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THE INFLUENCE OF WORKPLACE SPIRITUALITY TO WORK-LIFE BALANCE AMONG EMPLOYEES OF HOSPITALITY INDUSTRY IN TAIWAN

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Abstract:-

The study investigated the effect of workplace spirituality on work-life balance among employees working in the hospitality industry. After the contents of the questionnaires were confirmed, a total of 104 hotels were sampled by list of international sightseeing hotels on tourist information management system of Taiwan, with 10 copies of the questionnaires were sent to each hotel. The results of this study confirmed that spirituality in the workplace has a significant and positive effect on the work-life balance of employees in the food service industry. This positive effect may lead to employees' awareness and cognition of work-life balance. Work-life balance awareness, and staff turnover rate was found to have a close relationship.

Key Words:- *Workplace spirituality, work life balance, structural model analysis*

I. INTRODUCTION

Human resources have long been a serious problem of the hotel industry mainly due to the high employee turnover rate. A study by Ghiselli, Joseph and Billy (2001) found that the hotel manager turnover rate was up to 80%, while the mid-level executive was at 35%. Chow et al (2006) conducted a study in the United States with 219 restaurants and their hotel staff as participants and found that the turnover rate was as high as 115%. Meanwhile, in Taiwan, according to the survey findings in 2010 by the Directorate General of Budget Accounting and Statistics (DGBAS), middle-aged employees in the accommodation and catering industry who were in service for less than a year had a quit rate of over 50% and an automatic resignation of more than 95%. Studies by Enz (2001) and Birdir (2002) have pointed out that the problem of human resources in the hospitality industry is the most challenging one. Employees are subjected to long working hours, holiday is different from ordinary people and are given a lower salary rate. The characteristic and the requirements of the industry itself make it unfavorable for the employees resulting to a staff turnover rate higher than the other industries. Ghiselli, Joseph and Billy (2001), Lam et al. (2001) and Carbery et al. (2003) presented in their studies that the high turnover rate in the hospitality industry was due to the failure of the management to solve the problems noted above. Employees often feel loss of sense of self-worth, meaning, interconnection, interdependence and collective purpose, all of which hinder innovativeness (Afsar et al., 2016).

In addition, most employees are young and are not inclined to the long-term development of the industry. Toh, Khan and Lim (2001) believed that the core of the hospitality industry should be “service” and “people”; therefore, it is essential for managers need to understand the needs of employees in order to retain talent through motivation. A research by Chiang and Jang (2008) pointed out that employees will be more involved in their work when they are given higher intrinsic motivation. In addition, a holistic approach that aims to assist employees in achieving a balance between work and family roles must also be provided (Byrne, 2005). For instance, studies by Karatepe and Sokmen (2006), and Karatepe and Baddar (2006) proved that working in the hospitality industry can influence the balance between work and family roles. Further, Karatepe and Uludag (2007) also found that personnel conflict, fatigue and work-life balance are among the problems that employees in the hospitality industry face. In addition, Dex and Bond (2005) suggested that employees who are working long hours and have a family care responsibility often have a serious problem of work-life balance. Organ (1988) proposed that relying only on employees’ good behavior may not be effective enough to achieve organizational goals and that, aside from this, it is important to strengthen employees’ quality of life through work.

For employees in the hospitality industry, the time, stress and role expectations at work are factors that create conflict, often caused by the imbalance between work and family (Greenhaus and Beutell, 1985; Clark, 2001). Employees’ work-life balance has been a favorite topic of research (Dex and Smith, 2002). Work-life balance generally refers to the degree to which individuals can achieve stability between work and family responsibilities, and at the same time, have a balanced time, emotion and behavior (Hill et al., 2001). Lowry and Moskos (2006), and Clark (2001) suggested that work-life balance is the ability of an individual to adjust between different roles in life, across different field and boundaries (the system refers to the boundaries of work and non-work) to avoid or reduce conflict. The concept of “work-life balance” does not only involve work and family, but also targets different life roles (Greenhaus, Collins and Shaw, 2003). In addition, the rapid development of science and technology allowed breakthrough changes to occur in day-to-day living. Such is the network and mobile communications technology promotions. Employees can take their work at home and talk with their peers, boss or customers, making the boundary between work and family life unclear (Clark, 2001). Most recent studies have defined non-work life as free time, leisure time and family time (Lowry and Moskos, 2006; Dex and Smith, 2002). The study by Fisher et al. (2000) also emphasized that the definition of work-life balance is different from the concept of work-family and provided a broad definition of work and non-work related areas.

