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**INTERACTIONS BETWEEN ORGANIZATIONAL
SPIRITUALITY, LEADERSHIP STYLES,
EMPLOYEE WELL-BEING AND THE
MODERATING ROLE OF ORGANIZATIONAL
TRUST: A RESEARCH ON KOSOVAR
EMPLOYEES**

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ABSTRACT

INTERACTIONS BETWEEN ORGANIZATIONAL SPIRITUALITY, LEADERSHIP STYLES, EMPLOYEE WELL-BEING AND THE MODERATING ROLE OF ORGANIZATIONAL TRUST: A RESEARCH ON KOSOVAR EMPLOYEES

KUJTIM HAMELI

This study aimed to investigate the interactions between organizational spirituality, leadership styles, and employee well-being, with a focus on the moderating role of organizational trust in these relationships. A quantitative research method was adopted through a survey to collect data on this topic, and a total of 783 Kosovar employees participated in the survey. The data were analyzed using a structural equation modeling (SEM) framework. The findings of this study revealed that organizational spirituality has a positive effect on work engagement and a negative effect on job burnout. Additionally, transformational and transactional leadership styles have a positive effect on work engagement and a negative effect on job burnout. The SEM results indicated that organizational trust does not moderate the relationship between organizational spirituality and employee well-being dimensions. However, organizational trust mediates the positive relationships of transformational and transactional leadership styles and employee well-being dimensions. In addition, a multi-group moderation SEM analysis was applied to the data. The research model was divided into six sub-models. The results of multi-group moderation SEM analysis revealed that significant differences exist between employees with lower and higher organizational trust regarding the relationship between organizational spirituality and employee well-being. Significant differences also existed between employees with lower and higher organizational trust regarding the relationship between transformational leadership and work engagement. Lastly, significant differences were found among variables according to demographics.

This study contributes to the literature by offering new insights into the mediating role of organizational trust regarding the relationships mentioned above. Furthermore, it highlights the significant effect of transformational leadership dimensions on work

engagement and job burnout. However, this study also acknowledges several limitations, including the non-random sampling method and the cross-sectional nature of the study. In the light of the findings, the implications of the study are discussed and recommendations for future studies are provided.

KeyWords: Organizational Spirituality, Leadership Styles, Employee Well-Being, Organizational Trust

ÖZ

ÖRGÜTSEL MANEVİYAT, LİDERLİK TARZI, İŞGÖRENLERİN İYİ OLUŞU VE ÖRGÜTSEL GÜVENİN DÜZENLEYİCİ ROLÜ ARASINDAKİ ETKİLEŞİM: KOSOVALI ÇALIŞANLAR ÜZERİNDE BİR ARAŞTIRMA

KUJTİM HAMELİ

Bu çalışma, örgütsel maneviyat, liderlik tarzları ve işgörenlerin iyi oluşu arasındaki etkileşimi, bu ilişkilerde örgütsel güvenin düzenleyici rolüne odaklanarak araştırmayı incelemektir. Bu kapsamda veriler nicel araştırma yöntemi benimsenerek anket aracılığıyla elde edilmiş ve ankete toplam 783 Kosovalı çalışan katılmıştır. Veriler yapısal eşitlik modeli (YEM) çerçevesinde analiz edilmiştir. Çalışmada elde edilen bulgular, örgütsel maneviyatın işe bağlılığı üzerinde olumlu, mesleki tükenmeyi üzerinde ise olumsuz bir etkiye sahip olduğunu ortaya koymuştur. Ayrıca, dönüşümcü ve işlemci liderlik tarzlarının işe bağlılığı üzerinde olumlu, mesleki tükenmeyi üzerinde ise olumsuz bir etkisi vardır. YEM sonuçları, örgütsel güvenin örgütsel maneviyat ile işgörenin iyi oluşu boyutları arasındaki ilişkiyi düzenlemediğini göstermiştir. Bununla birlikte, örgütsel güven, dönüşümcü ve işlemci liderlik tarzları ile işgörenin iyi oluşu boyutları arasındaki ilişkileri düzenlemektedir. Ayrıca verilere çoklu grup YEM analizi uygulanmıştır. Araştırma modeli altı alt modele ayrılmıştır. Çoklu grup YEM analizinin sonuçları, örgütsel maneviyat ve işgören iyi oluşu arasındaki ilişki açısından düşük ve yüksek örgütsel güvene sahip çalışanlar arasında önemli farklılıklar olduğunu ortaya koymuştur. Dönüşümcü liderlik ve işe bağlılığı arasındaki ilişki açısından düşük ve yüksek örgütsel güvene sahip çalışanlar arasında da önemli farklılıkları mevcuttur. Son olarak demografik özelliklere göre değişkenler arasında önemli farklılıklar bulunmuştur.

Bu çalışma, yukarıda bahsedilen ilişkilerde örgütsel güvenin düzenleyici rolüne dair yeni bilgiler sunarak literatüre katkıda bulunmaktadır. Ayrıca, dönüşümcü liderlik boyutlarının işe bağlılığı ve mesleki tükenmeyi üzerindeki önemli etkisini vurgulamaktadır. Bununla birlikte, bu çalışma, rastgele olmayan örnekleme yöntemi ve çalışmanın kesitsel doğası da dahil olmak üzere bazı sınırlamaları da kabul

etmektedir. Elde edilen bulgular ışığında çalışmanın çıkarımları tartışılmış ve gelecek çalışmalar içinde önerilerde bulunulmuştur.

Anahtar Kelimeler: Örgütsel Maneviyat, Liderlik Tarzları, İşgören İyi Oluşu, Örgütsel Güven

PREFACE

The present thesis endeavors to explore the significance of organizational spirituality as an important facet of contemporary workplaces and its potential influence on employee well-being within organizations. A research model is presented to investigate the interactions between organizational spirituality, transformational and transactional leadership styles, and employee well-being. The moderating effect of organizational trust on this relationship is also examined.

