Communities of Practice, Workplace spirituality, and Knowledge Sharing: The mind and the soul

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This conceptual paper is to explore the influence of workplace spirituality on organizational learning process, focusing on the Communities of Practice as an important knowledge contributor. Their characteristic of willingly sharing their implicit knowledge for the benefits of the organization is seen to fit the concept of workplace spirituality, deliberating the characteristic of the group as contributor to organizational learning. Thus, this paper is to explore to what extent the workplace spirituality, can boost the behavior of knowledge sharing and seeking of the group, leveraging the Insight inertia of learning hiccups, addressing the zone of inertia within the organizational learning process.

Keywords: Workplace Spirituality, CoP (Communities of Practice), Organizational Learning, Learning Organization, Knowledge Sharing, Knowledge Management

1. Introduction

1.1 Overview

Competitive advantage of an organization lies in the ability to be acquire, assimilate, transformed and exploit knowledge to generate revenue potentials (W. M. Cohen & Levinthal, 1990; Zahra & George, 2002). Organization needs to consciously equip its system with ability to capture the innovative information and knowledge that can be translated into creativity and productivity to stay competitive (Rao & Salunkhe, 2013). It is undeniable that the secret for organization to stay competitive is held by the knowledge, a knowledge based economy (DeFillippi, 2002). General review of the latest management development across the globe published in Strategic Direction Vol. 28 by Emerald Group Publishing Limited has acknowledged the fact that organization has started to acknowledge the importance of the knowledge economy. Organizations have to constantly keep up with new knowledge and information, to learn and re-learn to be able to meet all the challenges imposed by the dynamic environment and to stay competitive and to maintain its sustainability (Smith, 2012).
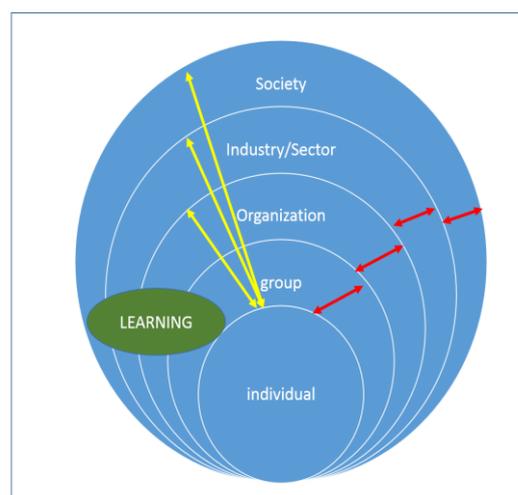

Figure 1 *Individual Learning & Learning Organization*
Source: Antona Copoulou, Elena P. (2006)

Learning is an input of individual contributed into an organizational memory, routines and processes (Yeo, 2006). It has been studied that there is significant relationship between organizational learning and individual

learning (Antonacopoulou, 2006; Aslam, Javaid, Tanveer, Khan, & Shabbir, 2011; Friedman, 2002; Kim, 1993). Studies highlighting the role of Communities of Practice have been really encouraging in providing the avenue to prove how individual employees play a vital role in contributing to organizational learning (Borzillo, Schmitt, & Antino, 2012; Garavan, Carbery, & Murphy, 2007; Hara & Schwen, 2006; Jeon, Kim, & Koh, 2011; Krishnaveni & Sujatha, 2012; Love, 2009; Majewski, Usoro, & Khan, 2011; Mittendorff, Geijsel, Hoeve, Laat, & Nieuwenhuis, 2006; Monaghan, 2011; Sato, Azevedo, & Barthès, 2012; Schenkel & Teigland, 2008; Su, Wilensky, & Redmiles, 2012; E. Wenger, 1996, 2004; E. Wenger, McDermott, & Snyder, 2002; E. C. Wenger & Snyder, 2000).

It is an ideal concept of workplace spirituality to be nurturing the culture that provides meaning, purpose and sense of community within the organization that it able to integrate the personal and the organizational values related by a congruence that it optimize the optimal human development (Herman, 2008; Kale & Shrivastava, 2003; Mitroff & Denton, 1999). Aligning with the characteristics of CoPs, the experience of workplace spirituality, this paper reports how workplace spirituality co-exist in deliberating the proponents of the function of this groups towards enriching the knowledge tank of an organization.

