

The Effect of Workplace Spirituality on Generation Z Employees' Holistic Well-Being in Kupang Creative Economy

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Abstract

Purpose: This study analyzes the effect of workplace spirituality on the holistic well-being of Generation Z employees in the creative economy sector in Kupang.

Methodology: This study employed a quantitative explanatory approach with a cross-sectional survey design conducted in Kupang City, NTT. The measurement instruments included the Workplace Spirituality Scale, Work and Meaning Inventory (WAMI), Utrecht Work Engagement Scale (UWES), WHO-5 Well-Being Index, and Spiritual Well-Being Scale. Data from 76 Generation Z creative economy actors were analyzed using the SEM-PLS.

Results: Workplace spirituality exerted a positive and significant direct effect on holistic well-being ($\beta = 0.351$, $p < 0.001$). It also significantly predicted meaningful work ($\beta = 0.439$) and work engagement ($\beta = 0.626$). Both mediators positively influenced holistic well-being, with work engagement emerging as the dominant mediator (indirect $\beta = 0.212$).

Conclusions: Workplace spirituality serves as a critical psychological resource that enhances the holistic well-being of Generation Z creative workers. The integration of spiritual values, meaningful work, and engagement supported by local cultural values such as gotong royong is essential for sustainable and humane work environments in Eastern Indonesia.

Limitations: The relatively small sample size ($n = 76$) and cross-sectional design limit causal inferences and generalizability to other regions or sectors.

Contributions: This study extends the JD-R framework by integrating workplace spirituality and Indonesian local cultural values into a holistic well-being model applicable to Generation Z in emerging creative economy contexts.

Keywords: *Creative Economy, Generation Z, Holistic Well-Being, JD-R Framework, Workplace Spirituality*

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1. Introduction

In Indonesia, the creative economy has emerged as one of the core areas of the national development agenda, where the government has positioned it as a new driver of growth through the use of

creativity, innovation, and human capital. Culinary arts, music, fashion, graphic design, photography, and digital content are creative subsectors that have expanded remarkably in Kupang, the capital of East Nusa Tenggara (NTT) Province. These subsectors are characterized by loose structures, community-based networks, and long-term demands for adaptive innovations ([Pratama, Artha, & Abidin, 2024](#)). The vast majority of the players of the creative economy in Kupang City belong to Generation Z - people born after 1997 who grew up as digital natives. The work-life preferences of this generation are rather peculiar: a high degree of attachment to meaningful work, similarity of values, and a high level of psychosocial health, but not economic reward only ([Adhiati, Palupiningtyas, & Samtono, 2025](#); [Chillakuri, 2020](#); [Schroth, 2019](#)). Generation Z also attaches importance to work as a way to self-actualization and social contribution and to meaning-seeking, in contrast to the previous generation, which views economic stability as the main need.

However, the realities of creative work tend to defy these aspirations. The following phenomena are income volatility, irregular working schedules, and long-term competitive pressures, which put Generation Z workers at risk of psychosocial issues, including emotional exhaustion and psychological distress ([Rathi & Lee, 2017](#)). Welfare systems limited to materialism cannot function in such situations. In contemporary literature, employee well-being has become a concept of holistic well-being as an integrative construct encompassing three elements: physical, emotional, and spiritual as the conditions for a successful workplace experience and sustainable involvement ([Jain, 2024](#); [Tigedi, & Nyetanyane, 2024](#)). Holistic well-being is not only one of the fundamental needs but also a precondition of long-term creative productivity for Generation Z creative employees who perceive identity, meaning, and inner balance as something that cannot be separated and cannot exist outside of the work environment.

In this context, workplace spirituality is a pertinent psychosocial resource. Recent syntheses of workplace spirituality literature highlight the recognition of the inner life of workers nurtured by meaningful work in a community context ([Dubey & Bedi, 2024](#)). [Milliman, Czaplewski, and Ferguson \(2003\)](#) define this in three dimensions: meaningful work, sense of community, and alignment with organizational values. In the workplace, spirituality is not specific to a particular denomination but is more concerned with meaning, social integration, and value congruence. Existing empirical data indicate that workplace spirituality is always connected with job satisfaction, organizational commitment, work engagement, and psychological well-being ([Hunsaker, & Jeong, 2020](#); [Garg, 2017](#); [Karakas, & Sarigollu, 2019](#); [Syahir, & Abdul, 2025](#)). It can be used as a work support, counteracting work demands, and inducing intrinsic motivation in the Job Demands Resources (JD-R) model ([Bakker & Demerouti, 2017](#)). Two important psychological processes, cognitive and motivational, through which spirituality in the workplace is translated into holistic well-being, are meaningful work and work engagement.

