

Religious Commitment Self Concept and Work-Related Quality of Life among employees – A Critical Review

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HOW TO CITE: | ABSTRACT:

Jayanth M, Latha Krishnan (2026).
Religious Commitment Self Concept
and Work-Related Quality of Life
among employees – A Critical Review
International Journal of Special
Education, 41(22s), 1122 - 1137

There is growing recognition that religious commitment and self-concept are salient personal traits that can influence employees' experiences at work, however, literature on the link between religious commitment and work-related quality of life (WRQoL) is fragmented. The purpose of this review is to critically explore the interrelationship between religious commitment, self-concept and WRQoL in employees. It brings together concepts, detects patterns in theory and practice, assesses methodology and points out areas of research that need to be expanded. The studies were selected using predetermined inclusion and exclusion criteria and 32 studies were identified from Scopus-indexed literature published between 2015 and 2026 and thematically analysed under four themes. However, literature shows that religiosity and spirituality primarily relate to employee well-being, job satisfaction, engagement, stress management and WRQoL. These relationships are further influenced by organizational culture, leadership, workplace climate and psychological resources, and little research has been conducted on self-concept. The review highlights the importance of integrated, longitudinal, and cross-cultural research on self-concept as a mediator of employees' overall WRQoL and religious commitment.

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Keywords: Religious Commitment; Self-Concept; Work-Related Quality of Life; Employee Well-Being; Workplace Spirituality

1. Introduction

The modern work place is now recognized as a space for people to create and shape their identities, find meaning, feel belonging and judge their quality of life as a whole. With the

advent of rapid technology evolution, hybrid and flexible work models, increased job demands and expectations for employee well-being, there has been a significant shift in the focus of scholarly research from traditional

measures like productivity and job satisfaction to a more comprehensive evaluation of the employee experience. Work-related quality of life (WRQoL) has come to be seen in this context as a multi-dimensional construct that integrates employees' perceptions of their work status, organizational support, work–life relationship, psychological experiences, career opportunity, and satisfaction with their work. Stefana et al. (2021) in their systematic review of indicators of QWL found that there was a significant variation in the conceptualization and measurement of the construct, with the relationship between the two not being clearly related by a single occupational dimension. Likewise, Rostami et al. (2021) revealed that there was a positive correlation between WRQoL and occupational therapist job satisfaction, indicating that the quality of work is important for the overall functioning of employees. However, more recently, the importance of work-related quality of life has been further emphasized on the field of occupational health and employee well-being, as workplace environment, job stress, work–family interface and satisfaction may influence workers' psychological experiences (Yılmaz & Çıtak, 2025).

This increasing relevance of WRQoL also indicates an increased focus on the work as a part of people's life. As the world of work is becoming more fluid and permeable between work and non-work domains, the connection between work quality and broader life outcomes is of growing interest in the post-pandemic workplace. Su (2022) stated that there is a strong connection between quality of working life and work–life balance as well as overall quality of life, indicating that organizational practices can have an effect on workers beyond the work environment. The literature also supports the idea of multiple dimensions of WRQoL as opposed to a single outcome measure. Wang et al. (2023) conducted a systematic review of tools used to assess the quality of life at work among healthcare and social-service workers and emphasized that multidimensional measures that reflect the complexity of employees' working

conditions and experiences are crucial. Similarly, Sibuea et al. (2024) highlighted organizational and occupational factors as key factors of Quality of Work Life, suggesting that work environments that support employees are crucial to improving their work experiences and well-being.

In addition to organizational and structural factors, emphasis has shifted to individual psychological and value-based factors that impact work interpretation. More recent studies on employee well-being have taken a multilevel approach where employee-level factors interact with social-level factors, organizational-level factors, and workplace-level factors. In a synthesis of 102 peer-reviewed literature, Pandey et al (2025) found a small but growing body of research examining the antecedents, mediators, and moderators of employee well-being, as well as the impact of these factors on outcomes for the worker and their colleagues and colleagues' colleagues. This view is especially relevant given the focus of this review on religious commitment and self-concept, which are primarily personal constructs, but which are also likely to be contextualized and mediated by organizations and expressed in organizational terms. The work well-being to organizational performance relationship has also been revisited, as Hamza and Farah (2026) observed that the concept of organizational performance is consistently found to be linked to the concept of well-being in the workplace, but also reported that there is still some variation in the conceptualization and measurement of workplace well-being.

