

Spirituality at Work and Job Performance: An Empirical Assessment of the Serial Mediation Modelling of Attitudinal Outcomes

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Abstract

This research studied the inter-relationship between spirituality at work, attitudinal outcomes, job satisfaction, organisational commitment, job involvement, and a behavioural outcome - job performance. The study purported to establish the mediating role of attitudinal outcomes on the relationship between spirituality at work and behavioural outcome. We employed a survey methodology and standardised instruments to assess the study's constructs. Employees from information technology, banking, and higher education formed part of the study sample (n=425). We found a positive and significant association between spirituality at work and attitudinal outcomes; we also found a significant association between spirituality at work and job performance. The serial mediating effect of Job Involvement→Job Satisfaction→Organisational Commitment on the relationship between spirituality at work and job performance was established with the aid of PLS-SEM. This study validates the unique relationship of job involvement, job satisfaction, and organisational commitment mediating the relationship between spirituality at work and job performance and posits further workplace spirituality theory growth.

Keywords: Spirituality at Work; Job Satisfaction; Job Performance; Organizational Commitment; Job Involvement

Introduction

Studies have probed workplace spirituality in multiple directions (Bhaskar & Mishra, 2019; Garg, 2017; Saxena & Prasad, 2022). For instance, for theory development and definition (Kinjerski & Skrypnik, 2004); for development of measurement instruments (Moore & Casper, 2006); for describing the features of spiritually supportive organisations (Pfeffer, 2010); for empirical assessment of workplace spirituality outcomes like employees work attitudes and behaviours, organisational productivity, and work performance (Bhaskar & Mishra, 2019); and facilitation of spirituality at workplace (Marques, 2008; Pawar, 2009).

In assessing previous research studies concerning spirituality at work, we find scope for further exploration, additional development and

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meaningful research. Nicolae, Ion, and Nicolae state, “[workplace spirituality] is still characterised by a fragile position in organisational behaviour, low paradigmatic development, inadequate measurement scales, and incipient empirical research” (Nicolae *et al.*, 2013, p. 551). Thus, the expansion of theoretical concepts and the opportunity to further expand the theory regarding workplace spirituality provide a significant impetus for this study.

Most claims about workplace spirituality's

affirmative impacts are frequently supported by personal experiences, anecdotal evidence, or inductive logic (Rego & Pina Cunha, 2008). Duchon and Plowman (2005) even raised the very pertinent question: “Is spirituality significantly related to various aspects of organisational behaviour and performance, and if so, how?” (p. 21). “Empirical studies in the future” should be the focal area of research in the workplace spirituality field (De Klerk, 2005, p. 65). Apart from the above concern of limited empirical research, studies have noted fragmentation of research in the workplace spirituality field (Tischler et al., 2007). Also, the integration of workplace spirituality topic with a mainstream lot of scholarly organisational literature is long overdue. We also observe that in the recent years, heeding to the call for examining spirituality at work construct empirically, researchers have conducted multiple empirical works concerning workplace spirituality and also encompassing other pressing issues viz., leadership (Prabhu & Modem, 2022), stress (Garg et al., 2022), academic performance (Sapra et al., 2021), religious affiliations (Jeon & Choi, 2021), wellbeing and employee loyalty (Aboobaker et al., 2021), person-organisation spirituality fit (Koburtay & Haloub, 2020). In the light of new empirical research being conducted, we present our case by drawing the readers on three aspects: the need to complete a data-based investigation, building on the prevailing research, and linking spirituality to the organisational literature in general and workplace outcomes in particular. In the present study, we used the 'Spirit at Work' scale to measure spirituality at work, developed formal hypotheses on the relationship between spirituality and key organisational variables, and employed a serial mediation approach to test hypothesised relationships.

