

Workplace Spirituality Empowered by Spiritual Leadership to Promote Organizational Effectiveness: A Bibliometric Analysis

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Abstract

Purpose: Organisational environments are rapidly changing and enhancing the stress level of employees and other stakeholders which is ultimately affecting the organizational performance. The paper explores the possible role of workplace spirituality along with spiritual leadership to promote organizational effectiveness. To better examine the role of workplace spirituality and spiritual leadership in business settings, bibliometric analysis is conducted so that prominent authors, organizations, and countries can be identified for better insight into the problem.

Design / methodology/approach: A total of 202 articles were retrieved from the Scopus database. All resulting datasets of 202 articles are specifically focusing on publications within the scope of “Workplace AND Leadership AND Spirituality” in “Business, Management and Accounting” area. The analysis encompassed various dimensions, including publication productivity, country-wise contributions, institutional affiliations, and author productivity. Additionally, top-cited documents, keyword analyses, network visualizations of keywords, and bibliometric coupling were explored to identify research trends and patterns. The study also reviewed literature pertaining to the applications of the workplace spirituality in business management and its implications for managerial practices.

Findings: This bibliometric analysis (2014–2024) explores publication trends and their impact on Workplace Spirituality and Spiritual Leadership for Organizational Effectiveness. The findings reveal a disparity between publication volume and citation impact, highlighting that research quality often outweighs quantity, as seen in 2023 (high volume, low impact) and 2017 (moderate volume, high impact).

Originality/ Value: The present article is relevant to such business owners and senior managers who are in pursuit of enhancing their organizational performance by creating a stress-free and cooperative environment in their business, using workplace spirituality and spiritual leadership.

Keywords: Workplace Spirituality, Spiritual Leadership, Cooperation, Team Work, Bibliometric Analysis, Spirituality, Organizational Effectiveness.

Introduction

India is consistently improving in the global rank concerning “*Ease of doing business*”. From 139th position in 2010, India reached 63rd position in the year 2020 (Explore Economies, World Bank, 2020). However Indian business organizations are exposed to many challenges quite similar to organizations that are working outside India. For example, challenges related to poor infrastructure, heavy tax burdens, legal and regulatory issues, data security, technological upgradation, finance, strategy, and many more related matters. Besides these challenges, organizations are also exposed to challenges related to the stability and motivation of

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their workforce to deliver the best of their services so that organizations may offer best of the products and services and be more effective in their market performance.

When we look at the other side of the coin and evaluate the problems of employees, besides other

issues, one main problem is workplace-related stress (Sinha et al., 2020; Montgomery, et al., 2023). Researchers strongly recommend maintaining a pleasant workplace environment and reducing the stress level of employees and also to other stakeholders of organization. It is also believed that the adoption of workplace spirituality-related practices may also make organizations more effective and profitable in the long run. To achieve such a desired level of organizational effectiveness through workplace spirituality, first, let us take a look at the acceptable meaning of spirituality.

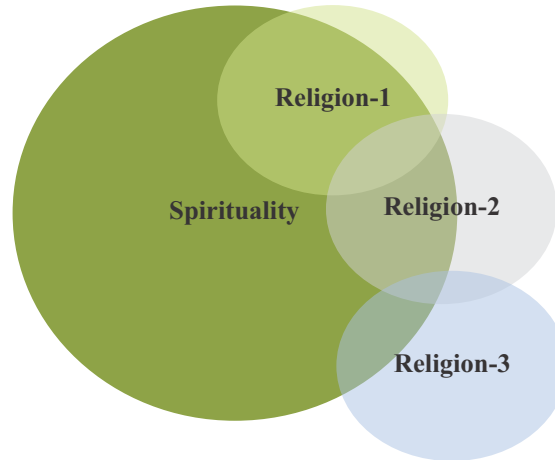
Spirituality

Swami Vivekananda once said that “There is no other spiritual teacher than your own soul”. How science explores the secrets of the outer world, in the same way spirituality explores the secrets of the inner world of consciousness (Tiwari, et al., 2022; Mukherjee, 2022). As per ancient Indian literature, spirituality is well explained through the concept of Purushartha which incorporates balancing four aims of life which are dharma (right conduct), artha (suitable wealth), kama (fulfillment of desires), moksha (ultimate salvation) (Sharma, 2017). Another dimension of spirituality explains it as an emotion of love for all (Shankar & Anagh, 2017). According to this philosophy, there is an energy or universal consciousness which is omnipresent and mightier than us. A believer identifies that energy as God or almighty. They believe that this energy is also present within us. In this way, a spiritual person looks at everyone as having the same consciousness inside and therefore possesses the emotion of love for all. With this thought process a

spiritual person tries to avoid hurting others. As said by the famous Saint Kabirdas:
“सब घट मेरा साइयाँ सूनी सेज न कोय”

This statement explains that in every living person/human body God (*Ishwar*) is present and there is not even a single living body where God is not existent. This philosophy too connects us to all others and motivates us to work for the well-being of each one of us.

Spirituality should not be confused with religion (Das, et al., 2018; Prabhu, et al., 2016). Every religion has a few constituents that are common with the practices of spirituality (George et al., 2000; Narayanswamy, 2021). As said in the above text, spirituality is an emotion of love. Love for self, love for family, love for society, love for country, and also for every else who is even outside the limitations of the country or universe (Vaillant, 2013). We feel the dominance of different emotions at different times; Emotions like fear, greed, anger, envy, or any other state of mind but spirituality promotes the emotion of love for all because from inside we all are the same (Shankar, et al., 2017). Spirituality considers us a part of the whole universe and we all should work to improve each other. Religion generally explains the way of living in society and also covers different ways in which we may connect to God. For establishing religious practices, most religious organizations and texts mention their specific rituals (Morgeson et al., 2010; Krishna, 2013; Rastogi et al., 2023; Tripathi, et al., 2020). Not all these rituals complement in achieving the objectives of spirituality (Van der Veer, 2009; Sarangan, et al., 2014), as spirituality is a broad concept and every religious practice does not go in the direction of spirituality (Sharma, 2017)

Figure 1. Spirituality and Religions

Source(s): Author's own creation/work

As presented in figure 1, the bigger circle shows the scope of spiritual practices. Circle of religion 1 shows the scope of practices related to that specific religion. Similarly, the circles of Religion 2 and Religion 3 cover the practices of respective religions. There are few common areas among various circles.

By looking at figure 1 we may infer that some of the religious practices are similar to spiritual practices. In case of circle of religion 1 & bigger circle of spirituality, there is a vast common area. It denotes that many practices of the religion 1 are similar to spiritual practices. Similarly, the circle of religion 2 also has some area common with circle of spirituality. Therefore, religion 2 has several practices in common with the spirituality circle, but at the same time several practices are outside the spirituality domain. In case of circle of religion 3, we can see very few practices common with spirituality circle. Many activities of religion 3 are outside the spirituality area.