We trace the evolution of the individual learning and communities of practice constructs in the broader organizational literature and pay special attention to its conceptualization, assumptions, and relationship to organizational learning. Following this, we synthesis how workplace spirituality has been conceptualized, in nurturing a culture that able to assists in the integration of the whole person and achieving authenticity that provide opportunities for optimal human development. We also explore conceptually how workplace spirituality fits into facilitating the organizational learning activities. Based on our analysis, we provide a synthesis in deliberating a framework to explain how workplace spirituality able to become a construct to bring out the inner sense of the communities of practice towards organizational learning, in explaining how the construct able to catalyst the initiatives for knowledge sharing and transferring that able to exploit the benefits of knowledge management system.

2. Communities of Practice, Individual Learning and Workplace Spirituality

2.1 Communities of Practice – The Nucleus for Knowledge Management
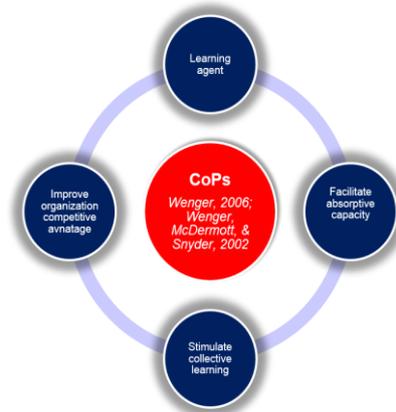
Figure 2 *Proponents of Communities of Practice as Learning Agent*

Knowledge Management has been a prerequisite of learning organization in the current century. It is unavoidable for organizations not to invest in knowledge management (Alavi & Leidner, 2001; Gupta & Govindarajan, 2000; Thomas, Sussman, & Henderson, 2001; E. Wenger, 2004) for the purpose of improving the flow and catching up with the evolvement of information and knowledge throughout the organization. But the risks prevail on how to identify, create, share, store and disseminate knowledge but technology can barely reap the real meaning of the fullest knowledge sharing since knowledge is always tacit in nature that resides within the experience and skills of the individual (Liao, 2003; Szulanski, 1996).

The CoPs are the productive elements within the employees to be the contributor to knowledge where without their role as learning agent, no knowledge management system can be worth to be invested in (Su et al., 2012). Their efforts of always seeking new knowledge for sake of contributing to the productivity of the organization, willingly sharing the knowledge with their counterparts are undeniably the moving mechanism of knowledge management. Catching up with the competitive turbulent environment, knowledge and information input should not be treated as static anymore. It is derived from the minds at work with dynamic ability of the individual ad groups. An effective knowledge management shall consider human and social interaction through constructed

meaning and actions (Malhotra, 2004).

It has been researched how the CoPs influence knowledge sharing in an organization (Krishnaveni & Sujatha, 2012), as the learning agent in an organization (Artemeva, 2006; Brown & Duguid, 1991; Hara & Schwen, 2006; Lave, 1991; Love, 2009; E. Wenger, 2000) contributes actively to the organizational performance (Borzillo et al., 2012; Schenkel & Teigland, 2008; Zhang & Watts, 2008). They have been researched as an essential factor of knowledge economy (Su et al., 2012). This informal organizational forms are seen to be able to improve an organization competitive advantage based on knowledge (Boland & Tenkasi, 1995) that stimulates forces for collective learning (Mittendorff et al., 2006; Ruikar, Koskela, & Sexton, 2009). The CoPs facilitate the organizational performance through the ability to build and access the community memory through the high level of informal face to face interactions, with progressing in confidence and trust (Schenkel & Teigland, 2008).

As reported by a study conducted by Lynn Godkin in 2010 (refer to figure 3) to discuss about hiccups of organizational learning, the CoPs has been seen to be significantly in contribution to the ability to overcome the interruptions, known as the leveraging source of Insight inertia (Godkin, 2010). This due to the fact that they possess the internal drive to share knowledge with the urge of sense of community, advancing the values of social learning (Blackmore, 2010). Questions arise on what drives them to share their knowledge and experience towards organizational learning and organizational change. How can we ensure that these people will devotedly and openly by the virtue of sense of belonging to the organization contribute to the activities of knowledge acquiring, assimilating, exploiting and transforming for the sake of increasing the revenue potentials?

