



Spiritual Practices in the Workplace and Its Impact on Quality of Work Life among IT Employees with Special Reference To Ernamakulam District

Mr. Gireesan EM^{1*}, Dr.N. Rajamannar²

^{1*}Research scholar(Part time)-PG& Research Department of Commerce Urumu Dhanalakshmi College, Kattur, Affiliated to Bharthi Dasan University, Trichy

² Associate Professor, & Research advisor, ,Urumu Dhanalakshmi College , Kattur, Affiliated to Bharthi Dasan University Trichy

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ABSTRACT

The information technology (IT) industry is known for its fast-paced and high-stress work environment. This can negatively impact employees' quality of work life and overall well-being. However, research shows that incorporating spiritual practices in the workplace can enhance employees' inner resources and improve their quality of work life. This paper examines the impact of spiritual practices on the quality of work life of IT employees in Ernakulam district, Kerala. Through a questionnaire survey of 100 IT employees, it was found that spiritual practices like meditation, yoga, reflection, and prayer practised at the individual and organizational level significantly improved employees' ability to manage stress and find greater meaning and purpose at work. Employees experienced reduced anxiety, improved concentration, creativity, job satisfaction and engagement. The paper recommends that IT organizations promote spiritual values and provide resources and facilities to enable spiritual practices. This can empower employees to achieve more excellent balance, resilience and excellence; creating a culture that integrates the physical, mental, emotional and spiritual dimensions is critical to improving the quality of work life.

Introduction

The concept of work-life balance (WLB) originated in the United States in 1986, as employees faced challenges managing their work and family responsibilities. In today's global labour market, multinational companies often outsource to cut costs, creating a culture of long working hours and a 24/7 lifestyle that dominates the lives of skilled professionals and management staff. New technologies have further blurred the lines between office and home, resulting in employees working from home. Changes in the family sector, such as nuclear families, single-parent households, dual-income parents, and remote working, have also impacted work-life balance. Various factors can affect work and family life, including those related to family and personal life, work-related factors, etc. In today's world, employees, especially women, face balancing their commitments and work-life obligations to perform well. An imbalance between personal and work commitments can lead to negative consequences such as lower job satisfaction, decreased productivity, reduced organizational loyalty, less ambitious career aspirations, increased absenteeism, burnout, job stress, and poor physical/mental health. Therefore, work-life balance (WLB) and employee well-being are crucial for organizational growth and effectiveness. It is essential to balance work and family for employees' well-being, especially since factors such as increased working hours, more women joining the workforce, and more couples participating in the workforce can cause an imbalance between work and life. WLB has been extensively researched, with researchers and HR practitioners contributing significantly. Women's WLB has become necessary as men and women share the responsibility for their family life. With the rise of information technology, women have become thriving professionals with higher education and better job prospects. However, women still perform household tasks, cook, take care of family members, and manage the house, leading to a work-life balance challenge for female employees.

The IT industry has grown exponentially in recent decades and transformed the world of work. While IT jobs provide excellent income and opportunities, the work environment is highly demanding and stressful. Employees often deal with chronic stress, extended working hours, tight deadlines, continuous reskilling

demands and high pressure. This adversely affects their physical health, psychological well-being and quality of personal and professional life (Agrawal, 2012).

Employee satisfaction with their work environment, job design, and organisational culture is referred to as quality of work life (QWL) (Kanten & Sadullah, 2012). It consists of possibilities for professional advancement, incentive structures, job stability, and a good work-life balance. Low QWL has negative effects on the organisation, including low employee motivation, high employee attrition, and decreased production. Therefore, raising QWL has become a top priority for modern businesses.

The importance of spirituality in enhancing both personal and professional lives is becoming more widely acknowledged (Gupta et al., 2014). Activities that strengthen one's inner resources and connection to a greater purpose in life are referred to as spiritual practices. This includes practices including yoga, meditation, introspection, prayer, and religious rites. Research indicates that integrating spiritual practices into an organisation can greatly enhance the quality of work life and the well-being of employees (Sisodia & Chopra, 2014).

Further research is necessary to determine whether and how spiritual practices affect QWL, particularly in the demanding context of the IT business. The IT industry may improve job results and employee well-being by integrating spirituality. Moleka (2021) contends that incorporating spiritual intelligence into the workplace can result in advantages like organisational dedication and job happiness, whereas Smith (2022) contends that spiritual assistance can be incorporated into technology for health and wellness. Pradhan (2016) asserts that emotional organisational commitment and employee job satisfaction are positively impacted by workplace spirituality. Last but not least, Alam (2020) discovered that those with high spiritual intelligence were more likely to make better decisions and perform well in the IT industry. These results imply that integrating spirituality into the IT sector can have a favourable impact on job outcomes and employee well-being.