For example, meditation is an activity that is emphasized in many religions as well as spirituality. Similarly, the importance of celibacy is emphasized in many religions including Christianity, Hinduism, Islam, Taoism etc. We may

also locate very few religions that are more self-centered and focused on the wellbeing of only their followers. Their followers are less concerned about the wellbeing of those who are outside their religion. At times religious text also guides the followers for a specific way of living in life. Mostly such practices have less to do with spirituality and they are more about survival in specific geographical and time zone settings.

Some of the authors have explained spirituality in two ways i.e. positive aspect of spirituality and the negative aspect of spirituality. According to the negative aspect of spirituality, we try to leave negative emotions and thought processes like anger, greed, lust, and ego. On the other side, the positive aspect of spirituality relates to feeling connect and unity with others. Actually, both the aspects of spirituality complement each other and only by melting our ego and attachment to the self can we unite with others (Singh, 2011; Jijina, et al., 2020). To explore the application of spirituality also in the workplace, we should try to explore the application of spirituality at the workplace.

1.2 Workplace Spirituality

Many authors explained the concept of workplace

spirituality in different ways (Kumari, 2022; Saxena & Prasad, 2022; Bhaskar & Mishra, 2019; Duchon and Plowman, 2005; Gotsis & Kortezi, 2008). Some of the authors picked up the individual employee at the center of this concept (Rai, 2020). They defined workplace spirituality as an employee's desire to find the ultimate purpose of life and then live according to that purpose (Cavanagh, 1999; Awasthi, et al., 2022; Mukherjee, 2022). Similarly, in other definitions (Shankar Pawar, 2008) workplace spirituality is treated as an experience of self-transcendence and community feeling to the employees at the workplace. Mitroff in his definition stated that workplace spirituality refers to an employee finding the ultimate purpose in life, creating a strong connection with all others at the workplace, and establishing consistency in an individual's values with the organization's values (Mitroff & Denton, 1999). It is also said that workplace spirituality means gratitude to the individual's inner life which gets nourished when an individual engages in meaningful tasks at the workplace (Ashmos and Duchon, 2000). As mentioned above, these authors explained the concept of workplace spirituality by keeping the employee at the middle of this discussion. Whereas, in a few other definitions, researchers placed the organization at the focal point (Biberman & Whitty, 1997; Vivek, S. & Amrith, V., 2017) to explain workplace spirituality. Giacalone stated that workplace spirituality denotes the organizational culture that upholds employees' feelings of fulfillment and joy through the organizational work and connects with other employees (Giacalone & Jurkiewicz, 2003).

Application of spirituality in the workplace is also discussed for various sectors like education (Wintersgill, 2008), medicine (Caoili, 2015), etc. Generally, these researches emphasized on the role of a leader in the success or failure of an organization. Some of the studies are focused on why a leader succeeds or faces failure in his organizational goals. While searching for answers

to such questions it is found that the afflictions in the mind of a leader are among the major causes of failure of a leader as well as for organizational failure (Singh & Bhattacharjee, 2012). There are mainly five identified afflictions of mind which are discussed in researches. They are Ignorance, Attachment, Aversion, Ego, and Insecurity. Scholars highlight that if a leader is suffering from any of these five afflictions, it can be very damaging to the leader and organization both. Gao (2015) in his research paper has reinforced that organizational culture creation is the core task of leadership. It is like the leadership and culture of the organizations are two sides of the same coin. A leader, knowingly or unknowingly, has a strong imprint on an organization's culture (Tourish & Pinnington 2002; Padma & Aravamudhan, 2021; Rahul & Ganesan, 2018). Looking at the influence of a leader and his spiritual orientation for organizational success, we need to explore the significance of spiritual leadership for securing the benefits of workplace spirituality.

Spiritual Leadership

Spiritual leadership explores the scope and need to apply spiritual principles and practices in organizational leadership (Dent., et al., 2005; Reave, 2005; Benefiel, 2005). Spiritual leadership incorporates ethical, social and spiritual values in their behaviour (Mishra, et al., 2018; Sinha & Singh, 2013). This indicates that such a leadership tries to follow the norms that are not only good for society but also acceptable within specific organizational settings (Fry, 2003). An ideal spiritual leader needs to exercise leadership on himself first. Once the person is capable of leading himself better, then only he can guide others too (Maoa, J, 2012). It is also mentioned in many spiritual texts like the *Bhagavad Gita*, and *Thirukkural* that a true leader never works for self-interest (Krishna, 2013; Rastogi et al., 2023; Tripathi, et al., 2020; Jayanti, 2020). According to the Ancient Indian Literature ultimate level of such type of leader is termed 'Sthitha Prajna' (Tenneti, et

al, 2022). These leaders are successful in maintaining balance in the physical, mental, intellectual, social, and spiritual aspects of their personality (Shashankananda, S, 2012; Aravamudhan & Supkar, 2022; Sinha & Singh, 2013). It is also stated that a spiritual leader should have the traits of a Rajarshi Leader to make an organization effective and sustainable (Bhattacharjee & Chepuri, 2023; Mishra, et al., 2018).

Spiritual leadership is built on the basic premise of selfless love and compassion (Sarkar, 2017). This characteristic also prevails in organizational settings. Scholars suggest this style of spiritual leadership after evaluating the impacts of various popular leadership styles like self-leadership, shared leadership, authentic leadership, servant leadership, etc (Houghton, et al., 2016; Sathish, et al., 2019; Biloslavo, 2013). Spiritual leadership is so inclusive in nature that it leads to compassion/altruistic love to all, which is not limited to the employees but also to all the stakeholders of the organization (Hill, P.C., 2013; Abidin, et al., 2017).

Compassion/ Altruistic love

In the literature of Sri Satya Sai Trust, it is so beautifully written that “*In the entire world, there is only one Religion: The Religion of Love*” (Sathyanarayanan & Sivakumar, 2012). Love has no boundary of caste, colour, geographical area, gender, age, or nationality. According to studies, the major variables of love are intimacy, passion, and commitment (Dhamija, et al., 2018). Intimacy is defined in many ways. One of the definitions is that intimacy is explained as a close connection of self with God and all others because “*He*” is present in everyone (Acker & Davis, 1992). Similarly, in the organizational environment, passion is an intense drive or attachment to another person/s for work (Gray, 2017). Commitment refers to short-term or long-term promise (Sternberg, 2007). To maintain and upgrade the level of workplace

spirituality a spiritual leader can conveniently establish strong connections with others as they carry natural empathy towards all the stakeholders (Aravamudhan & Supkar, 2022; Joshi & Jain, 2016). One of the most famous philanthropists of the present time Late Ratan Tata also said “*We should never underestimate the power of kindness, empathy, and compassion in our interactions with others*”. Such altruistic love makes the platform to link everyone and create an atmosphere of cooperation.

Cooperation

As discussed above, spiritual leadership ensures the implementation of workplace spiritual practices in the organization. This leads to compassion for all other employees and stakeholders, which becomes instrumental in helping each other. This compassion is present at the psychological level. To the level of compassion, people have empathy towards each other. This creates an atmosphere suitable for cooperation. Compassion can be watched in action when it reaches to the level of cooperation.