2.2 Communities Of Practice – The Connectedness, the Openness and the Sense of Community

The employees' ability to capture information for knowledge, assimilate it, exploit and transform it into potential revenues, has been identified as the way to define an organization's competitive advantage (S. Cohen & Zotto, 2007; W. M. Cohen & Levinthal, 1990). To sustain the demand of organizational learning, organization must utilize the knowledge embedded within their individual employees. Knowledge sharing hold (E. Wenger, 2004)the keys to future growth. Every business has its own secret recipe for success, the conventional wisdom on how a firm's resources, knowledge and processes should be combined and utilized to cope with the environment (Spender, 1989).

In the past, the strength of an organization would rely on the natural resources, but as the emergence of 21st century, the power now shifted from capital resources to human resources (Sinha, Kakkar, & Gupta, 2012). Employees become the greatest asset to an organization, upon their knowledge and experience. It is the people who now will make the differences (Burack, 1999). CoP as a group that co-exist within a structure of informal and formal learning is evidently able to ignite mutuality of learning, shared practice and joint exploration of ideas trough interactions of mutual engagement, participation, identity and trust among the employees (Jakubik, 2008; Krishnaveni & Sujatha, 2012; Lave, 1991; Schenkel & Teigland, 2008).

This informal organizational forms are seen to be able to improve an organization competitive advantage based on knowledge (Boland & Tenkasi, 1995) and able to stimulate forces for collective learning (Mittendorff et al., 2006). The CoPs are becoming crucial towards knowledge sharing and transfer, assimilation, acquisition, exploitation and transformation of knowledge (Kogut & Zander, 1992).

As they were identified to be one of the sources of Insight leverage (Godkin, 2010), their characteristics of mutual internal drive to share knowledge with the urge of sense of community, advancing the values of social learning (Blackmore, 2010) has been the venue for an organization to manipulate the internal resources for the sake of performance and productivity (Retna, 2011; Schenkel & Teigland, 2008; E. Wenger et al., 2002). The CoP has been an influencing factor for an effective knowledge sharing behavior (Krishnaveni & Sujatha, 2012).

2.3 Communities of Practice as Source of Leverage to Insight Inertia

Organizations do not always provide the right environment to develop talents, but it is the employees whom can make the changes to create the desirable working environment, enable organizations to evolve and create better working practices. In other words, people can make a real difference through their personal development based on desirable workplace spirituality (Sinha et al., 2012). Human intelligence able to create wisdom, goodness, creativity, vision and lessen stress (Zohar & Marshall, 2004). Thus as the CoP is identified to be able to transcend their human intelligence, as the nexus for sharing and transferring of valuable tacit knowledge possessed by individual (Ardichvili, 2008; Chiu, Hsu, & Wang, 2006; Jeon et al., 2011; Mittendorff et al., 2006) and groups (Kogut & Zander, 1992). They are the critical sources towards organizational learning and incremental organizational performance (Schenkel & Teigland, 2008).

In recent years, organizations started to realize and acknowledge the importance of encouraging establishment of Communities of practice as major player of knowledge economy (Borzillo et al., 2012; Jeon et al., 2011; Nonaka & Von Krogh, 2009; Schenkel & Teigland, 2008). Researches had shown that knowledge lies within an organization is either tacit or implicit in nature (Bennet & Bennet, 2008; Jacob & Ebrahimpur, 2001) which

require the knowledge transferring and sharing to be done in implicit manner as well (Schenkel & Teigland, 2008). On that basis, the CoP has found ways of informal interactions as the means in sharing and transferring the implicitly available knowledge among them (Lave, 1991; Schenkel & Teigland, 2008; E. Wenger, 1999, 2006; E. Wenger et al., 2002). They able to create a rich learning environment (Akkerman, Petter, & Laat, 2008) *"They typically solve problems, discuss insights, share information, talk about their lives and ambitions, mentor and coach on each other, makes plans for community activities, develop tools and frameworks that become part of the common knowledge of the community. Over time these mutual interactions and relationships build up a shared body of knowledge and a sense of identity" (Wenger, 1999, p.4).*

What drives them to openly act in such manner? What in them to make them to feel connected to each other, the have the sense of community, the sense of meaningful work?

