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Nexus of Workplace Spirituality, Employee Wellbeing, and Employee Commitment: A Comparison Between Social Enterprises and Other Organisations in Vietnam

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ABSTRACT

This article examines the influence of workplace spirituality on employee wellbeing and employee commitment when financial needs are met with a focus on social enterprise. A survey of $N = 595$ Vietnamese employees and managers in both social enterprises ($N = 138$) and non-social enterprises ($N = 457$) indicated a (1) positive relationship between spirituality at work and wellbeing (adjusted R square = .521, *p*value<.001); (2) this relationship was moderated by the type of organisation, which is more positive for social enterprises (adjusted R square = .527, *p*value<.001); and (3) a positive effect of types of organisation and workplace spirituality on the likelihood of committing to current employment. The study also found a higher level of workplace spirituality, employee wellbeing, and employee commitment in social enterprises. In short, the study is evidence for organisations and governments to foster wellbeing and promote social enterprises.

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Introduction

The workplace today has been reshaped by the disruptions such as the Covid-19 pandemic and the development of AI technology, elevating the importance of workplace spirituality, employee wellbeing, and employee commitment (Dubey & Bedi, 2024; Pfeffer & Williams, 2020; Singh & Singh, 2022). The exploration of workplace spirituality began in the 1990s (Garcia-Zamor, 2003; Giacalone & Jurkiewicz, 2010) and gained significant momentum in the 2000s, yielding substantial insights into its impact on both organisations and their workforce (Atlman et al., 2022; Koburtary et al., 2021; Maharani & Usman, 2023). Previous studies indicated that workplace spirituality is an antecedent of positive job attitudes and employees' well-being (Aboobaker et al., 2021; Dubey & Bedi, 2024; Garg, 2017; Kinjerski & Skrypnek, 2008; Koburtay et al., 2023;). These studies have found positive links between

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workplace spirituality and employees' wellbeing (e.g., Pawar, 2016; Garg, 2017; Walia; 2018; Villani et al., 2019; Griggs, 2021), and organisational commitment (e.g., Aboobaker et al., 2019; Houghton et al., 2016; Vandenberghe, 2011; Rego & Cunha, 2008). Workplace spirituality has emerged as a progressive approach to human capital management and development with the changes in the current working environment. Further research on the relationship between workplace spirituality and employee wellbeing and employee commitment will provide valuable insights to organisations shifting toward a more meaningful and purpose-driven workplace, a key conversation of the Journal of Management, Spirituality, and Religion in the last 20 years (Dubey & Bedi, 2024; Maharani & Usman, 2023; Singh & Singh, 2022; Sonnentag et al., 2023).

However, previous studies on this topic have mainly focused on the service and social work sector, with less attention given to the type of organisation with a variety of organisational values in different contexts (Dubey & Bedi, 2024; Houghton et al., 2016; Singh & Singh, 2022;). Social enterprise is a type of hybrid organisation, that pursues a dual mission of addressing social or/and environmental problems while generating economic profits (Defourny & Nyssens, 2010). Work spirituality and social enterprises share a common ground in their prosocial motives of serving the community and contributing to the common good (Gjorevska, 2021). Similar to workplace spirituality, social enterprise's social value creation, which is based on the organisation's distinguished virtues such as compassion and empathy, reinforces employee wellbeing and commitment (Sullivan Mort et al., 2003; Waddock & Stechler, 2013; Munoz & Farmer, 2015). Working towards social enterprises' core value of making social impacts fosters employees' sense of spiritual renewal and emotional fulfilment (Cunha et al., 2022). As a result, social enterprise can be a supportive context for workplace spirituality amplifying its influence on employee wellbeing and employee commitment. Exploring workplace spirituality in social enterprise not only expands our understanding of the topic from different perspectives, but also enhances inclusion and diversity, and humanises workplace management practices (Dubey & Bedi, 2024; Gjorevska, 2021; Koburtay et al., 2023; Mhatre & Mehta, 2023).

The purpose of this paper is to investigate the relationship between workplace spirituality and the wellbeing and commitment of employees in social enterprises in comparison to non-social enterprises in the context of Vietnam, an emerging economy experiencing a remarkable development of social enterprises. The research results confirmed the positive relationship between workplace spirituality and employee wellbeing and employee commitment, with a stronger positive effect observed in social enterprises. People working in social enterprises also indicated higher scores in workplace spirituality, wellbeing and commitment than those in non-social enterprises. These findings demonstrated the complementary reinforcing connection between workplace spirituality and social enterprises, which highlighted the fit between employees and the working environment toward positive individual and organisational outcomes (Dubey & Bedi, 2024; Kristof-Brown et al., 2005; Milliman & Ausar, 2017). In addition to providing a rationale for organisations to motivate and retain their workforce effectively and for the government to endorse policies that enhance public wellbeing, the research also suggests directions for future studies on workplace spirituality and social enterprises.

Literature review

Theoretical framework

Workplace spirituality manifests across individual, group, and organisational levels. On an individual level, employees experience connectedness with their work, while at a group level, the connectedness experience is with the community and colleagues. At the organisational level, workplace spirituality is the alignment and unity between individuals and organisations (Milliman et al., 2003). Therefore, this paper employs the person-environment fit as a theoretical framework to examine the nexus of employees' wellbeing, their commitment and workplace spirituality from different levels, including person-job, person-group, and person-organization (Kristof-Brown, et al., 2005; Jansen & Kristof-Brown, 2006; Milliman & Ausar, 2017). This framework provides a solid base to investigate how aspects of workplace spirituality associate with individuals' inner states across different types of organisations, which consequently affects their work intentions and outcomes.

