Research Article

Emotional Intelligence as A Bridge Between Spirituality and Work-Life Balance: A Mediation Model Through Smartpls

Dr. Vanita Kumari Soni[1], Snigdha Chowdhari[2*]

[1]Assistant Professors, Department of Commerce Guru Ghasidas Vishwavidyalaya, Bilaspur, Chhattisgarh, Email: vksoni99@gmail.com
[2*]Research Scholar, Department of Commerce, Guru Ghasidas Vishwavidyalaya, Bilaspur, Chhattisgarh,
Email: snigdhachowdhari0711@gmail.com.

*Corresponding Author: Snigdha Chowdhari
*Research Scholar, Department of Commerce, Guru Ghasidas Vishwavidyalaya, Bilaspur, Chhattisgarh,
Email:snigdhachowdhari0711@gmail.com.

ARTICLE INFO	ABSTRACT
	Achieving Work-Life Balance has grown more difficult in the quickly changing world of contemporary businesses. The importance of personal psychological resources like spirituality and emotional intelligence (EI) has come to light in the face of rising stress and burnout. This study examines how emotional intelligence functions as a mediator between spirituality and Work-Life Balance among IT workers, a field that is notorious for its high levels of stress. The aim of this study is to better understand the psychological processes that improve employee well-being by investigating the direct and indirect effects of spirituality on Work-Life Balance through emotional intelligence. A quantitative study approach was used to gather information from 317 IT workers in Bilaspur. Partial Least Squares Structural Equation Modelling (PLS-SEM-4) was used in the study to analyse the data. The reflective constructs of Work-Life Balance, emotional intelligence, and spirituality were all measured using standardized tools. Key finding showed that Work-Life Balance and emotional intelligence are highly predicted by spirituality. The connection between spirituality and Work-Life Balance is also partially mediated by emotional intelligence. Every construct showed strong validity and reliability, and all of the hypotheses that were put out were supported by statistically significant structure path coefficients. The study has two implications: on the theoretical level, it furthers our understanding of emotional intelligence as a means of connecting deeper personal values with workplace outcomes; on the practical level, it recommends that organizations support spiritual well-being and emotional skill development to improve employee resilience and Work-Life Balance.

key words: Work and Life Balance, Spirituality (SP), Emotional Intelligence (EI), Structural Equation Modelling (SEM), SmartPLS-4, Mediation Analysis |

1. Introduction

The idea of Work-Life Balance (WLB) has changed from being a personal preference to an organizational need in today's hyperconnected and performance-driven workplace. WLB is the capacity of people to effectively balance and manage their personal and professional commitments (Greenhaus & Allen, 2011). However, attaining WLB has grown more difficult due to rising job expectations, digital intrusion into personal time, and 24/7 connectivity—particularly in industries like information technology (IT) (Kelliher & Anderson, 2010; Derks & Bakker, 2014).

Employee burnout, role conflict, and psychological strain are on the rise in modern organizational settings, frequently as a result of a blurring of the lines between work and family life (Allen et al., 2013). The post-pandemic emergence of hybrid work models has further complicated WLB dynamics by raising emotional and

cognitive load and eliminating temporal and physical separations (Choudhury, Foroughi, & Larson, 2021). In the IT industry, where project deadlines, customer expectations across time zones, and ongoing skill development create a dynamic and high-pressure atmosphere, these pressures are more noticeable (Tarafdar, Pullins, & Ragu-Nathan, 2015).

Although organizations have tried to address WLB issues through structural interventions like leave policies and flexible hours, research indicates that these approaches are frequently insufficient if psychological resources at the individual level are not also developed (Michel, Kotrba, Mitchelson, Clark, & Baltes, 2011). Researchers are now looking into internal psychological traits like spirituality and emotional intelligence as key facilitators of successful Work-Life Balance as a result of this insight.

According to research, organizations have tried to address WLB issues by implementing structural interventions like flexible work schedules and leave policies, but these strategies frequently fall short if individual-level psychological resources are not also developed (Michel, Kotrba, Mitchelson, Clark, & Baltes, 2011). As a result of this insight, scholars are now investigating internal psychological traits like spirituality and emotional intelligence as key facilitators of successful Work-Life Balance.

According to Mayer, Salovey, and Caruso (2004), emotional intelligence (EI) is the capacity to recognize, utilize, comprehend, and successfully regulate emotions. greater interpersonal functioning, conflict resolution, and emotional regulation are all traits of high-EI people that are linked to greater work performance and WLB (Carmeli, 2003; Wong & Law, 2002). In the face of intricate work-life conflicts, emotional intelligence (EI) is increasingly recognized as a protective barrier against occupational stress, encouraging adaptive coping mechanisms (Slaski & Cartwright, 2002).

Simultaneously, high levels of job satisfaction, organizational dedication, and well-being have been associated with spirituality, which is characterized in the workplace as a feeling of purpose, connection, and alignment between one's work and personal beliefs (Ashmos & Duchon, 2000; Petchsawang & Duchon, 2009). According to Kinjerski and Skrypnek (2006), spirituality gives people internal clarity and existential grounding, which may be especially helpful while juggling the conflicting demands of life. It promotes resilience and meaning-making in the face of hardship and a sense of disengagement from egoistic objectives (Pargament, 1997).
The literature on the complementary roles of spirituality and emotional intelligence is still lacking, despite these new discoveries. Specifically, not enough research has been done on the mediating role of emotional intelligence in the connection between spirituality and Work-Life Balance, particularly in high-demand professional contexts like IT. This is an important gap because knowing the psychological processes by which spirituality affects WLB might lead to more comprehensive and long-lasting solutions for worker well-being.
By putting forth and evaluating a Structural Equation Model (SEM) that examines how emotional intelligence mediates the link between spirituality and Work-Life Balance among IT workers, this study aims to close this gap. By doing this, it offers practical advice for HR procedures centered on the building of psychological capital in addition to theoretically enhancing the literature on organizational behaviour.

1.1 Spirituality
A person's quest of inner peace, purpose, and harmony via activities that link the self with something greater—whether it is nature, divinity, or inner consciousness—can be seen of as spirituality in the workplace and in larger life situations. Spiritual practices that promote peace, fortitude, and mental clarity include prayer, meditation, yoga, mindfulness, and spending time in nature (Ashmos & Duchon, 2000; Pargament, 1997). These pursuits greatly enhance mental health by helping people cope with stress and keep emotional equilibrium in stressful situations.

Spirituality in the workplace encompasses more than just religious expression; it also includes experiences that deepen meaning and promote connection—with the self, others, and the cosmos (Milliman, Czaplewski & Ferguson, 2003).

1.2 Emotional Intelligence
Emotional intelligence helps people to successfully negotiate the emotional and interpersonal difficulties of the job, whereas spirituality deals with existential purpose and inner connectivity. Perceiving emotions, using emotions to help think, understanding emotions, and effectively regulating emotions are the four main components of Emotional Intelligence (EI), as defined by Mayer, Salovey, and Caruso (2004).

It is a powerful predictor of leadership success and employee well-being since it has been repeatedly linked to improved stress management, interpersonal connections, and decision-making (Goleman, 1998; Wong & Law, 2002). Emotional Intelligence (EI) equips workers with the skills they need to be calm, sympathetic, and solution-focused in organizational environments characterized by change, conflict, or ambiguity.