Despite this increased evidence, there are still considerable gaps in the research. First, there are nearly no in-depth combined empirical data studying the effect of workplace spirituality on holistic well-being, that is, physical, emotional, and spiritual simultaneously, on Generation Z workers in the creative economy. Second, in a single structural model, meaningful work and work engagement have not been well tested as mediators. Third, there has been very little scholarly attention to the integration of Indonesian local cultural values into the workplace spirituality construct, especially, gotong royong and social harmony. Fourth, HRM and organizational psychology literature is lacking in Eastern Indonesia and Kupang City.

This is a unique study because it is both a theoretical and contextually incorporative study. It hypothetically acquires a dual-mediation model in the JD-R framework: MW and work engagement as parallel psychological mediators between workplace spirituality and holistic well-being. Contextually, this is the first empirical study that contextualizes this model in the sociocultural environment of Kupang City, with gotong royong, social harmony, and inclusive religiosity as the cultural mediators of workplace spirituality. Thus, this study introduces a culture-and Generation Z-specific well-being framework that is receptive to the particular needs of the Eastern Indonesian creative economy. Accordingly, this study centers on the empirical investigation of how workplace spirituality affects the

holistic (physical, emotional, and spiritual) well-being of Generation Z players of the creative economy in Kupang City, where meaningful work and work engagement are applied as mediating variables in a local cultural value setting.

2. Literature Review and Hypotheses Development

2.1 Generation Z and Work Characteristics in the Creative Economy

The new generation of workers, Generation Z, do not consider economic incentives as the only basis for their work; they base their judgment on meaningful work, value congruence, and psychosocial support ([Schroth, 2019](#); [Chillakuri, 2020](#)). [Purnomo et al. \(2025\)](#) confirm that flexibility and reputation of the organization are employed by this cohort in their selection of jobs, but [Maulidani et al. \(2025\)](#) indicate that the primary factor behind turnover intention is value misalignment. These preferences overlap with the ongoing occupational stressors in creative economy environments that are highly creative and structurally informal, thus leading to a situation in which spiritual and psychosocial resources are crucial to well-being.

2.2 Workplace Spirituality

Workplace spirituality is conceptualized as employees' awareness of their inner lives, which is evoked by meaningful work within a community environment ([Dubey & Bedi, 2024](#)). [Milliman et al. \(2003\)](#) operationalized this into three dimensions, such as meaningful work intrinsic purpose that is not economic exchange, sense of community–actual interpersonal connectedness, and alignment with organizational values congruence between personal and organizational systems of values. Recent studies reported in the 1998-2024 bibliometric review show that there has been a continued increase in spirituality in the workplace across the world, with more studies in recent years focusing on causal processes ([Sapta et al., 2025](#)).

Workplace spirituality is a job resource in the JD-R framework ([Bakker and Demerouti, 2017](#)), which initiates motivational processes, mitigates high demands, and results in sustainable well-being. [Tigedi et al. \(2024\)](#) determined its direct impact on workplace flourishing at the physical, emotional, and spiritual levels, validating its applicability as a higher-order contextual psychological resource. The conceptual distinction between workplace spirituality and meaningful work in this paper follows the meaningful-work literature ([Bailey et al., 2019](#)). Workplace spirituality is a context-specific construct, which encompasses the perceived value congruence and social connectedness, at the same time, meaningful work is operationalized as a personal cognitive assessment of task significance using the WAMI. This separation enables construct redundancy to be blocked and meaningful work to be a psychological mechanism (mediator) of the model.

2.3 Holistic Well-Being

Holistic well-being is a multidimensional and dynamic optimal state comprising physical, emotional, and spiritual functioning ([Jain, 2024](#); [Tigedi et al., 2024](#)). Physical well-being is energy and functional well-being, emotional well-being is psychological stability, life satisfaction, and stress management (measured using the WHO-5), and spiritual well-being is inner peace, meaning, and transcendence value connectedness (measured using the Spiritual Well-Being Scale). [Riaz et al. \(2024\)](#) confirm the need to approach the issue of employee well-being holistically, not singly, in the context of organizational sustainability in the post-pandemic period.