Workplace spirituality

Spirituality is described as a pursuit of meaning, purpose, and relations with oneself, with others, with the universe, and with reality (Furman et al., 2005), or the connectedness of oneself to others and presence (Staude, 2005). Karakas (2010) differentiated spirituality from religion, viewing it as a personal, broad, general human feeling, rather than a commitment to the principles, rites, or practices of a certain organised establishment. In the workplace setting, spirituality is seen as the inner consciousness (Guillory, 2000), a type of work feeling that prompts action (Dehler & Welsh, 1994), a path to the holy force that infers life (Nash & Mclennan, 2001) and the individual pursuit of the highest personal development through partaking into otherworldly musters (Delbecq, 1999). Workplace spirituality is the way employees express their spirituality at work, which manifests through inner reflection, openness, caring for others, connectedness, respect, humility, compassion, and transcendence, which involves a sense of going beyond the ordinary (Giacalone & Jurkiewicz, 2003; Sheep, 2006; Milliman et al., 2003).

While various definitions exist for workplace spirituality (Karakas, 2010), this paper specifically aims to compare the influence of spirit at work on wellbeing and employees' intention to continue to work in both social enterprises and non-social enterprises. As such, this paper adopted Kinjerski and Skrypnek's (2006) definition of workplace spirituality, which is a distinct state with physical, affective, cognitive, interpersonal, spiritual, and mystical dimensions. Within this state, individuals experience physiological arousal, positive affect, a belief in doing something meaningful and a match between personal values/beliefs with work, a feeling of connectedness to others and shared purpose, a sense of connection to something larger than self, and a positive state of vigorous energy along with absolute happiness (Kinjerski & Skrypnek, 2004; 2006).

Workplace spirituality promotes attachment, loyalty, and belonging, which gives employees connectedness and a sense of community (Duchon & Plowman, 2005; Fairholm, 1996; Milliman et al., 1999). It also leads to personal fulfilment (Krishnakumar & Neck, 2002). Programs that enhance workplace spirituality result in increased employee

commitment, job satisfaction, organisational productivity (Fry 2003, 2005; Giacalone & Jurkiewicz, 2010; Reave, 2005), job involvement (Milliman et al., 2003), and reduced absenteeism and turnover (Fry 2003, 2005; Giacelone & Jurkiewicz, 2010). Spirituality also significantly influences people's mental health, improving their life satisfaction, helping them to find meaning in life, and raising their hope, optimism, happiness, and self-esteem (Reave, 2005). Thus, spirituality is the source of daily expressions of compassion, wisdom, and connectedness which, in return, will influence employee wellbeing (Maxwell, 2003).

Employee wellbeing

Wellbeing is a complex concept, covering both affective and psychological dimensions, with two distinct perspectives: The hedonic perspective is the subjective experience of happiness and overall life satisfaction; while the eudemonic perspective is about psychological functioning and self-realisation (Tennant et al., 2007). Literature has identified a few relationships between workplace spirituality and employees' wellbeing. The study by Pawar (2016) found that workplace spirituality positively affects employees' emotional, psychological, social, and spiritual well-being. Walia (2018) and Aboobaker et al., (2018) also indicated a positive relationship between these factors. Garg (2017)'s empirical results demonstrated that workplace spirituality positively affects the components of employees' wellbeing such as work-life balance. However, previous findings on the relationship of workplace spirituality and employees' wellbeing did not pay enough attention to different types of organisation (e.g., social enterprise). Investigating how spirituality manifests itself differently in commercial and social enterprises would enhance the understanding of employee wellbeing's antecedents. Thus, this paper examines the impact of workplace spirituality on employees' well-being in both commercial and social enterprises in this hypothesis:

Hypothesis 1. Workplace spirituality positively affects employees' wellbeing in both commercial and social enterprises.

Social enterprise

Social enterprises are hybrid organisations established on the ground of an explicit social objective (such as improving education, health, nutrition, and safety for certain groups (often disadvantaged/ minority groups)), they aim to create social values while securing profits in an entrepreneurial/innovative way (McMullen & Warnick, 2016; Mair & Schoen, 2007). They entail adopting commercial principles but with a broader goal of giving priority to addressing social needs and challenges rather than only seeking financial gain for owners and shareholders (Estrin et al., 2016; Shaw & Carter, 2007). By generating their revenue from commercial activities, the social enterprises can create good quality employment, buffer communities against the harshest impacts of the economic downturns (e.g. Covid19), and promote wellbeing for all, especially the members of vulnerable groups (UN, 2020; Pearce & Kay, 2003).

