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# Spirituality as predictor of psychological well-being at work in the Moroccan context: A cross-sectional study

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## Abstract

**Introduction:** The aim of this study was to analyze the relationship between spirituality at work and employees' psychological well-being in the Moroccan context.

**Methods:** This cross-sectional, descriptive, and quantitative study involved a sample of 1,110 employees, of which 57.8% were men. Data were collected using an online questionnaire that included sociodemographic data, the "Spirituality at Work" scale, and the Psychological Well-being scale. Descriptive statistics and correlational analyses were utilized to analyse the data and investigate the research objectives of interest.

**Results:** Our findings indicated a positive correlation between spirituality at work and well-being at work, with a significant impact indicated by a beta coefficient of 0.635 ( $p < 0.001$ ). Among the dimensions of workplace spirituality, meaningful work emerged as a key predictor of well-being with a beta coefficient of 0.893. At the same time, a sense of community also showed a strong correlation with well-being at 0.724. The dimension of inner life had a moderate impact, reflected by a beta coefficient of 0.417. In terms of psychological well-being, dimensions such as autonomy ( $\beta = 0.363$ ), positive relationships with others ( $\beta = 0.421$ ), personal growth ( $\beta = 0.534$ ), and purpose in life ( $\beta = 0.188$ ) were all significantly associated, though purpose in life had the lowest correlation.

**Discussion:** This study demonstrates that enhancing spirituality at work significantly contributes to employees' psychological well-being. Meaningful work and a strong sense of community are critical components of this relationship. The findings suggest that organizations should institutionalize spiritual values to foster a supportive and productive work environment, ultimately enhancing employee well-being and organizational effectiveness.

**Take-home message:** This study reveals that in the Moroccan context, spirituality at work is a significant predictor of employees' psychological well-being. Key elements such as meaningful work and a strong sense of community greatly contribute to this positive relationship. These findings suggest that Moroccan organizations should integrate spiritual values to enhance employee well-being and foster a more supportive and effective work environment.

**Keywords:** Morocco; organizational performance; spirituality; workplace.

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## INTRODUCTION

Throughout the 20th century, psychology focused mainly on behaviorism and psychoanalysis [1]. The searches for the causes of these phenomena increased our understanding of human beings and the factors that affect their behaviors [1]. Health psychology focuses more on how patients handle illness, emphasizing illness rather than health [1]. Interestingly, in the late 1990s, a new field of research emerged in the psychological sciences, positive psychology, which led researchers to turn their attention to the positive aspects of human life [2]. With this evolution of positive psychology, research in organizational and work psychology was also reoriented, which previously focused primarily on analyzing physical and psychological damage to employee health. In this context, phenomena such as workplace wellness gained the attention of researchers, who wanted to understand all elements of workplace wellness, such as physical, mental, social, financial, and career wellness [3,4].

Furthermore, the demand for quality, performance improvement, and work effectiveness is increasing due to increased competition between organizations, underscoring the need to improve

and develop human resources [5]. This also highlights the need to establish effective workplace interventions to improve the psychological well-being of employees [6]. Global competition has forced organizational leaders to consider new strategies or interventions to address their employees' concerns and worries about existing issues [7]. In the professional context, employees must project themselves, show solidarity, and find meaning in their workplace activities. Therefore, it is imperative for companies to know and value what employees think and feel within the organization [8]. Here, spirituality comes into play to strengthen employees' lives, health, and well-being [9,10].

Spirituality in organizations is a new concept identified as a way to improve organizational performance, and some authors even identify it as the only way to achieve this [11]. It has also become an important topic due to its potential to contribute to employee well-being effectively. It has three important dimensions: meaningful work, a sense of belonging, and alignment with organizational values [9, 12].

In particular, workplace spirituality is associated with people's happiness, joy, values, and organizational variables. such as job satisfaction, commitment, and performance [13]. Existing literature points to the paradigm shift among employees, who now focus on more meaningful aspects than just materialistic or worldly outcomes [9]. Workplace spirituality is based on the premise that people have inner and outer lives and that nurturing this inner life in various ways will lead to a more meaningful and productive outer life [15].

