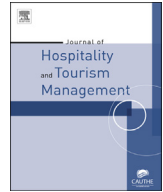




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The effect of workplace spirituality on hospitality employee engagement, intention to stay, and service delivery

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ABSTRACT

A key challenge facing hospitality organizations is how to retain and engage frontline employees who play an important role in influencing customer satisfaction. Although engagement has recently received considerable attention from scholars, much still remains to be learned about its intrinsic motivation and work meaning antecedents. Workplace spirituality has been conceptualized as offering new insights into how individuals experience a deeper level of intrinsic work motivation and engagement. This study found that workplace spirituality has a direct effect on employee engagement and intention to stay in a study of 292 employees in a U.S. hospitality organization. Engagement was found to be related to employees' service delivery, but not to their intention to stay. In doing so, this study provides new insights into the intrinsic work motivation antecedents of engagement and is the first investigation to empirically assess the joint effects of workplace spirituality and engagement on employee service delivery and intention to stay.

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1. Introduction

Frontline employees play a pivotal role in hospitality customers' service experience (Kim, Gazzoli, Qu, & Kim, 2016). One important way that organizations can improve service delivery is by more effectively engaging their employees (Hughes & Rog, 2008). Engagement has emerged as an important organizational behavior variable that contributes significantly to employee productivity and in turn to customer satisfaction and organizational performance (i.e. Saks, 2006, 2011). While a considerable number of studies have been conducted on employee engagement, much still remains to be learned about its antecedents (Rich, Lepine, & Crawford, 2010; Wollard & Shuck, 2011). This includes the need to better understand the underlying intrinsic motivation basis for employee engagement (Meyer & Gagne, 2008) and how the level of engagement is impacted by work meaningfulness (Hughes & Rog, 2008).

Workplace spirituality is a construct of increasing interest to scholars who see it as providing new insights into work meaning (Rosso, Dekas, & Wrzesniewski, 2010), and employee work attitudes (Benefiel, Fry, & Geigle, 2014; Milliman, Gatling, & Bradley-Geist,

2017), including engagement (Saks, 2011). This study seeks to build on two previous empirical workplace spirituality-engagement studies (Petchsawang & McLean, 2017; Sharma & Hussain, 2012), by examining three dimensions of workplace spirituality which are conceptually similar to key sources of work meaning as observed in Rosso et al.'s (2010) review of the meaning of work literature. In contrast to prior research, the current study also includes a more recently developed operationalization of engagement by Rich et al. (2010) to avoid potential confounding of this construct with the meaningful work dimension of workplace spirituality. In addition, this is the first investigation to empirically determine the joint effects of workplace spirituality and engagement on employee work attitudes (e.g. involving employee intention to stay and service delivery). In doing so, this study seeks to provide new insights into the antecedents and outcomes of engagement (Wollard & Shuck, 2011; Yeh, 2013) as well as address the need for more empirical research on how workplace spirituality theory can influence organizational behavior variables and performance (Giacalone & Jurkiewicz, 2003).

2. Theoretical background

2.1. Employee engagement

Employee engagement has been subject to a number of

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definitions. The construct was first defined by Kahn (1990) as involving one's "preferred self" and as "...the harnessing of organization members' selves to their work roles; in engagement, people employ and express themselves physically, cognitively, and emotionally during role performances" (p. 694). Engagement has also been viewed by Schaufeli, Salanova, González-Romá, and Bakker (2002) as involving an individual's full identification with his or her work, encompassing aspects such as (1) vigor (high levels of energy, enthusiasm, and resilience), (2) dedication (in-depth association with one's job involving significance, motivation, and challenge), and (3) absorption (being fully involved with one's work tasks). Engaged employees are seen as providing their full effort toward both their (1) main job tasks and responsibilities and (2) extra-role behaviors. Engagement is seen as a distinct construct in relation to other organizational behavior variables, in part because it involves one's full self in the experience of work and it impacts the performance of actual work tasks directly, rather than just work attitudes related to performance (Saks, 2011).

2.2. Workplace spirituality

Similar to engagement, research on workplace spirituality has increased significantly in the past two decades (Joelle & Coelho, 2017). Like engagement, a number of perspectives have been offered on the definition of workplace spirituality (Saks, 2011), although two recent reviews of the literature (Benefiel et al., 2014; Houghton, Neck, & Krishnakumar, 2016) indicate there has been an increasing convergence on its conceptualization. As noted by Houghton et al. (2016), a commonly cited definition in the literature is by Ashmos and Duchon (2000) who defined workplace spirituality as "... the recognition that employees have an inner life that nourishes and is nourished by meaningful work that takes place in the context of community" (p. 137).

Workplace spirituality shares a commonality with the emerging positive organizational scholarship field in focusing more explicitly on the humanistic aspect of work (Lavine, Bright, Powley, & Cameron, 2014) by seeking to more fully understand the human experience, including the drive for self-actualization (Joelle & Coelho, 2017), self-development, and more complete self-expression at work (Pawar, 2009). Workplace spirituality is seen as a multi-faceted construct influencing an individual's intrinsic motivation (Sharma & Hussain, 2012) and as involving one's "inner consciousness" and search for meaning (Houghton et al., 2016). A key theme of the literature on workplace spirituality is that people desire to not just be competent in their work, but also to have some other kind of personally meaningful experience at work. This type of experience can involve a variety of aspects such as a sense of transcendence, meaningful and purposeful work, a connection to others or to a higher power, the experience of one's "authentic" self, being of service to others or to humanity, and belonging to a good and ethical organization (Milliman et al., 2017). Benefiel et al. (2014) observed that workplace spirituality is seen as providing new insights into employee work attitudes and that a full understanding of organizational reality is incomplete without considering people's spiritual nature.

