Components of Workplace Spirituality for the Nursing Profession: A Comprehensive Analysis Beyond Managerial Control and Consent

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Hemşirelik Mesleği için İşyeri Maneviyatının Bileşenleri: Yönetsel Kontrol ve Rızanın Ötesinde Kapsamlı Bir Analiz	Components of Workplace Spirituality for the Nursing Profession: A Comprehensive Analysis Beyond Managerial Control and Consent
Öz	**Abstract**
Bu çalışmanın amacı, özellikle pandemi gibi olağanüstü koşullarda doğasında manevi bir yönelim olan hemşirelik mesleği için işyeri maneviyatının bileşenlerini ortaya koymaktır. Bu çalışmada, Web of Science (WoS) veri tabanında bibliyometrik analiz teknikleri yardımıyla inceleme gerçekleştirilmiştir. Hemşirelik mesleğinde işyeri maneviyatının bileşenlerinin neler olduğunu ortaya koymak için tematik içerik analizi yöntemiyle altı ana bileşen belirlenmiştir. Bunlar; hemşirelik eğitimi, örgütsel bağlam, işe alım-oryantasyon, çalışma ortamı deneyimi, eğitim programları ve uyumlu çalışma ilişkileri geliştirilmesidir. Araştırmanın temel katkısı, hemşirelik mesleği için işyeri maneviyatının bileşenlerine ilişkin kapsamlı model önerisidir.	This study aims to reveal the components of workplace spirituality for the nursing profession, which has an inherent spiritual orientation, especially in extraordinary conditions such as pandemics. In this study, the Web of Science (WoS) database was examined with the help of bibliometric analysis techniques. In order to reveal the components of workplace spirituality in the nursing profession, six main components were identified by thematic content analysis method. These are nursing education, organizational context, recruitment-orientation, work environment experience, training programs and developing harmonious working relationships. The main contribution of the research is a comprehensive model proposal for the components of workplace spirituality for the nursing profession.
Anahtar Kelimeler: İşyeri Maneviyatı, Hemşirelik Mesleği, Kişi-Çevre Uyumu Teorisi, Kovid-19, Bibliyometrik Analiz	**Keywords:** Workplace Spirituality, Nursing Profession, Person-Environment Fit Theory, Covid-19, Bibliometric Analysis
JEL Kodları: I31, M10	**JEL Codes:** I31, M10

Araştırma ve Yayın Etiği Beyanı	Bu çalışma, bilimsel araştırma ve yayın etiği kurallarına uygun olarak hazırlanmıştır.
Yazarların Makaleye Olan Katkıları	Çalışmanın tamamı, Yazar 1 ve Yazar 2 ile birlikte oluşturulmuştur. Yazar 3'ün makaleye katkı oranı %60'tır.
Çıkar Beyanı	Yazarlar açısından ya da üçüncü taraflar açısından çalışmadan kaynaklı çıkar çatışması bulunmamaktadır.

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1. Introduction

Considering the relevant literature, it can be stated that the starting point of workplace spirituality is actually based on fatigue, loneliness, and unhappiness brought about by economic, political, social, cultural, technological, and organizational disintegration. In this contextual origin, it is seen that workplace spirituality is nourished by an interpretation in accordance with the Protestant work ethic, the spirit of capitalism, and materialism in a chaotic working order focused on competition, ambition, and speed. In fact, globalization, digitalization, mergers, downsizing, the paradox of employees working hard and earning little, consumer culture, material rationality, performance orientation, career pressure, weakening of traditional social support networks, etc. The experiences of working life that deprive employees of emotional and spiritual purpose and meaning, such as uncertainty, stress, job dissatisfaction, alienation, anxiety about coping with technology, and fear of unemployment, have led to increased questioning about the value of work.

The search for meaningful work, spiritual satisfaction, balance, and harmony at this point draws attention to the fact that employees return to their inner selves and spiritual awareness at the individual level is on the rise. But instead of questioning the source of employees' negative experiences in work life with such a spiritual orientation, it is necessary to evaluate whether a ground is created that will enable them to be more tolerant to ensure positive organizational results. In this assessment, it is important that employees do not lose sight of whether they are actually positioned as an object in the workplace at the individual level. Because the development of workplace spirituality for the sake of guaranteeing material success measures of organizational performance such as higher engagement, commitment, creativity, job satisfaction, motivation, customer satisfaction, productivity, and competitiveness objectify the employee as an element to be managed.

This paper is based on the perspective that the orientation for spirituality may not only be based on religious beliefs; psychological, sociological, and cultural factors may also affect workplace spirituality. In this regard, spirituality and religiosity are not used synonymously; workplace spirituality is considered a much more inclusive phenomenon that is far from ideology. This viewpoint indicates that spirituality in the workplace is not a concept that managers should instill or teach to employees. In other words, it does not conceptualize the workplace as a place of worship and the manager as a religious official. Thus, it does not focus on workplace spirituality as a management fashion and tool; it evaluates workplace spirituality in terms of all individuals in the organization for the establishment and sustainability of humane and healthy working environments without discriminating between managers and employees. In this framework, the components of workplace spirituality are tried to be revealed comprehensively in the focus of the nursing profession, which has compassion-based care in its nature, without any concern for managerial control and consent.