Several empirical studies [16-21] have indicated that workplace spirituality positively predicts employee well-being. However, evidence supporting these relationships in Moroccan literature remains elusive. Therefore, further studies are needed to investigate the influences of spirituality on well-being at work, which will inform the implementation of effective strategies to promote well-being in the workplace.

To address this gap in the literature, the current study aims to examine the impact of workplace spirituality on well-being at work by identifying the level of spirituality present among Moroccan employees. In addition, this study aims to identify or compare the impact of workplace spirituality on several socio-demographic dimensions, such as gender, education, seniority, and the generation gap.

#### ***Relevance of the study***

Studying spirituality at work in Morocco is relevant because it provides insights into how cultural and religious diversity influences workplace dynamics and employee well-being [22]. Morocco's cultural fabric, deeply rooted in Islam and influenced by diverse traditions, offers a unique context to explore how spirituality manifests in organizational settings. By examining spirituality in this context, researchers can contribute new perspectives to the existing literature on workplace spirituality, enriching our understanding of its role in enhancing job satisfaction, fostering a sense of purpose, and promoting organizational commitment. This exploration can also uncover culturally specific practices and beliefs contributing to employee well-being, offering practical implications for organizational leaders aiming to create inclusive and supportive work environments.

#### ***Spirituality at work***

Maslow established a hierarchy of needs ranging from physiological needs to self-actualization needs (intellectual fulfilment, emotional fulfilment, and spiritual fulfilment), and he demonstrated the existence of a relationship between spirituality and self-actualization. In this regard, the search for meaning would be a human need [23], and work fulfils this human need to seek meaning, which [24] describes as spiritual. According to Duyck [25], every individual needs to maintain a spiritual connection to their work, even if they are unaware of it or do not use the term spirituality to describe their need to find meaning in work.

Indeed, interest in spirituality within organizations, particularly in the workplace, continues to grow significantly [26]. In this sense, Karakas [27] asserts that researchers are showing increased interest in workplace spirituality. Howard [28] also states that "the explosion of interest in spirituality as a new dimension in management is probably the most important trend since the 1950s."

#### ***Wellbeing at work***

Defining well-being presents one of the many challenges when examining well-being at work. Not only are there a myriad of academic definitions, but there are also multiple dimensions of well-being. One of the most familiar distinctions is between "eudaimonic" and "hedonic" well-being [29], differentiating between "feeling good" and "functioning well" and the ways it can be conceptualized as either an outcome or a process.

Dodge et al. [30] propose a simple definition: "well-being is the balance point between an individual's resource pool and the challenges faced." Voyer and Boyer [31] adopt the definition which includes the following dimensions: (1) *Self-esteem*: feeling confident, proud of oneself, appreciated and loved by others, and satisfied with one's achievements; (2) *Balance*: emotionally, as well as in family and professional activities; (3) *Social engagement*: interest in undertaking activities and in what is happening around them; (4) *Sociability*: socializing with one's surroundings with humor and joy, and being attentive to others; (5) *Self-control*: managing oneself and facing life's difficulties constructively and calmly; (6) *Happiness*: feeling good about oneself, enjoying life, maintaining a good mood, and feeling healthy.

The Chartered Institute of Personnel and Development defines workplace well-being as "creating an environment that promotes a state of contentment, enabling an employee to thrive and achieve their full potential for their benefit and that of their organization" [32]. Various types of well-being, perhaps the most commonly mentioned, are physical, psychological, and social [33].

In this regard, well-being has three defining characteristics. First, well-being is a phenomenological event [34]. In other words, people are happy when they subjectively believe they are. Second, well-being involves certain emotional conditions. Specifically, psychologically well individuals are more likely to experience positive emotions and less likely to experience negative emotions [35]. Third, well-being refers to one's life as a whole. It is a global assessment [34].

## **METHODS**

### ***Study design and setting***

A cross-sectional study was conducted to examine the relationship between workplace spirituality and workplace well-being. The rigorous and formal study of spirituality in work-related contexts is still in its early stages of development. Therefore, we chose a quantitative research method to obtain a richer and more complete description of the phenomena.