In this new scholarship, religion and spirituality are significant but relatively under-integrated aspects of employee experience. Values, ethical orientations, coping, interpersonal relations and perceptions of life and work—these are all areas that can be affected by religion, and when speaking of spirituality, allusions often come to mind of meaning, connectedness, purpose, or inner life. Dik et al. (2024) noted that the influence of religion and spirituality on faith and work can be seen as a potential driver of how a person incorporates faith and work into their

life, but studies on the subject are relatively marginal to the mainstream of organizational psychology and organizational behavior (OB). For this reason, the study of workplace spirituality has grown significantly, and it has been studied conceptually parallel to and not necessarily as a part of the study of religious commitment. In a systematic review of 159 conceptual and empirical studies, Singh and Singh (2022) found that there was a persistent lack of clarity about the dimensions of workplace-spirituality and they were overlapping. Another systematic review conducted by Syahir et al. (2025) also revealed the growing attention of scholars to workplace spirituality and employee well-being along with the fact that empirical literature is scattered across various theoretical and organizational fields.

It is therefore important to distinguish religious commitment from workplace spirituality for a focused review. Religious commitment is about how deeply and how strongly committed an individual is to his and her religious beliefs, practices, values and worldview, while workplace spirituality is about the experiences of meaning, purpose, connectedness and inner fulfillment in relation to work and organisations. These constructs can overlap but should not be viewed as synonymous. Evidence is mounting that employees' religious orientations can affect their perceptions of work and reactions to the workplace. For instance, Wnuk (2024) discovered that the relationship between religious practices and work stress was indirectly mediated by forgiveness among Polish workers, suggesting that there might be indirect pathways through which religious practices influence workers' well-being. In yet another more recent research, Wnuk (2025) showed that organizational gratitude may be related to having a meaningful job when employees experience a greater connection to God. These findings suggest that religious commitment may operate through psychological and moral mechanisms rather than merely through observable religious behavior.

The dimension of identity is also of importance in the case of religion, and so has bearing on the study of the self-concept. In their systematic review of religious identity in the workplace, Héliot et al. (2020) highlighted that the relationship between religious identity and occupational identity may be positive, negative, or ambivalent depending on the individual's preferences, value congruence, expectations from the workplace and organizational practices. The importance of this identity perspective is due to the fact that when employees enter the workplace they do not leave their personally meaningful identities at the organizational door. Ahmad et al. (2021) also showed that how religious identity is managed (concealed or disclosed) can impact the interpersonal consequences, with authenticity being a key factor in how employees' religious identity is perceived. Thus, the work place becomes a context in which the individual employee is able to negotiate not only what he or she does, but also who he or she is and what part of himself or herself he or she is able or willing to reveal. Research in the field of religious diversity in recent years has also continued to demonstrate that discriminatory actions or attitudes by others may lead to pressures on the identity of religious minorities, and to difficulties in expressing their religion, while inclusive actions or attitudes by others may result in greater positive outcomes for the employee and the organization (Ghumman et al., 2026).

Another key pathway through which the employee experience can be understood is the concept of self-concept. Self-concept is defined quite generally as an individual's understanding and organization of beliefs concerning himself, such as beliefs about attributes, role, values, competencies, and social identity. The research of the present times focuses particularly on the importance of self-concept clarity, that is how well self-beliefs are specified, internally coherent and consistent and stable. Manchiraju (2026) notes that self-concept clarity is not the same as other related constructs such as self-esteem or identity, as it has to do with the organization and clarity of knowledge of the self. This

distinction is particularly useful when studying organizations, as a worker often has to deal with a variety of identities, such as Personal, Work, Organizational, Cultural and Religious identities.

Empirical evidence has emerged in recent years to suggest that self-related constructs are related to meaningful aspects of well-being within working populations. Basing their study on intensive longitudinal measures of global self-esteem, self-concept clarity, and subjective well-being from adult workers, Filosa et al. (2025) tested the associations between these self-processes and their daily functioning and found evidence for the salience of self-processes to employees' everyday psychological functioning. Similarly, Ozer and Schwartz (2025) found that having multiple cultural identities that are linked to well-being can be mediated by a measure of self-concept clarity, indicating that the coherent integration of multiple identity components may be a crucial psychological mechanism. In the occupational context, Yokouchi and Hashimoto (2020) reported that self-concept changes throughout the career development process and that the same stressor experienced in the workplace can be experienced differently depending on the employees' understanding of themselves and their roles in the workplace. This suggests that employee well-being isn't just a function of external aspects of the job; how an employee thinks about himself or herself in the context of the job is also important.

