

THE POWER OF WORKPLACE SPIRITUALITY IN FOSTERING JOB SATISFACTION AND WORK ENGAGEMENT

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ABSTRACT: This study examines the idea of the ideal workplace through the relationship between workplace spirituality and work engagement, highlighting its academic contribution by demonstrating how affective mechanisms strengthen the engagement process. The study also clarifies the mediating role of job satisfaction. Using a correlational design with data from employees of zakat institutions ($n = 124$), the analysis employed partial least squares. Workplace spirituality showed a positive association with work engagement, and job satisfaction was positively linked to both constructs. Mediation results confirmed that job satisfaction significantly transmitted the influence of workplace spirituality on engagement. These findings deepen understanding of how internal meaning systems shape workforce vitality and can guide managers in designing environments that enhance satisfaction and sustain engagement.

Keywords: Workplace Spirituality; Job Satisfaction; Work Engagement; Islamic Organization

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INTRODUCTION

Recent global data suggest that only about 21% of employees report being engaged at work, marking a stagnation or slight decline in engagement levels (Gallup.com). This under-engagement translates into substantial economic loss — for example, annual productivity costs are estimated at about US\$8.9 trillion, or roughly 9% of global GDP (AHTD). In this context, research highlights that the phenomenon of work engagement has emerged as an increasingly significant area of inquiry within organizational management and employee performance (Ismail et al., 2019; Monje Amor et al., 2020; Darko, 2020). The previous study also showed that work engagement is a significant factor affecting competitive advantage (Macey & Schneider, 2008; Gruman & Saks, 2011; Bedarkar & Pandita, 2014; Katarina et al., 2015). Work engagement is characterized by a positive emotional and motivational condition marked by elevated energy levels, a strong commitment to tasks, and a concentrated focus on professional responsibilities (Schaufeli, 2012; Schaufeli & Bakker, 2004). Individuals who are engaged at their jobs are brimming with excitement, closely connect with their responsibilities, and are often happily engrossed in their tasks, causing time to pass quickly (Miner et al., 2015).

Although engagement has been widely examined across hospitals, hospitality firms, SMMEs, churches, human-service settings, and private and public organizations (Iqbal et al., 2020; Milliman et al., 2018; Van der Walt, 2018; Miner et al., 2015; Lizano et al., 2019; Singh & Chopra, 2018), empirical work in philanthropic ecosystems remains limited (Bakker & Albrecht, 2018). This gap is salient in Indonesia's zakat sector, where institutional performance has not kept pace with its national potential despite the country's position as the world's largest Muslim population (Adhiatma & Fachrunnisa, 2021). Effective zakat, infaq, and alms (ZIS) management relies heavily on *amil zakat* whose engagement influences initiative, creativity, accountability, and service quality, all of which determine distribution efficiency and societal impact (Mohd Thas Thaker et al., 2021; Sulistyowati et al., 2022).

Secondly, greater emphasis needs to be placed on the commitment factor as the zakat institution and particularly its employees-develops. The company ought to be able to produce competent workers with employee dedication (Burdbar Khan & Nisar Sheikh, 2012). Because of this, workers may be able to survive despite having the option to leave the zakat institution. A mechanism like this was used to create the commitment. As a result, the zakat institution's status will stay stable as long as it continues to be developed by skilled staff (Laallam et al., 2020). Employee's needs drive and dedication to do well in a nonprofit organization. It has been said that workers in charity organizations have a different perspective on rewards and recognition. Nonprofit personnel are inspired by opportunities to participate in social missions, advance the public good, and embody their beliefs via the organization's goals (Abdullah, 2020). Consequently, fostering work engagement may significantly improve the success and competitiveness of organizations (Akingbola & van den Berg, 2019).

It is essential to clarify that this study focuses on work engagement, not employee engagement. Work engagement concerns an individual's psychological bond with their tasks, while employee engagement encompasses attachment to both tasks and the wider organization (Schaufeli, 2012; Schaufeli & Bakker, 2004). Because work engagement is an affective-motivational state rather than a trainable skill (Bakker & Leiter, 2010), its development depends on environments that evoke meaning, purpose, and connection. This dynamic is particularly salient in zakat institutions, where daily work is not merely administrative but embedded in religious duty, social justice, and the ethical obligation to serve *mustahik*. Such settings make workplace spirituality more than an optional feature; it becomes part of how *amil zakat* interpret their vocation. Spiritually enriched environments strengthen employees' sense of connectedness, a core element of workplace spirituality (Milliman et al., 2003). Saks (2011) shows that engagement intensifies when organizations embody spiritual principles, which aligns with the worldview of *amil zakat* who often perceive their roles as expressions of faith and stewardship. When individuals regard their work as part of a broader moral and spiritual mission, meaningful tasks deepen purpose, enhance job satisfaction (van der Walt & de Klerk, 2014), and ultimately foster stronger and more sustained work engagement.

