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Do religion and spirituality matter for hotel workers' well-being and guests' happiness? An update of the Attraction-Selection-Attrition theory

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ABSTRACT

Drawing on the Attraction-Selection-Attrition (ASA) theory (Schneider et al., 1995), this paper examines how adhering to religious regulations and offering spiritual facilities may affect hotel workers' psychological well-being and guests' happiness. Using a mixed method approach, we collected data through two studies on religious practices and spiritual facilities at 5-star hotels in Jordan. In the first stage, interviews were conducted with 18 senior managers at hotels in the Dead Sea area (study 1). In the second stage, data were collected from Muslim guests who visited and stayed at a 5-star hotel in Jordan (study 2) and the hypotheses were tested with partial least squares-structural equation modelling (PLS-SEM) using SmartPLS 3.3.3. Our results indicate that spiritual facilities at hotels enhance workers' well-being and guests' happiness while not adhering to religious regulations adversely affects workers' well-being and guests' happiness. The paper offers a contextual and novel framework to understand the linkages between religion/spirituality and psychology at hotels in a diverse cultural context in the Middle East. The empirical studies highlight the contextual relevance and extension of Schneider's (1995) ASA theory by incorporating religiosity/spiritualty and well-being of hotel employees in a Middle Eastern context.

1. Introduction

Religion and spirituality are relevant in several national contexts, particularly in the Middle East where religious ideology and norms are dominant in national legislation and societal traditions (Tlaiss, 2015). The Middle East is a part of Western Asia extending from the eastern Mediterranean coast of Turkey and Syria, to Iraq and Arabia, and to the east through Iran to the Caspian and the Black Sea. The Arab part of the Middle East comprises countries such as Egypt, Saudi Arabia, Syria, Iraq, Jordan, UAE, Kuwait, etc. Islam is the majority religion in this part of the world and enters into the constitution of many of its cultural elements and laws (Amineh, 2007). In a Muslim majority country such as Jordan, hotel employees and guests are likely to face challenges in relation to their psychological well-being (Hoel and Einarsen, 2003; Shi et al., 2021) because certain facilities and services (such as availability of alcohol or gambling) may pose incongruity with their Islamic religious obligations (Koburtay et al., 2018) and also because of the hospitality industry's service orientation, intensive social contact, and shift-work nature (Koburtay and Syed, 2019). Therefore, it is important to study how to enhance people's well-being in the hotel sector because their 'mental outlook, mood, and behavior are very important as they exert a critical influence on performance, outcomes, and customer satisfaction' (Paek et al., 2015, p. 10).

Research on people's happiness and well-being has been steadily rising in recent years, but little is known about the mechanism underlying the impact of specific spiritual practices and religious components on hotel workers' well-being and guests' happiness (El-Gohary, 2016; Han et al., 2019; Milliman et al., 2017). Therefore, towards 'enhancing the theoretical accuracy of established models and frameworks and offering better and more prescriptive insights for addressing [the hospitality] industry's most salient and critical priorities' (Tracey, 2020, p. 1), two models were developed for validation in the hotel sector in Jordan. Model 1 includes two propositions to explore how spiritual facilities and religious conformance affect workers' well-being (study 1) through in-depth interviews, while model 2 includes the hypotheses formulated to examine how spiritual facilities and religious conformance affect guests' happiness (study 2) through statistical-quantitative analysis. As discussed below, examining these two models presents important implications for HRM, policy makers and owners of hotels and increases awareness about spirituality and religiosity and their impact on workers'

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psychological well-being and guests' happiness.

Hotels conforming to Islamic teachings are usually expected to have certain codified rules and unique facilities in compliance with Islam (Alserhan et al., 2018; Ghaderi et al., 2020). This may include, for example, the availability of prayer facilities and *halal* food (i.e., foods which are approved to be consumed by Islamic rules) and prohibition of pork or alcohol derivatives (Henderson, 2010). However, barring a few exceptions (e.g., Buzinde, 2020; Haldorai et al., 2020; Mohamed et al., 2020), there is a dearth of studies on spirituality and religion at hotels (El-Gohary, 2016; Han et al., 2019; Milliman et al., 2017). In other words, limited attention has been paid to the psychological outcomes of spirituality in the hotel industry, and such topics 'are typically avoided in the workplace' (Kutcher et al., 2010, p. 319) due to their sensitive nature. Addressing this gap, the present paper seeks to explore model 1 and test model 2. Due to their dominance in business and employment, 5-star hotels may be deemed to be representative of this sector.

Theoretically, the paper draws on three frameworks: (1) Stephenson's (2014) model of religious-spiritual hotels, (2) Ryff's (1989) psychological well-being framework, and (3) Lyubomirsky and Lepper's (1999) model of guests' subjective happiness (GSH). In particular, the paper is theoretically framed through the Attraction-Selection-Attrition (ASA) theory which suggests that people are attracted to organizations that they perceive to be congruent with their personalities, values, beliefs, and interests (Salter, 2006; Schneider, 1987).

The importance of this study is threefold. First, it offers new insights to the ASA theory pointing towards its contextual relevance and possible extension in a diverse cultural context in the Middle East. Second, it presents a novel perspective to the ASA theory through highlighting how a spirituality and religion compliant approach affects workers' well-being as well as guests' happiness at hotels. Third, this paper fills an important research gap since no studies are currently available to measure the implications of spiritualty/religiosity for well-being and happiness in Muslim majority countries in the Middle East.

The paper is structured as follows. A review of the literatures on religion and spirituality at work and psychological theories is offered. Then, the research methodology and results are presented. Finally, study's results are discussed, and conclusions and implications are provided.

2. Literature review

2.1. Theoretical foundation: Attraction-Selection-Attrition (ASA) theory

To theoretically frame this study, we follow the Attraction-Selection-Attrition (ASA) theory (Schneider, 1987) which suggests that people are attracted to organizations that share and respect their personalities, values, beliefs, and interests (Salter, 2006; Schneider, 1987). The central propositions of the ASA cycle are: (1) people are attracted to work for organizations whose members share similar personality, values, interests, and other attributes (Attraction); (2) organizations select individuals who have similar skills and abilities to their existing employees (Selection); and (3) over time, employees who do not fit well are more likely to leave (Attrition).

Many studies have attempted to examine the ASA cycle through different models and paradigms, such as the Person-Organization fit model (e.g., Afsar and Rehman, 2015; Hoffman and Woehr, 2006; Kristof-Brown, 1996; Verquer et al., 2003). However, little attention has been paid to integrate spirituality and religiosity as key foci. In this paper, we contextually extend and empirically update its basic notion to incorporate religiosity/spiritualty and well-being of hotel employees in a Middle Eastern context.

2.2. Spirituality and religiosity at hotels

Religiosity and spirituality are often used as synonyms. However, according to several studies, they have different meanings (e.g., Chowdhury, 2018; Chowdhury and Fernando, 2013; Gupta et al., 2014). Some studies distinguish these two concepts by defining spirituality 'as an idiosyncratic, multifaceted, elusive concept: difficult to be captured in a common definition' (Karakas et al., 2015; Karakas, 2010, p. 91), while defining religiosity or religion as a system that includes beliefs and practices (Rodrigues and Harding, 2008; Smith, 1995) and therefore, as Allport (1950) notes, there are extrinsic and intrinsic types of religiosity. The extrinsic religiosity relates to practices that make use of religion for social (or business) benefits, while the intrinsic religiosity relates to people who sincerely believe in their religion and have an inner self defined by their religiosity, so they do not use religion for any social approval or benefit (Allport, 1950; Chowdhury and Fernando, 2013).

In this current study, we theorize individuals' self-spirituality following Fetzer Institute (1999) multidimensional measure of spirituality, which includes how often people pray privately in places other than at a mosque; how often people meditate; and how often people watch or listen to religious programs on TV or radio. In relation to individuals' self-religiosity, this current study follows the Intrinsic Religious Orientation Model (Allport and Ross, 1967). This model includes dimensions related to the extent to which people try hard to live their lives according to religious beliefs.

