

HOW MINDFULNESS SHAPES WORKPLACE SPIRITUALITY: THE MEDIATING EFFECT OF EMOTIONAL INTELLIGENCE

Dhea Latifah Hardianti^{1*}, Muhammad Syuhada Al-Azzam²

^{1,2}*Management Human Resource, Faculty of Economics and Business, Pamulang University
South Tangerang, Indonesia*

Author's email:

¹dheahardianti03@gmail.com; ²syuhadaalazzam@gmail.com

***Corresponding author:**

dheahardianti03@gmail.com

Abstract. Grounded in the Conservation of Resources (COR) Theory and positive psychology framework, this study investigates the effect of mindfulness on workplace spirituality, with emotional intelligence as a mediating variable, among working students at Pamulang University, Indonesia. While prior research has examined mindfulness and workplace spirituality as independent constructs, the theoretical mechanism through which mindfulness cultivates spiritual meaning at work — particularly via emotional intelligence — remains empirically underexplored in the context of non-Western, dual-role populations. This study addresses that gap by proposing and testing a mediation model within an Indonesian higher education setting. A quantitative approach was employed using a purposive sampling technique, targeting respondents who actively fulfill both academic and professional roles simultaneously. Data were collected from 100 eligible working students through a structured questionnaire and analyzed using SPSS, encompassing validity and reliability testing, descriptive statistics, and multiple linear regression with mediation analysis. The findings demonstrate that mindfulness exerts a significant positive effect on both emotional intelligence and workplace spirituality. Emotional intelligence was further confirmed as a significant partial mediator in the mindfulness–workplace spirituality relationship, indicating that heightened self-awareness and emotional regulation serve as key psychological pathways through which mindfulness enhances spiritual fulfillment at work. Theoretically, this study extends COR Theory by identifying emotional intelligence as a resource-building mechanism linking mindfulness to workplace spirituality. Practically, these findings call for institutions and human resource professionals to integrate structured mindfulness and emotional intelligence interventions into organizational development programs for working student populations. Future research is encouraged to replicate this model with larger and more diverse samples across different organizational and cultural contexts.

Keywords: Emotional Intelligence; Mediation; Mindfulness; Working Students; Workplace Spirituality; Indonesia

1. INTRODUCTION

Organizations today require employees not only to complete tasks efficiently but also to maintain emotional balance, psychological well-being and meaningful involvement in their work. In this situation, workplace spirituality becomes relevant because employees increasingly search for purpose, connectedness and compatibility between personal values and organizational goals (Ashmos & Duchon, 2000; Milliman et al., 2003).

Workplace spirituality is not identical to religious activity in the workplace. It refers to employees' inner experiences, including meaningful work, a sense of community and value alignment. Employees with stronger workplace spirituality tend to show more favorable work attitudes, stronger emotional attachment, and higher organizational commitment (Petchsawang & Duchon, 2009). However, such experiences are shaped by psychological resources, including mindfulness and emotional intelligence.

Mindfulness enables employees to pay attention to the present moment with awareness and less judgment. Mindful employees are generally better able to recognize their thoughts and emotions, reduce impulsive reactions, and face work pressure more calmly (Brown & Ryan, 2003; Good et al., 2016). Emotional intelligence may clarify the pathway through which mindfulness

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strengthens workplace spirituality because it helps individuals identify, manage and use emotions constructively in organizational life (Wong & Law, 2002). Therefore, this study aims to examine the effect of mindfulness on workplace spirituality and to analyze whether emotional intelligence mediates that relationship among working students at Pamulang University.

2. LITERATURE REVIEW

2.1 Mindfulness

Mindfulness is the ability to direct attention to present experiences with openness, awareness and minimal judgment. In work settings, mindfulness assists employees in sustaining concentration, regulating emotions and adapting to dynamic job demands more effectively (Brown & Ryan, 2003; Dane, 2011).

2.2 Emotional Intelligence

Emotional intelligence refers to the capacity to perceive, understand, regulate, and use emotions appropriately in oneself and in interactions with others. Within organizations, emotional intelligence supports effective communication, teamwork, conflict resolution and healthier interpersonal relationships (Wong & Law, 2002).

2.3 Workplace Spirituality

Workplace spirituality describes the extent to which employees experience meaning, connectedness, and harmony between personal values and organizational values. The main dimensions include meaningful work, sense of community and alignment with organizational values (Ashmos & Duchon, 2000; Milliman et al., 2003).

2.4 Hypotheses Development

Based on the theoretical arguments above, this study proposes four hypotheses: H1: Mindfulness has a positive and significant effect on workplace spirituality. H2: Mindfulness has a positive and significant effect on emotional intelligence. H3: Emotional intelligence has a positive and significant effect on workplace spirituality. H4: Emotional intelligence mediates the effect of mindfulness on workplace spirituality.

3. RESEARCH METHODS

This study employed a quantitative explanatory approach because it sought to test direct and indirect relationships among variables. Mindfulness was treated as the independent variable, emotional intelligence as the mediating variable and workplace spirituality as the dependent variable.