2. Theoretical Framework

2.1. Workplace Spirituality

The concept of spirituality is defined in different ways in fields such as psychology, religious sciences, philosophy, and management. The lack of consensus in the literature on the definition of spirituality seems to have hindered the formation of a theoretical basis on the subject. Although there is no single agreed definition of workplace spirituality, it is notable that different definitions of the subject have some common elements. At this point, it can be stated that,

unlike definitions that refer to faith or the individual, the concept of spirituality associated with the workplace is tried to be explained by breaking it down into various components, thereby attempting to present it as a more tangible phenomenon. Mitroff and Denton (1999), for example, consider workplace spirituality at the level of a basic sense of connectedness with self, others, and the universe, and draw attention to employees' efforts to establish a strong relationship and harmony with themselves, each other, their work and their organizations in seeking meaning and purpose. Ashmos and Duchon (2000) contextualize workplace spirituality as the inner life of employees within the meaningful work framework. In such a workplace spirituality definition, there is a mutual interaction, where meaningful work in the social context both nourishes and is nourished by inner life. Milliman et al. (2003) stated that workplace spirituality is a complex and multi-faceted construct and emphasized its three main components at individual, group, and organizational levels. These three dimensions of workplace spirituality are respectively: Meaningful work, a sense of community, and alignment with organizational values. Karakas (2010) discussed workplace spirituality from three perspectives: human resources, philosophical, and interpersonal. Within the human resources perspective, he focused on employee well-being and quality of life with a focus on increasing morale and commitment and decreasing stress, burnout, and workaholism. From the philosophical perspective, he argued that spirituality provides employees with a sense of purpose and meaning in the workplace. From the interpersonal perspective, he referred to a sense of connectedness and community.

Workplace spirituality is also prominent in the positive organizational behavior approach, which is accepted as the reflection of positive psychology in the organizational field. In this context, it is noteworthy that workplace spirituality and different organizational behavior structures have been examined both conceptually and empirically in the relevant literature to improve the understanding of workplace spirituality. For example; job satisfaction (Belwalkar et al., 2018; Noor and Arif, 2011), organizational commitment (Fanggidae, 2017), employee engagement (Milliman et al., 2018), organizational citizenship behavior (Pawar, 2009), work-life balance (Jena and Pradhan, 2014; Paul et al., 2015), work overload (Altaf and Awan, 2011), job stress (Daniel, 2015), burnout (Gisilanbe Vetbuje et al., 2022), well-being (Garg, 2017; Pawar, 2016; Şahin Altun et al., 2022), emotional labor (Zou et al., 2022), psychological contract (Nöhammer, 2022; Oyelakin and Agu, 2017), innovative work behaviors (Ranasinghe and Samarasinghe, 2019), deviant work behaviors (Ahmad and Omar, 2014), workplace aggression (Sprung et al., 2012), work performance (Faro Albuquerque et al., 2014; Petchsawang and Duchon, 2012), leadership (Fry, 2003; Houghton et al., 2016; Pawar, 2014), organizational trust (Hassan et al., 2016), etc.

Critical workplace spirituality researchers are concerned that spirituality can be abused in organizational life as a tool of manipulation and exploitation for managerial control and toward instrumental gain. In this respect, it is highlighted that workplace spirituality can be manipulated by managers to achieve tangible goals. Thus, workplace spirituality components are used based on a conscious managerial strategy; they are made to serve to facilitate and legitimize the achievement of managerial goals such as getting employees to accept organizational objectives and increasing organizational performance. Within this framework, the search for meaning in the scope of workplace spirituality is manipulated by managers, and positive organizational behavior concepts such as creating an environment of trust in the organization and developing organizational commitment are shown as if they are important.

The reality is that without developing an in-depth understanding of workplace spirituality, the focus is on ensuring the material success criteria of the organization by dazzling employees with superficial practices (Lips-Wiersma et al., 2009; Polley et al., 2005).

2.2. Person-Environment Fit Theory

It is an indisputable fact that a more comprehensive and profound perspective is needed to advance workplace spirituality beyond a practical management fashion where it is seen as a solution to emerging organizational problems, a means of achieving positive organizational results, and a mechanism of managerial control and consent that facilitates the achievement of tangible organizational success criteria. It is seen that the lack of a unified conceptualization of workplace spirituality has led to a lack of a well-established theoretical basis for this phenomenon. At this point, it is noteworthy that studies on workplace spirituality usually present a limited theoretical framework related to organizational behavior, stress, and well-being. In this context, it can be stated that theories and models such as social exchange theory (Salem et al., 2023), self-determination theory (Srivastava and Gupta, 2022), leadership theory (Sapta et al., 2021), transactional model of stress and coping (Kim et al., 2022), job demands-resources model (Gisilanbe Vetbuje et al., 2022), and work-family boundary theory (Selvarajan et al., 2020) are the theoretical approaches to the study of workplace spirituality.