At workplaces, spirituality implies a different meaning from individuals' spirituality (Altaf and Awan, 2011; Koburtay and Haloub, 2020). Prior studies present a values framework of workplace spirituality that include benevolence, humanism, integrity, justice mutuality, receptivity, respect, responsibility, trust (Jurkiewicz and Giacalone, 2004), meaningful work, sense of community, organizational values, compassion (Gupta et al., 2014), transcendence, connectedness, virtuousness (Karakas et al., 2015), self-reflexivity, deeper meanings of existence, and existentialist view (Lips-Wiersma and Mills, 2014). From an Islamic lens, spirituality may include prayer, contemplation, reading scripture, and worship (Abdul-Rahman, 2017; Joshanloo and Weijers, 2019; Roof, 2015).

In light of this paper's aim, and to understand the extent to which hotels follow a specific religion's teachings and rules and allow workers and guests to practice their spiritual activities, we follow Stephenson's (2014) model for 'Islamic hospitality', which includes five spiritual facilities, including prayer time provision, rescheduling of working hours for Muslim workers during Ramadan, Qibla stickers, the availability of prayer mats and copies of the Qur'an, and built-in ablution facilities. The model also includes five Islamic guidelines, which include transactions in accordance to Islamic principles, no casino or gambling machines, gender segregated leisure facilities, separate floors with rooms dedicated to women or families, and halal food with no pork or alcohol derivatives.

In an Islamic context, duties in terms of what is 'halal' (permissible in Islamic law) or 'haram' (forbidden) are directed by and outlined in two sources: (1) the Qur'an and (2) the Sunnah (known as Hadith, i.e., the traditions of the Prophet that entails his words, acts, and deeds) (Stephenson, 2014; Tlaiss, 2015). Hotels adhering to Islamic guidelines are expected to conform to such specific regulations and principles, such as, dedicated prayer facilities, the availability of halal food, and the absence of pork or alcohol derivatives on site (Alserhan et al., 2018). However, there may be challenges in offering all of these teachings or practices in 5-star hotels, even in Muslim majority countries, because high class hotels are considered as part of Western/international chains and are following international standards. Therefore, although hospitality professionals are advised to formulate new policies by embracing spiritually sensitive services (Chi et al., 2020; Haldorai et al., 2020), hotel's practices and operations may pose a direct conflict with Islamic teachings (Brown and Osman, 2017; Koburtay et al., 2018). Accordingly, and in light of the Attraction-Selection-Attrition (Schneider, 1987) theory, the following hypotheses are proposed:

H1. There is a significant match between guests' spiritual needs and spiritual facilities at hotels.

H2. There is a significant mismatch between the level of Islamic compliance at hotels and guests' religiosity.

2.3. Implications of spirituality and religiosity for well-being and happiness

Happiness, well-being, and satisfaction are important dispositions of one's life and psychological state (Senasu et al., 2019). Although many studies have focused on determining some key indicators of well-being and happiness (e.g., Bryson et al., 2017; Daniels, 2000; Gordon, 2021; Mohamed et al., 2020; Radic et al., 2020; Su et al., 2020), their results are still vague and inconsistent (Senasu et al., 2019). Some studies show that well-being comprises indicators such as anxiety, frustration, and general physical health (Karakas et al., 2015) such as blood pressure and heart condition (e.g., Rahimnia and Sharifirad, 2015) as indicators of psychological functioning and order (Ryan and Deci, 2001). Other studies define well-being as a 'positive psychological state that arises from how an individual perceives and assesses their life' (Viot and Benraiss-Noailles, 2019, p. 3). Rahmani et al. (2018, p. 155) note that "well-being as an intangible, philosophical, and multi-faceted phenomenon is hard to measure".

In this current study, and in relation to guests' happiness, we use Lyubomirsky and Lepper's (1999) model of subjective happiness, which includes a self-report evaluation tool with 4-items reflecting subjective happiness. This scale allows people to evaluate their happiness through answering 4 questions. For example, drawing on a scale ranging from 'a very happy person' to 'not a very happy person', participants are requested to answer questions such as, 'during my stay in the hotel, I consider myself'; 'during my stay in the hotel, and compared with those who companying me, I consider myself'.

In relation to the workers' well-being, this study adopts Ryff's (1989) psychological well-being framework. The framework includes two psychological perspectives. They are 'hedonic' and 'eudaimonic' psychological view of well-being (Guest, 2017; Rahmani et al., 2018; Ryff, 1989; Turban and Yan, 2016). The hedonic view suggests that a psychologically well person has the ability to attain pleasure and evade pain (Ryan and Deci, 2001; Ryff, 1989). The eudaimonic approach, in contrast, suggests that a person is psychologically well because he/she has a meaning in life and self-esteem and realization. This study follows the eudaimonia view of well-being by defining well-being as a separate approach from pleasure attainment or pain avoidance. In this regard, Ryff's (1989) eudaimonic well-being model includes six factors: self-acceptance, a feeling of purpose and meaning in life, environmental mastery, positive relationships with others, personal growth and development, and autonomy. Self-acceptance is linked with how people evaluates their current and past lives. Purpose in life is considered with how people have a belief that their lives has a precise and clear sense of direction and meaning. Environmental mastery shows that extent to which people can effectively manage their lives. Positive relationships with others refer to whether one has many warm and trusting relations with others. Personal growth reveals the continuous growth and development of a person. Finally, autonomy is linked with independence, such as the ability to evaluate oneself by personal standards (Ryff, 1989).

With regard to the implications of spirituality and religiosity for people's well-being and happiness, previous studies show that spirituality is linked with satisfaction (Kolodinsky et al., 2008) and well-being (Park et al., 2018). Puchalska-Wasyl and Zarzycka (2020) examined the links between prayer as a spiritual practice and well-being. Their findings indicate a positive link between the two constructs. Similarly, Hammer and Cragun (2019) tested the relationship between the daily spiritual experiences factors and common measures of well-being, such as meaning in life, satisfaction with life, physical health, and mental health. Their study shows that daily spiritual experiences are linked with people's well-being.

In a comparable study on how religious coping styles affect people's well-being, Park et al. (2018) found that positive religious or spiritual coping consistently and positively enhances well-being, while negative religious or spiritual coping consistently and negatively impacts people's well-being. In the hotel sector, Chi et al. (2020) and Haldorai et al. (2020) suggest that hospitality professionals are advised to embrace spirituality for employees' well-being through adopting a humanistic work environment and giving their employees the freedom to practice their spiritualities. Moreover, Karakas's (2010, p. 93) stated that 'incorporating spirituality at work (a) increases employees' well-being […] and (b) decreases employees' stress, burnout, and workaholism'.

The above discussion suggests that workplace spirituality and self-spiritualty are key factors for people's happiness and well-being (e.g., Altaf and Awan, 2011; Chowdhury and Fernando, 2013; Haldorai et al., 2020; Zhang, 2020). Accordingly, the following hypotheses are proposed:

H3. There is a negative relationship between guests' spirituality and their happiness during their stay in non-conformance hotels to Islamic teachings.

H4. Availability of spiritual facilities at hotels positively affects guests' happiness.

In relation to the impact of religiosity on well-being and happiness, Hashemi et al. (2020, p. 8) found that 'engagement in religious activities, and belief in God provide individuals with a sense of significance, positive emotions, self-esteem, positive relations, sense of meaning, and purpose in life'. In a similar approach, Park et al. (2018) investigated how religious coping styles are linked with individual's well-being. Their findings suggest that a proper religious coping style positively enhances key indicators of well-being. Their findings also show the adverse impact of a negative religious coping on well-being. Similarly, Kutcher et al. (2010) examine the role of religious beliefs and practices in shaping an employee's reactions to some negative psychological outcomes such as stress and burnout. They note that towards enhancing the overall well-being for people, people need to have a strong social relations and support and a purpose in life and work, by which, 'for many, religion provides these kinds of solutions' (Kutcher et al., 2010, p. 320).