The data were collected from July 1 to July 20, 2024, using web-based Google Forms. The survey was distributed individually by e-mail and shared in WhatsApp forums by the study investigators at the regional and national levels. Investigators used the snowballing technique for the sampling.

### ***Participants and data collection***

The participants were selected based on non-random sampling. Every participant received detailed instructions on filling out the questionnaire, which comprised a series of questions and a separate answer sheet. This observational research aimed to prevent any negative impact on those involved, following the ethical standards for internet-based studies.

A total of 1,110 Moroccan employees completed the questionnaire. The sample included professors, doctors, lawyers, traders, managers, engineers, administrators, and accountants.

### ***Measures***

The questionnaire included five sections: socio-demographic data, socio-professional data, religion, spirituality at work, and well-being at work. The questionnaire scales were reverse-translated from English to French and from French to Arabic. Items are measured by a 7-point Likert scale ranging from 1 = "totally disagree" to 7 = "totally agree." The total number of protocol items was 36. The Cronbach's alpha values for each subscale are presented in Table 2.

### ***Spirituality at work***

In exploring spirituality within the workplace, the study applied the three-dimensional *Spirituality at work* developed and validated in American context by Ashmos and Duchon in 2000 [36], which dissects workplace spirituality into (1) *Inner life*, (2) *Sense of community*, and (3) *Meaning at work*. The scale about religiosity was carefully chosen based on similar questions commonly used

to assess religiosity and reported in other scales. It has been developed and validated in the Moroccan context by Rammouz et al. in 2020 [37].

The "inner life" dimension focuses on employees' spiritual fulfillment and personal inner reflection. The "sense of community" scale evaluates the quality of relationships and interconnectedness among team members, highlighting a shared sense of belonging and support. The "meaning at work" aspect measures how employees find their work purposeful and aligned with their values and goals. Together, these subscales provide a nuanced understanding of spirituality at work, capturing the depth of employees' spiritual experiences and their impact on organizational culture and effectiveness.

#### *Psychological well-being*

The instrument deployed to assess *psychological well-being* comprises an 18-item scale designed by Ryff and colleagues in 2007 [38]. This scale quantitatively measures an individual's mental health and overall well-being. It encompasses a set of subscales designed to measure critical dimensions of an individual's mental health and overall well-being. These dimensions include (1) *Autonomy*, which assesses the individual's self-determination, independence in thought and action, and resilience against social pressures; (2) *Environmental Mastery*, which evaluates the ability to effectively manage life's complexities, fulfil responsibilities and create a satisfying personal environment; (3) *Personal Growth*: Measures the sense of continuous development, openness to new experiences, and the pursuit of realizing one's potential; (4) *Positive Relations with Others*: Gauges the quality of one's interpersonal relationships, capacity for empathy, and ability to form warm and trusting connections; (5) *Purpose in Life*: Explores the individual's sense of goal orientation, meaning, and direction in life. To obtain detailed insights into specific areas of psychological health, scores within each subscale are calculated by aggregating the responses to the items it contains—furthermore, the higher the sum score, the higher the level of psychological well-being.

#### *Statistical analysis*

To analyze the data, the researchers first assessed the internal reliability of the survey and its constructs using the Cronbach alpha method. After confirming the internal reliability, the researchers performed structural equation modelling.

Through analysis using structural equation modelling by Amos version 26, we attempt to answer the research question: Why does the independent variable Spirituality at work affect the dependent variable well-being at work?

#### *Ethical aspects*

Ethical review and approval were required for this study in accordance with national guidelines at the time of data collection. The investigation respected local ethical standards. Participation was entirely voluntary, with a guarantee of privacy following the ethical principles stated in the Declaration of Helsinki for research participants. Before joining the study, participants read and signed a consent form explaining the research aims, and measures were taken to ensure anonymity.