Studies by Lowry and Moskos (2006), and Guest (2002) both stressed that work-life balance does not come from the initiative of the management, but from the employee’s self-determination and subjective experience. According to Clark (2001), everyone is a daily “border-crosser” between work and family life. Some people in this regard feel at ease, while others feel pressured, tired, and uncomfortable; thus, work-life balance is not the uniform distribution of the time, but the best work-life balance varies for each individual (Bird, 2003). The above statement illustrates that work-life balance is a subjective feeling and involves personal life philosophy and work values. The “balance” varies for every situation and for each individual. Further, different individuals may find different ways to achieve the same balance (Steven, Thomas and Paula, 2008).

The employees’ subjective judgment of work-life balance in the workplace is regarded to be significant and could affect the performance of a task (Claude and Zamor, 2003; Stevison, Dent and White, 2009; Long and Mills, 2010). This subjective feeling in the workplace is known as *workplace spirituality*, which have been the subject of attention in recent years by organizations and management forming a new upsurge of research (Robbins & Judge, 2017; Claude and Zamor, 2003). Fox (2003) and Zafar (2010) believed that the individuals’ spiritual feelings in the work field could affect their performance at work and in dealing with family life. Mesmer-Magnus and Viswesvaran (2005) also suggested that managers must discuss and consider the subjective feelings of an individual in the work field and its influence on the individual’s work-life balance. Dehler and Welsh (1994) also stressed that in today’s modern working life, organizations must meet employees’ physical, mental, emotional and spiritual needs. In addition, workplace spirituality does not only mean one’s personal spiritual outlook, but it also concerns the relationships of employees with each other within the workplace and the effect of each employee’s attitudes and behavior at work (Konz and Ryan, 1999). Williams et al. (2017) findings suggest that servant leaders impact employee creativity by fostering an environment that promotes workplace spirituality. As Liang et al. (2017) suggests that teachers should understand the importance of having workplace spirituality, of being psychologically sound and of feeling they have a meaningful life.

Furthermore, previous studies regarding employees' attitude, have often simplified spiritual influence leading to a small number of studies exploring this topic (Gibbons, 2000); therefore, a lot still needs to be discussed regarding workplace spirituality (Prabhu, Rodrigues and Kumar, 2017). But current hospitality management literature has neglected to employee work-life balance (Hofmann and Stokburger-Sauer, 2017).

Workplace spirituality and work-life balance both includes subjective perception and evaluation, including individual self-awareness, as well as objective perception, including views of the external environment and interaction with others. The purpose of this study is to explore workplace spirituality and its influence on work-life balance among employees in the hospitality industry.

II. Review of Literature

1. Workplace Spirituality

At the end of 1960s, many scholars believed that the Human Centered Theory is emphasized excessively on self; which, from the perspective of liberalism, was incomprehensive and too narrow. This led them to explore deeper psychological levels of human being (Danicls, 1998). As a trigger for the rise of ultra-personal psychology, many experts have begun to point out that the old paradigm was not enough to reflect the full experience of human beings; thus, the concept of spirituality was developed. In general, many scholars believed that spirituality is an essence of life beyond the level of self. It also represents a higher level of human awakening (English and Gillen, 2000). Maslow's Demand Theory (1969) believes that spirituality is a part of human existence. The lack of spirituality, according to him, is an incomplete human nature; thus, it is the True I or self-identity, representing the inner core of a human being which completes life. Consequently, in the field of organization and management, spirituality is seldom given importance and rational myth (refers to the exclusion of emotional factors in an organization) is highly discouraged. Further, members of the organization are expected to be rational and logical at all times (Robbins & Judge, 2017). Williams et al. (2017) argue that workplace spirituality influencing employee creativity. Until the end of the twentieth Century, the balance between material life and spiritual life, and the work values of employees and workplace ethics have been subjects of great interest. The survey conducted by Mitroff and Denton (1999) found that most employees have perceived that despite working hard, they still had "soul hit" which was not often seen on the surface. Prabhu, Rodrigues & Kumar (2017) believed that workplace Spirituality is a contextualized phenomenon that seeks to identify and build meaning, connectedness and the sense of transcendence at workplace.