Karakas et al. (2015) note that the belief that people are accountable to God, and their success in the hereafter depends on their performance in this life on earth will add new criteria to the valuation of things and deeds in their lives. Chowdhury (2018) found that religiosity leads to voluntary simplicity which also leads to a better psychological well-being. The relationship between the two variables is mediated by personal well-being and environmental well-being. From an Islamic view, the Qur'an presents the idea of voluntary simplicity in following verse: 'Those who, when they spend, are not extravagant and not miserly, but hold a just (balance) between those (extremes)' (Qur'an, Al-Furqan, 25:67).

In relation to some values and practices in Islam such as integrity, authenticity, equality, and justice, previous studies suggest that they are important factors for people's well-being. For example, Byrne et al. (2014) examined the relationship between leader's apologies and follower's well-being, the results show that leader's sincere apologies positively enhance followers' well-being and emotional health. In relation to authenticity, Rahimnia and Sharifirad (2015) note that authentic leadership is positively linked with job satisfaction and negatively linked with perceived work stress. Wood et al. (2013) show that discrimination has negative effect on its victims' well-being and health. In relation to justice, Hsu et al. (2019) found that organizational justice significantly and positively impacts employees' well-being. From these studies, we can infer that through their emphasis on authenticity, ethics, and anti-discrimination, Islamic religiosity may positively affect people's well-being (Karakas et al., 2015). In the hotel industry, Ghaderi et al. (2020) examined how Islamic beliefs affect host-guest interactions from the perspectives of local people in Iran. Their study highlights the

significant impact of Islamic beliefs on host-guest interactions and shows that these beliefs can be supportive of tourism. Previous research also suggests that religiosity influences people's happiness in terms of enhancing several dimensions such as 'self-identity, self-esteem and meaning and satisfaction in life' (Chowdhury, 2018, p. 156). In light of the above discussion, the following hypotheses are proposed:

H5. There is a negative relationship between guests' religiosity and their happiness during their stay in non-conformance hotels to Islamic teachings.

H6. Compliance with religious teachings positively affects guests' happiness.

Based on the above discussions, two theoretical models are proposed in Fig. 1. Model 1 will be explored drawing on in-depth interviews with managers at 5-star hotels (study 1), while model 2 will be tested through a survey of the hotel guests (study 2). Model 1 seeks to explore how religious conformance and spiritual facilities at hotels affect workers' psychological well-being. Model 2 seeks to test the hypotheses formulated.

3. Methodology

This research includes two studies, which explore the psychological effects of adhering to Islamic principles on hotel employees (study 1) and guests (study 2). Samples included in both studies were recruited from 5-star hotels in Jordan. Lower class hotels in Jordan could not fulfil the main aim of this paper as such hotels are often family businesses and therefore, the religious/spiritual practices inside this class of hotels are specific to and dependent on the owners' spiritual/religious beliefs. However, 5-star hotels are usually a part of international chains of hotels and follow international procedures and standards and, hence, spiritual/religious practices at this class of hotels are less likely be biased due to owners' specific spiritual/religious beliefs. In addition, due to their dominance of employment, 5-star hotels can be deemed representative of this sector.

3.1. Study 1

To achieve the first aim of this paper, i.e. understanding how spiritual facilities and religious conformance at hotels affect workers' well-being, we used qualitative interviews. A qualitative research design helps in exploring feelings and also clarifying the unique experiences of people in relation to their daily lives (Koburtay, Refai and Haloub, 2020; Kvale and Brinkmann, 2009). The approach is helpful in deriving thematic conclusions from the interviews transcripts (Hsieh and Shannon, 2005). The approach was deemed conductive to assess the two propositions indicated in Model 1 of Fig. 1.

3.1.1. Procedure and sample

Out of the seven 5-star hotels operating in the Dead Sea area (Jordan Tourism Board, 2020), five were included in this paper, such as Mövenpick Resort and Spa, Hilton, and Kempinski. This area is considered the most touristic location in Jordan, and hence it was considered relevant to this paper. Drawing on both convenience and snowball sampling approaches, 18 top managers participated in this study. In light of the study's aim, the criteria for selecting the interviewees were: (1) participants' seniority and (2) participants' religious affiliation (i.e., Islam).

The first author arranged all interviews via emails and phone calls to HR managers as well as through personal visits to the target hotels. Time and place of the interview were organized through the HR department.

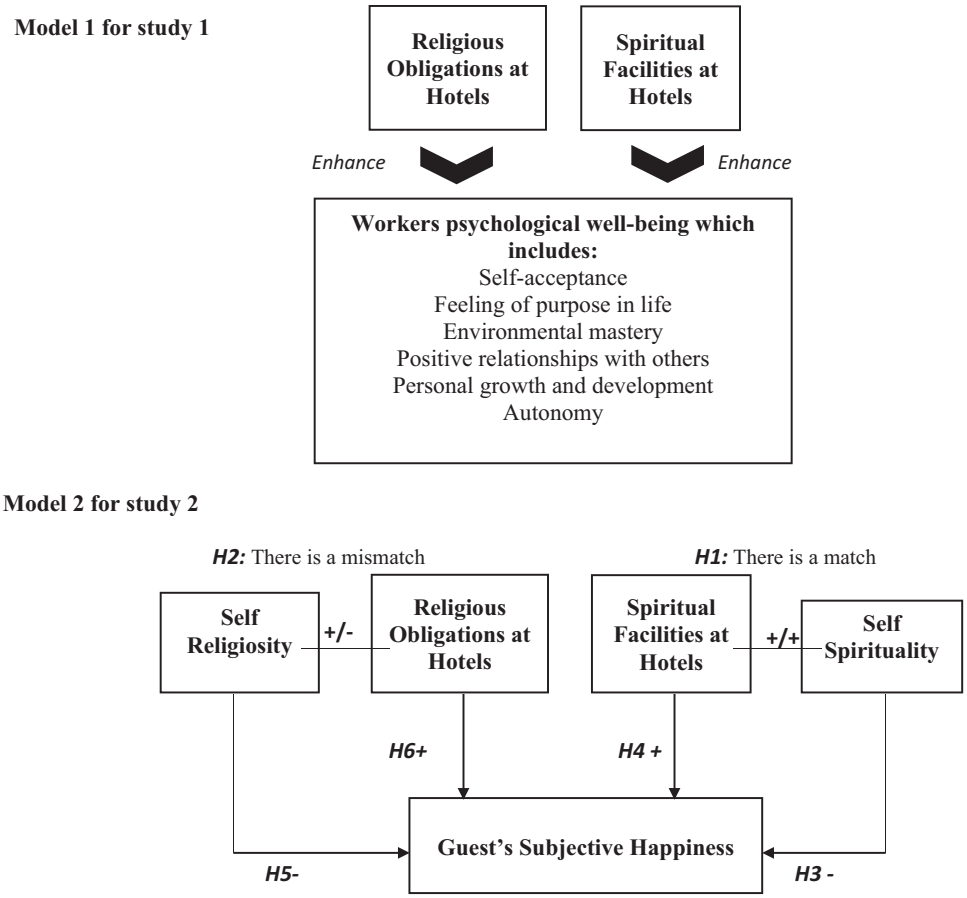

Fig. 1. Theoretical framework.

They were made aware of the study's aims and anonymity and were requested to voluntarily participate in the study.

Interviews were conducted in Arabic, recorded upon their approval, and subsequently transcribed verbatim. The interviews lasted from 30 to 45 min. All transcriptions were translated into English for a subsequent analysis. The data was saturated after 18 interviews and further interviews or coding was no longer required.

