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## **A multigroup analysis of bidirectional work-family enrichment on family satisfaction of hospitality employees during the pandemic: Where religiosity and marital status matter**

### **Abstract**

The COVID-19 pandemic has changed our lives. As many industries face a complete standstill, it also highlights the need to maintain family satisfaction (FS) during this challenging time, empirical research on achieving this remains scant. This study elucidates how marital status influences employees' religiosity, work-family enrichment (WFE) and FS. Data from 295 employees was examined using the analyzed using the partial least squares method structural equation modeling (PLS-SEM) multigroup analysis. Results suggest that religiosity has a positive significant relationship on the bidirectionality of WFE. The multigroup analysis indicates a significant difference in how single and married employees interpret work-family experience. We extend family-work interfaces by incorporating both the construct of marital status and religiosity. It advances the body of knowledge in understanding work-family interfaces, especially in times of the pandemic.

Keywords: COVID-19, work-family enrichment, religiosity, family satisfaction, PLS-SEM

## **Introduction**

The occurrence of the novel coronavirus (COVID-19) has challenged society in different ways (Kramer & Kramer, 2020). It forces people to reconsider various practices - work, leisure, travel and daily tasks. To curb the transmission of the potentially deadly virus, strategies such as community lockdowns, social distancing, and travel restrictions are offered by health experts and implemented globally (Shockley et al., 2021). While these measures have contributed considerably to public health, they have also posed unprecedented challenges for the service organizations and their employees, including those working in the hospitality industry (Nisar et al., 2021). According to the World Travel and Tourism Council (WTTC), the global travel and tourism sector has suffered a massive loss of approximately US\$4.5 trillion, with about 62 million tourism or hospitality related jobs lost last year (WTTC, 2020). While many other professions, such as administration, can work from home, most front-line staff in service-associated industries, particularly hospitality employees, must be physically present for their job. Yet, facing fallen reservations, many hospitality establishments have little choice but change to leaner and more efficient operations, where a balance between technology and labor is sought after. Hotel occupancies and revenues are adversely impacted as the hospitality industry faces a complete stand-still, which in turn raises concerns over the well-being of hospitality employees. It is not surprising when Nisar et al. (2021) indicated that hospitality employees suffer psychological, financial, and social resources loss during this period, which leads to depression and a reduction in family satisfaction (FS).

As the basic and essential building blocks of societies, functional family dynamics play a crucial role in social development. Families bear the primary responsibility of early childhood education, instil moral values, and create a sense of belonging (Riche, 2015). In other words, a functioning family dynamics provide not only material but non-material care to their members, offering unconditional love and sheltering them from hardship (Greenhaus & Powell, 2006). In this regard, several earlier studies confirmed that the quality of intimate relationships, such as relationships within the family, is significant for an individual's level of happiness (Domínguez & López-Noval, 2020; Kumar et al., 2021; Nordenmark, 2017; Shockley et al., 2021). Employees who experience greater FS have been consistently reported to be more productive, happier, display higher organizational commitment and are less likely to leave the organization (Kalliath et al., 2019).

Despite the extant research, there are gaps in existing studies that warrant the needs for further investigations. First, most studies such as Amah (2021) revolved around stress-related and work-related antecedents to FS. Yet, recent literature have demonstrated that work and family can have a mutually beneficial relationship that enriches each other experience (Chan et al., 2020; Hassan et al., 2020; Premchandran & Priyadarshi, 2020; Xu et al., 2020). This phenomenon is known as work-family enrichment (WFE) and is has also been conceptualized as a bi-directional relationship, where family-work enrichment (FWE) occurred as resources acquired in family roles possesses ability to enhance work performance. Considering the importance of FS to one's wellbeing and work performance, it is timely to examine what drives WFE/FWE and how it influences FS among hospitality employees as many countries are preparing to open their borders.

Another gap that this study address is religiosity's role in achieving WFE/FWE and FS. Religiosity is a relatively recent topic in academic research that became increasingly prolific in the past few decades (David & Iliescu, 2020). It can be described as a resource that shapes one's values and beliefs in workplaces (Zumrah et al., 2020). Several studies, such as Vu (2020), supported this perspective arguing that religiosity could shape one's work attitude. In parallel, Zumrah et al. (2020) found that religiosity positively influences individuals' reactions towards training and motivation to share. These pieces of literature gravitate to a common point that understanding how religiosity influences work values and work behaviors is essential for organizations, not merely due to a highly diverse workforce or for legal compliance, but also for effective people management. However, religiosity is often neglected in human resource theory and practice (Héliot et al., 2020). Empirical evidence demonstrating the influence of religiosity on individual and group outcomes remains sparse (David & Iliescu, 2020). For this reason, this is the first study that responds to calls by Premchandran and Priyadarshi (2020) in uncovering the role of religiosity towards work-family interfaces.

Finally, we focus on an under-examined context – (a) the hospitality industry and (b) exploring whether being single or married influences employees' perspective of the work-family interface (Zhao et al., 2020). The hospitality industry is a significant contributor to many countries' gross domestic product and has often been described as the engine of economic growth (Cheng et al., 2020). Despite its growing importance, Zhao et al. (2020) highlighted that the hospitality industry's work-family research still lacks an integrated framework. They suggested examining individuals' demographic differences and their

influence on the positive relationship between WFE and employees' work attitudes. On this, we noted that the omission of the hospitality industry from the work-family research is a stark contrast to similar studies conducted in other contexts, such as Yang (2020) and Balamurugan and Sreeleka (2020), which further reinforced the necessity of examining work-family experiences of individuals in this industry.

This study is guided by the conviction that there is a need to understand hospitality industry employees' work-family experience more completely to provide a more supportive and inclusive work environment during this pandemic. As such, this study addresses three important research questions: (1) What influence does religiosity have on the bidirectionality of WFE? (2) What influence does the bidirectionality of WFE have on FS? (3) How does marital status influence the relationship between religiosity, bidirectionality of WFE, and FS? Drawing data collected from hospitality employees, our results advance research on workplace diversity by uncovering the role of marital status and religiosity on work-family interfaces and FS.