Research conducted by Roof (2015) indicated that the exploration of the connections between spirituality and engagement is more probable when there exists a sense of community, a search for meaning, alignment with organizational values, and a connection to a greater

purpose, all of which can significantly influence the psychological conditions related to engagement at work. Spirituality additionally aids in enhancing the value and rationale of work, fostering collaboration while establishing a working environment that enriches the lives of employees with joy, satisfaction, and fulfillment (Pawar, 2009). Furthermore, even though significant studies have been conducted on workplace spirituality, but most of the initial studies examining the connections between workplace spirituality, work engagement, and job satisfaction were carried out within Western cultural contexts (Iqbal et al., 2020; Milliman et al., 2018; Van der Walt, 2018; Miner et al., 2015; Lizano et al., 2019; Singh & Chopra, 2018). Additional investigation is necessary to elucidate the relationships among these factors in the Indonesian context. By focusing on the Indonesian workforce, this study seeks to provide culturally relevant insights that reflect the unique socio-cultural dynamics influencing employee attitudes and behaviors in this region. Given Indonesia's diverse cultural heritage and the prominence of spiritual values in everyday life, understanding how workplace spirituality impacts work engagement and job satisfaction can offer valuable practical implications for organizational development and human resource management.

Besides that, research on how job satisfaction mediates the association between workplace spirituality and work engagement is currently lacking. To our knowledge, there has not been any previous empirical research that integrates these three variables into a unified model. Most present research focuses on the direct relationship between workplace spirituality and work engagement without exploring the underlying process (Hassan et al., 2016). Thus, this study explores the relationship between workplace spirituality and work engagement as well as the potential mediating effects of job satisfaction. By understanding this mechanism, organizations can develop more effective strategies for improving employee engagement. This research is also expected to provide theoretical contributions to the development of the work spirituality concept as well as practical implications for organizational management to increase employee satisfaction and work engagement. Therefore, our goal was to contribute to the literature on the interaction between workplace spirituality and work engagement, particularly by exploring the mediating role of job satisfaction.

THEORETICAL REVIEW

Workplace Spirituality

According to Afsar and Rehman (2015) workplace spirituality promotes the revival of practices that emphasize interconnectedness and foster trust among individuals engaged in a particular work process. Such practices cultivate a spirit of collaboration, leading to an organizational culture characterized by motivation, positive interactions, and a sense of unity and harmony among team members. As a result, this enhances the overall performance of individuals, contributing significantly to the organization's pursuit of excellence. Spirituality at work and religion are completely different (Afsar & Rehman, 2015; Milliman et al., 2003). While religion is characterized by a specific belief system and set of beliefs, workplace spirituality emphasizes themes such as tolerance, patience, interconnectedness, purpose, and the alignment of individual mindset with organizational norms. These elements collectively contribute to the formation of personal values (Afsar & Rehman, 2015). It is acknowledged that incorporating spirituality into the workplace is a unique way to increase employee productivity. Businesses that place a high value on workplace spirituality provide their employees with a compassionate, meaningful, and long-lasting work environment that enables them to be more productive, engaged, and fulfilled and to deliver their best work. This is possible when the workplace can offer professionals the appropriate settings, where they may share their behavior and attitudes to create moral values and a sense of meaning in their job (Saeed et al., 2022).

Literature claims that spirituality aids individuals in discovering their own sense of fulfillment, which in turn enables them to recognize the significance and purpose of their lives. Numerous organizational challenges, a feeling of calm and harmony, a pleasant work environment, connection, encouraged diversity, and acceptance are all covered in a study on workplace spirituality (Marques et al., 2005). Ethics, faith in God, respect, comprehension, transparency, honesty, and self-motivation are some of the other subjects discussed. Workplace spirituality seems to be a vital and significant component of employee engagement and well-

being (Campbell & Hwa, 2014). Furthermore, most research on workplace spirituality and its beneficial benefits on people's attitudes, behaviors, organizational results, and performance levels incorporated western values that are less suitable for usage in Muslim organizations (Ashmos & Duchon, 2000; Milliman et al., 2003; Kamil et al., 2011; Milliman et al., 2018). The components of workplace spirituality offer a glimpse into a person's search for connection with others, purpose in their profession, and desire to belong to a community. Thus, the idea of workplace spirituality serves as one of the crucial variables that result in the retention of employees in their positions (Rajappan et al., 2017). Workplace spirituality also produced a variety of sophisticated and fundamental forms of community, improved simplicity, and more fulfilling employment. Therefore, executives and the organization's top management look forward to helping their workers who work in the business sector build their workplace spirituality (Adawiyah & Pramuka, 2017; Hassan et al., 2022). Since appreciative employees typically perform better, the emphasis on employee needs in the workplace helps to increase productivity. The higher the level of spirituality in the workplace, the better the working conditions and job happiness, which eventually leads to better performance, job engagement, more profits, and organizational dedication (Anam et al., 2020).