At this level, employees prefer cooperation over competition while dealing with their colleagues (Tripathi, et al., 2023). Sometimes people also cooperate with others to fulfill their self-interest (Singh, 2011; Mishra & Mehta, 2013). Like a group of dacoits cooperating to grab others' money. This is in no way an application of workplace spirituality. Cooperation under workplace spirituality is helping others due to compassion and overall societal well-being (Jijina, et al., 2020). Guillory (2000) mentioned various minor points in his work like keeping our word while making promises; using 'we' over 'I'; and providing support, mentoring, and counseling to needy colleagues are some of the acts through which we may extend our cooperation to others (Guillory, 2000; Kuknor, et al., 2021). McNamara (2024) in her work mentioned that whether it is at the workplace or outside the workplace we need a very high level of cooperation

to acquire big achievements. Such apex-level of cooperation is possible only through compassion and connection on spiritual grounds. It is also interesting to mention that true cooperation can not be based on religious grounds because in an organization different persons follow different religions and some of them don't follow any religion (Johnson & Bering, 2006). Further, once a high level of cooperation is offered by colleagues then we can also witness the formation of strong working teams at the workplace.

Team Work

The famous Indian Industrialist Late Ratan Tata once said that, *"If you want to walk fast, walk alone. But if you want to walk far, walk together"*. In the same way, Henry Ford once stated. *"Coming together is beginning, staying together is progress, and working together is success"*. Every successful businessman understands the importance of effective teams in the workplace (Daniel, 2010). Any organization's success or failure primarily depends upon its teams' effectiveness (Rastogi et al., 2023; Garg, 2017). Compassion and cooperation create an atmosphere that creates a platform for team building (Kumar, D. et al., 2020; Mukherjee, 2022; Mukherjee, et al., 2017). Teams are assumed to be a basic unit for an effective organization and responsible for great achievements.

Organizational Effectiveness

As discussed in the above text, in the presence of positive emotions, spirituality-based culture, compassion & cooperation among team members the organization arrives at a situation where almost everyone strives to do their best and deliver best possible inputs in their services for the organization (Fry, 2003; Sarkar, 2017). Such spiritually charged leadership and teams also consider the customers to be important stakeholder and try to deliver excellent quality products and services for

customer delight (Rastogi et al., 2023; Kalyanasundaram & Balasubramanian, 2014). Such an organization may face challenges in the short run. But in the long run, this type of organization will surely increase its revenue and succeed (Mukherjee, et al., 2017; Jason & Sudha, 2014).

In a summarised manner, it can be said that to apply workplace spirituality in an organization firstly we need to develop spiritual leadership in the organization. Such leadership will be helpful in the generation of mutual respect and a feeling of compassion for peer members. Compassion with each other will lead to cooperation for work. Cooperation becomes responsible for the formation of effective work teams. A good team is much more likely to deliver good quality products and services which will end up in the generation of large revenue sources and also monetary success for the organization.

Looking at the effectiveness of workplace spirituality and spiritual leadership for a successful organization, as quoted by various researchers, it becomes inevitable to look at the research and publications in the area of workplace spirituality and spiritual leadership. Let us take a look at the suitable research questions.

Research Questions

The current study seeks to find the answer to respective questions (RQ)

RQ1. What is the publication trend of Workplace spirituality & Spiritual Leadership in Business Management?

The number of publications in the field discloses the growth trend of the subject area. Year-wise data were collected from the Scopus database to understand production productivity.

RQ2. Who are the most prominent authors, organizations, and countries contributing toward the field of Workplace spirituality & Spiritual Leadership in Business Management?

The information about prolific contributors helps the researchers enhance their command of research through collaborations. This could be understood by considering such as no of publications, no of cites per document, and bibliometric coupling. The prominent contributors can guide us and help us understand and gain more knowledge of the subject area.

RQ3. Which are the most cited documents of Workplace spirituality & Spiritual Leadership in Business Management?

The most influential work in the research area can facilitate us regarding the current research direction. This can be interpreted using citation analysis, citations per document, and bibliometric coupling with other documents, authors, organizations, and countries. So, it is essential to ascertain these research papers in bibliometric analysis.

RQ4. What are the present themes in the literature on Workplace spirituality & Spiritual Leadership in Business Management?

The current theme of previous literature guides the researcher to identify the prominent areas of the

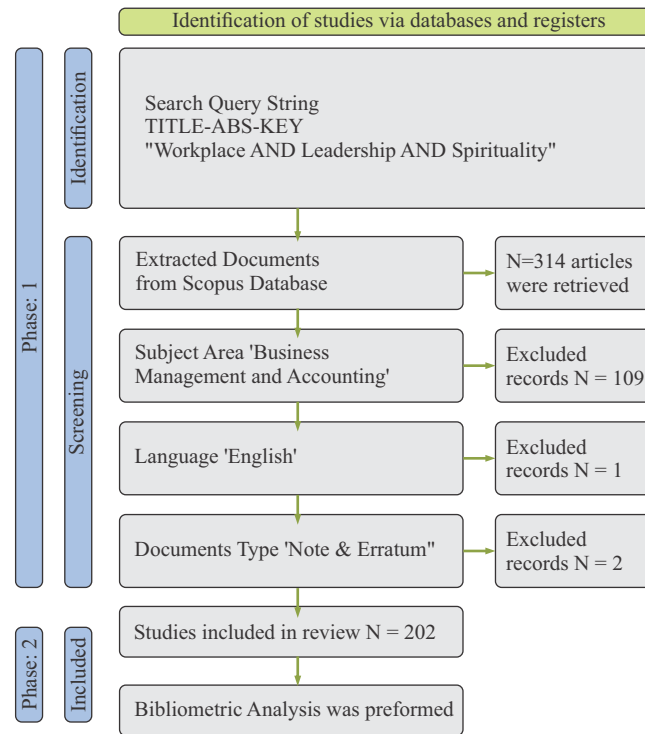
research field. It also helps to reduce duplication of research.

RQ5. What are the future research directions on Workplace spirituality & Spiritual Leadership in Business Management?

The future directions of research on the subject field create the possibility for the expansion of subject areas. It also guides the identification of research gaps and the implications of results in future research papers.

Research Methodology

The literature review is a structured process of compiling a comprehensive summary of previous literature related to a study, facilitating the identification and assessment of its significance and relevance. This process involves synthesizing key aspects of previous studies, followed by a critical analysis, evaluation, and interpretation of these features. The current paper started with a systematic review in consonance with PRISMA (Preferred Reporting Items for Systematic Reviews) framework. In the context of PRISMA, the PICOS (i.e., population, intervention, comparison, outcome, and study design) approach is employed for the choice/extraction of research works (Mcdermott et al., 2015; Srivastava et al., 2023). In this study, bibliometric analysis has been adopted, it is a quantitative technique for evaluating the impact of publication through statistical analysis using metrics.

Figure 2: Flowchart of study selection using (PRISMA) guidelines


Source(s): Author's own creation/work

As identification of the study is concerned, data was gathered from the Scopus database. The search utilized the TITLE-ABS-KEY query string “Workplace AND Leadership AND Spirituality”, yielding a total of 314 documents. To exclude irrelevant literature, the author applied multiple filters and found 202 records to conduct a bibliometric analysis. All resulting datasets of 202 articles specifically focus on publications within the scope of “Workplace AND Leadership AND Spirituality” in “Business, Management and Accounting” area. The bibliometric analysis of these 202 articles encompassed various metrics, including publication productivity, country-wise productivity, institutional affiliation productivity, author productivity, top-cited documents, keyword co-occurrence analysis, and keyword network visualization (see Figure 2).