### **Theoretical Framework**

The theory and research into WFE/FWE and religiosity have pointed towards individuals' perspective of leveraging resources to enhance their work experiences and family. On this premise, the conservation of resources (COR) theory is particularly relevant to this study. The COR theory's central tenet stipulates that individuals incessantly search, acquire, and protect resources (Hobfoll, 1989). One of the key concepts in this theory is the presence of a resource caravan, which reflects the basic idea that an individual would acquire more than one form of resources such that it addresses the issue of homeostatic regulation where the right resources would be selected to match the job demands (Tan, Lew, et al., 2020). However, the COR theory does not address the bidirectionality of WFE and its influence on FS. In this regard, the role accumulation theory provides a useful lens to address this limitation. According to Sieber (1974), the role accumulation theory views the involvement in multiple roles having the capability of producing a positive influence on well-being enhancement because access to resources and experiences developed in one role can be applied to enhance the experience of another role. Greenhaus and Powell (2006) further leveraged this theory to develop a framework suggesting that skills and perspectives, psychological and physical resources, social-capital resources, flexibility and material resources generated in one role improve

performance directly, to the extent that these resources are directly transferable to another role. Putting these together, Figure 1 argues that religiosity within employees acts as a form of resource for individuals to experience WFE and FWE, which can be translated into FS.

\*\*\* Figure 1\*\*\*

## **Literature Review**

### *Religiosity*

Religiosity refers to a belief that influences one's lifestyle and drives individuals to strive towards high standards of living and uphold their emotional wellbeing (Vu, 2020). It is the "state, understanding, and measurement of one's obedience in believing in a religion that is manifested in the experience of values, rules, obligations to encourage someone to behave and act following the teachings of the religion they hold in everyday life" (Saleh et al., 2020, p. 289). A conceptual paper by Sim and Bujang (2012) provided further clarifications on the role of religiosity. They argued that work and family issues are intricately related to cultural beliefs, values, and norms (Sim & Bujang, 2012). For ethnically diverse countries like Malaysia, Singapore, and the rest of Asia, religious prescriptions play a more assertive role in influencing behavioral norms (Abu Bakar et al., 2016; Sim & Bujang, 2012). These traditions offer not only spiritual guidelines, but also set moral and ethical standards for the daily life of people in Asian countries. Many studies such as Rożnowski and Zarzycka (2020) have shown that religious involvement is associated with attitudes about family and shape how men and women invest their time and their roles as husband or wife and father or mother. Therefore, religion is regarded as very important part of life in Asia (Park & Millora, 2010). This study therefore extends Sim and Bujang (2012) work by filling the literature gap of looking through the lens of religiosity, where it has its uniqueness in the Asia society.

In the case of the COVID-19 pandemic, it has further emphasized the rediscovery of the importance of religion. Over the last few months, reports from BBC (2021); Pew Research Center (2021); The Washington Post (2020) indicated that people have become more religious and have all been reminded of the importance of faith in bringing society together in times of distress. The National Opinion Research Center (NORC) at the University of Chicago has further corroborated these reports. In a nationwide poll conducted in 2021 on 1,083 respondents, NORC (2021) reported that while most respondents indicated that the pandemic has not impacted their sense of religious faith, twenty-four percent indicated their faith has grown stronger because of the COVID-

19 pandemic. Collectively, this gravitate toward Bloom (2012) perspective that religion serve as the bridge of bringing different communities together, at the same time imbuing the feelings of togetherness and connectedness, thereby extending the spirit of compassion from one to another.

Indeed, the growing interest in religiosity's role in various organizational variables has increased over the last decade (Rożnowski & Zarzycka, 2020). Many of the existing studies have come to the conclusion that religiosity positively influence on a series of outcome variables at work, including work engagement (Rożnowski & Zarzycka, 2020), satisfaction with reward (Saleh et al., 2020), transfer of learning (Zumrah et al., 2020) and wellbeing (Hunsaker & Jeong, 2020; Zhang et al., 2020). These recent trends reflect the broadened perspective of the COR theory, where religiosity can possibly take the form of a resource that spur changes in one's perspective of workplace.

#### *Religiosity on WFE/FWE*

Within the work-family literature, resources enrich one's experiences across domains, leading to significantly reduced work-family conflicts. For instance, Mache et al. (2015) examined 727 physicians and found that resources such as resilient coping and self-efficacy were negatively associated with work-life conflicts. He et al. (2019) showed that cultural intelligence, as a resource, not only reduces work-family conflict but also promotes expatriates' work engagement. These findings align with Oren and Levin (2017), who concluded that resources play a crucial role in work-family conflicts. As for religiosity, studies have also documented that it is instrumental in enhancing marital quality (Perry, 2016), marital satisfaction (Olson et al., 2015), and marital wellbeing (Day & Acock, 2013).

Despite the advances in this body of knowledge, literature examining the influence of religiosity, on WFE/FWE is inadequate. For instance, Hassan et al. (2020) found workplace spirituality having a positive relationship with WFE, but they did not examine the influence of FWE. Hence, it is also not difficult to notice that studies examining the bidirectionality of WFE are missing. As explained by Kalliath et al. (2019), WFE is a bidirectional process reflecting the notion that resources generated in one domain can enhance the other domain's performance through the instrumental path or the affective path. The instrumental path is where resources gain directly enhances one's performance in other domains (Kalliath et al., 2019). It can also take an affective path, where resources gain cultivates a positive emotion

that indirectly enhances another role's performance (Kalliath et al., 2019). As further explained by Carlson et al. (2006), WFE emphasized that distinct resources can improve role performance and quality of life in other domains. In other words, achieving WFE/FWE requires a calibrated approach rather than a one-size-fits-all policy. In the absence of relevant literature, we hypothesize that:

H1a: Religiosity has a significant positive relationship with WFE.