According to prior research, workplace resources like autonomy and social support from coworkers can mitigate the effects of professional demands like time constraints, task overload, and role conflicts and prevent negative attitudes (Bakker et al., 2014; Bakker & Demerouti, 2008). Additionally, Saks (2011) found a connection between workplace spirituality and work engagement, emphasizing the value of this for both maintaining individual levels of work engagement and giving employees a sense of purpose in their job. Workplace spirituality empowers employees to find meaningful employment and enables people to demonstrate their skills and find fulfillment at work (Burdbar Khan & Nisar Sheikh, 2012b). This form will help employees create better work habits, promote job happiness, be more devoted, and contribute to the organizational well-being. and promote the development of workers' work engagement (Rathee & Rajain, 2020).

Work Engagement

Work engagement refers to a constructive and satisfying psychological condition associated with one's work, characterized by high levels of energy, commitment, and deep involvement (Schaufeli et al., 2002). Vigor is defined by elevated energy levels and mental fortitude during professional activities. Dedication encompasses a deep commitment to one's tasks, accompanied by feelings of importance, enthusiasm, and a sense of challenge. Absorption is marked by complete focus and a joyful engagement in one's work, often resulting in a perception of time passing swiftly and challenges in disengaging from the tasks at hand. The existing literature on engagement indicates that work engagement has the potential to elucidate a wider array of cognitive, attitudinal, and behavioral outcomes among individuals. This is attributed to its inclusion of a more extensive set of attitudinal elements compared to constructs such as job involvement, organizational commitment, and psychological climate (Macey & Schneider, 2008; Dalal et al., 2008; Mukerjee, 2014). Previous research has mostly concentrated on job resources when examining the causes of employee engagement (Demerouti et al., 2001; Hakanen et al., 2008). The theoretical lens of the job demands/resources model has traditionally been used to study the causes of employee engagement (Bakker et al., 2014). This well-known concept is predicated on the idea that every work environment consists of both job demands (such as time constraints or a heavy workload) and job resources (such as social support or a good fit between a person and their job).

Job Satisfaction

The increasing focus on job satisfaction is clearly warranted, given that in the current business environment, employees and their expertise are emerging as critical components in securing a competitive edge. Researchers indicate that job satisfaction influences multiple facets of organizational behavior (Bakotic & Babić, 2013). Altaf and Awan (2011) assert that a contented employee produces superior work. Therefore, putting an emphasis on employee needs at work leads to higher productivity because valued people prefer to perform better when they are satisfied. According to Herzberg (1968), the level of an employee's positive affective orientation

toward their work with the company determines their level of job satisfaction. The conceptualization provided by Tnay et al. (2013) argue that job satisfaction is understood as a combination of environmental influences and psychological conditions that allow an individual to authentically recognize their happiness with the work they undertake. Locke (1969) characterized job satisfaction as a favorable or enjoyable emotional condition associated with the tasks that an individual engages in. Job satisfaction, as articulated by Kim et al. (2005), refers to the emotional response or overall disposition of employees concerning their roles and various job elements, including the work environment, conditions of employment, fair compensation, and interactions with coworkers. Research indicates that job satisfaction leads to a heightened level of engagement among managers with both their work and the organizations they serve (Garg, 2017). The environment in which employees perform their tasks is indicative of the overall working conditions. Numerous studies have identified a range of factors that influence employee satisfaction within their workspaces, one of which is workplace spirituality (Crawford et al., 2008; Hassan et al., 2016; Garg et al., 2019).