During this time, workplace had also become the focus of people's lives, and the contact for personal solicitude had been relatively reduced; thus, scholars tried to find a more effective way to stimulate the internal motives that drive employees to work and began to conduct researches on spirituality in an organization (Long and Mills, 2010; Prabhu, Rodrigues and Kumar, 2017). As Shanafelt et al. (2015) survey results show that burnout and satisfaction with work-life balance in US physicians worsened from 2011 to 2014. More than half of US physicians are now experiencing professional burnout.

In addition, workplace spirituality was encouraged since it was considered as a response to the common greed of the 1980s, which reflected the spirit of enterprise (Jurkiewicz and Giacalone, 2004). Valente (1995) believed that the meaning of life has been an object of desire and of confusion. This made the Eastern religion and philosophy (such as Buddhism, Confucianism, etc.), which encouraged meditation and reflection, and emphasized group loyalty, at the center of people's curiosity. Liang (2017) study set out to analyze the relationship among teachers' workplace spirituality, sense of meaning in life, and psychological well-being. Afsar & Badir (2017) found that workplace spirituality positively affected Person-Organization Fit.

Overall, workplace spirituality refers to the mutual efforts made by an individual and the workplace community to enhance the value of work, to realize self-transcendence, and to understand the value of life. It should be noted that workplace spirituality is different from an individual's spirituality. Workplace spirituality refers to the relationship between the individual's work and life and the exploration of the deeper meaning of work (Sheng and Chen, 2012).

Polley and Jay (2005) argued that workplace spirituality consists of three components namely: (1) employee life, (2) meaningful work and (3) community perceptions. Milliman, Czaplewski and Ferguson (2001) confirmed that there is a positive relationship between spirituality and employee job satisfaction. According to their study, workplace spirituality is composed of: (1) the purpose of the community, (2) the value of the individual and the organization, (3) the sense of experience, and (3) the meaning of work. They found that higher spirituality can produce a higher organizational commitment and employee satisfaction and reduced management costs.

In addition, Neal and Bennett (2000) believed that workplace spirituality have a complex and multi-level structure and can be divided into three levels which are: (1) individuals, (2) groups and (3) organizations. Further, Ashmos and Duchon (2000) analyzed the spiritual connotation of the workplace, and suggested that workplace spirituality is the spiritual composition of the employees formed through meditation, reflection and prayer. It is composed of three parts: (1) inner life activation, (2) meaningful work, and (3) sense of community connection.

The value of spirituality can be measured within the three levels. At the individual level, the sense of community, sense of accomplishment and sense of partnership are measured in terms of personal importance, vitality and joy. and the individual's sense of hope, self-worth and spirituality To measure the inner life of the activation, at the same time, the spiritual development of the obstacles, personal responsibility, positive people I link, meditation and other factors can also be used to measure the inner life activation at the team level to the team community and positive correlation Team values, goals and tasks to measure the sense of community and sense of work; at the organizational level, the organizational values and personal and organizational values to measure consistency (Daniel, 2010).

Milliman, Czaplewski and Ferguson (2003) explored the impact of workplace spirituality on employee attitudes and behaviors based on the framework of Neal and Bennett (2000) and Ashmos and Duchon (2000). They proposed three factors that could be used to measure workplace spirituality which are: (1) meaningful work, (2) community value adjustment and (3) organizational value adjustment.