H1b: Religiosity has a significant positive relationship with FWE.

#### *WFE/FWE on FS*

FS is the extent of fulfillment individuals experience in their families (Jones et al., 2018). Traditionally, family life has been, to a large extent, the responsibility of women as most of the men would be playing a more active role as the breadwinner (Cerrato & Cifre, 2018). However, with changes in social trends such as policies encouraging female participation in the labor market (Ministry of Manpower, 2019), the growing emphasis on sexual equality (Quadlin, 2018), increasing awareness on the need to have work-life balance (Vu, 2020) as well as men playing a more active role in the family (Oláh et al., 2018), FS is becoming more relevant to both sex in today's social ecosystem.

Many studies have examined the relationships between FWE/WFE and satisfaction (e.g. Chan et al., 2020; Hill et al., 2020; Kalliath et al., 2019; Roche & Haar, 2019). Seminal work by Shockley and Singla (2011, p. 863) purported that “while many of the predictors are thought to be stem from the originating role domain, and consequences are from the receiving role domain, there are empirical evidences and theoretical reasons to suspect that it may not hold true in all situations, particularly in the case of affective consequences, such as satisfaction.” This perspective is further supported by Crain and Hammer (2013) where their systematic review indicated that both WFE and FWE have a positive influence on family satisfaction. Despite these evidences, Zhao et al. (2020, p. 223) mentioned that “work-family research in the hospitality context has been inconsistent, and difficult to reach a consensus that offers meaningful managerial recommendations.” Considering the lack of relevant literature, the next set of hypotheses would extend the existing literature by examining whether cross-domain or domain-specific associations existed between WFE and FEW and FS:

H2a: WFE has a significant positive relationship with FS.



H2b: FWE has a significant positive relationship with FS.

### *Role of Marital Status*

This study builds on research examining the role of individual backgrounds and how it affects hospitality employees' work-family experiences. In terms of demographics, studies such as Lawson et al. (2013) have shown that sex and age have a crucial influence in shaping hospitality employees' work-family interferences. However, research on how marital status affects hospitality employees' work-life experiences is sparse and limited. Emerging research in another context provides a glimpse of how individuals of different marital statuses differ in how they spend their time and energy. Misra et al. (2012) showed that single mothers tend to spend more time in their professional careers than their married counterparts. Furthermore, those married with children tend to spend four hours a week lesser on work than those without children (Misra et al., 2012). These trends are not surprising. It is often assumed that being single is a convenient excuse for being saddled with more work that supervisors might be unwilling to impose on married colleagues (Denson & Szelényi, 2020).

Additionally, further studies found that marital status shapes employees' work-family experience and satisfaction levels in different domains. For instance, Kemunto et al. (2018) found that married individuals have higher job satisfaction. Another study by Yang (2020) discovered that the relationship between income and life stress was much stronger for unmarried workers than married. These works espoused that marriage offers economic, social, and psychological benefits, including access to sufficient economic resources, social control of behaviors by one's spouse, or a sense of social support within the marital relationship, which in return buffers the negative corollaries of work-life experiences. However, other studies such as Denson and Szelényi (2020) suggested a mixed picture of this experience where married individuals struggle in work-life balance due to the interference between family and career demands, leaving them emotionally exhausted and depressed.

Concomitantly, several sociological studies such as Liu (2018) have demonstrated that valuing religion and regularly practicing it are associated with greater marital stability, higher levels of marital satisfaction, and an increased inclination to marry. A seminal work by Robinson and Blanton (1993) further reported that the key element that kept marriages lasted

for 30 years or more was the couple's religious faith, where it helped them to deal with difficult times, serving as a moral guidance in making decisions and dealing with conflict. In this regard, Kumar and Tiwari (2016) explained that for countries that emphasized family as a basic social organization unit of the society, it has the capability to shape the members' orientation of religion. They cited an instance where if a parent is religious, the child is likely to be religious as well, similarly, if a spouse is religious, it would affect the partner too (Kumar & Tiwari, 2016). In other words, the status of the family is a key mechanism of passing religiosity across its members to ensure that it retain its vitality (Liu, 2018).

Putting these together, it reveals that marital status brings about opportunities and challenges that calls for further research. Hence, our study contributes to the literature by focusing on hospitality employees' perceptions of work-family experience, specifically examining employees with different marital relationships. The final set of hypotheses are:

H3a: There is a significant difference in the relationship between religiosity and WFE for married and single employees.

H3b: There is a significant difference in the relationship between religiosity and FWE for married and single employees.

H3c: There is a significant difference in the relationship between WFE and FS for married and single employees.

H3d: There is a significant difference in the relationship between FWE and FS for married and single employees.

## **Methodology**

### *Participant*

An official mail was sent to the Human Resource Department of 36 hotels ranging from three to five stars in Sarawak registered under the membership directory of the Malaysian Association of Hotels. To improve the response rate, targeted hotels were phoned, resulting in a total of 10 hotels participating in the study. The online questionnaire was sent electronically to all 1,002 full time employees at the 10 participating hotels. After a period of 16 weeks, 306 questionnaires were returned achieving a gross response rate of 31%. Out of 306 respondents, approximately 48% of the respondents were from 3-star hotels, 30% from 4-star hotels and 22% from 5-star hotels. The hotels varied in size, age, location in Sarawak, ownership structure

and country of management. G\*power analysis showed that the minimum sample size required for an 80% power at an effect size of 0.15 with a maximum of three predictors as 77. At 295 usable responses, it represented power of 99.99%, far exceeding the minimum requirements needed, indicating that we proceed with the data analysis.

