

Workplace Spirituality and Employee Well-Being: The Mediating Roles of Mindfulness and Workforce Agility

Viona Carissa Thalita*, Achmad Sudiro, and Noermijati

Department of Management, Faculty of Economics and Business, Brawijaya University, Malang, 65145, Indonesia

ABSTRACT

Purpose – This article investigates whether workplace spirituality shapes employee well-being among hybrid creative-economy workers in DKI Jakarta, while positioning mindfulness and workforce agility as the intervening mechanisms.

Design/methodology/approach – The research applied a quantitative explanatory approach. Survey responses were obtained online from 225 purposively selected employees, and the proposed model was tested with Partial Least Squares Structural Equation Modeling (PLS-SEM).

Finding/Results – The analysis shows that workplace spirituality has no statistically meaningful direct effect on employee well-being. However, it significantly strengthens mindfulness and workforce agility; in turn, both variables improve employee well-being. These results indicate that mindfulness and workforce agility fully channel the influence of workplace spirituality on employee well-being.

Originality/Value – From a theoretical standpoint, the article extends discussion of employee well-being by highlighting psychological awareness and adaptive capability within creative-economy work. For practice, the results can inform organizational programs aimed at sustaining employee well-being in hybrid settings.

ARTICLE INFO

Keywords:

Workplace
Spirituality, Employee
Well-Being,
Mindfulness,
Workforce Agility

Article Information:

Received: 30/04/2026

Revise: 30/06/2026

Accepted: 10/07/2026

ISSN:

2985-3168 (Online)

2985-3222 (Print)

*Corresponding Author at:

Department of Management, Faculty of Economics and Business, Universitas Brawijaya, Jalan Veteran No. 10-11, Kel. Ketawanggede, Kota Malang, 65145, Indonesia.

E-mail address: vionacarissa@student.ub.ac.id (Viona Carissa Thalita)

The work is licensed under a [Creative Commons Attribution-ShareAlike 4.0 International \(CC BY-SA 4.0\)](https://creativecommons.org/licenses/by-sa/4.0/)



1. Introduction

Work arrangements have shifted substantially across organizations during the last few years. Advances in digital technology, evolving employee expectations, and organizational demands for flexibility have pushed many firms toward hybrid work models (Bansal et al., 2023; Stefia et al., 2024). In this model, employees divide their tasks between home-based and office-based settings, which gives them flexibility while still preserving space for direct collaboration (Agrawal et al., 2023). Despite these advantages, hybrid work may also produce communication gaps, weaker team cohesion, unclear boundaries between personal and job roles, and greater psychological strain (Chaput et al., 2025). These issues indicate that hybrid arrangements are not automatically followed by higher employee well-being, especially where work intensity is high.

The creative economy depends heavily on creative thinking, innovation, and the ability to adjust quickly. Workers in this field are expected to keep producing fresh ideas, follow technological developments, and respond to changes in consumer demand (Aldhehayan, 2025). Even though the sector expands employment opportunities and supports economic growth, its workers often deal with heavy workloads, intense competition, overtime, and unstable work arrangements (Hennekam & Bennett, 2017). Such conditions suggest that employment in this sector involves complex challenges, particularly regarding the quality of work life and employee well-being (Workplace Wellbeing Professional, 2025). For that reason, employee well-being deserves attention because creativity and innovation are difficult to sustain without adequate psychological, social, and physical support.

The present study examines creative-economy employees in DKI Jakarta who perform their jobs through a hybrid work arrangement. DKI Jakarta offers a suitable setting because it is a major hub of economic and creative activity in Indonesia (Badan Pusat Statistik, 2025). As a large metropolitan area, the province also exposes employees to traffic congestion, high mobility, air pollution, and a rapid work rhythm (INRIX, 2025; Kementerian Lingkungan Hidup dan Kehutanan, 2025). These urban conditions may add to the difficulties of hybrid work for creative-economy employees, whether they are completing tasks at home or in the office. Accordingly, workers in this setting face job and organizational demands alongside environmental pressures that may shape their overall well-being (Chaput et al., 2025; Syuhada et al., 2023).

Employee well-being is a central concern because it captures how far work supports the quality of employees' lives as a whole. The concept covers psychological, social, physical, financial, and subjective dimensions that shape employees' experiences in both work and personal domains (Danna & Griffin, 1999). Employees with stronger well-being usually display higher motivation, productivity, engagement, and resilience when dealing with job demands. Conversely, poor well-being can be associated with stress, burnout, reduced job satisfaction, and stronger turnover intention (Malik et al., 2025). Therefore, organizations should give closer attention to conditions that can improve employee well-being, particularly in fast-moving and demanding environments such as the creative economy.

Workplace spirituality is one potential antecedent of employee well-being (Chenji & Sode, 2024; Khatri & Gupta, 2022; Koul, 2025; Salem et al., 2023; Sharma & Kumra, 2020; Syahir et al., 2025). In organizational studies, the term refers to a workplace climate that allows employees to find meaning in their tasks, experience community, and perceive congruence between personal and organizational values (Ashmos & Duchon, 2000; Duchon & Plowman, 2005). Rather than being limited to religious practice, spirituality at work concerns inner

experiences of purpose, connectedness, and value fit within the organization. When employees view their job as meaningful and feel emotionally linked to colleagues and the organization, positive work experiences and a sense of belonging become more likely (Syahir et al., 2025). Consequently, workplace spirituality may build a supportive atmosphere in which employees feel appreciated, motivated, and psychologically safe while facing job demands (Naveed et al., 2022).

Self-Determination Theory underpins this research by explaining that motivation, self-regulation, and well-being improve when core psychological needs are satisfied. These needs include autonomy, competence, and relatedness (Gagné & Deci, 2005). Workplace spirituality is theoretically positioned to satisfy these needs through its three dimensions, because meaningful work allows employees to perceive their tasks as purposeful and self-endorsed and thereby strengthens autonomy as they act from internalized values rather than external pressure, a sense of community fosters relatedness as shared purpose and supportive relationships create belonging and mutual care among organizational members, and alignment between personal and organizational values reinforces perceived competence as employees who operate within a value congruent environment gain clearer standards, stronger confidence, and a firmer sense of mastery over their contributions. When these three needs are satisfied, employees are theorized to develop the internal resources that sustain effective functioning under demanding conditions, since the fulfillment of autonomy, competence, and relatedness supports the regulation of attention and emotion that is expressed as mindfulness, in which employees observe present experiences with awareness and respond without excessive reactivity, and it also cultivates the confidence and psychological readiness that underlie workforce agility, through which employees act proactively, adapt to change, and remain resilient when work demands shift. Because the satisfaction of psychological needs primarily strengthens these intermediate psychological and behavioral capacities rather than directly improving well-being, Self Determination Theory provides a coherent basis for expecting workplace spirituality to relate to employee well-being through mindfulness and workforce agility (Srivastava & Gupta, 2022).