The participants were asked for their consent for notes and interviews to be taken and recorded. They were fully aware that they had the right not to answer any question and/or to withdraw at any time if they feel necessarily. All participants were anonymized in the study. The sample consisted of a diverse workforce in age (25−52), tenure (up to seven years in employment), marital status (38% were married), and educational level (66.6% held bachelor's degree). All of the participants were Muslims and all except one were men. This unbalanced distribution of gender in our sample is attributed to the gender gap generally prevalent in the tourism and hotel sectors in Jordan. For example, the number of male workers in the tourism sector is 28,467, while the number of female workers is 3148. In relation to the hotel sector in Jordan, the number of males in 5-star hotels in the Dead sea area is 2434, while the number of females is 169 (Ministry of Tourism and Antiquities, 2019).

3.1.2. Interviews

All interviews included semi-structured questions anchored on Stephenson's (2014) model of 'religious-spiritual hotels' and Ryff's (1989) model of eudaimonic well-being. The interviews started with some opening questions to stimulate the participants' interest. Then, the main questions were asked including a general question about the extent to which the hotel followed Islamic obligations (e.g., halal food, separate swimming pools, no gambling) and offered spiritual facilities (e.g., prayer rooms, ablution facilities, prayer time provision). This question was followed by semi-structured questions using Ryff's (1989) six factors relevant to participants' eudaimonic well-being. During the interviews, cues such as 'explain more' and 'give examples' were included to encourage the participants to share more information, rather than settle for 'yes/no' answers.

3.1.3. Analysis and results

To analyze and classify the collected data (Sandelowski, 2004), this study follows Braun and Clarke's (2006) stages of thematic analysis. This process was refined through inter-rater cross-checks to reach more nuanced thematic conclusions. In a subsequent stage of analysis, we used a selection of compelling quotes to validate our findings. This analysis resulted in a final list of themes. To answer the following research question, 'to what extent do the 5-star hotels in Jordan comply with the religious regulations and offer spiritual facilities', we summarized and assessed the participants' responses to the questions that asked about the extent to which their hotels followed Islamic obligations and offered spiritual facilities. The answers ranged from 'completely' to 'never' and showed that the target hotels were not entirely adhering to the Islamic guidelines except serving halal food and preventing gambling machines. However, they were offering some spiritual facilities. Building on this, we analyzed the collected data to answer its impact on employees' psychological well-being and guests' satisfaction. The following sub-sections illustrate the themes that emerged in this study.

3.1.3.1. Main theme: religious conformance and spiritualties are important for workers' well-being. The semi-structured interviews started with an introductory question to gain real-life insights on how the conformance to religious guidelines and provision of spiritual facilities at hotels affect workers' psychological well-being. Fourteen participants indicated that adhering to Islamic regulations and the availability of spiritual facilities in hotels are essential for their psychological well-being. For example, P4 said: *'yes because I feel that I did what Allah asks me to do. This increases my feeling of psychological satisfaction and happiness'*. This view was also supported by P5 who suggested that following religious obligations positively affected his psychological well-being: '*of course yes because I feel that my job doesn't make Allah angry with me'*. Similar views were expressed by P6, P7, and P9 who shared a common view in terms of how conformance to Islamic teachings and spiritual facilities created psychological comfort.

Several participants provided detailed answers, moving beyond Stephenson's (2014) model, and talked about the outcomes of working in a non-conventional hotel. For example, P3 stated that: *'for sure, closeness to Allah makes human happy wherever he/she is. However, when you are in such a work environment, it is good that these facilities are available because this will be felt in a positive way. In an environment such as luxury hotels, there may be un-Islamic or obscene things. Nevertheless, spirituality is a good point for our hotel since our customers have a special place for worship'*. Similarly, P11 stated that: *'yes it is a cause of comfort (…) since everything is available I feel psychological comfort in my work and this is reflected in a positive way in my work and my efforts'*. Another important point raised by P1 is that in high-class hotels, some employees decide to resign from work because they are asked to serve alcohol, as this is against their religion. He said: *'some workers refuse to work with alcohol and they resign and leave'*.

The most frequent response was the importance of '*prayer facilities*' at the hotels. In many instances, the participants stated that they would be happy if they could pray inside their hotels in a timely manner. For example, P15 says: *'yes, because it is easy and convenient to pray or to observe fast, and the availability of a place for ablution to make purity. And I do not have to go outside the hotel to pray or to make ablution'*. P3 reiterated a similar point by saying: *'even during our meetings, it is possible to have a break for the Friday prayer. Also, our Christians brothers can offer their own prayers'*. In addition, P18 said: *'of course, it offers comfort and encourages people to pray on time. I feel comfort when I pray at my workplace'*. Overall, the research findings suggest that adhering to Islamic regulations and offering spiritual facilities (mainly on site prayer facilities) enhance workers' psychological well-being.

3.1.3.2. Sub-theme one: religious conformance and spiritual facilities are highly linked with self-acceptance. In answering the question of to what extent do adhering to Islamic regulations and offering spiritual facilities enhance six eudaimonic psychological well-being dimensions, the participants' responses were mainly directed around spiritual facilities (e.g., prayer times and prayer rooms) at their hotels. There was almost a consensus that the provision of spiritual facilities at hotels was linked with self-acceptance, purpose in life (sub-theme two), and autonomy (sub-theme three).

The participants shared a common view that they were able to have a positive attitude toward themselves, particularly when spiritual facilities were available for them. For example, P5 stated that: '*the hotel's commitment to the Islamic guidelines makes me more accepting of myself and it enables me to have good traits'*. This insight was also supported by P12 who stated: *'always positive feelings. When nothing contradicts my religious principles and if I find a motivating environment such as in the shape of spiritual facilities, this will make me happy, positive and hardworking'*. P18 reiterated this point by stating: *'for sure I will be satisfied by practicing Islamic teachings and it increases my self-satisfaction.'* Several participants talked about how the hotel environment contradicts their religious values and traditions. For example, P16 illustrated this by referring to his background: '*taking into account the environment that I came from is a mosque-centered and rural environment. So, once we come to this environment [a 5-star hotel], the traditions and customs become different from what we used to have. This is a source of dissatisfaction'*. The same participant stated that despite this incongruity, the availability of spiritual facilities at his hotel has a positive impact. He articulated this by saying: *'for sure, it increases your satisfaction. These things increase personal satisfaction'*.

3.1.3.3. Sub-theme two: religious conformance and spiritual facilities are highly linked with purpose in life. Moving to the second dimension (i.e., purpose in life), we asked the participants how the availability (or lack thereof) of spiritual facilities affected their purpose in life. The participants generally acknowledged that spiritual facilities at their hotels were essential in providing them with a sense of purpose in their daily routines. P4, for example, stated that*: 'my work in an environment that considers fear of Allah and is committed to Islamic regulations helps in determining clear goals'*. In a similar way, P12 says: '*of course, because work impacts life in general. The worker will have a goal in his or her life to work in places that do not contradict his or her religion principles'*.

Participant 11 refers to his experience in showing how spirituality may enhance people's sense of direction. He says: *'every person has a clear goal at a certain point. Through practicing my job and religion concurrently, I am able to reach the goals that I seek to achieve through a balanced approach'*. The participants linked their commitment to Islamic regulations with their intentions and purpose in life, all of which contribute to a meaningful life. P1 says: *'someone who is committed to religion and knows right and wrong and distinguishes between them, when you tell him the religion-conforming regulations and policies of the hotel, he will be more committed than a person who is not religiously committed. If a person doesn't care about his religion, how will he care about the regulations of his company?'*.