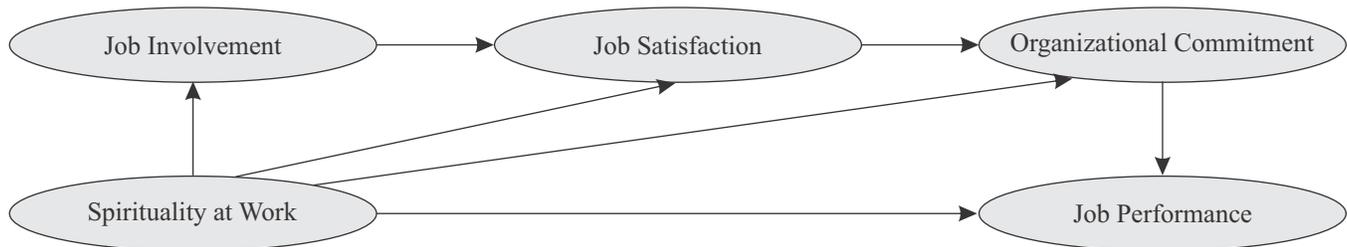
The present study empirically examines the effect of spirituality on various job attitudes and behaviour. Apart from analysing the positive association between spirituality at work and workplace outcomes, the study also empirically examines the serial mediating effects of attitudinal constructs on the relationship between spirituality at work and job performance. Addressing the Tischler et al. (2007) concern, the present study encompasses the existing research on spirituality at work on employee work attitudes and behaviours. It had heeded Kinjerski and Skrypnek's (2006) call to use the spirituality at work scale to further understand the spirituality at work construct and examine the spirituality at work's related personal and organisational outcomes. The current study is also an extension of Milliman et al. (2003) research. We have operationalised spirituality at work as a second-order latent construct instead of using numerous separate dimensions. Thus, we postulate the following research questions:

RQ1: What are the relationships between spirituality at work and attitudinal outcomes - job satisfaction, organisational commitment, and job involvement?

RQ2: What is the relationship between spirituality at work and behavioural outcome job performance?

RQ3: Is there a mediating effect of attitudinal outcomes on the relationship between spirituality at work and job performance?

The proposed model that encapsulates the association of spirituality at work with behavioural and attitudinal outcomes is presented in Figure 1.

Figure 1: Conceptual Model


Based on the literature review and empirically investigating the spirituality at work construct and its nomological network, we formally postulate hypotheses concerning spirituality at work to various attitudes and organisational behaviour outcomes, such as job satisfaction, commitment, involvement, and performance.

Theoretical Underpinnings

Previous researches assert the positive association of spirituality at work at the organisational, team, and individual levels (Krishnakumar & Neck, 2002). We can employ the Person-Organisation fit (P-O) theory to understand the relationship between workplace spirituality and its outcomes (Kolodinsky et al., 2008). We can define the P-O fit as compatibility between the person and organisation (Kristof, 1996). According to P-O fit studies, better work outcomes (job satisfaction, organisational commitment, organisational performance, productivity) will result when there is congruence between employees' values and their perception of the organisation's values (Izzo & Klein, 1998). Cable and DuRue (2002, p. 875) refer to "judgments of congruence between an employee's values and an organisation's culture."

Spillover's theory can also explain spirituality at work's impact on employees' outcomes. According to this theory, satisfaction in one part of life profoundly influences other aspects of life (Diener, 2009).

Spirituality at Work and Job Performance

Spirituality at work is recognised as the foundation of a successful organisation and one of the reasons for the better performance of employees (Fry, 2003; Singh & Kumar, 2013). Tischler et al. (2002) provided a causal link between spiritual intelligence, emotional intelligence, and work success at the individual level, wherein work performance is a constituent. Previous research studies on S spirituality at work have found that spiritual experiences make employees happier, more productive, and more creative. They enjoy a greater sense of fulfilment wherein personal realisation, and high morale are associated with higher performance (Garcia-Zamor, 2003). Spirituality creates a humanistic work environment where employees experience happiness and have increased work motivation and meaning, resulting in better job performance (Garcia-Zamor, 2003).

Researchers showed that meaning/calling and membership predicted productivity (Fry et al., 2005). Rego et al. (2007) reported a significant association between spirituality at work and self-reported individual performance. Previous research results depict that the inner work life positively impacted workers' creativity, productivity, commitment, and collegiality (Amabile & Kramer, 2011). Also, employees were more creative and intrinsically motivated when they felt happy. Previous research findings conclude that the employees observing a more robust spiritual climate reported higher job performance levels. When organisations support the individual desire

for growth and direction, foster spiritual development, and enable the expression of spiritual experiences in the workplace, individual performance will be enhanced (Krahnke et al., 2003). Therefore, we propose the following hypothesis:

H1: There is a positive association between spirituality at work and job performance.