2.4 Workplace Spirituality as the Soul of Communities of Practice

Human capital consists of the element of emotional quality comes together in a package with spiritual intelligence, the combination of goodness, truthfulness, beauty and compassion (Zohar & Marshall, 2004). This organic values requires an organic system to induce an elusive learning environment of an organization (Martínez-León & Martínez-García, 2011). Workplace spirituality, terminologically can be considered from two perspectives, either as in individual experiences which were borne out of the person's inner feelings (Ashmos & Duchon, 2000; Kinjerski & Skrypnek, 2004) or the external environment which creates the experience of spirituality at the workplace (Jurkiewicz & Giacalone, 2004). It provides the individual employee with experience that consists of the elements of openness, connectedness, and sense of community as well as meaning at work, provides the avenue for the flourishing of this spiritual intelligence among them.

In such perspective, the author synthesis that workplace spirituality able to provide a working environment that can boost the smoothness of organizational learning process, with the focus on the ability to leverage the insight inertia sources identified within the zone of inertia in learning organization when the experience are mutually jive into the characteristics of the CoPs. The element of truthfulness, openness, connectedness (sense of community) and meaningful at work as predefined by workplace spirituality (Jurkiewicz & Giacalone, 2004; Long & Mills, 2010) inculcated among the employees especially among the CoPs of the organization. The power of workplace spirituality shall give rise to element of loyalty, creativity, cooperative and productivity which eventually translated into organizational performance. The experience of spirituality drive the human intelligence as in wisdom, goodness, creativity, visions and less stress life (Zohar & Marshall, 2004).

Workplace spirituality influence the working attitudes of the employees (Milliman, Czaplewski, & Ferguson, 2003), and unavoidable for sure to be affecting the CoPs as well.. Those experiencing workplace spirituality feel more affectively attached to their organizations, experience a sense of obligation and loyalty towards the organization and feel less instrumentally committed (Rego & Cunha, 2008). This is an obvious experience enjoyed by the CoPs, driving them toward the sense of openness, connectedness and loyalty, the most significant nature of the group (E. Wenger, 1998; E. Wenger, 1999, 2006; E. Wenger et al., 2002; E. C. Wenger & Snyder, 2000).

2.5 The Learning Organization and Organizational Learning – The Mind of the Organization

Learning organization is such a misleading statement, organization can never learn, only the employees within the organization do the learning (Senge, 2000), generated by the tacit knowledge to become the explicit knowledge to the organization to learn (Bennet & Bennet, 2008; Örtenblad, 2001). The complexity involved in the learning activities at the organizational learning actually derived by a form of spirituality (Yeo, 2006). As individual learns, the organization is learning as well (Antonacopoulou, 2006; Argote, 2013). The art of learning organization were intertwined between the ability of the individual employee to learn and the ability of the organization to absorb the learning output driven by the individual (Aslam et al., 2011; Bennet & Bennet, 2008; Friedman, 2002; Gardner, Staats, & Gino, 2012) as such creating the situation of learning organization and organizational learning (Dixon, 1999; Kim, 1993; Örtenblad, 2001; Senge, 2000). Senge's five disciplines of learning organization mentioned that team learning will eventually drive the personal mastery, system thinking, mental models and shared vision, deriving the organizational ability for collective learning (Aslam et al., 2011; Dixon, 1999), facilitating the ability to stay competitive and sustainable throughout the competition (Smith, 2012).

As reported in Senge's research, those individual with high level of personal mastery rooted to a characteristic of beyond competence, skills and spiritual leading to continual learning initiatives (Anant, 2012; Aydin & Ceylan, 2009; Howard, 2002) were best described by the characteristics of the CoP (Borzillo et al., 2012; Cox, 2005; Driver, 2002; Gannon-Leary & Fontainha, 2007; Jeon et al., 2011). They were bonded to lifelong learning (Borzillo et al., 2012) sharing the similar sense of meaning of work towards the organization mission and vision, feel connected to others and to life itself, creating the sense of community and connectedness to each other (Ardichvili, 2008; Ash Amin & Joanne Roberts, 2008; Blackmore, 2010). They were committed and dare to take more initiatives with broader sense of responsibility to their work and organization. The element of

personal mastery significantly impact the individual happiness of full personal development (Ardichvili, 2008; Brown & Duguid, 1991).