### *Instrument*

WFE/FWE was measured using two separate scales developed by Carlson et al. (2006), with each consisting of 9 items. Example of these items include “my involvement in my work helps me to understand different viewpoints and this helps me be a better family member” and “my involvement in my family helps me to gain knowledge and this helps me be a better worker.” The composite reliability of the items for FWE and WFE were 0.959 to 0.953 respectively. Religiosity was assessed using Maltby (1999) the 9-items instrument such as “my whole approach to life is based on my religion.” and “what religion offers me most is comfort in times of trouble and sorrow.” The composite reliability were 0.965. Finally, we measure FS using the 5-items instrument from Aryee et al. (1999). Sample items include “I find real enjoyment in my family life.” and the composite reliability of the items were 0.913. All items are on a 5-point Likert scale from 1= strongly disagree to 5= strongly agree.

### *Control Variables*

The inclusion of control variables is essential to minimize the possibility of confounded results that affect the models explanatory power (Atinc et al., 2011). For this study, sex, age, and job tenure are included in the model as the control variables. As we know, managing work and family responsibilities is an added challenge due to the increase in dual-earner couples (Shockley et al., 2021). However, traditional sex roles also prescribed a different perspective towards work-family experiences. Additionally, we argue that understanding job resources and job demands is incomplete without considering employees’ age (Ramos et al., 2016). Many theories such as COR theory often assume that all job demands are equally wearing and all resources are equally rewarding across all employees (Bakker & Demerouti, 2017). However, that is not entirely true, as Atinc et al. (2011) has also found that older employees are more selective in allocating resources to optimize their intended results. Similarly, employees who work longer in a job tend to gather knowledge and additional resources to achieve higher work and family satisfaction (Bernerth et al., 2017). In this regard, holding sex, age and tenure as control variables is a natural choice in allowing us to identify if

these variables may extraneously affect the relationships that are being investigated. A similar approach has been adopted by Tan, Lew, et al. (2020). Table 4 shows that none of these variables significantly influence the endogenous variables.

### *Data Analysis*

The data were subsequently analyzed using the partial least squares structural equation modelling (PLS-SEM). SEM is a generic term that encompasses different statistical models, and its strength lies in its ability to simultaneously examine the interrelated dependence relationships (Hair et al., 2017). Recent scholarships spotlighted the growing popularity of several variance-based approaches, with PLS-SEM being the most prominent among them (Ali et al., 2018). As a composite approach, PLS-SEM uses a linear combination of indicator variables as proxies of the conceptual variables under investigation (Rigdon et al., 2017). Additionally, it analyzes complex models involving formative constructs, reflective constructs and latent variables (Hair et al., 2017). Also, it does not assume distributional assumptions (Hair et al., 2017). Moreover, it supports multigroup analysis (MGA) via PLS-MGA, making it a more suitable method for our analysis. Finally, PLS-SEM has been deployed in studies of different contexts, including hospitality (Ali et al., 2018), tourism (Fam et al., 2020), technology adoption (Leong et al., 2020), human resources (Ringle et al., 2020), education (Tan, Sia, et al., 2020) and religiosity (Elhoushy & Jang, 2021). Following Hair et al.'s (2017) recommendations, this study analyzes the measurement model first, followed by the structural model.

## **Results**

### *Respondents' Profile*

Table 1 shows a balanced breakdown of sex with 49.2% male respondents and 50.8% female respondents. Predominantly, our respondents come from the age group of 26-45 years old, which accounted for 64.4% of the total respondents. The rest are distributed across 18-25 years old, 46-55 years old, and 56 and above age groups. On marital status, 51.2% of them are single, while 48.8% are married. A large majority (67.8%) of them are non-executive officers, which explains why our respondents generally fall into the lower-income brackets of less than RM 2000 (78.3%). Table 2 reports the correlation matrix of the study.

\*\* Insert Table 1 \*\*

**\*\*Insert Table 2\*\***

### *Measurement Model*

The measurement model was tested first. The measurement model is the part of the model that examines relationship between the latent variables and their measures (Hulland, 1999). As such, it involves assessing the convergent validity and the discriminant validity. The convergent validity assesses the degree of similarity between the indicators of the specific construct using the factor loadings, composite reliabilities (CR) and average variance extracted (AVE). Taking reference from Hair et al. (2017), the threshold values for factor loadings and CR is 0.70 while the AVE is 0.50. As seen from Table 3, most of the constructs' outer loadings and the three datasets' respective indicators exceeded the threshold of 0.70, suggesting that they contribute substantially to the constructs. The constructs' CR and the AVE of the three datasets exceeded the required threshold of 0.70 and 0.50. In this regard, it should be noted that although FS5 and WFE1 did not meet the outer loading threshold, they were retained as their corresponding CR and AVE exceeded the minimum requirements (Hair et al., 2017). Taken together, these results confirm the constructs' internal consistency, reliability, as well as convergent validity (Hair et al., 2017).

**\*\* Insert Table 3\*\***

As this study involve perceptions in predicting or correlating with other perceptions tend to lead to bias judgement. Hence, it is necessary for researchers to ensure that there was not so much overlap between constructs that a single factor explained too much variance. To prevent this, we adopted recommendations by Kock (2015) and Podsakoff et al. (2003) to minimize it. First, we pre-tested the instruments to ensure the removal of potentially ambiguous terms. We further improved the scale items by providing definitions, avoiding double-barreled questions, and decomposing complex questions into simpler and more focused form. Next, we intentionally placed the demographics questions in-between the predictor and criterion variables to create a temporal separation. Lastly, we have consistently reiterated the importance of anonymity and confidentiality of the data to our respondents. Following these, we conducted the Harman's single factor test. The results showed no single factor explained more than 50% of the variance, indicating that such bias is not a concern in this study (Babin et al., 2016).