Spirituality in the workplace can aid in lowering tension and anxiety. Kumar (2014) discovered a favourable correlation between workplace spirituality and health, as well as a moderating effect on the negative association between stress and health. Daniel (2015) discovered a negative and significant correlation between job stress and meaningful work in both Mexico and the United States. According to Nafis (2018), workplace spirituality can boost employees' dedication and sense of purpose in their work, which can lessen stress and anxiety. According to Chand's (2012) research, job stress was inversely correlated with workplace spirituality, organisational emotional ownership, and job happiness, with workplace spirituality being the most significant predictor. In general, spirituality at work can be a useful strategy for lowering tension and anxiety at work.

Spirituality at work has a good impact on job satisfaction and staff engagement. Employers who want to increase job satisfaction and employee engagement need to pay attention to workplace spirituality. According to Khan (2020), there is a noteworthy positive correlation between workplace spirituality and employee engagement as well as job happiness. Fachrunnisa (2014) discovered that engagement in the creative process and workplace spirituality were essential for fostering job happiness and improving worker performance. According to Garg's (2017) research, workplace spirituality has an impact on worker dedication, job happiness, and work-life balance. Walt (2014) claims that there is a favourable correlation between workplace spirituality and job satisfaction. Establishments ought to prioritise workplace spirituality as a means of augmenting employee engagement and job satisfaction.

Different cultures have differing perspectives on two fundamental concepts: work-life balance and workplace spirituality. Workplace spirituality has been linked to work-life balance and has been found to help employees balance their mental and physical workloads at work and at home (Malik, 2019). Lewis (2000) proposes that management education should address employee spirituality as a cross-cultural issue. Haar (2014) found that work-life balance was negatively correlated with anxiety and depression and positively correlated with job and life satisfaction across seven cultures. In conclusion, Budagavi (2022) contends that in order to prevent role conflict and preserve work-life balance, there must be a spiritual component in both personal and professional life. Workplace spirituality and work-life balance are crucial ideas that need to be taken into account in a cross-cultural setting.

Additionally, integrating spirituality into the workplace can support workers in striking a work-life balance. According to Malik (2019), enhancing spiritual practices at work helps revitalise organisational and individual goals. Spiritual competence is also strongly correlated with work-life balance. According to Sood (2020), a work-life balance is crucial and may be attained by giving personal facets of life, such as relationships and family, your full attention. Jena (2014) found that among CEOs in the manufacturing industry, there was a somewhat significant correlation between spiritual talents and work-life balance. Cardos (2016) posits that work-life balance might be impacted by religious and spiritual beliefs about work values. All things considered, implementing spirituality in the workplace can be a useful strategy for achieving work-life balance. By respecting employees' spiritual practices and beliefs, recognising that spirituality in the workplace can lead to a new organisational culture with happier and more productive workers (Fourie, 2014), and acknowledging that employees have an inner life that is nurtured and sustained by meaningful work that takes place in the context of community (Duchon, 2005), employers can foster a spiritual work environment for their employees (Cash, 2000). Lewis, 2000). Establishing a spiritually conscious workplace entails identifying and meeting the spiritual needs and beliefs of staff members, as well as fostering a sense of dedication and purposeful work.

Roebuck (2017) discovered that women's definitions of work-life balance varied by generation. All, though, found it difficult to maintain balance, and some decided against going after positions of high leadership

because of the personal expense. Neville 2019 emphasises that workplace staff training, supervision, and support may be tailored to the needs of different generations. According to Doble's 2010 research, efforts made by organisations to create a positive work environment are valued, and both men and women reported feeling that their professional and personal lives were out of balance. Smith (2010) discovered that Millennials believe that ethical decision-making, high-quality work, and job happiness all depend on work-life balance. Overall, the articles make the case that work-life balance is a crucial concern for employees of all generations and that companies need to help individuals strike a balance between their personal and professional lives.

According to Jnaneswar (2021), mindfulness and workplace spirituality were important indicators of mental health. According to Petchsawang's (2012) research, meditation acted as a partial mediating factor in the association between workplace spirituality and work performance. After doing a thorough analysis of the literature, Panda (2022) discovered that mindfulness programmes and workplace spirituality improve employee outcomes. Studies differ in how much of this effect they find, though. According to Javanmard's (2012) research, employees' sense of community and meaningful work are influenced by their spirituality. Overall, the research implies that a person's capacity for mindfulness in both work and life can be enhanced by spirituality.