The widely utilized and reliable software Visualization of Similarities (VOSviewer) was employed for data analysis and outcome generation (van Eck & Waltman, 2010). This study adopted the full counting method to develop the bibliometric results, as this approach

minimizes potential biases commonly associated with smaller datasets, a concern highlighted in existing literature (van Eck & Waltman, 2017).

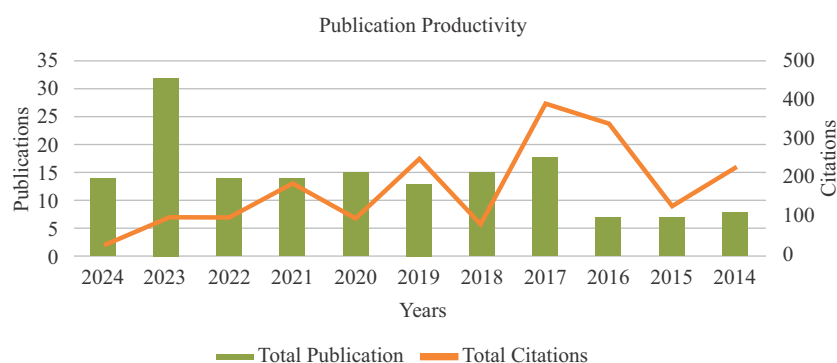
Results and Discussion

Publication Productivity

Figure 3 and Table 1 demonstrate the bibliometric analysis from 2014 to 2024 reveals a complex interplay between publication volume and research impact. While 2023 marked the highest productivity with 32 publications, it did not lead to a peak in citation counts, suggesting that a higher number of publications does not directly correlate with increased research influence. Notably, the year 2017, with a moderate 18 publications, achieved the highest citation impact, indicating that the quality and relevance of research are pivotal factors in academic influence. This analysis highlights the importance of strategic and high-quality research outputs, providing valuable insights for researchers and institutions aiming to maximize the impact of their scholarly contributions.

Table 1. Publication Productivity

| Year | Total Publication | Total Citations |
|------|-------------------|-----------------|
| 2024 | 14 | 26 |
| 2023 | 32 | 101 |
| 2022 | 14 | 102 |
| 2021 | 14 | 189 |
| 2020 | 15 | 99 |
| 2019 | 13 | 249 |
| 2018 | 15 | 78 |
| 2017 | 18 | 395 |
| 2016 | 7 | 341 |
| 2015 | 7 | 129 |
| 2014 | 8 | 227 |

Figure 3: Publication Productivity

Country Productivity

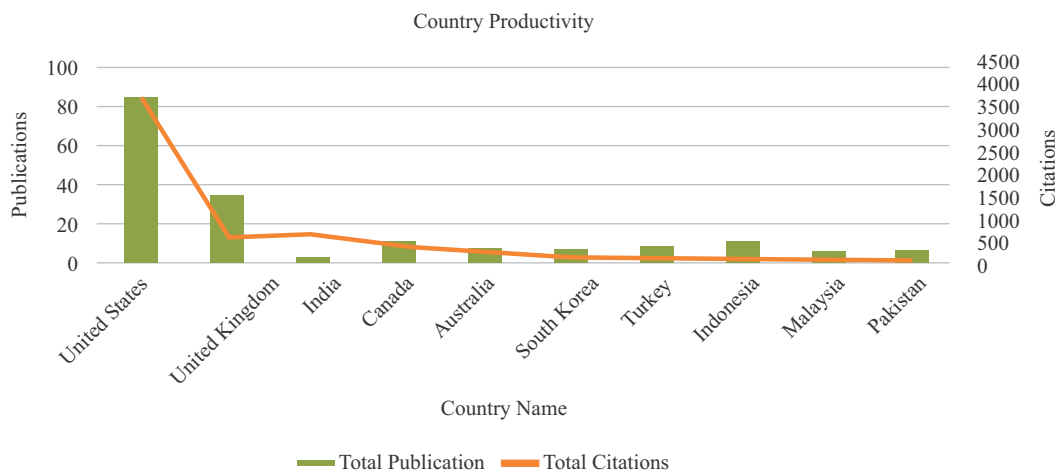
Table 2 and Figure 4 demonstrate the Citation per Publication (CPP) metric provides a clearer view of research quality. Canada, with a CPP of 162.3, emerges as a leader in producing highly impactful research, followed by Australia (47.2) and the United States (44.4). These figures emphasize that certain countries may produce fewer publications but have a higher influence per article. The bibliometric analysis indicates that the United States is a leading contributor to global research, with 86 publications generating 3814 citations. This dominance reflects both a high volume of

output and significant academic influence. Interestingly, Canada, despite its lower publication count (4), achieved a Citation per Publication (CPP) of 162.3, surpassing other countries and suggesting a strategic focus on high-impact research. These findings emphasize the importance of both quantity and quality in research output, with countries like Australia and the United Kingdom maintaining a balanced approach. The findings suggest that while a high publication count often aligns with greater influence, the true measure of academic impact is found in the relevance and quality of research, as evidenced by citation metrics.

Table 2. Country Productivity

| Country | Total Publications | Total Citations | Citation per Publication |
|----------------|--------------------|-----------------|--------------------------|
| United States | 86 | 3814 | 44.4 |
| India | 36 | 700 | 19.4 |
| Canada | 4 | 649 | 162.3 |
| United Kingdom | 12 | 414 | 34.5 |
| Australia | 6 | 283 | 47.2 |
| South Korea | 8 | 153 | 19.1 |
| Turkey | 9 | 116 | 12.9 |
| Indonesia | 12 | 93 | 7.8 |
| Malaysia | 7 | 83 | 11.9 |
| Pakistan | 7 | 77 | 11.0 |