1.3 Relationship Between Spirituality and Emotional Intelligence

Spirituality and emotional intelligence (EI) are frequently researched independently, but they are becoming more widely recognized as interconnected abilities that influence how people manage work-related stress and preserve their personal equilibrium. While emotional intelligence (EI) gives useful emotional tools for efficiently managing oneself and others, spirituality offers emotional depth and a value-based compass.

According to theoretical frameworks like Emotional-Spiritual Intelligence Models and Positive Organizational Scholarship (POS), combining these two concepts can result in workplaces that are more moral, emotionally robust, and authentic (Fry, 2003; Zohar & Marshall, 2004). A person with a strong spiritual foundation, for example, could use emotional intelligence to better communicate empathy, settle disputes, or handle moral quandaries.

A more sympathetic attitude to interpersonal relationships, more self-awareness, and improved emotional control are all hallmarks of emotional intelligence that employees who practice spirituality frequently report having.

1.4 An Effective Tool for Work-Life Balance

Both spirituality and emotional intelligence (EI) are important in the context of Work-Life Balance (WLB). In the face of job constraints, spirituality helps people discover a greater purpose and disengage from ego-driven tensions. Conversely, emotional intelligence (EI) enables workers to control the flow of emotions from the workplace to the home and vice versa. When combined, they provide a strong psychological basis for managing the conflicting demands of both personal and professional life.

Integrating spirituality and emotional intelligence into HR procedures, leadership training, and company culture will be crucial as work becomes more human-centered in both its design and expectations. Building these capacities is a strategic objective for long-term organizational performance, not only for the benefit of individuals.

2. Review of Literature

2.1 Work-Life Balance

According to Greenhaus and Allen (2011), Work-Life Balance (WLB) is the condition of equilibrium in which a person can successfully manage the demands of both their personal and professional lives. WLB is becoming more and more important in organizational research and practice as the modern workforce grows more mobile, digitally linked, and performance-driven. Achieving a good balance is crucial for both human well-being and long-term organizational success, as acknowledged by both scholars and practitioners.

WLB and work happiness are strongly correlated, according to a large body of data. Positive workplace attitudes, such as increased engagement, organizational commitment, and job satisfaction, are more likely to be reported by workers who believe they have enough time and energy for both personal and professional spheres (Clark, 2000; Haar et al., 2014). job-life conflict, on the other hand, has been linked to worse morale, higher absenteeism, and higher turnover intentions when job needs clash with personal or family time (Allen et al., 2000). It has been demonstrated that flexible work schedules, encouraging managers, and distinct work-life boundaries increase job satisfaction by promoting role clarity and independence (Kossek & Ozeki, 1998).

Employees who perceive higher WLB are more likely to report better levels of work satisfaction, according to several research. A healthy Work-Life Balance encourages a positive outlook on the position, which raises organizational commitment and lowers turnover intentions (Shaffer et al., 2019). WLB substantially predicts work satisfaction among professionals across industries, especially in high-pressure settings like IT and healthcare, according to recent empirical research by Aboobaker and Edward (2020).
Additionally, it has been discovered that supportive leadership and flexible work schedules improve workers' perceptions of WLB, which in turn raises job satisfaction and engagement (Lazar et al., 2021).

Increased stress, anxiety, burnout, and depression are all often linked to poor WLB (Gálvez et al., 2020). Workers who find it difficult to manage their personal and professional commitments frequently suffer from emotional weariness, sleep issues, and weakened psychological resilience (Schieman et al., 2021). On the other hand, companies that support WLB through initiatives like wellness programs, flexible scheduling, and mental health days help people feel less stressed and have better mental health results (Chung et al., 2022). The advantages of a balanced lifestyle for mental health were further supported by a longitudinal research by Wang et al. (2023), which revealed that workers with access to mental health services and defined work-life boundaries had better emotional regulation and lower cortisol levels.

Keeping a solid WLB is also essential for improving worker performance and productivity. Employees that are not overworked are more productive, creative, and focused (Spreitzer et al., 2020). By lowering presenteeism

and absenteeism, particularly in remote and hybrid work situations, WLB has a direct correlation with productivity, according to a meta-analysis by Nisar et al. (2022).

It improved WLB results in smoother workflows and team relations by lowering the possibility of mistakes and disagreements at work (Zheng et al., 2021). WLB is therefore a strategic corporate resource in addition to a personal advantage.

2.2 Spirituality

Particularly in the current day where workers look for more than just financial benefits, spirituality in the workplace is becoming more widely acknowledged as a source of inner calm, purpose, and connection. Spirituality, which is defined as the congruence of one's personal values with one's professional responsibilities, aids people in discovering meaning and emotional balance in their working lives (Gupta et al., 2020).

In this context, spirituality is defined as an individual's search for inner peace, integrity, and purpose; it is not necessarily associated with religion. Meditation, prayer, yoga, and spending time in nature are among the practices that are commonly linked to improving spiritual well-being and bringing people into a state of inner peace (Petchsawang & McLean, 2020). These techniques foster greater resilience and self-awareness, especially in high-stress workplaces.

The idea that spirituality improves professional results by encouraging ethical conduct, emotional stability, and value congruence is supported by an increasing amount of research (Afsar & Rehman, 2021). Employees report higher levels of job satisfaction, dedication, and wellbeing when they believe that their work is in line with their own values and sense of purpose. According to Karakas and Sarigöllü (2019), this alignment fosters authenticity, lessens internal friction, and strengthens the organization's sense of belonging.

Additionally, since they are more kind, sympathetic, and adept at handling interpersonal interactions, spiritual people frequently have greater emotional intelligence (EI). Numerous studies have demonstrated the reciprocal relationship between spirituality and emotional intelligence (EI), since spiritual activities improve self-awareness and emotional regulation, two essential elements of EI (Abu-Tineh, 2022). In emotionally taxing or service-oriented occupations, where inner calm acts as a protective barrier against stress and burnout, this relationship is especially pertinent.

Leaders who offer an example of spiritual conduct in the workplace, such as empathy, modesty, and moral judgment, often foster psychologically secure workplaces that prioritize both output and individual satisfaction (Reave, 2021). These kinds of workplaces inspire people to contribute their "whole self" to work, which boosts loyalty and engagement.

2.3 Emotional Intelligence

In order to comprehend successful behaviour and interpersonal dynamics in corporate settings, emotional intelligence (EI) has become a key psychological concept. Emotional intelligence, in its broadest sense, is the capacity to recognize, comprehend, control, and regulate one's own and other people's feelings (Salovey & Mayer, 1990). Since its inception, emotional intelligence (EI) has been incorporated into a number of fields, most notably leadership, teamwork, conflict resolution, and human resource management.

There are a number of popular EI models. Perceiving emotions, utilizing emotions to help think, understanding emotions, and regulating emotions are the four elements of emotional intelligence (EI) according to the ability model put out by Mayer and Salovey (1997). According to this concept, emotional intelligence (EI) is a cognitive skill that is frequently assessed with performance-based instruments such as the Mayer-Salovey-Caruso Emotional Intelligence Test (MSCEIT).

Goleman's (1995) mixed model, on the other hand, incorporates emotional abilities including motivation, self-regulation, self-awareness, empathy, and social skills. According to Goleman (1998), emotional intelligence (EI) is more important than IQ in predicting success in the workplace, particularly in cooperation and leadership.