Milliman et al. (2017) pointed out that workplace spirituality research seeks to understand the interaction and fit between the individual and the work environment from a humanistic perspective and tries to understand work experiences outside of material elements. In this context, they revealed the theoretical linkages between workplace spirituality and person-environment fit theory, which is based on the basic principle that individuals tend to prefer and succeed in environments that are compatible with their skills, interests, values, and other personal characteristics. The person-environment fit theory includes the following three components: person-job fit, person-group fit, and person-organization fit. These components have common emphases with meaningful work, a sense of community, and alignment with organizational values dimensions of workplace spirituality put forward by Milliman et al. (2003) respectively. Accordingly, the meaningful work dimension of workplace spirituality, which represents the individual level, and the person-job fit component of the person-environment fit theory, which represents the work level, have similarities in terms of their focus on the meaning experienced by the individual at work. At the group level, a sense of community and person-group fit are similar in that they emphasize the importance of relationships with colleagues. At the organizational level, alignment with organizational values and person-organization fit are similar in that they reflect the importance of alignment between individual and organizational values.

Additionally, Milliman et al. (2017) point out that the scope of the integration between workplace spirituality and person-environment fit theory can be further extended by Fry's (2003) model of spiritual leadership, which is developed within an intrinsic motivation model. Fry's (2003) model of spiritual leadership includes the components of vision, hope/faith, and altruistic love. In this regard, spiritual leaders try to create vision and value congruence at the individual and group level in the organization. From this point of view, Milliman et al. (2017) continue their analysis of how the key elements of person-environment fit theory can contribute to the theoretical foundations of workplace spirituality through Fry's (2003) spiritual leadership model that emphasizes a values-based approach. In this context, they point out that

the person-supervisor values fit in the person-environment fit theory may offer insights into the leader-follower values fit in the spiritual leadership model.

On the other hand, Pattanawit and Charoensukmongkol (2022) reveal that spiritual intelligence, which is defined as the ability to define life as meaning, purpose, and values, can also be integrated into the person-organization fit theory. In this framework, they state that spiritual intelligence is effective in creating a sense of unity among employees and ensuring harmony between individual values and organizational culture. Thus, spiritual intelligence prepares the ground for employees to perceive themselves as a part of the organization.

2.3. Nature of the Nursing Profession

In the introduction, it was stated that in this study, the components of workplace spirituality were tried to be revealed with a focus on the nursing profession, which has compassion-based care in its nature. The subject of the nursing profession is the human being, and while nurses provide professional care to patients and their families, they also have their own feelings about patient care. At the roots of the nursing profession are the main dimensions of helping and caring. In this context, the practices of nurse professionals are shaped by elements such as innate conscience, existing consciousness, acquired morality, and taught ethics (Dağhan, 2017; Wei et al., 2020). Since compassion is a fundamental component of healthcare (Ghanbari-Afra et al., 2021), nurses not only need professional knowledge but also develop a sense of spirituality to meet the care needs of other individuals and themselves (Wei et al., 2020).

Factors such as the complex structure of the health sector and the risks it involves, the resource problem in hospitals, the excess number of patients served, the insufficient number of staff to provide care, long working hours and the difficulty of providing work-family balance stand out as negative working conditions that challenge nurses (Aksoy Kürü, 2022; Johnstone, 2002). As of 2019, when the Covid-19 pandemic is added to all these conditions, it has become much more important for nurses to be able to address physical, psychological, and spiritual needs; to make flexible and fast decisions; to cope with stress and fear; to develop human relations with patients, patient relatives, colleagues, and managers. Therefore, in addition to emotions related to routine patient care during the pandemic process, emotions such as empathy, altruism, spirituality, and sensitivity to family needs have also intensified for nurses (Ghanbari-Afra et al., 2021).

Due to the social values and ethical standards inherent in health services, which have undergone great changes over time and become more demanding day by day, nursing has become a profession that feeds on workplace spirituality. It is important to integrate the micro, meso, and macro components of workplace spirituality with the individual, group, and organizational aspects of the nursing profession to overcome the challenges of recruitment, retaining, and developing nurses and to establish and sustain professional norms. Accordingly, with a comprehensive and in-depth understanding of workplace spirituality that includes issues such as recognizing and perceiving the feelings and emotions of nurses, providing social interaction at the group level, establishing a leadership style and organizational culture that will make the work meaningful, and reinforce and enrich this meaning, it will be possible to realize established practices in terms of improving well-being in the organization (Pirkola et al., 2016). In this context, it will also contribute to sustainable development goals such as good health and well-being, and decent work. This study aims to reveal the components of workplace spirituality for the nursing profession, which has an inherent spiritual orientation, especially

under extraordinary conditions such as the pandemic, with a comprehensive analysis beyond managerial fads and fashions based on superficial humanistic discourses.