Spirituality at Work and Job Satisfaction

Job satisfaction is an attitudinal variable that indicates how employees are content with their jobs (Spector, 1997). Previous studies have established that organisations with a sense of community will also have motivated and satisfied employees (Burroughs & Eby, 1998). Workplace spirituality fulfils employees' higher-order and spiritual needs, resulting in favourable employee affective responses. It pointed toward a possible positive relationship between spirituality and job satisfaction (Fry et al., 2005). Previous studies confirm the positive association between meaningfulness and high job satisfaction (Robert et al., 2006). In a quasi-experimental, pretest-post-test design in long-term care, researchers found that spirit at work positively impacted job satisfaction (V. Kinjerski & Skrypnek, 2006). In a descriptive study on hotel employees, researchers reported that workplace spirituality was positively correlated with intrinsic job satisfaction (Crawford et al., 2008). A study depicted that meaningfulness and community at work were significantly associated with job satisfaction (Shankar Pawar, 2009). Therefore, we propose to study the following hypothesis:

H2: There is a positive association between spirituality at work and job satisfaction.

Spirituality at Work and Organisational Commitment

Organisational commitment is “the relative strength of an individual's identification with and involvement in a particular organisation” (Mowday et al., 1979, p. 226). Kanter defines it as “the attachment of an individual's fund of affectivity and emotion to the group” (Kanter, 1968, p. 507). Due to their affection for the organisation, employees are ready to personally sacrifice for their organisation (Mowday et al., 1979). Therefore, in this study, we have used the Mowday et al. concept of organisational commitment (Mowday et al., 1979).

Based on an extensive literature review, a study found that organisations that value supportiveness, humanity, vision, benevolence, ethics, and groups are positively related to commitment (McConnell, 2006). These factors are closely related to dimensions of spirituality, providing conceptual support for the proposed relationship between spirituality at work and organisational commitment in the present study. Previous researches confirm the positive relationship between spirituality at work and organisational commitment (Crawford et al., 2008; Shankar Pawar, 2009). A study reported that spirituality at work was positively associated with a job commitment (Chawla & Guda, 2010). Consequently, we propose to study the following hypotheses:

H3: There is a positive association between spirituality at work and organisational commitment.

Spirituality at Work and Job Involvement

The definition of job involvement state that it is a degree of active participation in one's job to meet prestige and autonomy needs; perceived performance level affects an individual's self-esteem (Lodahl & Kejner, 1965); self-image

(Lawler & Hall, 1970); and job situation being a “central life interest” (Gomez-Mejia, 1984), i.e., the job is perceived to be the primary source for satisfaction; degree of one's psychological identification with and degree of emotional commitment with their present position (Kanungo, 1982). According to Kanungo (1982), highly involved people are concerned about their work and care for it.

Job involvement literature (Kanungo, 1982) suggests that job involvement is the outcome of need fulfilment. Dimensions of spirituality fulfil higher-order and spiritual needs at work (Fry et al., 2005). Workplace spirituality is positively related to job involvement, affecting employee fulfilment. According to Fry (2003), workplace spirituality intrinsically motivates employees resulting in greater involvement in work. Therefore, based on the above discussion, a positive association was suggested by Fry (2003) between spiritual survival (calling and membership) and task involvement. The two dimensions of spiritual survival correspond to spirituality at work's meaningful and community dimensions (Fry, 2003). Therefore, we hypothesise the following:

H4: There is a positive association between spirituality at work and job involvement.

Job Attitudes and Job Behaviours

According to social-cognitive theories (Ajzen, 1991), attitude towards the job influences behaviours on the job. Attitudes impact behaviour, a critical aspect in literature, and previous research support this proposition (Judge et al., 2001). Attitude is a “learned predisposition to respond in a consistently favourable or unfavourable manner concerning a given object” (Fishbein & Ajzen, 1975, p. 6). In particular, “people who evaluate an attitude object favourably tend to engage in behaviours that foster or support it, and people who evaluate an attitude object unfavourably tend to

engage in behaviours that hinder or oppose it” (Eagly & Chaiken, 1993, p. 12). The arguments look into the various job behaviours and their relationship with job performance.

Job Involvement and Job Performance

The significant association between job involvement and performance turns out to be insignificant with the addition of effort into the model, indicating the mediating effect of the action on the relationship (S. P. Brown & Leigh, 1996). Job involvement measures should be constructed based on specific occupation requirements (Lassk et al., 2001). They further reported a significant and positive association between the “relationship involvement” aspect and performance. Thus, this research posits that job involvement is significantly and positively related to job performance based on the cited research evidence.

