

SPIRITUALITY AT WORKPLACE: A BRIEF LITERATURE REVIEW

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ABSTRACT

This essay aims to present a concise literature review for spirituality at the workplace or what is also commonly called workplace spirituality. This theme is very interesting these days but it is still rare to find a literature review. To assist researchers and academics in their research, this concise literature review can be a reference. In this short article, researchers obtain a study of the grand theory, definition, dimensions, and significance of workplace spirituality.

Keywords: *essay, workplace spirituality, religiosity, performance*

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INTRODUCTION

Our new era is marked by turbulent environmental changes and fierce arenas of competition, both in profit-oriented and non-profit organizations. So real was the change that it was experienced that it appeared: "The only constant is change". Everything changes; the only thing that stays fixed is just the change itself. Globalization opens up the barriers of the world and turns it into a borderless village. The consequence is the free entry of state corporations to put their feet in the country. This will add to the excitement of the existing competition. When that happens, the customer is no longer in a state of "buying because they have no (few) other options", but rather an openness to "caveat emptor"; or "Research Before Buying". Bargaining power from customers is a logical consequence of changes in the industrial environment triggered by the influx of potential newcomers who will create increasingly fierce competition. Global flows of change urge every profit-oriented and non-profit entity to be ready to change, whether in paradigm, management, or the strength of facing competition. "If you don't change, the competitors will change you."

The problem is, the speed to change is also increasing. To be built to last, organizations must focus on developing competitive advantage. To create a competitive advantage, the organization decided to adopt technology, and develop market reach, supply chain management, and various other strategic policies. Unfortunately, if those things are easily imitated by competitors, then the advantage created is not a sustainable competitive advantage. To create excellence, organizations must manage their resources in such a way that they have valuable, rare, inimitable, and nonsubstitutable characteristics (Barney, 1991).

In the context of creating a sustainable competitive advantage, recent research raises the discourse of the role of spirituality in the workplace (Fawcett et al 2008; Mehta & Joshi 2000). This theme is increasingly interesting in academic studies (Lewis, 2019). The idea of the need for the growth of spirituality in the workplace is echoed by John Dewey's concept of community formation. According to Dewey, organizational outcomes should be aimed more at human development than at producing goods. Today, that discourse comes to the fore again

because research has found that spirituality correlates positively with creativity, increases honesty and trust (Wagner-Marsh & Conley, 1999), creates a sense of employee helpfulness, and increases commitment. The concept of spirituality in the workplace refers to the recognition that human beings are driven to seek spiritual values in the world of work (Mehta & Joshi, 2000). Organizations that help employees discover the inner meaning of their work will reap creativity, learning, and passion in their minds (Fawcett et al 2008). Spiritual organizations help their employees to develop and achieve the fullness of their potential (Robbins & Judge, 2013). The vocation of human life (humanity) is to pray and work (*ora et labora*). Work is a means for man to further humanize himself. Given the importance of the theme of workplace spirituality, this article presents a literature review to support subsequent research to conduct various studies on it.

METHOD

This research uses descriptive research because this research mainly focuses on explaining the object of study and answering what events and phenomena occur.

RESULTS AND DISCUSSION

Grand Theory of Spirituality at Work

The concept of the theory of spirituality in the workplace can be traced to its roots in the theories put forward by Mary Parker Follet, Douglas McGregor (Theory Y), and Abraham H. Maslow (the role of the soul to achieve self-actualization). In the context of work, the term "spiritual" was first introduced by Follet who saw it as a force within man to weave togetherness to get the job done. Each human being cooperates in such an organization that each of the talents and peculiarities weaved harmoniously will create effectiveness. In his work, *Creative Experience*, Johnson (2007) developed the idea of organizational integration as a way to ensure that all parts of the organization work together towards the same goal.

Maslow delves into the depth and meaning of human potential in organizational management. Since the beginning of the century, starting from Taylorism, management practitioners have grappled with the challenge of how to engage the "whole person". The fragmented view of "human organization" was replaced by a more holistic view. The view of human labor is shifting gradually. It departs from a view that sees human beings as a "pair of hands" to a more holistic paradigm in which they are seen more as "spiritual" beings driven by various needs. Based on this new paradigm, work is rediscovered as a source of spiritual growth and connection with others (Mirvis, 1997).