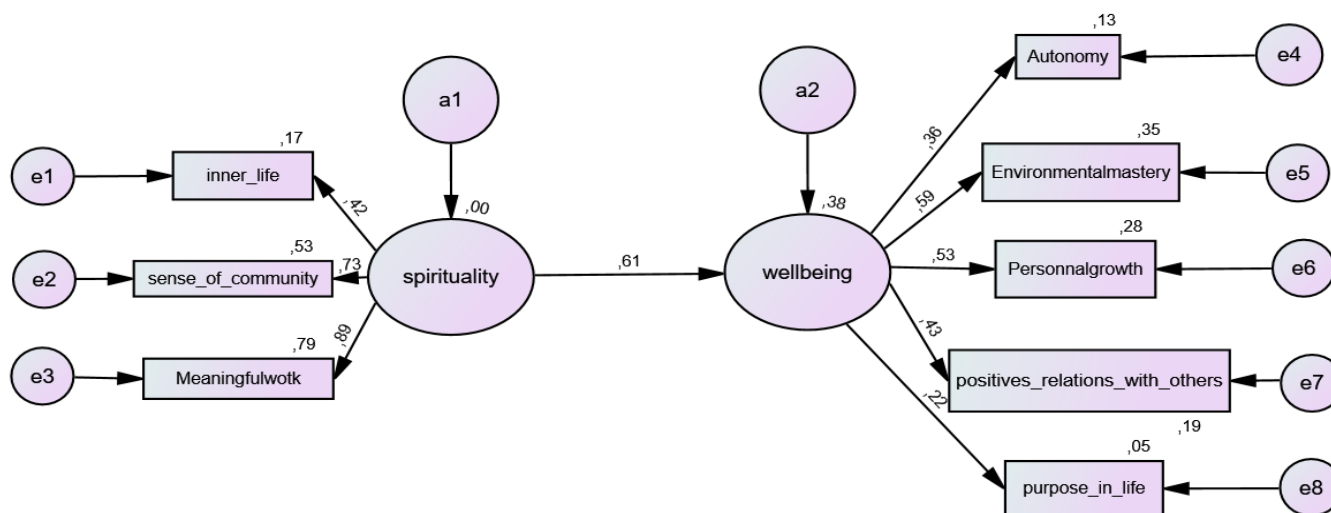
## **RESULTS**

#### *Structural equation modeling with latent variables (SEM)*

To analyze the data, we first assessed the internal reliability of the survey and its constructs using the Cronbach alpha method (Table 2). After confirming the internal reliability, the main hypotheses were tested through statistical analyses. To examine the relationships between variables and assess the structural model, structural equation modeling (SEM) was performed.

The structural equation modeling shown in Figure 1 shows that when the factor (spirituality at work) changes by unit, the well-being at work changes by 61%.

**Figure 1.** Structural equation modelling of the effect of spirituality on well-being at work.



**Descriptive analyses of results**

The sample was 42.2% female and 57.8% male. It consisted mainly of middle-aged people (40–50 years; 31.2%) with master’s graduates 32.9%. Regarding the origin of the respondents, 50.3% were from Casablanca, with more than 20 years of seniority for 47.9% of the respondents. The public sector reached 51.4% of respondents (see Table 1).

**Table 1.** Demographic characteristics of respondents (n=1,110).

Respondent Category	n	Percentage
<b>Gender</b>		
Male	641	57.8%
Female	468	42.2%
<b>Age</b>		
Less than 30 years old	150	13.5%
30 to 40 years	218	19.7%
40 to 50 years	346	31.2%
50 to 60 years	306	27.6%
Over 60 years old	89	8.0%
<b>Education level</b>		
College level	17	1.5%
High school level	62	5.6%
Bac+2	124	11.2%
Bac+3	218	19.7%
Bac+5	365	32.9%
Ph.D.	323	29.1%

To explain the altitudes of the participants about each variable, the mean and standard deviation were examined for all items. The descriptive statistics summarized in Table 2 indicate a positive mean for the items measured. The ranking of each item was analyzed using the following method: (highest point on the Likert scale – lowest point on the Likert scale)/the number of levels used =  $(7 - 1)/7 = 0.85$ , where (1–1.85) translated to “very weak” (1.86–2.71), reflected as “weak”, (2.72–3.57) reflected as “moderate”, (3.58-5.4) reflected by “high” and (5.41-6.25) reflected by “very high.”

Table 2 indicates that spiritual values influence employee choices in Morocco. More specifically, IL2 is largely present, with an average of 4.55, followed by IL1, IL3 and IL4.