Prior research has predominantly treated workplace spirituality as a direct antecedent of employee well-being. This perspective implicitly assumes that meaning, community, and value alignment enhance well-being without intervening conditions, and it pays limited attention to the mechanisms through which this relationship may unfold. This study addresses that gap by proposing a dual mediation model that positions workplace spirituality as a potentially distal rather than proximal driver of well-being. The model examines whether the influence of workplace spirituality operates through a psychological capacity in the form of mindfulness and a behavioral capability in the form of workforce agility. Grounded in Self Determination Theory, the model seeks to explain how the satisfaction of basic psychological needs through workplace spirituality could be channeled into well-being along two theoretically distinct pathways. This contribution gains further strength from its boundary condition. The model is examined among hybrid creative economy employees in DKI Jakarta, and this setting combines high innovation pressure, fluid work arrangements, and intense metropolitan demands. The setting therefore represents the kind of dynamic environment in which psychological awareness and adaptive behavior are expected to be decisive in linking workplace spirituality to well-being. By foregrounding these intervening mechanisms, the study aims to offer a more conditional and mechanism based account than the established

direct effect perspective rather than merely introducing additional mediators into an already known relationship.

2. Literature Review & Hypothesis Development

2.1 Workplace Spirituality and Employee Well-Being

Within organizations, spiritual values may support employee well-being by making work feel meaningful, strengthening employee-organization bonds, and connecting personal principles with organizational values. Through workplace spirituality, employees can satisfy spiritual needs by discovering purpose in their jobs beyond material rewards. Such fulfillment may help employees feel whole, and this condition can contribute positively to well-being. Empirical work has also linked workplace spirituality with stronger employee well-being. Koul (2025) reported that spirituality at work can raise employee happiness, which then supports higher well-being. Salem et al. (2023) added that employees feel more valued when workplace spirituality is present, thereby helping their well-being in dynamic work settings. Likewise, Syahir et al. (2025) showed that workplace spirituality dimensions jointly contribute to employee well-being. On the basis of the theoretical reasoning and empirical evidence, the hypothesis is formulated as follows:

H1: Workplace spirituality has a positive and significant effect on employee well-being.

2.2 Workplace Spirituality and Mindfulness

Spiritual values in an organization can influence employees' conduct and judgment at work. By emphasizing ethical practice and human-centered values, workplace spirituality helps create a respectful work climate. A spiritually oriented workplace gives attention not only to outcomes but also to the meaning employees attach to the work process. This type of environment may keep employees calm, attentive, and self-regulated when job demands arise. Consequently, employees can become more conscious of their choices and behavior while performing their responsibilities. Prior studies have reported a positive link between workplace spirituality and mindfulness. Jnaneswar & Sulphey (2021) showed that a supportive spiritual work atmosphere assists employees in developing mindfulness. Schmitt et al. (2025) argued that spiritual values help individuals direct attention to present experiences. Sode et al. (2024) similarly noted that meaningful work and strong workplace relationships can cultivate mindfulness. Accordingly, the following hypothesis is developed:

H2: Workplace spirituality has a positive and significant effect on mindfulness.

2.3 Mindfulness and Employee Well-Being

Mindfulness is a key psychological resource for preserving employee well-being, especially under substantial job pressure. Employees who are more mindful can accept present conditions, stay composed, regulate stress, reduce anxiety, and keep emotional balance. This awareness helps them address workplace challenges in a deliberate way instead of reacting impulsively, thereby supporting their work experience in demanding contexts. In other words, mindfulness strengthens employee well-being by helping individuals manage emotional and cognitive responses to work stressors. Empirical research has likewise documented a favorable association between mindfulness and employee well-being. Alruwayti & Sulphey (2023) reported that mindfulness reduces stress, fatigue, and burnout, which improves employee well-being. Schubert et al. (2023) emphasized that mindfulness helps sustain well-being in complex and uncertain organizational situations. Similarly, Sulosaari et al. (2022) found that mindfulness training benefits employee well-being. Building on these explanations and earlier evidence, the following hypothesis is stated:

H3: Mindfulness has a positive effect on employee well-being.

2.4 Workplace Spirituality and Workforce Agility

Changes in organizations and industries require employees to do more than meet performance targets; they must also act proactively and innovatively. In such conditions, organizations need to help employees remain adaptive, resilient, and psychologically steady amid continuous change. Spiritual values in the workplace can assist employees in responding to organizational transformation more effectively. By helping employees find purpose, strengthen responsibility, and build resilience, workplace spirituality may encourage workforce agility, namely the capacity to act flexibly and responsively when work demands shift. Previous findings indicate that workplace spirituality is positively associated with workforce agility. Paul et al. (2020) found that workplace spirituality can psychologically empower employees and, in turn, enhance their agility. Saeed et al. (2022) also noted that organizational spiritual values increase work engagement, making employees more responsive and adaptive to organizational conditions. Accordingly, the following hypothesis is presented:

H4: Workplace spirituality has a positive and significant effect on workforce agility.

2.5 Workforce Agility and Employee Well-Being

As work environments become more fluid, employees need agility to protect their well-being. Workforce agility describes employees' capacity to adjust to changing conditions, respond to emerging challenges, and keep performing under pressure. Agile employees are likely to see change as a manageable challenge rather than as an excessive stressor, which can strengthen confidence and positive work experiences. Therefore, developing workforce agility is a meaningful organizational effort for supporting psychological and overall well-being. Prior evidence also shows the beneficial role of workforce agility in employee well-being. Petermann & Zacher (2022) suggested that highly agile employees tend to experience less work exhaustion, contributing to better well-being. (Rietze & Zacher, 2022) further emphasized that workforce agility can lessen emotional exhaustion and help employees maintain healthier work experiences within the organization. These considerations lead to the following hypothesis:

H5: Workforce agility has a positive and significant effect on employee well-being.