According to a third viewpoint, the trait model (Petrides & Furnham, 2001), emotional intelligence (EI) is a collection of behavioural tendencies and self-perceptions that are usually measured using self-report questionnaires.

Positive organizational outcomes, such as work performance, leadership effectiveness, stress tolerance, and organizational commitment, have been associated with emotional intelligence (EI) in a number of studies. Particularly in emotionally taxing industries like healthcare, education, and hospitality, emotional intelligence (EI) has demonstrated robust associations with psychological well-being, work satisfaction, and the quality of decision-making (O'Boyle et al., 2011).

These results are supported by recent studies. Employees with greater EI are more adaptable to organizational change and perform better in team-based settings, according to Schutte and Malouff (2018). Emotional intelligence (EI) was also found to be a significant predictor of leadership effectiveness and employee engagement in dynamic and unpredictable work environments by Cherniss et al. (2020).

Additionally, EI improves empathy, conflict resolution, and interpersonal communication—all of which are critical for building inclusive and cohesive teams (Chopra & Kanji, 2010; Anari, 2019). Strong emotional management abilities enable workers to collaborate constructively and react less to stress at work (Mehta & Singh, 2021).

The importance of emotional intelligence (EI) in identifying successful leaders is a common theme in leadership studies. According to Goleman (2001), transformative leadership requires emotional intelligence, particularly when leading heterogeneous teams.

Abraham et al. (2023) discovered more recently that emotionally competent leaders promote greater team cohesiveness, work dedication, and employee morale. It has also been demonstrated that emotional intelligence (EI) mediates the links between personality characteristics and job outcomes, indicating that when emotional competences are cultivated, even people with difficult qualities may achieve professional success (Ashkanasy & Daus, 2005; Miao et al., 2020).

2.4 Theoretical Framework
According to Fry's (2003) introduction of Spiritual Leadership Theory, leadership is framed by values like vision, hope/faith, and selfless love that provide members of an organization a feeling of purpose and belonging. This hypothesis fits very nicely with the current study's emphasis on spirituality as inner serenity and moral congruence.

According to SLT, personal motivation is fueled by spiritual well-being, which in turn leads to increased organizational commitment, work satisfaction, and harmony in one's life (Fry et al., 2005; Yang et al., 2021). According to the hypothesis, spirituality fosters self-awareness, empathy, and emotional regulation—all of which are essential elements of emotional intelligence (EI) (Neal, 2018; Hassan et al., 2020).

Additionally, SLT links spiritual values to work-life integration, implying that people are more likely to report improved psychological balance and less work-family conflict when they find spiritual fulfillment at work (Reave, 2005; Afsar & Umrani, 2020). In this situation, spirituality mediates the link between emotional intelligence and WLB in addition to directly influencing it.

Spiritual Leadership Theory offers a thorough foundation for this research. Self-transcendence and mindfulness—spiritual practices that improve emotional regulation, empathy, and resilience—can be used to support the connection between spirituality and emotional intelligence (Liu et al., 2022; Pandey et al., 2023). Research indicates that those who are more spiritually oriented also have better EI abilities (Yusof et al., 2018).

According to Spiritual Leadership Theory, people who are emotionally intelligent are better able to handle demands, feel less stressed, and maintain clearer boundaries between their personal and professional lives (Schutte & Loi, 2014; Al-Hawari et al., 2021). This suggests that emotional intelligence and Work-Life Balance are related.

2.5 Research Gaps and Rationale
Important conceptual and methodological gaps remain in the research despite growing scholarly interest in Work-Life Balance (WLB) and the psychological resources that support it, especially with regard to the influence of spirituality and emotional intelligence (EI) on WLB outcomes.

1. **Spirituality and emotional intelligence are not fully integrated in WLB prediction**-Numerous studies have examined how spirituality (Petchsawang & Duchon, 2009; Kinjerski & Skrypnek, 2006) and emotional intelligence (Wong & Law, 2002; Carmeli, 2003) affect stress, job satisfaction, and well-being in the workplace. Few research, nonetheless, have looked at the potential interactions or conceptual integration of these two domains to predict WLB in a thorough way.
   This leads to a significant theoretical vacuum because both notions could offer complimentary mechanisms: Emotional intelligence (EI) facilitates emotional regulation and interpersonal flexibility, while spirituality may give existential grounding and values alignment. A more complex and comprehensive framework for assisting WLB may be developed by comprehending their combined or sequential effect.
2. **The absence of models for mediation that use structural equation modeling (SEM)** Research on mediation models that use emotional intelligence as a psychological link between spirituality and Work-Life Balance is also lacking. Although some qualitative or correlational research points to potential routes (for example, spiritual people may become more emotionally aware or regulate their

emotions), quantitative, model-based research employing strong analytical methods like Structural Equation Modeling (SEM) is lacking.

By allowing the assessment of intricate interactions between latent variables, SEM improves the accuracy of theoretical model validation. Because it can evaluate direct, indirect, and total impacts, it is especially well-suited to assessing mediation effects. SEM hasn't been used much in the context of spirituality-EI-WLB frameworks, despite its advantages, particularly in high-stress occupations like information technology.

2.6 The current research fills up these gaps

1) Combining emotional intelligence and spirituality into a single conceptual framework to investigate how they affect Work-Life Balance together.
2) Emotional intelligence is tested as a mediator in the interaction between spirituality and WLB, offering insights at the causal and route levels.
3) using SEM with a large sample size (450 IT workers) in order to verify the suggested associations empirically.

By doing this, this study advances our understanding of how internal psychological resources work together to affect WLB and offers useful advice to businesses looking to improve employee well-being through developmental interventions.

3. Research Methodology

3.1 Research Objectives

Objective 1	Relationship between Work-Life Balance and Spirituality.	H_{01}: There is no significant relationship between spirituality and Work-Life Balance. H_{11}: There is a significant positive relationship between spirituality and Work-Life Balance.
Objective 2	Relationship between Emotional Intelligence and Work-Life Balance.	H_{02}: Emotional intelligence does not significantly affect Work-Life Balance. H_{12}: Emotional intelligence significantly and positively effect Work-Life Balance.
Objective 3	Relationship between Spirituality and Emotional Intelligence.	H_{03}: Spirituality does not influence emotional intelligence. H_{13}: Spirituality positively influence emotional intelligence.
Objective 4	Relationship between Work-Life Balance, Spirituality and Emotional Intelligence	H_{04}: Emotional intelligence does not mediate the relationship between spirituality and Work-Life Balance. H_{14}: Emotional intelligence significantly mediates the relationship between spirituality and Work-Life Balance.
Objective 5	Structural Equation Modelling	H_{05}: The structural model does not significantly explain the relationships among spirituality, emotional intelligence, and Work-Life Balance. H_{15}: The structural model significantly explains the relationships among spirituality, emotional intelligence, and Work-Life Balance.

3.2 Research Hypothesis
1) To investigate the relationship between Work-Life Balance and Spirituality.
2) To examine how the Work-Life Balance is influenced by emotional intelligence.
3) To evaluate how Spirituality and Emotional Intelligence relate to one another in the workplace.
4) To assess how emotional intelligence as a mediator between Work-Life Balance and workplace spirituality.
5) To verify a structural model that explains how spirituality, emotional intelligence, and Work-Life Balance are related.