Additionally, we tested the discriminant validity using the Heterotrait-Monotrait Ratio (HTMT) approach. According to Hair et al. (2017), discriminant validity tests whether measurements that are not supposed to be related are actually unrelated. Compared to cross-loadings as well as the Fornell-Larcker criterion, HTMT was found to display higher sensitivity and superior performance in detecting discriminant validity (Henseler et al., 2015). Referring to Table 4, we can see that the values within the three datasets are within the threshold value of 0.85, indicating that the constructs are distinctly different from one another, hence achieving discriminant validity.

**\*\* Insert Table 4\*\***

### *Structural Model*

Before testing the structural model, we assess the potential issues of multicollinearity. Based on Table 4, the VIF scores are less than 3.3, indicating that multicollinearity is not an issue in this study. As summarized in Table 5, all hypotheses, except H2a, are supported. Religiosity is found to have positive significant relationship with both WFE (H1a:  $\beta=0.425$ ,  $p < 0.001$ ) and FWE (H1b:  $\beta=0.459$ ,  $p < 0.001$ ). At the same time, while FWE has a significant relationship with FS (H2b:  $\beta=0.305$ ,  $p < 0.001$ ), WFE fails to have any significant relationship with FS (H2a:  $\beta=0.012$ ,  $p = 0.436$ ). Referring to the coefficient of determination ( $R^2$ ), religiosity explains 23.5% and 24.6% of the variances in WFE and FWE, respectively, which Cohen (1988) considers a moderate model. Similarly, a moderate model can be observed as WFE and FWE account for 17% of FS variance. Additionally, Table 4 reports the effect size ( $f^2$ ), which highlights the substantive significance an exogenous construct has on the endogenous construct. From Table 4, religiosity has a medium effect in producing  $R^2$  for WFE and FWE at 0.317 and 0.335, respectively. WFE (0.001) and FWE (0.115) have a negligible and small effect in producing  $R^2$  for FS.

**\*\*Table 5\*\***

### *Multigroup Analysis*

The establishment of the measurement invariance of composites (MICOM) is a critical step before the conduct of PLS-MGA (Cheah et al., 2020). As further explained by Henseler et al. (2016), the establishment of measurement invariance “increases the researchers’ confidence that dissimilar group-specific model estimations do not result from distinctive content and the meanings of the latent variables across groups”. There are three steps involving MICOM –

assessing configural invariance, assessing compositional invariance, and assessing equal means and variance.

In alignment with Henseler et al. (2016), this study has achieved configural invariance as there is an equal use of indicators across all datasets when checking for reliability and validity and a similar standard data treatment applied to the different data sets. Compositional invariance is said to establish when the quantile is smaller than (or equal to) correlation  $c$  for all the constructs (Henseler et al., 2016). On this note, Table 6 demonstrates that the results met this criterion and is further corroborated by the  $p$ -values that are larger than 0.05, indicating that the correlation is not significantly lower than one. As such, we can conclude that compositional invariance has been achieved. After that, we assessed for equal means and variance. Table 5 shows that equal variances have been established but not equal means. According to Hair et al. (2018), we conclude that partial measurement invariance has been established, hence supporting MGA conduct.

**\*\* Insert Table 6 \*\***

Table 7 illustrates the MGA outcomes based on the marital status of single and married. The results showed that religiosity plays an important role in influencing WFE for both single ( $\beta=0.490, p<0.001$ ) and married employees ( $\beta=0.357, p<0.001$ ). Similarly, results from both single employees ( $\beta=0.503, p < 0.001$ ) and married employees ( $\beta=0.409, p < 0.001$ ) displayed that religiosity has a positive significant relationship with FWE. As for the influence of WFE on FS, the results showed no significant relationship for both single ( $\beta= -0.042, p = 0.368$ ) and married employees ( $\beta=0.088, p = 0.211$ ). Interestingly, our results showed significant differences on the influence of FWE on FS. For the single employees, there is a significant direct relationship between FWE and FS ( $\beta= 0.459, p < 0.001$ ), but not for married employees ( $\beta= 0.125, p = 0.097$ ). Among the five paths, Table 7 shows a significant difference in how FWE supports FS ( $\beta= 0.314, p < 0.05$ ). Considering this, we can conclude that H3d is supported, with the rest rejected.

**\*\* Insert Table 7 \*\***

## **Discussions**

This study sets out to address how hospitality employees' religiosity, the bidirectionality of work-family enrichment and marital status influences their FS. Through the lens of JD-R theory and the COR theory, our results show that religiosity has a significant positive

relationship with WFE and FWE. This finding is consistent with past studies that found a positive relationship between religiosity and wellbeing as religion provides a guide on how to live one's life and is positively associated with FS and negatively with psychological distress (Hassan et al., 2020; Héliot et al., 2020). This result makes sense for several reasons. First, religions form a lens on how individuals view life as well as work (Sav, 2019; Selvarajan et al., 2020). In this complex work society where the shades of right and wrong are not evident, and the line between ethical and non-ethical is blurred, religions form the ethical lamppost that guides one's decision. Additionally, religious involvement also offers a formal mechanism that can provide an individual with a positive social network and enhance transferable skills and opportunities (i.e., increased inter-role facilitation) (Shtudiner et al., 2018). Finally, Hassan et al. (2020) argued that religiosity could broaden and build personal resources, enhancing work roles and other interfaces such as family roles. Against this backdrop, our results provide further pieces of evidence, confirming that religiosity is a vital personal resource for both work and family.

On the other hand, our result show empirical support for the significant positive relationship between FWE and FS. This result is consistent with the originating domain view, which states that the domain from which enrichment originates is the domain that gets the main benefit. (Premchandran & Priyadarshi, 2020). Interestingly, our results show that the relationship between WFE and FS is not significant. A possible reason could be the growing complexity of family configurations and transitions within and across societies. A fundamental transformation over the last decade is the extent to which gender and family become intertwined, as now both women and men engage in earning and caring activities. This situation is often reinforced by increasing employment instability and precariousness, which further impede convergence to a distinct pattern of family life courses (Cerrato & Cifre, 2018). Evidently, family dynamics can disrupt relationships, family activities, and the related multiple family transitions, which eventually cause complex living arrangements (Hill et al., 2020). This observation is in alignment with our results which provide further empirical evidence that FS requires more resources than those gained at work.