Social enterprises in Vietnam have become more active since the establishment of their formal legal framework in 2015 (British Council, 2021). Vietnamese social enterprises have the highest rate of resource transfer compared to other Southeast Asian nations, ranked

number one in Southeast Asia in efficiency during the COVID-19 pandemic (British Council, 2021; British Council & UN ESCAP, 2018). The culture of economic generosity, a duty of care towards others, and the Buddhist and Confucian beliefs that emphasise the interconnection between people are some of the underlying conditions for the flourishing of the country's social enterprises (Nguyen et al., 2021). Elements of spirituality are integrated into the values and work practices of Vietnamese social enterprises, which aim to enhance employees' happiness and wellbeing to foster positive changes in not only employees' lives, but also the lives of those who live with them, and the communities (Nguyen et al., 2021). Hence, spirituality and wellbeing in social enterprises would be different to non-social enterprise organisations. There is a need to conduct comparative research between social enterprises and other forms of organisations to understand more about the social impacts offered by social enterprises for various beneficiaries, including employees (Macaulay et al., 2018).

Workplace spirituality, employee wellbeing, and social enterprises

By pursuing social missions, social enterprises share a common ground of prosocial motives with workplace spirituality, an antecedent of employee wellbeing (Gjorevska, 2021). Workplace spirituality is finding meaning and purpose in/at work, being in harmony with others, living an integrated life, and exploring inner life (Kauanui et al., 2010). In a workplace with high spirituality, employees find work more meaningful and satisfying, heightening their sense of responsibility, ethics, collaboration and creativity (Ajala, 2013; Gull and Doh, 2004), realising their value and that of others, while pursuing intrinsic worth and self-care (Kinjerski & Skrypnek, 2008). When employees are connected to their inner self as well as to other people, they develop more sense of support and easily find a way to overcome work-related problems, reduce work stress, and achieve a higher level of wellbeing (Graham & Shier, 2011; Kinjerski & Skrypnek, 2006). Previous studies found that workplace spirituality enhances workers' wellbeing by fostering their sense of community and sense of meaningful work that could be derived from their organisational mission and value (Aboobaker, et al., 2019; Hassan et al., 2022; Lizano, et al., 2019). The nature of social enterprises' mission and values aiming at making social impacts to create value for self and others (Cunha et al., 2022; Gjorevska, 2021) may further enhance workplace spirituality and its influence on employee wellbeing. Thus, this paper proposes:

Hypothesis 2. The type of organisation (social enterprise) positively moderates the relationship between workplace spirituality and employees' well-being.

Employee commitment

The dual mission of social enterprises shapes their employees' experiences by fostering a profound sense of contribution to society and alignment with the organisation's core values (Cunha et al., 2022). Working for a social mission-oriented organisation, employees can fulfil their basic biological and economic needs and tap into other aspects of human experience, including attachment, affiliation, exploration, and assertion (Kets de Veries, 2001). While the primary motivation for taking a job may be monetary, the reasons for staying often extend beyond financial considerations to the true meaning of work for employees, their intrinsic

motivation, and bonds with the organisation (Morse & Weiss, 1955; Paulsen, 2008). In other words, the decision to continue employment can be influenced by not only salary/money but also non-financial factors (Morse & Weiss, 1955). This paper approaches employee commitment from a non-financial perspective to explore whether employees would continue to work in the same job, at the same organisation, if their basic biological and economic needs were met (e.g., won the lottery (Morse & Weiss, 1955; Warr, 1982)). By doing so, we aim to find more insights into employee commitment to employment, focusing on the employees' alignment with the working environment, organisation mission and value (Rietman & Schneer, 1996; Paulsen, 2008).

Workplace spirituality, employee wellbeing, social enterprises, and employee commitment

Academic evidence has indicated the influence of workplace spirituality on organisational commitment, which is a state in which individuals identify themselves with their organisation (e.g. Meyer & Alien, 1991). A positive relationship between workplace spirituality and organisational commitment has been examined in different contexts (Fanggidae, 2017; Rego et al., 2007). Conversely, a negative relationship between workplace spirituality and turnover has also been revealed (Milliman et al., 2003). Studies conducted by Aboobaker and colleagues (2019, 2021) in the Indian hospitality industry also indicated the role of both workplace spirituality and wellbeing on employees' commitment. However, the link between workplace spirituality, wellbeing, and the employees' non-financial commitment to their employment would manifest differently in different types of organisations (Koburtay et al., 2023).

Studies in the non-social enterprise context found that employees still wanted to continue working even when they had no financial needs, but they didn't want to work in the same job or at the same organisation (Paulsen, 2008; Sharabi & Harpaz, 2019). This implies that most people are intrinsically motivated to work, and the working environment, including workplace spirituality and wellbeing is a key factor to their commitment. Previous research had evidence in the not-for-profit sector where salaries and job status were not high, workers' primary loyalty was to their clients and colleagues, which suggests that their commitment comes from their intrinsic dedication to work value and relationships with peers (Alatrista & Arrowsmith, 2004). As such, a meaningful workplace like social enterprises could have a high level of employee commitment.

Similar to social enterprises, workplace spirituality also contributes to employees' intrinsic motivation, fostering a strong sense of belonging and commitment to the organisation through meaningful work, a sense of community (interconnectedness) and a feeling of transcendence (Dubey & Bedi, 2024; Petchsawanga & Duchon, 2012). In addition, workplace spirituality and social enterprises can enhance employee wellbeing, an influential factor of employee commitment. Drawing attention to non-financial employment commitment will reveal a different dynamic in the relationships between workplace spirituality, employee wellbeing and commitment in social enterprises. Therefore, this paper proposes that:

Hypothesis 3. The type of organisation (social enterprises), workplace spirituality, and employees' wellbeing positively affect employee commitment.