3.3 Research Design
In order to investigate the connections between spirituality, emotional intelligence, and Work-Life Balance in the workplace, this study uses a quantitative, cross-sectional, and explanatory research approach. To evaluate

the proposed mediation model and determine causal relationships between components, the study makes use of structural equation modeling, or SEM.

The study is guided by a positivist research paradigm, which places a strong emphasis on measurement, objectivity, and statistical validation. A structured questionnaire comprising formative and reflective aspects in line with SEM criteria was used to gather data.

The study's objectives are to:
1) Find out how spirituality and EI directly affect WLB.
2) Using EI, evaluate the indirect (mediated) impacts of spirituality on WLB.
3) Verify the predictive usefulness of the entire structural model.

3.4 Sampling Technique and Method

Convenience sampling was used in this study to gather information from working professionals in Bilaspur, a fast-growing metropolis in the Indian state of Chhattisgarh. Employees from a variety of industries, namely IT, education, healthcare, and government services, who were actively juggling work and personal responsibilities, were among the targeted group. Finding out how they viewed spirituality, emotional intelligence, and Work-Life Balance was the goal.
Over the course of three months, from January to March 2025, data was gathered via online survey platforms (such as Google Forms, WhatsApp, and email) as well as the physical distribution of paper questionnaires. For responders from a variety of companies and work settings, this hybrid approach allowed for increased accessibility and convenience.

An effective response rate of 90.57% was obtained from the distribution of 350 questionnaires, 317 of which had completed replies that were judged useable. Direct interaction with organizations and the participants' guarantee of anonymity and secrecy are responsible for the high response rate.

There was variance in the respondents' age, gender, employment positions, and work experience, according to their demographic profile. With an average age of 35, 42.9% of the participants were female, 53.9% of the participants were male and 3.2% of the participants were other than this two gender categories. The sample provided a thorough understanding of organizational dynamics with regard to spirituality, emotional intelligence, and Work-Life Balance since it comprised workers in junior, mid-level, and senior roles.

Ten times the maximum number of arrows pointing to a single endogenous variable is the minimum sample size needed for PLS-SEM, in accordance with Hair et al. (2014)'s guidelines. Six arrows pointing toward latent components are part of the conceptual model used in this study, hence a minimum of 60 respondents would be advised. The study's sample size, with 317 valid replies, significantly surpasses the cutoff, guaranteeing the statistical robustness and dependability of the SEM-based analysis. English, which is often used in Indian official and organizational communications, was utilized to administer all of the questions. Respondents received assurances on the research's academic goal and confidentiality. All subjects gave their informed permission before to participation, and ethical clearance was acquired.

3.5 Instruments and Measures
The study made use of a self-made structured questionnaire that was created especially to investigate the connection between working professionals' spirituality, emotional intelligence, and Work-Life Balance. To guarantee conceptual clarity and face validity, the questionnaire was guided by pertinent literature and current theoretical frameworks.

Age:	Gender:	Education Level:	Years of Work Experience:	Current Job Title:
1) Under 25	1) Male	1) Undergraduate	1) 0-2	1) Software Developer
2) 26-30	2) Female	2) Graduate	2) 3-5	2) Data Scientist
3) 31-35	3) Other	3) Postgraduate	3) 6-8	3) IT Support
4) 36-40		4) Doctorate	4) 9-12	4) Project Manager
5) 41-45		5) Other	5) 12+	5) Team Lead
6) 46-50				6) Other
7) Above 50				

Section 1: Demographic Information
Section 2: Spirituality in Daily Activities
Section 3: Emotional Intelligence

Section 4: Work-Life Balance

Pilot Testing and Improvement
30 professionals in Bilaspur participated in a pilot test of the self-created questionnaire to make sure it was relevant, readable, and clear. Minor phrasing changes were made in response to comments in order to enhance item understanding and flow and few items are also get removed for the better reliability.
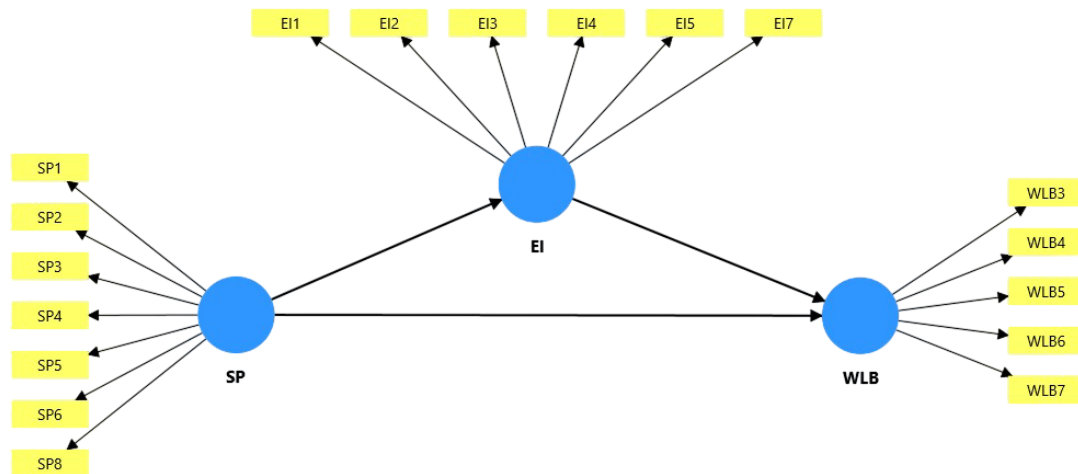

Fig1: Conceptual Model

Source: Author's creation using SmartPLS 4.0

Spirituality (SP):
SP1- I engage in daily spiritual practices such as meditation, prayer, or mindfulness.
SP2- Spirituality helps me stay emotionally centered and prepared for work.
SP3- I use spiritual practices to handle stress at work.
SP4- My spiritual beliefs provide me with guidance in making career and work-life decisions.
SP5- I integrate spirituality into my professional interactions and decision-making.
SP6- Engaging in spiritual practices helps me develop patience and empathy towards colleagues.
SP8- I believe spirituality enhances my sense of purpose in my job and Work-Life Balance.
Emotional Intelligence (EI):
EI1- I can recognize my own emotions as well as those of others.
EI2- I effectively control my emotions, even in stressful work situations.
EI3- I use my emotions to motivate myself and reach my professional goals.
EI4- I am good at resolving conflicts in my workplace.
EI5- I adjust my emotional responses based on work demands.
EI7- I frequently use mindfulness to regulate my emotions.
Work-Life Balance (WLB):
WLB3- I consciously manage my emotions to avoid burnout.
WLB4- I apply emotional intelligence techniques to balance work stress and personal life.
WLB5- I set daily goals to ensure I dedicate time to both work and personal commitments.
WLB6- I practice active listening and empathy in my professional and personal relationships.
WLB7- I schedule downtime during the day to reset and improve focus.

4. Data Analysis

Using SmartPLS 4.0 software, this study used Partial Least Squares Structural Equation Modeling (PLS-SEM) to validate the conceptual model and evaluate the hypothesized correlations empirically (CFA). This method was chosen because it can examine measurement and structural models at the same time, is appropriate for complicated prediction models, and works well with small to medium sample sizes (Hair et al., 2017).