Lastly, our MGA result indicates a significant difference between single and married employees on FWE and FS's relationship. It shows that the influence of FWE on FS are significantly higher for single employees than married employees. This study aligns with Kislev (2019), where singles derive greater happiness than their married counterparts. A key



reason is the lower baseline of singles, and any relative increase provided by the family is higher. Second, it could also be argued that the constraints faced by singles are much lesser than married couples. And with lesser constraints, singles are more likely to engage with their family proactively, thus generating greater satisfaction with the family. Additionally, it could also be the case where single parent households or single income households in general require more work hours for adequate income, which makes any form of family support key in fostering family satisfaction. For married couples, the relationships and their commitments create expectations on the need to invest the vast majority of their time in shared household activities such as parenting and fulfilling their caregiving responsibilities (Chan et al., 2018). Undoubtedly, the COVID-19 pandemic has further exacerbated their responsibilities. During the early stages of the COVID-19 pandemic, there is an unprecedented halt in almost all economic and social activities. Childcare centres closed, and in-person schools switched to online teaching mode. The substantial increase of domestic responsibilities, however, was not reciprocated in the reduction of work responsibilities. Against this backdrop, we can infer that to achieve FS, married individuals would require multiple support sources beyond the family due to their multifaceted role in work and family.

### **Theoretical Implications**

This study offers novel insights and contributions that cast light into the work-family experience of an industry which according to Zhao et al. (2020) is not frequently found in prior related research. Thus, this study brings additional clarity to work-family interface literature by examining religiosity's role in achieving WFE/FWE and FS. Building upon the COR theory, this study successfully extended the current literature and complements the relative theoretical postulations of extant research by elucidating the efficacy of religiosity as a key resource that led to the manifestation of WFE and FWE. In doing so, we provide empirical evidence that validates personal resource efficacy (Bakker & Demerouti, 2017).

Responding to Sim and Bujang (2012) viewpoint that most of the empirical studies on both directions of enrichment were generally derived from the developed countries western context, this study extended the literature by further providing empirical evidence and validates the theories and models of work-family using a sample of hotels in Malaysia. In the process, our study also addresses Tuzovic and Kabadayi (2018)'s research focus on the new service ecosystem – what resources can be provided to employees to manage the challenges of work-

family responsibilities during COVID-19. Therefore, our results reinforce prior knowledge, recognizing that there is a need for individuals and organizations to maintain a resource caravan, which is a basket of resources that imbue individuals with the motivation to fulfill their role in the respective domain (Hobfoll, 2011).

Additionally, our study addresses a critical theoretical gap by highlighting the importance of marital status in work-family research. To the best of our understanding, this is one of the first few studies that examine this in detail. Doing so, has deepened insights on the underlying mechanism on why the drivers to achieve family satisfaction differ from one to the other.

Finally, our study contributes to the service literature by focusing on the FS of hospitality employees during the pandemic, an area currently under-examined., We responded to Zhao et al. (2020)'s call by developing an integrated framework on work-family research in the hospitality industry to examine demographical differences and their influence on the positive effects of WFE. In summary, the findings advance research related to workplace diversity by looking at how marital status influences the relationship between religiosity and the bidirectionality of WFE on FS.

### **Managerial Implications**

Our results suggest that hospitality employees should be mindful or aim to be self-aware that his or her involvement in different life dimensions, such as career, family, and religion, can lead to either a gain or decline in their personal and social resources. Most studies suggest that more of these resources are associated with decreased work-family conflict and enhanced facilitation (Hill et al., 2020). Also, the chances of work-family facilitation being achieved are increased through the exploitability of resources. In other words, the chances of facilitation being obtained are increased by the usefulness of the resources one acquires. If the resources gained are not valuable for an individual, the chances of inter-role facilitation will not increase. Align with our results, we join other researchers to encourage employers in the hard-hit hospitality industry to promote FWE among their employees during the COVID-19 crisis. That said, both employees and employers should understand how religious beliefs, values, and practices operate within the family system to achieve a better work-family balance (Sav, 2019). This awareness helps managers support their employees better, which may lead to more desirable work outcomes in an increasingly diverse workforce. A salient point from our result suggests that employers should not obstruct employees' involvement in religious

activities and family matters. Managers in the hospitality industry can further leverage the positive role of religion and family to revise existing policies to provide greater spiritual accommodation and family support in the workplace. For instance, organizations can encourage family-friendly practices or promote a religion-friendly and work-life balance culture. The managers can organize activities or seminars targeted at helping employees to build good relationships with their families and solve family issues. Concomitantly, employers should consider engaging family members when making employee development plans, especially involving international assignments. These strategies provide an opportunity for employers to help improve employees' FWE, which also provide multifaceted benefits for hospitality organizations.

### **Limitations and Future Directions**

This study has several limitations that offer avenues for future research. First, these directions of research should be explored further with multi-wave or longitudinal design. Even though we have controlled CMB, we could not deny the possibility that respondents replied in a socially desirable manner. Notably, while this study demonstrates the differential effects between singles and married employees, it does not consider the complexity and diverse forms of being single, such as single motherhood or single fatherhood. Future studies could include other diverse groups of singles such as lifelong single individuals, the previously married and those who cohabit. These groups could include people of different sexual identities, and ability statuses. Researchers may look at enrichment from the perspective of partners' and other family members' behavior. As mentioned earlier, the changing role of the family structure indicates that ensuring FS lies not only on one person but also on the partner and other family members. Premchandran and Priyadarshi (2020), highlighted that family members' behaviors and attitudes play a role in influencing one's emotions. Hence, future researchers may consider focusing on the dyadic relationships between the individual and their family members. Finally, it is likely that religion and family are not exclusively in the hospitality context, but also in other industries. Even within the industry such as hospitality industry, the different in hotel star system can also affect one's view towards work. This provides opportunities for future research to replicate the study in another context for comparison.