Important stages of the evolution of the management paradigm, in this case, are outlined below. Fredrick W. Taylor - Scientific Management (1900-the 1920s) saw the workers as essentially "objects to be optimized". Industrial engineers hold their stopwatches to conduct time-motion studies. The dramatic increase in worker productivity is accompanied by "dehumanization" in the workplace. The Human Relations Movement (1930-the 1940s) through Hawthorne Studies dates back to this era. Human feelings are finally recognized as an important factor in increasing productivity. Maslow's Hierarchy of Needs and Y McGregor's

Theory (1950-the and 1960s) added a new dimension to management theory and practice by focusing on the human psyche. The workplace should provide a climate, where workers can find self-actualization and self-fulfillment. Spirituality in the workplace in this context transcends religion and is seen as a fundamental human trait. Maslow acknowledged the existence of "self-transcendence" and placed it above "self-actualization" in the hierarchy of human needs. At this level, a person can experience a kind of "spiritual insight", something beyond intuition. Representing the highest level of the human dimension, this dimension also has the greatest potential for self-expression through body-mind connections (Miller & Allen 2012). Work is interpreted as the work of the head and heart. The spirituality of work grows along with the development of the needs and aspirations of the working person.

Chris Argyris and Donald Schon (1970-the and 1980s) focused on the inside, to promote professional learning and learning in organizations. "Learning Action" and "Reflection in Action" became popular themes in the management arena during this period. These themes advanced into the 1990s and found an additional dimension in the work of Peter M. Senge and Stephen R. Covey. Covey and Senge (the 1990s) talk at length about achieving "personal mastery" through spiritual practices such as meditation and contemplation in works aimed at business professionals earlier this decade. Human actors in Senge's model who are perceived as beings seeking self-fulfillment find connectedness and meaning in a spiritual workplace, far from just a "pair of hands" as Taylorism proclaims.

Spirituality = Religiosity (Religion)?

There are a variety of perspectives in understanding this relatively recent discourse. The main ambiguity is the question of the connotation of spirituality about religion. Several authors view spirituality as part of or at least closely related to religion. Some other authors see it as a phenomenon that must be distinguished from religion.

In *Laborem Exercens*, John Paul II develops spiritual elements over work so that individual labor activity is seen as part of the process of salvation (White, 2013). Krishnakumar and Neck gather several perspectives that show two different poles of view. According to them, Bruce sees the charge of spirituality as referring to a particular religion. Naylor et al. argues that Christianity believes in spirituality as a call to work. Menon explained that for Hinduism, spirituality is doing work faithfully. Jacobson elaborated on Buddhist teachings that view hard work and loyalty as tools to transform the lives of individuals and the overall organization toward a rich life and work. Yousef explained that Islam teaches its people to be more committed to the organization. In addition to commitment, Islam also voices the need for cooperativeness, honesty, and justice. Rice explained that Taoism and Confucianism emphasize the spiritual value of togetherness in the world of work in the context of man's connectedness to others and the universe. A distinct pole comes from Guillory, who sees spirituality as a concept or principle that flows from the "inner consciousness" of the individual. Graber argues that spirituality is far from the formal and ceremonial connotations of religion; Spirituality refers to the inner search for meaning and fullness that a person undertakes apart from religion. Mitroff and Denton view spirituality as the basic feeling of a person to unite with the fullness of his or her identity, others, and the universe. Turner sees spirituality as a thing that comes from within, beyond survival instincts (Krishnakumar & Neck, 2002).

Each religion teaches the importance of self-management through various traditions of religiosity. What religious traditions instill little or much is passed down into various

dimensions of life, including in the world of work. These values are derived into the concept of spirituality in the workplace by terms, among others: personal transformation, self-discovery, spiritual journey, becoming visionary, and self-renewal (Ashmos & Duchon, 2000). This causes the charge of spirituality and religion to overlap in the behavior of individuals and groups in the organization.

Although the charges of spirituality in the workplace and religion overlap, spirituality *an sich* is not a matter of dogma/creed or a particular religious belief system. The two need to be distinguished. Spirituality as an inner longing for the meaning of work and community is an inherent characteristic of human beings that does not refer to religion (as a belief system) (Duchon & Plowman, 2005). Spirituality can be discussed, while religion cannot be discussed. To explore a comparison of these two elements, Mitroff and Denton found that 60 percent of respondents saw religion as an inappropriate form of expression, while spirituality was seen as a more suitable thing in the workplace. Furthermore, employees hope that the organization will preserve several aspects of spirituality in the group to produce higher-quality products and services. Through a series of interviews, they found consensus among respondents that the definition of spirituality in the workplace led them to an awareness of the importance of elements of spirituality.