Therefore, we hypothesise that spirituality at work is significantly and positively associated with job performance and involvement, drawing from the arguments presented. We also hypothesise that job involvement is significantly and positively related to job performance, implying that spirituality at work increases employee participation in their jobs. These highly involved employees exert more effort for their organisation's success, resulting in higher performance levels. It means the relationship between spirituality at work and job performance would be mediated by job involvement.

Job Satisfaction and Job Performance

We draw necessary implications from the social exchange theory that satisfied employees perform better " (Fisher, 2003). Previous research studies also confirm that higher job satisfaction levels are associated with higher job performance degrees (Wright et al., 2007). A study found the correlation between job satisfaction and job performance was moderate in magnitude and statistically significant,

and relatively invariable (Judge et al., 2001). A study reported a significant positive correlation of 0.28 between job satisfaction and job performance based on a meta-analysis of 221 primary studies (Harrison et al., 2006). Also, based on a meta-analysis of 16 longitudinal studies, the researchers found that job satisfaction was linked to job performance (Ricketta, 2008). Further, the link is primarily one-way: job satisfaction was a likely source of improved performance. Still, the higher performance was not a cause of higher job satisfaction. Thus, this research proposes a significant and positive association between job satisfaction and job performance.

We hypothesised that spirituality at work is significantly and positively associated with job satisfaction and job performance, implying that spirituality at work enhances perceived job satisfaction. We propose to test the mediating role of job satisfaction on the relationship between spirituality at work and job performance in a more extensive network.

Organisational Commitment and Job Performance

When employees feel attached to their organisations, they exert more effort for their success and wellbeing, resulting in higher performance levels. Previous researchers have established a positive and significant association between organisational commitment and performance, concluding that highly committed employees will perform higher than their less committed counterparts (Allen & Meyer, 1996). One study (Stevison, 2008) used the (Kinjerski and Skrypnek, 2006) spirit at work scale and found that affective organisational commitment partially and positively mediated spirituality at work. Based on the previous literature, we propose to examine the relationship in a more extensive network study of spirituality at work.

Job Involvement, Job Satisfaction, and Organisational Commitment

Previous studies indicate that job involvement is positively associated with job satisfaction and organisational commitment. Some studies have postulated job involvement as an antecedent of job satisfaction in organisations, implying that an employee psychologically involved in one's job will experience overall satisfaction with work (Kuruüzüm et al., 2009). However, studies also iterate that some moderating variables, viz., personality, and nature of work, can impact the overall association between job involvement and job satisfaction. For instance, an employee may be involved in the position to earn and get the work done, albeit not satisfied with the job (Knoop, 1995). Researchers further postulate that people may get involved in their work for reasons that can be very different from identification or self-worth (Knoop, 1995). Therefore, we propose that spirituality at work is a crucial dimension where an employee will feel involved in the job and be satisfied.

If employees feel satisfied with their jobs and derive serenity from them, then rationally, they would like to continue staying with the same and be committed to the organisation that facilitates them with the job (Knoop, 1995). As previously seen, there is a strong relationship between high commitment and job performance, strengthening the premise that highly committed employees demonstrate higher levels of job performance (Knoop, 1995). Similarly, previous research has confirmed a robust logical linkage between job satisfaction and organisational commitment (Abdallah et al., 2016; Brown, 1996). Studies have established the mediating role of job satisfaction in the relationship between job involvement and organisational commitment (Abdallah et al., 2016). However, no previous research has postulated the serial mediation effect of job involvement, job satisfaction, and organisational commitment necessarily in that

order to influence the relationship between spirituality at work and job performance. Therefore, we propose to examine the following hypothesis:

H5: Job involvement, job satisfaction, and organisational commitment will mediate the relationship between spirituality at work and job performance, where job involvement will predict job satisfaction and job satisfaction will predict organisational commitment in the given relationship.

Method and Material

Method

The experience of spirituality at work is personal and subjective. Due to this subjectivity and close alignment between researcher and subject, the research in the workplace spirituality field is influenced by the researcher's worldview (Dean et al., 2003; Lips-Wiersma, 2003). Some researchers consider spirituality as anti-materialist and anti-positivist (Dean et al., 2003; Gibbons, 2000; Krahnke et al., 2003; Lips-Wiersma, 2003) and strongly oppose the employment of positivism in measuring spirituality at work. Some researchers (Heaton et al., 2004) supported the above viewpoint. They said that the subjective aspect of research is personal and organisational development, while the impact of spirituality on organisational outcomes must be objectively assessed. So, the alternative paradigm, i.e., positivism, is required in this area.