Meanwhile, researchers have argued that the study by Neal and Bennett (2000), which focused on employee attitudes and behavioral dimensions, was only at a micro-level and lacked organizational arguments. As a result, Krishnakumar and Neck (2002) investigated if workplace spirituality could improve organizational effectiveness and proposed the four elements of workplace spirituality that could increase the effectiveness of an organization. These are: (1) intuition, (2) honesty, (3) self-fulfillment, and (4) commitment.

Pfeffer (2003) further divided workplace spirituality into: (1) sense of fun, (2) sense of work, (3) social sense of work, and (4) sense of consistency. The sense of fun allows employees to learn and obtain new skills which encourage career growth. Consequently, the sense of work allows employees to understand the purpose of work in their life. Accordingly, the social sense of work allows employees to develop camaraderie through the support each member of the organization provides. Lastly, the sense of consistency allows employees to set aside individual differences which could help eliminate conflict among each other. Jurkiewicz and Giacalone (2004), based on Pfeffer's four dimensions, suggested the ten values of workplace spirituality which are: charity, humanism, integrity, justice, common sense, acceptance, respect and trust.

A large increase in research and several insightful perspectives on workplace spirituality have been provided. Aside from this, it has also received numerous criticisms (Gibbons, 2000). For instance, Kale and Shrivastava (2003) believed that existing literature has made a good contribution to the development of life-related theory, but only a few studies have actually discussed the spiritual issues in the working environment.

Studies by Carole and Robert (2004), and Sheep (2006) all emphasized that researches on workplace spirituality are mainly theoretical assumptions or ethical moral inferences and that there is a need for more empirical and theoretical understanding. Further, several issues regarding workplace spirituality, such as theory development or validation of research results, still need to be addressed and explored (Klenke, 2005).

Zohar (1997) believed that Western epistemology provides rational knowledge (intellectual intelligence), while Eastern epistemology provides silent knowledge (emotional intelligence), and suggested the integration of the two types of knowledge to create a third type of thinking which is "spiritual intelligence". The latter transcends the Eastern and Western knowledge and changes our mental models.

Wilber (2000) also believed in the differences between Western knowledge and the Eastern knowledge; therefore, cultural differences must be taken into account during exploration of workplace spirituality. Further, Claude and Zamor (2003) supported this by stating that different cultures affect the representation of spirituality, and the spiritual attributes of different cultures may either be promoted or destroyed.

Sheng and Chen (2012) developed the *Workplace Spiritual Scale* for the Eastern culture which includes: (1) stabilization of one's own nature, (2) introspection, repentance and reform, (3) to practice morality, (4) to convey positive attitudes, and (5) to help others actively.

2. Work-life Balance

In general, work-life balance refers to the extent to which an individual can simultaneously maintain stability between work and family responsibilities in terms of time, effectiveness, and behavioral needs (Hofmann and Stokburger-Sauer, 2017). Based on this definition, people cross borders between work and family life on a daily basis. Adjustments and how individuals adapt during the "crossing of borders" are the main influences that maintain the balance between work and family. In today's society, work could also entail activities done outside the workplace premises which are seldom unpaid activities; because of this, the boundary between work and family life is becoming more difficult to distinguish (Hochschild, 1997). Activities that are not related to work, therefore, is not only limited to family activities, but could also include activities done during free time and leisure time (Lowry and Moskos, 2006; Dex and Smith, 2002). Stovell et al. (2017) note that a mismatch in desired and actual levels of work-life balance may be associated with emotional strain, stress and ill health. Blackburn, Bunch and Haynes (2017) describe that excel at balancing working and their personal lives who can to assist others in attaining balance.

Guest (2002) summarized related researches concerning work-life balance and compiled five major traditional work and non-work related models which are explained below.