2.3. Employee intention to stay

It is widely acknowledged that there is high employee turnover in the hospitality sector and that it is important for hospitality organizations to take proactive steps to positively influence employee retention (Hughes & Rog, 2008). Intention to stay is conceptualized as an individual's intention to remain with his or her present employer on a long-term basis and is considered to be the opposite of intention to leave (e.g. Johari, Yean, Adnan, Yahya, & Ahmad,

2012). Intention to stay is seen as a critical determinant of actual turnover behavior (Tett & Meyer, 1993) and is influenced by numerous employee work attitudes, including organization commitment and job satisfaction, which have been linked to engagement and workplace spirituality (Saks, 2011).

2.4. Employee service delivery

Frontline employees represent the face of their organization to customers and play a key role in shaping customer perceptions of service quality (Boshoff & Meis, 1995). One key aspect of frontline worker interaction with customers involves service oriented organizational citizenship behaviors (OCBs). Employee service oriented OCBs are seen as involving the following dimensions: (1) participation (providing input or suggestions to one's company), (2) loyalty (promoting one's company to customers and others), and (3) service delivery (the extent to which employees follow customer service guidelines and respond to customers in a timely and courteous manner). These dimensions have been measured by employees' perceptions (Bettencourt, Gwinner, & Meuter, 2001) and are based on the premise that individuals in frontline jobs are able to assess the type of the service they provide to customers and are aware of problems that occur when they interact with customers (Boshoff & Meis, 1995).

3. Hypotheses development

Meyer and Gagne (2008) called for more research to identify and explain the underlying human intrinsic motivation needs that lead to higher levels of engagement. Similarly, other researchers contend that greater attention should be given to the study of how employee engagement is influenced by the fulfillment of an individual's inner needs (Havener, 1999) and through the experience of work meaning (Jung & Yoon, 2016) and work meaningfulness (Ahmed, Halim, & Majkd, 2016; Cartwright & Holmes, 2006; Chalofsky & Krishna, 2009; Shuck & Rose, 2013). Work meaning is defined as how an individual makes sense of and interprets what his or her work means within the overall context of one's life and needs (Pratt & Ashforth, 2003). This construct refers to the sources of the work environment that influence one's sense of work meaning (e.g. job, coworkers, leaders, the organization's mission, etc.) (Rosso et al., 2010). Work meaningfulness is a related term that defines the amount of significance an aspect of work holds for a person (Pratt & Ashforth, 2003), including elements of work that involve intrinsic motivation (Shuck & Rose, 2013).

Consistent with Rosso et al.'s (2010) observation that a person's sense of spirituality can influence his/her sense of work meaningfulness and purpose, we postulate that workplace spirituality influences an individual's level of engagement. This view is supported by Saks (2011) and Izak (2012) who proposed that an individual's sense of spirituality at work can influence their meaningfulness at work, resulting in higher levels of engagement. Similarly, other scholars contend that the pursuit of a spiritual experience at work leads individuals to seek their full potential and experience a greater sense of intrinsic motivation (Osman-Gani, Junaidah, & Ismail, 2013) and self-fulfillment (Pawar, 2009), which lead to increased engagement.

Sharma and Hussain (2012) conducted the first empirical study of the relationship of engagement to workplace spirituality which was operationalized by three dimensions involving meaningful work, community, and alignment of organizational values. These dimensions are based on the research of Ashmos and Duchon (2000) and operationalized by Milliman, Czaplewski, and Ferguson (2003) involving an individual's perception of workplace spirituality at the following three levels: (1) the individual

level - involving meaningful or purposeful work (including seeing one's work as a calling), (2) the group level - involving community or a sense of belonging to others at work, and (3) the organizational level - encompassing an employee's perceived fit between his or her personal values with those of the organization's values (including social and ethical aspects). As noted in [Benefiel et al.'s \(2014\)](#) literature review, two or more of these dimensions have been examined in a number of workplace spirituality studies, including in the hospitality sector. These three workplace spirituality dimensions are conceptually similar to [Rosso et al.'s \(2010\)](#) observation that key sources of work meaning include a sense of community and group (involving a sense of shared identity and opportunities to contribute value to others), and the work context (including one's attitude toward his/her job tasks and organization's mission and values). As such, the workplace spirituality dimensions of meaningful work, community, and alignment of organizational values can be seen as one way that individuals experience intrinsic work meaning and in turn increase their level of engagement.

[Sharma and Hussain \(2012\)](#) found a positive relationship between a combined report of these three workplace spirituality dimensions and the vigor dimension of engagement as measured by the Utrecht Work Engagement Scale (UWES) instrument ([Schaufeli et al., 2002](#)). A more recent study by [Petchsawang and McLean \(2017\)](#) found that four dimensions of workplace spirituality (meaningful work, compassion, transcendence and mindfulness) operationalized as a single higher order construct, was positively related to employee engagement as measured by the UWES instrument.

While the [Petchsawang and McLean \(2017\)](#) and [Sharma and Hussain \(2012\)](#) studies provide important insights into the relationship of workplace spirituality to engagement, we observe some limitations in them. First, as noted by [Rich et al. \(2010\)](#), the UWES instrument includes some survey items related to job challenge and meaningfulness that can confound engagement with work meaningfulness. This is a concern since both the [Sharma and Hussain's \(2012\)](#) and the [Petchsawang and McLean \(2017\)](#) investigations used the UWES survey in conjunction with the workplace spirituality dimension of meaningful work. Second, [Sharma and Hussain's \(2012\)](#) study had a relatively small sample size (60 managers) and its analysis involved only zero-order correlations. Third, the [Petchsawang and McLean \(2017\)](#) study involved only one dimension in common (meaningful work) with that of [Sharma and Hussain \(2012\)](#) and our study.

We seek to build on these two investigations in two ways. One, to more fully examine the relationship of engagement to three dimensions of workplace spirituality (meaningful work, sense of community, and alignment with organizational values) which can be seen as being conceptually similar to key sources of work meaning as indicated by [Rosso et al. \(2010\)](#). Two, we seek to avoid the confounding of engagement with meaningful work by examining how these three workplace spirituality dimensions are positively related to [Rich et al.'s \(2010\)](#) operationalization of engagement which is based on [Kahn's \(1990\)](#) original definition of engagement (e.g. its cognitive, physical, and emotional elements).