Workplace Spirituality and Work Engagement

According to Schaufeli (2012) work engagement is the mental state of being actively involved and committed to one's work, encompassing cognitive, emotional, and physical aspects. Research findings consistently showed that work engagement is associated with various important organizational results, such as commitment in relationships (Indartono & Wulandari, 2014), job performance (Bakker, 2011), and discretionary behavior (Sholikhah et al., 2019). Roof (2015) also mentioned that the relationship between spirituality, seen as a reflection of employees' inner lives, and engagement is based on how spirituality can significantly impact perceptions of engagement related to the psychological aspects of work contexts. Having spirituality incorporated in one's behavior at work is highly valued as it greatly influences how they engage in their professional tasks (Milliman et al., 2003), a job setting that is likely to promote intrinsic motivation (Saks, 2006), leading to increased likelihood of involvement in fostering the psychological aspects of one's work role (Bakker & Demerouti, 2008). Iqbal et al., (2020) discovered a connection between workplace spirituality and work engagement that is positive. When a person believes that their workplace enhances spirituality, they are encouraging individuals to have a deeper understanding of purpose and meaning, experience fulfillment and make an impact in their work and mission, and bring their complete self to their responsibilities. Spiritual organizations foster a profound sense of meaning and purpose among their employees, leading to a strong commitment and connection to the organization's goals and values. Human beings possess an inherent spiritual nature. By leveraging this spiritual aspect, organizations can enhance employee engagement. An engaged workforce contributes to a positive work atmosphere, resulting in increased productivity, loyalty, and performance, ultimately benefiting the organization's profitability. Therefore, a spiritual organization plays a crucial role in uplifting employees' spirits at work and cultivating an engaged workforce (Devendhiran & Wesley, 2017). Hence, it is believed that there is a connection between workplace spirituality and work engagement.

H1: There is a positive relationship between workplace spirituality and work engagement.

Workplace spirituality and job satisfaction

Maintaining self-control and achieving goals, especially for job satisfaction, is crucial in the workplace spirituality. The internal and external impacts of workplace spirituality on job satisfaction include inner feelings, feeling connected to colleagues, work relationships, and a readiness to collaborate on tasks. Spirituality influences the way individuals think, feel, and act, leading to either positive or negative perceptions of their beliefs and attitudes towards their work (Fanggidae et al., 2016). According to Milliman et al., (2003), spirituality is linked to positive job outcomes like organizational commitment, intention to leave job, intrinsic work satisfaction, work involvement, and organization-based self-esteem. Additionally, Pawar (2009) identified a notable relationship between personal spirituality within the workplace and favorable work attitudes, including job satisfaction, job engagement, and organizational commitment. Workplace spirituality dimensions play a crucial role in fulfilling employees' inner self needs and can

encourage positive reactions from them. Therefore, a strong relationship is expected between workplace spirituality and job satisfaction (Hassan et al., 2016).

H2: A positive relationship can be observed between workplace spirituality and job satisfaction.

Job Satisfaction and Workplace Spirituality

Work engagement reflects a motivational state of activation, whereas job satisfaction constitutes an evaluative, affective judgment about one's job and the sense of contentment arising from that appraisal (Macey & Schneider, 2008; Schaufeli et al., 2002). This ordering suggests that employees are more capable of entering an energized, engaging state when they have first formed a positive emotional evaluation of their work. In a highly religious society such as Indonesia, this evaluation is shaped not only by instrumental factors such as workload, fairness, or supervision but also by the extent to which work resonates with one's spiritual worldview. Employees who perceive their tasks as morally meaningful, socially beneficial, and aligned with their faith traditions experience a deeper form of satisfaction that extends beyond routine job features. Zakat institutions are a clear example: for many *amil*, the act of serving *mustahik* is both professional work and spiritual duty. Such congruence strengthens emotional fulfillment and creates a fertile psychological ground for sustained motivation. This logic parallels evidence from the burnout literature, in which job satisfaction precedes burnout (Lee & Ashforth, 1996) and engagement functions as the opposite pole of exhaustion (Bakker & Demerouti, 2008b). When satisfaction is enriched by spiritual coherence and a sense of higher purpose, the likelihood of entering and maintaining work engagement becomes substantially greater.

H3: A positive relationship is observed between job satisfaction and work engagement.

Mediating Role of Job Satisfaction

Job satisfaction reflects an evaluative attitude concerning how much employees like or dislike their job, capturing their emotional appraisal of the work context (Akinwale & George, 2020). This affective state forms a psychological platform that influences whether employees are willing to invest energy and sustained effort in their tasks. When individuals are satisfied, they are more emotionally balanced, receptive to work demands, and less vulnerable to burnout or withdrawal. Such emotional stability increases the likelihood of experiencing vigor, dedication, and absorption, the defining components of work engagement.

Workplace spirituality strengthens satisfaction by infusing daily work with meaning, connection, and a sense of higher purpose. These spiritual experiences shape how employees feel about their work, which is central because satisfaction operates as the most immediate affective response to spiritually supportive environments (Dubey et al., 2022). The mediating role of job satisfaction thus reflects an affective–motivational sequence: spirituality first influences how employees emotionally evaluate their work, and this evaluation subsequently shapes their motivational readiness to engage (Pawar, 2009).