3.1.3.4. Sub-theme three: religious conformance and spiritual facilities are highly linked with autonomy. In relation to the third dimension, we asked the participants how the availability of spiritual facilities at their hotels affected their autonomy. In this study, we refer to autonomy as the ability of workers to resist social pressures to think and act in certain ways, and to evaluate themselves by personal standards regardless of external evaluations. The findings indicate that spirituality at work creates an internal locus of evaluation for workers whereas they do not seek for other people's approval. One participant stated that: *'a Muslim person is independent and he has the ability to resist social pressures because he depends on Allah. Islam encourages people to positively think about Allah and other people and to act always in a positive way' (P5)*. Another participant stated that: *'if you work in a place that is not religiously committed, it will lead to social pressures because you may be working at a haram [forbidden] place' (P12)*. In answering the question about the ability to resist social pressures to think and act in certain ways, some participants stated that adhering to Islam enabled self-control. For example, P1 says: *'this is a human nature but adhering to Islam can calm down a person and control himself and thus he will not be involved in irrelevant discussions and problems and he will respect himself'*.

3.1.3.5. Sub-theme four: spiritual facilities are highly linked with positive relations. This sub-theme emerged based on the participants' reflections on how prayer facilities including special rooms or areas were important in enhancing their relationships with other employees. In the study, we asked the participants how the availability of spiritual facilities affected their relationships with others. There was a general view that the prayer rooms enabled close and trusted relationships between workers. For example, P17 argues: *'very very very much! In a great way of course because we pray together regularly (…). I can't be a friend with a person who disrespects religious teachings. So the strong relationship is with people who pray with me because we are always together and our discussions are about topics related to religion'*. P18 retaliates this point by saying: *'of course, it impacts positively and increases our closeness especially in our meetings in the prayer rooms'*.

The participants also shared a common view about how Islamic guidelines at work enhanced their relationships at work. P1 expresses this point as follows: *'it improves our relationship. Because if conformance to Islam exists, it gives a feeling for people about the spirituality of religion, and one feels peaceful which enables good relationship with others and also with those who have different religion affiliations'*. In support of this, some participants say the following: '*if our coworkers observe our religious practices at work, this brings us closer and directs our behaviors towards them. This will be reflected in our work relationships in a positive way' (P12), or a more inclusive view, such as: 'Islam induces Muslim to act in a positive way with others regardless if the other person is a Muslim or not' (P5)*. P16 suggests that a good relationship is usually established with people who share similar backgrounds. The participant says the following: *'this improves relationships and makes people close to each other. We come from different environment but when you find people who are from the same environment or norms, your communication with them will result in more trusted friendships' (P16)*.

3.1.3.6. Sub-theme five: religious conformance and spiritual facilities are moderately linked with personal growth. With a particular focus on 'personal growth', there was a slight disagreement among participants on the linkages between spiritual facilities and this dimension. The participants were asked to express their views on how the availability of spiritual facilities at their hotels affected their personal growth. P4, for example, perceives spiritual facilities as an important factor for his personal growth. He says: *'for sure, this develops my personality and increases opportunities for development which is reflected in my career, behavior and performance'*. P5 supports this view by saying that: *'the environment that is committed to Islamic regulations supports workers' personal development and it develops them'*. P13, P14, and P15 generally supported this view.

In contrast to this view, some participants suggest that spiritual facilities and adhering to Islamic rules do not necessarily enhance one's personal growth. P16 says that: *'there is no relationship. No link because promotions are separate while this is a religious and spiritual side that is separate from work'*. One interesting view expressed by P17 is that, at least in certain situations, religiosity may lead to an adverse treatment because of the negative prejudice and discrimination against religious people. He says: *'I know a manger in Amman who likes only those who attend night clubs. This manager considers religious people as his enemies!'*. This view points towards the tension between secular and religious people in Jordan and other Middle Eastern countries.

3.1.3.7. Sub-theme six: religious conformance and spiritual facilities are moderately linked with environmental mastery. Similar to the personal growth dimension, there was a disagreement about how adhering to Islamic rules and offering spiritual facilities affect one's environmental mastery. For example, P11 confirms this point by saying: *'yes, the availability of these facilities motivates me to work and enables me to develop myself to acquire knowledge and skills in managing my work and people who I deal with every day'*. P12 supports this view by stating that spiritual facilities *'have a positive impact on worker's performance, and he will be more professional to do his job and acquire the necessary skills because his focus will be on the job and learning. So he will feel comfort because this will not contradict his religious principles'*. A similar view was shared by P3. However, some participants state that work and spiritualities have no link. P16 says: *'this is a separate thing. This is a spiritual side. I prefer to work in a 'dry' hotel. I wish that I work in another place even with a half salary'*. P18 says: *'there is no relationship between the availability of worship places or halal food and your development'*.

3.2. Study 2

3.2.1. Procedure and sample

Using a quantitative-deductive design, a survey questionnaire was used, uploaded online, and made available for a period of 10 days. This study was carried out drawing on a convenience sampling approach because the online-questionnaire was shared via personalized email

invitations and social network posts to include any one who visited and stayed in 5-star hotels in Jordan. The questionnaires were filled in and sent back during January 2020. In total, 248 questionnaires[1] were received and used for the final analysis.

In light of the aim of this study, all Muslim guests (both males and females) who visited and stayed in any 5-star hotel in Jordan were designated as the population of this study. The sample was diverse in terms of gender (52% are male), education (53.8% hold bachelor's degree), and age (39.8% are aged 45 or above). All of the participants are Muslims.

3.2.2. Instrumentations

3.2.2.1. Spiritual facilities and religious obligations at hotels. This study uses Stephenson's (2014) model for 'Islamic hospitality' (MIH) to measure the extent to which 5-star hotels in Jordan (1) offer spiritual facilities and (2) conform to the Islamic rules. Drawing on the MIH's components, five spiritual facilities and five religious obligations were anchored in a 5-point Likert scale (very high extent to very low extent). The participants were asked to indicate the extent to which spiritual facilities and religious obligations were available in hotels. MIH includes 5 spiritual facilities which are: the call for prayer is performed loudly for all prayer times; availability of prayer rooms, mats, and copies of the Qur'an; Qibla direction stickers in the building; built-in ablution facilities; in the month of Ramadan, the times of starting fast and breaking fast are taken into consideration in terms of food's availability. MIH also includes 5 religious obligations as follows: no alcohol drinks; no casino or gambling machines; separate leisure facilities (including swimming pools and spas) for both sexes; separate floors with rooms dedicated to women and families; halal food. In the present study, the 5 items (spirituality in hotels) load at $\alpha = 0.715$ after appropriate reverse coding. In relation to the 5 items for religious obligations at hotels, this scale includes scattered religious rules in terms of their application in 5-star hotels. For example, one item asks about the availability of alcohol (i.e., completely available), while another item asks about the availability of halal food (i.e., completely available) and hence, the reliability value loads for $\alpha = 0.119$.

3.2.2.2. Individuals' self-spirituality. To test how hotel guests evaluate their self-spirituality, this study uses Fetzer Institute (1999) Multidimensional Measure of Religiousness/Spirituality (MMRS) as a self-evaluation report. This scale includes five domains related to spirituality which are beliefs, experiences, coping, practices, and overall self-ranking. In the present study, both practices and overall self-ranking were used because of their relevance to happiness and well-being. Examples of items in this scale are: how often do you pray privately in places other than at a mosque; within your religious or spiritual tradition, how often do you meditate; how often do you watch or listen to religious programs or Qur'an recitation on TV or radio. Participants were anchored on a 5-point Likert scale (ranging from always to never). The reliability level for this scale is $\alpha = 0.668$.

3.2.2.3. Individuals' self-religiosity. The Intrinsic Religious Orientation Scale – IROS (Allport and Ross, 1967) was used to measure the participants' religiosity. The participants were asked to answer a question about how descriptive each statement was for them (ranging from very true of me to very untrue of me). Some items included in this scale are: 'I try hard to live all my life according to my religious beliefs'; 'my whole approach to life is based on my religion'. In this study, the reliability level for this scale is $\alpha = 0.859$.