Hypothesis 1. *Employees' workplace spirituality, involving meaningful work, community, and alignment with organizational values, will have a direct positive effect on their engagement, encompassing an individual's emotional, cognitive, and physical aspects.*

[Saks \(2011\)](#) also proposed that future research should examine the relationship of workplace spirituality and engagement to employee work outcomes and to determine if engagement acts as a mediator within these relationships. [Beehner and Blackwell \(2016\)](#) recently conducted a workplace spirituality based intervention program in a food and beverage organization and found that it did

not impact employee intention to quit. [Beehner and Black's \(2016\)](#) finding bears further investigation since their review of the literature indicated that workplace spirituality has been negatively related to intention to quit in a number of studies, including fully employed graduate business students and of employees in hospitality, manufacturing, health care, and sales. As indicated earlier, intention to stay has been conceptualized as being the opposite of intention to quit, suggesting the following Hypothesis:

Hypothesis 2. *Employees' workplace spirituality will have a direct positive effect on their intention to stay.*

Similar to workplace spirituality, engagement has been negatively linked to employee intention to quit. This is evidenced by [Halbesleben's \(2010\)](#) meta-analysis which indicated a significant negative relationship between engagement and intention to quit. Similar findings on the negative effect of engagement on intention to quit have been found in hospitality organizations (e.g. [Karatepe, 2013](#); [Karatepe & Ngeche, 2012](#)). Since workplace spirituality is conceptualized as a predictor of engagement ([Saks, 2011](#)), the current study proposes that engagement will mediate the direct effect of employees' workplace spirituality on their intention to stay as stated below.

Hypothesis 3A. *Employees' engagement will have a direct positive effect on their intention to stay.*

Hypothesis 3B. *Employees' engagement will mediate the relationship between the direct effect of their workplace spirituality and their intention to stay.*

It is also important for service organizations to motivate their frontline staff to provide effective customer service delivery (e.g. [Markos & Sridevi, 2010](#)). [Pandey, Gupta, and Arora \(2009\)](#) were the first to conduct an empirical study of workplace spirituality in a service organization and found a modest positive relationship between employees' self-report of their workplace spirituality and customers' service quality delivery perceptions. [Lee, Lovelace, and Manz \(2014\)](#) built on [Pandey et al.'s \(2009\)](#) study in developing a model proposing that workplace spirituality can provide an environment in which employees are more satisfied and in turn are better prepared to create positive relationships with customers. These studies lead to the Hypothesis below:

Hypothesis 4. *Employees' workplace spirituality will have a direct positive effect on their service delivery.*

Engagement has also been found to be positively linked to customer satisfaction and retention. For example, [Paek, Schuckert, Kim, and Lee's \(2015\)](#) review of the literature indicated that engagement has been empirically established to be positively related to hospitality employee perceptions of (1) the organizational service climate ([Salanova, Agut & Peiró, 2005](#)), (2) innovative behaviors ([Slåtten & Mehmetoglu, 2011](#)), and (3) extra-role customer service ([Karatepe, 2013](#)). Like service oriented OCBs, extra-role customer service has been conceptualized as including frontline workers' service delivery efforts to meet customer needs ([Babin & Boles, 1998](#)). Since workplace spirituality is conceptualized as an antecedent to employee engagement, we propose that employees' engagement will mediate the direct effect of their workplace spirituality on their service delivery. Accordingly, the following hypotheses are advanced:

Hypothesis 5A. *Employees' engagement will have a direct positive effect on their service delivery.*

Hypothesis 5B. *Employees' engagement will mediate the relationship between the direct effect of their workplace spirituality and their service delivery.*

4. Methods

4.1. Sample and procedure

Approximately 4000 employees from one large hospitality resort in the southwestern U.S. were approached to participate in this survey through their company's online portal. From this contact, 477 employees participated in this survey. After eliminating 148 incomplete responses and 37 unqualified responses from the respondents working in departments, which do not require customer interaction (i.e., administration, human resources, technology, engineering, facilities, purchasing, revenue management, and logistics/warehouse), a total of 292 responses were used for data analysis.

The most prominently represented departments in this sample are as follows: food and beverage (27.7%), hotel operations (25.3%), gaming (17.5%), and housekeeping (14.0%). The largest proportions of respondents were in the age ranges of 30–40 years (33.6%) and 18 to 29 years (28.8%). Of the respondents, about 57% were female and 55% were non-White. In terms of the highest level of educational attainment, 26% had an undergraduate degree, 51.8% had an associate's degree or some college, and 16.4% had a high school degree. In regards to their total number of years of work experience in the resort industry, 57.5% had 5 years or more, 19.9% had 2 to 5 years, 7.2% had 1 to 2 years, and 15.4% had less than 1 year.

4.2. Measures

Workplace spirituality was measured with 12 items selected from the meaningful work and alignment with the organization's values survey scales of Ashmos and Duchon (2000) and the sense of community scale from Milliman et al. (2003). Employee engagement was operationalized through 12 items selected from Rich et al. (2010). The quality of employee service delivery was measured by four items selected from the SERVQUAL instrument from Parasuraman, Zeithaml, and Berry (1988) as adapted by Malhotra and Mukherjee (2004). As operationalized in previous studies intention to stay was comprised of a four-item scale consisting of questions adapted from the Michigan Organizational Assessment Questionnaire (Cammann, Fichman, Jenkins, & Klesh, 1979; Seashore, Lawler, Mirvis, & Cammann, 1982) and the propensity to leave scale from Lyons (1971). All of the scales were rated on seven-point scales, from 1 (strongly disagree) to 7 (strongly agree).