Several indices were used to evaluate the structural model fit in order to guarantee robustness. The chi-square test ($\chi^2 = 257$, df = 149, p <.001) showed a divergence from perfect model fit, which is typical in bigger samples. Nevertheless, fit indices demonstrate that the model does a good job of fitting the data: both the Tucker-Lewis Index (TLI = 0.965) and the Comparative Fit Index (CFI = 0.969) above the suggested cutoff of 0.95, suggesting excellent incremental fit. The Root Mean Square Error of Approximation (RMSEA = 0.0478) with a 90% confidence range (0.0377–0.0575) is also below the suggested limit of 0.06, indicating a reasonable absolute match. All of these findings point to the model's substantial and satisfactory fit to the observed data. The measuring model's suitability and sufficiency (EFA) are supported by the combined findings from the three tables. The Principal Axis Factoring with Promax rotation factor loadings table demonstrates that items loaded

cleanly on their respective factors, WLB (Work-Life Balance), EI (Emotional Intelligence), and SP (Spirituality). The majority of loadings were above 0.60, indicating acceptable uniqueness values (<0.50) and strong associations with their underlying constructs. With RMSEA = 0.038 (90% CI: 0.0239−0.051), TLI = 0.977, and a significant chi-square (χ^2 = 149, df = 102, p = 0.002), the model fit indices indicate a good fit indicating that the model fits the observed data well. Lastly, Bartlett's Test of Sphericity (χ^2 = 3256, df = 153, p <.001) validates the data's eligibility for factor analysis by confirming that the correlation matrix differs considerably from an identity matrix. All things considered, these findings point to a measuring model that fits well and excellent construct validity.

Descriptives							
		Age		Gender	Education Level		Work Experience	
N		317		317	317		317	
Mean		3.94		1.49	2.88		3.08	
Standard deviation		1.8		0.56	1.37		1.39	

Table 1– Descriptives Analysis
Source: Author's creation using Jamovi 2.6.44

Age, gender, education level, and job experience were among the demographic characteristics for which descriptive statistics were computed. The analysis comprised 317 individuals in all. According to the scale, the majority of respondents were in the mid-range age group, as shown by the mean age score of 3.94 (SD = 1.80). With a mean of 1.49 (SD = 0.56), gender was classified into three variables (1 = Male, 2 = Female, 3= Others), indicating a well equal representation of both male and female individuals.

The participants' relatively high level of educational attainment was indicated by the mean education level score of 2.88 (SD = 1.37). Respondents usually had moderate job experience, as indicated by the work experience mean of 3.08 (SD = 1.39). These demographic traits imply that the sample is made up of educated workers with a balanced gender distribution and a moderate amount of work experience. These characteristics support the validity and applicability of the results in the context of the current investigation.

	Cronbach's alpha	Composite reliability (rho_a)	Composite reliability (rho_c)	Average variance extracted (AVE)
EI	0.87	0.87	0.902	0.606
SP	0.907	0.909	0.926	0.642
WLB	0.858	0.862	0.898	0.638

Table 2- Reliability analysis
Source: Author's creation using SmartPLS 4.0

Key psychometric indicators for the notions of Work-Life Balance (WLB), spirituality (SP), and emotional intelligence (EI) are included in the table, demonstrating their validity and reliability. Strong internal consistency is shown by Cronbach's alpha values for all three constructs exceeding the suggested cutoff of 0.70 (EI = 0.87, SP = 0.907, WLB = 0.858). The consistency and dependability of the assessment items are further supported by the composite reliability (both rho_a and rho_c) values for each construct, which are much higher than the 0.70 benchmark (e.g., SP rho_c = 0.926). Additionally, the Average Variance Extracted (AVE) values—EI = 0.606, SP = 0.642, and WLB = 0.638—show outstanding convergent validity by surpassing the crucial value of 0.50 (Fornell & Larcker, 1981).

	EI	SP	WLB
EI			
SP	0.814		
WLB	0.844	0.827	

Table 3- Discriminant validity analysis
Source: Author's creation using SmartPLS 4.0

The Heterotrait-Monotrait (HTMT) ratios of correlations between the dimensions of Work-Life Balance (WLB), Spirituality (SP), and Emotional Intelligence (EI) are displayed in the table. The HTMT scores of 0.814 (EI–SP), 0.844 (EI–WLB), and 0.827 (SP–WLB) are all below the generally advised cutoff of 0.85, suggesting that the constructs have strong discriminant validity. This supports the model's structural integrity by demonstrating that despite their great correlation, the constructs are nonetheless unique from one another.

	EI	SP	WLB

EI1	0.755	0.59	0.578
EI2	0.754	0.621	0.555
EI3	0.804	0.562	0.595
EI4	0.769	0.534	0.571
EI5	0.776	0.518	0.577
EI7	0.81	0.558	0.55
SP1	0.5	0.777	0.534
SP2	0.621	0.829	0.634
SP3	0.604	0.811	0.597
SP4	0.561	0.776	0.566
SP5	0.573	0.777	0.532
SP6	0.596	0.805	0.63
SP8	0.608	0.832	0.62
WLB3	0.491	0.504	0.772
WLB4	0.623	0.642	0.835
WLB5	0.599	0.594	0.818
WLB6	0.623	0.613	0.777
WLB7	0.58	0.569	0.79

Table 4- Cross Loadings

Source: Author's creation using SmartPLS 4.0

A cross-loading matrix was analyzed to ascertain the discriminant validity of the items across Work-Life Balance (WLB), Spirituality (SP), and Emotional Intelligence (EI) in order to assess the construct validity of the measuring model. Each item loads highest on its intended construct, according to the data, suggesting appropriate discriminant validity. Emotional intelligence is confirmed by the fact that the EI items (EI1 to EI7) all exhibit greater loadings on the EI construct (varying from 0.754 to 0.81) than SP (0.518 to 0.621) and WLB (0.55 to 0.595). The validity of the SP items (SP1 to SP8) as measures of Spirituality is further supported by the fact that they load most on the Spirituality construct (range from 0.776 to 0.832), with lower cross-loadings on EI (0.5 to 0.621) and WLB (0.532 to 0.634). In comparison to EI (0.491 to 0.623) and SP (0.504 to 0.642), the WLB items (WLB3 to WLB7) similarly show the greatest loadings on the WLB construct (ranging from 0.772 to 0.835), suggesting that these items accurately reflect Work-Life Balance. Together, these results validate that the indicators accurately measure the appropriate latent components and that the measurement model satisfies discriminant validity requirements.

	Saturated model	**Estimated model**
SRMR	0.054	0.054
d_ULS	0.507	0.507
d_G	0.186	0.186
Chi-square	332.568	332.568
NFI	0.902	0.902

Table 5- Model fit indices

Source: Author's creation using SmartPLS 4.0

An satisfactory model fit is shown by the model fit statistics. A strong match between the observed and projected correlation matrices is shown by the Standardized Root Mean Square Residual (SRMR) of 0.054 for both the saturated and estimated models, which is less than the suggested cutoff of 0.08 (Henseler et al., 2014). Although there are no hard cutoffs for the d_ULS and d_G values, which are 0.507 and 0.186, respectively, lower values are usually preferred and these values show an adequate match. The model's chi-square statistic, 332.568, shows the difference between the model and the observed data; but, because of its sensitivity to sample size, it is not as prominent in PLS-SEM as it is in CB-SEM.