3.2.2.4. Guests' subjective happiness. The Subjective Happiness Scale (Lyubomirsky and Lepper, 1999) was used in this study. This scale includes 4-items to measure subjective happiness. This scale has been validated in 14 studies with a total of 2732 participants (Lyubomirsky and Lepper, 1999). In the present study, on a 5-point Likert scale, the participants were asked to circle the point that they felt was most appropriate in describing them. The answers for two items start from 'to a great deal' and end with 'not at all'. One example is: 'some guests in the hotel are generally very happy. They enjoy their stay regardless of what is going on, getting the most out of everything. To what extent does this characterization describe you?' The other two items include answers ranging from a 'very happy person' to 'not a very happy person'. These items are: 'during my stay in the hotel, I consider myself'; 'during my stay in the hotel, and compared with those who companying me, I consider myself'. The 4 items load at $\alpha = 0.769$.

3.2.3. Common method bias

Concerns of common method bias (CMB) should be addressed because the data for study 2 were collected using self-report measures. Specifically, if CMB is not empirically controlled, there is a possible threat to the magnitudes of the hypothesized relationships between the variables (Paek et al., 2015). Therefore, towards checking and minimizing the potential impact of CMB, first, we confirmed the anonymity and confidentiality of the participants' responses in order to reduce any possible response bias (Paek et al., 2015) – i.e., tendency for participants to offer a favourable image of themselves. Second, we followed Podsakoff et al.'s (2003) suggestion for using Harman's one-factor test. This test can be used by loading all items/questions for all variables by using EFA (Podsakoff et al., 2003). In this study, the results suggest that the variance loads at 18.53% implying that CMB is not an issue.

3.2.4. Data analysis

Data collected for study 2 were analysed using SPSS – version 26 and SmartPLS 3.3.3. SPSS was used to examine hypotheses one and two and to generate the descriptive and inferential statistics. Partial least squares-structural equation modelling (PLS-SEM) was used to examine hypotheses three to six and was employed based on a two step assessments (Hair et al., 2019; Paek et al., 2015). The first step included an assessment of the measurement model via a confirmatory factory analysis (CFA) (Paek et al., 2015), while the second step included an assessment of the structural model (Anderson and Gerbing, 1988; Hair et al., 2017; Hair et al., 2019). The first step reveals the relationship between latent variables and their corresponding measures or items, while the second step tests the relationship between the latent variables (Hair et al., 2017). The following sections explain the measurement model test (including construct validity, convergent validity, discriminant validity, reliability and composite reliability) and the structural model test (i.e., hypotheses testing).

3.2.5. Measurement model

In the first step, we used a CFA analysis to assess the first-order factor structure to form a full measurement model. In this stage, reliability and construct validity including convergent and discriminant validity were tested. To test convergent validity, the three criteria of standard factor loading, composite reliability (CR), and average variance extracted (AVE) value were calculated (Ab Hamid et al., 2017; Hair et al., 2019).

Table 1 shows the CR values, Cronbach's alpha values, and the AVE values, indicating that each of the construct has a satisfactory level of convergent validity with the exception of "religious obligations at hotels" construct. This scale included scattered religious obligations in terms of their application in 5-star hotels. For example, one item (a reverse question) asks about the availability of alcohol (i.e., completely available), while another item asks about the availability of halal food (i.e., completely available).

The results of the CFA in Table 1 also show the factor loadings for all items against their respective constructs (Hair et al., 2019). As a rule of thumb, each item should have a factor loading of at least 0.5 (i.e., $\geq +.5$

[1] Data available on request from the authors.

Table 1
Convergent validity tests: a measurement model.

	Factor Loading	CR	Cronbach's alpha	AVE
Self-spirituality		0.017	0.668	0.137
SS 1	-0.210			
SS 2	-0.271			
SS 3	0.639			
SS 4	-0.034			
SS 5	-0.395			
Self-religiosity		0.870	0.859	0.579
SR 1	0.891			
SR 2	0.913			
SR 3	0.714			
SR 4	0.575			
SR 5	0.656			
Spirituality at hotels		0.792	0.715	0.444
SH 1	0.506			
SH 2	0.485			
SH 3	0.877			
SH 4	0.758			
SH 5	0.624			
Religious obligations at hotels		0.093	0.119	0.259
RH 1	-0.200			
RH 2	0.545			
RH 3	-0.357			
RH 4	0.876			
RH 5	-0.249			
Guests' subjective happiness		0.851	0.769	0.605
GSH 1	0.887			
GSH 2	0.879			
GSH 3	0.832			
GSH 4	0.411			

Note: Self-Spirituality = SS; Self-Religiosity = SR; Spirituality at Hotels =SH; Religious Obligations at Hotels =RH; Guest Subjective Happiness = GSH

or ≤ –0.5). In this study, negative loadings were emerged because of using some reverse questions in our survey and because some items tend to score very high (e.g., availability of alcohol in 5-star hotels) on a variable that tend to score very low (e.g., religious obligations in 5-star hotels) and vice versa.

To test the discriminant validity, we used Fornell-Larcker criterion and the heterotrait-monotrait ratio of correlations (HTMT) (Henseler et al., 2015). According to the Fornell-Larcker criterion, the square root of the AVE values should be more than the correlation values between the variables (Fornell and Larcker, 1981). Thus, we compared the square root of the AVE with the correlations between the constructs (See Table 2). In relation to the HTMT ratio, the values should be less that 0.90 (Hair et al., 2019). In this study, all values are lower than 0.90, showing that the measurement model has discriminant validity (see Table 3).

3.2.6. *Structural model: hypotheses testing*

As the full measurement model was acceptable and valid, the structural model was examined and the hypotheses were tested. Prior to this, and because the data were collected at the same time and from the same source, we checked whether multicollinearity raises concerns or not. As a rule of thumb, if the variance inflation factor (VIF) is lower than 3 (Hair et al., 2019), there is no concern of multicollinearity. In this study, the collinearity test showed that the VIF for all the factors is lower than 3. Then, the hypotheses were tested drawing on 5000 bootstrapped sample. The structural path, path coefficient, t-statistics, p-values, bias corrected (BC) 95% confidence intervals and effect size (f2) are reported in Table 4.

Table 3
Discriminant validity using HTMT.

		1	2	3	4
1	Self-spirituality				
2	Self-religiosity	0.898			
3	Spirituality at hotels	0.344	0.237		
4	Religious obligations at hotels	0.380	0.213	0.520	
5	Guests' subjective happiness	0.161	0.129	0.290	0.337

Hypotheses 1 & 2. **:** As mentioned above, a Paired T-Test (SPSS-v.26) was performed to examine the (mis)match between self-spirituality and spiritual facilities at hotels (H1) and between self-religiosity and Islamic law compliant at hotels (H2). This procedure, as suggested by Kark et al. (2012), is used to compare the mean of two paired observations or variables. This procedure was followed in which scores were averaged and compared. For hypothesis 1, the results reveal a significant variance ($p = 0.00$) when comparing self-spirituality (M = 3.4, SD = 0.738) with spirituality at hotels (M = 2.8, SD = 0.850). This variance between the two means does not support hypothesis 1. Moving to hypotheses 2, in comparison to self-religiosity (M = 3.6, SD = 0.861), religious obligations at hotels (M = 2.5, SD = 0.506) has a lower rating. This difference indicates a significant variance between the two variables ($p = 0.00$), providing support for hypothesis 2.

Hypotheses 3 & 4:. This study posits that self-spirituality of hotels' guests is negatively linked with their happiness (H3), while the availability of spiritual facilities at hotels is positively linked with their happiness (H4). The results of the PLS-SEM in Table 4 show a negative (non-significant) relationship between guests' spirituality and their happiness during their stay in hotels ($\beta = -0.117$, $p = 0.437$, $t = 0.778$).

Table 4
Structural model: hypotheses testing.