Empirical evidence also shows that constructs of spirituality and meaning can impact employee well-being in a variety of work contexts. In the hospitality industry, Aboobaker (2022) found that workplace spirituality is positively associated with employee well-being, and in police officers, Yadav et al. (2022) recognized that workplace spirituality, empathic concern, and employee well-being are all interconnected. Based on a systematic review and meta-analysis of workplace spiritual interventions, De Diego-Cordero et al. (2021) also identified evidence of positive outcomes of workplace spiritual interventions on work-related health outcomes, with high levels of heterogeneity, however. These findings, viewed collectively, point to

potential areas of psychological well-being, stress management, meaning, and employee functioning that are related to spiritual and religious aspects of work, but also illustrate the distinction between spirituality as a phenomenon in the workplace and religious commitment as an individual value orientation.

Self-concept and work-related quality of life also needs to be examined in more detail. The difference between WRQoL and self-concept is that employees rate their work environments and work experiences using WRQoL, whereas they rate themselves in terms of self-concept. The literature indicates that a more positive and consistent work self is associated with positive attitudes towards work, work resilience, and positive work experiences among professionals. The recent evidence, especially in health professions, has been specifically the study of the obstetric and gynecologic nurse by Wu et al. (2025) who directly explored the concept of professional identity and how quality of work life was associated with it and suggested psychological resilience as an intervening variable between professional identity and quality of work life. Likewise, Zhu et al. (2026) showed that professional identity and WRQoL may co-occur in unique organizational-psychosocial patterns, suggesting that the quality of employees' life is related to more complex organizational patterns of identity and social resources than simply to workplace factors. The addressed research questions are:-

RQ1: What are the major themes, theoretical perspectives, and empirical findings concerning religious commitment and work-related quality of life among employees?

RQ2: How is self-concept conceptualized and associated with employee well-being, workplace experiences, and work-related quality of life in the existing literature?

RQ3: What are the major research gaps, methodological limitations, and future research opportunities for understanding the integrated relationship between religious commitment, self-concept, and work-related quality of life among employees?

1.1 Aim and Significance of the study

This study examines the connection between religious commitment, self-conception, and work-related quality of life, focusing on how personal beliefs and identity interact with psychological resources and work experiences to influence employee well-being. It aims to integrate these often-separate research areas to create a holistic view of well-being, enabling stronger conceptual models, more inclusive workplaces, and a better understanding of personal factors contributing to positive work experiences and satisfaction.

1.2 Problem Statement and Research Contributions

Research on religious commitment, self-concept, spirituality, employee wellbeing, and work-related quality of life is extensive but fragmented and inconsistent across disciplines. While some studies associate individual relationships with workplace behaviors and psychological well-being, few examine the interrelations among these constructs within a unified model. Variations in terminology, measurement, and research design complicate conclusions. This review aims to summarize existing evidence, highlight methodological

weaknesses, and identify unexplored gaps. It provides an integrated perspective on religious commitment's relationships with self-concept and work-related quality of life, outlines mediating factors, and suggests future research directions. The review's contributions are theoretical, methodological, and practical, offering insights for enhancing employee wellbeing and workplace policies.

2. Review Structure and Methodology

The study indicates that researchers focused on the most relevant works in the study of "Religious Commitment Self Concept and Work-Related Quality of Life among employees – A Critical Review." The choice was focused on the Scopus database due to the credibility of the source from which citation data would be retrieved because it is crucial to understand religious commitment self-concept and work-related quality of life among employees. The search was subjected to 32 papers and 350 citations that were incorporated in the research conducted from 2015 to 2026. This large pool of data provides a good basis for self-concept and quality of life among employees.