Spirituality in the workplace is about how employees understand themselves as beings who have spiritual needs in the world of work. Spirituality concerns the experience of a sense of the meaning and benefits of work, beyond that stated in job design which usually emphasizes the fulfillment of tasks and performance. Spirituality also concerns people's sense of connectedness to their working communities (Ashmos & Duchon, 2000). Spirituality belongs to all human beings because of their humanity, not because they adhere to any particular religion.

Definition of Spirituality in the Workplace

Ashmos & Duchon (2000) define spirituality in the workplace as the recognition that employees have an inner life that enriches and is enriched by meaningful work in a community context. From this definition, three dimensions of spirituality can be drawn: inner life, meaningful work, and community. The understanding of spirituality in the workplace departs from the understanding that human beings have aspects of inner and outward life. The fulfillment of the inner life will affect a more productive and meaningful outward life.

Most definitions contain elements put forward by Ashmos and Duchon (Conger, 1994; Giacalone & Jurkiewicz, 2003; Mirvis, 1997; Vaill, 1998). For example, defines spirituality as the human desire to find meaning that in turn will lead people to search for value in their work. View spirituality as a framework of organizational values evidenced in a culture that promotes the employee experience of transcendence through the work process, facilitating a sense of connectedness with others in a way that gives a sense of fullness and joy. Sees the search for meaning and the spirit of work as being in the context of the decline of traditional community places (e.g. churches, neighbors, community environments). Therefore, people seek to find the meaning of life and togetherness in the world of work.

Dimensions of Spirituality in the Workplace

Robbins (2013) identifies five characteristics that distinguish spiritual and non-spiritual organizations. The five characteristics are: (1) Strong attention to goals, (2) Focus on individual development, (3) Trust and respect, (4) Humanistic work practices, and (5) Tolerance of employee expression.

According to Ashmos & Duchon (2000), there are three indicators of spirituality in the workplace, i.e. inner life, meaningful work, and community. Community includes conditions that enable people to experience personal growth, be valued as individuals, and have a sense of cooperation. Meaningful work includes items of taste about what is important, that is energizing, and joyful about work. The Inner Life includes items that refer to individual expectations, awareness of the personal value, and attention to spirituality.

High recognition of the existence of inner life, a strong sense of belonging to the community, and a high level of meaning to work, will be followed by high performance in the work unit. Regarding leadership, since leadership is an important element of the system that acts with individuals to determine it mean, then if the leader assesses (appreciates) inner life, the meaning of work, and being part of the community, the employees who are his subordinates will also show the same value. Regarding the organizational climate, it was found that work units that have a climate that allows a sense of community and the meaning of work show higher performance than work units that do not have it.

A. Inner Life

For many people, the inner life relates to understanding one's inner strength and how to use it to weave a fuller and more fulfilling outward life. The recognition of spirituality in the workplace means seeing the workplace as a population of people who have both mind and spirit, and believing that the development of spiritual aspects is as important as the development of aspects of mind (Ashmos & Duchon, 2000).

One brings oneself into labor, and this whole self encompasses the spiritual aspect. Dehler & Welsh (1994) see that the whole self includes the heart and soul. Vaill (1998) sees the inner life as an individual's feelings about the fundamental meaning of who he is, what he does, and the contributions made. Therefore, an important dimension of spirituality in the workplace is the understanding that employees have spiritual needs (e.g. inner life) as well as physical, emotional, and cognitive needs. Those needs are not left at home when they go to work.

The existence of inner life is connected with two constructs of organizational behavior, namely individual identity and social identity. An individual's identity is part of an individual's self-concept or an inner view of themselves. The expression of the inner life is part of social identity. The self-concept theory of Shamir (1991) provides a useful framework for explaining the "inner life" through the view that the similarities between the inner self-concept and one's work bring greater motivation. The self-concept approach is based on five assumptions, namely: 1) human beings are not only goal-oriented but also express feelings and self-concepts; 2) people are motivated by internal impulses to realize self-esteem and self-value; 3) people are motivated to achieve and improve self-consistency; 4) the self-concept is conceived in part of the identity that motivates according to the quality of its existence (the more quality the existence of an identity, for example, a spiritual identity, the more motivating it is, especially when the work situation is seen as an opportunity to perform about its identity); and 5) behavior-based self-concepts do not always relate to clear expectations or specific, immediate goals.