Structural path	Path coefficient	t-value	p-value	BC 95% CI LL UL	f2
Self-spirituality → GSH	-0.117	0.778	0.437	-0.228, 0.262	0.017
Spirituality at hotels → GSH	0.221**	3.792	0.000	0.116, 0.334	0.058
Self-religiosity → GSH	-0.120	1.219	0.223	-0.291, 0.160	0.018
Religious obligations at hotels → GSH	0.300**	3.810	0.000	0.172, 0.424	0.108

Note(s): *$p < 0.01$, **$p < 0.001$; BC 5 bias-corrected, CI 5 confidence interval, LL 5 lower limit, UL 5 upper limit

Table 2
Discriminant validity using AVE.

		Mean	*SD*	1	2	3	4	5
1	Self-spirituality	3.4555	0.7383	*0.137*				
2	Self-religiosity	3.6886	0.8615	0.029**	*0.579*			
3	Spirituality at hotels	2.8674	0.8503	-0.128**	0.103*	*0.444*		
4	Religious obligations at hotels	2.5765	0.5066	-0.101	0.002	0.178**	*0.259*	
5	Guests' subjective happiness	3.6474	0.8031	-0.179	-0.100	0.277**	0.351**	*0.605*

Note(s): The diagonal presents the values of AVE square root (in bold italic)
** Correlation is significant at the 0.01 level (2-tailed).
* Correlation is significant at the 0.05 level (2-tailed).

For H4, we found a positive and significant relationship between spiritual facilities at hotels and guests' happiness ($\beta = 0.221$, $p = 0.000$, $t = 3.792$), providing support for H4. These findings show that those people who care about their spiritualities will not be very happy in hotels that do not conform to religious rules, however, they will be happy when these hotels offer spiritual facilities.

Hypotheses 5 & 6:. This study hypothesized that self-religiosity of hotels' guests is negatively linked with their happiness inside hotels (H5), while Islamic regulations compliance at hotels is positively linked with guests' happiness (H6). The results of the PLS-SEM in Table 4 show a negative (non-significant) relationship between guests' self-religiosity and their happiness ($\beta = -0.120$, $p = 0.223$, $t = 1.219$). Regarding H6, the relationship between Islamic regulations compliance at hotels and guests' happiness is significant and positive ($\beta = 0.300$, $p = 0.000$, $t = 3.810$), providing support for H6.

4. Discussion

The present study offers a critical and fresh understanding of the relevance of Islam and spirituality to the workers' well-being (study 1) and guests' subjective happiness (study 2) in the hotel sector in Jordan. First, the study has highlighted the extent to which Muslim people in Jordan prefer to stay in Islamic compliant hotels wherever they travel (inside or outside Jordan) or not. Based on study 2, the participants indicated their preference of such hotels (83.8%). A second point raised in study 1 and study 2 is through highlighting whether 5-star hotels in Jordan (1) adhere to Islamic rules and (2) offer spiritual facilities. The studies show that the hotels in general do not entirely adhere to Islamic regulations except in serving halal food and preventing gambling machines, but they do offer certain spiritual facilities. This finding suggests that 5-star hotels operating in Jordan, to a slight extent, are considering the prevalent religious principles and cultural traditions while designing their services and formulating their operational strategies.

Study 1 shows how these religious obligations affect the six dimensions of eudaimonic psychological well-being (Ryff, 1989). The study shows how spiritual facilities enhance workers' psychological well-being in general and how such facilities are linked with the six dimensions of eudaimonic well-being. The results indicate how the participants' self-acceptance, purpose in life, and autonomy may be improved if they are able to practice and fulfill their spiritual and religious needs. During the interviews, the participants share a favourable attitude towards the self, particularly when they work in a hotel that offers spiritual facilities. This is in light of Driver's (2005) study which suggests that spirituality supports people to be fully integrated, balanced, complete, connected to others and a higher order, and ultimately fulfilled. This result also lends support for Haldorai et al.'s (2020) study which shows that spirituality supports employees to realize the meaning and purpose of their work and their full potential.

Moving to the second component of Ryff's (1989) framework (i.e., purpose in life), the participants show that their religiosity enhances the way they define their work-specific goals and their general goals in life, something that may give them a value and sense in life. In a similar way, the participants acknowledge that spiritual facilities at their workplaces are essential in stimulating a sense of purpose in their daily routines. These results are in light of Hammer and Cragun's (2019) study which examined how spirituality is linked with meaning in life, as an indicators of well-being. Our results also lend support to Chowdhury's (2018, p. 156) study which shows that religiosity enhances key components of well-being including 'self-identity, self-esteem and meaning and satisfaction in life'.

In relation to the third dimension of Ryff's well-being model (autonomy), the participants highlighted how spirituality at their hotels augments their ability to resist social pressures. They consider spirituality and religiosity as important factors to regulate behaviour from within and evaluate their abilities by personal standards. What is interesting is that the participants consider prayer rooms at hotels as the most important factor to improve their relationships with others. This is understandable because inside these rooms, employees spend time discussing religious and personal issues, not necessarily related to their work. This result lends support to Puchalska-Wasyl and Zarzycka's (2020) study which shows that prayer enhances one's well-being and to Hsu et al.'s (2019) study which shows that workplace friendship is important for one's well-being. This implies that policy makers or general managers at hotels may consider prayer facilities as a key component of employees' comfort, well-being and happiness.

Moving to the personal growth and environmental mastery dimensions of Ryff's (1989) model, there was a slight disagreement between participants on how spiritual facilities at hotels affected them. Some participants highlighted that the hotels following the Islamic teachings and offering spiritual facilities enabled employees' personal growth and achievement of their full potential. They also shared a view that these provisions at hotels could improve employees' abilities to take charge of their job duties and responsibilities and to manage their everyday affairs. Opposite to this, a few participants argued that following Islamic teachings or offering spiritual facilities at workplaces was not necessarily related to one's personal growth or environmental mastery.

Moving to study 2, and in addressing the link between Islamic teachings compliant hotels, spiritual facilities, and guests' subjective happiness (GSH), this study shows that spiritual facilities and services at 5-star hotels significantly enhance the GSH while the low level of Islamic compliance at this class of hotels negatively impacts the GSH. These results are in light of the extent literature (e.g., Koburtay and Alzoubi, 2021). In relation to some spiritual concepts, Xu et al. (2018) paid attention to the impact of positive reflections, as a spiritual factor, on well-being. They note that positive reflections can reduce the undesirable emotional exhaustion and enhance people's well-being. The literature also highlights the important implications of several spiritual practices and concepts, such as, virtuousness (Rego et al., 2010), benevolent (Luu, 2019; Viot and Benraiss-Noailles, 2019), integrity (Prottas, 2013), coping and optimization (Radic et al., 2020), cognitive reappraisal (Haver et al., 2019), and humanism (Salas-Vallina et al., 2018) (as spiritual concepts) for well-being and happiness. In addition, Delaney's (2005) study lends support to our findings. It suggests specific strategies to offer spiritual care for employees, such as, prayer spaces and referrals to a religion's scholars when needed. The present paper offers preliminary support to the argument that hotels in Jordan and other MMCs may consider religiosity and spirituality as important predictors for workers' well-being and guests' happiness.

4.1. Extension of the Attraction-Selection-Attrition (ASA) theory

This study's results suggest that workers and guests are more attracted to religion compliant hotels (Attraction); hotels are more likely to select people who share similar spiritual and religious beliefs (Selection); and over time, people who do not fit well in this regard are more likely to leave (Attrition). Theoretically, the current study conceptually extended the ASA theory by proposing new/in-depth insights (i.e., study 1) and by offering critical empirical insights (i.e. study 2) for specific factors (spirituality and religion compliant approach) that may affect workers' well-being and guests' happiness.

The paper thus extends the ASA theory by theorizing how additional variables may affect the ASA cycle. In other words, besides understanding why organizations attract and select workers who share similar values and interests, this paper transcends the main principle of the ASA theory by highlighting the importance of people-organizations spirituality/religiosity fit. Evidently, the relevance and application of the ASA theory in an Islamic context will be affected by contextual institutional and cultural factor. The study transcends the notion of ASA by integrating the interrelations between religion, spirituality, and well-being.