Methodology

The paper employed quantitative research to examine the relationship between spirituality at work, wellbeing, the interaction role of the type of organisation, and how these factors influence the intention to continue to work at the same organisation. There was a total of 606 self-reported respondents from both commercial and social enterprises, of which 595 responses were fit for analysis. Among 597 participants, 457 worked for non-social enterprises (76.8%) while the rest worked in social enterprises (138 respondents, or 23.2%). Data analysis was conducted using Statistical Tools of Social Sciences (SPSS); Exploratory Factor Analysis (EFA), moderation hierarchical regression, and logistic regression were employed to test hypotheses.

Measure

To measure spirituality in the workplace, the research study entirely adopts the Spirit at Work Scale (SWS) developed by Kinjerski (2013). There are 18 items on a 6-point Likert scale, which asks respondents to rank how well the statements match their personal experiences. To measure the mental well-being of employees, the study entirely adopts the Warwick – Edinburgh Mental Well-being Scale (WEMWBS) developed by Tennant and colleagues (2007). WEMWBS includes 14 items on a 5-point Likert scale asking respondents to report the frequency of the statements to match with their personal experiences.

The authors employed the lottery question to study the participants' non-financial commitment to their employment (Morse & Weiss, 1955; Warr, 1982; Paulsen, 2008). The concept of the lottery question was first introduced by Morse and Weiss (1955) in their study on the function and meaning of work (Sharabi & Harpaz, 2019). The lottery question presents a scenario in which the financial necessity for employment is removed and provides an opportunity to assess an individual's commitment to an organisation from a socio-psychological standpoint. The lottery question asks participants whether they would stop working, continue working in the same job or continue working in a different job if they won a sum of money large enough to allow them to live on it comfortably for the rest of their lives without working (Morse & Weiss, 1955; Warr; 1982), specifically:

> *1. If you won the Jackpot, would you continue to work? 2. Would you continue to work in the same job at the same organisation or would you change job and/or your organisation?*

In the analysis, the answer Yes for the first question is 1, while No is 0; the response 'continue to work in the same job at the same organisation' (employee commitment) is categorised as '1' and 'change job and/or organisation' is '0'. Based on previous studies' findings differences level of wellbeing in regard of age ranges, genders, and positions (Wilks & Neto, 2012; Lorente et al., 2018; Kamerāde & McKay, 2014; Nyberg et al., 2015), the survey collected demographic data of respondents including age, gender, and working positions.

Procedure

The two instruments (SWS and WEMWBS) were translated from English to Vietnamese using Brislin (1970) back-translation method. This method is widely used in validating instruments (Cha, Kim, & Erlen, 2007) as it helps to create the equivalence between the original and translated versions (Behling & Law, 2000). The questionnaire was translated from the original language (English) to the target language (Vietnamese) by the first bilingual translator. The second and the third bilingual translators independently back-translated the questionnaire from Vietnamese to English. Then, all versions were compared for equivalence. After finalising the translated versions, the questionnaire was sent to three experts in the field and four employees and owners from social enterprises for feedback. The experts were lecturers in the field of social entrepreneurship from three different universities, who provided feedback on the grammar and wording of items in the questionnaire. Four employees and owners from four different social enterprises gave feedback on the questionnaire structure and the clarity of each item. Their responses were compared and discussed to adjust the structure and wording of the questionnaire for better clarity and more logical flow. Two items in the SWS instrument were adjusted in terms of word choice for better ease of understanding. Thus, the final version of the questionnaire minimised the language and culture gap and fit the purpose of the study.

The data collection period was from the beginning of August till the end of October 2022. Participants are recruited online via social media and the authors' professional networks. The authors actively promoted the survey on various online platforms, including their personal pages on Facebook and Zalo, and across ten different social media groups in Vietnam. For example, 'Supporting Social Enterprise Community', 'Vietnam Social Enterprises Network', 'For Social Innovation and Recreation', 'Vietnam Impact Entrepreneurs', and 'Innovative Circular Economy and Sustainable Development Community', each of which boasted a substantial membership ranging from 1,000 to 10,000 individuals who could work for a non-social enterprise but shared interest on social impact making with the group members. To have more participants from Vietnamese social enterprises, the authors also emailed the survey to the social enterprises' contacts from archive data of the Center for Economic Development Studies[1] (CEDS), which has supported more than 160 social enterprises since 2006. The snowball technique was employed in this study by asking participants to introduce other potential participants in their network.

An information consent was introduced at the beginning of the survey with all transparent information. Participants could answer the survey anonymously and withdraw if feeling uncomfortable. The questionnaire required participants to identify the type of organisation where they were working. After data collection, the author went through the answers to examine the type of organisation (social enterprise or non-social enterprise). 595 out of 606 responses were qualified for the analysis, out of which 266 (44.7%) participants initially indicated that they were working for a social enterprise. Upon closer exanimating each response, the authors excluded the participants who misidentified their organisation's type

[1] The Center for Economic Development Studies (CEDS) is a Center under the management of University of Economics and Business, Vietnam National University Hanoi. The center is well-known by a partnership with Thriive US to promote social enterprises in Vietnam since 2006.

as a social enterprise from the social enterprise category. As a result, among 595 responses, only 138 were employees from 88 social enterprises (Types of Organization – 1), while the rest were from 279 non-social enterprises. Notably, 63 out of these 88 social enterprises were in the archive contacts of CEDS, while the remaining 25 were sourced through social media recruitment channels, including Facebook and Zalo groups.