- a. *Segmentation*. Early research believed that work and non-work are two areas of life that do not interact with each other.
- b. *Spillover*. Emotions and behavior of employees in one area may spill over or spread to another area and that work and non-work may have a positive or negative impact on each other. For instance, an unhappy work may lead to a discontented life.
- c. *Compensation*. Employees increase input in a particular area to compensate for their lack of satisfaction in another. For instance, over-working because of low satisfaction with compensated work life.
- d. *Instrumental*. The activities of one part are carried out to achieve the success of the other part, such as working hard to get a better quality of life.
- e. *Conflict*. Conflicts are inevitable because of the high demand for all aspects of life making it hard to choose between work and life.

The definition of work-life balance, therefore involves three elements which are: (1) segmentation, (2) correlation, and (3) problem of role adaptation. As defined by Lowry and Moskos (2006), work-life balance is the consequent of role

adaptation when an individual crosses different areas (work and life). Greenhaus et al. (2003) emphasized that work-life balance is a response to the different life roles. Fisher et al. (2000) defined work-life balance as the interaction and promotion between work and personal life. This is different from the concept of a working family because it defined work and non-work areas more broadly.

On the other hand, many studies have emphasized that work-life balance is highly subjective. Clark (2001), Guest (2002), and Lowry and Moskos (2006) argued that work-life balance is based on the individual; which means that it is self-determined and is a subjective experience that each person goes through as they carry out work and cross different roles, areas and boundaries.

Steven, Thomas and Paula (2008) emphasized the need to recognize both the subjective and objective meanings and measurement of work-life balance which varies from one individual to another, and which can be achieved in different ways. Bird (2003) argued that there is no need to pursue a perfect work-life balance since it varies for every individual and for every point in time. He also mentioned that the core of work is for everyday achievement and enjoyment. The results of studies by Greenhaus et al. (2003) and Steven, Thomas and Paula (2008) also showed that the length of working time or input of work does not affect work-life balance.

Work-life balance therefore, requires intrinsic subjective evaluation, which is mainly to help employees deal with the multiple roles they portray at work and in life.

III. Research Method

Research Concept

The workplace spirituality is based on the study by Sheng and Chen (2012) which divided it into the following elements:

- a. *Stabilization of One's Own Nature*. This refers to the employee's inner spiritual life which has a nourishing effect; it includes the process of positive self-existence and the growth and satisfaction of self-life.
- b. *Introspection, Repentance and Reform*. This refers to a "Vipassana" behavior, which allows an individual to perform self-precipitation and reflection, and to transform one's point of view to find inner beliefs and aspirations to achieve self-realization.
- c. *To Practice Morality*. This refers to the practice of honesty, equality and fraternity to produce tolerance, care and help change people's behavior.
- d. *To Convey Positive Attitudes*. Transcendence is a self-conscious experience that needs to be provided by changing the elasticity or diversity of the environment. The work environment, therefore, must encourage employees to have a personal experience at work, through a variety of interactive contact with people or groups for the development of the individual's spiritual awareness of the workplace.
- e. *To Help Others Actively*. This refers to individuals under a lot of pressure and in a challenging situation promoting or guiding each other towards individual growth and change.

The elements of work-life balance are based on the theory proposed by Fisher-McAuley et al. (2003) and Hayman (2005), which are stated below. Figure 1 summarizes the research concepts used in the present study.

- a. *Work involves personal life*: The impact of work on personal life.
- b. *Personal life involves work*: The impact of personal life on work.
- c. *Improvement of work and personal life*: The changes in work and personal life.