3. Methodology

Bibliometric methods are frequently preferred for mapping scientific studies on a topic and revealing the relationships between disciplines, fields, specializations, and individual studies. In this respect, bibliometric analyses provide sufficient information about the performance metrics of academic studies on the network of interesting and field-specific relationships that are expected to be explained, while, like thematic content analysis, in-depth analysis of studies allows the discovery of research trends and the discovery of structures belonging to core topics (Calero Medina & van Leeuwen, 2012; Donthu et al., 2021). When the literature is examined, it is observed that there are five different techniques within the scope of the application of these methods, and these techniques and the purposes for which these techniques are used are given in Table 1.

Table 1: Bibliometric Analysis Techniques

Technic	Purpose
Citation Analysis	Identifying the most influential publications in the field (Nicolaisen, 2007)
Co-Citation Analysis	Revealing the relationships between cited publications (Boyack & Klavans, 2010)
Bibliographic Coupling	Establishing relationships between mutually cited publications (Jarneving, 2007)
Co-Word Analysis	Exploring the existing or anticipated relationships between publications by focusing on the content of the studies, especially the title, abstract, and keywords (Whittaker et al., 1989)
Co-Authorship Analysis	Identifying the relationships between the authors of the studies or the institutions of the authors (Huang & Chang, 2011)

In this study, it is aimed to conduct performance analysis and thematic content analysis of the studies on the subject of workplace spirituality in the nursing profession, and thus to make sense of the spirituality of nurses in the covid process through the findings obtained from these analyzes by conducting in-depth analysis on publications. For this purpose and following the performance analysis, co-word analysis, one of the bibliometric analysis techniques, was preferred as the first stage of content analysis. With co-word analysis, first used by Callon et al. (1983), mapping is performed by examining the interactions of keyword clusters shared by publications identified as a pool of publications on the subject to be analyzed from the publication database. In short, co-word analysis produces results on the assumption that the keywords of a document sufficiently describe the content of the publication or the connections between the topics on which the publication is based (Callon et al., 1983; Wang et al., 2012). To perform co-word analysis, Vosviewer software, which is frequently used in this field and practice, was employed. As a requirement of co-word analysis, Vosviewer fulfills the function of both revealing the relationships between keyword-based publications and visualizing these relationships (Van Eck & Waltman, 2017).

The first stage of the content analysis of the publications was completed with the co-word analysis applied after the stage of accessing the relevant publications from the database and creating a pool of publications, which will be explained in detail in the next section. This stage was then followed by thematic content analysis, which is the stage of reading the publications repeatedly and meticulously to address the issues they focus on in-depth and to reveal the themes. The procedures and the order of these procedures used in the methodology of the study are summarized in Figure 1.

Figure 1: Process Steps of the Analysis Process

ANALYSIS PROCESS

01 Creation of the publication pool

02 Performance analysis

03 Co-Word analysis

04 Thematic content analysis

3.1. Compilation of the Study Data

The selection and analysis of data sources and records was carried out with reference to the checklist provided by the PRISMA technique, first announced in 2009 and revised and updated in 2020, in order to ensure that this process is transparent, complete and contributes to the value Moher, 2018) of the study (Moher et al., 2010). A flow diagram was prepared based on the "eligibility criteria" and "information sources" headings of the checklist under the "Methods" heading of The PRISMA statement, and detailed explanations were made under the headings "search strategy", "selection process", "data collection process", "data items", "synthesis methods".

The first part of the compilation or creating a pool of publications is to search the database for the publications to be analyzed in the study. Web of Science (WoS), which is preferred as the database for this process, indexes the descriptive fields of the publications for searching. These fields consist of data such as title, abstract, keywords, authors, year of publication, etc., and with the search interface offered by WoS, these data can be examined individually or in multiple fields with query words. In this respect, in this study, a search was conducted in the "topic search (TS)" field, where the "title - abstract - keyword" trio of WoS search fields are gathered under a single title. The keywords used in the search are "spirituality", "nurse*" and "covid*". The "*" character used in the query words functions as a wildcard character, and the reason for writing this character is to include the words "nurse" and "covid" in the stem of the word. In addition, by applying the "AND" Boolean operation between search words, it is aimed to find all search words in both the title, abstract, and keywords. The WoS query sentence with these features is as follows:

(TS=(Spirituality) AND TS=(nurse*) AND TS=(covid*))