4.3. Data analysis

While there is little consensus on the recommended sample size for structural equation modeling (SEM) (Sivo Fan, Witt, & Willse, 2006), previous studies have proposed a critical sample size of 200 (e.g. Garver & Mentzer, 1999; Hoelster, 1983). Based on this rule of thumb, the sample size of this study provides sufficient statistical power for data analysis. Confirmatory factor analysis (CFA) and SEM in EQS 6.1 statistical software were used to test the measurement model and assess the hypotheses of this study. This software was selected because it is a feasible statistical tool for exploring multivariate relationships among measurement and latent variables as well as for measuring path coefficients for direct and indirect effects of structural hypotheses. This program also contains a technique used to correct maximum likelihood (ML) estimates for nonnormal data: an optional robust ML estimator using the Satorra-Bentler scaled statistic (Byrne, 2006).

As shown in Appendix A, the univariate skewness and kurtosis estimates of some variables were greater than the moderate normality thresholds of 2.0 for skewness and 7.0 for kurtosis suggested by Curran, West, and Finch (1996). Based on the EQS output, which provided the case numbers with the largest contribution to

normalized multivariate kurtosis, two outliers were removed from the data. However, the data still revealed substantial multivariate kurtosis, as evidenced by related Mardia's normalized estimate of 111.92. Bentler (2005) suggests that if this value is greater than 5, it is indicative of non-normally distributed data. Thus, we analyzed the data using the robust ML estimator, instead of the traditional ML method. The covariance matrix used for the data analysis is provided in Appendix B.

5. Results

5.1. Measurement model (first-order CFA and second-order CFA)

Prior to testing the hypothesized structural model of this study, a measurement model was assessed using confirmatory factor analysis (CFA) involving the eight constructs listed in Table 1 (i.e. meaningful work, sense of community, alignment with organizational value, physical engagement, emotional engagement cognitive engagement, perceived service delivery, and intention to stay) (Anderson & Gerbing, 1988). The initial measurement model provided a good fit to the data: $\chi^2(436) = 1116.46, p < .05, \chi^2/df = 2.56, CFI = .916, IFI = .916, TLI = .904, RMSEA = .073$. These statistics met the standards considered necessary of a good fit for the Comparative Fit Index (CFI), Tucker-Lewis index (TLI), and Incremental Fit Index (IFI) with their values of .90 or higher, Root Mean Square Error of Approximation (RMSEA) value of .08 or less, and χ^2/df value of 3 or less (Anderson & Gerbing, 1988; Byrne, 2006; Hair, Black, Babin, Anderson, & Tatham, 2006).

For convergent validity, Hair et al. (2006) suggest that "all loadings should be at least .5 and preferably .7" (p. 808). In reviewing the factor loading estimates and multivariate Lagrange Multiplier (LM) test result provided in the EQS output, we found the following three items had loading scores below .6: one item for the cognitive engagement (CE) factor ("At work, I am fascinated by my job"), one physical engagement (PE) item ("I exert a lot of energy on my job"), and one intention to stay (IS) item ("I would hate to quit this job."). After removing these three items, the second measurement model showed an improved fit to the data: $\chi^2(349) = 809.84, p < .05, \chi^2/df = 2.32, CFI = .939, IFI = .940, TLI = .929, RMSEA = .068$. The items retained and their factor loadings and critical ratios are shown in Table 1. The construct reliability values are displayed in Table 2, and all values exceeded the .7 threshold recommended by Hair et al. (2006). As illustrated in Tables 1 and 2, convergent validity was established since (1) the factor loadings were all statistically significant ($p < .05$) and higher than .5, and (2) the average variance extracted (AVE) estimates were all above the recommended value of .5 (Bagozzi & Yi, 1988). Finally, strong discriminant validity was demonstrated, as the squared correlations between a pair of latent constructs were less than the AVE of each construct (Fornell & Larcker, 1981).

This study used the three first-order workplace spirituality factors to create a higher-order (i.e., second-order) workplace spirituality factor and three first-order engagement factors to create a higher-order engagement factor. This second-order factor analysis was employed to create a more parsimonious and interpretable model with fewer parameters, as recommended by Gustafsson and Balke (1993) and Rindskopf and Rose (1988). This approach is also consistent with previous studies on workplace spirituality in hospitality employees (Crawford, Hubbard, Lonis-Shumate, & O'Neill, 2008; Gatling, Kim, & Milliman, 2016) and engagement (Rich et al., 2010). The second-order measurement model showed a good fit: $\chi^2(365) = 963.82, p < .05, \chi^2/df = 2.64, CFI = .921, IFI = .921, TLI = .912, RMSEA = .075$.

The results of the second-order factor analysis indicate that significant positive relationships between first- and second-order

Table 1
Results of confirmatory factor analysis.

Eight factors and scale items	Standardized loading ^a	Critical ratio ^b
F1: Meaningful Work (MW)		
MW1: My work is connected to what I think is important in life.	.72	
MW2: I look forward to coming to work.	.84	11.60
MW3: I see a connection between work and social good.	.75	10.81
MW4: I understand what gives my work personal meaning.	.83	12.44
F2: Sense of Community (SC)		
SC1: I feel part of a community.	.79	
SC2: I believe people support each other.	.89	15.12
SC3: I think employees are linked with a common purpose.	.82	13.64
SC4: I believe employees genuinely care about each other.	.81	12.24
F3: Alignment with Organizational Values (AOV)		
AOV1: I feel positive about the values of the organization.	.85	
AOV2: My organization cares about all its employees.	.88	13.86
AOV3: My organization has a conscience (a sense of right and wrong).	.90	16.43
AOV4: I feel connected with the organization's goals.	.84	12.58
F4: Physical Engagement (PE)		
PE1: I exert my full effort to my job.	.85	
PE2: I try my hardest to perform well on my job.	.96	17.23
PE3: I strive as hard as I can to complete my job.	.96	17.27
F5: Emotional Engagement (EE)		
EE1: I am enthusiastic in my job.	.80	
EE2: I am proud of my job.	.87	11.93
EE3: I feel positive about my job.	.86	10.88
EE4: I am excited about my job.	.87	7.79
F6: Cognitive Engagement (CE)		
CE1: At work, my mind is focused on my job.	.79	
CE2: At work, I pay a lot of attention to my job.	.93	17.12
CE3: At work, I concentrate on my job.	.95	22.20
F7: Perceived Service Delivery (SD)		
SD1: When I promise a customer that I will do something by a certain time, I do so.	.86	
SD2: When service problems occur, I give them all my attention in an effort to solve them speedily.	.91	20.01
SD3: I treat all customers courteously.	.91	19.38
SD4: When a customer has a problem, I provide him/her with individual attention.	.92	19.83
F8: Intention to Stay (IS)		
IS1: I plan to work at my present job for as long as possible.	.94	
IS2: I will most certainly look for a new job in the near future (reversely coded).	.60	9.87
IS3: I plan to stay in this job for at least two to three years.	.61	9.71