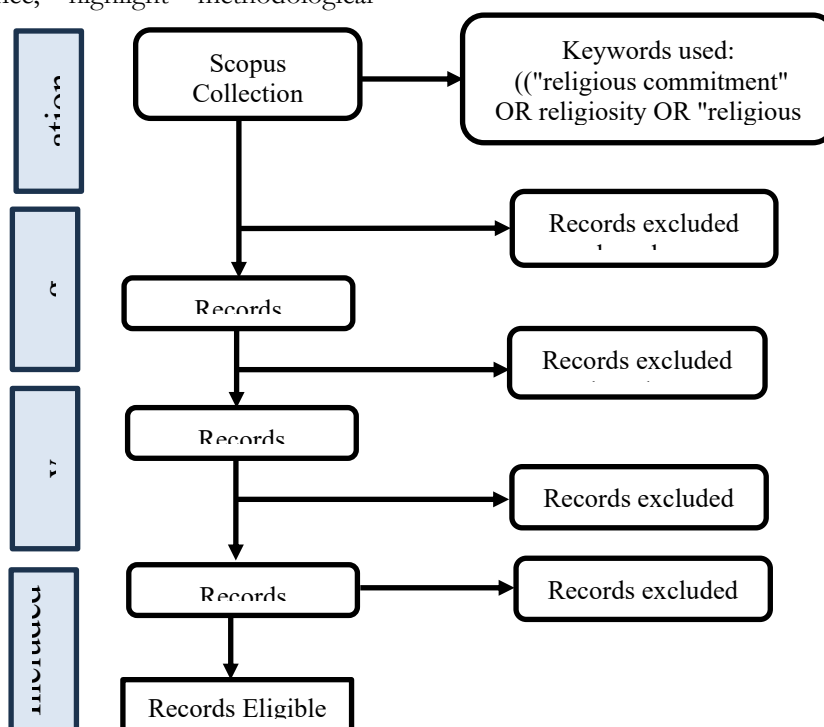


Figure 1: Systematic Literature Review Process

Source: Self-prepared by Author

Figure 1 shows the systematic review of literature used to complete this study and the steps taken to identify, screen, and include relevant literature. To identify the potential records for the period 2015–2026, the following keywords were used in the predefined search in Scopus: religious commitment/religiosity, self-concept/self-identity, work-related/employee quality of life, resulting in a total of 123 hits. After screening 32 records were excluded for document type giving 91 records for further

screening. Subsequently, one of these records in a language other than English was deleted, leaving 90 records. 11 records were removed at the eligibility stage as they did not meet the study eligibility criteria, leaving 79 records. Paid access restrictions excluded a further 34 records and 45 records were finally identified as eligible for inclusion in the systematic literature review. The figure illustrates a clear and systematic selection process that led from the general initial Scopus search to the final set of literature analysed.

Table 1: Inclusion and Exclusion Criteria

Criterion	Inclusion	Exclusion
Keywords / Research Focus	Records addressing one or more of the core concepts: religious commitment, religiosity, religious orientation, spirituality, self-concept, self-identity, self-esteem, self-efficacy, work-related quality of life, quality of working life, quality of work life, employee well-being, workplace well-being, and their relationship among employees/workers.	Records in which the specified variables are absent, unrelated, or do not address the relationship between religious commitment/religiosity, self-concept, and work-related quality of life or closely related employee outcomes.
Population / Study Context	Studies involving employees, workers, staff, personnel, workforce, or working populations in organisational or workplace settings.	Studies focusing exclusively on children, adolescents, students, unemployed populations, retirees, or non-working populations.
Timeframe	Studies published during 2015–2026, consistent with the defined review period.	Studies published before 2015.
Document Type	Peer-reviewed research articles relevant to the review topic. Review articles may also be retained separately for background and identifying additional literature.	Books, book chapters, book series, conference proceedings/papers, editorials, notes, letters, short communications, dissertations, theses, and other non-research documents.
Language	Studies published in English.	Studies published in languages other than English.
Publication / Source Quality	Studies published in Scopus-indexed journals meeting the predefined eligibility criteria.	Publications not indexed in Scopus or records failing to meet the predefined quality and relevance criteria.
Access / Availability	Studies for which the full text is accessible and sufficient information is available for analysis.	Records for which the full text could not be accessed, and the study could therefore not be adequately assessed.
Duplicity	Unique records/studies retained after	Duplicate records referring to the same study or publication

	duplicate removal.	retrieved more than once.
Relevance / Empirical Evidence	Studies providing conceptual, theoretical, empirical, or review-based evidence relevant to understanding religious commitment/religiosity, self-concept, and/or work-related quality of life among employees.	Studies lacking substantive evidence or discussion relevant to the review objectives.