As a result of the search as described above, 47 publications were reached, while 1 of these publications was not included in the publication pool since it was in the "Letter" type. Thus, a total of 46 publications were retrieved to be analyzed in the study. The data collection stages of the study are summarized in Figure 2 and the PRISMA flow diagram given in Figure 3.
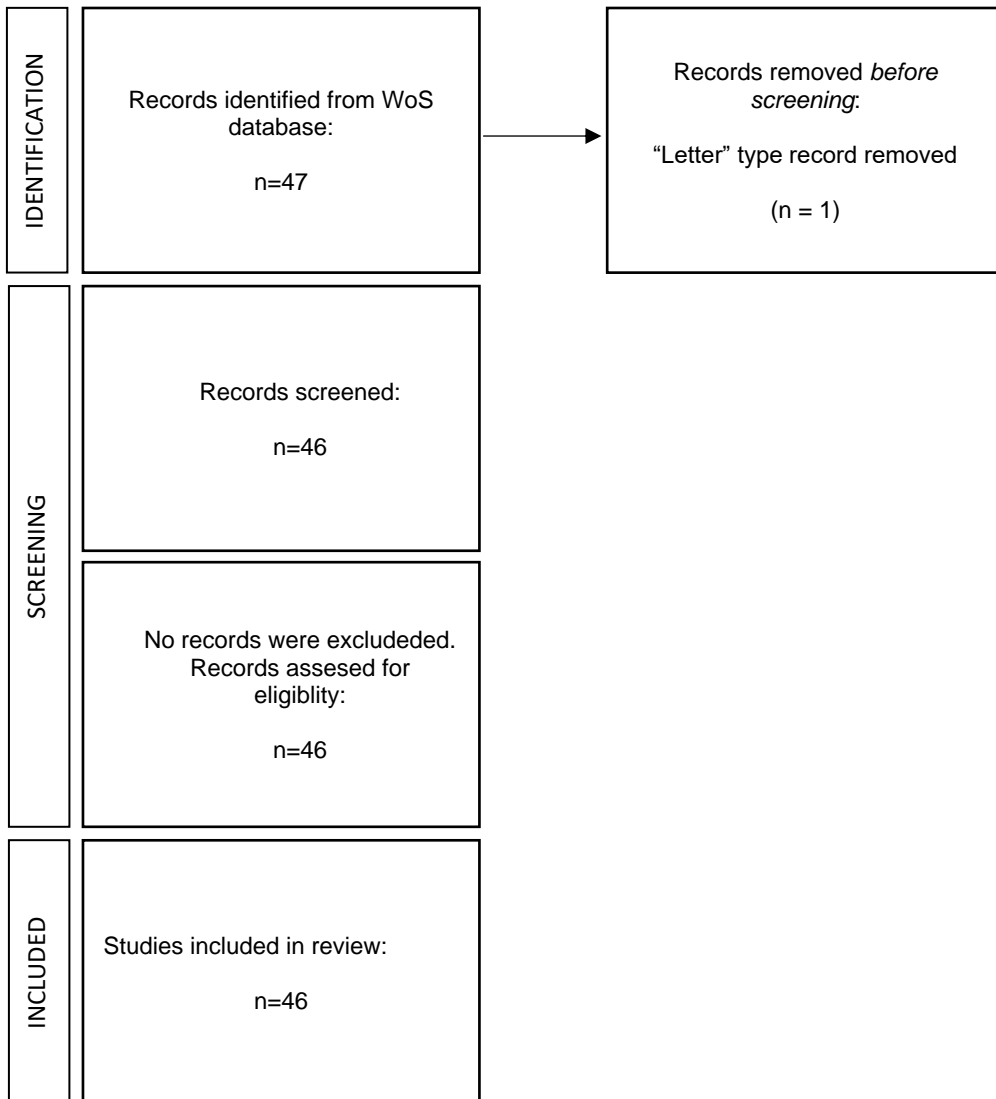
Figure 2: Stages of Collecting the Study Data

Figure 3: The PRISMA Flowchart for Identification of Studies Via WoS Database

4. Findings

The presentation of the findings was carried out under two headings: (1) Performance analysis, and (2) Thematic content analysis. While the performance analysis is based on the citation information of the studies, it also includes data from the superficial content analysis to provide preliminary data for the thematic content analysis. Thematic content analysis, on the other hand, identifies the scope and boundaries of this study based on the titles, abstracts, and keywords of the studies in the publication pool and provides data on the concepts indicated by this scope through in-depth readings.

4.1. Performance Analysis

In this section, in addition to the information such as publication years, number of citations, etc. of the 46 publications studied in this research, the findings referred to as "pre-content analysis" such as the methods used in the publications are included.