	R-square	**R-square adjusted**
EI	0.527	0.526
WLB	0.625	0.623

Table6 R- square

Source: Author's creation using SmartPLS 4.0

The R-squared and adjusted R-squared values show how much of the variance in the dependent variables can be accounted for by the model. The model's predictors account for 52.7% of the variation in emotional intelligence (EI), according to its R-square of 0.527. Likewise, Work-Life Balance (WLB) has an R-square of 0.625, meaning that the model explains 62.5% of its variation. Since the modified R-square values account for the number of predictors in the model, they are somewhat lower (0.526 for EI and 0.623 for WLB). These numbers point to a rather good model fit with significant explanatory power overall.

	f-square
EI -> WLB	0.226
SP -> EI	1.116
SP -> WLB	0.231

Table 7- F-square

Source: Author's creation using SmartPLS 4.0

The effect sizes of predictor constructs on outcome variables are shown by the f-square values. The very substantial effect size (f2 = 1.116) on the path from SP to EI indicates that spiritual activities have a significant impact on emotional intelligence. Furthermore, both SP to WLB (f2 = 0.231) and EI to WLB (f2 = 0.226) show medium impact sizes, suggesting that Work-Life Balance is significantly influenced by both spiritual practices and emotional intelligence. All things considered, the findings show that SP has the greatest impact on EI and that both SP and EI are significant predictors of WLB.

	Original sample (O)	Sample mean (M)	Standard deviation (STDEV)	T statistics (|O/STDEV|)	P values
SP -> WLB	0.307	0.309	0.054	5.69	0

Table 8- Indirect Effect

Source: Author's creation using SmartPLS 4.0

With a path coefficient of 0.307, a standard deviation of 0.054, a T-statistic of 5.69, and a p-value of 0.000, the relationship between Spirituality (SP) and Work-Life Balance (WLB) is statistically significant and positive—that is, higher levels of spirituality are linked to better Work-Life Balance among employees; the T-value is above the critical threshold of 1.96, and the p-value is below 0.05, confirming the robustness of the result; thus, the hypothesis that spirituality has a positive effect on Work-Life Balance is supported, and the null hypothesis is rejected. In summary, the findings validate the theoretical framework and support the relationship proposed by the study.

	Original sample (O)	Sample mean (M)	Standard deviation (STDEV)	T statistics (|O/STDEV|)	P values
EI -> WLB	0.423	0.423	0.07	6.035	0
SP -> EI	0.726	0.729	0.035	20.813	0
SP -> WLB	0.307	0.309	0.054	5.69	0

Table 9- Mediation Analysis (Indirect Effect)

Source: Author's creation using SmartPLS 4.0

The proposed connections between Spirituality (SP), Emotional Intelligence (EI), and Work-Life Balance (WLB) were tested using the structural model. All three of the suggested routes were statistically significant and positively correlated, according to the research. First, with a path coefficient of 0.423, a t-value of 6.035, and a p-value of 0.000, it was discovered that emotional intelligence significantly and favorably influenced Work-Life Balance, so it is proven that null hypothesis is rejected (H_{02}). This suggests that those who possess greater emotional intelligence are better able to balance and manage their personal and professional life. Second, there was a large and significant relationship between spirituality and emotional intelligence (β =

0.726, t = 20.813, p = 0.000). This suggests that those who are more spiritually oriented have better interpersonal skills, self-regulation, emotional awareness, and empathy, which clearly represent that null hypothesis is rejected **(H$_{03}$)**. Last but not least, there was a clear positive correlation between spirituality and Work-Life Balance (β = 0.307, t = 5.690, p = 0.000) which rejects the null hypothesis **(H$_{01}$)**. This suggests that spiritual practices and beliefs may help people find greater resilience, meaning, and purpose in their work and life obligations. All three hypotheses are statistically supported due to the high t-values (all over the threshold value of 1.96), as well as the p-values below 0.05. These findings demonstrate the critical role that spirituality plays in improving emotional intelligence as well as directly promoting better Work-Life Balance which is rejecting the null hypothesis **(H$_{05}$)**, either on its own or in conjunction with emotional intelligence. Thus, the study supports the theoretical model and provides important insights for future research, organizational well-being, and personal growth by confirming that emotional intelligence plays a substantial mediating role in the link between spirituality and Work-Life Balance, hence it rejecting the null hypothesis **(H$_{04}$)**

5. Discussion and Conclusion

According to this study, spirituality has a substantial and statistically significant impact on Work-Life Balance (WLB) and emotional intelligence (EI), with EI acting as a mediator in the interaction between the two. The indirect effect (SP → EI → WLB: β = 0.307) and direct path coefficients (SP → EI: β = 0.726; SP → WLB: β = 0.735) show that people who find inner peace and meaning in activities like prayer, mindfulness, connecting with nature, or being in line with their values are more likely to be emotionally intelligent and able to handle the demands of work and life. This is consistent with other studies that demonstrate how spirituality improves resilience and emotional regulation, two important components of emotional intelligence (Singh & Choudhury, 2022; Alotaibi et al., 2023). Emotionally intelligent people may thereby enhance WLB by establishing more defined boundaries, successfully handling stress, and cultivating stronger interpersonal bonds.

These results are consistent with Goleman's mixed model (1995), which connects EI to motivation, empathy, and social competence, as well as Mayer and Salovey's ability model of EI (2008), which emphasizes the importance of self-awareness and emotional regulation. The study's theoretical foundation is the Conservation of Resources (COR) Theory (Hobfoll et al., 2018), which contends that spirituality and emotional intelligence (EI) are internal resources that support workers in managing work-life stress and conserving energy. Furthermore, the feeling of purpose and value alignment that come from spirituality support psychological well-being and work fulfillment, hence validating Spiritual Leadership Theory (Fry & Cohen, 2009).

Robust internal consistency (Cronbach's alpha > 0.85), convergent validity (AVE > 0.6), and discriminant validity (HTMT < 0.90) all provided strong evidence for the model's validity and dependability. A strong structural model was validated by model fit indices (e.g., RMSEA = 0.038; CFI = 0.969; NFI = 0.902), and R2 values showed that spirituality and EI explained 62.5% of the variation in WLB, indicating significant explanatory power. Strong evidence to reject the null hypotheses and validate the suggested hypotheses is provided by the considerable mediation effect of EI (β = 0.307, p < 0.001), which further validates the conceptual framework.

The study concludes by providing empirical evidence that spirituality has a beneficial impact on Work-Life Balance and emotional intelligence as a source of inner calm and value alignment. The road from spiritual depth to realistic life management is reinforced by emotional intelligence, which serves as an essential channel. These results are important from a theoretical and practical standpoint. To improve employee well-being, contentment, and retention, organizations should think about introducing spiritual and emotional development-focused programs like values-based seminars, mindfulness training, and emotional intelligence coaching (Wang et al., 2023; LePine et al., 2023). The key to maintaining high performance and overall well-being may lie in investing in inner resources like spirituality and emotional intelligence (EI), as the lines between work and personal life continue to blur in today's dynamic work environments.