Figure 4: Country Productivity



Affiliation Productivity

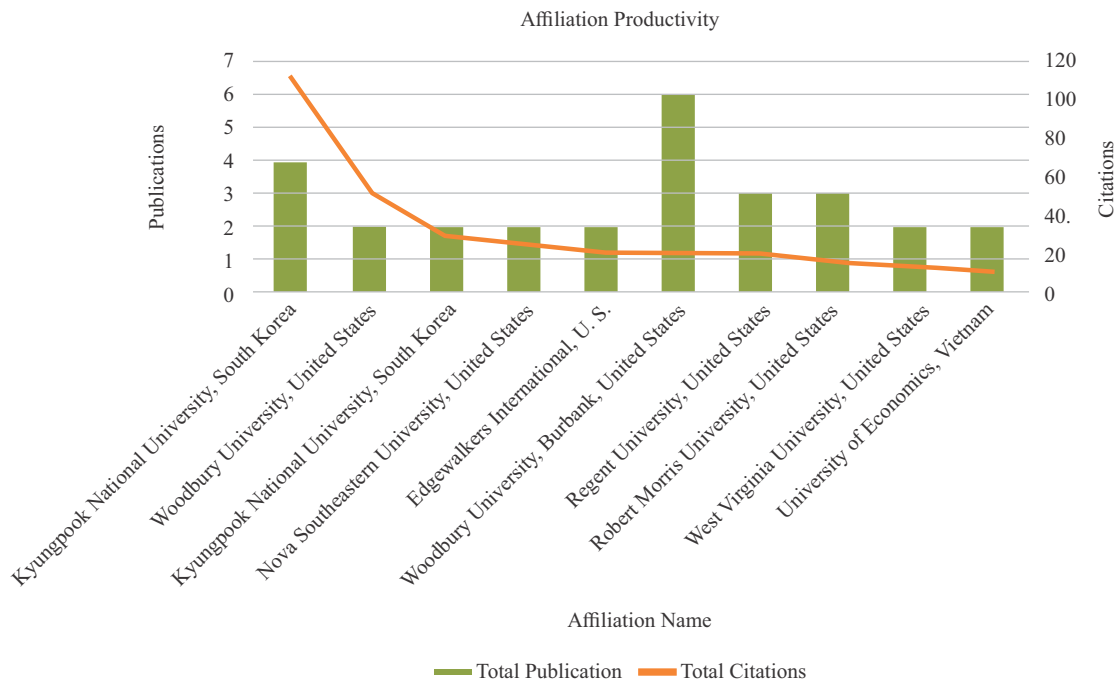
Table 3 and Figure 6 show that Woodbury University, Burbank from the United States has the highest publication count (6), indicating a significant research contribution, albeit with a relatively low citation (20) impact. Kyungpook National University from South Korea shows a notable presence with 6 publications (4 from one data point and 2 from another). Institutions with steady but moderate publication (3 each) and

citation counts, such as Regent University and Robert Morris University, indicate a balanced contribution to the academic field. Woodbury University, United States, Nova Southeastern University, United States and Edgewalkers International, U. S., West Virginia University, United States and University of Economics, Viet Nam have consistent but lower publication counts (2 each), contributing to a diversified research landscape.

Table 3. Affiliation Productivity

| Institution | Total Publications | Total Citations |
|---|--------------------|-----------------|
| Kyungpook National University, South Korea | 4 | 111 |
| Woodbury University, United States | 2 | 54 |
| Kyungpook National University, South Korea | 2 | 29 |
| Nova Southeastern University, United States | 2 | 25 |
| Edgewalkers International, U. S. | 2 | 22 |
| Woodbury University, Burbank, United States | 6 | 20 |
| Regent University, United States | 3 | 19 |
| Robert Morris University, United States | 3 | 17 |
| West Virginia University, United States | 2 | 13 |
| University of Economics, Vietnam | 2 | 11 |

Figure 5: Affiliation Productivity



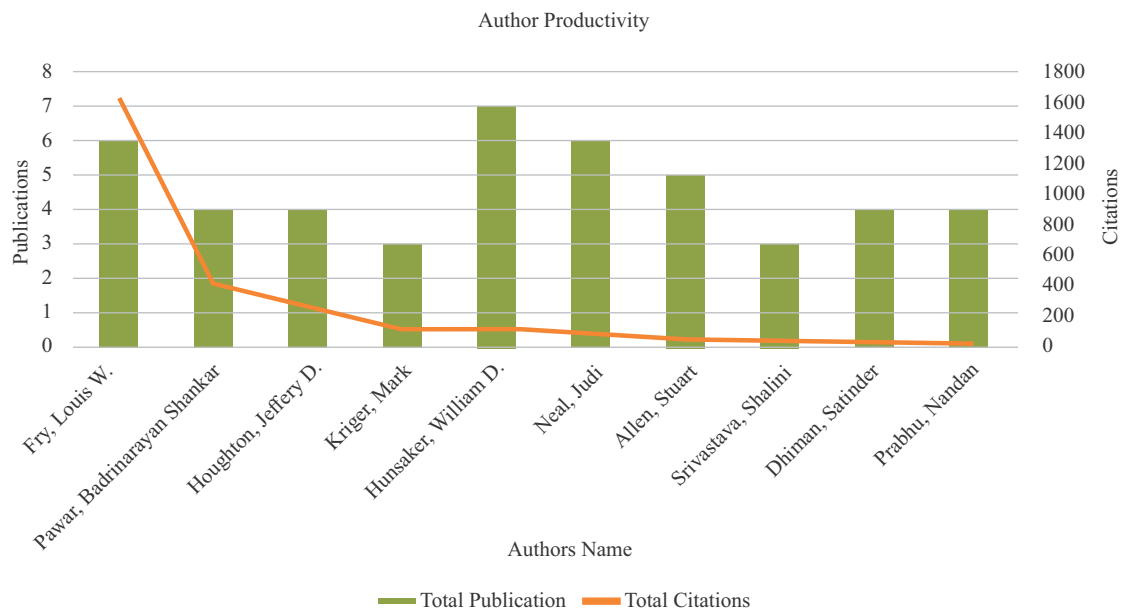
Author Productivity

Table 4 and Figure 6 show that Fry, Louis W. stands out as the leading author in terms of citation impact, with a remarkable 1,610 citations from 6 publications. This highlights his research's substantial influence, suggesting that his studies are highly valued within the academic community. Pawar, Badrinarayan Shankar ranks second, with 433 citations from 4 publications,

indicating significant academic recognition relative to his publication count. Houghton, Jeffery D. and Kriger, Mark also demonstrate notable citation counts (226 and 125 citations, respectively), reflecting a meaningful presence in the research landscape. In contrast, other authors Hunsaker, and William D., despite a higher publication count, have fewer citations (115), indicating that while they are consistent contributors, their research may cater to a more specialized or niche audience.

Table 4: Author Productivity

| Authors | Total Publication | Total Citation |
|-----------------------------|-------------------|----------------|
| Fry, Louis W. | 6 | 1610 |
| Pawar, Badrinarayan Shankar | 4 | 433 |
| Houghton, Jeffery D. | 4 | 226 |
| Kruger, Mark | 3 | 125 |
| Hunsaker, William D. | 7 | 115 |
| Neal, Judi | 6 | 79 |
| Allen, Stuart | 5 | 39 |
| Srivastava, Shalini | 3 | 35 |
| Dhiman, Satinder | 4 | 20 |
| Prabhu, Nandan | 4 | 19 |

Figure 6: Author Productivity

Top Cited Documents

Table 5 shows the individual citations of the authors' documents across different years. Fry's (2003) document titled "Toward a Theory of Spiritual Leadership," with a citation score of 1250, demonstrates foundational contributions to this field. The next most popular authors, Duchon and Plowman and Reave attain citation counts of 506 and 409, respectively, indicating significant contributions to the field of Workplace Leadership

and Spirituality. The journal *Leadership Quarterly* has published many foundational theories and scholarly contributions in the field of spiritual leadership. The period between 2008 and 2017 includes works such as Houghton et al. (2016) and Fry et al. (2023), which revisit and expand upon earlier theories, contributing to a sustained but somewhat less intense interest in spiritual leadership. The lower citation counts during this period may indicate more specialized or niche explorations within the field.