**Table 2.** Descriptive Analysis and alpha values of the study variables.

<b>Constructs</b>			
<b>Spirituality at work</b>	<b>M</b>	<b>SD</b>	<b>Cronbach’s alpha</b>
IL 1	4.40	0.71	0.866
IL 2	4.55	0.71	0.869
IL 3	4.07	0.81	0.869
IL 4	3.77	0.86	0.868
SC1	4.05	0.88	0.864
SC2	3.46	1.14	0.865
SC3	4.33	0.76	0.865
SC4	3.22	1.12	0.863
SC5	3.67	1.07	0.865
SC6	3.94	0.99	0.863
SC7	3.51	1.08	0.863
SC8	3.34	1.12	0.865
SC9	3.63	1.11	0.861
MW1	3.81	0.97	0.861
MW2	3.81	0.89	0.864
MW3	4.12	0.85	0.861
MW4	4.12	0.89	0.864
MW5	3.45	1.08	0.863
MW6	4.01	0.85	0.864
MW7	4.13	0.73	0.864
<b>Psychological well-being</b>	<b>M</b>	<b>SD</b>	<b>Cronbach’s alpha</b>
AUT 1	3.9	0.94	0.871
AUT 2	4.3	0.71	0.870
AUT 3	4.4	0.61	0.869
EM1	2.86	1.11	0.873
EM2	4.21	0.77	0.870
EM3	4.32	0.65	0.867
PG1	4.58	0.59	0.867
PG2	4.35	0.76	0.872
PG3	3.35	1.14	0.872
PRW 1	3.24	1.13	0.872
PRW 2	3.92	0.87	0.870
PRW 3	3.39	1.10	0.871
PL1	4.21	0.82	0.867
PL2	2.59	1.12	0.877
PL3	3.03	1.18	0.879

**Note:** IL = Inner Life; SC = Sense of Community; MW = Meaningful Work; AUT = Autonomy; EM = Environmental Mastery; PG = Personal Growth; PRW = Positive Relations with Others; PL = Purpose in Life.

Furthermore, results show that work experiences influence employees' personal development SC3. The regression coefficients shown in Table 3 reveal the intensity and direction of the associations between the latent factors of spirituality (F1) and well-being at work (F2) and the observed variables. The statistical significance of these coefficients is verified by the critical ratio values ("C.R.") and the associated significance levels ("P values") (see Table 3).

**Table 3.** Results of hypothesis.

	<b>Estimate</b>	<b>S.E</b>	<b>C.R</b>
F2 ← F1	0.132	0.10	12.941
Sense of community ← F1	1.000		
Meaningful work ← F1	0.888	0.043	20.609
Inner life ← F1	0.199	0.16	12.740

*Note:* F2 latent factor Psychological Well-being.

The regression coefficient of 0.132 with a C.R. ratio of 12.941 and a p-value ( $p < 0.001$ ) shows a strong positive and very significant relationship between F1 and F2. This means that when there is an increase in the value of latent factor F1, latent factor F2 also increases.

"Sense of community" is posed as a reference variable by assigning it a factor loading of 1.000 on F1.

The variables "Meaning at work," "Inner life," "Autonomy," "Positive relationships with others," "Personal development," and "Purpose in life" are all significantly linked to their respective latent factors, as indicated by high C.R. ratios.

"Meaning at work" strongly correlates with F1 (coefficient of 0.888), suggesting that this variable is an essential indicator of the F1 factor.

Likewise, "Environmental mastery" and "personal development" are significantly related to F2 with coefficients of 0.601 and 0.534, respectively, indicating that they are representative indicators of F2 (See Table 4).

**Table 4.** Regression results.

	<b>Estimate</b>
F2 ← F1	0.635
Sense of community ← F1	0.724
Meaningful work ← F1	0.893
Inner life ← F1	0.417
Environmental mastery ← F2	0.601
Autonomy ← F2	0.363
Positive relations with others ← F2	0.421
Personal growth ← F2	0.534
Purpose in life ← F2	0.188

*Note:* F1= latent factors of Spirituality at work and F2= Psychological Well-being.