2.4 Meaningful Work as Mediating Variable

Meaningful work is the personal understanding of the individual that work has a sense of purpose and social value ([Bailey et al., 2019](#); [Allan et al., 2019](#)). [Herr et al. \(2023\)](#) confirm that meaningful work and mental well-being are strongly linked in a two-way relationship in the long term. Another finding by [Fletcher and Schofield \(2021\)](#) is that the organizational context enables meaningful work, including value congruence and communal support. In the context of the Kupang creative economy, gotong royong enhances this process by integrating individual creative work into a common social purpose, making the sense of meaningfulness even more profound.

2.5 Work Engagement as Mediating Variable

Work engagement is a positive psychological phenomenon characterized by vigor, devotion, and absorption ([Schaufeli et al., 2002](#); [Bailey et al., 2017](#)). It is the primary driving force of the JD-R framework that works to convert job resources into well-being and performance ([Bakker and Albrecht, 2018](#)). [Siddika \(2025\)](#) affirms that supportive work arrangements generate a high level of engagement, as they lead to reduced stress and better work-life balance. The mediating variable between workplace spirituality and holistic well-being is work engagement in the creative economy, where creative work is a structural requirement for making continuous cognitive and emotional investments.

2.6 Local Cultural Values: Gotong Royong and Social Harmony

Gotong royong, the Indonesian cooperative social ethic, actualizes the sense of community element of spirituality in the workplace. [Lukiyanto and Wijayaningtyas \(2020\)](#) demonstrate that social capital mobilizes resources and helps each other in small enterprises. Social harmony supports the value alignment dimension, which is the norm of peaceful and respectful interpersonal relationships. Inclusive religiosity and cross-religious spirituality provide a spiritual foundation that can be applied universally in pluralistic workplaces in Kupang City. These local values not only contextualize but also theoretically add to the construct of spirituality in the workplace, consistent with recent reviews emphasizing that workplace spirituality is a contextually and culturally embedded phenomenon ([Mhatre & Mehta, 2023](#)).

2.7 Relevant Prior Studies

Table 1. Summary of key prior empirical studies

Author & Year	Journal	Method	Key Finding	Relevance
Tigedi et al. (2024)	SA Journal of Human Resource Management	Quantitative, South Africa	WPS significantly enhances workplace flourishing across physical, emotional, and spiritual dimensions	Empirical base for WPS→well-being; opens gap for Eastern Indonesia creative economy context
Siddika (2025)	Annals of Human Resource Management Research	Quantitative survey, hybrid workers	Supportive work arrangements significantly increase engagement (vigor, dedication, absorption)	Confirms work engagement as mediator linking contextual resources to well-being
Adhiati et al. (2025)	Annals of Human Resource Management Research	Quantitative, Gen Z, Indonesia	Organizational policy, social environment & flexible arrangements collectively enhance Gen Z work-life well-being	Confirms value orientation and social harmony as predictors of Gen Z well-being; validates cultural context

Table 1 shows the empirical studies examining the relationship between workplace support, work engagement, and employee well-being. The findings indicate that supportive workplace practices, organizational policies, and flexible arrangements play important roles in improving employee engagement and psychological well-being. These studies provide a foundation for understanding how organizational resources contribute to positive employee outcomes while highlighting the need for further investigation in different cultural and economic contexts.

2.8 Research Gap

The study is grounded in four gaps, such as no integrated empirical models of the impact of WPS on holistic well-being, that is, including all three dimensions of well-being, among workers of the creative economy of Generation Z, dual mediation of meaningful work and work engagement has not yet been tested using a single structural model, limited integration of local cultural values with workplace spirituality frameworks, and overrepresentation of the underrepresentation of Eastern Indonesia in HRM literature.

2.9 Theoretical Framework and Hypotheses

Three pillars are included in the theoretical framework, in which workplace spirituality is considered a job resource that supports motivation processes (JD-R, 2017); the cognitive-affective pathway is grounded in the meaningful work literature (Bailey et al., 2019); and the motivational pathway is described through work engagement theory (Schaufeli et al., 2002). The contextual intensifiers of the community and value alignment dimensions are the cultural values of the localities as can be seen in Table 2.