Based on the results of this study, Fig. 1 has been modified and

extended as depicted in Fig. 2.

5. Implications

From a theoretical viewpoint, this study offers fresh contextual insights into the ASA theory and highlights how spirituality and religion compliant approaches affect workers' well-being and guests' happiness. This, in turn, integrates novel constructs that may affect the ASA's cycle, namely attracting, selecting, and firing employees.

The current paper also consolidates the existing theory development of religion and psychology through highlighting the linkages between adhering to Islamic teachings and workers' and guests' psychological well-being at 5-star hotels. This fills a key gap in the literature because, to our knowledge, this is the first study that examines how spirituality and religiosity affect people's well-being in a Middle Eastern context.

In addition, the paper goes beyond previous studies in the following manner. First, it extends studies that are commonly concerned with defining and determining levels of spirituality/religiosity commitment, without concerning the psychological outcomes of such commitment. Second, because of the debate that is framed between both hedonic and eudaimonic conceptions of well-being, this paper shows how eudaimonic view of well-being is particularly applicable to topical areas of religion and spirituality. Third, the paper moves across and beyond preceding studies by stretching previous attempts that solely concerned with distinguishing between spirituality and religiosity, without addressing the level of their utilization at hotels, and also without studying the psychological outcomes of these utilizations. Fourth, because of the continuous debate that is framed between spiritual practices, facilities or services, this study suggests that prayer facilities, including prayer rooms and ablution places, are of high importance in terms of people's expectations and needs.

From a practical viewpoint, the study has a number of significant implications for HRM, policy makers and owners of hotels. Firstly, hotels may put more effort in creating sensitivity and awareness about spirituality and religiosity, given its impact on workers' psychological well-being and guests' happiness. In addition, hotels may integrate spiritual values, norms, and traditions in training programs and workshops. A further "spiritual-friendly" suggestion to improve workers' and guests' happiness and well-being is to provide halal food and reorganize the working hours during Ramadan. Furthermore, this paper encourages international hotels that wish to operate in Jordan and other MMCs to offer spiritual services, such as prayer spaces and ablution facilities in their buildings as well as more privacy for women in swimming pools and spas.

In relation to human resource practices, the present study may encourage HR managers at hotels to consider employee participation in trainings highlighting the business case of religiosity and spirituality. Specifically, they are advised to pay attention on developing such workshops for employees who are working in recruitment, selection and reward management. HR managers may also wish to include spiritual

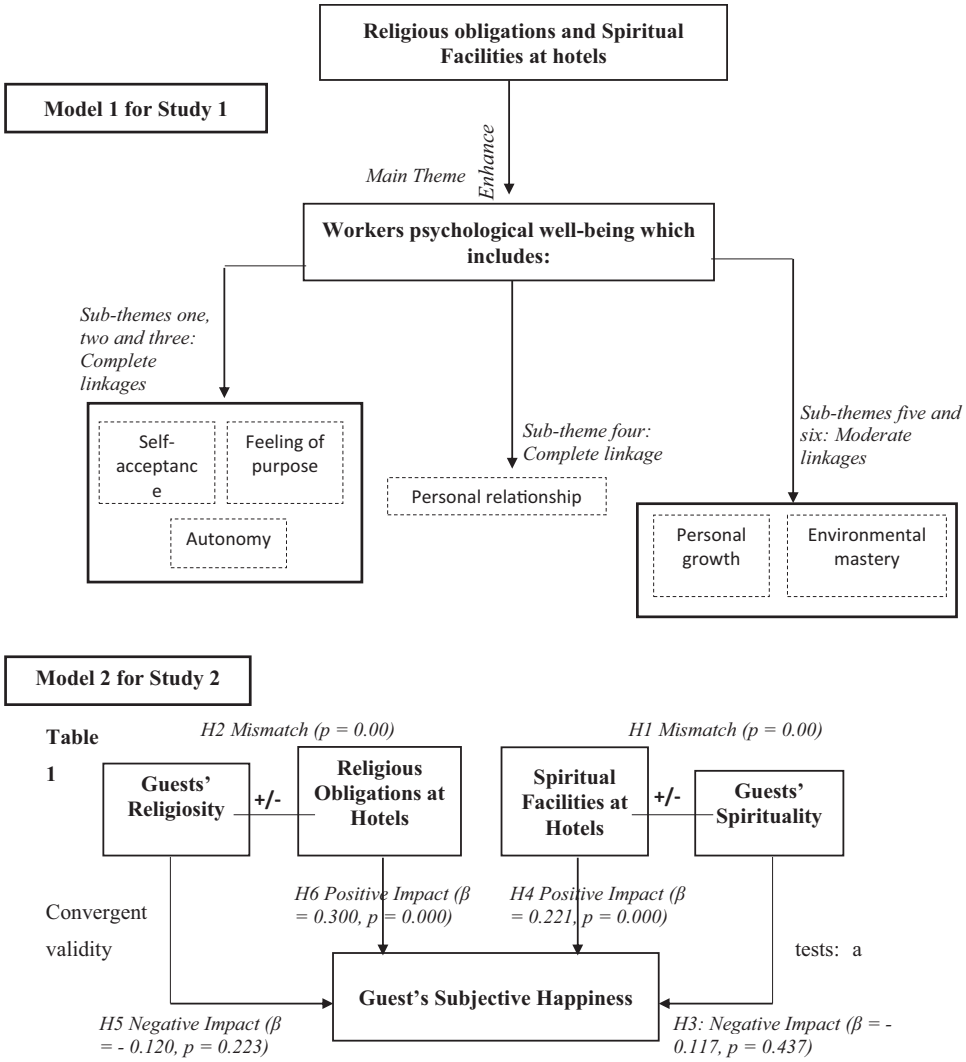

Fig. 2. Extended framework.

practices as an integral part of their quality checklist, and monitor progress on their implications for workers' and guests' happiness and well-being. In addition, HR managers in the hotel sector are advised to formulate clear policies and regulations to prevent any type of religious discrimination. This can be achieved by highlighting specific code of conduct and discipline procedure. For example, an anonymous hotline may be used to report issues of religious discrimination.

In a broader view, managers and policymakers may consider further collaboration through a bipartisan, governmental and private sector committee to address religious discrimination through ensuring that staffing and HRM practices are explicitly committed to diversity and equality. There may be a regular monitoring approaches and policies to track the trajectory of the HRM practices in this regard.

To conclude, the study has highlighted the integration of religion and spirituality constructs into the ASA theory.

6. Limitations and future research

This paper has a few limitations. In study 1, there is an over-representation of male participants which may affect the generalization of results. Also, the limited focus on only 5-star hotels may raise concerns related to the external validity of the results. Moreover, the study was conducted from an Islamic lens and included Muslim individuals as samples. Again, this raises concerns of generalizability to non-Muslim majority countries and samples. Future scholars may wish to include more diverse samples and other classes of hotels in their research.

Another limitation is that concepts such as spirituality and psychology are culturally specific. Therefore, in-depth qualitative studies may be conducted to examine how cultural traditions, beliefs, and customs affect these constructs. On a global scale, some questions merit in depth and distinctive theorization, such as, the possible differences or similarities between the Muslim and non-Muslim views on spirituality, religiosity, and well-being. In addition, several research questions that are subject to testable premises may be examined, such as determining the most influential spiritual facility or religious practice that is linked with people's happiness and well-being. This can be undertaken using diverse research designs and study sites.

Prior literature shows a lack of consensus about some components of hotel compliance indicators. For example, although there are number of Islamic guidelines as halal food and no alcohol are straightforward, questions of finance and staff demographics are less easily answered. This recommends future researchers to offer theoretical accuracy of established definitions of Islamic hotels' standards. Attitudes and views among non-Muslims about visiting and staying in Islamic compliance hotels and reactions to these experiences are additional avenue for enquiry.

Data availability

The data that has been used is confidential.

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