Despite these objections, researchers have done work based on the positivism paradigm and quantitative methodologies (Kinjerski & Skrypnek, 2006; Milliman et al., 2003). Studies also support the assertion (Sheep, 2006) that objectivistic and subjectivistic approaches to the phenomenon are essential.

The current study utilised a quantitative, non-experimental, and cross-sectional survey design. When the research goal is to objectively study the relationships between variables, a quantitative approach should be used (Creswell, 2009). This study aimed to find the association between employees' spirituality at work and behavioural and attitudinal outcomes. In addition, the hypothesised mediating relationship of attitudinal outcomes between employees' spirituality at work and behavioural outcomes was empirically tested. If the study's purpose were to observe and understand the meanings of variables similar to other workplace spirituality studies, qualitative design would have been more appropriate. The quantitative approach systematically measured objective facts and received data in quantifiable number form (Whitley et al., 2012).

Surveys are an excellent means of identifying group characteristics and measuring attitudes and orientations among larger populations (Zikmund et al., 2003). The research aims to find the relationship between variables without manipulating them (Whitley et al., 2012). The current study used a survey design to measure employees' experiences of spirituality at work, job satisfaction, organisational commitment, job involvement, and job performance without manipulating them' (Whitley et al., 2012). There is no control or experimental group in this study.

Measures

Spirit at Work:

The Spirit at Work Scale (Kinjerski & Skrypnek, 2006) is an 18-item instrument that evaluates an individual's experience of spirituality at work across four dimensions: engaging work, a sense of community, mystical experience, and spiritual connection. We measured the variables on a five-point Likert scale ranging from 1 (completely disagree) to 5 (completely agree).

Job Satisfaction:

We employed the Global JOB SATISFACTION scale, a six-item general satisfaction scale to measure job satisfaction (Pond & Geyer, 1991). This instrument, assessed through a 5-point Likert scale, measures public affective reaction to an employee's job without any specific facet.

Organisational Commitment:

The organisational commitment scale (Mowday et al., 1979) is a nine-item instrument that assesses an employee's conviction to accept the goals and aspirations of the organisation. The questionnaire used a five-point Likert scale.

Job Involvement:

We utilised the job involvement instrument (Kanungo, 1982) to measure this construct, a 10-item scale that measures one's psychological identification with work. Items were measured employing a five-point Likert scale.

Job Performance:

We used the seven-item in-role behaviour instrument (Williams & Anderson, 1991) to measure job performance. This scale has proven construct validity in prior investigations, and we measured it through a five-point Likert scale.

Participants

This study's population comprises the selected organisations' employees from three sectors: banking, education, and information technology. We calculated the sample size using Cochran's

formula for continuous and categorical data (Cochran, 1977). As per the gender, we had $n_m=264$ and $n_f=161$ respondents.

Results*Measurement Model*

We employed PLS-SEM to test the model, as we intended to assess many indicators and constructs in the model. We also planned to understand the increasing complexity of spirituality at work (Hair et al., 2019). Additionally, PLS-SEM provides higher power and is suitable for exploring relationships that have not been tested enough (Hair et al., 2017, 2019). While evaluating the PLS-SEM results, we first assess the measurement model. The indicators measuring the constructs have moderate inter-item correlation and are theoretically reflective constructs. For reflective constructs, we first examine the indicator loadings. For all the constructs, except one item from engaging work, sense of community, and two items from organisational commitment, the indicators loaded above the recommended value of 0.708. We employed composite reliability (CR) for internal consistency checks, with a recommended range between 0.70 and 0.90. All the constructs measured in this model reported good consistency. In the next step, we address the convergent validity of the constructs. If the average variance extracted (AVE) is greater than 0.50 for each construct, we confirm the convergent validity of the construct (Table 1). After that, we assessed the discriminant validity of the construct by employing the Heterotrait-Monotrait (HTMT) ratio (Table 2), which should be less than 0.85 (0.90 for constructs conceptually similar).