Results

Among 595 participants, 13.9% were in the position of manager while the rest (86.1%) were employees; social enterprises had a higher ratio of managers (16.6%) participating in the survey than non-social enterprises (13.2%). 68.7% of participants were female and the percentage of female participants from social enterprises was higher (73.2%) than from non-social enterprises (66.3%). Most participants (83.4%) were aged 18 to 34, 14.5% were aged 35-49, and the rest were 50 and above.

Exploratory factor analysis

Because the spirituality (SWS) and wellbeing (WEMWBS) measures were adapted from Western literature and first time used in Vietnam, Exploratory Factor Analysis (EFA) was used to validate the factors, and Cronbach Alpha was conducted to check scale reliability. Kaiser-Meyer-Olkin statistic ($0.5 < KMO < 1$) and Bartlett's test of Sphericity were employed for factorability (Kaiser, 1974). Factors with eigenvalues greater than 1 were kept (Thompson, 2004). The factor extraction method was the Principal Axis Factor (PAF), which seeks a minimum number of factors that explain common variance among a set of variables (Borsboom, 2006). To maximise simple structure and allow factor correlation, Direct Oblimin factor rotation was used. Items loaded highly on more than two factors, loading of items with a smaller threshold value of 0.4 were eliminated, and analysis was repeated with the remaining items. Coefficient Alpha was used to gauge the internal consistency of each Principal Axis Factor (PAF), with any item that lowered Alpha by its removal being excluded, and the entire PAF analysis repeated. For the reliability of the scale, Cronbach Alpha should be at least greater than 0.6, 0.3 is the hurdle for corrected item-total correlation (Hair et al., 1998).

Table 1 below shows the Spirituality at work factors. The result of KMO and Bartlett's Test of Sphericity (KMO = 0.964; Chi-square = 7121.773, df=136, p=.000) indicated that the degree of inter-correlation among the items was suitable for the EFA procedure. Two factors with Eigenvalue over Kaiser's criterion of 1 and in combination explained 63.6% of the variance (extraction sum of square loading = 58.3%). The items that cluster on the same factor suggest that factor 1 represents Interconnected Spirituality at Work (ISAW: Eigenvalue = 9.7; 14 items); factor 2 represents Inner Spirituality to Work (ISTW, Eigenvalue = 1.097; 3 items EW5, SpC2, SpC3).

The Cronbach's alpha of ISAW is 0.949, ISTW .777, which is fairly good reliability, and all in the range 0.7-0.95, which should be acceptable (Peterson, 1994) (corrected item-total correlation of all items is greater than 0.6), so we keep all two factors.

Table 1. Factor solution for measures of spirituality at work.

Items	Factor	
	ISAW*	ISTW**
EW1: I experience a match between the requirements of my work and my values, beliefs, and behaviors	0.709	
EW2: I am able to find meaning or purpose at work	0.871	
EW3: I am passionate about my work	0.863	
EW4: I am fulfilling my calling through my work	0.567	
EW6: I feel grateful to be involved in work like mine	0.55	
EW7: At the moment, I am right where I want to be at work	0.674	
ME1: At times, I experience a "high" at my work	0.691	
ME2: At moments, I experience complete joy and ecstasy at work	0.802	
ME3: At times, I experience an energy or vitality at work that is difficult to describe	0.607	
ME5: I experience moments at work where everything is blissful	0.671	
SoC1: I experience a real sense of trust and personal connection with my coworkers	0.777	
SoC2: I share a strong sense of purpose and meaning with my coworkers about our work	0.566	
SoC3: I feel like I am part of "a community" at work	0.653	
SpC1: I experience a connection with a greater source that has a positive effect on my work	0.821	
EW5: I have a sense of personal mission in life, which my work helps me to fulfill		0.507
SpC2: My spiritual beliefs play an important role in everyday decisions that I make at work		0.631
SpC3: I receive inspiration or guidance from a Higher Power about my work		0.65
Eigen-value	9.71	1.07
% of Variance	57.1	6.5
Cronbach's alpha	0.949	0.777

Notes: * ISAW: Interconnected Spirituality At Work; **ISAW: Inner Spirituality To Work.

Table 2 below shows the Wellbeing factors. The scales were developed based on the Warwick-Edinburgh Mental Well-being Scale (WEMWBS) (Tennant et al., 2007). Bartlett's Test of Sphericity and KMO measure indicated that the degree of inter-correlation among the items was suitable for the EFA procedure (KMO = 0.952; Chi-square = 4707.366, df=91, p=.000). The analysis produced one component with Eigenvalue = 7.559 in combination explained 53.99% of the variances.

The Cronbach's alpha is 0.933 (corrected item-total correlation of all items is greater than 0.9, which is good reliability).

Table 2. Factor solution for measures of wellbeing.