Being spiritually ignited, the discipline of personal mastery as reported by Senge able to provide the interrelationship between the single, double and triple loop learning (Argyris & Schon, 1978) as the nucleus of the learning organization (Garratt, 1990; Hawkins, 1992), linking the meaning of individual learning to organizational learning (Kim, 1993). Learning organization, on the other hand is the outcome of the whole system of the organization when the employees willingly share their knowledge to ignite the organizational learning process, converting the tacit knowledge into explicit knowledge that can be shared by everybody within the organization (Howard, 2002).

The concept of learning as combination of cognition and emotion (Illeris, 2003) evidently justify that organizational learning is the outcome of learning organization where the sources of knowledge comes within the organization, the employees themselves (Friedman, 2002). The possibilities for learning and competence development at workplace is in direct relation with the workplace itself, supporting McGregor's Theory Y (McGregor, 1960), and the workplace spirituality act as booster to the organizational learning capabilities (Anant, 2012; Howard, 2002).

As quoted from the book authored by Douglas M. McGregor entitled The Human Side of Enterprise (McGregor, 1960);

"It has become a cliché to say that industry has the fundamental know-how to utilize physical; science and technology for the material benefit of mankind, and that we must now learn how to utilize the social sciences to make our human organizations truly effective".

3. Knowledge Sharing, Organizational Learning, Workplace Spirituality and Communities of Practice: The mind and the soul in tango

Culture at the workplace, helps to unite various subsystems and process within the organization that strongly affects organization members through joint efforts, collaboration and working norms of shared values (Shajahan & Shajahan, 2004). But issues arise regarding the human resource management, that challenge the ability to prepare the employees to be sustainable throughout competitive environment (Rao & Salunkhe, 2013). Employees are empowered to reach the competitive edge, to be sustainable via ability of organizational learning (Smith, 2012) . The level of an organizational absorptive capacity predetermined the organization's competitive advantage transform (S. Cohen & Zotto, 2007; W. M. Cohen & Levinthal, 1990) and the absorptive capacity is the ability of the individual employees to learn by acquiring, assimilating, transforming and exploiting the information and knowledge for revenue potentials (Zahra & George, 2002). Knowledge is always tacit in nature that resides within the individual person (Bennet & Bennet, 2008; Haldin-Herrgard, 2000). The individual employees who is the one that do the learning (Antonacopoulou, 2006; Aslam et al., 2011; Friedman, 2002; Kim, 1993).

They must share their knowledge to make it explicitly available to the organization to enable the organization to learn, to capture the valuable information to be included into the processes and procedures (Haldin-Herrgard, 2000; Yang, 2008). Empirical studies have largely explained the significant relationships between knowledge sharing and organizational learning (Abrams, Cross, Lesser, & Levin, 2003; Ardichvili, 2008; Cameron, 2002). But organization cannot avoid the issues of knowledge hoarding (Bock, Zmud, Kim, & Lee, 2005) when employees are reluctant to share their knowledge which can cause interruptions in the organizational learning process (Godkin, 2010).

As researched by Lynn Godkin, the CoP is one of the leveraging source for insight inertia (Godkin, 2010). Their characteristics as learning agent in an informal setting with mutuality in sharing a concern, problems, or about a topic helps in overcoming the hiccups in the organizational learning. They seek to further their knowledge and expertise in such area by an ongoing interactions with their sense of joint enterprise, mutual engagement and shared resources (E. Wenger, 1999) among the employees, with the openness in sharing their knowledge and expertise towards providing solutions and improving the organizational performance (Ardichvili, 2008; Brown & Duguid, 1991; Jeon et al., 2011; Jørgensen & Keller, 2008). It is obvious that something within these people that openly and voluntarily wanting to share their knowledge and expertise through the feelings of sense of community , sense of common identity, shared resources and collective learning and sense of mutual engagement (Ash Amin & Joanne Roberts, 2008; Lave, 1991).

The learning individual, the CoPs, as the focus of this paper, share and transfer their knowledge which initially is tacit in nature into the organization learning process, converting the tacit knowledge into explicit knowledge (Bennet & Bennet, 2008; Nonaka & Von Krogh, 2009). It has been researched that the CoP is among the parties involves in learning activities within the organizations and as leverage source to insight inertia of organizational learning interruptions process (Godkin, 2010). The CoP possesses the characteristic of willingness to share their experience and knowledge in free-flowing manner, creatively finding ways to find solutions to problems, acting as stimuli for relationships system (Akkerman et al., 2008; Borzillo et al., 2012).