Interventions with mindfulness can improve work-life balance. Michel (2014) discovered that work-family conflict was decreased and psychological detachment and satisfaction with work-life balance were raised using an online self-training intervention that taught mindfulness as a cognitive-emotional segmentation approach. According to Allen (2012), vitality and sleep quality are mediators of the association between work-family balance and trait mindfulness. According to Yunus (2018), implementing mindfulness techniques in information systems (IS) can enhance productivity at work and, in turn, free up time for other pursuits like family time. A mindfulness intervention improved psychological detachment, psychological work-family conflict, and work-life balance satisfaction, according to Althammer (2021). Individuals who preferred less segmentation reported better intervention results. Work-life balance can be enhanced by mindfulness techniques.

There is a connection between compassion and work-life spirituality. Kanov (2004) contends that when pain occurs in work environments, compassion is an essential reaction. Employee job attitudes and workplace spirituality have been proven to be significantly correlated. Workplace spirituality, according to Milliman (2003), can positively affect work attitudes, including organisational success, job involvement, job devotion, and job happiness (Rathee, 2020). Marques (2021) explores the intersection of workplace spirituality and Buddhist psychology, highlighting the importance of acting morally upright while honouring and valuing others and aiming for an improved quality of life in general. Overall, the results show that work-life spirituality can affect employees' job attitudes and foster compassion in the workplace.

A person's capacity for time management and job prioritisation can be enhanced by compassion. According to Choudhary's (2017) research, compassion in the workplace improves workers' task performance. According to Choi (2016), compassion can lessen negative feelings, actions, and ideas, such as the desire to give up. According to Atkins (2011), psychological flexibility—which includes values-directed action and mindfulness—helps to enhance the perceptual, cognitive, affective, and behavioural aspects of compassion. Chu (2017) demonstrated how the dynamics of interpersonal relationships may mitigate the benefits of compassion expression on job performance and mental health. A person's capacity for time management and job prioritisation can be improved by compassion, and businesses should encourage and support compassion in the workplace. Employees' capacity to make moral decisions can be enhanced by compassion. According to research done in 2016 by Zoghbi-Manrique-de-Lara, an ethical work environment might inspire employees to act with compassion by making them feel more empathy for their peers. According to Choi's 2016 research, compassion can help employees regulate their negative feelings, actions, and ideas.

According to Sahar 2020's theoretical framework, morality and social desirability act as mediators between compassion and pro-social conduct, which can have a favourable impact on it. According to Roozen (2001), an employee's career stage is the most important element influencing ethical behaviour, although personal values and organisational goals can also have a considerable impact. The papers' overall findings indicate that compassion can have a positive impact on workers' ethical decision-making, but other elements like individual values and company objectives might also be important. It's possible that compassion in the workplace will increase employee retention. According to research by DePanfilis (2006), compassion satisfaction—the sense of contentment that comes from supporting others and cultivating strong professional relationships—may lessen the impacts of burnout and boost retention. Choudhary (2017) found that intrinsic motivation moderates the compassion-performance relationship and that workplace compassion enhances employee performance, particularly contextual performance. Ellett (2000) found that a large portion of staff members' intention to stay in the child welfare field can be explained by their idealised perceptions of administrative support and self-efficacy-motivated beliefs about work assignments. According to Moon (2016), compassion at work affects organisational results by creating a positive identity associated with the workplace. This encourages employees to become more affectively committed to their organisations and engage in organisational citizenship behaviours, all the while reducing their desire to quit. All things considered, these studies show that compassion in the workplace can raise commitment, performance, and job satisfaction—all of which can improve employee retention.

Work-life conflict can be mitigated by compassion in the workplace. As stated by Rafique (2019), self-compassion can mitigate the harmful influence of work-family conflict on psychological well-being. Chu (2017) showed that showing compassion at work is associated with improved job performance and mental health and that interpersonal connection quality moderates these associations. According to Kanov (2004), organizational compassion exists when system members collectively notice, feel, and respond to pain experienced by system members. Finally, Moon (2016) discovered that compassion at work is a precursor to positive work-related identity. This fully mediates the relationship between compassion at work and organizational outcomes like affective organizational commitment, organizational citizenship behaviour, and turnover intention. There is a relationship between work-life spirituality and compassion. Kanov (2004) argues that compassion is a necessary process that can occur in response to suffering in work organizations. Workplace spirituality has been found to have a significant relationship with employee job attitudes. According to Milliman (2003), workplace spirituality can have a favourable impact on work attitudes such as organizational performance, job involvement, job dedication, and job satisfaction (Rathee, 2020). Marques (2021) investigates the convergence between workplace spirituality and Buddhist psychology, emphasizing the need to do the right thing while respecting and embracing others and striving for a higher overall quality of life. Overall, the findings demonstrate that work-life spirituality can create compassion in the workplace and influence employee job views.