According to self-concept theory, work will motivate if there is a high degree of similarity between the work, its context, and the individual's self-concept. The person who has a self-concept covering a spiritual dimension will be motivated if the context of his work allows him to express his spiritual identity. Spirituality in the workplace can be seen as a consequence of

the self-concept in the workplace and the social identity derived from the membership of the work unit. If individuals think of themselves as spiritual persons who have an inner life at work, and they have a work unit that concentrates on the cultivation of character, then the identity of the work unit will provide an opportunity to express inner life. The development of aspects of spirituality in the workplace is a way to increase loyalty and strengthen work morale (USA Today, May 14, 1998, p. 4b).

B. Meaningful Work

The second component of spirituality in the workplace includes the idea that people are looking for meaning in their work. This is not new because, for example, Etzioni (1995), states that work has meaning for people far more than the material rewards obtained from their work. The "meaningful work" component is rooted in the literature on work design even though the meaning we use here transcends it. Work design is defined as the manipulation of the content, functions, and relationships of the work to achieve organizational goals and satisfy the needs of workers. Hackman & Oldham (1980) argue that meaningful work is one key feature of a productive work environment. One of the core psychology positions of the Job Characteristic model is "meaningful experience". There the employee perceives his work as appropriate and important from the point of view of several value systems adopted.

Today's positive outlook speaks of the idea of meaningful work. For example, Wrzesniewski & Dutton (2001) state that historically meaningful work is argued to be the product of one of the following three strengths: 1) a work environment that touches on the way individuals draw meaning from work; 2) individual attributes and characteristics that help people interpret the meaning of the work. Wrzesniewski & Dutton affirm that individuals play an active role in creating the meaning of their work through job crafting, that is, through small changes made in tasks, and rational and cognitive barriers to work. Pratt & Ashforth (2003) states that meaningfulness is created through meaning in and on work. An important aspect of organizational literature is that organizational experts have long recognized the meaning of their work, and we argue that since the search for meaning is what is defined as spiritual, meaningful work and spirituality in the workplace are interrelated.

Therefore, the conceptualization of spirituality must include not only the recognition that individuals have an inner life that drives them to seek meaning, but rather that part of the search for meaning is satisfied by meaningful work. Meaningful work speaks of cognitively meaningful tasks. In addition, it is also about work that creates a sense of joy, which relates workers to greater kindness and to what employees see as important in life.

Leaders, according to Bennis (1999) are responsible for creating a meaningful workplace. Furthermore, Novak (1996) proposes that work should not only be meaningful but should be seen as a vocation. According to Moore (1994: 181), Work is the call of a place that is the source of meaning and identity, the root of things that transcend human intentions and interpretations.

C. Sense of Community

The third dimension of the definition of spirituality is the human need to stay connected with other human beings in the community. Community includes the notion of sharing, mutual obligations, and commitments that connect people. The spiritual workplace is seen as a place of sharing life.

According to Ashmos & Duchon (2000), scientific and bureaucratic Management Models propose specializations that lead to isolation and seclusion among workers. But now the workplace is seen as a community. It is necessary to review the workplace, departing from the view of work as a machine distinguished by its parts to the view of the connectedness of its parts as a system.

Pfeffer notes that an important dimension that people consider valuable in the workplace is the ability to feel oneself as part of a larger community or stay connected to each other. In the context of leadership styles, Fry (2003) developed this idea into a theory of spiritual leadership. It is important to recognize that ownership, for example being part of a community, can now be seen as a mandatory part of a spiritual-friendly work environment.

Feeling oneself as part of a community is important in spiritual growth. Vaill emphasizes the aspects of togetherness (fellowship) that can help both leaders and followers to overcome loneliness, disappointment, and wounds in modern organizations and decides that those conditions should not damage the spirit of the organization and the people who are in it. In addition, when an individual feels part of a work community and identifies with the goals of that group, it will be followed by an increase in the achievement of goals. A leader is a person who understands the basic spiritual needs of his followers. Therefore, the leader must be part of a community and successfully create such a working community.

The following table shows some definitions and dimensions of spirituality in the workplace.