This paper is on the proposition that the dimension of workplace spirituality drive the inner self of the CoP to openly and willingly sharing their tacit knowledge and experience due to the alignment of sense of community, and connectedness to the organization.

The CoP contributes actively into the organizational learning activities by sharing and transferring their implicit knowledge into the organizations' explicit knowledge (Godkin, 2010), Passion, commitment, and identification within the CoP are the elements that hold them together (E. C. Wenger & Snyder, 2000), so much that they are actually experiencing the essence of workplace spirituality reflected by the sense of meaning, purpose, community and transcendence at workplace (Jurkiewicz & Giacalone, 2004; Milliman et al., 2003). They interact frequently that inevitably leads to the sense of connectedness and common identity with mutual purposes and objectives, developing the trust and rapport which is crucial for these people to willingly and openly share their knowledge and expertise (Love, 2009; E. Wenger, 2006). They share their knowledge and experience, facilitating the needs for the organizational to learn (Krishnaveni & Sujatha, 2012; Mittendorff et al., 2006; E. Wenger, 1996).

When Communities of Practice generates knowledge, they renew themselves from the knowledge sharing activities, through the process of learning and relearning. According to Lave and Wenger, the CoP is defined as a system of relationships between people, activities through the adoption of mutual interest and objectives. The dimensions of learning by the CoP are driven by mutual engagement, sense of joint enterprise, and sense of belonging to the community, which he proposed as the source of learning and knowing based in individual doing things together, developing a sense of place, purpose and common identity, resolving their differences (E. Wenger, 1998; E. C. Wenger & Snyder, 2000). The author proposing that the learning dimensions of the CoP as highlighted by previous studies, are aligned to the values of the of workplace spirituality experience, proponent to sense of community, connectedness, openness, meaning of work and loyalty. Without them realize it, the elements of workplace spirituality bring out the inner sense of the CoPs, has been in co-existence naturally.

The working environment that conducive enough to give the experience of workplace spirituality is proposed to give an energy to the inner sense of the CoPs to become the source for knowledge sharing and organizational learning. This proposition is identifiable through the characteristics of the CoPs of being a group of people that share their experience and knowledge in free flowing, creative ways that foster new approached to problem through shared knowledge reflected by the mutual agreement, and concerns over the social well-being of the community (Akkerman et al., 2008; E. Wenger, 1998; E. Wenger, 1999, 2006; E. C. Wenger & Snyder, 2000). The dimension of workplace spirituality experience injected to the interpersonal relations among the members and the collective identity of the group defined by the CoP (Akkerman et al., 2008; E. Wenger, 1998; E. Wenger, 1999, 2006; E. C. Wenger & Snyder, 2000) through the experience of connectedness within the vicinity of workplace spirituality . The practice of the shared routine, material and conceptual tools (E. Wenger, 1998; E. Wenger, 1999; E. Wenger, 2000; E. Wenger, 2006; E. C. Wenger & Snyder, 2000) were equivalent to openness and loyalty within the scope of workplace spirituality experience (Anant, 2012; Burack, 1999; Freshman, 1999; Fry, 2004; Jurkiewicz & Giacalone, 2004; Karakas, 2010; Milliman et al., 2003; Pawar, 2008, 2009; Rego & Cunha, 2008; Rego, Cunha, & Souto, 2007). The author hence proposing as such that the similarities between the characteristics of the CoPs and the elements of workplace spirituality elements able to become an influencing factors for effective knowledge transfer in organization, feeding to effectiveness of organizational learning. The alignment of the workplace spirituality to the proponents of Communities of Practices can be synthesize as per Figure 4 below.
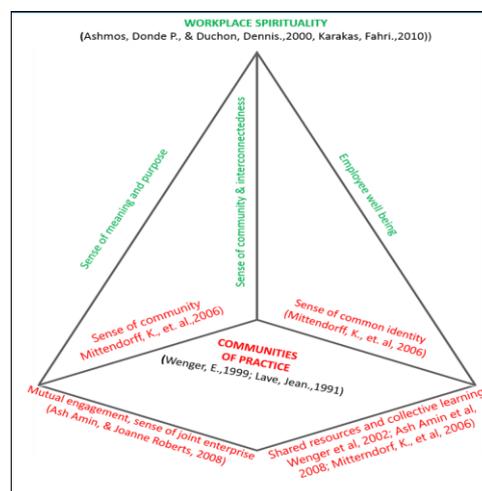