***Conflict of interest:*** The authors report there are no competing interests to declare

***Data availability statement:*** The data that support the findings of this study are available from the corresponding author upon reasonable request.

***Informed Consent:*** Informed consent was obtained from all individual participants included in the study.

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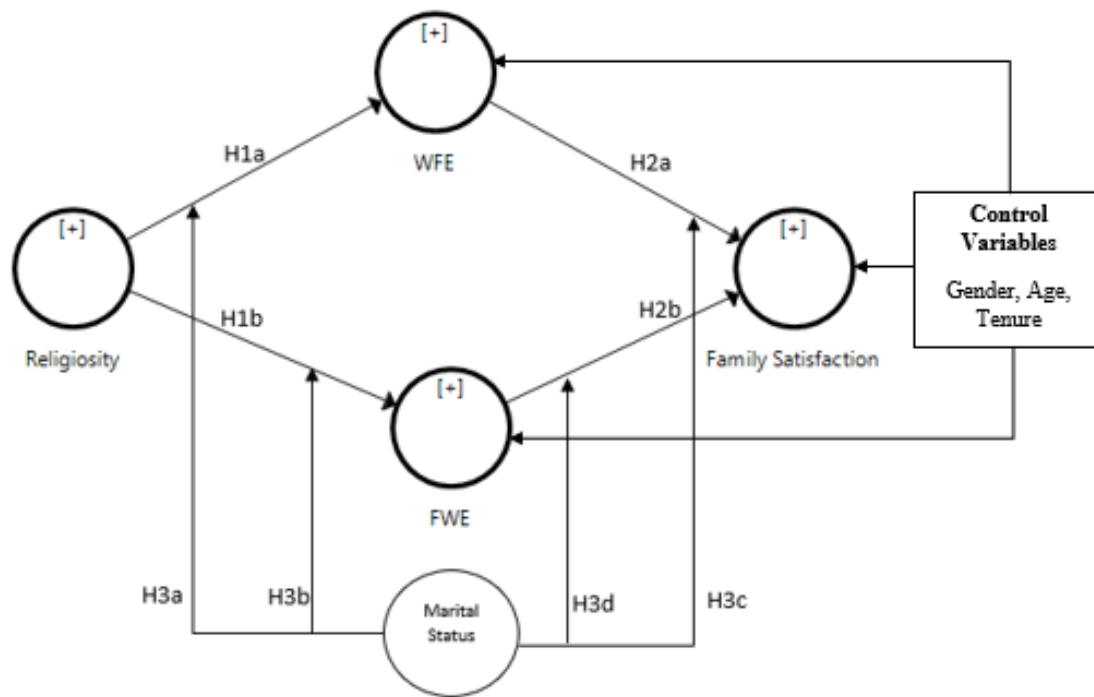


Figure 1. Research framework

Table 1. Participants' profile (n = 295)

Description	Frequency	Percentage	Cumulative Percentage
<b>Gender</b>			
Male	145.0	49.2	49.2
Female	150.0	50.8	100.0
<b>Age</b>			
18-25	77.0	26.1	26.1
26-35	103.0	34.9	61.0
36-45	87.0	29.5	90.5
46-55	27.0	9.2	99.7
56 and above	1.0	0.3	100.0
<b>Marital Status</b>			
Single	151.0	51.2	51.2
Married	144.0	48.8	100.0
<b>Tenure</b>			
Less than a year	49.0	16.6	16.6
1-3 years	112.0	38.0	54.6
4-6 years	71.0	24.1	78.6
7-9 years	26.0	8.8	87.5
10 years and more	37.0	12.5	100.0

Table 2. Correlation matrix (n = 295)

	1	2	3	4	5	6	7	8
FWE	1.000							
WFE	0.716***	1.000						
FS	0.314***	0.230***	1.000					
Religiosity	0.459***	0.425***	0.241***	1.000				
Gender	0.021	0.046	0.021	0.108	1.000			
Age	0.068	0.099	-0.004	0.023	-0.058	1.000		
Marital	0.038	0.035	0.054	0.085	0.076	0.474***	1.000	
Tenure	0.077	0.057	0.031	0.061	-0.066	0.436***	0.205***	1.000

Note: FWE: Family-Work Enrichment; WFE: Work-Family Enrichment; FS: Family Satisfaction; \*\*p<0.05, \*\*\*p<0.001

Table 3. Measurement model

	Complete (n=295)			Married (n=144)			Single (n=151)		
	Outer Loading	Composite Reliability	AVE	Outer Loading	Composite Reliability	AVE	Outer Loading	Composite Reliability	AVE
FS1	0.846	0.913	0.679	0.820	0.921	0.701	0.866	0.906	0.661
FS2	0.890			0.902			0.879		
FS3	0.902			0.909			0.894		
FS4	0.767			0.795			0.745		
FS5	0.697			0.747			0.653		
FWE1	0.855	0.959	0.747	0.852	0.954	0.720	0.857	0.964	0.771
FWE2	-del-			-del-			-del-		
FWE3	0.863			0.860			0.876		
FWE4	0.893			0.881			0.899		
FWE5	0.891			0.871			0.899		
FWE6	0.884			0.862			0.896		
FWE7	0.876			0.879			0.874		
FWE8	0.829			0.789			0.870		
FWE9	0.819			0.791			0.850		
R1	0.795	0.965	0.752	0.772	0.964	0.747	0.819	0.965	0.755
R2	0.879			0.906			0.854		
R3	0.862			0.838			0.880		
R4	0.905			0.907			0.906		
R5	0.862			0.885			0.841		
R6	0.882			0.884			0.878		
R7	0.903			0.902			0.902		
R8	0.902			0.904			0.900		
R9	0.805			0.766			0.835		
WFE1	0.717	0.953	0.696	0.779	0.957	0.712	0.663	0.950	0.682
WFE2	0.822			0.848			0.803		
WFE3	0.815			0.803			0.841		
WFE4	0.815			0.791			0.830		
WFE5	0.873			0.907			0.839		
WFE6	0.858			0.855			0.850		
WFE7	0.850			0.858			0.839		
WFE8	0.872			0.878			0.871		
WFE9	0.873			0.867			0.875		