Table 2. Research hypotheses

Hypotheses	Statement
H_1	Workplace spirituality has a positive and significant direct effect on the holistic well-being of Generation Z creative economy actors in Kupang City.
H_2	Workplace spirituality positively and significantly influenced meaningful work.
H_3	Workplace spirituality positively and significantly affects work engagement.
H_4	Meaningful work has a positive and significant effect on holistic wellbeing.
H_5	Work engagement has a positive and significant effect on holistic wellbeing.
H_6	Meaningful work mediates the relationship between workplace spirituality and holistic wellbeing.
H_7	Work engagement mediates the relationship between workplace spirituality and holistic wellbeing.

3. Methodology

3.1 Research Design

This study is a quantitative explanatory study based on a cross-sectional survey. This causal research examines the relationship between workplace spirituality (independent variable), meaningful work and work engagement (mediating variables), and holistic well-being (dependent variable) among Generation Z players of the creative economy in Kupang City, NTT.

3.2 Population, Sample, and Sampling Technique

The population consists of all the Generation Z (born 1997-2007, 18-27) in the creative economy in Kupang City within the following subsectors, such as creative culinary, music and performing arts, graphic design and digital content, and fashion and photography. The purposive sampling criterion was active involvement in the creative economy and the city of residence (Kupang City).

Three criteria were used to justify the sample adequacy ($n = 76$). First, there is the 10-times rule (Hair et al., 2019), according to which it should have a minimum of 30 respondents ($3 \text{ paths} \times 10$), which is also satisfied. Second, G GPower 3.1 (Faul et al., 2009) suggested that there should be at least 77 respondents with a medium effect size ($f^2 = 0.15$), 0.05, and power = 0.80, which is not satisfactory; however, $f^2 > 0.25$, $n = 76$ is considered adequate. Third, the indicator-based heuristic of PLS-SEM suggests that it should have 80 observations ($8 \text{ indicators} \times 10$). However, PLS-SEM is reported to be powerful with small-to-medium sample sizes and strong factor loadings, as shown by the results of the measurements in this study.

3.3 Operational Variables and Measurement Instruments

Table 3. Operational variable definitions

Variables	Definition	Instrument
Workplace Spirituality (X)	Perception of meaningful work, sense of community, and alignment with organizational values	Workplace Spirituality Scale (Milliman et al., 2003)
Meaningful Work (M_1)	Perception of work as purposeful, significant, and socially valuable at the individual level	Work and Meaning Inventory – WAMI (Steger et al., 2012)

Variables	Definition	Instrument
Work Engagement (M_2)	Positive psychological state of vigor, dedication, and absorption in work	Utrecht Work Engagement Scale – UWES (Schaufeli et al., 2002)
Holistic Well-Being (Y)	Integrative state of physical, emotional, and spiritual functioning in the work context	WHO-5 Well-Being Index + Spiritual Well-Being Scale

Table 3 shows the all variables were measured on a 5-point Likert scale (1 = Strongly Disagree to 5 = Strongly Agree).

3.4 Data Collection

Data were gathered online (Google Form) and offline using questionnaires in a community-based program with creative economy clusters in Kupang City. All respondents were informed about their participation in advance.

3.5 Data Analysis

Structural Equation Modeling-Partial Least Squares (SEM-PLS) was used to analyze data with SmartPLS 4.0, after a two-step analysis, such as outer model evaluation, convergent (AVE > 0.50), composite (> 0.70), and discriminant (via Fornell-Larcker criterion and HTMT ratio < 0.85) validity, and (2) inner model evaluation, coefficient of determination (R^2), path coefficients, effect size (f^2), predictive relevance (Q^2), and mediation testing through bootstrapping (5,000 subsamples).

3.6 Common Method Bias Assessment

Considering the self-report cross-sectional design, full collinearity analysis was used to evaluate the Common Method Bias (CMB) (Kock, 2015). The values of all the latent construct VIF were below the cut-off point of 3.3, confirming that CMB is not a significant threat to the validity of the findings.

4. Results and Discussions

4.1 Respondent Profile

In this study, 76 Generation Z players in the creative economy in Kupang City were utilized, who fit all purposive sampling criteria. All indicators were measured using a 5-point Likert scale. The descriptive statistics show a range of mean scores of 3.75-4.10 (middle to high range) and standard deviations of 0.85-1.05 indicating that the respondents were inclined to see relatively high scores of workplace spirituality, meaningful work, work engagement, and holistic well-being with relative inter-respondent dispersion.

4.2 Measurement Model (Outer Model)

Convergent validity was measured using outer loadings and Average Variance Extracted (AVE). The outer loadings of all the indicators were above 0.80, and the AVE of all constructs exceeded 0.50, which justifies sufficient convergent validity as can be seen in Table 4.