Table 1: Assessing Construct's AVE, rho, CR, and Cronbach's

Code	Average Variance Extracted	rho	Composite Reliability	Cronbachs' alpha
Engaging Work	0.606	0.894	0.915	0.891
Mystical Experience	0.688	0.775	0.869	0.774
Spiritual Connection	0.808	0.883	0.927	0.881
Sense of Community	0.688	0.778	0.869	0.775
Job Involvement	0.624	0.935	0.943	0.933
Job Satisfaction	0.747	0.933	0.946	0.932
Organizational Commitment	0.569	0.911	0.921	0.903
Job Performance	0.626	0.806	0.870	0.799

Table 2: Testing Discriminant Validity through Hetrotrait Montrait Analysis

	Engaging Work	Job Involvement	Job Performance	Job Satisfaction	Mystical Experience	Organisational Commitment	Sense of Community	Spiritual Connection
Engaging Work								
Job Involvement	0.688							
Job Performance	0.417	0.397						
Job Satisfaction	0.735	0.759	0.345					
Mystical Experience	0.811	0.631	0.413	0.619				
Organizational Commitment	0.694	0.682	0.463	0.868	0.650			
Sense of Community	0.651	0.490	0.378	0.522	0.620	0.656		
Spiritual Connection	0.519	0.581	0.272	0.445	0.595	0.426	0.475	

Hypothesis Testing: Structural Model

After assessing the measurement model, we examined the structural model to test the hypothesis. As a first step, we checked for multicollinearity. All the items ranged between 1.395 to 3.142, below the threshold limit of 3.3 (Kock, 2015), indicating that the study is relatively free from the issue of multicollinearity.

The results of the PLS-SEM structural model show

that spirituality at work positively and significantly predicts job performance. We first tested the direct relationship between spirituality at work and job performance [β (spirituality at work \rightarrow job performance) = 0.384, $p=0.000$], which reported a positive and significant relationship. After that, we added the mediators in the model viz., job involvement, job satisfaction, and organisational commitment. We have provided the tested relationships and the corresponding scores in table 3.

Table 3: Structural relationship assessment and addressing hypotheses

Structural path	β value	t-value	BC 95% CI		f ²	P-value	Hypothesis
			LL	UL			
Spirituality at Work → Job Performance	0.222	3.058	0.075	0.356	0.033	0.002	H1 Supported
Spirituality at Work → Job Satisfaction	0.346	5.031	0.611	0.74	0.153	0.000	H2 Supported
Spirituality at Work → Organizational Commitment	0.225	5.47	0.14	0.302	0.085	0.000	H3 Supported
Spirituality at Work → Job Involvement	0.683	20.746	0.611	0.74	0.874	0.000	H4 Supported

Testing Serial Mediation

The next part of the assessment was to check the serial mediation of the job attitudes, viz., job involvement, job satisfaction, and organisational commitment. The theoretical justification of the serial mediation had to be tested empirically. We employed PLS-SEM bootstrapping procedure with 10000 sub-samples to test the serial mediation of job involvement, job satisfaction, and organisational commitment on the relationship

between spirituality at work and job performance. The various specific indirect effect establishes the serial mediation effect of the job attitudes, viz., job involvement, job satisfaction, and organisational commitment on the relationship between the independent variable spirituality at work and the job behaviour - job performance is depicted in Table 4 and Figure 2. The conceptualisation of the model seems appropriate with adequate theoretical support and empirical substantiation of the model.