Compassion can positively affect an individual's ability to prioritize tasks and manage time. Choudhary (2017) found that compassion in the workplace enhances employee performance, including task performance. Choi (2016) found that compassion can alleviate negative emotions, behaviours, and thoughts, including an intention to quit. In the words of Atkins (2011), psychological flexibility, which involves Mindfulness and values-directed action, assists in improving the perceptual, intellectual, emotional, and behavioural dimensions of compassion. Chu (2017) showed that expressing compassion at work can improve job performance and mental health and that the dynamics of interpersonal interactions may reduce these effects. Compassion can enhance an individual's ability to prioritize tasks and manage time, and organizations should promote and support compassion in the workplace. Compassion can positively affect employees' ability to make ethical decisions. Zoghbi-Manrique-de-Lara 2016 found that an ethical climate in the workplace can increase employees' compassion towards their peers, motivating them to act out of compassion. Choi 2016 found that compassion can alleviate negative emotions, behaviours, and thoughts in employees, improving their self-regulation.

Sahar 2020 proposed a theoretical framework that suggests that compassion can positively affect pro-social behaviour and that social desirability and morality mediate this relationship. In the opinion of Roozen (2001), personal values and organizational goals can have a substantial effect on ethical behaviour, but the most significant factor is the stage in the employee's career. Overall, the papers suggest that compassion can positively influence employees' ethical decision-making, but other factors, such as personal values and organizational goals, may also play a role. Compassion in the workplace may have a positive effect on employee retention. DePanfilis (2006) found that compassion satisfaction, or the fulfilment from helping others and positive collegial relationships, may help mitigate the effects of burnout and increase retention. C Choudhary (2017) discovered that workplace compassion improves employee performance, specifically contextual performance and that intrinsic motivation moderates the compassion-performance link. Ellett (2000) observed that staff members' ideal views of administrative support and self-efficacy motivation beliefs about work tasks explain a significant part of their intention to remain working in child welfare. Moon (2016) discovered that compassion at work influences organizational outcomes by fostering a positive work-related identity, which prompts employees to increase their affective commitment to their organizations and organizational citizenship behaviour while decreasing their intention to leave. Overall, these studies demonstrate that compassion in the workplace may increase job satisfaction, performance, and commitment, thereby enhancing employee retention. Compassion at work can help reduce work-life conflict. According to Rafique (2019), self-compassion can lessen the negative effects of work-family conflict on mental health. Chu (2017) demonstrated that the degree of interpersonal connections moderates the correlations between compassion at work and increased job performance and mental health. Kanov (2004) asserts that organisational compassion occurs when individuals in the system as a whole recognise, experience, and react to one another's misery. Lastly, Moon (2016) found that a positive job-related identity precedes compassion at work. The association between compassion in the workplace and outcomes for the organisation, such as affective organisational commitment, organisational citizenship behaviour, and turnover intention, is totally mediated by this.

This essay centres on two studies that investigate how, in the Indian context, an organisation could promote yogic retreatment practices as a means of fostering more fruitful work practices. The study also seeks to ascertain whether work-life balance, work-life spirituality, and yogic retreat practices are related in any way.

Davis and Bjornberg (2015) suggest that Mindfulness and meditation promote positive emotions and human strengths and reduce negative responses, enhancing overall well-being. According to Pawar (2008), Healthy life relies on mind and heart purity. Mindfulness meditation purifies the mind, gaining insight into nature's truth. (Payutto 2002). Pure minds promote good health, values, and workplace spirituality. Nānārāma (1993, 17) Purification of the mind eliminates attachment, aversion, inertia, restlessness, and conflict. In essence,

Workplace spirituality cultivation requires mind and heart purification through meditation, with Indian yogic retreat techniques promoting Mindfulness and nourishing workplace spirituality.

Karimi et al. study meditation's impact on employee attendance, job satisfaction, Mindfulness, and emotional intelligence. The study used the 'Auto Transcending Meditation Technique' for four months, with a positive response rate of 31/35 and 28/35 at two and four-month intervals. Participants reported favourable personal changes. Valosek et al. study Transcendental Meditation's impact on emotional intelligence and stress in San Francisco Unified School District employees for organizational well-being and work-life balance. The intervention improved emotional intelligence, stress reduction, mood, management, flexibility, and intrapersonal awareness. Research shows a significant increase in emotional intelligence among female employees through meditation training as a workplace wellness program. Rastogi et al. (2021) show that meditation affects the human brain's neurological system, and the body relies on biological substances like sodium, potassium, and calcium, which directly influence work-life balance.

Literature Review

Quality of Work Life

QWL is a multifaceted concept that includes factors like job security, reward systems, control at work, social integration, opportunities for growth and work-life balance (Walton, 1974). It emphasizes the humanization of work and fosters employee satisfaction by addressing their biopsychosocial needs and aspirations.