The population consisted of working students at Pamulang University who carried academic and professional responsibilities at the same time. The sample included 100 respondents who met the research criteria and were selected using purposive sampling. Data were obtained through a structured questionnaire using a Likert scale. The indicators were developed from previous concepts, namely present-moment awareness for mindfulness, emotional recognition and regulation for emotional intelligence, and meaningful work, community and value alignment for workplace spirituality.

The data were analyzed using IBM SPSS Statistics. The analytical stages consisted of Pearson correlation validity testing, Cronbach's Alpha reliability testing, descriptive statistics, classical assumption testing, multiple linear regression, and mediation interpretation. The regression model used in this study was $Y = a + b_1X + b_2M + e$, where Y refers to workplace spirituality, X refers to mindfulness, M refers to emotional intelligence, and e refers to the error term.

4. RESULTS AND DISCUSSION

4.1 Descriptive Statistics, Validity, Reliability, and Classical Assumption Tests

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The descriptive results show that the mean scores for mindfulness, emotional intelligence, and workplace spirituality were 20.57, 20.18, and 20.60 respectively. These values indicate that respondents tended to give relatively high responses across the three variables. The validity test showed that the questionnaire items were significantly correlated with their total scores, so the instruments were declared valid. The reliability test also confirmed strong internal consistency, with Cronbach's Alpha values of 0.915 for mindfulness, 0.903 for emotional intelligence, and 0.930 for workplace spirituality.

The classical assumption tests supported the feasibility of the regression model. The multicollinearity test showed Tolerance values of 0.399 and VIF values of 2.506 for both mindfulness and emotional intelligence. Because the Tolerance values were above 0.10 and the VIF values were below 10, the model did not show multicollinearity symptoms. The Durbin-Watson value of 1.887 was close to 2, suggesting that there was no serious autocorrelation problem. Normality and heteroscedasticity were assessed through residual and scatterplot patterns, and the model was considered acceptable when residuals followed a normal pattern and no clear heteroscedasticity pattern appeared.

4.2 Regression Analysis

The summary of the regression model is shown in Table 1.

Table 1. Summary of the Regression Model

Model	R	R Square	Adjusted R Square	Std. Error of Estimate	Durbin-Watson
1	0.876	0.767	0.762	2.097	1.887

Table 1. Model Summary

The R Square value of 0.767 indicates that mindfulness and emotional intelligence explain 76.7% of the variation in workplace spirituality, while the remaining 23.3% is influenced by other variables outside the model. This result shows that the regression model has strong explanatory power. The coefficient results are presented in Table 2.

Table 2. The Coefficient Results

Variable	B	Std. Error	Beta	t	Sig.	Tolerance	VIF
Constant	1.668	1.084	-	1.539	0.127	-	-
Mindfulness	0.225	0.075	0.233	3.008	0.003	0.399	2.506
Emotional Intelligence	0.709	0.081	0.683	8.798	0.000	0.399	2.506

Table 2. Coefficient Results

Table 2 shows that mindfulness has a positive and significant effect on workplace spirituality, as indicated by a significance value of 0.003, which is below 0.05. Emotional intelligence also has a positive and significant effect, with a significance value of 0.000. The standardized beta value of emotional intelligence is 0.683, which is higher than the beta value of mindfulness at 0.233. This means that emotional intelligence is the more dominant predictor in the model.

The regression equation can be expressed as $Y = 1.668 + 0.225X + 0.709M + e$. This equation indicates that workplace spirituality increases when mindfulness and emotional intelligence increase.

4.3 Mediation Discussion

The mediation analysis supports emotional intelligence as a partial mediator. Mindfulness had a significant positive effect on emotional intelligence, with $B = 0.718$, $t = 12.150$, and $\text{Sig.} = 0.000$. This means that higher mindfulness is associated with higher emotional intelligence.

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When mindfulness and emotional intelligence were tested together in predicting workplace spirituality, both variables remained significant. Mindfulness showed $B = 0.225$ and $Sig. = 0.003$, while emotional intelligence showed $B = 0.709$ and $Sig. = 0.000$. Because the direct effect of mindfulness on workplace spirituality remained significant after emotional intelligence was included, the mediation type is partial mediation.

These findings imply that mindfulness strengthens employees' awareness of their internal conditions, while emotional intelligence helps them regulate emotions and develop constructive relationships. These psychological abilities support meaningful work, connectedness, and harmony in the workplace. Thus, mindfulness can contribute more effectively to workplace spirituality when employees also possess strong emotional intelligence.

CONCLUSION

This study concludes that mindfulness has a positive and significant influence on workplace spirituality. Emotional intelligence also has a positive and significant influence and emerges as the stronger predictor in the regression model. The model explains 76.7% of the variation in workplace spirituality, confirming that both variables provide substantial explanatory value.

Emotional intelligence also partially mediates the relationship between mindfulness and workplace spirituality. In practical terms, universities, institutions, and human resource professionals should develop mindfulness training, emotional regulation programs, and supportive leadership practices to enhance meaningful work experiences and workplace well-being among working students.

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