Table 2: Distribution of Publications by Years

Publication Year	f	Number of Citations
2021	15	44
2022	26	200
2023	5	70
Total	**46**	**314**

Table 2 shows the years in which the publications were performed. As can be understood from the findings, there are no publications before 2021. It is not surprising to encounter such a finding since the inclusion of "covid*" in the keywords used for the database query automatically limits the studies to the Covid pandemic period. When the number of citations of the publications spread over the years is analyzed, it is observed that the highest number of citations was made in 2022. Considering that the pandemic process accelerated in 2020, it is quite natural that organizational and even social issues such as workplace spirituality were addressed in publications as of 2022. In addition, as seen in Table 2, it can be said that the number of citations for the first six months of 2023 is already at the level shown, indicating that the interest in this study topic will continue without decreasing.

Table 3: Methods Used in the Studies

| Method	f
Quantitative	22
Qualitative	16
Review	5
Mix	3

In addition to establishing causal relationships between the analyzed variables, quantitative methods seek answers to questions such as "what", "how much" and "at what level" (Duncan, 1984). The fact that maturation of the data needed to study the individual effects of the pandemic requires a certain amount of time, which does not yet allow in-depth analyses such as examining the effects of the pandemic in the organizational field in a certain area of expertise and getting to the root causes, explains the fact that quantitative methods are most preferred in the findings in Table 3. In addition, the findings show that qualitative methods are given relatively equal importance, while mixed methods are preferred at the lowest level.

4.2. Co-Word Analysis

In this analysis, Vosviewer software was used to analyze keywords and their relationships with each other. By selecting the "co-occurrence" option in the Vosviewer software, it was specified that keywords would be analyzed, and co-word analysis was performed on keywords that were common at least twice in the publications.

Another feature of the co-word analysis performed in the Vosviewer application is that it can cluster keywords based on the strength of the relationship. In the software, this clustering is expressed visually as well as textually and provides findings for thematic analysis of the relationships between publications through keywords.

Figure 4: Relationships of Publications According to Their Keywords with Co-Word Analysis
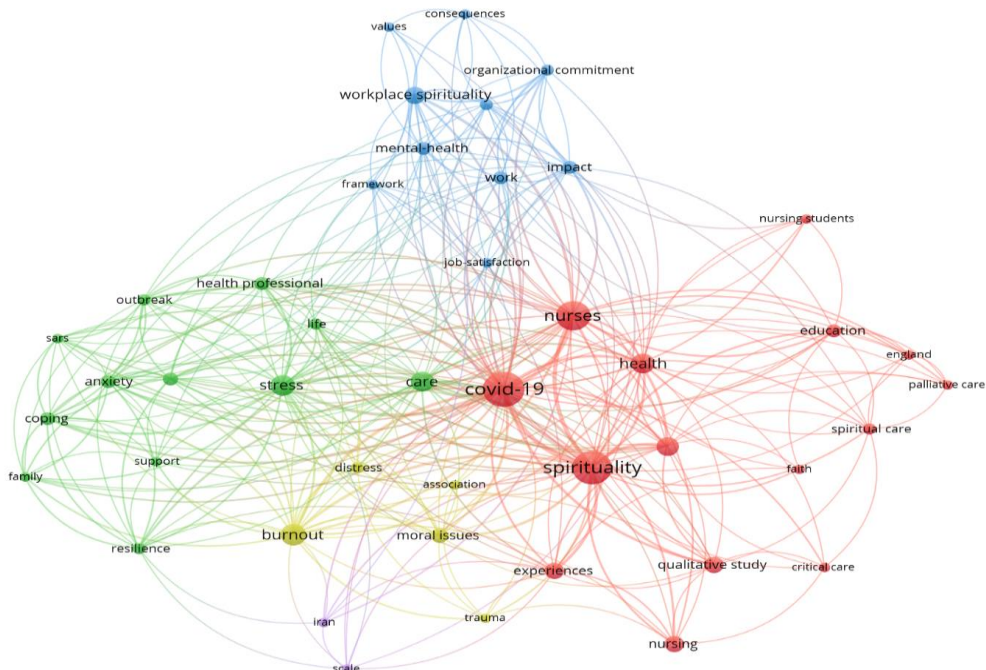
When the keywords shown in Figure 4 are grouped, it can be stated that the following clusters are generally formed: (1) Nursing education: Nursing students, and education; (2) Nature of the nursing profession: Spiritual care, palliative care, and critical care; (3) Spirited organizations characteristics: Job satisfaction, and organizational commitment; (4) Dispirited organizations characteristics: Stress, distress, burnout, and anxiety.

4.3. Thematic Content Analysis

As a result of the detailed analysis of the studies, especially the findings, discussion, conclusion, limitations, and implications sections of the studies included in the scope of the research, 6 main themes were identified regarding the components of workplace spirituality for the nursing profession under pandemic conditions. These were named as (1) nursing education, (2) organizational context, (3) recruitment and orientation, (4) working environment experience, (5) training programs, and (6) harmonious working relationship development. Details on the scope of these main themes are presented in Table 4.