Figure 2: Structural Model depicting Serial Mediation

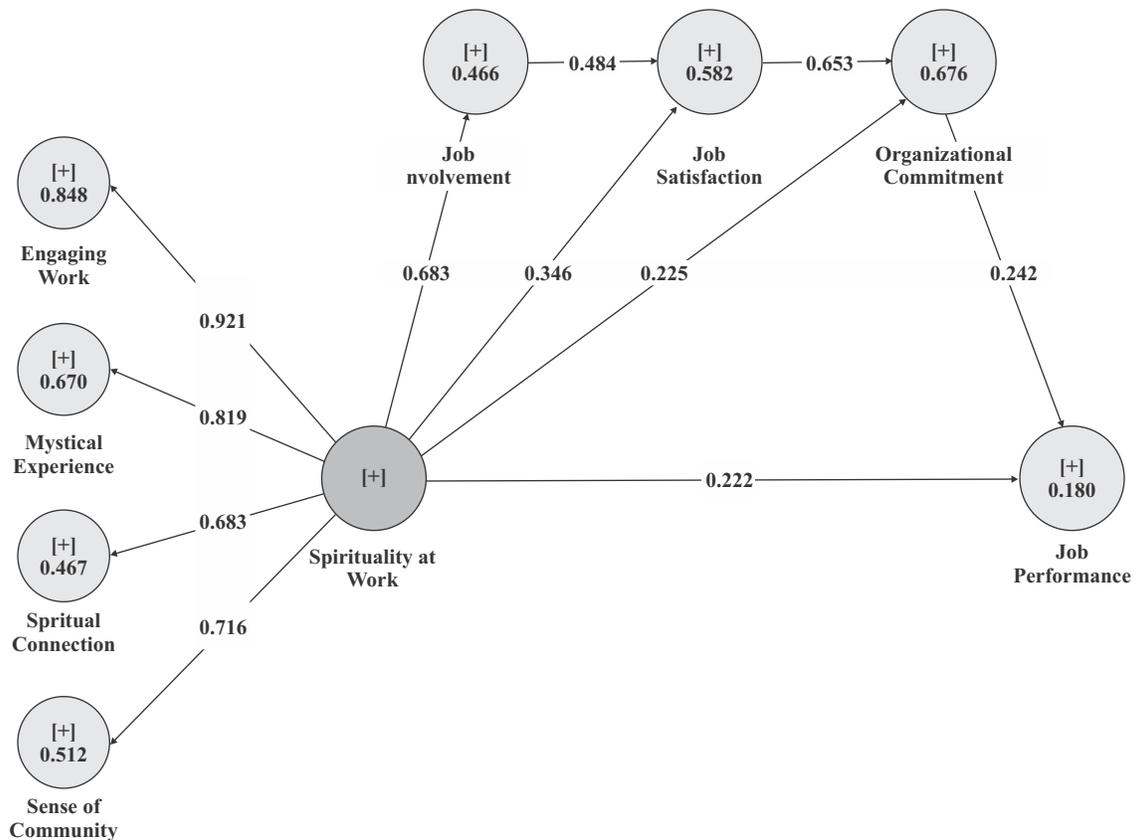


Table 4: Specific Indirect Effect of Relationships

Structural Path	BC 95% CI		T Statistics	P Values
	LL	UL		
Spirituality at Work → Job Involvement → Job Satisfaction	0.234	0.426	6.634	0.000
Spirituality at Work → Job Satisfaction → Organizational Commitment	0.141	0.320	4.957	0.000
Spirituality at Work → Job Involvement → Job Satisfaction → Organizational Commitment	0.151	0.286	6.151	0.000
Job Involvement → Job Satisfaction → Organizational Commitment → Job Performance	0.035	0.128	3.174	0.002
Job Satisfaction → Organizational Commitment → Job Performance	0.074	0.245	3.557	0.000
Spirituality at Work → Job Satisfaction → Organizational Commitment → Job Performance	0.024	0.102	2.807	0.005
Spirituality at Work → Organizational Commitment → Job Performance	0.024	0.095	2.978	0.003
Job Involvement → Job Satisfaction → Organizational Commitment	0.226	0.410	6.695	0.000
Spirituality at Work → Job Involvement → Job Satisfaction → Organizational Commitment → Job Performance	0.024	0.089	3.077	0.002

Discussion

Spirituality at work is a multi-dimensional construct where the whole is greater than the sum of parts. Spirit at work is not about any one dimension but the entirety of all the dimensions collectively. Theoretically, researchers have conceptualised spirituality at work as a second-order construct. According to (Chen et al., 2006), the primary motivation for second-order modelling is conceptual, where “the central scientific interest lies in the general construct”. The higher-order factor (spirituality at work) is hypothesised to account for the relationship among the lower-order factors, viz., engaging work, mystical experience, spiritual connection, and sense of community. It considers the multi-dimensional nature of higher-order factor spirituality at work while retaining all possible sources of variances. The spirituality at work model was found to have psychometric sound measurement and was an appropriate model for use in the study. The structural model examined the spirituality at work construct's predictive validity. The structural model results showed that spirituality at work had a significant, positive

relationship with various work attitudes and behaviour, supporting predictive validity.