Definition and Dimension of Spirituality in the Workplace

Researchers	Definition	Dimension
Mitroff & Denton (1999)	Includes efforts to find the ultimate goal in life, developing close relationships with colleagues and work-related people, and having consistency between core self-beliefs and organizational values	
Ashmos & Duchon (2000: 137)	Recognition that employees have an inner life that enriches and is enriched by meaningful work in a community context	Inner Life, Meaningful Work, Community
Vaill (2000)	Man's desire to find meaning that in turn will lead people to the search for significance in his work	
Gibbons (2000) in Milliman, Czaplewski, & Ferguson (2003)	A sense of wholeness, connectedness at work, and deeper values	

Giacalone & Jurkiewicz (2003: 13)	A framework of organizational values attested in a culture that promotes the employee experience of transcendence through the work process, facilitating a sense of connectedness with others in a way that provides a sense of fullness and joy	
Dehler & Welsh (2003: 114) in Petchsawang & Duchon (2009)	A search for meaning, deeper self-knowledge, or transcendence to a higher level	
Milliman, Czaplewski, & Ferguson (2003)	Where individuals experience meaningful work in a community	
Robbins & Judge (2013)	Recognition that employees have an inner life that enriches and is enriched by meaningful work in the context of community (Ashmos & Duchon, 2000)	Virtue, Strong Sense of Purpose, Trust and Respect, Open-mindedness

Significance of the Concept of Spirituality in the Workplace

Especially in today's new era, the concept of spirituality has received a great wind of interest. It is inseparable from the symptoms of modern humans who experience emptiness in the search for the meaning of life, whether as members of society, households, or the world of work. This symptom is mainly felt by the people of the Western hemisphere. Five decades ago, there has been a massive movement of Western societies to seek the meaning of life in the various wisdom of the East. Many people make pilgrimages to the East, for example, India, to take part in meditation. The movement was known as the New Age Movement. Along with the movement, futurologists John Naisbitt and Patricia Aburdene, authors of Megatrend 2000 called for the slogan: "Spirituality Yes, Organized Religion No!". In the world of work, the nature of spirituality becomes important to manage considering that humans spend most of their time at work. The following study will outline the reasons why the concept of spirituality is in demand in this new era.

Conger sees the search for meaning and the spirit of work as being in the context of the decline of traditional community places (e.g. churches, neighbors, and community environments). Therefore, people seek to find the meaning of life and togetherness in the world of work. In line with Conger, Robbins & Judge put forward five reasons why today's interest in spirituality thrives. First, spirituality can balance the intense pressures caused by rapid changes in life. Today's lifestyles, single-parent families, geographic mobility, temporary

work, and new technologies that create distance between people have lowered the quality of community life. Many people feel the need for engagement and relationships. Second, the role of religion does not affect some people so they are looking for a filler in that void at work. Third, the demands of work make the workplace dominant in life so people question/seek the meaning of work. Fourth, people want to integrate personal and professional values. Fifth, the more people realize that the more they pursue and acquire more material, the more empty their lives feel.

In the theme of the search for meaning, Duchon & Plowman see spirituality as containing two components, namely: meaning and belonging; Because human beings are beings who seek meaning, they seek meaning in their work. Because human beings are social beings, they also seek a sense of belonging in the social group through their work. These two intangible things, meaning and belonging, enhance the inner life of individuals and give a spiritual dimension to their work. Ashmos & Duchon pass on these two components when discussing the components of workplace spirituality. First, spirituality in the workplace means the recognition that employees are spiritual beings; they have an inner life in which the need for meaning is addressed. Second, spirituality is not only the inner nature of employees but also as Beyer puts it, the need to have and be part of a community. Finally, spirituality includes the understanding that people's need for meaning can be achieved through meaningful work.

Research on the concept of spirituality, an sich, can bring awareness about the need to make the workplace a place for the search for meaning and identity. Through a series of interviews, Mitroff & Denton found a consensus among respondents that the definition of spirituality in the workplace led them to an awareness of the importance of elements of spirituality.

CONCLUSION

A man works not only with the head and hands but also with the heart. This is what distinguishes humans from other living things. As multidimensional beings, human beings are composed of body, soul, and spirit. Each dimension has needs that need to be met. People do not abandon their spirit element when they set off from home to work. This is what makes the spirituality aspect undeniable in the world of work. Only when a man works by including the heart (spirit), the meaning of work is discovered. Through the work done with the heart, man can reveal his whole and fullness. A workplace is a place of holistic fulfillment of human beings.

The limitation of various research on spirituality to date is that there is still little research that explores the dimension of spirituality based on local culture, especially the work culture in Indonesia. Research on this topic in Indonesia and a number of other regions is still in the form of replication of research that departs from the dimensions developed in Western culture. Future research on this topic should be aimed at exploring the dimensions of spirituality that are uniquely Indonesian.

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