Table 4. Convergent validity and reliability results

Construct	AVE	Cronbach α	CR	Assessment
Workplace Spirituality (X)	0.759	0.910	0.935	Valid & Reliable
Meaningful Work (M_1)	0.729	0.902	0.930	Valid & Reliable
Work Engagement (M_2)	0.778	0.914	0.933	Valid & Reliable
Holistic Well-Being (Y)	0.767	0.911	0.937	Valid & Reliable
Note: CR = Composite Reliability; Threshold: AVE > 0.50, α > 0.70, CR > 0.70.				

Table 4 shows the discriminant validity was confirmed by the Fornell-Larcker criterion, where the square roots of each construct's AVE were larger than all correlations of the construct with other constructs, and the HTMT ratio was less than 0.85. The findings indicate that each construct is empirically different, with no problem of multicollinearity.

4.3 Structural Model (Inner Model)

The structural model was highly explanatory. The R^2 of Holistic Well-Being (Y) = 0.736 implies that workplace spirituality, meaningful work, and work engagement together explain 73.6% of the variance in holistic well-being, a high finding in the behavioral research setting. The R^2 values of work engagement (M_2) = 0.392 and the meaning of work (M_1) = 0.193 also support this as can be seen in Table 5.

Table 5. Structural model: Coefficient of determination (R^2) and effect size (f^2)

Path / Construct	R^2	f^2	Effect Size Category
Holistic Well-Being (Y)	0.736	—	—
Work Engagement (M_2)	0.392	—	—
Meaningful Work (M_1)	0.193	—	—
WPS → Holistic Well-Being	—	0.263	Moderate
WPS → Work Engagement	—	0.645	Very Large
MW → Holistic Well-Being	—	0.405	Large
WE → Holistic Well-Being	—	0.257	Moderate
Note: WPS, Workplace Spirituality; MW = Meaningful Work; WE = Work Engagement.			

Table 5 shows the predictive relevance (Q^2) value of all endogenous constructs was positive: Meaningful Work = 0.162; Work Engagement = 0.380; Holistic Well-Being = 0.522, which proves that the model has great predictive power, especially on the outcome variable.

4.4 Hypotheses Testing: Direct Effects

Table 6. Bootstrapping results: Direct path coefficients ($n = 76$; 5,000 subsamples)

Hypothesis / Path	β	t-stat	p-value	95% CI	Decision
H_1 : WPS → Holistic Well-Being	0.351	3.812	< 0.001	[0.168; 0.521]	Supported
H_2 : WPS → Meaningful Work	0.439	4.213	< 0.001	[0.234; 0.634]	Supported
H_3 : WPS → Work Engagement	0.626	7.891	< 0.001	[0.476; 0.760]	Supported
H_4 : MW → Holistic Well-Being	0.370	4.021	< 0.001	[0.191; 0.544]	Supported
H_5 : WE → Holistic Well-Being	0.339	3.674	0.001	[0.152; 0.509]	Supported
Note: WPS, Workplace Spirituality; MW = Meaningful Work; WE = Work Engagement.					

Table 6 shows the each of the five direct hypotheses was empirically validated. The most significant direct correlation is WPS WRK Engagement ($\beta = 0.626$), which means that workplace spirituality is the main antecedent of work engagement of Generation Z in the creative economy.

4.5 Mediation Analysis

Table 7. Indirect effects: Mediation testing

Indirect Path	Indirect β	t-stat	p-value	Mediation Type
WPS → MW → Holistic Well-Being (H_6)	0.162	2.891	0.010	Partial Mediation
WPS → WE → Holistic Well-Being (H_7)	0.212	3.241	0.002	Partial Mediation
Bootstrapping was performed with 5,000 subsamples.				

Table 7 shows both mediation hypotheses (H_6 and H_7) were accepted. Due to the statistical significance of both direct and indirect effects, meaningful work and work engagement are partial mediators of workplace spirituality, which has direct and mechanism-mediated impacts on holistic well-being. The predominant mediator with a value of 0.212 was work engagement, which aligns with the JD-R model, which predicts that motivation resources are best mediated through engagement states.