To ensure that literature is selected in a systematic, transparent and thematically relevant manner, a set of inclusion and exclusion criteria were defined, as shown in the Table 1 below. The review encompasses studies from Scopus that focus on religious commitment, religious orientation, religious commitment, spirituality, self-concept, self-identity, self-esteem, self-efficacy, work-related quality of life, quality of working life, employee well-being, and workplace well-being, among others, published between 2015 and 2026 and involving concepts that include employees, workers, staff, or working populations. Research from other subject areas not relevant to the study was not included and the studies were restricted to those in related disciplines such as Psychology, Social Sciences, Business and Management, Accounting, Economics, Decision Sciences and allied disciplines related to the workplace. Mostly peer-reviewed articles in the scientific literature were reviewed; review studies were included if they were useful for the theoretical background and literature search, but other non-research documents such as books, book chapters, conference papers, dissertations, theses were not. English-language publications were only included and where the full text was not available and a satisfactory assessment could not be made, the record was excluded. Records that were duplicated were dropped and only unique studies were kept. Finally, studies were chosen that were conceptual, theoretical, and/or empirical in nature or that were reviews of the literature and that focused on the three central constructs and the employee/workplace context to ensure the final literature set was sufficiently focused, credible, and relevant to the objectives of the critical review.

3. Systematic Literature Analysis

The systematic review of the 32 Scopus records identifies four related, but conceptually different themes on religion/spirituality, employee well-being, quality of working life, organizational processes and individual psychological resources. The structuring of the thematic was not motivated by the year of publication but by the substantive focus of the papers, which enabled a critical comparison of the literature taking into account the various occupational and cultural contexts. One of the most important conclusions of the review is that evidence regarding religiosity, spirituality, spiritual leadership, employee well-being, and quality of work life is significantly stronger than the evidence of self-concept as a directly measured construct. The latter, therefore, is an important gap that is identified from the reviewed evidence.

Theme 1: Religious Commitment, Religiosity, Religious Coping and Employee Well-Being

The first theme includes studies that most clearly relate religiosity, religious values, religious practices, religious coping and spirituality in the context of religion with employee wellbeing or work-related experiences. Brunner-Kirchmair et al. (2026) provide empirical evidence for the effects of religious beliefs on managerial decision-making in family businesses which can be mediated by ethical and moral issues, increased loss aversion, and a concern for employee welfare, suggesting that religion can be more than just an individual belief system but also a value structure for organizations. Building on this organizational orientation, Achour et al. (2026) highlight the importance of prayer and religious coping of the Islamic faith as coping strategies that help to deal with stress and

emotional suffering, especially in intensive workplaces. In combination, they indicate that religious involvement can have a significant impact on workplace outcomes in both value orientation and in personal coping, but in very different settings and frameworks.

The religious aspect is more pronounced in the studies of Islamized employees and Islamic values in the organization. Wahyuni et al (2022) in the study of employees in manufacturing companies in Iraq, proved that Islamic organizational values are important in the aspect of spiritual health; this means that organizational values that are conducive to religion can be correlated with the spiritual needs of the employees. In the same vein, Al-Hawary et al., (2023) find positive correlations between spiritual beliefs, spiritual self-actualization, sense of spirituality, and spiritual practices with quality of work life in a large sample of Muslim municipal employees in Iraq. This evidence is significant for this present review since it suggests the religious orientation may assume an occupational relevance when the persons' values are congruent with the values which are present in the work environment.

Evidence for religious coping is supported by the study of Özben and Kışsal (2026) in which positive and negative religious coping were found to be associated to various professional quality-of-life dimensions such as compassion satisfaction, compassion fatigue and burnout among Turkish nurses. The results indicate that religion is not always a positive resource but that the kind and quality of religious coping is important, and that religious commitment needs to be conceptualized more referentially. In a very large study of Muslim employees in government organizations in Indonesia, Kurniady et al. (2021) also find a strong positive correlation between spirituality and quality of work life. These studies are consistent with the idea that religion and spirituality can be personal assets in challenging work environments, but also reveal that the dynamics of religion and spirituality will vary based on how people experience, express, and enact these beliefs in coping or at work.