Note: FS: Family Satisfaction; FWE: Family-Work Enrichment; JS: Job Satisfaction; R: Religiosity; WFE: Work-Family Enrichment

Table 4: Discriminant validity using HTMT

		1	2	3	4
<b>Complete (n=295)</b>					
1	FWE				
2	Family Satisfaction	0.347			
3	Religiosity	0.479	0.266		
4	WFE	0.758	0.251	0.444	
<b>Married (n=144)</b>					
1	FWE				
2	Family Satisfaction	0.208			
3	Religiosity	0.409	0.314		
4	WFE	0.717	0.189	0.367	
<b>Single (n=151)</b>					
1	FWE				
2	Family Satisfaction	0.468			
3	Religiosity	0.522	0.231		
4	WFE	0.789	0.319	0.512	

Note: (1) Discriminant activity achieved at  $HTMT_{0.85}$  (2) FWE: Family-work enrichment; WFE: Work-family enrichment

Table 5: Structural model

	Path Coefficient	Standard Error	t-values	Confidence Interval	VIF	$f^2$	$R^2$
H1a. Religiosity -> WFE	0.425	0.052	8.235***	[0.333;0.503]	1.000	0.317	0.235
H1b. Religiosity -> FWE	0.459	0.049	9.175***	[0.370;0.533]	1.000	0.335	0.246
H2a. WFE -> FS	0.012	0.076	0.159 <sup>(NS)</sup>	[-0.123;0.124]	2.238	0.001	0.170
H2b. FWE -> FS	0.305	0.077	3.951***	[0.176;0.429]	2.238	0.115	
<b>Control Variables</b>							
Age->WFE	0.096	0.060	1.603 <sup>(NS)</sup>	[-0.023; 0.213]			
Age -> FWE	0.015	0.058	0.256 <sup>(NS)</sup>	[-0.098;0.130]			
Age -> FS	-0.062	0.066	0.926 <sup>(NS)</sup>	[-0.188;0.069]			
Gender -> WFE	0.005	0.053	0.101 <sup>(NS)</sup>	[-0.098;0.112]			
Gender -> FWE	-0.025	0.053	0.464 <sup>(NS)</sup>	[-0.130;0.078]			
Gender -> FS	0.013	0.057	0.230 <sup>(NS)</sup>	[-0.095;0.128]			
Tenure -> WFE	-0.011	0.072	0.156 <sup>(NS)</sup>	[-0.154;0.127]			
Tenure -> FWE	0.084	0.063	1.344 <sup>(NS)</sup>	[-0.044;0.206]			
Tenure -> FS	0.072	0.064	1.140 <sup>(NS)</sup>	[-0.053;0.195]			

Note: (1) \* $p < 0.1$ ; \*\* $p < 0.05$ , \*\*\* $p < 0.001$ , NS: Not Significant (2) FS: Family satisfaction; FWE: Family-work enrichment; WFE: Work-family enrichment

Table 6: Summary of the MICOM results

Composite	C value (=1)	5% quantile of the empirical distribution of $C_u$	$p$ -Value	Compositional invariance established?
FWE	0.996	0.996	0.136	Yes
FS	0.995	0.985	0.407	Yes
Religiosity	1.000	0.999	0.824	Yes
WFE	0.999	0.997	0.548	Yes

Composite	Difference of the composite mean value	95% confidence interval	$p$ -Value	Equal mean values?
FWE	-0.141	[-0.242; 0.233]	0.234	Yes
FS	0.012	[-0.244; 0.237]	0.936	Yes
Religiosity	-0.232	[-0.236; 0.214]	0.047	No
WFE	-0.122	[-0.224; 0.219]	0.305	Yes

Composite	Difference of the composite variance ratio	95% confidence interval	$p$ -Value	Equal variances?
FWE	0.186	[-0.420; 0.430]	0.431	Yes
FS	0.044	[-0.402; 0.404]	0.843	Yes
Religiosity	0.159	[-0.332; 0.313]	0.337	Yes
WFE	-0.114	[-0.379; 0.382]	0.594	Yes

Note: FS: Family satisfaction; FWE: Family-work enrichment; JS: Job satisfaction; WFE: Work-family enrichment

Table 7: Multigroup analysis

		Path Coefficient (Single)	Path Coefficient (Married)	t-values (Single)	t-values (Married)	Path Coefficient Difference (Single-Married)	p-value Henseler's MGA	Supported
H3a	Religiosity -> WFE	0.490	0.357	7.650***	4.331***	0.133	0.100	Not Supported
H3b	Religiosity -> FWE	0.503	0.409	8.734***	5.190***	0.094	0.170	Not Supported
H3c	WFE -> FS	-0.042	0.088	0.336 (NS)	0.807 (NS)	-0.130	0.214	Not Supported
H3d	FWE -> FS	0.459	0.125	3.988***	0.913 (NS)	0.333	0.021	Supported

Note: (1) \*p < 0.1; \*\*p<0.05, \*\*\*p<0.001, NS: Not Significant (2) FS: Family satisfaction; FWE: Family-work enrichment; JS: Job satisfaction; WFE: Work-family enrichment