Table 4: Components of Workplace Spirituality for the Nursing Profession in Pandemic Conditions

Theme	Content
1. Theme - Nursing Education	- Including compassionate nursing care requirements in the curriculum - Providing spiritual care education - Development of stress and crisis management skills, and strengthening resilience

2. Theme - Organizational Context	**- Organizing**
	  • Assigning goal-oriented tasks
	  • Balancing individual and organizational goals
	  • Setting organizational codes of ethics
	  • Aligning individual and organizational values
	- Organizational culture
	  • Creating an organizational culture that is sensitive to spiritual needs and spiritual support
	- Leadership
	  • Spiritual leadership
	  • Resonant leadership
	  • Servant leadership

3. Theme - Recruitment and Orientation	**- Job requirements**
	  • Spiritual intelligence
	  • Spiritual transcendence
	  • Communication competence
	  • Communication self-efficacy
	  • Resilience
	  • Inner life (spiritual orientations, religion, meaning mechanism, life satisfaction, etc.)
	- Organizational socialization process
	  • Establishing a sense of community

4. Theme - Working Environment Experience	- Adjusting the work setting, working hours, and job burden for well-being - Designing burnout risk profiles, and preventive plans for well-being - Spiritual encouragement - Spiritual attributes in the workplace - Encouraging team spirit - Social support through organizational policy - Setting a healthy work environment - Making work meaningful - Creating working-life satisfaction - Supporting learning, development, and participation - Social and welfare packages (creating special areas for employees' spiritual rituals, creating explicit opportunities for employees to show spiritual expressions freely at work, providing expert support, etc.)
5. Theme - Training Programs	- Organizational spirituality training for nursing executives - Spiritual care training - Leisure coping strategies - Intervention programs (stress and crisis management, dealing with negative emotions, etc.) - Training programs and workshops based on a person-centered approach adapted to perceived needs (including self-awareness, self-efficacy, communication competence, empathy, altruism, problem-solving skills, strengthening life commitment, resilience, and mental well-being, providing new perspectives and goals, ethical standards, etc.)
6. Theme - Harmonious Working Relationship Development	- Increasing resilience through family and moral support - Social support (including medical staffs and patients, colleagues, and supervisors)

Additionally, as a result of the content analysis, themes related to spirited and dispirited organizations' characteristics were also obtained. Spirited organizations' characteristics include (i) sense of duty, (ii) professional satisfaction, (iii) sense of motivation, (iv) professional identity, (v) sense of belonging, and (vi) organizational commitment. Dispirited organizations' characteristics include (i) poor mental health, (ii) anxiety, (iii) stress, (iv) moral, psychological, mental, and occupational injuries, (v) aggression, (vi) negative emotions, (vii) despair, (viii) burnout, (ix) depression, (x) cognitive weariness, and (xi) compassion fatigue. Finally, when a summary of the comprehensive findings of the study is presented, it can be stated that the main and sub-theme structures obtained from thematic content analysis and the cluster structures obtained from Co-Word analysis are consistent with each other. On the other hand, the contents of the themes of the study on the characteristics of spirited and dispirited organizations coincide with the findings of Alnazly et al. (2021), Kim et al. (2021), Mantri et al. (2021), and Rushton et al. (2022).

5. Discussion and Conclusion

This research, which aims to reveal the components of workplace spirituality related to the nursing profession, which has an inherent spiritual orientation, was conducted through the WoS database. The publication pool of the research was created to cover the pandemic process to have insights into whether the spiritual needs of nurses diversify, especially in unusual conditions such as pandemics. Performance analysis, Co-Word analysis, and thematic content analysis were used to analyze the research data. The conclusion of the study yielded a comprehensive workplace spirituality framework for the nursing profession. The processes included in this model proposal were found to be integrated with the person-environment fit theory. This model, which constitutes the main contribution of the research, is shown in Figure 5 as successive processes.