2.6 Mediating Role of Mindfulness

Workplace spirituality can shape employee well-being indirectly through mindfulness. A workplace that highlights meaning, shared values, and employee-organization connectedness may create a supportive atmosphere for employees. Within such an environment, employees can develop mindfulness, or the ability to notice present experiences, accept them without excessive judgment, and respond calmly to work pressure. Mindfulness helps employees manage stress, limit negative thoughts, maintain emotional stability, and improve self-regulation. Therefore, workplace spirituality may support well-being by nurturing employee mindfulness. Earlier studies have discussed the links among workplace spirituality, mindfulness, and employee well-being. Darshna et al. (2025) explained that mindfulness reduces employee stress and anxiety and thereby improves well-being. K and Sulphrey (2023) found that workplace spirituality increases mindfulness, while mindfulness contributes positively to mental well-being. Sode et al. (2024) also confirmed that mindfulness mediates the effect of workplace spirituality on psychological well-being. Based on this reasoning and prior evidence, the hypothesis is stated as follows:

H6: Mindfulness mediates the effect of workplace spirituality on employee well-being.

2.7 Mediating Role of Workforce Agility

Workplace spirituality may also affect employee well-being through workforce agility. Organizations that adopt spiritual values are likely to provide meaningful work, strengthen relationships among members, and encourage mutual respect. This type of environment can make employees more flexible, adaptive, and responsive when workplace changes occur. Employees with strong workforce agility can adjust to new job demands and react effectively to changing work conditions. Such capability may increase self-confidence, perceived control, and belief in handling work-related challenges, which ultimately supports well-being. Prior studies suggest that workplace spirituality improves workforce agility and that workforce agility contributes to employee well-being. Alviani et al. (2024) noted that workforce agility has been studied from various angles, including as a mediating variable in organizational research. Spirituality at work can also help employees handle change because meaningful and supportive work conditions strengthen readiness for change-related pressure. Srivastava and Gupta (2022) argued that workforce agility may act as a mediating pathway between workplace spirituality and well-being, especially in uncertain work situations. Through meaningful work, connectedness, and value alignment, employees may build adaptability and resilience that sustain well-being. On this basis, the following hypothesis is proposed:

H7: Workforce agility mediates the effect of workplace spirituality on employee well-being.

3. Methodology

3.1 Research Design

The study adopted a quantitative approach with an explanatory design. This approach was suitable because the research tested relationships among workplace spirituality, mindfulness, workforce agility, and employee well-being through numerical data. The explanatory design allowed the proposed causal links among variables to be examined and the hypotheses to be tested. It was also appropriate because the study assessed not only the direct influence of workplace spirituality on employee well-being, but also the mediating roles of mindfulness and workforce agility.

3.2 Population and Sample

The population comprised creative-economy employees in DKI Jakarta who worked through a hybrid arrangement. Individual employees served as the unit of analysis because the study examined their perceptions of workplace spirituality, mindfulness, workforce agility, and employee well-being. The creative economy was chosen because it demands creativity, innovation, flexibility, and adaptability, making well-being a relevant issue for its workers. DKI Jakarta was selected as the location because it is a major center of creative economic activity in Indonesia and reflects a dynamic metropolitan work environment.

Participants were recruited through non-probability sampling with a purposive approach because the study required respondents who matched the research objectives. Eligible respondents were active creative-economy employees, used a hybrid system with at least one work-from-home day each week, had more than one year of work experience, and occupied staff-level roles without authority to formulate organizational policy. Referring to the sample size guideline by Hair et al. (2017), the minimum number of respondents was obtained by multiplying the 18 indicators by ten, producing a baseline of 180 respondents. The number was increased by 25% to reduce the risk of unusable data, resulting in 225 final respondents.

3.3 Data Collection

The study used primary data gathered through an online questionnaire sent to respondents who satisfied the predetermined criteria. The instrument was prepared from established indicators in previous studies and contained structured statements for measuring all variables. Online distribution was chosen because it enabled the researcher to reach employees from different creative-economy subsectors across DKI Jakarta efficiently. The questionnaire was shared via digital channels, including social media and online communication platforms. In total, 225 valid responses were obtained and used in the analysis.

3.4 Measures

Measurement was carried out with a five-point Likert scale, where 1 represented strongly disagree and 5 represented strongly agree. Workplace spirituality was represented by meaningful work, community, and alignment with organizational values (Ashmos & Duchon, 2000; Duchon & Plowman, 2005). Employee well-being covered psychological, social, physical, financial, and subjective well-being (Malik et al., 2025; Pradhan & Hati, 2022). Mindfulness was captured through observing, describing, acting with awareness, non-judging of inner experience, and non-reactivity to inner experience (Baer et al., 2006; Stuart-Edwards et al., 2023). Workforce agility included proactive behaviour, adaptive behaviour, and resilient behaviour (Sherehiy & Karwowski, 2014). The indicators were adapted from earlier studies so that the measurement items remained theoretically grounded and suitable for the research context.

3.5 Data Analysis

Data processing was performed with Partial Least Squares Structural Equation Modeling (PLS-SEM) using SmartPLS 4.0. This method was selected because it suits predictive research and models involving several constructs, indicators, and mediating variables. The analysis proceeded in two stages: assessment of the measurement model and assessment of the structural model. The measurement model was checked through convergent validity, discriminant validity, composite reliability, and Cronbach's alpha. Loading factor and Average Variance Extracted (AVE) were used to evaluate convergent validity, whereas cross-loading was used to assess discriminant validity.

The structural model was assessed by reviewing coefficient of determination, predictive relevance, goodness of fit, path coefficients, and significance values. Hypotheses were tested through the bootstrapping procedure to determine whether direct and indirect effects were significant. Direct effects assessed the links among workplace spirituality, mindfulness, workforce agility, and employee well-being. Indirect effects were examined to determine whether mindfulness and workforce agility functioned as mediators between workplace spirituality and employee well-being.