Note:
^a All factor loadings are significant at $p < .05$.
^b Corresponding to each estimated free parameter in the estimating equation, the critical ratios are printed in the EQS output. The paths from each factor to the first measurement variable were fixed at 1 for identification purposes; thus, critical ratios for these variables were not estimated.

factors exist in both workplace spirituality and employee engagement, as evidenced by high standardized factor loadings as follows for (1) workplace spirituality: meaningful work (MW), .92; sense of community (SC), .83; and alignment with organizational values (AOV), .83 and for (2) employee engagement: physical engagement (PE), .87; emotional engagement (EE), .81; and cognitive engagement (CE), .88 ($p < .05$). These results support that these first-order factors accurately represent the underlying concepts of workplace spirituality and employee engagement. That is, hospitality employees tend to view (1) workplace spirituality as a combination of MW, SC, and AOV and

(2) employee engagement as a combination of PE, EE, and CE.

Table 2
Average variance extracted (AVE), construct reliability (CR), and squared correlations.

Construct	CR	MW	SC	AOV	PE	EE	CE	SD	IS
MW	.87 ^b	.62^a							
SC	.90	.53 ^c	.69						
AOV	.92	.55	.59	.75					
PE	.95	.28	.23	.14	.86				
EE	.91	.59	.38	.40	.46	.72			
CE	.91	.45	.27	.20	.64	.48	.76		
SD	.94	.21	.14	.14	.45	.23	.34	.81	
IS	.77	.40	.17	.24	.12	.34	.14	.12	.54

Note: MW = Meaningful Work, SC = Sense of Community, AOV = Alignment with Organizational Values, PE = Physical Engagement, EE = Emotional Engagement, CE = Cognitive Engagement, SD = Service Delivery, IS = Intention to Stay.
^a Average variance extracted (AVE) are on the diagonal.
^b CR (construct reliability) values are listed in the second column.
^c Squared correlations are below the diagonal.

5.2. Hypotheses testing

The structural model using the two second-order factors of workplace spirituality and employee engagement, along with the quality of employee service delivery and intention to stay, showed a good model fit: $\chi^2(366) = 964.13, p < .05, \chi^2/df = 2.63, CFI = .921, IFI = .921, TLI = .912, RMSEA = .075$. As demonstrated in Fig. 1, an examination of path estimates revealed that workplace spirituality had significant and positive direct effects on both engagement (standardized coefficient (β) = .75; $p < .05$) and intention to stay ($\beta = .54; p < .05$), supporting hypotheses 1 and 2. However, workplace spirituality did not have a significant direct effect on perceived service delivery ($\beta = -.08, p > .05$) (not supporting hypothesis 4), though it exhibited a significant and positive indirect effect on this service delivery construct via engagement ($\beta = .56, p < .05$). These results indicate that engagement fully mediates the effect of workplace spirituality on perceived service delivery, supporting hypothesis 5B. In addition, engagement was found to have a significant and positive direct effect on perceived service delivery ($\beta = .75; p < .05$) (providing support for hypothesis 5A), but no significant direct effect on their intention to stay ($\beta = .09; p > .05$) (not supporting hypothesis 3A). Finally, employee engagement was not found to play a significant mediating role in the relationship between workplace spirituality and intention to stay ($\beta = .07; p > .05$) (not