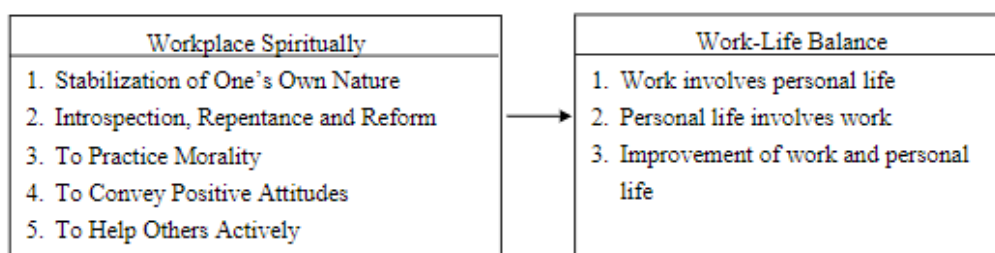


Figure 1. Research Concept Map

After the contents of the questionnaires were confirmed, a total of 104 hotels were sampled by list of international sightseeing hotels on tourist information management system of Taiwan, with 10 copies of the questionnaires were sent to each hotel. A total of 1,040 questionnaires were sent; a total of 442 valid questionnaires were returned having a recovery rate of 42.5%. In order to avoid the problem of deviation due to the different recovery time, the questionnaires collected in 2012 and 2013 were divided into two groups based on the following: (1) gender, (2) age, (3) educational attainment, (4) marital status, (5) number of children, (6) monthly income and, (7) religious beliefs. Test results obtained a p-value <0.05 which did not achieve a significant level. This means that the collection period did not affect the information in the samples; therefore; there is no significant difference in the variables between the retractor and the un-coiler, and that the non-response bias has little effect on this study.

IV. Analysis

1. Reliability and Validity Analysis

Since this study is based on a scale that has been validated, it should be of considerable validity. Reliability is a measure of the accuracy of a questionnaire. The reliability of the information obtained in this study was examined. The Cronbach α coefficient was used for validation. As shown in Table 1, each factor of Cronbach α is higher than 0.7, which means that the internal consistency of this scale is generally good.

Table 1. Summary of the Reliability Analysis

Variable		Test value	Value of Cronbach α
The-workplace-spirituality	Stabilization of one's own nature	0.92	0.92
	Introspection, repentance and reform	0.89	
	To practice morality	0.81	
	To convey positive attitudes	0.81	
	To help others actively	0.93	
Work-life balance	Work involves personal life	0.81	0.87
	Personal life involves work	0.75	
	Improvement of work and personal life	0.84	

2. Verification of Variables

a. Verification of Workplace Spirituality

Workplace spirituality and background variables only had a significant effect on age and marriage as shown in Table 2. For the age group, older individuals had a higher degree of emphasis than younger ones. Meanwhile, for marital status, higher scores were obtained from married individuals than those who were unmarried.

Table 2. The Influence of Background Variables on Organizational Spirituality

Fact \ BG Value F	Stabilization of one's own nature	Introspection, repentance and reform	To practice morality	To convey positive attitudes	To help others actively	Scheffe
Gender	0.25	0.24	1.19	0.91	2.82	
Age	0.47	3.77	2.83	7.01*	1.81	High age>low age
Educational Attainment	0.63	1.96	1.47	1.77	0.75	
Sector	2.13	10.75	5.73	1.72	2.89	
Position	5.75	9.15	3.39	8.77	3.16	
Marital Status	0.44	1.01	0.70	1.72*	0.50	Married>unmarried
Number of child	1.97	0.43	0.92	2.24	2.68	
Salary	0.08	0.70	0.37	0.39	0.10	
Religion	0.38	1.58	2.47	0.97	0.48	
Area of company	0.35	1.51	0.77	1.85	0.57	

Ps: * means $p < .05$

b. Verification of Work-Life Balance

In terms of work-life balance and background variability, the results showed no significant differences in gender, sector, position, beliefs, and work area; however, age, marital status, number of children, educational attainment, monthly income and other variables have to be considered to achieve significant differences. Table 3 summarizes the effects of these background variables on work-life balance which are further described below.

B.1. Age

In terms of age, *work involves personal life*, *personal life involves work* and *improvement of work and personal life*, all obtained significant differences for those aged 31 years and above.

B.2. Marital Status

Personal life involves work, and *improvement of work and personal life* both obtained significant differences, with higher scores for married individuals than unmarried ones.