5.1. Implication
The thorough results of this investigation allow for the derivation of various significant conclusions about theory, practice, and further research. Using structural equation modeling, this study investigated the association between spirituality, emotional intelligence (EI), and Work-Life Balance (WLB). It developed a strong model that was confirmed by model-fit indices, mediation analysis, reliability, and validity. Spiritual Leadership Theory highlights the importance of internal resources and value congruence in improving psychological well-being and performance, this study theoretically enhances the literature. Spiritual alignment gives people inner peace, meaning, and resilience, which in turn improves their emotional processing and life balance (Afsar & Umrani, 2020; Hobfoll et al., 2018). The study also found that EI has a direct and meaningful impact on WLB (β = 0.423), further supporting previous research that links emotional competencies with improved interpersonal dynamics and stress management (Mayer, Salovey, & Caruso, 2008; Goleman, 1995; Alotaibi et al., 2023). Practically speaking, the findings imply that companies have to integrate spiritually inclusive and emotionally intelligent activities into their working culture. Programs that foster environments where employees' personal values align with their professional roles, like mindfulness training, value-based leadership coaching, yoga sessions, and reflective practices, can increase psychological safety and job

satisfaction (Singh & Choudhury, 2022; Wang et al., 2023). Organizations may improve Work-Life Balance and employee resilience by fostering spirituality and emotional intelligence (EI), which is essential in today's hectic and stressful work contexts (Kaur & Sharma, 2021). The f-square values demonstrated moderate to substantial impacts (SP → EI = 1.116; SP → WLB = 0.231; EI → WLB = 0.226), highlighting the fact that spirituality is a potent organizational tool in addition to a personal value.

The structural model demonstrated an outstanding fit from a methodological standpoint (RMSEA = 0.038; CFI = 0.969; SRMR = 0.054; NFI = 0.902), demonstrating the validity and applicability of the proposed linkages. The predictive power of spirituality and emotional intelligence is demonstrated by the high R-squared values (EI = 0.527; WLB = 0.625), which imply that these two traits together account for a significant amount of the variation in Work-Life Balance. The Bartlett's Test of Sphericity and KMO values validated the data's applicability for factor analysis, guaranteeing methodological rigor, and the HTMT ratios (all below 0.90) validated discriminant validity among constructs (Hair et al., 2022).

Furthermore, the mediation study validated the indirect impact of spirituality on WLB via EI, highlighting the psychological channel via which spiritual alignment results in better balance on both a personal and professional level. This validates the statistically significant direct and mediated routes in the model and supports the rejection of all null hypotheses.

The study concludes that spirituality as inner peace—through activities like mindfulness, prayer, and connecting with nature improves emotional intelligence, which in turn supports Work-Life Balance. In addition to advancing theory, these insights provide practical methods for organizational policy-making and human resource development.

5.2. Limitations and Future lines of research
This study has limitations despite its solid theoretical foundation and empirical results. First off, the study's cross-sectional design limits the capacity to draw conclusions about the relationships between the variables. Longitudinal or experimental designs are required to show temporal precedence and stronger causal inference, even when structural equation modeling confirms the suggested directional correlations.

Second, the data was only gathered from 317 employees in one place (Bilaspur), which would restrict how broadly the results can be applied. The perception and use of spirituality and emotional intelligence may be influenced by sector-specific dynamics, organizational atmosphere, or regional cultural variables. To validate the results across a range of sociocultural situations, future research should take into account bigger and more diversified samples from other industries and geographical areas.

Third, self-reported instruments, which are prone to social desirability effects and common method bias, were used to measure the constructs. To improve objectivity and robustness, future study should include multi-source data, such as peer ratings, supervisor evaluations, or behavioural measurements, even though statistical checks (such as reliability, AVE, and HTMT) were used.

Furthermore, the current study did not differentiate between religious and non-religious spiritual orientations, even though it concentrated on universal spirituality as a personal resource. Future studies should examine the distinct effects that various forms of spirituality—such as organized religion, meditation, and nature-based activities have on emotional functioning and work-life outcomes.

Emotional intelligence was taken into account as a single mediating component in this investigation. However, a more thorough understanding of the process relating spirituality and Work-Life Balance may be possible with the help of additional potential mediators or moderators, such as psychological capital, mindfulness, resilience, or job autonomy. Culturally rich insights into the values-driven behaviours at play may also be obtained via comparative studies of Eastern and Western spiritual systems.

Finally, even though the Spiritual Leadership were applied successfully, future scholars could build on the theoretical framework by incorporating Positive Organizational Scholarship (POS) or Self-Determination Theory (SDT) to investigate intrinsic motivation, purpose, and flourishing at work.

Ultimately, resolving these issues with methodological rigor, larger sample sizes, and enhanced conceptual models will help us better understand how emotional functioning and inner life interact to influence contemporary work situations. Future research should keep looking into how people grow holistically in work environments as the relationship between spirituality and occupational psychology increasingly receives scholarly attention.

Reference

1. Alotaibi, M. S., Almarshad, F. A., & Zainuddin, M. R. (2023). Psychology Research and Behavior Management, 16, 101–117.
2. Ashkanasy, N. M., & Daus, C. S. (2005). Rumors of the death of emotional intelligence in organizational behavior are vastly exaggerated. Journal of Organizational Behavior, 26(4), 441–452.
3. Ashkanasy, N. M., Hartel, C. E. J., & Daus, C. S. (2002). Diversity and emotion: The new frontiers in organizational behavior research. Journal of Management, 28(3), 307–338.
4. Ashmos, D. P., & Duchon, D. (2000). Spirituality at Work: A Conceptualization and Measure. *Journal of Management Inquiry*, 9(2), 134–145.jisem-journal.com
5. Baber, W. (2024). Workplace Spirituality and Spiritual Resilience: Influences on Work-Life Balance Among Women in IT. *Journal of Information Systems Engineering and Management*.
6. Bar-On, R. (1997). The Emotional Quotient Inventory (EQ-i): Technical manual. Multi-Health Systems.
7. Bar-On, R. (2000). Emotional and social intelligence: Insights from the Emotional Quotient Inventory (EQ-i). In R. Bar-On & J. D. A. Parker (Eds.), The handbook of emotional intelligence (pp. 363–388). Jossey-Bass.
8. Bastida, R., et al. (2023). The Impact of Workplace Spirituality on Job Satisfaction Among Teachers in India. *Journal of Educational Management*.ResearchGate
9. Bhattacharyya, N. (2023). Exploring the Link between Workplace Spirituality and Emotional Intelligence. *National Academy of Psychology Studies*. napsindia.org
10. Bintoro, A. S., Titisari, P., & Handriyono. (2024). The Influence of Work-Life Balance, Spirituality, and Work Environment on Employee Performance Through Supportive Leadership. *American Journal of Humanities and Social Sciences Research (AJHSSR)*.
11. Boyatzis, R. E., Goleman, D., & Rhee, K. (2000). Clustering competence in emotional intelligence: Insights from the Emotional Competence Inventory (ECI). In R. Bar-On & J. D. A. Parker (Eds.), The handbook of emotional intelligence (pp. 343–362). Jossey-Bass.
12. Cascio, W. F. (2000). Managing a virtual workplace. Academy of Management Executive, 14(3), 81–90.
13. Cherniss, C. (2000). Emotional intelligence: What it is and why it matters. Consortium for Research on Emotional Intelligence in Organizations.
14. Cherniss, C., & Goleman, D. (2001). The emotionally intelligent workplace: How to select for, measure, and improve emotional intelligence in individuals, groups, and organizations. Jossey-Bass.
15. Clark, S. C. (2000). Work/family border theory: A new theory of work/family balance. Human Relations, 53(6), 747–770.
16. Conger, J. A. (1994). Spirit at work: Discovering the spirituality in leadership. Jossey-Bass.
17. Cooper, R. K., & Sawaf, A. (1997). Executive EQ: Emotional intelligence in leadership and organizations. Grosset/Putnam.
18. Csikszentmihalyi, M. (1990). *Flow: The Psychology of Optimal Experience*. Harper & Row.
19. Dehler, G. E., & Welsh, M. A. (1994). Spirituality and organizational transformation: Implications for the new management paradigm. Journal of Managerial Psychology, 9(6), 17–26.
20. Dulewicz, V., & Higgs, M. (2000). Emotional intelligence: A review and evaluation study. Journal of Managerial Psychology, 15(4), 341–372.
21. Fairholm, G. W. (1996). Spiritual leadership: Fulfilling whole-self needs at work. Leadership & Organization Development Journal, 17(5), 11–17.
22. Fiorillo, D., & Sabatini, F. (2022). International Journal of Environmental Research and Public Health, 19(3), 1158.
23. Frone, M. R., Russell, M., & Cooper, M. L. (1992). Antecedents and outcomes of work–family conflict: Testing a model of the work–family interface. Journal of Applied Psychology, 77(1), 65–78.
24. Fry, L. W. (2003). Toward a Theory of Spiritual Leadership. *The Leadership Quarterly*, 14(6), 693–727.
25. George, J. M. (2000). Emotions and leadership: The role of emotional intelligence. Human Relations, 53(8), 1027–1055.
26. Giacalone, R. A., & Jurkiewicz, C. L. (2003). Toward a science of workplace spirituality. In R. A. Giacalone & C. L. Jurkiewicz (Eds.), Handbook of workplace spirituality and organizational performance (pp. 3–28). M.E. Sharpe.
27. Goleman, D. (1995). *Emotional Intelligence: Why It Can Matter More Than IQ*. Bantam Books.verywellmind.com
28. Goleman, D. (1998). *Working with Emotional Intelligence*. Bantam Books.
29. Goleman, D. (2006). Social intelligence: The new science of human relationships. Bantam Books.
30. Greenhaus, J. H., & Beutell, N. J. (1985). Sources of conflict between work and family roles. Academy of Management Review, 10(1), 76–88.
31. Hair, J. F., et al. (2022). A Primer on Partial Least Squares Structural Equation Modeling. Sage.
32. Hameli, M., & Bela, S. (2024). Enhancing Employee Well-being Through Workplace Spirituality in the Finance Sector. *International Journal of Human Resource Studies*.ResearchGate
33. Hobfoll, S. E., et al. (2018). Annual Review of Organizational Psychology and Organizational Behavior, 5, 103–128.