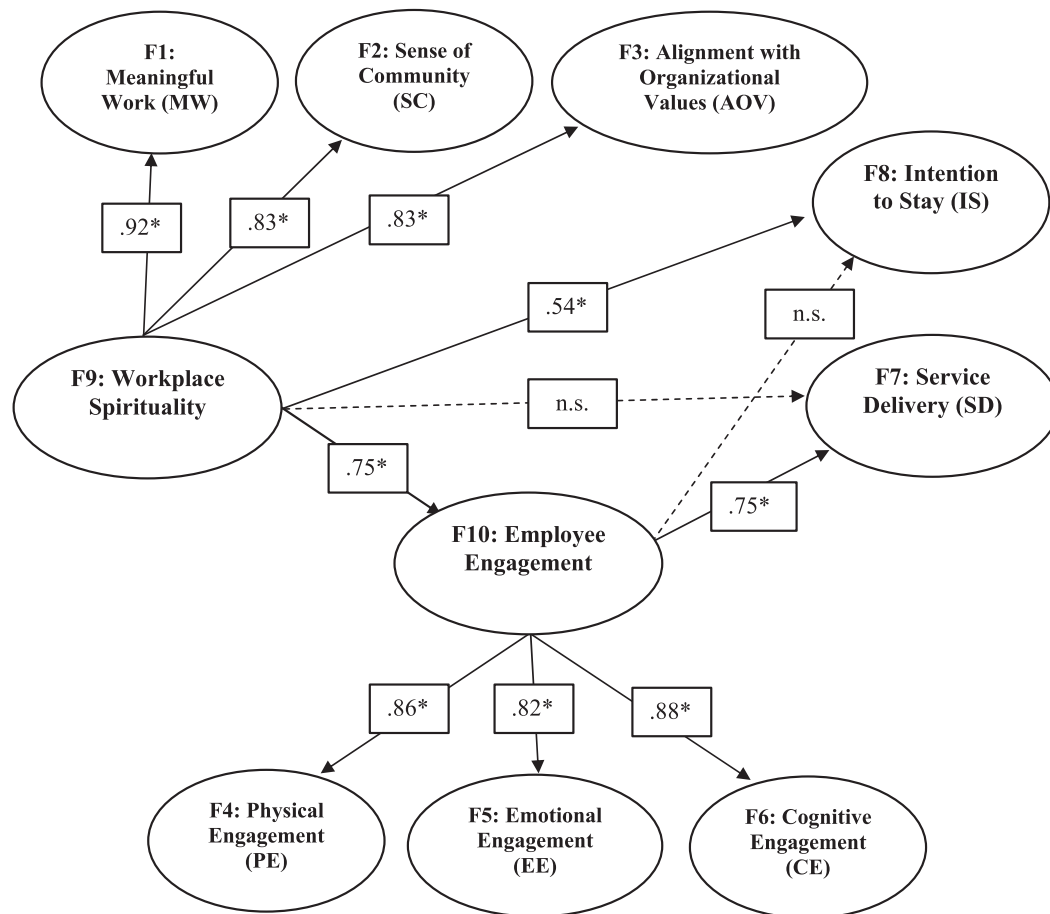
supporting hypothesis 3B). The R^2 values (the proportion of variance accounted for by its predictors) of engagement, perceived service delivery, and intention to stay were 56.0%, 47.3%, and 37.5%, respectively.

6. Discussion and theoretical contributions

Scholars have called for more research on how intrinsic motivation theory (Meyer & Gagne, 2008), including workplace spirituality (Sharma & Hussain, 2012) and work meaningfulness (Cartwright & Holmes, 2006; Chalofsky & Krishna, 2009), can provide insights into how employees become engaged in their work. This study found that employee perceptions of a higher order construct of workplace spirituality involving meaningful work, community, and alignment with organizational value was positively related to their level of engagement and contributes to the literature in several ways. First, it builds upon previous workplace spirituality and engagement studies (Petchsawang & McLean, 2017; Sharma & Hussain, 2012) which provided important insights into the relationship between these two constructs, but also contain some limitations. The most important contribution of the current study is that it addresses the potential confounding of the

workplace spirituality dimension of meaningful work with the UWES measure of engagement used in previous research by utilizing Rich et al.'s (2010) engagement survey. In regards to Sharma and Hussain (2012), the current study utilizes a larger sample size and a more rigorous data analytic technique. In relation to Petchsawang and McLean (2017), our investigation uses three dimensions of workplace spirituality that have been found to be key sources of work meaning as noted by Rosso et al. (2010). As a result, the current study contributes to the literature in establishing how multiple aspects of workplace spirituality can influence engagement through the lens of work meaning.

Second, whereas previous research focused solely on an examination of the relationship of workplace spirituality to engagement, this is the first study to empirically assess these two constructs in conjunction with employee work attitudes (e.g. in this case employee service delivery and intention to stay). The results indicate that workplace spirituality was directly positively related only to intention to stay; although, it did have a positive indirect effect on employee service delivery via engagement. This latter finding provides an important consideration for Lee et al.'s (2014) workplace spirituality-customer service model. Specifically, these results suggest that workplace spirituality may not be a strong enough motivator to



Notes:
 (1) There was a significant indirect effect of Workplace Spirituality on SD mediated by Engagement ($\beta = .56$)
 (2) Asterisk (*) indicates statistical significance at $p < .05$
 (3) n.s. indicates statistically nonsignificant at $p > .05$
 (4) Three first-order Workplace Spirituality factors (F1, F2, & F3) were used to create a higher-order (i.e., second-order) Workplace Spirituality factor (F9).
 (5) Three first-order Engagement factors (F4, F5, & F6) were used to create a higher-order Engagement factor (F10).

Fig. 1. Estimation of Structural Model for Workplace Spirituality, Engagement, and Work Attitudes.

directly effect employee service delivery, but its impact can be significantly strengthened via engagement as a an added variable in this model. In addition, as called for by Giacalone and Jurkiewicz (2003), these results add to the literature in demonstrating how workplace spirituality is related to organizational behavior and performance, thereby further legitimizing workplace spirituality theory.

Third, this study adds to the engagement literature in finding that it is positively related to hospitality employee service delivery. Unexpectedly, engagement did not significantly positively influence hospitality employee intention to stay or mediate the relationship between workplace spirituality and intention to stay. A potential explanation for this result may involve a number of factors regarding the nature of the hospitality industry. One, it has been observed that frontline hospitality employees are often subject to excessive workloads, role stress, and burnout (Karatepe, Babakus, & Yavas, 2012). Two, the hospitality industry has been seen as involving demanding work and poor working conditions including lower compensation, promotion potential, status, and job security (Hughes & Rog, 2008). Considering this context, it is plausible that the engaged hospitality employees in this study might perceive that their active efforts are not adequately supported or recognized by their managers, or that they may experience frustration and fatigue in seeking to meet the demands of their customers. These types of responses are consistent with the conservation of resources (COR) theory (Hobfoll, 2002), which postulates that employees seek to protect their resources, such as their physical or emotional energy, to prevent burnout. This study's findings indicate that further examination of the linkage between employee engagement and intention to stay, with consideration of variables related to burnout and COR theory, in other hospitality organizations is merited.