**Regression results**

Considering the relationships between the factors, we observe that the impact of F1 on F2 is strongly positive ( $\beta = 0.635$ ), indicating that the latent factor of Spirituality at work is a significant predictor of psychological Well-being.

In this regard, F1 (Spirituality at work) shows a significant association with the variable 'Sense\_of\_community' ( $\beta = 0.724$ ), which shows its important role in explaining the variance of this construct. A very strong relationship is also highlighted between F1 (Spirituality at work) and 'Meaning\_at\_work' ( $\beta = 0.893$ ), highlighting a probably essential link between this latent factor and professional development. On the other hand, the variable 'Inner Life' is influenced to a lesser degree by F1 ( $\beta = 0.417$ ), which may reflect a conceptual specificity distinct from the previous two.

Concerning the links associating F2 (psychological Well-being) with the observed variables, 'Control\_of\_the\_environment' ( $\beta = 0.601$ ) and 'Personal\_development' ( $\beta = 0.534$ ), demonstrate pronounced effects of said factor. However, 'Autonomy' ( $\beta = 0.363$ ) and 'Positive\_relationships\_with\_others' ( $\beta = 0.421$ ) maintain moderate links with F2 (psychological Well-being), leading to nuanced implications of this factor in these spheres of subjective experience. On the contrary, the variable 'Purpose of life', exhibiting the lowest correlation ( $\beta = 0.180$ ), but his result could indicate an indirect relationship.

The model highlights the role of each dimension of personal and professional well-being, with 'Sense of Community' showing a particularly high expected mean score of 33.152. This indicates a strong general tendency within the sample of employees toward feeling a deep sense of belonging to their community, a finding underscored by its high statistical significance (C.R. = 169.316,  $p < 0.001$ ). Following closely, 'Meaning at Work' obtained an estimate of 27.438 (C.R. = 194.415,  $p < 0.001$ ), suggesting that, similar to their sense of community, respondents experience a notable level of satisfaction in their professional lives, reinforcing the importance of finding purpose within one's work. The 'Inner Life' dimension, estimated at 16.789 (C.R. = 247.490,  $p < 0.001$ ), reveals a positive inclination among participants toward valuing their emotional well-being, suggesting the importance of inner reflection and emotional health to the sample group.

As regards psychological well-being we found significant estimates for each dimension. In particular, 'Autonomy' is highlighted with an estimated 12.594 (C.R. = 267.668,  $p < 0.001$ ), showcasing a strong perception of independence and self-determination among the respondents. Similarly, the 'Control of the Environment' dimension shows a significant estimate of 11.386 (C.R. = 232.724,  $p < 0.001$ ). This reflects an average belief in individuals' capacity to influence and control their living and working environments.

The model also examines 'Positive Relationships with Others,' which scores an estimate of 10.555 (C.R. = 157.779,  $p < 0.001$ ). This suggests that individuals report an appreciable level of positive interpersonal connections. Also, the 'Personal Development' estimate of 12.280 (C.R. = 234.035,  $p < 0.001$ ) indicates that the subjects generally value their growth and evolution. Lastly, 'Purpose of Life' garners an average score of 9.825. Although this is the lowest among the measured dimensions, its C.R. = 201.013 ( $p < 0.01$ ) still signifies a statistically significant sense of direction and purpose in life among the participants.

Our findings weave together a comprehensive narrative of well-being, from community belonging and work satisfaction to personal autonomy and the pursuit of life's purpose, highlighting the interconnectedness of these dimensions in contributing to overall well-being.

**Table 5.** Squared multiple correlation.

	<b>Estimate</b>
F2	0.404
Sense of community	0.525
Meaningful work	0.797
Inner life	0.174

	<b>Estimate</b>
Environmental mastery	0.361
Autonomy	0.131
Positive relations with others	0.171
Personal growth	0.285
Purpose in life	0.135

Note: F2 = latent factor Psychological Well-being

### **Squared multiple correlation**

Finally, Table 5 indicates that psychological well-being, as represented by the latent factor F2, significantly influences various dimensions of individuals' lives, with the strongest effects observed in inner life and meaningful work. Squared multiple correlation values indicate the proportion of variance in each observed variable explained by the latent factor.