A serial mediation model evaluated the attitudinal outcomes as possible mediators of the association between spirituality at work and job performance. To test the mediation, we used the bootstrapping approach. We tested the total and specific indirect effects of the attitudinal outcomes in this study. The results demonstrate that spirituality at work was positively associated with job performance. direct effect and total indirect effect indicated that, as a combined group, the set of three mediators mediated the relationship between spirituality at work and job performance behaviour. It shows that higher spiritual experiences at work lead to higher job involvement, job satisfaction, and organisational commitment levels, leading to higher job performance. The specific indirect effect was significant for job involvement, job satisfaction, and organisational commitment, indicating that they uniquely and serially mediate the relationship between spirituality at work and job performance. This serial mediation suggests that employees who are psychologically involved in their jobs are

satisfied and committed to their organisations, and consequently, they would perform better. Thus, the study provides that spirituality at work increases job performance behaviour directly and indirectly through the mediating effect of the three crucial job attitudes.

Theoretical Implication

The spirituality at work-job performance relationship model was tested comprehensively and theoretically to examine the employees' spirituality at work's effect on job performance. The study considered three possible mediators (i.e., job involvement, job satisfaction, and organisational commitment). In this research, we modelled the intertwined relationship among the constructs. The various hypotheses empirically examined and supported in this research are based on the social exchange theory, spillover theory, and contingency theory, through which we explain the logical process where spirituality at work leads to higher levels of job performance.

We have empirically tested the mediating effect of attitudinal outcomes (job involvement, job satisfaction, and organisational commitment) on the relationship between spirituality at work and job performance. We found that all the three employees' attitudes combined mediated the effect of spirituality at work on job performance. This analysis established a viable serial mediation model with a significant indirect path coefficient for job performance (Spirituality at Work → Job Involvement → Job Satisfaction → Organisational Commitment → Job Performance) with job involvement, job satisfaction, and organisational commitment as mediators. This outcome establishes the most suitable conceptualisation of how spirituality at work eventually affects workplace behaviour that may ensue through job involvement, job satisfaction, and organisational commitment. The validation of the unique mediation relationships has developed and posits

further workplace spirituality theory growth.

Limitations and Future Research

The cross-sectional design limits conclusions being drawn concerning causal influences over time. Studies using longitudinal research designs should also test the causal nature of the relationships in this study. The current research focuses on the positive relationship between workplace spirituality and workplace outcomes. Future research should also consider the potential adverse effects of spirituality at work. The present spiritual beliefs or practices can positively and negatively impact employees. Proselytising a set of spiritual values as “the only path” can give birth to intolerance. Employees' experiencing high spirituality at work can become attached to company practices and become resistant to change. Organisations can use spirituality to control employees' behaviour and increase productivity. Empirical research is required to investigate the potential direct or indirect effects of spirituality at work.

Conclusions

The study makes significant contributions to the emerging body of organisational research on spirituality at work. It confirms the effect that spirituality at work has on various work outcomes. The research results are consistent with theoretical and empirical evidence (Chawla & Guda, 2010; Duchon & Plowman, 2005; Jurkiewicz & Giacalone, 2004; Milliman et al., 2003; Rego et al., 2007; Rego & Pina Cunha, 2008; Shankar Pawar, 2009; Tischler et al., 2002). Employees feel content with their jobs and improve their participation to match their self-concept to their spiritual identity (inner life) at work. Consequently, the employees can express their spiritual identity via meaningful work and belonging to the community. There is an alignment between who one is and what one does, i.e., authenticity, satisfaction comes, and employees identify strongly with the organisation. When there

is a sense of belonging, i.e., of existing together in the community and being satisfied with one's work, one may be more committed to the organisation (Jurkiewicz & Giacalone, 2004; Strack & Fottler, 2002). Workplace spirituality is positively related to various work outcomes if employees perceive aspects of spirituality at work, such as greater connectedness with their coworkers, ability to express their inner life, and meaningful work with a common purpose. It makes them feel good about themselves. Having spiritual experiences at work make employees feel happier and healthier, and they develop essential attitudes toward the organisation and become more productive over the long run. When humanistic and spiritual values are present in the organisation, the employees work more collectively and are engaged. Additionally, they treat work as a vocation to fulfil their calling, perform at their total capacity to realise their full potential, and carry their complete selves at the workplace. When spiritual aspects are neglected in an organisation, it can lead to high absenteeism and turnover, employee burnout, and feelings of hopelessness due to lower self-esteem, resulting in lower organisational performance (Jurkiewicz & Giacalone, 2004; Rego & Pina Cunha, 2008).

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