6.1. Managerial implications

The results of this study indicate that promoting employees' experience of workplace spirituality can positively influence their engagement and intention to stay. A first step that hospitality managers can take to promote a sense of workplace spirituality is to determine what aspects of work are most personally meaningful to their employees. As recommended by May, Gilson, and Harter (2004), managers can then attempt to fit employees to job roles that enable them to more fully express themselves, thereby leading to higher work meaningfulness and engagement. Such self-expression can also be enhanced by creating opportunities for employees to provide more input on how to improve their work unit area and its service delivery processes. This process of enhancing worker involvement and self-expression can also be extended to organizational level activities. For example, hospitality companies can communicate more clearly what organizational volunteering and charity opportunities are available and assist employees in selecting initiatives that best match their particular interests. As suggested by Pratt and Ashforth (2003), such a process can promote a greater sense of community by creating deeper interpersonal connections among employees and between employees and their community.

6.2. Limitations and future studies

This study has several limitations that warrant attention. First, common method variance is a limitation. As Podsakoff and Organ (1986) have long contended, independent and dependent variables collected from the same source can potentially inflate statistical relationships. Although this remains a limitation in this study, procedural steps were taken to reduce this bias by ensuring the anonymity of participants and by taking special care to eliminate scale items that appeared to be ambiguous in this research. In addition, the strength of many of the effects (above .40) indicate robust findings. A second

limitation is that all of the participants were from one organization whose specific context can affect the generalizability of these results. A third limitation is that the model of this study has not been cross-validated on a different sample or been tested using multi-group analysis. We suggest future research should test this study's model with a sample from different organizations or conduct multi-group analysis to test the equivalence of this model across employees from different departments (e.g. Food and Beverage and Operations).

Workplace spirituality was operationalized in this study with three dimensions involving meaningful work, community, and alignment with organizational values that are consistent with variables found to be key sources of work meaning. Scholars should consider examining these three dimensions in conjunction with additional aspects of workplace spirituality from recent research by Petchsawang and McLean (2017) (e.g. such as transcendence among others) and Joelle and Coelho (2017) (emotional balance and inner peace) to provide additional insights into how workplace spirituality can influence employee engagement. As suggested by Meyer and Gagne (2008), another important future research direction involves investigating how other intrinsic motivational theories, such as self-determination theory (SDT) (Deci & Ryan, 2000), can influence an individual's level of engagement. It would be fruitful for such future investigations to examine how other organizational contextual variables may mediate the relationship between SDT or workplace spirituality to engagement, including the ethical and spiritual climate of the organization, as proposed by Lee et al. (2014). Ideally, such research should assess these sources of intrinsic motivation in relation to key organizational contextual factors (e.g. such as job resources and organizational support) to determine the strength of their relative impact on engagement.

Appendix A. Means, Standard Deviations, Skewness, and Kurtosis

	Mean	Std. Deviation	Skewness		Kurtosis	
	Statistic	Statistic	Statistic	Std. Error	Statistic	Std. Error
PE1.	6.58	.929	-3.520	.143	15.481	.284
PE2.	6.74	.812	-5.281	.143	33.066	.284
PE3.	6.72	.824	-5.003	.143	30.424	.284
PE4.	6.25	1.159	-2.047	.143	4.918	.284
EE1.	6.38	1.086	-2.772	.143	9.646	.284
EE2.	6.47	1.085	-2.901	.143	9.734	.284
EE3.	6.32	1.260	-2.683	.143	7.922	.284
EE4.	6.12	1.337	-2.092	.143	4.722	.284
CE1.	6.29	1.160	-2.319	.143	6.574	.284
CE2.	6.55	.905	-3.491	.143	16.159	.284
CE3.	5.66	1.503	-1.127	.143	.787	.284
CE4.	6.51	.954	-3.245	.143	14.198	.284
MW1.	5.39	1.548	-.790	.143	-.040	.284
MW2.	5.82	1.370	-1.294	.143	1.437	.284
MW3.	5.61	1.519	-1.178	.143	1.009	.284
MW4.	5.88	1.351	-1.491	.143	2.224	.284
SC1.	5.74	1.536	-1.379	.143	1.528	.284
SC2.	5.51	1.619	-1.181	.143	.887	.284
SC3.	5.65	1.448	-1.076	.143	.839	.284
SC4.	5.30	1.651	-.983	.143	.386	.284
AOV1.	6.01	1.353	-1.677	.143	2.723	.284
AOV2.	5.41	1.675	-.984	.143	.275	.284
AOV3.	5.60	1.654	-1.231	.143	.816	.284
AOV4.	5.70	1.524	-1.318	.143	1.448	.284
SD1.	6.66	.798	-3.782	.143	19.272	.284
SD2.	6.70	.750	-4.127	.143	23.747	.284
SD3.	6.72	.729	-4.401	.143	26.847	.284
SD4.	6.72	.711	-4.509	.143	29.057	.284
IS1.	5.88	1.703	-1.565	.143	1.563	.284
IS2.	4.86	2.171	-.527	.143	-1.118	.284
IS3.	5.52	1.947	-1.158	.143	.142	.284
IS4.	5.72	1.819	-1.377	.143	.899	.284