Table 5: Top cited documents

| Authors | Document Title | Year | Source | Citations |
|-------------------------------|--|------|--|-----------|
| Fry (2003) | Toward a theory of spiritual leadership | 2003 | Leadership Quarterly | 1250 |
| Duchon and Plowman (2005) | Nurturing the spirit at work: Impact on work unit performance | 2005 | Leadership Quarterly | 506 |
| Reave (2005) | Spiritual values and practices related to leadership effectiveness | 2005 | Leadership Quarterly | 409 |
| Dent et. al. (2005) | Spirituality and leadership: An empirical review of definitions, distinctions, and embedded assumptions | 2005 | Leadership Quarterly | 244 |
| Gotsis and Kortezi (2008) | Philosophical foundations of workplace spirituality: A critical approach | 2008 | Journal of Business Research | 201 |
| Pawar (2009) | Individual spirituality, workplace spirituality and work attitudes: An empirical test of direct and interaction effects | 2009 | Leadership and Organization Development Journal | 169 |
| Houghton et. al. (2016) | The what, why, and how of spirituality in the workplace revisited: a 14-year update and extension | 2016 | Journal of Management, Spirituality and Religion | 165 |
| Tourish and Pinnington (2002) | Transformational leadership, corporate cultism and the spirituality paradigm: An unholy trinity in the workplace? | 2002 | Human Relations | 153 |
| Benefiel (2005) | The second half of the journey: Spiritual leadership for organizational transformation | 2005 | Leadership Quarterly | 149 |
| Fry et. al. (2023) | Spiritual leadership as a model for performance excellence: a study of Baldrige award recipients | 2017 | Journal of Management, Spirituality and Religion | 126 |

Keyword Analysis

Figures 7 & 8 present the terms "workplace spirituality" and "spiritual leadership" appear to be the most central nodes, indicating that they are the primary focus and are commonly related in conjunction with other keywords. "Leadership" and "spirituality" are also central but they are connected with different clusters from workplace-specific spirituality, suggesting a broader connection to general spirituality and leadership themes. Keywords "spiritual leadership," "work engagement," "organizational commitment," and "well-being" are

connected with green nodes to workplace. Keywords connected with red nodes like "leadership," "spirituality," "ethics," "religion," and "management," suggest a focus on the ethical and moral dimensions of spirituality and leadership. Keywords connected with blue nodes like "transformational leadership," "meaningful work," and "Buddhism" indicate a specific interest in transformational leadership styles and how spiritual or religious philosophies (like Buddhism) influence leadership approaches and contribute to creating meaningful work environments.

Figure 7: Density visualization from a VOSviewer

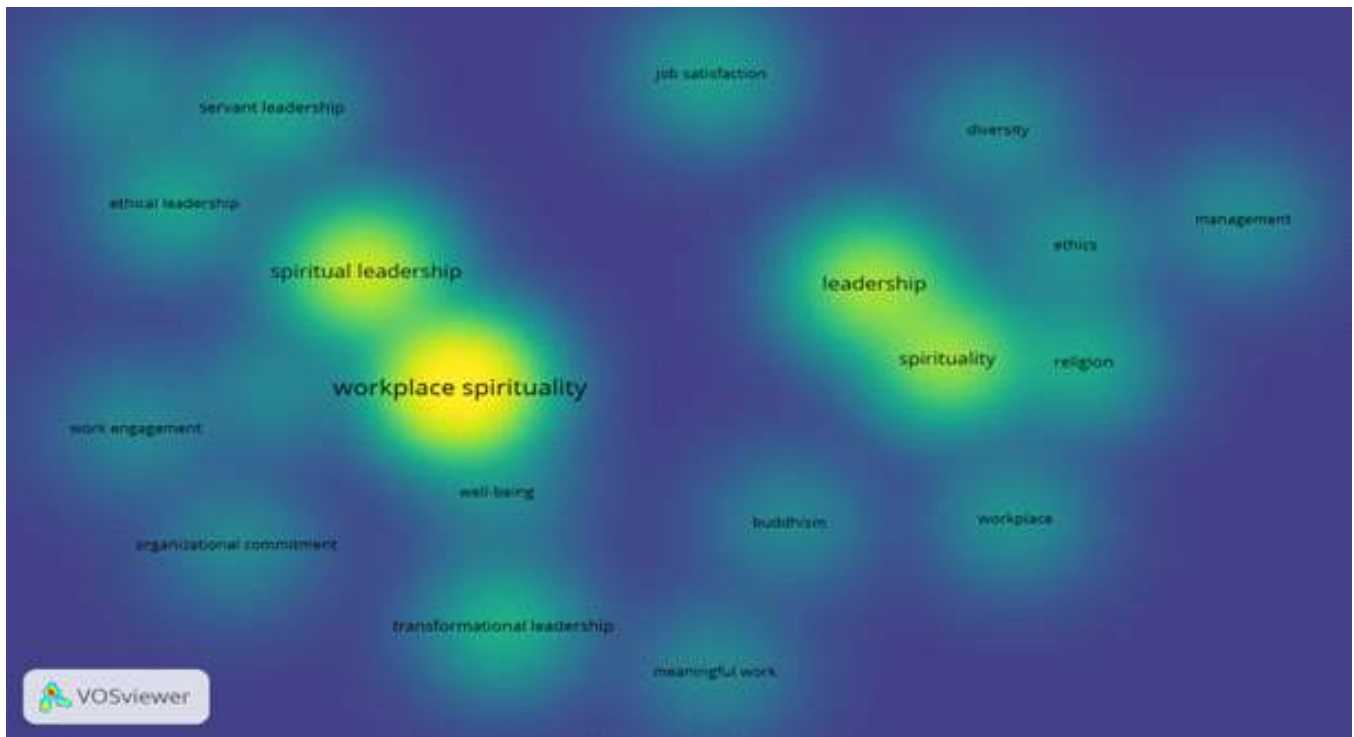
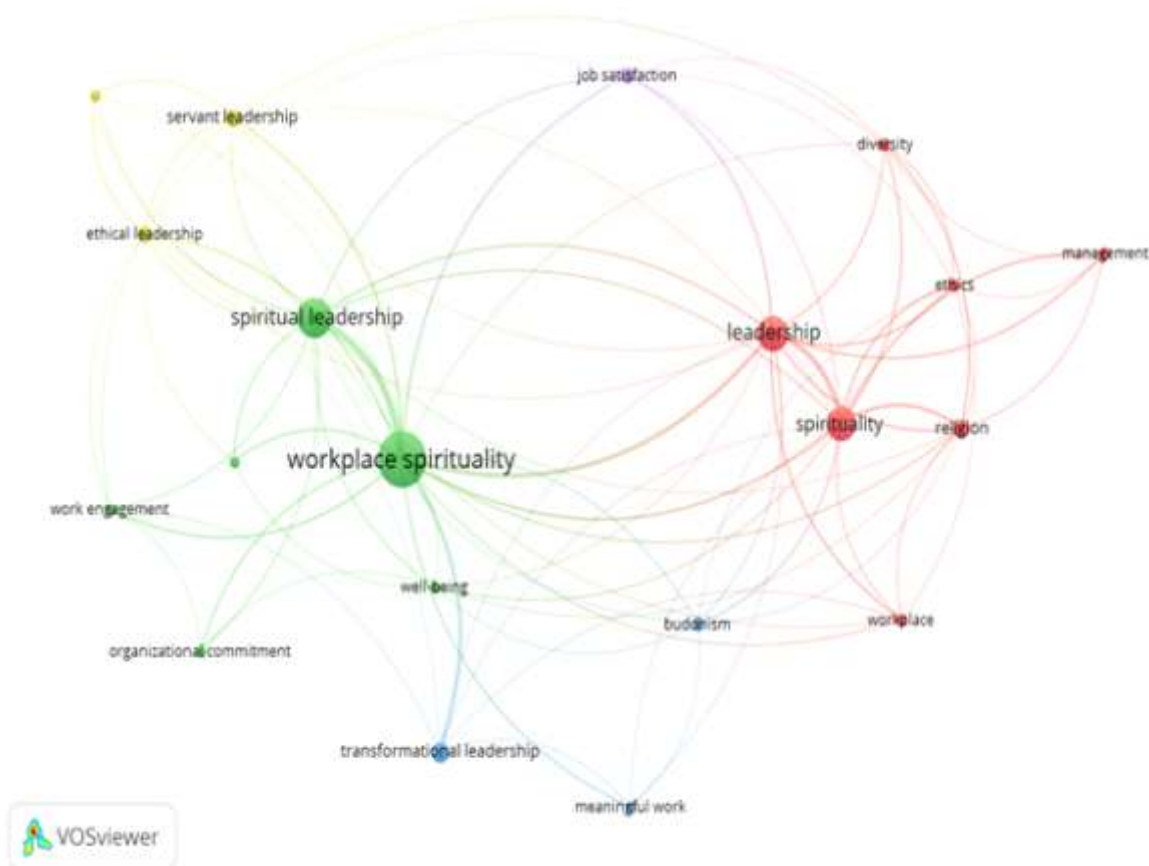