B.3. Number of Children

Individuals with children scored higher than those without any children for *improvement of work and personal life* which is the only variable that had a significant difference. This result is consistent with the ANOVA test for marital **status**.

b.4. Educational Attainment

The results of multiple comparisons show that those with university degrees have a higher degree of emphasis on personal life intervention than those with a college education; however, comparisons for the differences among individuals who obtained high school education and college education, as well as, university education and institute qualifications are not possible.

b.5. Monthly Income

For monthly income, *work involves personal life* and *improvement of work and personal life* obtained significant differences especially for high income earners.

b.6. Position

Table 3. Effects of Background Variables on Work -Life Balance

Variable	Test Value	F Value	Multiple Comparison Analysis
Age	Work involves personal life	5.672*	31 years old above >Under thirty years old
	Personal life involves work	6.713*	31 years old above >Under thirty years old
	Improvement of work and personal life	6.587	31 years old above >Under thirty years old
Married	Personal life involves work	2.934*	Married>Unmarried
	Improvement of work and personal life	2.489*	Married>Unmarried
Child	Improvement of work and personal life	3.287*	Have children>Without children
Education	Personal life involves work	5.428*	University degree>Under University degree
Monthly income	Work involves personal life	5.232*	Monthly income more than 6 million>Less than 6 million
	Improvement of work and personal life	9.483*	Monthly income more than 6 million>Less than 6 million
	Personal life involves work	3.432*	Monthly income more than 6 million>Less than 6 million
Position	Work involves personal life	11.763*	Supervisor > Staff
	Personal life involves work	7.653*	Supervisor > Staff
	Improvement of work and personal life	10.021*	Supervisor > Staff

3. The Impact of Workplace Spirituality on Work-Life Balance

This study used structural equation to examine the impact of workplace spirituality on work-life balance. The structural equation fit model is shown in Table 8. The results showed that the absolute fit measure index, χ^2 d.f.<3, for GFI is 0.9; and the RMR value is 0.02 (<0.05). For the incremental fit measure index, AGFI value is 0.8 and NFI value is 0.9. In addition, for simple fit measure index, the PGFI value and PNFI value reached 0.6. These results mean that the fit of this model has reached a good condition. The structural model analysis is shown in Figure 2.

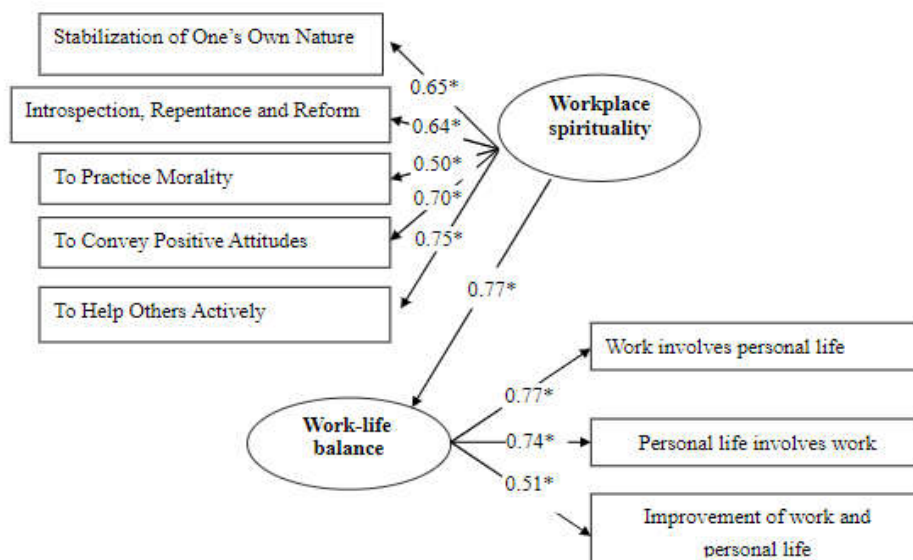
Table 4. Summary of Linear structure model

Model	Match moderately	Absolute Fit Measure Index					Incremental Fit Measure Index		Simple Fit Measure Index		
		χ^2	P	χ^2 /d.f.	RMR	GFI	AGFI	NFI	PGFI	PNFI	AIC
		Measure Value	116	0.3	2.44	0.01	0.91	0.88	0.90	0.65	0.60

The normalized regression coefficient β of each facet of the model of spirituality in the workplace is significant. The value for the standardized regression coefficient β of the population is 0.50; 0.64 for *Introspection, Repentance and Reform*; 0.70 for *to convey positive attitudes*; and 0.75 for *To help others actively*. This means that all five paths are well established.