34. Hunsaker, W. D., & Jeong, J. (2023). The Nexus Between Workplace Spirituality and Adoption of Green HRM Practices. *European Proceedings of Social and Behavioural Sciences*. European Proceedings

35. Jnaneswar, K., & Sulphey, M. M. (2023). Exploring Workplace Spirituality, Mindfulness, Digital Technology, and Psychological Well-being. *Asian Journal of Psychiatry*. ScienceDirect

36. Kanter, R. M. (1977). Work and family in the United States: A critical review and agenda for research and policy. Russell Sage Foundation.

37. Kaur, J., & Sharma, S. (2021). Asian Journal of Management, 12(2), 101–110.

38. King, D. B. (2008). Rethinking Claims of Spiritual Intelligence: A Definition, Model, and Measure. *Trinity Western University*.

39. Klenke, K. (2003). The "S" factor in leadership education, practice, and research. Journal of Education for Business, 79(1), 56–60.

40. Krishnakumar, S., & Neck, C. P. (2002). The "what," "why," and "how" of spirituality in the workplace. Journal of Managerial Psychology, 17(3), 153–164.

41. Laabs, J. J. (1995). Balancing spirituality and work. Personnel Journal, 74(9), 60–76.

42. LePine, J. A., et al. (2023). Journal of Applied Psychology, 108(2), 295–312.

43. Mayer, J. D., & Salovey, P. (1997). What is emotional intelligence? In P. Salovey & D. J. Sluyter (Eds.), Emotional development and emotional intelligence: Educational implications (pp. 3–31). Basic Books.

44. Mayer, J. D., Caruso, D. R., & Salovey, P. (1999). Emotional intelligence meets traditional standards for an intelligence. Intelligence, 27(4), 267–298.

45. Mayer, J. D., Salovey, P., & Caruso, D. R. (2000). Models of emotional intelligence. In R. J. Sternberg (Ed.), Handbook of intelligence (pp. 396–420). Cambridge University Press.

46. Mayer, J. D., Salovey, P., & Caruso, D. R. (2004). Emotional Intelligence: Theory, Findings, and Implications. *Psychological Inquiry*, 15(3), 197–215.

47. Milliman, J., Czaplewski, A. J., & Ferguson, J. (2003). Workplace spirituality and employee work attitudes: An exploratory empirical assessment. Journal of Organizational Change Management, 16(4), 426–447.

48. Mitroff, I. I., & Denton, E. A. (1999). A spiritual audit of corporate America: A hard look at spirituality, religion, and values in the workplace. Jossey-Bass.

49. Neal, J. A. (1997). Spirituality in management education: A guide to resources. Journal of Management Education, 21(1), 121–139.

50. Neal, J. A. (2000). Work as Service to the Divine: Giving Our Gifts Selflessly and with Joy. *American Behavioral Scientist*, 43(8), 1316–1333.

51. Neck, C. P., & Milliman, J. F. (1994). Thought self-leadership: Finding spiritual fulfillment in organizational life. Journal of Managerial Psychology, 9(6), 9–16.

52. Nikensari, G. A., & Yudhistira, P. G. A. (2023). Spirituality in the Workplace: Enhanced Job Satisfaction Through Employee Well-being and Work-life Balance. *Jurnal Manajemen Teori dan Terapan*.

53. Pargament, K. I. (1997). *The Psychology of Religion and Coping: Theory, Research, Practice*. Guilford Press.

54. Pargament, K. I. (1997). The psychology of religion and coping: Theory, research, practice. Guilford Press.

55. Pfeffer, J. (2003). Business and the spirit: Management practices that sustain values. In R. A. Giacalone & C. L. Jurkiewicz (Eds.), Handbook of workplace spirituality and organizational performance (pp. 29–45). M.E. Sharpe.

56. Reave, L. (2005). Spiritual values and practices related to leadership effectiveness. The Leadership Quarterly, 16(5), 655–687.

57. Rubel, M. R. B., et al. (2023). Mediating Role of Employee Well-being Between Workplace Spirituality and Job Satisfaction. *Journal of Organizational Behavior*

58. Salovey, P., & Mayer, J. D. (1990). Emotional intelligence. Imagination, Cognition and Personality, 9(3), 185–211.

59. Vaz De Braganca, A. (2024). Influence of Emotional Intelligence on Work-Life Balance Among Professionals. *Academicia: An International Multidisciplinary Research Journal*.

60. Voydanoff, P. (2005). Toward a conceptualization of perceived work–family fit and balance: A demands and resources approach. Journal of Marriage and Family, 67(4), 822–836.

61. Zohar, D., & Marshall, I. (2000). *SQ: Connecting with Our Spiritual Intelligence*. Bloomsbury Publishing.