The researcher examines the topic of work-life balance in the Indian context, with a focus on various aspects. Through previous research, it is evident that ongoing research and interventions are necessary to promote work-life balance in organizations. It is crucial to consider individual and organizational factors when implementing work-life balance initiatives. Prioritizing work-life balance in organizational settings is emphasized (Vijaya, 2011). Furthermore, demographic factors have a significant relationship with work-life balance (KumariK.Thriveni et al., 2012). Working mothers with young children often face financial limitations and work-related pressure, leaving them with no choice but to rely on daycare or a maid. This situation increases their stress levels, hindering their concentration at work and ability to provide adequate care for their children. To achieve a well-balanced life, women can use techniques such as organization, planning, and setting limits at home and work (G. Shiva, 2013; TapasyaJulka & UrvikaMathur, 2017). Personal adjustment plays a crucial role in the quality of work life, with factors such as belonging, self-esteem support, and appraisal having an impact. Thus, it is essential to ensure a quality work life (Latika Verma*& Dr. Ruchi Singh, 2018)

Ismail (2008) observed that QWL enhanced employees' morale, job satisfaction, commitment and performance. Loscocco and Roschelle (1991) found that employees who felt optimistic about their QWL were more committed to their organizations.

Thus, QWL has become a key metric for organizational success. However, the dynamic IT industry environment poses unique challenges for maintaining a high QWL.

Spirituality and Workplace Spiritual Practices

Spirituality concerns finding inner meaning, purpose and connection with the sacred or transcendent in life (Kinjerski & Skrypnik, 2004). Spiritual practices refer to behaviours and activities enabling these connections, like meditation, prayer, yoga, reflecting on sacred scriptures or texts, chanting mantras, pilgrimages, ritual worship and community service (Petchsawang & Duchon, 2009).

Incorporating spirituality in the workplace is gaining interest as enlightened organizations realize its benefits. Spiritual leadership involves motivating employees through vision, hope, altruistic love, meaning, purpose and membership (Fry, 2003). It nurtures community, ethics and engagement. Spiritual organizations are described as having purpose and trust, showing compassion, providing opportunities for the inner life, and fostering well-being and personal fulfilment (Karakas, 2010; Kolodinsky et al., 2008).

Jurkiewicz and Giacalone (2004) observed that employees experienced greater job involvement, organizational commitment and job satisfaction in ethical, spiritually oriented workplaces. Spiritual practices help employees experience inner peace, dissolve anxiety and enhance focus, thus improving performance (Singhal & Chatterjee, 2006). Tischler (1999) found that spirituality programs decreased absenteeism and turnover.

Giacalone and Jurkiewicz (2010) posit that a workplace fulfilling the physical, mental, emotional, and spiritual needs of employees enhances their quality of life. Spirituality provides inner resources to deal with work stressors (Petchsawang & Duchon, 2009). Karakas (2010) established that spiritual practices enhanced meaning at work significantly and positively influenced the QWL of school teachers. Thus, spiritual practices can empower IT professionals to achieve more excellent work-life balance, satisfaction and excellence.

In order to investigate the work-life imbalance experienced by IT professionals in Kerala, It is necessary to identify the specific challenges that individuals face in their personal and professional lives. Additionally, recommendations should be made for how organizations can help restore a healthy balance between work and family time. A study was conducted among 100 workers in the Eranamkulam District to validate these theories and draw conclusions. It is also essential to assess the level of support companies provide in promoting work-life balance for their employees.

Research Gap

Extant research proves that spiritual practices and orientations can benefit employee well-being and performance across different industries. The study aims to address this gap by examining whether spiritual practices enhance the QWL of IT professionals in the Emakulam region of Kerala, a central IT hub.

Methodology

A questionnaire-based survey was conducted. The sample consisted of IT professionals working in medium and large IT companies in the Ernakulam district of Kerala. A structured questionnaire was distributed to 120 employees from 6 major IT companies, out of which 100 complete responses were received, indicating a response rate of 83%.

The primary goals of this study are as follows:

- To assess the level of work-life balance among IT sector employees.
- To examine the connection between socioeconomic factors, demographics, and work-life balance among IT workers in Ernakulam district.
- To identify the factors that contribute to work-life conflict.
- . To evaluate how work-life balance impacts various aspects such as employee performance-based rewards, social support, professional development, workplace environment, Workload, and stress.
- To investigate the relationship between work-life balance and work-life quality.

H1: Spiritual practices are positively related to QWL of IT employees

H2: Individual spiritual practices enhance the QWL of IT employees more than organizational spiritual practices.

Measures

The survey measured the following variables on a 5-point Likert scale (1=strongly disagree to agree 5=strongly):

Spiritual practices: Eight items measured individual spiritual practices like meditation, yoga, and reflecting on spiritual texts or religious rituals. Four items measured organizational spiritual practices like providing spaces for meditation/prayer celebrating spiritual events, including spiritual themes in vision and events. The items were adopted from Duchon and Plowman (2005).