Alternative mediators such as meaning, calling, perceived impact, or prosocial motivation reflect cognitive interpretations of work. Job satisfaction, however, captures the affective consequence of these interpretations. It represents the point at which spiritual meaning is internalized as emotional well-being, calmness, and contentment—conditions that enable employees to convert spiritual alignment into sustained motivational activation. A spiritually enriching workplace promotes emotional well-being, healthy relationships, and self-actualization (Riasudeen & Singh, 2021), all of which heighten satisfaction by making employees feel valued, respected, and connected to a larger purpose. When their work aligns with personal values and contributes to the greater good, employees experience deeper satisfaction (Garg et al., 2019), which becomes the affective mechanism that carries spirituality's influence into higher levels of work engagement.

H4: Job satisfaction will mediate the relationship between the workplace spirituality and work engagement.

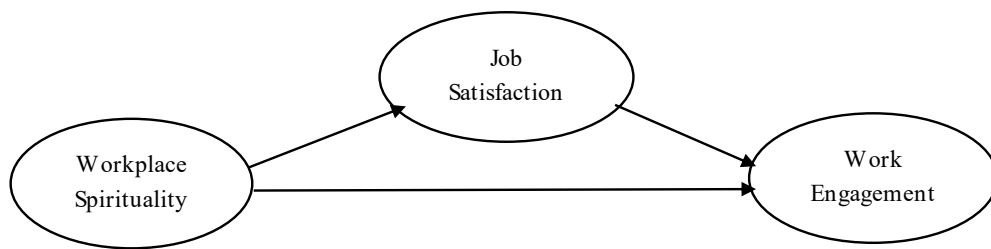


Figure 1. Conceptual model of the variables

RESEARCH METHOD

The research was carried out under the positivist paradigm and utilized a quantitative methodology. This approach was suitable for the aims of the study, which aimed to ascertain the presence of a statistically significant relationship between the independent variable, workplace spirituality, and the dependent variables of work engagement and job satisfaction in the organizational context. The survey research design employed was cross-sectional, as the study was conducted at a particular moment in time (Van der Walt, 2018). The population targeted for the study consisted of workers employed at BAZNAS and LAZ (Amil Zakat) in Indonesia. The researchers utilized a method of purposeful sampling to choose the participants for the study. The information for this research was gathered through questionnaires sent out in an online survey between October 2024 and December 2024. A total of 124 surveys were given out to amil zakat of the different organizations, including BAZNAS and LAZ.

Using the organization's values survey scales developed by survey scales of Ashmos and Duchon (2000) and utilized by Milliman et al., (2003), nineteen items were selected from the meaningful work, sense of community, and alignment with the organization's values survey scales to measure workplace spirituality. Work engagement was operationalized through 19 items selected from Widarnandana (2019). Two items from Mahmood et al., (2019) were modified to measure job satisfaction. A five-likert scale, ranging from 1 (strongly disagree) to 5 (strongly agree), is used to measure the majority of the variables. Smart PLS was used for PLS path modelling during the data analysis process. Structural Equation Modelling (SEM) provides improved capabilities over regression by enabling the simultaneous estimation of all model parameters, which is one of the primary reasons for choosing this approach (Iacobucci et al., 2007). Consequently, PLS-SEM can provide thorough insights into the extent to which the model is supported by data, including evaluations of predictive relevance and goodness of fit (Hair et al., 2021). Because this investigation is confirmatory in nature, consistent partial least squares (PLS) are used to create a consistent estimate. The study looks at discriminant validity, composite reliability, and convergent validity to assess the construct's validity. Structural equation modelling with consistent PLS bootstrapping in the Smart PLS framework was used to test the hypothesis.

RESULTS

In measuring assessment, convergent validity, composite reliability, and discriminant validity are crucial ideas. The average variance extracted (AVE) and outer loadings are used to assess convergent validity. Every item's outer loading needs to be higher than 0.7, and every construct's AVE needs to be higher than 0.5. However, if the AVE for particular constructs meets the 0.7 criteria (Hair et al., 2021). Composite reliability (CR), which measures a construct by reflecting the consistency of internal indicators, is assessed in addition to convergent validity. Internal consistency is considered adequate when the CR value is 0.7 (Hair et al., 2021). The assessment of convergent validity and composite reliability (CR) results is presented in Table 1.

Table 1. Outer Model Results

Variable	Indicator	Loading	Alpha	rho_A	CR	AVE
WPS	WPS1	0,786	0.926	0.932	0.938	0.601
	WPS10	0,843				
	WPS11	0,714				
	WPS12	0,813				
	WPS2	0,785				
	WPS3	0,735				
	WPS4	0,778				
	WPS5	0,814				
	WPS7	0,742				
JS	WPS9	0,779	0.850	0.856	0.930	0.869
	JS1	0,932				
	JS2	0,943				
	WE1	0,708				
	WE10	0,777				
WE	WE11	0,716	0.949	0.952	0.955	0.587
	WE12	0,716				
	WE13	0,834				
	WE14	0,751				
	WE15	0,849				
	WE16	0,796				
	WE17	0,798				
	WE18	0,741				
	WE2	0,722				
	WE3	0,721				
	WE6	0,755				
	WE7	0,830				
	WE8	0,753				