Figure 5: A Model Proposal on the Components of Workplace Spirituality for the Nursing Profession
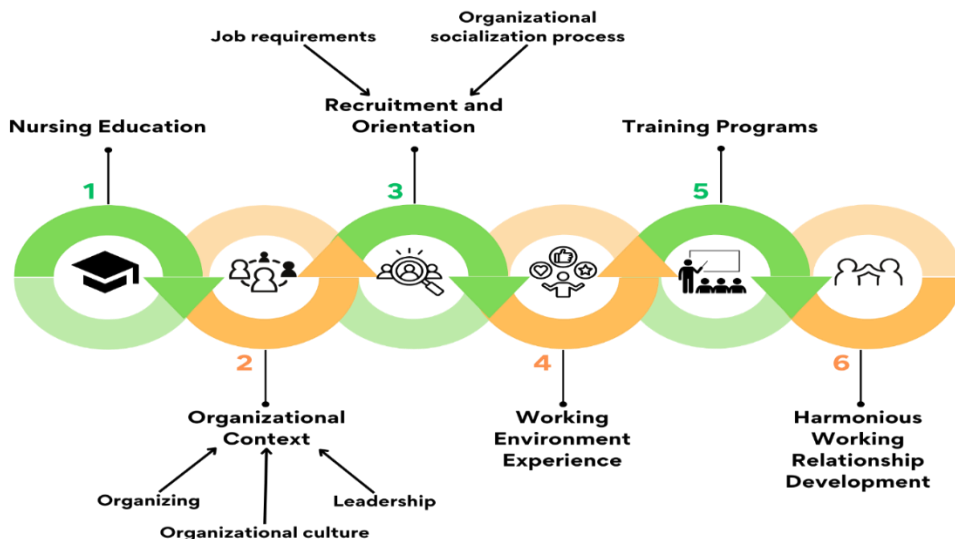
This model integrates workplace spirituality with the concepts and practices of management-organization, human resource management, and organizational behavior. When this model proposed as a result of the research is evaluated within the framework of person-environment fit theory; for example, it can be stated that the recruitment and orientation stage is related to person-job fit. In this context, job requirements such as spiritual intelligence, spiritual transcendence, and inner life are important components of meaningful work. On the other hand, the harmonious working relationship development stage is related to person-group fit. At this point, social support, which includes medical staff and patients, colleagues, supervisors, and family members, enables the creation of a sense of community. The organizational context stage can also be related to person-organization fit. In this direction, practices such as assigning goal-oriented tasks, creating an organizational culture that is sensitive to spiritual needs and spiritual support, and spiritual leadership try to ensure alignment with organizational values. This assessment is consistent with the findings of Milliman et al. (2017) as well as Pattanawit and Charoensukmongkol (2022).

Since the effort to provide patient care services that include emotional labor (Zou et al., 2022) is a fundamental element at the roots of the nursing profession, it is important for nurses to develop workplace spirituality (Wei et al., 2020). This model, which includes Components of workplace spirituality for the nursing profession, contributes to the development of a better understanding of the subject. In addition to routine patient care, workplace spirituality becomes even more important in unusual conditions such as pandemics and natural disasters that cause unexpected situations to occur (Ghanbari-Afra et al., 2021). In this respect, it is seen that the development of stress and crisis management skills, and strengthening resilience are included within the scope of nursing education, which is the first stage of the model that constitutes the main contribution of the research.

The organizational culture component within the organizational context, which is the second stage, points to being sensitive to the spiritual needs of nurses. At this point, it is critical to determine the perceptions about whether the spiritual needs of nurses diversify in unusual conditions such as pandemics. Within the scope of the psychological contract (Nöhammer, 2022; Oyelakin and Agu, 2017), these spiritual perceptions and needs can be realistically identified. On the other hand, intervention programs (stress and crisis management, dealing with negative emotions, etc.) within the scope of training programs, which is the 5th stage of the model, support the fight against pandemic conditions. In this context, it can be emphasized that the model in question is not specific to pandemic conditions and is also valid under usual conditions. It can even be stated that it offers comprehensive contributions on the basis that it includes details for unusual situations such as pandemic conditions.

This research is limited to the number of publications obtained in line with the database and query expressions. In future studies on the subject, it may be suggested that research designs that do not include contradictions regarding the measurement and evaluation of an abstract phenomenon such as workplace spirituality should be put forward. At this point, the findings of the current study revealed that quantitative studies on the subject are relatively predominant. In addition, it was seen that qualitative studies were given relatively equivalent importance, and it was determined that the preference rate of mixed method studies was at the lowest level. Studies that will be conducted using longitudinal data and experimental studies can also be characterized as studies with high potential to contribute to the related field. On the other hand, the fact that the 46 studies in the publication pool of the study were

conducted in 20 different countries provides important clues about the need for multi-centered studies and cross-cultural comparisons in order to understand the country experiences on the subject. In this way, it will be ensured that the definition and measurement of workplace spirituality will be taken out of the restrictive framework in which it is only associated with certain social foundations and terms.

It is essential for all organizations to determine the spiritual needs of employees in a realistic manner and to develop well-established policies on workplace spirituality. But in vital areas such as the health sector, practices supported by state policies will be more sustainable. In addition, there is a need for impartial and holistic practices where workplace spirituality is not interpreted as different for employers and managers and different for employees. Constructing the process of transforming spirituality into a concrete behavior in the organizational context based only on one-way material interest reflects a narrow perspective. Here, it may be suggested to prioritize the cultural transformation that will encourage the development of a deep understanding of spirituality in order to strengthen the social relations that are damaged due to performance pressure, especially in organizations that prioritize material orientation. It is envisaged that the implementation of recruitment and placement processes that prioritize the person-work/organization fit, starting from the formal education stage specific to the profession, will enable an internalized and shared approach to workplace spirituality that is far from utilitarian tendencies. In addition, considering that work has both psychological, economic and social meaning, offering social and welfare packages to employees in which spiritual components are not neglected can be put into practice as an approach that ensures that work is valued in all its dimensions.

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