4. Result and Discussion

4.1 Results

4.1.1 Respondent Profile

Respondents were staff-level employees in DKI Jakarta's creative economy who worked under a hybrid system. The final sample consisted of 225 employees. The questionnaire was circulated through WhatsApp and Instagram, and all targeted responses were successfully collected. Respondents provided demographic information that was grouped by gender, age, highest educational attainment, monthly income, employment status, workplace city or

regency, and creative-economy subsector. The next part summarizes the tabulated respondent characteristics.

Table 1. Respondent Profile

Category	Classification	Frequency	Percentage
Gender	Man	108	48,00%
	Woman	117	52,00%
Age	20-24	78	34,7%
	25-29	112	49,8%
	30-34	23	10,2%
	35-39	3	1,3%
	≥40	9	4,0%
Highest Level of Education	High School	3	1,34%
	Diploma	36	16,00%
	Bachelor's Degree	178	79,11%
	Master's Degree	7	3,11%
	Doctorate	1	0,44%
Monthly Income	< Rp 4.000.000	27	12,00%
	Rp 4.000.000 – Rp 4.999.999	57	25,33%
	Rp 5.000.000 – Rp 5.999.999	47	20,89%
	Rp 6.000.000 – Rp 6.999.999	77	34,22%
	≥ Rp 7.000.000	17	7,56%
Employment Status	Permanent	148	65,78%
	Contract	77	34,22%
City/District of Work	West Jakarta	54	24,00%
	South Jakarta	54	24,00%
	East Jakarta	58	25,78%
	Central Jakarta	21	9,33%
	North Jakarta	32	14,22%
	Seribu Island	6	2,67%
Workplace Sub-sector	App Development	12	5,33%
	Game Development	8	3,56%
	Architecture	9	4,00%
	Interior Design	17	7,56%
	Visual Communication Design	17	7,56%
	Product Design	22	9,78%
	Fashion	23	10,22%
	Animation and Video	14	6,22%
	Photography	16	7,11%
	Crafts	12	5,33%
	Culinary Arts	23	10,22%
	Music	17	7,56%
	Publishing	16	7,11%
	Advertising	8	3,56%
	Performing Arts	3	1,33%
	Fine Arts	4	1,78%
	Television	4	1,78%

Source: Data Processing, 2026

Female employees formed the larger share of respondents, with 117 people or 52.00% of the sample. By age, most participants were 25-29 years old, totaling 112 respondents or 49.8%. In education, bachelor's degree holders dominated the sample, with 178 respondents or 79.11%. For monthly income, the largest group earned IDR 6,000,000 to IDR 6,999,999, accounting for 77 respondents or 34.22%. Permanent employees also represented the majority, with 148 respondents or 65.78%. East Jakarta contributed the highest number of workplace locations, totaling 58 respondents or 25.78%. By subsector, fashion and culinary arts had the largest representation, with 23 respondents each or 10.22% of the sample.

4.1.2 Measurement Model Evaluation

The outer model, also referred to as the measurement model, was evaluated to determine whether the instruments were suitable for measuring the constructs. This evaluation considered whether the instruments satisfied validity and reliability requirements. The assessment included convergent validity, composite reliability, and Cronbach's alpha.

4.1.3 Convergent Validity

Convergent validity evaluates whether the indicators adequately represent the latent variables measured in the study. In this assessment, validity is judged from each indicator's loading factor. According to Hair et al. (2010), the preferred loading factor is above 0.70. Nevertheless, loadings between 0.50 and 0.70 can still be accepted in particular research situations.

Table 2. Convergent Validity

Constructs	Item	Loading Factor
Workplace	MW 1	0.828
	MW 2	0.810
	MW3	0.825
	CM 1	0.819
	CM 2	0.861
	AWO 1	0.777
	AWO 2	0.729
	OB 1	0.699
	OB 2	0.713
	OB 3	0.731
Mindfulness	DB 1	0.708
	DB 2	0.847
	DB 3	0.786
	AA 1	0.770
	AA 2	0.761
	NJ 1	0.798
	NJ 2	0.758
	NJ 3	0.805
	NR 1	0.747
	NR 2	0.808
Workforce Agility	NR 3	0.803
	PB 1	0.791
	PB 2	0.858
	AB 1	0.875
	AB 2	0.877

Constructs	Item	Loading Factor
Employee Well-Being	RB 1	0.859
	RB 2	0.856
	PWB 1	0.723
	PWB 2	0.811
	FWB 1	0.832
	FWB 2	0.823
	SWB 1	0.781
	SWB 2	0.801
	PHWB 1	0.798
	PHWB 2	0.745
	SBWB 1	0.828
	SBWB 2	0.735

Source: Data Processing, 2026

The results in the table show that the loading factor for every item measuring Workplace Spirituality (X), Mindfulness (Z1), Workforce Agility (Z2), and Employee Well-Being (Y) is above 0.50. Thus, all items and indicators satisfy the validity requirement and can be treated as valid measures of the research variables.

4.1.4 Reliability

Reliability was assessed by reviewing composite reliability and Cronbach's alpha values. Composite reliability was used to check whether each construct showed sufficient consistency. According to Hair et al. (2017), a variable is reliable when its composite reliability exceeds 0.70. This assessment is reinforced by Cronbach's alpha, where values above 0.70 also indicate acceptable reliability. The composite reliability results are presented in the following table.

Table 3. Composite Reliability & Cronbach's Alpha

Constructs	Cronbach's alpha	Composite reliability (rho_a)	Composite reliability (rho_c)	Average variance extracted (AVE)
EWB	0.932	0.934	0.943	0.622
MF	0.946	0.949	0.953	0.590
WA	0.925	0.926	0.941	0.728
WS	0.911	0.912	0.929	0.653

Source: Data Processing, 2026

All variables, namely Workplace Spirituality, Mindfulness, Workforce Agility, and Employee Well-Being, achieved composite reliability values above 0.70. This indicates that each construct has a strong level of reliability. The Cronbach's alpha values were also higher than 0.70, confirming that the constructs show good internal consistency.

4.1.5 Model Evaluation

Inner model analysis examined the links among constructs by considering significance values and the coefficient of determination (R-square/R²) in the model. The structural model was evaluated through the R-square (R²) values of the dependent constructs, together with t-test results and the significance of structural path coefficients.