Source: Adapted Smartpls Output, 2025

As can be seen in Table 1, all external loadings are greater than 0.7, and the CR and average variance extracted (AVE) values are also greater than 0.7. As a result, the CR construct and convergent validity are deemed satisfactory. The conceptual distinction between workplace spirituality as a meaning-centered environmental perception and job satisfaction as an affective appraisal remains theoretically defensible, which is supported by their non-identical item content and distinct nomological roles in the model. Although the constructs are strongly related, they do not violate discriminant validity when assessed through AVE–SV comparison and model fit. Job satisfaction is measured with two indicators because the construct functions as a short reflective attitudinal variable in this research context, consistent with prior PLS-SEM practice where two-item reflective measures remain acceptable when items are conceptually coherent and display adequate reliability. Item reliability and internal consistency for the two indicators met the required thresholds, indicating sufficient stability for mediation testing. The use of a short scale aligns with the study's focus on spirituality-driven affective evaluation rather than multidimensional satisfaction, and avoids construct inflation that could blur the mediation mechanism.

Table 2. Discriminant validity: Fornier & Larcker Criterion

Constructs	JS	WE	WPS
JS	0.932		
WE	0.837	0.765	
WPS	0.863	0.925	0.775

Source: Result Output, 2025

A method used to evaluate discriminant validity is the Fornell and Larcker Criterion. The decision to rely on Fornell–Larcker is appropriate for two reasons. First, the constructs in this model are reflective, not formative, and Fornell–Larcker is specifically designed for assessing discriminant validity in reflective measurement. Second, Fornell–Larcker provides a conservative test of discriminant validity by directly comparing construct-level variance extraction, which aligns with the theoretical structure of the model. While alternative approaches such as HTMT offer complementary perspectives, the Fornell–Larcker assessment sufficiently demonstrates that the constructs are distinct within the nomological network of workplace spirituality, job satisfaction, and work engagement (Fornell & Larcker, 1981). Table 2 demonstrates that all reflective measurement models have adequate discriminant validity since each construct's square root has a higher correlation than any other construct. Additionally, the study used a one-way test with a significance level of 0.05.

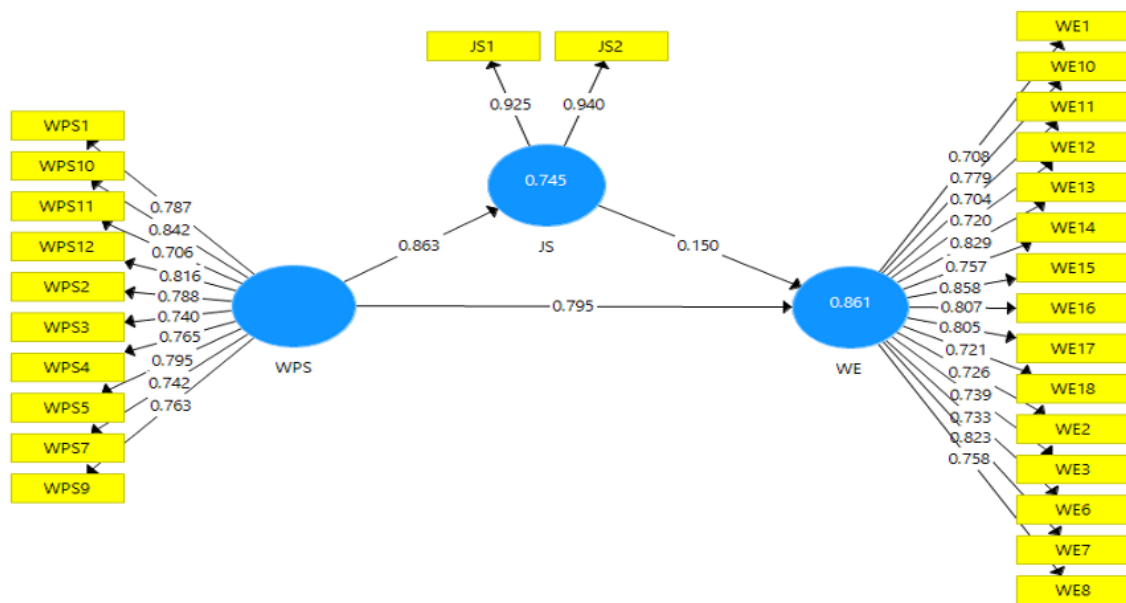


Figure 2. Structural Model

According to the hypothesis, there is a significant association between job satisfaction and work engagement ($\beta = 0.795$, $t = 2,391$). The results indicated that workplace spirituality was positively connected to work engagement ($\beta = 0.150$, $t = 13,911$) and job satisfaction ($\beta = 0.863$, $t = 40,699$). Thus, H1, H2, and H3 have substantial backing. According to Table 3, at the 0.05 level, the indirect effect is significant. Therefore, the results of this study support the hypothesis that work engagement and workplace spirituality are mediated by job satisfaction. Work engagement and workplace spirituality are revealed to be significantly/fully mediated by job satisfaction ($\beta = 0.130$, $t = 2.345$). H4 was therefore supported. Table 3 display the structural model's findings.