Figure 3 *Alignment of Workplace Spirituality to Component of Communities of Practise – A Synthesis*

4. Discussion

Workplace spiritulity as values lives within the characteristics of the CoPs, thus the experience of workplace spirituality able to boost the ability of the CoP as the organizational frontier, facilitating the drives to learn and relearn in equipping themselves with updated knowledge and information to meet the challenges of the turbulence environment, The sense of community, common identity, mutual engagement of joint enterprise and shared resources and collective learning co-exist with the workplace spirituality as an experience of being connected, employee wellbeing, meaning and purpose and belonging to a community.

This paper is proposing two proposition that can be researched further which are

1.   Proposition 1

With the experience of workplace spirituality coexist among the characteristics of the CoPs , the CoPs are foreseen to be able to contribute to organizational learning activities, optimizing the deployment of knowledge management system via the willingness to share knowledge freely due to the sense of mutual engagement of joint enterprise in collaboration with the sense of community and connectedness of the workplace spirituality experience. Thus it is proposed that an organization should groom the functional of CoP to facilitate the organizational productivity and performance together with the establishment of workplace spirituality within the organizational system.

2.   Proposition 2

It is proposed that an organization should adapt and adopt and an organic organizational system of workplace spirituality that encourage on relationship building to find the meaning if work in order to facilitate desirable sense of belonging to the organization, that able to boost organizational citizenship behavior. Healthy organizational citizenship behavior can boost the CoPs inner feeling to strive for the benefits of the organizational as whole
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3.   Proposition 3

CoP works at best within the workplace spirituality working environment, when the experience of workplace spirituality able to give synergy effects to the CoPs inner feelings to contribute to the shared values and collective learning due to the similarities of values of openness of workplace spirituality. Thus it is proposed that an organizational need to adopt to workplace spirituality working culture to catalyst CoPs' knowledge sharing activities as the learning agent.
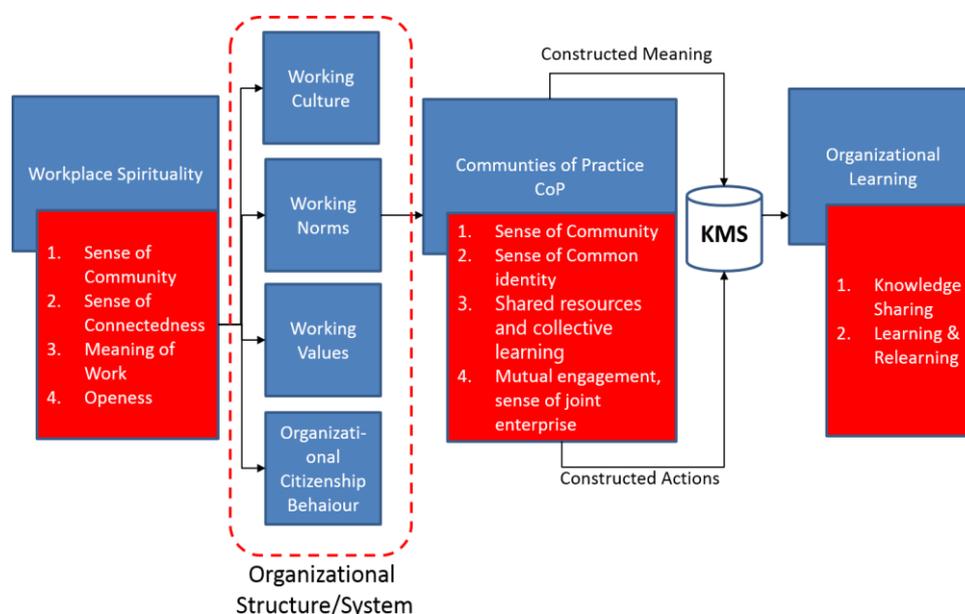

Figure 4 *Proposition on Influence of Workplace Spirituality on CoPs that can Improve Organizational Learning Activities*

All the propositions highlighted can be an avenue for potentials of future research pertaining to the relationship between workplace spirituality to the contribution and characteristics to the CoPs as the source to overcome hiccups in organizational learning activities. It is also able to be a moving forward agenda to study to what extent of workplace spirituality can assist the human resource management issues.