Items	Factor Wellbeing
WB1: I've been feeling optimistic about the future	0.722
WB2: I've been feeling useful	0.695
WB3: I've been feeling relaxed	0.731
WB4: I've been feeling interested in other people	0.741
WB5: I've had energy to spare	0.664
WB6: I've been dealing with problems well	0.688
WB7: I've been thinking clearly	0.726
WB8: I've been feeling good about myself	0.740
WB9: I've been feeling close to other people	0.721
WB10: I've been feeling confident	0.765
WB11: I've been able to make up my own mind about things	0.659
WB12: I've been feeling loved	0.709
WB13: I've been interested in new things	0.676
WB14: I've been feeling cheerful	0.769
Eigen-value	7.559
% of Variance	53.99
Cronbach's alpha	0.993

Mean, standard deviation and Pearson correlation

Respondents indicated a high score in Wellbeing with mean 3.86/5 (SD = .65; 4.0 for SE and 3.8 for non-SE); a high level of Interconnected Spirituality at Work (ISAW) with mean 4.44/6 (SD = .914; 4.73 for SE, 4.35 for non-SE); and a lower Inner Spirituality to Work (ISTW) level with mean 3.93/6 (SD=1.11; 4.2 for SE and 3.84 for non-SE). In addition, the level of Workplace spirituality and Wellbeing in social enterprises was higher than in non-social enterprises. Respondents in social enterprises self-evaluated Interconnected Spirituality at Work, Inner Spirituality to Work, and Well-being with means of 4.73, 4.2 and 4.0 respectively, compared to those in non-social enterprises with means of 4.35, 3.84 and 3.8. For Employee commitment, the number shared that they would stay in the same job, and at the same organisation were 334 (56.1% of total respondents). Participants from social enterprises presented higher Employee Commitment even when have no financial needs than the ones from non-social enterprises.

As multivariate multiple regression analysis was employed to test the hypothesis, before conducting regression, correlations between the variables were checked (Table 3). The test of assumption of linearity shows that interaction terms are not statistically significant (*p*value>0.05), indicating that the assumption of linearity of the logit has been met; Variance-inflation-factors (VIF) is less than 10, so the regression model was not multicollinearity. Thus, further multivariate analysis was deemed appropriate.

Table 3. Correlation matrix.

	Typeof Org	Age	Gender	Position	Religion	EC	ISAW	ISTW	WB
Typeof Org	1								
Age		1							
Gender	-0.104*	.118**	1						
Position		.426**	.137**	1					
Religion	.169**				1				
EC	.150**	.133**	.089*	.090*	.096*	1			
ISAW	.179**	.128**		.144**		.361**	1		
ISTW	.143**	.137**	.081*	.129**		.219**	.644**	1	
WB	.154**	.081*		.114**		.278**	.620**	.575**	1

Notes: ** Correlation is significant at the 0.01 level (2-tailed), * Correlation is significant at the 0.05 level (2-tailed).

Hypothesis testing

Moderated hierarchical regression analyses were conducted to test the link and interaction of spirituality factors and wellbeing factors (*Hypothesis 1 & Hypothesis 2*). Age, Religion, and Position were the control variables in the structure. To avoid multicollinearity in moderation, mean centering was applied to interaction variables (Cohen et al., 2003). As shown in Table 4, the hierarchical regression was sequentially conducted as follows: Control variables (Model 1), main effects (Model 2) and interaction of type of organisation (TypeofOrg: SE=1; Non-SE= 0) with workplace spirituality on wellbeing (Model 3).

Table 4. Hierarchical regression results.

Model	Model 1 (control variables)	Model 2 (predictors)	Model 3 (Interactions with types of organization (SE=1))
Age	0.034	-0.023	-0.032
Gender	0.07	0.034	0.036
Position	0.084	0.014	0.016
Religion	-0.052	-0.049	-0.054
TypeofOrg	.116**	0.038	0.016
ISAW		0.647**	0.656**
ISTW		0.09*	0.09*
ISAW*TypeOfOrg			0.095*
IntISTW*TypeOfOrg			-0.003
R square	0.044	0.527	0.535
Adjusted R square	0.036**	0.521**	0.527**

Notes: Dependent Variable: Wellbeing, *p<.05; **p<.01

For *Hypothesis 1*, we expected Spirituality positively linked to the wellbeing of people in the organisation. Model 2 showed that this hypothesis was accepted with β of ISAW = .647 (*p*value <.01) and β of ISTW = .09 (*p*value <.05). Adjusted R square = .521 (*p*value <.01), indicated that 52.1% variance in wellbeing this model would account for in the population.

Model 3 reported an interaction between interconnected spirituality at work and type of organisation, or type of organisation moderated the relationship of interconnected spirituality at work and wellbeing. A coefficient of .095 (*p*value <.01) for ISAW*TypesOfOrg means that the effect of spirituality for social enterprises is +.095 units more positive for social enterprises than for non-social enterprises. For social enterprises, a one-unit increase in Interconnected spirituality at work resulted in .751 more in wellbeing (Figure 1). Thus, *Hypothesis 2* is accepted.