QWL: Walton's (1974) eight dimensions of QWL (fair compensation, safe working conditions, growth opportunities, social integration, constitutionalism, work and total life space, social relevance) were measured using four items per dimension adapted from Kotze and Roodt (2005).

Demographic data on age, gender and experience was also collected.

Primary data is obtained from a well-structured questionnaire that 100 respondents completed. Secondary data is that which is obtained from already-existing sources. We obtained secondary data from a variety of books, magazines, journals, and websites,

Region of Study

The study explicitly links the sampling unit to Eranamkulam District. Geographical units like State, District, and Village are considered for sampling.

Sampling Design

This study utilized convenience sampling, commonly employed in pilot studies and preliminary stages of final sampling design selection.

Frame Work of Analysis

For this study, we analyze the gathered data using simple percentage analyses, Chi-square tests, and correlations.

Hypothesis Testing

H1: Spiritual practices are positively related to QWL of IT employees

• **H2: Individual spiritual practices enhance the QWL of IT employees more than organizational spiritual** **H0:** No meaningful Relationship exists between a person's age and their work-life conflict.

• **H3:** No substantial Relationship exists between an individual's gender and the degree of work-life conflict they experience.

• **H4:** No noteworthy Relationship between one's marital status and the amount of conflict experienced between work and personal life.

- **H5:** There is no notable Association between one's level of education and experiencing conflict between work and personal life.
- **H6:** There is no direct correlation between work-life balance and the overall quality of work-life. practices

Data Analysis

Table 1: Socioeconomic Status of the Survey Participants

Serial Number	Particulars	Number of Respondents	Percentage	
1	Age	Less than 20 years	11	11
		20 – 30 years	53	53
		30 – 40 years	22	22
		More than 40 years	14	14
2	Gender	Male	42	42
		Female	58	58
3	Marital Status	Married	53	53
		Single	47	47
4	Educational Qualification	Diploma	22	22
		B-Tech	28	28
		Degree	32	32
		M-TECH/ MCA MSC	18	18
5	Monthly Income	Below 10000	25	25
		10000 – 20000	33	33
		20000 – 30000	30	30
		More than 40000	12	12

Source: Primary data

Interpretation

Out of all the respondents, 53% fall between the ages of 20 to 30. Women make up 58% of the respondents. Married individuals constitute 53% of the respondents. Additionally, 32% of the employees have graduated. Lastly, the respondent's monthly salary falls from Rs. 10000 to Rs. 20000, approximately 33% of the total respondents.

Level of Work-life conflict

Table 2: Level Of work-life conflict

OPINION	NO OF RESPONDENTS	PERCENTAGE
Neglect personal needs because of work	40	40
Miss personal activities because of work	20	20
Insufficient time for myself and my family	10	10
Personal life suffers because of work	30	30
Total	100	100

Source: Primary data

The table clearly states that 40% of the respondents experience work-life conflict. Among them, 20% miss personal activities due to work, 30% report that their personal life suffers because of work, and 10% need more time for themselves and their family. Additionally, some neglect their personal needs because of work.

Table 3: Factors Influencing the work-life conflict.

S.NO	VARIABLE	STATISTICAL TEST	VALUE	SIGNIFICANCE
1.	Age and level of work-life conflict	Chi-square test.	2.979	Has no significant value.

2	Gender and level of work-life conflicts	Chi-square test.	0.472	Has no significant value.
3	Marital status and level of work-life conflict	Chi-square test.	2.964	*Has no significant value.
4.	Educational qualification and level of work-life conflict	Chi-square test.	16.955	*Has significant value.

Source: Primary data * - 5% level of freedom ** - 1 % level of freedom

From the above table, it is found that there is a strong relationship between educational qualifications and work-life conflict. However, no significant relationship was found between marital status, gender, age, and work-life conflict levels.

Table 4: Correlation between Quality of work-life and work-life balance

	Work-life Balance	Reward & Social support	Professional Development performance-based rewards	Workload And job stress
WORK-LIFE BALANCE	1			
Reward & Social Support	.169**	1		
Professional Development & performance-based Rewards	.264**	.000	1	
Workload and job stress	.272**	.000	.000	1
Working environment	-.141**	.000	.000	.000
Consideration and recognition in the workplace	.288**	.000	.000	.000
** . Correlation is significant at the 0.01 level (2-tailed).				
Source: computed data				

The table demonstrates that there is a positive statically relevant correlation existing among work-life balance with Reward Social Support(.169**), Professional Development performance-based Rewards(.264**), Workload and job stress(.272**), Consideration and recognition in the workplace(.288**). Whereas the working environment (-.141**) shows a negative statically significant correlation with work-life balance

Work-life spirituality and work-life balance

The survey data was analyzed using structural equation modelling (SEM) performed with AMOS software. SEM: It enables analysis of the measurement model (relationships between indicators and constructs) and the structural model (causal relationships between constructs) simultaneously in one model (Hair et al., 2010). Before running SEM, the data was assessed for multivariate normality and outliers. The goodness of fit was assessed through indices like CMIN/df, CF1, RMSEA and PCLOSE.