Table 3. Structural model path coefficients

Hypothesis	Path	Path	t-Values	Significance	Decision
H1	WPS→WE	0.150	13.911	$P < 0.000$	Supported
H2	WPS→JS	0.863	40.699	$P < 0.000$	Supported
H3	JS→WE	0.795	2.391	$P < 0.017$	Supported
H4	WPS→JS→WE	0.130	2.345	$P < 0.019$	Supported

Source: Data Processed

The structural coefficients in this model ($WPS \rightarrow JS = 0.863$; $JS \rightarrow WE = 0.795$) are high, yet they remain theoretically interpretable given the nature of the constructs and the study context. Workplace spirituality, job satisfaction, and work engagement represent closely linked affective–motivational states; thus, strong paths are expected when these constructs are modeled within the same psychological domain. In environments where meaning, purpose, and

emotional fulfillment strongly shape work attitudes—as is common in faith-driven or mission-oriented institutions—employees' cognitive and affective evaluations tend to align more tightly than in commercially oriented workplaces. This structural coherence naturally produces higher path coefficients.

The risk of common-method inflation was mitigated through the use of reflective indicators with strong internal consistency, construct-level reliability checks, and discriminant validity tests based on the Fornell–Larcker criterion. The constructs also retained distinct item content: workplace spirituality captures perceptions of meaning, connectedness, and transcendence; job satisfaction reflects affective evaluation of job conditions; and work engagement represents energetic, motivational activation. The fact that each construct demonstrated adequate AVE and that cross-loadings showed stronger loadings on their intended constructs supports the conclusion that coefficients reflect substantive relationships rather than redundancy.

High path coefficients are not uncommon in psychological models involving value-laden constructs with shared antecedents. Prior research shows similarly strong effects when meaningful work, intrinsic motivation, or spiritually relevant variables influence affective states and engagement. In this context, spirituality serves as a powerful affective catalyst: employees who interpret their work as spiritually significant experience deeper satisfaction, and this satisfaction, in turn, channels into heightened engagement. As a result, the structural coefficients reflect the theoretical potency of these mechanisms rather than statistical inflation.

DISCUSSION

The findings indicate a continued need to understand how organizations motivate employees to sustain effort in routine and demanding tasks (Iqbal et al., 2020). By examining the relationship between workplace spirituality and work engagement within the Islamic philanthropic sector, this study extends prior work by demonstrating how spirituality can become a critical psychological resource for employees (Bakker et al., 2011; Schaubroeck et al., 2011). Two central insights emerge. First, as predicted, workplace spirituality is positively associated with work engagement, reinforcing earlier evidence that meaning and transcendence at work stimulate deeper involvement, persistence, and affective investment (Saks, 2011; Roof, 2015). Individuals who perceive their work as spiritually purposeful tend to exert more effort and maintain enthusiasm, especially during challenging periods, confirming prior claims that meaningful work increases discretionary contributions (Jurkiewicz & Giacalone, 2004).

Within the context of zakat institutions, this relationship becomes even more pronounced. Amil zakat operate at the intersection of religious duty, prosocial service, and institutional trust. Their work carries not only administrative responsibility but also a theological mandate linked to justice, redistribution, and community welfare. Workplace spirituality therefore resonates with the moral fabric of their profession, making meaning and spiritual connectedness especially potent drivers of satisfaction and engagement. A spiritually supportive environment enables amil zakat to form strong communal bonds, reinforcing their wellbeing and strengthening their alignment with organizational missions. Such environments provide access to deep sources of personal meaning and life purpose (Ashmos & Duchon, 2000; Jurkiewicz & Giacalone, 2004; MacDonald, 2000), while fostering a sense of unity with colleagues (Liu & Robertson, 2011). This communal dimension is central in institutions grounded in Islamic philanthropy, where solidarity, empathy, and mutual care are not peripheral but core expressions of religious ethics.