The 'Sense of Community' obtained 0.404. This value suggests that 40.4% of the variance in individuals' sense of community is explained by the latent factor of psychological well-being. This significant proportion implies a strong link between feeling a part of a community and overall psychological well-being.

The dimension 'Meaningful Work' totalized 0.525. Over half (52.5%) of the variance in meaningful work is explained by psychological well-being, which indicates a crucial relationship. It suggests that individuals who find their work meaningful likely have a stronger sense of psychological well-being.

The 'Inner Life' estimate was 0.797. This is the highest value in the table, indicating that 79.7% of the variance in individuals' inner life, or their inner emotional and spiritual life, can be attributed to psychological well-being. This highlights the profound impact of psychological well-being on one's internal state.

The 'Environment Mastery' estimate was 0.174. This lower value indicates that only 17.4% of the variance in how individuals feel they master their environment is explained by psychological well-being. Although significant, other factors may play a more substantial role in environment mastery.

The 'Autonomy' dimension estimate was 0.361. Hence, 36.1% of the variance in autonomy is explained by psychological well-being, indicating a meaningful but not overpowering relationship. This suggests that while feeling autonomous is part of psychological well-being, other factors also significantly influence this sense.

The estimate for 'Positive Relations with Others' was 0.131. This relatively low value shows that only 13.1% of the variance in positive relationships with others is explained by psychological well-being. This could indicate that the quality of interpersonal relationships may depend on many factors outside an individual's psychological state.

The 'Personal Growth' dimension estimate was 0.171. Similarly, 17.1% of the variance in personal growth is accounted for by psychological well-being, suggesting that while personal growth contributes to well-being, it's also heavily influenced by other aspects of one's life and environment.

Finally, the 'Purpose in Life' estimate was 0.285. Lastly, psychological well-being explains 28.5% of the variance in feeling a sense of purpose, indicating a significant but not exclusive relationship. It suggests that finding purpose is an important component of well-being, though not its sole determinant.

### **DISCUSSION**

Employee well-being is an essential aspect of a healthy organization [39], helping to influence employee performance and productivity [33]. Similarly, Illies et al. [40] note that employee well-being is an important determinant of organizational fulfillment.

Unsurprisingly, employee well-being is a concern for organizations [41] and one of the most significant challenges facing contemporary leaders who devote considerable resources to improving

employee well-being [33]. The results of this study indicate that spirituality in the workplace could be one solution to improving employee well-being at work.

Following Mitroff and Denton's [42] initial assessment of workplace spirituality as a competitive advantage for organizations, the results of our study show the significant role of workplace spirituality in promoting well-being at work. In other words, meaningful work experiences, positive emotions, and stronger intrinsic motivation at work all influence employee attitudes and outcomes, which would, in turn, act on workplace well-being, which is a vital source of competitive advantage for organizations [43].

Indeed, our study's results revealed that meaning at work emerged as the main predictor of well-being at work. So, we see that as we consider our work important, meaningful, and energizing, we tend to demonstrate the best organizational performance, job satisfaction, and positive attitude towards work [44].

Thus, having a sense of purpose is a factor that improves health and quality of life [45], and it gives perspective to human existence and provides the energy needed to solve everyday tasks [46]. In line with these findings, Frankl [47] insists on the importance of a sense of meaning at work.

Therefore, the meaning of work proved to be one of the most important factors. In general, people see their work as having meaning and purpose, which encourages job performance. According to Frankl [47], things become important when given meaning, not physically or psychologically but spiritually.

In addition, our study revealed a strong link between a sense of community and employee well-being and found that a sense of community at work was a positive and significant predictor of well-being at work.

Employees who perceive their workplace as a space for personal growth, mutual appreciation, and genuine teamwork are more emotionally committed to their employing organization, feel more satisfied, and have more positive effects on their work.

Such evidence provides, once again, empirical support for the formulations of Milliman et al. [17] and Pawar [18], who found that a sense of community at work positively and significantly predicts both affective organizational commitment and job satisfaction.

The wider research literature has shown that social support is associated with better psychological well-being in general [48-50].