Maidl et al. (2022) propose two general tendencies in European for-profit organizations: spirituality as an intrinsic part of work and as something different, religion/spirituality as spiritual capital. Their review tends to be positive with regard to positive relationships and implications for job satisfaction, health, attachment, productivity and sustainability, but also cautions that religious or spiritual activities may be "exploitative" or not aligned with employees' religious orientations. Using a systematic methodology to review the literature on religion, spirituality, and well-being, Koburtay et al. (2023) also finds that both personal and organizational spirituality play a role in employee well-being and advocate for the importance of contextualized frameworks for incorporating religiosity into the workplace. Together, this theme provides a solid conceptual ground for exploring religious commitment as a possible predictor of the well-being of employees but at the same time it points to an important weakness: most studies focus on religiosity or spirituality, and not on the multidimensional nature of the construct of religious commitment and its relationship with self-concept.

Theme 2: Workplace Spirituality, Quality of Work Life, Occupational Health and Stress

The second theme has the highest evidence, directly connected with the work-related quality of life. Chinomona (2017) concludes that quality of work life, work expectations, and perceptions of work have significant effect on employees' commitment to their long-term career in the workplace, suggesting that employees' evaluation of their working conditions is associated with long term work decisions. This study is older than most of those in the data set, but it does set the stage for the subsequent literature by placing the topic of quality of work life into a psychologically meaningful framework instead of just an organizational performance measurement. This is further supported by the findings of Jin and Lee (2019) that workplace spirituality positively influences the relationship between job stress and job satisfaction amongst cancer survivors returning to work, implying

that spirituality can mediate the relationship between job stress and job satisfaction to some extent, thereby changing job stress into more favorable employment attitudes.

More direct evidence comes from Habibpour et al. (2025) who discovered a strong positive association between workplace spirituality and QWL performance, and that workplace spirituality accounted for a significant amount of variance in QWL, and was negatively correlated with some overall-health challenges. Using structural equation modelling, Koroglu (2025) makes the argument more apparent and shows how the nursing work environment is mediated by spirituality and the quality of working life. These results are of relevance for the present review, as the findings are beyond mere correlation and suggest a possible mechanism, whereby supportive work environments can help to foster spirituality or spiritual resources, which can help further improve perceptions of working life. The findings of both the Iranian nursing evidence and the Turkish nursing evidence support the argument and also suggest that the model needs to be tested in other populations than in healthcare.

The symptoms of spirituality and occupational stressors are also examined in the South Korean cancer-survivor literature. Parental sense of work-life harmony, along with relationship with co-workers, is a significant predictor for quality of nursing work life among nurse cancer survivors, according to Jin and Lee (2020a). Jin and Lee (2020b), their companion study, reveals that work related to workplace spirituality (PS), fatigue, and job stress are significant factors on the quality-of-work-life (QWL) continuum. Both studies together are very complementary: one focuses on the fit and relationship aspects of work spirituality, and the second shows that the impact of work spirituality is consistent even when the view of QWL varies between employees. This indicates that the quality of working life could not only be related to a person's physical environment but also to the psychological sense of harmony, social support and meaningful relationship that they have at work.

The broader occupational health evidence is consistent, with critical-care health professionals in Colombia reporting significant stress with respect to time management and perception of psychosocial risks at work, and the mixed methods results also revealing discrimination, harassment, compassion fatigue, and mention of spirituality, highlighting that poor quality of work life can be a result of both structural and psychological factors. In general, the occupational health evidence suggests that critical-care health workers in Colombia experience significant dissatisfaction with their time management, and with respect to perception of psychosocial risks, and that poor quality of work life can be a result of both structural and psychological factors, as confirmed by the mixed methods evidence that revealed discrimination, harassment, compassion fatigue, and mentions of spirituality. Building on this, Fradelos et al. (2025) found significant negative relationships between healthcare professionals' spirituality and stress and depression in Greece, and the researchers determined spirituality as an independent variable to predict lower stress. In all of these studies, spirituality is presented as a potentially protective factor, although the majority of the research literature is characterized by cross-sectional designs and occupation-specific samples and measures of spirituality. Hence, while there is adequate evidence of association in the literature, it is not as definitive as it is with causality, long-term effects and directionality of relationships.