The ability to express oneself authentically—morally, spiritually, and socially—in day-to-day activities (Khan, 1990) further strengthens amil zakat employees' conviction that their work contributes to societal upliftment. They are therefore more likely to view institutional goals as attainable and spiritually worthwhile. Spirituality in the workplace cultivates compassion, kindness, and interpersonal concern, strengthening feelings of belonging and shared mission. When amil zakat believe their organization enables them to serve a higher purpose, motivation naturally expands, enhancing their willingness to channel sustained cognitive and emotional energy into their roles (Bakker & Demerouti, 2008). The alignment of personal values with organizational purpose intensifies this motivational pathway, consistent with the idea that meaningful work heightens dedication and absorption (Mitroff, 2003).

These findings illustrate why spirituality carries unique weight in Islamic philanthropic settings. For many *amil zakat*, work is an extension of personal religiosity, prosocial identity, and moral aspiration; thus, spirituality is not merely an organizational climate variable but a constitutive part of their vocational worldview. When workplaces support this worldview, they create environments where employees experience wholeness, fulfillment, and belonging—key dimensions of workplace spirituality (Ashmos & Duchon, 2000). Harmony at work strengthens collegial ties and communal identity (Marques, 2007; Mitroff, 2003), which in turn solidifies employees' dedication, inclusion, and productivity (Oswick, 2009). In this way, workplace spirituality does more than uplift engagement; it integrates religious, prosocial, and institutional motivations into a coherent psychological mechanism that is particularly salient for *amil zakat*.

These dynamics carry broader implications for public policy, particularly within Indonesia's philanthropic governance ecosystem. Zakat institutions operate as semi-public entities whose performance directly affects national poverty reduction goals. When *amil zakat* experience spiritual fulfillment and community belonging at work, their engagement amplifies administrative accuracy, distribution fairness, and transparency—outcomes that align with national expectations for accountable Islamic philanthropy. Stronger engagement among *amil* contributes to more reliable data reporting, improved *mustahik* verification, and higher public trust in formal zakat channels. These behavioral outcomes are critical for policymakers seeking to integrate zakat management into broader social-protection frameworks. As public policy increasingly emphasizes collaborative governance between state and faith-based institutions, spiritually grounded engagement becomes a human-capital asset that enhances institutional legitimacy and operational integrity.

Managerial practice within zakat institutions must therefore consider spirituality not as an abstract ideal but as a strategic lever for performance improvement. Leaders can foster engagement by designing work systems that support spiritual expression, autonomy, community-building, and meaningful contribution. This includes structured reflection activities, fair workload distribution, transparent reporting systems, ethical leadership, and opportunities for *amil* to see the social impact of their work firsthand. When these practices are enacted consistently, they support public expectations that zakat institutions should embody Islamic values while demonstrating professional competence. Such alignment strengthens donor confidence and encourages greater participation in formal zakat channels. In turn, higher public trust fuels broader societal benefits by increasing resource flows to underserved populations, reinforcing a virtuous cycle between spiritual authenticity, managerial effectiveness, and community welfare.

CONCLUSION AND FURTHER STUDY

This study demonstrates that workplace spirituality significantly enhances work engagement among *amil zakat*, with job satisfaction functioning as an affective mechanism that channels spiritual meaning into sustained motivational activation. The findings reinforce the argument that work in Islamic philanthropic institutions carries a strong moral and religious charge, making spiritual congruence and affective fulfillment particularly influential for engagement. While the measurement model meets accepted reliability and validity thresholds, the use of a two-item job satisfaction construct and the high correlations among latent variables suggest conceptual proximity typical of value-laden constructs. These features reflect the deep interdependence between spirituality and affective evaluations in religiously grounded work contexts, but they also highlight the need for caution in generalizing results beyond similar institutional and cultural settings. Future studies may refine the measurement of job satisfaction, test alternative affective mediators such as calling or prosocial motivation, or employ multisource or longitudinal designs to further clarify causal ordering.

From a managerial perspective, zakat institutions should recognize that engagement is strengthened when work environments affirm employees' spiritual worldview, moral identity, and desire for meaningful contribution. Leadership teams in BAZNAS, LAZ, and similar organizations can enhance engagement by cultivating climates that promote authenticity, compassion, and community, while reinforcing the higher purpose embedded in ZIS management. Structured reflection sessions, values-based training, transparent distribution processes, and relationally supportive supervision may strengthen both satisfaction and engagement among *amil zakat*. As

Indonesia's philanthropic sector grows, cultivating spiritually coherent, emotionally fulfilling workplaces becomes an essential managerial strategy for sustaining motivation, improving service quality, and strengthening public trust.

ETHICAL DISCLOSURE

All participants provided written informed consent prior to participation. They were informed about the study's purpose, their voluntary participation, the right to withdraw at any time, and the confidentiality of their responses.

CONFLICT OF INTERESTS

The authors declare no conflict of interest and no funding received from institutions.

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