Indhira and Shani [51] proposed that employees are happy to stay in organizations that offer opportunities to experiment with ideas, take initiative, be autonomous, and have the freedom to express opinions. These elements are well reflected in the concept of a "sense of community." Consequently, a sense of belonging to a community can be a valuable resource for employees and employers. We can deduce that feelings linked to a sense of work and community were particularly strong.

Furthermore, concerning the relationship between religion and health, and specifically occupational health, there appears to be a predominantly positive correlation [52-53] between the three dimensions of religious practices, beliefs, and communities and bio-psycho-social variables, including well-being, physical health, longevity, mental health, psychological adjustment, and social support. Fuertes et al. [54] also show that over the past decade, many workplaces have developed policies and practices that address the needs of an increasingly diverse workforce along these lines.

This is partly because, for many employees, especially in the Moroccan context, it is not possible to separate religious practice from work. The latter, such as dress codes or prayer practices, cannot simply be abandoned during working hours.

In short, employees with religious tendencies and feelings can expect their practices or beliefs to be taken into account at work, provided there is a reasonable balance between the needs of staff and those of their employers.

With this in mind, these results can be interpreted in line with Ashmos and Duchon's [36] formulation that human beings, in addition to being rational and emotional, are also spiritual beings in search of meaning and purpose in their work in a community context.

Consequently, when organizations provide these spaces - when their members satisfy these needs - they develop a greater emotional bond with them. In other words, when organizations can satisfy the spiritual needs related to their members' psychological and emotional security, sense of worth, sense of purpose, self-determination, and sense of belonging, they foster the development of a greater affective connection with the organization [55].

In short, spirituality at work is associated with individuals' higher spiritual needs, which is why it induces more favorable affective responses [18, 56, 57], as demonstrated by the present research.

The question remains, however, why inner life doesn't seem to predict any of the dimensions of well-being at work. One possible explanation could be linked to the fact that the items making up the dimensions of the Spirituality at Work scale associated with the meaning of work and the sense of community at work are more related to the work context itself. In contrast, the items in the Inner Life dimension present a nature more linked to the individual, whatever his or her insertion in a work organization.

Considering that all the variables used had the work context as a reference, this may be why only the dimensions of spirituality linked to the work context affected the various dimensions of well-being included in the study.

#### ***Study limitations***

The study has some limitations that must be acknowledged. First, although the sample was diverse, most respondents fell into the intellectual category, which may introduce bias and limit the generalizability of the results. Second, the cross-sectional study does not allow inferences on cause-effect relationships. Thirdly, this is the first time this type of research has been carried out in Morocco, so there is no possibility of comparing or discussing it with other studies in the same disciplinary field.

#### **CONCLUSION**

The results of this study showed a significant relationship between spirituality in the workplace and employee well-being. These results confirm that organizations that embrace and promote spiritual values will likely create an environment of higher employee well-being at work.

This article explores this issue in greater depth by testing the association between workplace spirituality and employee well-being. The findings show that spirituality at work is a "necessary" condition for employee well-being. This means that, statistically, it is not possible to achieve well-being at work without institutionalizing spirituality in the workplace. Furthermore, both concepts of workplace spirituality - a sense of community and meaning at work - are considered significant predictors of well-being at work.

Therefore, it is suggested that employees take the initiative to institutionalize spirituality in the organization's vision, mission, policies, and practices so that the true potential of spirituality at work can be harnessed in all aspects of working life. This will help employees feel meaning, experience a sense of community, and understand interdependence. All these elements are designed to increase productivity in the workplace [58,59]. Saks [60] suggested that spirituality in the workplace should not be seen as a panacea for organizational engagement and inefficiency, nor should spirituality be used as a manipulative attempt to improve employee performance.

Instead, organizations should develop a holistic spiritual organizational climate that helps employees realize their potential. This potential could then be channeled in the appropriate direction of organizational effectiveness.

This study links two important areas of research that have recently received increased scholarly attention. While spirituality in the workplace is an important area of study and has received considerable research attention [61], employee well-being is also an important area of research [62] that has recently attracted significant research attention [40]. This study's other contributions include linking these two important areas of contemporary research and conducting an empirical study.

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