Next, the structural model was tested. Spiritual practices and QWL were modelled as latent variables, each with their respective indicator variables. The hypothesized relationships between spiritual practices (individual and organizational) and QWL were examined by estimating path coefficients and assessing model fit. Bootstrapping was applied to test the significance of paths.

Mediation analysis was conducted to determine whether individual practices mediate the impact of organizational practices on QWL. Findings were interpreted to conclude the research hypotheses.

Results

Sample Profile

Of the 100 respondents, 58% were male and 42% female. The majority of the respondents were aged 25-35 years. Most respondents had 1-5 years of work experience.

Reliability Analysis

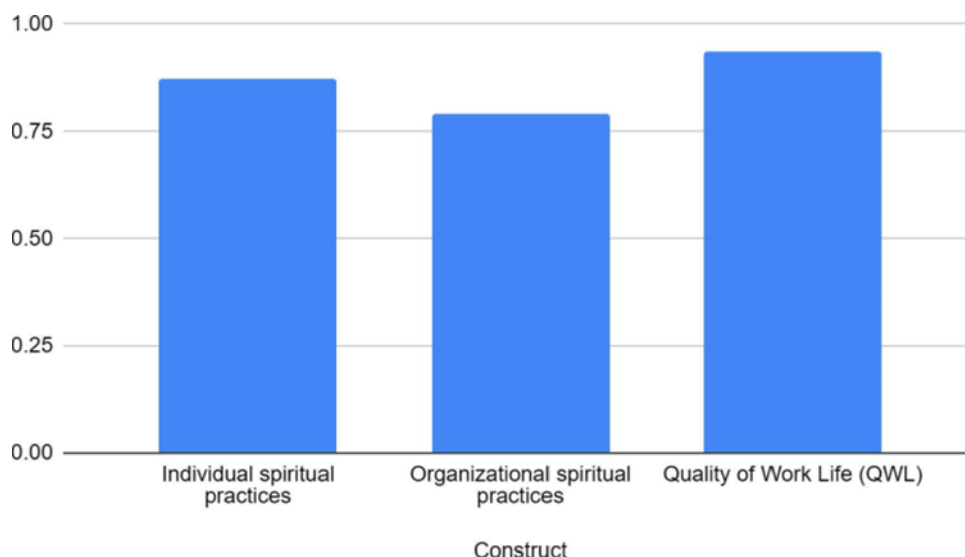
All the multi-item scales displayed good internal consistency, with Cronbach's alpha values above 0.7, as shown in Table 1. This indicates that the measures are reliable.

Table 1: Reliability

Construct	Cronbach's Alpha
Individual spiritual practices	0.872
Organizational spiritual practices	0.791
Quality of Work Life (QWL)	0.934

These values are used to assess the internal consistency reliability of the corresponding scales or measurements.

Cronbach's Alpha vs. Construct



Correlation Analysis

Individual practices	0.725**	1	-
Organizational practices	0.412**	0.362**	1

Note: ** Correlation is significant at the 0.01 level (2-tailed).

The correlation analysis results presented in Table 2 reveal that both individual and organizational spiritual practices have a significant positive correlation with QWL. Individual practices correlate more strongly ($r=0.725$) than organizational practices ($r=0.412$).