Table 4. R Square

Constructs	R Square
------------	----------

Employee Well-Being	0,476
Mindfulness	0,621
Workforce Agility	0,509

Source: Data Processing, 2026

The R2 value for employee well-being was 0.476, meaning that 47.6% of its variance is accounted for by the predictors in the model. This value is categorized as moderate. Mindfulness obtained an R2 of 0.621, or 62.1%, which also indicates moderate explanatory power. Workforce agility recorded an R2 of 0.509, or about 50.9%, placing it in the same moderate category.

4.1.6 Hypothesis Testing: Direct Effects

The direct-effect test covered the effect of workplace spirituality on employee well-being (H1), mindfulness (H2), and workforce agility (H3), as well as the effect of mindfulness (H4) and workforce agility (H5) on employee well-being.

Table 5. Direct Effects

Hypothesis	Path	Path Coefficients	t Statistics	P Values	Result
H1	WS - EWB	0,109	1,241	0,107	Not Supported
H2	WS - MF	0,788	28,655	0,000	Supported
H3	MF - EWB	0,341	3,370	0,000	Supported
H4	WS - WA	0,714	21,573	0,000	Supported
H5	WA - EWB	0,292	3,847	0,000	Supported

Source: Data Processing, 2026

The hypothesis test shows that workplace spirituality did not significantly affect employee well-being; therefore, H1 was not supported. By contrast, workplace spirituality had significant positive effects on mindfulness and workforce agility, so H2 and H4 were supported. Mindfulness and workforce agility also had significant positive effects on employee well-being, supporting H3 and H5. Among all direct paths, workplace spirituality exerted its strongest effect on mindfulness.

4.1.7 Mediation Testing: Indirect Effects

Indirect-effect testing was carried out to assess the mediating role of the intervening variables in the proposed model. Using the bootstrapping procedure in SmartPLS 4.0, the analysis examined whether mindfulness and workforce agility mediated the link between workplace spirituality and employee well-being.

Table 6. Indirect Effects

Hypothesis	Path	Path Coefficients	t Statistics	P Values	Result
H6	WS – MF – EWB	0,269	3,324	0,000	Full Mediation
H7	WS – WA – EWB	0,208	3,707	0,000	Full Mediation

Source: Data Processing, 2026

The mediation results show that mindfulness and workforce agility significantly mediated the link between workplace spirituality and employee well-being, supporting H6 and H7. Both variables operated as full mediators, meaning that workplace spirituality affected employee

well-being indirectly through mindfulness and workforce agility rather than through a direct path. Mindfulness showed the stronger mediating effect between the two mediators.

4.2 Discussion

4.2.1 Workplace Spirituality and Employee Well-Being

The results indicate that workplace spirituality has no significant direct effect on employee well-being, with a path coefficient of 0.109 and a p value of 0.107. This finding should not be read merely as a rejected hypothesis, because it carries an important theoretical and practical insight into how spiritual values function in demanding work settings. Employees in the creative economy may still perceive their work as meaningful, feel connected to their colleagues, and experience alignment with organizational values, yet these spiritual experiences appear insufficient on their own to raise overall well-being. A plausible explanation is that the daily reality of hybrid creative work in DKI Jakarta exposes employees to pressures that spiritual meaning alone cannot offset. Heavy and fluctuating workloads, blurred boundaries between work and personal life, digital fatigue from continuous online collaboration, and the constant demand to produce original ideas can erode well-being even when employees feel a sense of purpose. These job-related pressures are further compounded by the metropolitan environment of DKI Jakarta, where traffic congestion, long commuting time, urban stress, and employment uncertainty add a layer of strain that operates independently of how meaningful the work feels. Under these conditions, workplace spirituality may sustain motivation and a sense of belonging without directly relieving the structural and environmental stressors that shape well-being. This interpretation suggests that spiritual values need to be accompanied by more concrete organizational support such as workload management, psychological assistance, and clear work-life boundary policies, and it is consistent with Sumampouw et al. (2025) and Kanwar (2023), who also reported no direct effect of workplace spirituality on employee well-being.

4.2.2 Workplace Spirituality and Mindfulness

The analysis shows that workplace spirituality significantly improves mindfulness, and this path records the strongest direct effect in the model with a coefficient of 0.788. This result means that spirituality at work supports awareness, emotional regulation, and more conscious responses to work situations. Meaningful work, interpersonal connectedness, and value alignment help employees cultivate a mindful orientation in which they remain attentive to the present rather than overwhelmed by competing demands. This relationship is particularly relevant in the creative economy, where project-based tasks, shifting client demands, and continuous innovation pressure create a fast and fragmented work rhythm in hybrid arrangements. A spiritually supportive workplace provides the psychological comfort that helps creative employees stay focused, calm, and present while moving between concurrent projects and digital collaboration. This result is aligned with Jnaneswar & Sulphey (2021) and Sode et al. (2024), who linked workplace spirituality with mindfulness development in the workplace.

4.2.3 Mindfulness and Employee Well-Being

Mindfulness has a significant positive effect on employee well-being, with a path coefficient of 0.341. Creative work exposes employees to a distinctive form of pressure because their output is evaluated subjectively, revised repeatedly, and tied closely to personal reputation and portfolio. Employees with stronger mindfulness can meet this pressure by regulating their emotions, limiting rumination over critical feedback, and responding to setbacks with composure rather than anxiety. In hybrid arrangements, where focus is frequently interrupted

by notifications, parallel deadlines, and the isolation of remote days, present moment awareness helps employees protect their concentration and emotional stability. These capacities support both psychological and subjective well-being and make mindfulness a vital resource for sustaining well-being in the demanding and reputation sensitive context of creative work. This finding corresponds with Alruwayti & Sulphey (2023), who showed that mindfulness improves subjective well-being through emotional regulation and psychological balance.

4.2.4 Workplace Spirituality and Workforce Agility

The results further demonstrate that workplace spirituality significantly strengthens workforce agility, with a path coefficient of 0.714. Creative work rarely follows a stable routine because client briefs shift mid project, trends change quickly, and new digital tools and platforms appear continuously. Employees who find their work meaningful and feel connected to their organization tend to face these changes with a constructive and proactive attitude rather than resistance. The shared purpose and supportive relationships cultivated by workplace spirituality give creative employees the psychological security to experiment, revise their approach, and absorb sudden scope changes without feeling destabilized. This security is especially valuable in hybrid creative teams that must coordinate flexible schedules and distributed collaboration while remaining responsive to fast moving market demands. This result supports Saeed et al. (2022) and Alviani et al. (2024) who explained that workplace spirituality can improve workforce agility in dynamic organizational contexts.