For the measurement of work-life balance, the normalized regression coefficient β of each facet is significant. The value for the standardized regression coefficient β of *Work involves personal life* is 0.77; 0.74 for *Personal life involves work*; and 0.51 for *Improvement of work and personal life*. This means that all three paths are also well established.

Finally, the value of the path coefficient of workplace spirituality to work life balance is 0.77, which is highly significant; thus, workplace spirituality has a significant impact on work-life balance.



Ps: * mean $p < 0.05$

Figure 2. Analysis of the Structural Equation Model of Workplace Spirituality to Work-life Balance

V. Conclusion

In recent years, there has been a rapid development of Taiwan's hospitality industry, allowing it to flourish. Several industries, including those involved in food and beverage, have been constantly being established; however, the high employee turnover rate in the catering industry has been a constant problem which, until now, had not yet been solved. The results of this study confirmed that spirituality in the workplace has a significant and positive effect on the work-life balance of employees in the food service industry. This positive effect may lead to employees' awareness and cognition of work-life balance. Work-life balance awareness, and staff turnover rate was found to have a close relationship based on the studies by Greenhaus et al. (2003), and by Steven, Thomas and Paula (2008); therefore, strengthening the workplace spirit may enhance employees' work-life balance awareness, which can then reduce the turnover rate.

In the context of the different backgrounds of workplace spirituality, this study found that older people and married individuals give more importance in workplace spirituality than younger and unmarried ones. This is probably because older and married individuals may have more experience in life, making them pay more attention to the impact of workplace spirituality. For work-life balance, the results show that individuals aged 31 years and above, those who are married, those who have attained higher education, high income earner individuals and those in higher positions, pay attention to work-life balance in a higher degree.

Further analysis revealed that aside from the traditional education and training, and professional skills education and training, many companies are also open to the so-called "potential development or civic behavior education", which does not only involve workplace spirituality but also integrates the "meaning of life", "internal exploration" and "has been up to people". Consequently, based on the analysis of workplace spirituality factors, the "mind" and "transcendence" both honed experience and influenced on workplace spirituality the highest. It is important to note that these factors are usually being overlooked by the management; therefore, future studies regarding this may be carried out to effectively enhance employees' workplace spirituality.

In the aspect of work-life balance, the results showed that "work-related personal life" and "personal life intervention" obtained the highest degree of impact. On the contrary, "work and personal life promotion" had the lowest impact. Further analysis showed that confusion is a serious problem and that work seems to be a higher priority than personal life. This is also one of the biggest problems in the hospitality industry, and perhaps the main reason for the high employee turnover rate.

VI. Suggestions

Based on the results and analysis of the study, the authors suggest the following in order to:

1. The supervisor should give more encouragement to employees, especially to new employees. They would need a high level of affirmation and tolerance from their colleagues to feel a sense of belongingness.
2. The company can regularly organize spiritual counseling with topics about dealing with the workplace, family, love, life and other aspects. This may help employees handle their own problems, and may assist them in understanding their own needs, allowing self-precipitation and reflection; which can change the way they think to find better solutions to their problems.
3. Maintain good relationship among employees and encourage equality. Supervisors must listen to qualms of their subordinates in a timely manner to better understand them. The company should be regarded as a big family where each member extends help to those in need.

4. Regular replacement of jobs, so that each employee can better understand the company's operating processes, but also allows employees to contact with different groups of people, in addition to the work can increase the freshness, but also contribute to the development of their career spiritual awareness. According to experienced employees, staff members must be given challenging tasks which can promote career growth.

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