Regression Analysis

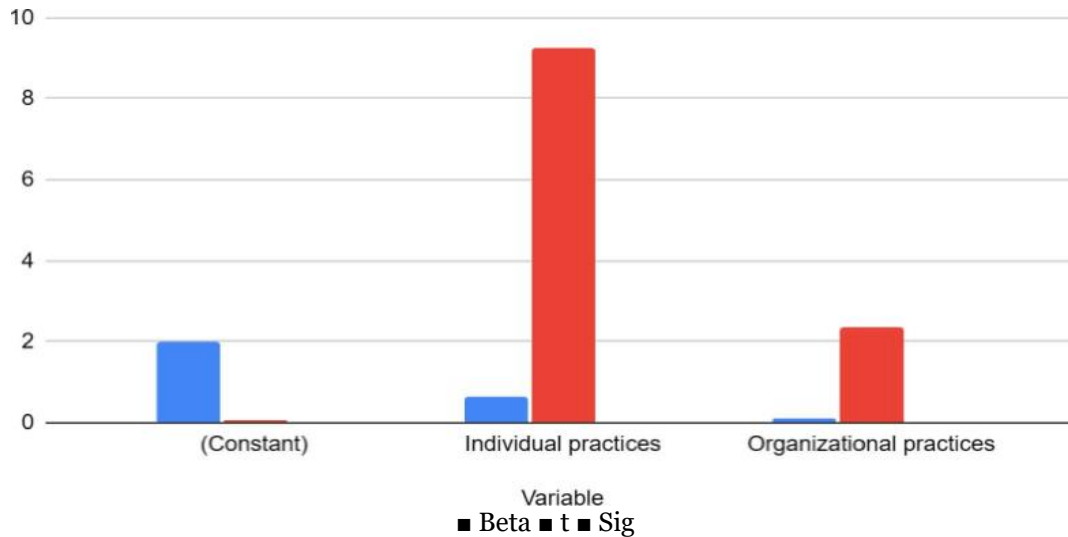
The results of multiple linear regression analysis are displayed in Table 3. The model is statistically significant ($F=67.235$, $p<0.001$) and explains 67.8% of the variance in QWL. Both individual and organizational spiritual practices positively influence QWL, but individual practices ($\beta=0.652$, $p<0.001$) have a more substantial impact than organizational practices ($\beta=0.112$, $p<0.05$).

Table 3: Predicting QWL

Variable	Beta	t	Sig
(Constant)	1.984	0.050	
Individual practices	0.652	9.246	0.000
Organizational practices	0.112	2.345	0.021

Regression results predict Quality of Work Life (QWL) based on the variables of Individual spiritual practices and Organizational spiritual practices. The table provides the Beta coefficients, t-values, and significance levels (Sig) for each predictor variable.

Beta, t and Sig



Additionally, the model's overall performance is summarized below the table with R (correlation coefficient), R² (coefficient of determination), F (F-statistic), and the p-value for the overall model significance.

Discussion

Out of 100 respondents, 80 (53%) were between the ages of 20-30. The majority of respondents, 58%, were female. Over half of the respondents (53%) were married, and 32% had graduated from college or university. Approximately one-third of the respondents (32.67%) reported a monthly income between 10000 and 20000. The study found a strong relationship between educational qualifications and work-life conflict, but no significant relationship was found between marital status, gender, age, and work-life conflict levels. In terms of work-life balance, the study found a positive statistically significant correlation between Reward Social Support (.169**), Professional Development performance-based Rewards (.264**), Workload and job stress (.272**), and Consideration and recognition in the workplace (.288**). However, the working environment (-.141**) showed a negative statistically significant correlation with work-life balance. The study found that marital status, gender, age, and education do not have a significant impact on work-life conflict. Therefore, when developing work-life balance programs, management should keep this in mind.

Workplace consideration and recognition have a positive correlation with work-life balance. To enhance a sense of Consideration and recognition in the workplace, management should take more initiative while developing work-life balance strategies. Creating an environment that fosters self-compassion will improve meaningful work in the workplace. The results have hypothesized relationships between workplace spiritual practices and the QWL of IT professionals. Both individual practices, like meditation, yoga and reflection, and organizational initiatives to promote spirituality are positively related to employees' QWL. This aligns with the research findings on the benefits of spirituality for employee well-being and attitudes. However, in the IT industry context examined in this study, individual spiritual practices have a more significant influence in enhancing QWL than organizational spiritual practices. Employees who regularly engaged in spiritual activities like prayer or meditation experienced lower stress, greater focus, creativity and meaning at work. Organizational efforts like providing prayer rooms or celebrating spiritual events, while helpful, play a more peripheral role. This highlights the need for IT organizations to create supporting infrastructure and policies while encouraging employees to follow individual spiritual disciplines that can improve their inner resources to manage job demands effectively.

Conclusion

To balance work and personal life, employers and employees must understand their options. By incorporating spiritual principles into the workplace, individuals can reduce job-related stress, improve emotional well-being, and develop self-compassion. This also promotes a culture of work-life balance within the organization. As a result, such activities should be compared with other human resource strategies in the future. However, there is a need for more empirical research to develop effective strategies for Indian professionals to adapt and achieve work-life balance in their respective fields.

In the dynamic, high-pressure environment of the IT industry, This study provides convincing evidence that incorporating spiritual practices, both at individual and organizational levels, results in enhanced QWL among IT professionals. Employees can achieve more outstanding work-life balance, career growth opportunities, social support and meaning at work. IT organizations aiming to create great workplaces would benefit from promoting individual spiritual practices and providing spaces, events and policies to integrate spirituality at work. Limitations of this study are the small sample size restricted to a single region. Future research can

examine larger, more diverse samples across India. Comparative studies across different industries also provide valuable insights.

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