4.2.5 Workforce Agility and Employee Well-Being

Workforce agility also has a significant positive effect on employee well-being, with a path coefficient of 0.292. In the creative economy employees regularly contend with changing client expectations, fluctuating project volumes, and the need to master new formats and tools at short notice. Agile employees treat these shifts as manageable challenges, reorganizing their work patterns and reallocating effort across home and office days without losing productivity. This capacity reduces the strain that would otherwise accumulate when plans change abruptly, and it helps employees maintain a sense of control over unpredictable creative workloads. By easing the pressure of constant readjustment, workforce agility protects both physical and psychological well-being in hybrid creative work. This result is consistent with Srivastava & Gupta (2022), who emphasized the role of workforce agility in improving employee well-being when work environments change.

4.2.6 Mindfulness as a Mediating Variable

The mediation test confirms that mindfulness fully mediates the relationship between workplace spirituality and employee well-being. The indirect effect is positive and significant, with a path coefficient of 0.269, a t value of 3.324, and a p value of 0.000, which establishes the indirect effect as statistically robust. Full mediation is indicated because the direct effect of workplace spirituality on employee well-being is not significant, whereas its effect through mindfulness is, which means that the entire contribution of workplace spirituality to well-being passes through this psychological pathway. This result can be explained through Self Determination Theory, which holds that the satisfaction of autonomy, competence, and relatedness produces positive psychological functioning. Workplace spirituality satisfies these needs by offering meaningful work, reinforcing connectedness within creative teams, and creating value alignment, yet the immediate outcome of this need satisfaction is a more regulated and attentive inner state rather than an instant improvement in well-being. In creative work this translation step is essential, because employees face subjective evaluation

of their output, repeated client revisions, and the mental fatigue of continuous idea generation under hybrid conditions. Spiritual values reduce well-being risk only after they are internalized into present moment awareness that allows employees to regulate emotion and remain composed amid this pressure. Mindfulness therefore functions as the necessary psychological channel that converts workplace spirituality into employee well-being.

4.2.7 Workforce Agility as a Mediating Variable

Workforce agility also fully mediates the relationship between workplace spirituality and employee well-being. The indirect effect is positive and significant, with a path coefficient of 0.208, a *t* value of 3.707, and a *p* value of 0.000, which confirms the stability of the indirect effect. As with mindfulness, the pattern reflects full mediation because workplace spirituality influences well-being only through agility and not along a direct path. The meaning, connectedness, and value congruence cultivated by a spiritual workplace encourage employees to respond to change in a proactive, adaptive, and resilient manner. This behavioral capability matters in the creative economy because employees must continually adjust to shifting client briefs, evolving creative trends, new digital tools, and flexible hybrid schedules. Spiritual values protect well-being only after they are expressed as the agile behavior that allows employees to reorganize their work, absorb sudden scope changes, and sustain productivity across home and office settings without becoming overwhelmed. Workforce agility therefore serves as the behavioral channel through which workplace spirituality reaches employee well-being in dynamic creative work.

4.2.8 Comparison of the Two Mediating Pathways

A comparison of the two indirect effects shows that mindfulness carries the stronger mediating effect at 0.269 relative to workforce agility at 0.208, which indicates that the psychological pathway is more central to well-being than the behavioral pathway in this setting. The likely reason lies in the nature of creative work, where the heaviest threat to well-being comes from the emotional experience of subjective criticism, reputation pressure, and the cognitive strain of sustained creativity under hybrid demands. Mindfulness addresses this threat directly because it governs how employees regulate emotion, maintain present moment awareness, and manage stress as it arises. Workforce agility helps employees act effectively on external changes such as new briefs and tools, yet adaptation alone does not fully relieve the internal strain that demanding and reputation sensitive creative work produces. Because mindfulness operates closer to the emotional and cognitive core of well-being while agility operates on the behavioral response to external demands, emotional regulation, present moment awareness, and stress management through mindfulness exert the more decisive influence on the well-being of hybrid creative employees in DKI Jakarta.

5. Conclusion and Suggestion

The study concludes that workplace spirituality does not directly improve employee well-being among hybrid creative-economy employees in DKI Jakarta. Although employees may find meaning in their jobs, feel connected to others, and perceive compatibility between personal and organizational values, these conditions alone do not sufficiently enhance overall well-being. In a dynamic and demanding work environment, well-being requires more than spiritual values at work. Employees also need psychological readiness, adaptive behavior, and direct organizational support to handle work pressure, flexible arrangements, and continuous demands for creativity and innovation. This conclusion reflects the main result that workplace

spirituality supports employee well-being through mindfulness and workforce agility, not through a direct path.

In practice, creative-economy organizations can strengthen workplace spirituality by offering meaningful work, fostering interpersonal connectedness, and maintaining fit between organizational values and employees' personal principles. These efforts should be accompanied by programs that directly develop psychological and adaptive capacities, such as mindfulness training, stress management, emotional intelligence training, and workforce agility development. Organizations should also build supportive and flexible work policies so employees can manage pressure, adapt to shifting demands, and sustain well-being while maintaining creativity, innovation, and productivity in hybrid work environments.

6. Limitations and Future Research

Several limitations should be considered when reading the findings. First, the sample covered only hybrid employees in DKI Jakarta's creative economy sector, so the results may not fully apply to other sectors, locations, or work arrangements with different organizational characteristics, job demands, and work dynamics. Second, the model only included workplace spirituality, mindfulness, and workforce agility as predictors of employee well-being. Other relevant variables, including leadership style, perceived organizational support, workload, job satisfaction, work-life balance, organizational culture, and work stress, were beyond the scope of this study.

Future studies should test comparable models in other industries, regions, and work systems, including fully remote and fully office-based arrangements, to broaden empirical evidence. Further research may also add other variables and apply different theoretical perspectives, such as Job Demands-Resources Theory or Conservation of Resources Theory, to deepen understanding of employee well-being. Expanding the context and model would strengthen the generalizability, validity, and theoretical contribution of research on workplace spirituality, mindfulness, workforce agility, and employee well-being.