Figure 8: Network analysis from a VOSviewer



Cluster analysis and co-occurrences of keywords:

Table 6: Cluster Analysis

| Cluster | Keywords | Total occurrences | Total link strength |
|-------------------|--------------------------------------|-------------------|---------------------|
| Cluster1 (Red) | Diversity | 6 | 17 |
| | Ethics | 7 | 17 |
| | Leadership | 42 | 76 |
| | Management | 6 | 15 |
| | Religion | 12 | 29 |
| | Spirituality | 39 | 68 |
| | Workplace | 7 | 14 |
| Cluster2 (Green) | Organizational Citizenship Behaviour | 5 | 9 |
| | Organizational Commitment | 5 | 8 |
| | Spiritual Leadership | 55 | 71 |
| | Well-being | 5 | 10 |
| | Work Engagement | 5 | 11 |
| | Workplace Spirituality | 106 | 121 |
| Cluster3 (Blue) | Buddhism | 5 | 12 |
| | Meaningful Work | 5 | 8 |
| | Transformational Leadership | 14 | 18 |
| Cluster4 (Yellow) | Ethical Leadership | 10 | 18 |
| | Leadership Effectiveness | 5 | 9 |
| | Servant Leadership | 11 | 16 |
| Cluster5 (Purple) | Job Satisfaction | 10 | 19 |

Cluster 1 (Red): Ethics, Diversity, and Spirituality in Leadership

Keywords like Leadership, Spirituality, and Religion dominate this cluster, indicating a focus on how spirituality and religious beliefs intersect with leadership and ethics in the workplace. The strong occurrences and link strength of Leadership (42 occurrences, 76 link strength) and Spirituality (39 occurrences, 68 link strength) suggest that these concepts are central in discussions related to ethical behavior and inclusivity.

Cluster 2 (Green): Workplace Spirituality and Organizational Behavior

This cluster is heavily centered around Workplace

Spirituality (106 occurrences, 121 link strength), emphasizing its relationship with organizational citizenship behavior, commitment, and spiritual leadership. The presence of Well-being and Work Engagement in this cluster suggests a strong thematic link between employees' spiritual engagement at work and their overall well-being and productivity.

Cluster 3 (Blue): Leadership and Meaningful Work

Here, Transformational Leadership (14 occurrences, 18 link strength) appears alongside keywords like Buddhism and Meaningful Work. This could indicate a focus on how transformational leadership styles promote a sense

of meaning and fulfillment in work, possibly drawing on principles of Buddhism or other philosophical frameworks.

Cluster 4 (Yellow): Ethical and Servant Leadership

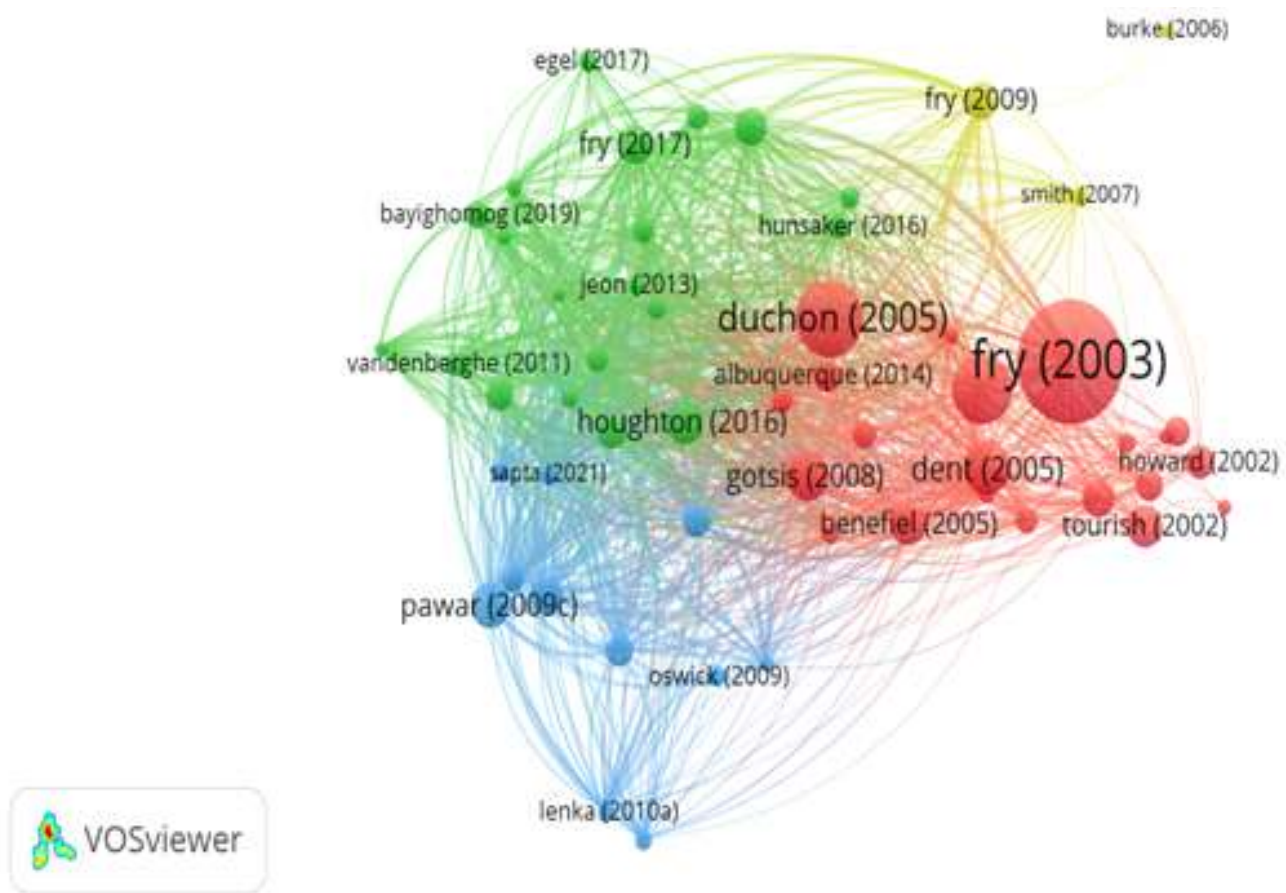
This cluster includes Ethical Leadership (10 occurrences, 18 link strength) and Servant Leadership (11 occurrences, 16 link strength), suggesting an emphasis on leadership approaches that prioritize ethical considerations and service to