Theme 3: Spiritual Leadership, Spiritual Management, Organizational Culture and Employee Outcomes

The third theme moves the focus away from an individual's religious or spiritual resources to the organisation mechanisms in which spirituality is produced, fostered or manifested. Khumalo et al. (2025) provide empirical evidence to support the application of spiritual leadership as a means to overcome the toxic workplace culture, promote inclusiveness and improve employee well-being within the banking industry in South Africa. They offer important qualitative

evidence that spirituality cannot be forced into the organizational structure via formal practices, but must engage with existing cultural and leadership contexts, and with diversity. Eliyana and Sridadi (2020) on the other hand, explore the workplace spirituality and its relationship to job satisfaction, workplace deviant behavior, work passion and work performance, and find that there are associations between spirituality and other organizational behavioral processes. The two studies have widely varying approaches and outcomes, yet they make a case for the organizational context of spirituality being a key factor in its possible emergence as a positive resource in the workplace.

Lee and Yu (2023) further develop the concept of management, finding that perceived spiritual management is positively associated with job satisfaction for clinical nurses and that it is found to exist in conjunction with work engagement and organizational commitment. They have found that management practices can be an interface that turns abstract spiritual values into real employee experience. Saudi public universities further supported this as Elshaer et al. (2026) found positive relationships between workplace spirituality, employee well-being, individual work performance and employee well-being is an important link in the spirituality–performance relationship. These findings when taken together imply that spirituality has a multi-stage organizational process, starting from leadership and management practices, moving to employees' psychological experiences, and ultimately, to performance outcomes at the place of work.

This path is supported by other Organizational Culture research. Study by Fajar et al. (2024) on SMEs in Madura proves that organizational culture that prioritizes integrity, fairness and empathy contributes to organizational performance and innovation along with spiritual leadership and workplace spirituality. Spirituality acts as a mediator between organizational culture, spiritual leadership and performance, suggesting that organizational spirituality is not only an attribute of an employee, but can become a part of the organizational processes. A

similar finding comes from Hunsaker and Jeong (2020) who conducted a study to assess how spiritual leadership impacts employee engagement and organizational commitment in the Chinese context by influencing employee well-being and work engagement. The results indicate cross-cultural uniformity at the very basic mechanism level: spiritual needs in higher order psychological needs of employees are linked to greater engagement and commitment, but the psychological and spiritual needs may have very different cultural nuances across different cultures.

The findings of Nagórska et al. (2026) support the organizational climate perspective as they conclude that the perceived hospital spiritual climate affects organizational commitment of nurses in Poland and Slovakia and that there is a significant gap between the presence of a positive spiritual climate and feeling encouraged to express spirituality in the workplace. This is important to note because it implies that an organization might have a spiritual climate, but not necessarily offer complete psychological or identification room for spiritual expression. De Carlo et al. (2020) also show how positive supervisor behaviour positively affects employees' performance directly and indirectly via the mechanisms of workplace spirituality and work engagement. Together, these studies suggest a context of spiritual leadership and supportive supervision that brings meaning, engagement, and commitment to the employees.

Theme 4: Individual Spirituality, Psychological Mechanisms, Employee Well-Being and the Emerging Self-Concept Gap

The fourth theme is individual level psychological mechanisms that link spirituality with employee outcomes, and are especially important in the proposed role of self-concept. In the case of spiritual leadership, Hunsaker (2019) illustrates how spiritual leadership can impact job burnout through a serial mediation process of spiritual wellbeing and life satisfaction, suggesting that the influence of spiritual leadership may occur at the individual level within employees' internal psychological

states, not just in their workplace environment. Shabnam and Joshi (2026) on the other hand, extend this individual-resource viewpoint by showing that individual spirituality positively influences gratitude and job performance, while gratitude acts as a mediator between individual spirituality and job performance. Together, these results indicate that spirituality could begin to exert influence in positive ways, including through life satisfaction, gratitude, resilience, and meaning, which could thus provide a conceptual linkage to understanding the role of employees' perceptions of themselves in influencing the effects of spirituality at work.

