsakoff et al. (2003). Subsequent investigations may concentrate on various sectors, such as information technology, education, healthcare, and manufacturing. It would be interesting to know if the study's conclusions apply to other businesses or are industry-specific. Furthermore, more research may be done to examine how demographic factors affect the suggested model. For instance, it has been noted that work-life balance may vary depending on the organization (Ruževičius & Valiukaite, 2017) and gender (Dilmaghani & Tabvuma, 2019).

Authors' Contribution

Dr. Akashdeep Joshi conceived the idea and developed a quantitative design to undertake the empirical study. Dr. Dinesh Kumar worked on the conceptual model and literature review for the study. Dr. Akashdeep Joshi further contributed to statistical analysis done in the study using SPSS 22 and the AMOS 23 version. Dr. Dinesh Kumar also contributed to the discussion part and overall structure of the manuscript. Shabnam helped in data collection for the study and in the revision of the manuscript.

Conflict of Interest

The authors certify that they have no affiliations with or involvement in any organization or entity with any financial interest or non-financial interest in the subject matter or materials discussed in this manuscript.

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About the Authors

Dr. Akashdeep Joshi is currently serving as an Assistant Professor in human resources at Mittal School of Business, Lovely Professional University. He has a total teaching experience of 12 years, and his areas of interest include workplace spirituality, mindfulness, artificial intelligence, and organizational behavior.

Dr. Dinesh Kumar is currently serving as an Assistant Professor in human resources at Mittal School of Business, Lovely Professional University. He has an extensive experience in the military and academia. He has a doctorate from IIT Roorkee, and his areas of interest include law and human resource management, Blockchain applications, and ethics in artificial intelligence.

Shabnam is a Research Scholar in human resources at Mittal School of Business, Lovely Professional University. Her research fellowship from UGC focuses on workplace thankfulness, workplace digital transformation, and human resources strategies in manufacturing companies.