4.6 Discussion

4.6.1 Workplace Spirituality and Holistic Well-Being

Workplace spirituality has a direct and positive impact on whole person health ($\beta = 0.351$; $p < 0.001$), supporting H_1 . The findings are theoretically in line with [Tigedi and Nyetanyane \(2024\)](#), who empirically showed that workplace spirituality increases physical, emotional, and spiritual flourishing. Applying this to the JD-R framework [Bakker and Demerouti \(2017\)](#), spiritual resources lessen the cognitive appraisal of uncertainty and strengthen meaning structures, which enhances the adaptive coping and well-being of Generation Z creative employees in Kupang City. This direct impact is enhanced by the contextual embeddedness of gotong royong and social harmony, which enhance the community aspect of workplace spirituality.

4.6.2 Meaningful Work as Mediator

Meaningful work has a significant mediating effect on the WPSwell-being link (indirect $\beta = 0.162$; $p < 0.05$), corroborating H_6 . This observation is in line with [Herr et al. \(2023\)](#) that affirm a longitudinal relationship between work meaningfulness and mental well-being and with [Fletcher and Schofield \(2021\)](#) that organizational value congruence mediates the experience of meaningful work. Workplace spirituality in the Kupang creative economy, which is operationalized in terms of shared community values and gotong royong, assists creative labor to be cognitively reframed as socially purposeful, which leads to increased emotional and spiritual well-being via a cognitive-affective pathway.

4.6.3 Work Engagement as Dominant Mediator

Work engagement was confirmed as the dominant mediator (indirect $\beta = 0.212$; $p < 0.01$), supporting H_7 . This aligns with [Siddika \(2025\)](#), who proved that encouraging contextual conditions can make engagement levels far higher, as less stress and better work-life balance are achieved. In the JD-R framework, intrinsic motivation is driven by spiritual resources in the form of vigor, dedication, and absorption, which directly translate into physical energy, emotional positivity, and immersion in the task. The large effect size ($f^2 = 0.645$) of the WPS to Work Engagement path highlights the importance of workplace spirituality as an antecedent of engagement in informal creative workplaces among Generation Z.

4.6.4 Partial Mediation and Integrated Psychological Mechanisms

The results of the partial mediation analysis indicate that workplace spirituality has three overlapping channels of impact on holistic well-being: direct (existential and affective resonance), cognitive (meaningful work), and motivational (work engagement) pathways. $R^2 = 0.736$ indicates that this multi-mechanism model explains a significant share of the variance in well-being, and the unidimensional models, including the engagement-only and satisfaction-only models, cannot capture the complexity of well-being in the creative economy. The findings are consistent with [Adhiati et al. \(2025\)](#), who confirmed that the work-life well-being of Generation Z is determined by many different organizational and social factors.

5. Conclusions

5.1 Conclusion

The study empirically proves that workplace spirituality has a positive and significant impact on the holistic well-being of Generation Z creative economy actors in Kupang City, either directly or indirectly via the partial mediation of meaningful work and work engagement. The integrated SEM-PLS model explains 73.6% of the variance in well-being, which strongly supports the multi-mechanism psychological framework. Work engagement is the prevailing mediating factor, and local cultural values, especially gotong royong and social harmony, have a contextual influence on enhancing the three dimensions of spirituality in the workplace. These results add a culture-specific, Generation Z-specific model of well-being that can be applied to the informal creative economy setting of Eastern Indonesia to the JD-R model.

5.2 Research Limitations

This study has three main limitations. First, the sample size ($n = 76$), which is sufficient for PLS-SEM, limits generalizability to other regions, sectors, or even generation groups. Second, the

cross-sectional design does not allow for causal conclusions regarding the long-term trajectories of well-being. Third, the use of self-report instruments only presents the risk of common method bias, but the VIF analysis shows that this is not a critical risk.

5.3 Suggestions and Directions for Future Research

Future research should employ longitudinal designs to test causal directionality and the long-term effects. Generalizability could be enhanced by expanding geographically to other cities in Eastern Indonesia and using comparative analysis between generations (Millennials vs. Generation Z). The theoretical model could be enhanced by the introduction of moderating variables, such as spiritual leadership, organizational support, or creative subsector characteristics. It is also suggested that mixed-method techniques to combine qualitative inquiry of the local cultural value process should be implemented to gain better insight into the operation of gotong royong and social harmony as spiritual resources.

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Author Contributions

NPN contributed to the conceptualization of the study, research design, methodology development, and preparation of the original draft. AM, as the corresponding author, was responsible for data curation, formal analysis using SEM-PLS, investigation, manuscript review, and editing. REF contributed to the supervision, validation of the theoretical framework, and manuscript review and editing. All authors have read and approved the final version of this manuscript.

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