Appendix B. Covariance Matrix

		V1	V2	V3	V4	V5
PE1	V1	.72				
PE2	V2	.52	.55			
PE3	V3	.52	.51	.57		
PE4	V4	.46	.38	.42	1.25	
EE1	V5	.52	.47	.48	.49	1.07
EE2	V6	.49	.47	.49	.43	.76
EE3	V7	.47	.44	.48	.45	.81
EE4	V8	.51	.45	.46	.43	.93
CE1	V9	.56	.49	.51	.49	.68
CE2	V10	.49	.47	.49	.50	.50
CE3	V11	.48	.39	.38	.62	.87
CE4	V12	.53	.51	.52	.53	.53
MW1	V13	.45	.36	.37	.53	.66
MW2	V14	.46	.39	.42	.49	.75
MW3	V15	.46	.40	.45	.46	.52
MW4	V16	.50	.43	.44	.51	.65
SC1	V17	.46	.41	.43	.51	.72
SC2	V18	.56	.48	.46	.41	.67
SC3	V19	.54	.44	.42	.44	.52
SC4	V20	.48	.43	.38	.41	.54
AOV1	V21	.45	.43	.41	.44	.64
AOV2	V22	.43	.36	.36	.30	.68
AOV3	V23	.39	.32	.33	.26	.67
AOV4	V24	.40	.32	.33	.34	.65
SD1	V25	.29	.29	.30	.33	.32
SD2	V26	.31	.31	.32	.31	.34
SD3	V27	.32	.33	.34	.31	.32
SD4	V28	.30	.31	.33	.30	.31
IS1	V29	.40	.39	.40	.61	.72
IS2	V30	.22	.22	.24	.35	.52
IS3	V31	.41	.34	.30	.42	.54
IS4	V32	.35	.34	.35	.40	.55
		V6	V7	V8	V9	V10
EE2	V6	1.08				
EE3	V7	.91	1.40			
EE4	V8	1.01	1.18	1.67		
CE1	V9	.65	.78	.87	1.26	
CE2	V10	.56	.56	.57	.73	.82
CE3	V11	.92	1.00	1.32	.95	.67
CE4	V12	.57	.59	.61	.79	.76
MW1	V13	.66	.79	1.00	.77	.57
MW2	V14	.80	.99	1.11	.68	.58
MW3	V15	.60	.73	.92	.76	.61
MW4	V16	.75	.88	1.04	.77	.68
SC1	V17	.78	1.01	1.04	.76	.57
SC2	V18	.76	.97	.98	.79	.57
SC3	V19	.54	.67	.84	.75	.54
SC4	V20	.68	.84	.92	.76	.59
AOV1	V21	.74	.92	.93	.60	.57
AOV2	V22	.71	1.05	1.12	.69	.51
AOV3	V23	.68	1.02	.91	.60	.49
AOV4	V24	.62	.93	.97	.59	.49
SD1	V25	.32	.32	.29	.30	.33
SD2	V26	.31	.33	.32	.31	.32
SD3	V27	.33	.30	.31	.32	.35
SD4	V28	.29	.30	.28	.32	.33
IS1	V29	.84	1.01	.98	.63	.48
IS2	V30	.72	.74	.68	.45	.34
IS3	V31	.64	.67	.66	.47	.37
IS4	V32	.71	.75	.68	.52	.44
		V11	V12	V13	V14	V15
CE3	V11	2.19				
CE4	V12	.68	.92			
MW1	V13	1.39	.60	2.40		
MW2	V14	1.19	.63	1.18	1.78	
MW3	V15	1.00	.67	1.39	1.25	2.18
MW4	V16	1.11	.70	1.24	1.16	1.22
SC1	V17	1.24	.57	1.14	1.26	1.19
SC2	V18	1.19	.58	1.01	1.11	1.07
SC3	V19	1.00	.59	.96	.91	1.13
SC4	V20	1.26	.57	1.04	1.00	1.02

(continued on next page)

(continued)

AOV1	V21	.94	.58	.98	1.16	1.04
AOV2	V22	1.20	.55	1.39	1.16	1.20
AOV3	V23	1.06	.49	1.11	1.21	1.09
AOV4	V24	1.06	.50	1.11	1.01	.93
SD1	V25	.34	.33	.34	.34	.34
SD2	V26	.35	.35	.34	.33	.38
SD3	V27	.31	.37	.25	.32	.33
SD4	V28	.30	.36	.30	.31	.32
IS1	V29	1.13	.56	1.16	1.24	.91
IS2	V30	.67	.29	.77	1.12	.65
IS3	V31	.62	.33	.65	.88	.68
IS4	V32	.58	.48	.68	.81	.59
	V16		V17	V18	V19	V20
MW4	V16	1.70				
SC1	V17	1.05	2.29			
SC2	V18	1.02	1.71	2.56		
SC3	V19	1.06	1.36	1.67	2.06	
SC4	V20	.96	1.56	1.93	1.68	2.74
AOV1	V21	1.05	1.15	1.33	1.03	1.22
AOV2	V22	1.11	1.47	1.78	1.32	1.54
AOV3	V23	1.08	1.33	1.58	1.22	1.30
AOV4	V24	.96	1.21	1.46	1.10	1.17
SD1	V25	.36	.36	.33	.34	.23
SD2	V26	.36	.38	.34	.34	.26
SD3	V27	.37	.35	.34	.34	.28
SD4	V28	.38	.36	.32	.36	.23
IS1	V29	1.01	.94	.89	.64	.80
IS2	V30	.72	.91	.84	.52	.85
IS3	V31	.69	.63	.71	.55	.47
IS4	V32	.66	.63	.67	.39	.41
	V21		V22	V23	V24	V25
AOV1	V21	1.83				
AOV2	V22	1.62	2.75			
AOV3	V23	1.69	2.20	2.68		
AOV4	V24	1.45	1.78	1.87	2.25	
SD1	V25	.35	.33	.41	.35	.59
SD2	V26	.34	.34	.41	.35	.49
SD3	V27	.36	.30	.36	.32	.42
SD4	V28	.32	.28	.34	.32	.43
IS1	V29	1.04	.99	1.03	1.07	.30
IS2	V30	1.05	.88	.94	.90	.17
IS3	V31	.76	.51	.76	.82	.28
IS4	V32	.72	.69	.78	.77	.31
	V26		V27	V28	V29	V30
SD2	V26	.57				
SD3	V27	.45	.53			
SD4	V28	.44	.45	.51		
IS1	V29	.36	.36	.41	2.75	
IS2	V30	.20	.18	.15	2.00	4.64
IS3	V31	.26	.24	.27	1.84	1.78
IS4	V32	.30	.32	.32	1.57	1.30
	V31		V32			
IS3	V31	3.72				
IS4	V32	1.47	3.18			

Appendix. CSupplementary data

Supplementary data related to this article can be found at <https://doi.org/10.1016/j.jhtm.2018.03.002>.

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