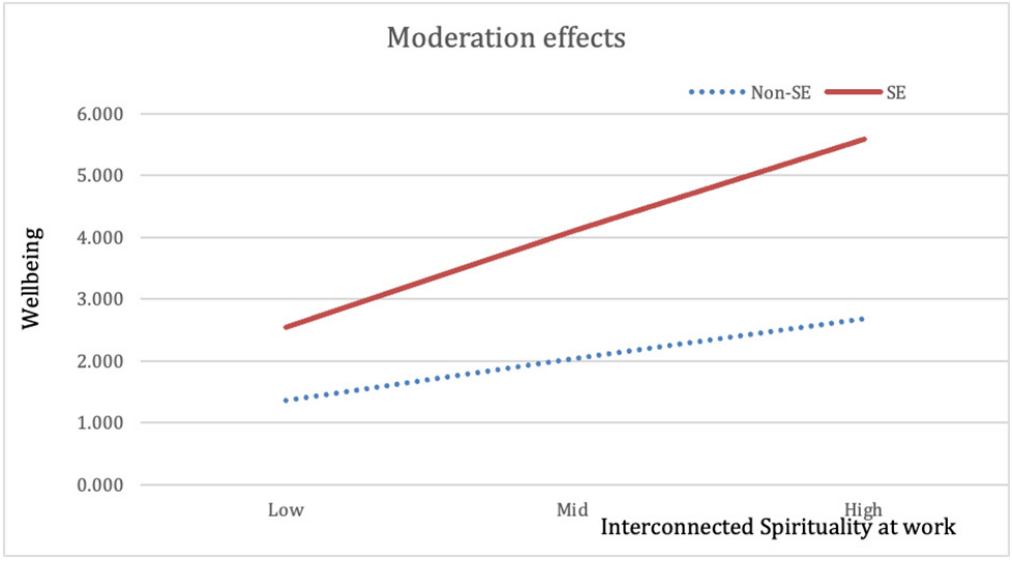


Figure 1. Interconnected spirituality at work and well-being.

For *Hypothesis 3* about the positive effect of types of organisation, spirituality at work and well-being on the likelihood that participants will remain in their current employment if having enough money for life, a dichotomous categorical outcome, a logistic regression was employed to ascertain the relationship. The logistic regression, which was conducted on the Type of organisation (SE=1), ISAW (Interconnected spirituality at work), ISTW (Inner spirituality to work), WB (wellbeing) and EC (Employees' commitment) if have no financial concerns: Yes = 1; No= 0), had a *p*value <0.05, statistically significant. However, the WB and ISTW reported a *p*value> .05. Thus, these two factors were removed from the logistic regression, and logistic regression was repeated with the Type of organisation (SE=1) and ISAW. The regression was statistically significant with Chi-square (2) = 88.367, *p*value <0.01, and Hosmer and Lemeshow Test had a *p*value >.05, thus, the model fits the data. The model accounts for 18.6% (Nagelkerke R2) of the variation of employees' non-financial commitment and the percentage correct is 68.1% (the accuracy of the model prediction is 68.1%). Participants from social enterprises were more likely to remain in their employment in case of financial stability than the ones from commercial enterprises by an Exp (B) of 1.68 (*p*value <.05, at 95% CI). An increasing level of Interconnected Spirituality at Work was associated with an increased likelihood of remaining in their current employment regardless of income (Exp (B) = 2.28, (*p*value <0.01, at 95% C.I)).

The results of Hypothesis 1, 2, and are presented in the Figure 2 below.

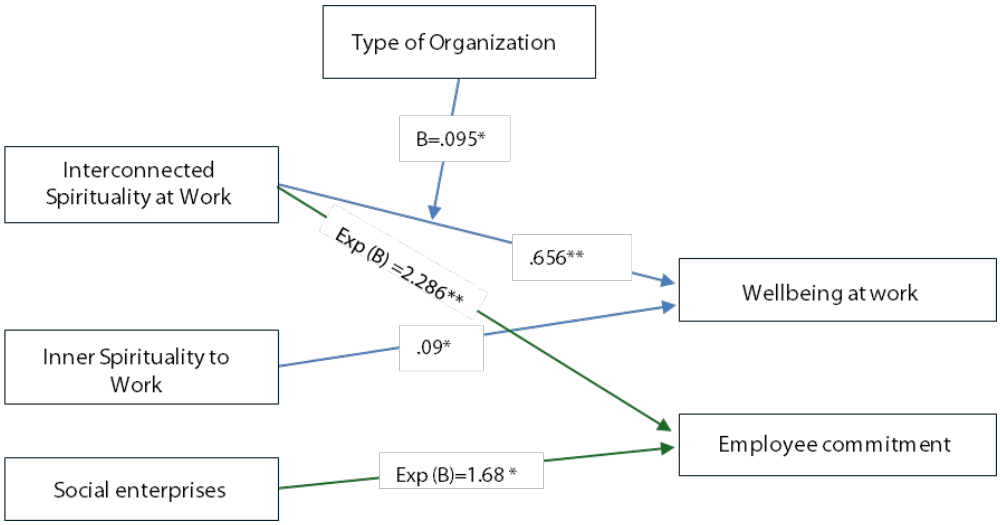


Figure 2. Relationships between variables.

Notes: *p<.05; **p<.01

Discussion

Analysis confirms all three hypotheses, showing the fit of individual workplace spirituality – employee wellbeing – social enterprise – employees' non-financial commitment (Milliman & Ausar, 2017). Firstly, the test results extend previous findings about the positive relationship between workplace spirituality and employees' well-being (Pawar, 2016; Garg, 2017; Waila, 2018) in the context of commercial and social enterprises. The turning of the adapted Spirit at Work Scale (SWS) (Kinjerski, 2013) four factors (Engaging work, Sense of community, Spiritual Connection, and Mystical Experience) into Interconnected Spirituality at Work (ISAW) and Inner Spirituality to Work (ISTW) reflects the localisation of the scale in the context of Vietnam. ISAW represents the vibration fields of energy created by interaction at work as a small world in which people are compassionate, share and care about each other (Laszlo, 2021), while ISTW reflects individuals' innate quality that they bring to work (Atman et al., 2022). These two factors are rooted in Vietnamese harmonisation culture, a key element enabling Vietnamese people to find liberation and happiness throughout a tumultuous history of colonisation and conflicts (Vượng, 1992). Specifically, workplace spirituality for Vietnamese is the harmonisation of the environment (interconnected spirituality at work) and individuals (inner spirituality to work), a determinant of employees' wellbeing.