Furthermore, Jinu et al. (2025) build on this pathway by demonstrating that workplace spirituality has a positive effect on employee well-being and that employee loyalty is a consequence of an employee's well-being, and that employee loyalty is a consequence of workplace spirituality moderated by a higher-education employee's experience of work-family integration. Sode et al. (2024) also indicate that a positive correlation exists between workplace spirituality and psychological well-being, and they demonstrate that mindfulness is a mediator of some of this correlation; digital technology use, however, has a modulating effect on these correlations. These studies indicate that the relationship between spirituality and well-being is complex and multifaceted, rather than a simple, direct link, and that it occurs within a web of personal psychological processes and contextual factors. The results are therefore consistent with a more complex view where self-related factors can account for the variance in well-being outcomes in the same work environment among workers.

Another organizationally-conditioned psychological view comes from Dhir (2025) who has demonstrated that there are significant relationships between workplace spirituality, employee well-being, job satisfaction, employee retention, and organizational performance, with the influence of organizational politics on important work-related outcomes. Perlman et al. (2021) expand the definition of employee well-being using the Intentional Action process,

which demonstrates that employees consider the aspects of physical environment, relationships, professional development, and mind-body factors as important for their well-being, and spirituality is one of those factors. All of these studies contribute to the whole person perspective of the employee where work outcomes result from the interaction of psychological, social, relational and spiritual factors. Yet neither of these studies directly examine the self-concept, self-concept clarity, or the self-identity as a construct of explanation.

Conceptually, Nath (2025) emphasizes the prevailing definitional and measurement ambiguities of workplace spirituality and introduces a Cummings – PERMA model to unite meaning, relationships, engagement, positive emotion, and accomplishment. Syahir et al. (2025) conducted a systematic review of international evidence and concluded that there are four major themes worldwide: workplace spirituality and employee well-being, spiritual leadership and organizational performance, spirituality and employee engagement or motivation, and religiosity/spirituality and employee experiences, which point to the need for additional studies to investigate these topics in more depth and breadth in the future. These two reviews are particularly relevant for the present critical review, in that they illustrate the current state of the spirituality literature and its ongoing conceptual division. In the 32 Scopus papers reviewed here, the construct of self-concept is essentially only indirectly represented by other constructs, such as spiritual well-being, meaning, life satisfaction, feelings of gratitude, identity related experiences, harmony between the individual and workplace, and spiritual self-actualization. Therefore, it can be concluded that the literature has enough supporting evidence for the investigation of religious commitment and spirituality as personal and organizational resources; however, a well-developed empirical explanation of the relationship between self-concept as an independent construct and religious commitment and work-related quality of life has not yet been found.

3.1 Identified Research Gaps

Model, theory and research gaps in the integrated study of religious commitment, self-concept and work-related quality of life are identified. Past studies largely focus on the relationship between religiosity, spirituality, employee well-being or quality of work life individually, and self-concept has not been used as a direct explanatory variable. This finding also applies to the evidence, which is focused on health and nursing, and limited to other industries and cultural settings. Most studies are cross-sectional and self-reported, limiting inferences of causation, and inconsistent definitions and methods of measurement make it difficult to compare. More studies are required to explore the mediating and moderating factors that include self-concept clarity, identity integration, value congruence, resilience, and organizational support.

4. Conclusion

The review suggests that religious commitment and spirituality is generally linked to positive employee well-being, satisfaction, engagement, and work-related quality of life, but it can be different depending on the individual, organizational and cultural context. Leadership style, workplace climate, social support, and meaningful work also have been documented to bolster these relationships. The relationship between religious commitment and work-related

quality of life though, is largely under-researched aspect of self-concept. This holistic view, that brings together personal values, self-perceptions, psychological assets, and the work environment, is essential to better understand employee well-being.

4.1 Implications, Limitations, and Future Research Directions

The results indicate that there is a need to encourage organisations to foster workplaces that are inclusive, supportive leadership, respect for religious diversity, meaningful work and psychologically supportive practices; but there is a need to avoid the establishment of specific belief systems. The review also serves as a foundation for the construction of integrated theoretical models that will connect the religious commitment with the self-concept and the nature of work-related quality of life. The primary drawbacks are the narrow scope of the Scopus-based evidence base, the English-language and time constraints, the occupational concentration, heterogeneity in measurements, and the dominant nature of the cross-sectional, self-report studies. Recommendations for future studies include longitudinal, mixed methods and cross-cultural designs, other occupational groups, and mediation and moderation in the relationships among self-concept clarity, identity integration, resilience, meaningful work, and organizational support.

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