5. Conclusion

An increasing number of people involves in Communities of Practice (CoP) at the informal sub-system level of organization (Borzillo et al., 2012). The CoP is not a formal team or task force (E. C. Wenger & Snyder, 2000). They co-exist in voluntary basis in social networks of practitioners focused on developing new knowledge on specific topic of interest relevant to their work (Borzillo et al., 2012). The characteristics of the CoP, is well aligned with McGregor's legacy of Theory Y assumption of self-directed work teams, self- management, job enrichment and empowerment (Carson, 2005). Their eagerness to solve issues and problems provide an avenue for them to seek for updated knowledge that can be in contribution to giving solutions to the organization's need (E. Wenger, 1998; E. Wenger, 1999; E. Wenger, 2004; E. Wenger, 2006; E. C. Wenger & Snyder, 2000), in line with the agenda of learning organization, where knowledge is shared, transferred, exploited and transformed for revenue potentials, towards inter-organizational knowledge transfer as a source of innovation (S. Cohen & Zotto, 2007). Their attributes of always being proactive, productive and innovative on voluntary basis are well matching the definition of being open, connected, loyal to the organization, the experience of workplace spirituality (Ashmos & Duchon, 2000).The criticality of Theory Y explains the recognition of the importance of employees, creating high integrity work climates, establishing the culture of trust, faith, justice, respect and love (Burack, 1999). This explains the marriage of economics and individual needs, the economic-technology imperative and the people-centered management, deriving the spirituality at the workplace (Burack, 1999).

The assumption of this paper is that complementing workplace spirituality and theory of Communities of Practice creates an avenue that worth to venture in. Employees are the source that can stimulate learning and relearning, feeding into the needs of learning organizations They have the means to effectively evoke learning organization activities through knowledge acquisition, assimilation, exploitation and transformation; reaping the idea of absorptive capacity (Allcorn & Godkin, 2008, 2011; Godkin, 2010; Godkin & Allcorn, 2009). Evidently, workplace spirituality do influence employee work attitudes (Milliman et al., 2003). The author proposed that workplace spirituality supported the relationship between the employees' dimensions of organization commitment due to the analogy that it relates to work satisfaction and job involvement and influence the organizational citizenship behavior. The analogy is in-line with Theory Y assumption where according to McGregor, that command and control is not the only way to motivate employees. Self-directed and control is present within the Communities of Practice when they are committed to the organization's objective (McGregor, 1960).

The meaning of workplace spirituality has able to create a positive organizational working norms in which influences how people can make sense of the organization in which they are members, the sense of connectedness and community to the organization (Long & Mills, 2010). The sense of community, the feeling of connectedness to the organization becomes the tools encouraging the CoP to eliminate the tendency to keep knowledge to themselves, comprehend the essence of knowledge sharing that contribute towards enhanced organizational performance. Workplace spirituality has been known to influence organizational learning capabilities (Anant, 2012). As the employees evoke knowledge sharing, organizational learning is materialized, resulting to desirable absorptive capacity. Workplace spirituality impacts overall employee as well as organization outcomes and practices.

When employees experienced workplace spirituality, they feel more affectively attached to the organization, experience a sense of obligation and loyalty towards them, and feel less instrumentally committed (Ashmos & Duchon, 2000). By improving the spirituality climates, organization can enhance organizational commitment and thus individual and organizational performance (Rego & Cunha, 2008). The CoPs will react reciprocally towards an organization that satisfies their spiritual needs, making them to feel safe psychologically, make them feel that they are valued as human beings (again align with the assumptions of Theory Y), that they deserve respectful treatment, with sense of meaningful purpose, self-determination, enjoyment and connectedness (Rego et al., 2007).

An empirical study conducted with regards to Starbuck way of organizational performance due to complementary effect of spiritual at the workplace has shown an evidence that spiritual behavior at the organizational level does lead to enhanced corporate performance; workplace spirituality, when encouraged by top management, is often instigated by personal life experiences; and spiritual behavior, at the organizational level, leads to advantages for multiple stakeholder (Joan F. Marques, 2008). The recognition of CoP as a highly spirited groups of people informally bound together by shared expertise and passion (E. C. Wenger & Snyder, 2000) is undeniably is the outcome of complementary effect of workplace spirituality experience on work attitudes(Pawar, 2009; Rego & Cunha, 2008; Rego et al., 2007).

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