Acknowledgement

The author expresses gratitude to everyone who supported the completion of this study. Appreciation is given to the academic supervisors for their guidance, feedback, and support throughout the research process. The author also thanks the creative-economy respondents in DKI Jakarta for taking part in the study. Lastly, sincere thanks are offered to family, colleagues, and others who provided encouragement and assistance during the preparation of this article.

Declaration of AI and AI-assisted technologies in the writing process

During manuscript preparation, ChatGPT supported paraphrasing, translation, academic wording, and improvement of clarity and structure. The author(s) then reviewed and revised the manuscript and accept full responsibility for the final content submitted for publication.

References

Agrawal, A., Chopra, R., Sharma, G. D., Rao, A., Vasa, L., & Budhwar, P. (2023). Work from home practices as corporate strategy- an integrative review. *Heliyon*, 9(9). <https://doi.org/10.1016/j.heliyon.2023.e19894>

- Aldhehayan, A. D. (2025). Flexible work environments in enhancing creativity and innovation within emerging projects in Saudi companies. *Journal of Project Management*, 10(4), 673–688. <https://doi.org/10.5267/j.jpm.2025.8.003>
- Alruwayti, H. A., & Sulphay, M. M. (2023). The interconnections of workplace spirituality, mindfulness, subjective well-being, and task performance: A study using structural equation modeling. *Problems and Perspectives in Management*, 21(4), 616–628. [https://doi.org/10.21511/ppm.21\(4\).2023.46](https://doi.org/10.21511/ppm.21(4).2023.46)
- Alviani, D., Hilmiana, Widiyanto, S., & Muizu, W. O. Z. (2024). Workforce agility: a systematic literature review and research agenda. *Frontiers in Psychology*, 15. <https://doi.org/10.3389/fpsyg.2024.1376399>
- Ashmos, D. P., & Duchon, D. (2000). Spirituality at Work. *Journal of Management Inquiry*, 9(2), 134–145. <https://doi.org/10.1177/1056492600092008>
- Badan Pusat Statistik. (2025). *BPS: EKONOMI KREATIF SERAP TENAGA KERJA 27,4 JUTA TAHUN 2025*.
- Baer, R. A., Smith, G. T., Hopkins, J., Krietemeyer, J., & Toney, L. (2006). Using Self-Report Assessment Methods to Explore Facets of Mindfulness. *Assessment*, 13(1), 27–45. <https://doi.org/10.1177/1073191105283504>
- Bansal, A., Panchal, T., Jabeen, F., Mangla, S. K., & Singh, G. (2023). A study of human resource digital transformation (HRDT): A phenomenon of innovation capability led by digital and individual factors. *Journal of Business Research*, 157, 113611. <https://doi.org/10.1016/j.jbusres.2022.113611>
- Chaput, J. P., Tremblay, M. S., Goldfield, G. S., Prince, S. A., Biswas, A., Colley, R. C., & Lang, J. J. (2025). Is working from home good for mental health and well-being? Associations between work location, self-rated mental health, life satisfaction, and life and work stress among Canadian adults. *Mental Health and Prevention*, 38. <https://doi.org/10.1016/j.mhp.2025.200418>
- Chenji, K., & Sode, R. (2024). Synergizing workplace spirituality: fostering happiness, hardiness and psychological well-being in organizations. *Industrial and Commercial Training*, 56(4), 390–405. <https://doi.org/10.1108/ICT-02-2024-0017>
- Danna, K., & Griffin, R. W. (1999). Health and Well-Being in the Workplace: A Review and Synthesis of the Literature. *Journal of Management*, 25(3), 357–384. <https://doi.org/10.1177/014920639902500305>
- Duchon, D., & Plowman, D. A. (2005). Nurturing the spirit at work: Impact on work unit performance. *The Leadership Quarterly*, 16(5), 807–833. <https://doi.org/10.1016/j.leaqua.2005.07.008>
- Gagné, M., & Deci, E. L. (2005). Self-determination theory and work motivation. *Journal of Organizational Behavior*, 26(4), 331–362. <https://doi.org/10.1002/job.322>
- Hair, J. F. ., Hult, G. T. M. ., Ringle, C. M. ., & Sarstedt, Marko. (2017). *A primer on partial least squares structural equation modeling (PLS-SEM)*. Sage.
- Hair, Joseph. F., Black, William. C., Babin, Barry. J., & Anderson, Rolph. E. (2010). *Multivariate Data Analysis* (Seventh Edition). Pearson.
- Hennekam, S., & Bennett, D. (2017). Creative industries work across multiple contexts: common themes and challenges. *Personnel Review*, 46(1), 68–85. <https://doi.org/10.1108/PR-08-2015-0220>
- INRIX. (2025). *Ten Highest Traffic Delay Times By City*. INRIX.