others. Leadership Effectiveness appears here as well, linking ethical and servant leadership styles with effective outcomes.

Cluster 5 (Purple): Job Satisfaction

The final cluster, represented by Job Satisfaction (10 occurrences, 19 link strength), stands somewhat apart from the others, indicating a direct association between job satisfaction and the thematic elements of leadership and workplace spirituality discussed in the other clusters.

Figure 9: Bibliometric couple of documents



The total occurrences represent how often each keyword appears, while total link strength indicates the extent of connections that the keyword has with others, suggesting its role in the network of concepts. For example:

- Workplace Spirituality has the highest occurrences and link strength (106, 121), making it a focal point in research on workplace engagement and well-being.

- Leadership and Spiritual Leadership are also highly connected, emphasizing their importance in studies focusing on workplace dynamics and spirituality.

Discussion:

The present bibliometric analysis highlights different dimensions of publication volume, research quality, and their influence on Workplace Spirituality and Spiritual Leadership to Promote Organizational Effectiveness from the year 2014 to 2024. The disparity between publication count and citation impact, which is especially noticeable in 2023 (most publications, low citation impact) and 2017 (moderate publications, highest citation impact), emphasizes that research quality and relevance frequently trump volume. This reminds scholars and organizations to focus on conducting strategic, influential research that has a strong hold on the academic community.

The present analysis emphasizes that the quality and relevance of research, not just the quantity of publications, are the best indicators of academic influence. The impact of strategic, high-quality contributions is demonstrated by Canada's remarkable Citation per Publication (CPP) of 162.3, whereas the United States (44.4) is a prime example of the benefits of combining high productivity with substantial influence. To maximize research effect worldwide, a balance between quantity and quality must be struck. Affiliation Institution and citation matrix show that Woodbury University leads in publications (6) but has a relatively low citation impact, indicating the need to match output with influence. The data shows a diverse research ecosystem. Smaller contributors like Nova Southeastern University and the University of Economics, Vietnam offer steady but modest outputs that contribute to the field's diversity, while larger institutions like Regent University and Robert Morris University exhibit balanced contributions.

On another hand author and citation analysis show that Louis W. leads with 1,610 citations from 6 papers, demonstrating a strong academic influence. Pawar and Badrinarayan Shankar follow with 433 citations from 4 publications. Despite having a larger output, William D. Hunsaker's lower citation count (115) indicates an emphasis on specialized or limited study fields, whereas authors like Jeffery D. Houghton and Mark Kriger make significant contributions.

This paper explores that "Workplace spirituality" and "spiritual leadership" are major issues in the research, and they are strongly related to workplace-specific notions like "work engagement" and "organizational commitment." More general subjects like "ethics," "religion," and "management" highlight the moral and ethical aspects of spirituality in leadership. Interest in "transformational leadership" and ideas like "Buddhism" also indicate an increasing emphasis on incorporating spiritual viewpoints into leadership to create meaningful workplaces. Additionally, there is a high correlation between workplace spirituality and spiritual leadership, which emphasizes the importance of both in research on spirituality and workplace dynamics.

Managerial Implications:

- For Researchers:** The results highlight the necessity of concentrating on conducting excellent, significant research. Achieving greater scholarly influence requires carefully choosing research topics that tackle current and pertinent concerns. Multidisciplinary strategies, like incorporating spirituality into leadership and work practices, can also create new opportunities for significant contributions.
- For Institutions:** The study emphasizes how crucial it is to prioritize high-quality research over a large

number of publications. The visibility and effect of an institution can be increased by promoting cooperation with high-performing nations or organizations, like Canada or Australia, and cultivating a culture of strategic research.

- **For Policymakers:**

To assess research funding and resource distribution, academic policymakers should use metrics such as CPP. Academic influence can be increased on a national and worldwide level by prioritizing investments in high-impact fields and encouraging international cooperation.

- **For Practitioners:**

The findings focus on transformative leadership and meaningful work, among other insights from keyword analysis, and offer useful frameworks for incorporating ethical and spiritual aspects into leadership practices. The findings are extremely pertinent for HR and leadership experts since they are consistent with the growing need for values-driven and sustainable corporate settings.

Conclusion

In brief, from 2014 to 2024, the bibliometric study offers a thorough picture of how workplace spirituality and spiritual leadership interact to promote organizational efficiency. The results highlight how crucial it is to put research quality and strategic contributions ahead of publication volume. As demonstrated by noteworthy developments in 2017 and 2023, key findings show that citation impact frequently functions as a more accurate indicator of academic influence than publication count.

Country and institutional dynamics present that Canada's remarkable Citation per Publication (CPP) score serves as an example of the impact of

high-quality research, while the United States strikes a balance between high productivity and influence. Organizations such as Woodbury University and Nova Southeastern University exhibit a variety of contributions to the area, still, there are issues with output alignment. With individuals like Louis W. and Pawar greatly influencing the conversation through high citation impacts, author-centric insights highlight the crucial role of individual contributions. On the other hand, writers with fewer citations, like William D. Hunsaker, highlight the diversity of the subject by reflecting on a particular study area. From a conceptual standpoint, the study confirms that organizational dynamics like job engagement and commitment are inextricably tied to workplace spirituality and spiritual leadership. While interest in frameworks like Buddhism indicates a rising integration of spiritual concepts in contemporary leadership paradigms, themes like ethics, and transformational leadership underline the moral and philosophical aspects.

It can be summarised that by using bibliometric analysis related to workplace spirituality the importance and instrumentality of spiritual leadership, compassion, cooperation, and teamwork to enhance organizational effectiveness are noticeably highlighted and make a path for future research work.

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