Secondly, an important contribution of this research paper to the existing literature is to uncover the moderating role of social enterprises in the relationship between workplace spirituality and employee wellbeing. The nature of social enterprises can explain why their employee wellbeing and workplace spirituality (including ISAW and ISTW) are higher than non-social enterprises. Social enterprises aim to achieve social missions and have certain

characteristics, that are further enhanced by workplace spirituality, which consequently affects employees' wellbeing. The working environment of social enterprises is characterised by meaningful work, a sense of value and pride (McKinnon et al., 2020). Meanwhile, workplace spirituality improves workers' sense of community, meaningful work, purpose, responsibility, and ethics (Aboobaker et al., 2019; Hassan et al., 2022; Gull & Doh, 2004). Furthermore, social enterprises offer employees opportunities for social interaction and connection (Macaulay et al., 2018; McKinnon et al., 2020); while workplace spirituality encompasses interconnectedness and harmony (Ajala, 2013; Petchsawanga & Duchon, 2012). Therefore, the integration of work spirituality in social enterprises enhances workers' sense of meaningfulness and community, fosters bonds among employees and society, enhances mutual support and understanding, and ultimately improves harmonisation, exerting a greater influence on wellbeing compared to non-social enterprises.

Thirdly, this paper is one of the very first research confirming that social enterprises and workplace spirituality influence employees' non-financial commitment in the context of Vietnam, a developing country following a socialist-oriented market economy (Altman et al., 2022; Singh & Singh, 2022). This finding shows that people working in social enterprises with high workplace spirituality are more likely to continue their current employment than the ones in non-social enterprises. This result is partly supported by Kinjerski & Skrypnek (2008) standpoint that a higher level of spirituality at work fosters a stronger sense of meaningful work and interconnectedness among individuals, thereby increasing job satisfaction and commitment. However, the Vietnamese harmonisation culture and cause-effect beliefs provide a more nuanced explanation for this finding (Vuong, 1992; Cuc, 1999). With a strong consciousness of living in harmony (Vuong, 1992), work becomes not only a means of income but also a pathway to balance oneself and others toward mindful and sustainable lives. A spiritual working condition at social enterprise provides employees with a balance in pursuing their lives and contributing to society. The cause-effects belief motivates people to engage in meaningful and impactful work to accumulate fortunes for the next generations and their lives after death as evidenced by Vietnamese well-known sayings such as "who does good deeds will receive good outcomes," and "who sows the wind will reap the whirlwind" (Le, 2017; Vu, 2018). Harmonisation culture and cause-effects belief are foundations for interpreting the positive influence of workplace spirituality and social enterprise on the Vietnamese employees' commitments.

In sum, the impact of workplace spirituality on employees' sense of meaningful work and interconnectedness is higher in social enterprises; thus, employee wellbeing and commitment brought on by workplace spirituality are further strengthened in social enterprises. Overall, the confirmation of three hypotheses is consistent with the multi-dimensional person-environment fit theory (*c.f.* Jansen & Kristof-Brown, 2006) and contributes to expanding knowledge in this field. The level of fit between individuals and organisations varies across different types of organisations, affecting how workplace spirituality influences individuals' disposition at work (wellbeing) and eventually the organisation outcomes (employee commitment).

The research paper has important implications for individuals, organisations, and government. Research results help individuals understand how the workplace environment

affects their spirituality, well-being and inner self. This self-awareness may help people to navigate their spirituality in a way that fits with organisational values and positively affects their mentality and wellbeing. For organisations, spirit-at-work awareness assists human resource management practices to create a working environment beneficial for employees and to retain the workforce effectively. Workplace spirituality can be integrated into organisational culture and helps to strengthen organisational diversity and collaboration (Mhatre & Mehta, 2023). Enterprises can develop programs and interventions that accommodate employees' spiritual needs and influence their organisational commitment. Finally, recognising spirituality provides a rationale for the government to endorse policies, that can enhance public wellbeing.

Conclusion and limitations

The research paper contributes to the existing literature on the relationship between workplace spirituality and employees' wellbeing, confirming a positive association between the two. The key contribution of our study is to explore the interaction between spirituality and wellbeing in different types of organisations, proving that this relationship is stronger in social enterprises. Social enterprises affect employees' non-financial commitment, particularly, those who work in social enterprises and report high spirits at work are more likely to remain in their current employment.

Nevertheless, our paper has several limitations. Even though the sample size is sufficient for data analysis, the proportions of social enterprises and non-social enterprises are unequal. A larger number of social enterprises would be better for the comparison. Besides, as responses are self-reported information from workers and managers, it would be more comprehensive to have other data sources and from more stakeholders (such as the government, or beneficiaries of social enterprises). A qualitative follow-up study would also provide more insights into this paper's findings.

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No potential conflict of interest was reported by the authors.

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