- Jnaneswar, K., & Sulphey, M. M. (2021). A study on the relationship between workplace spirituality, mental wellbeing and mindfulness. *Management Science Letters*, 1045–1054. <https://doi.org/10.5267/j.msl.2020.9.038>
- Kanwar, P. (2023). Workplace spirituality and its impact on psychological well-being of Indian women. *International Journal of Multidisciplinary Trends*, 5(4), 28–34. <https://doi.org/10.22271/multi.2023.v5.i4a.418>
- Kementerian Lingkungan Hidup dan Kehutanan. (2025). *10 Daerah dengan Indeks Standar Pencemar Udara (ISPU) Tertinggi di Indonesia per 10 Agustus 2025 Pukul 08.00 WIB*.
- Khatri, P., & Gupta, P. (2022). Impact of Workplace Spirituality on Employee Well-Being: The Mediating Role of Organizational Politics. *FIIB Business Review*. <https://doi.org/10.1177/23197145221076932>
- Koul, S. (2025). Does Workplace Spirituality Enhance Employee Well-Being? The Mediating Role of Workplace Happiness. *Global Business and Organizational Excellence*, 44(3), 99–111. <https://doi.org/10.1002/joe.22277>
- Malik, N., Pandey, A., & Maheshwari, M. (2025). A systematic literature review on employee well-being: Mapping multi-level antecedents, moderators, mediators and future research agenda. In *Acta Psychologica* (Vol. 258). Elsevier B.V. <https://doi.org/10.1016/j.actpsy.2025.105080>
- Naveed, R. T., Alhaidan, H., Halbusi, H. Al, & Al-Swidi, A. K. (2022). Do organizations really evolve? The critical link between organizational culture and organizational innovation toward organizational effectiveness: Pivotal role of organizational resistance. *Journal of Innovation & Knowledge*, 7(2), 100178. <https://doi.org/10.1016/j.jik.2022.100178>
- Paul, M., Jena, L. K., & Sahoo, K. (2020). Workplace Spirituality and Workforce Agility: A Psychological Exploration Among Teaching Professionals. *Journal of Religion and Health*, 59(1), 135–153. <https://doi.org/10.1007/s10943-019-00918-3>
- Petermann, M. K. H., & Zacher, H. (2022). Workforce Agility: Development and Validation of a Multidimensional Measure. *Frontiers in Psychology*, 13. <https://doi.org/10.3389/fpsyg.2022.841862>
- Pradhan, R. K., & Hati, L. (2022). The Measurement of Employee Well-being: Development and Validation of a Scale. *Global Business Review*, 23(2), 385–407. <https://doi.org/10.1177/0972150919859101>
- Rietze, S., & Zacher, H. (2022). Relationships between Agile Work Practices and Occupational Well-Being: The Role of Job Demands and Resources. *International Journal of Environmental Research and Public Health*, 19(3). <https://doi.org/10.3390/ijerph19031258>
- Saeed, I., Khan, J., Zada, M., Ullah, R., Vega-Muñoz, A., & Contreras-Barraza, N. (2022). Towards Examining the Link Between Workplace Spirituality and Workforce Agility: Exploring Higher Educational Institutions. *Psychology Research and Behavior Management*, 15, 31–49. <https://doi.org/10.2147/PRBM.S344651>
- Salem, N. H., Ishaq, M. I., Yaqoob, S., Raza, A., & Zia, H. (2023). Employee engagement, innovative work behaviour, and employee wellbeing: Do workplace spirituality and individual spirituality matter? *Business Ethics, the Environment and Responsibility*, 32(2), 657–669. <https://doi.org/10.1111/beer.12463>
- Schmitt, J., Pauknerová, D., Arbet, P., & Válková Tarasová, O. (2025). Being mindful in uncertain times – a resource-demand perspective on mindfulness as a workplace intervention. *Journal of Workplace Learning*, 37(9), 40–57. <https://doi.org/10.1108/JWL-10-2024-0225>

- Schubin, K., Seinsche, L., Pfaff, H., & Zeike, S. (2023). A workplace mindfulness training program may affect mindfulness, well-being, health literacy and work performance of upper-level ICT-managers: An exploratory study in times of the COVID-19 pandemic. *Frontiers in Psychology*, 14. <https://doi.org/10.3389/fpsyg.2023.994959>
- Sharma, P. K., & Kumra, R. (2020). Relationship between workplace spirituality, organizational justice and mental health: mediation role of employee engagement. *Journal of Advances in Management Research*, 17(5), 627–650. <https://doi.org/10.1108/JAMR-01-2020-0007>
- Sherehiy, B., & Karwowski, W. (2014). The relationship between work organization and workforce agility in small manufacturing enterprises. *International Journal of Industrial Ergonomics*, 44(3), 466–473. <https://doi.org/10.1016/j.ergon.2014.01.002>
- Sode, R., Chenji, K., & Vijayaraghavan, R. (2024). Exploring workplace spirituality, mindfulness, digital technology, and psychological well-being: A complex interplay in organizational contexts. *Acta Psychologica*, 251. <https://doi.org/10.1016/j.actpsy.2024.104601>
- Srivastava, S., & Gupta, P. (2022). Workplace spirituality as panacea for waning well-being during the pandemic crisis: A SDT perspective. *Journal of Hospitality and Tourism Management*, 50, 375–388. <https://doi.org/10.1016/j.jhtm.2021.11.014>
- Stefia, C. M., Haryanto, B., Wahyudi, L., & Setiawan, A. I. (2024). The impact of dynamic marketing capabilities (DMCs) and strategic information management (SIM) on international start-up success: A meta narrative analysis. *Heliyon*, 10(23), e40541. <https://doi.org/10.1016/j.heliyon.2024.e40541>
- Stuart-Edwards, A., MacDonald, A., & Ansari, M. A. (2023). Twenty years of research on mindfulness at work: A structured literature review. *Journal of Business Research*, 169. <https://doi.org/10.1016/j.jbusres.2023.114285>
- Sulosaari, V., Unal, E., & Cinar, F. I. (2022). The effectiveness of mindfulness-based interventions on the psychological well-being of nurses: A systematic review. *Applied Nursing Research*, 64, 151565. <https://doi.org/10.1016/j.apnr.2022.151565>
- Sumampouw, R. W. J., Wibisana, S. A., & Primadini, A. (2025). The Influence of Workplace Spirituality on Employee Wellbeing with Organization Identification and Workforce Agility as Intervening Factors. *Journal of Accounting, Management, and Economics Research (JAMER)*, 4(1), 13–26. <https://doi.org/10.33476/jamer.v4i1.299>
- Syahir, A. N. A., Abidin, M. S. Z., Sa'ari, C. Z., & Rahman, M. Z. A. (2025). Workplace Spirituality and Its Impact on Employee Well-Being: A Systematic Literature Review of Global Evidence. *Journal of Religion and Health*. <https://doi.org/10.1007/s10943-025-02350-2>
- Syuhada, G., Akbar, A., Hardiawan, D., Pun, V., Darmawan, A., Heryati, S. H. A., Siregar, A. Y. M., Kusuma, R. R., Driejana, R., Ingole, V., Kass, D., & Mehta, S. (2023). Impacts of Air Pollution on Health and Cost of Illness in Jakarta, Indonesia. *International Journal of Environmental Research and Public Health*, 20(4), 2916. <https://doi.org/10.3390/ijerph20042916>
- Workplace Wellbeing Professional. (2025). *The Best and Worst Industries for Employee Wellbeing Revealed*.