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LIST OF ABBREVIATIONS

ANOVA	:	Analysis of Variance
AVE	:	Average Variance Extracted
BAT	:	Burnout Assessment Tool
CFA	:	Confirmatory Factor Analysis
CFI	:	Comparative Fit Index
CMV	:	Common Method Variance
CR	:	Composite Reliability
EFA	:	Exploratory Factor Analysis
FRL	:	Full-Range Leadership
HRM	:	Human Resource Management
IT	:	Information Technology
JAWS	:	Job-Related Well-Being Scale
JB	:	Job Burnout
JCQ	:	Job Content Questionnaire
KAS	:	Kosovo Agency of Statistics
LMX	:	Leader-Member Exchange Theory
MHC	:	Mental Health Continuum
MSV	:	Maximum Shared Variance
NFI	:	Normed Fit Index
OCB	:	Organizational Citizenship Behavior
OS	:	Organizational Spirituality
OT	:	Organizational Trust
PANAS	:	Positive and Negative Affect Schedule
RMR	:	Root Mean Square Residual
RMSEA	:	Root Mean Square Error of Approximation
SEM	:	Structural Equation Modeling
SME	:	Small and Medium-Sized Enterprises
SRMR	:	Standardized Root Mean Residual
SWLS	:	Satisfaction With Life Scale
TFL	:	Transformational Leadership
TLI	:	Tucker Lewis Index
TSL	:	Transactional Leadership
UWES	:	Work and Well-Being Scale
WE	:	Work Engagement
WHO	:	World Health Organization

INTRODUCTION

The human essence encompasses a non-physical aspect which is commonly referred to as the spirit, or by those who hold a lesser spiritual inclination, human nature. This integral element serves as the fundamental, activating force or principle that animates and drives human beings. It exerts a pervasive influence on diverse facets of an individual's existence, such as their identity, beliefs, memories, and sense of humor. It incorporates a sense of wholeness, interconnections, inner wisdom, and inner authority, which serve as guiding principles (Fairholm, 1996: 11). The amalgamation of this spiritual aspect with an individual's work-related activities is commonly known as organizational spirituality.

Scholarly research on the subject of organizational spirituality has been limited, with evidence indicating that this is a relatively new area that has not received the requisite attention (Kökalan, 2019: 636) or has been marginalized for a considerable period of time in scientific inquiry (Van Der Walt and Swanepoel, 2015: 110). However, spirituality at the workplace has become a prevalent and emergent construct in the field of organizational behavior (Daniel, 2019: 81). There has been a growing trend where employees seek greater meaning and purpose in their work, while company leaders seek more socially responsible and sustainable approaches to conducting business, and innovative methods to engage and inspire their employees (Garcia-Zamor, 2003: 355).

According to Benefiel and Lips-Wiersma (2005: 406), spirit at work provides a comprehensive account of how spirituality operates in practical business settings that deal with real-world issues. Unlike religious and stringent methods, spirituality in the workplace is employed as a powerful tool to cultivate a sense of belonging among employees, rather than imposing any specific beliefs. This approach has proven effective in creating an inclusive and cohesive workforce (Paul et al., 2016: 87). Employees who perceive their work as a calling are more likely to adopt a distinctive approach to their job responsibilities in comparison to those who consider their work as a means to fulfill their financial needs (Fry and Slocum, 2008: 89).

Spirituality in the workplace is characterized as a sensation of interconnection among individuals involved in the work process. This feeling results in a sense of meaning

and direction within the organization, and consequently, a heightened level of motivation, leading to positive feedback, assistance to colleagues, and superior job performance beyond initial expectations (Sani et al., 2018: 460).

The purpose of this paper is to examine organizational spirituality and its implications for employee well-being. The study aims to examine the outcomes of organizational spirituality by testing a research model. Specifically, the study investigates the effects of organizational spirituality on employee well-being and explores the roles of transactional and transformational leadership styles on employee well-being. Moreover, the study aims to assess the moderating effect of organizational trust on the relationship between workplace spirituality and employee well-being, as well as on the relationship between leadership styles and employee well-being.

The present paper is structured as follows: the first part provides a comprehensive overview of spirituality in the workplace by defining the concept and distinguishing it from religion. In this section, the dimensions and characteristics of organizational spirituality are discussed. Subsequently, a thorough literature review is conducted on the positive and negative outcomes of organizational spirituality.

The second part of this paper focuses on leadership styles, beginning with a definition of leadership and an overview of leadership theories. The most prominent leadership theories are examined in detail, with particular attention given to transactional and transformational leadership styles.

The third part is devoted to the concept of employee well-being. The section commences by clarifying the different types of well-being and the definition of employee well-being. Antecedents and consequences of employee well-being are subsequently examined, culminating in an overview of the scales used to measure employee well-being.

The fourth part centers on the construct of organizational trust. The definitions of organizational trust are provided, and the dimensions of organizational trust are explicated. The antecedents and consequences of organizational trust are also examined in this section.

The fifth section of the paper examines the relationship between all the variables. The relationships between organizational spirituality and employee well-being, organizational spirituality and organizational trust, organizational spirituality and leadership styles, leadership styles and employee well-being, leadership styles and trust are discussed.

The sixth part details the research methodology employed in the empirical study. This section elucidates the research purpose and scope, research model, research variables and constructs, research hypotheses, sampling process, data collection methods and procedures, as well as the statistical methods employed for data analysis. The second part of this section presents the results of the empirical research, and the formulated hypotheses are tested.

PART 1

SPIRITUALITY IN THE WORKPLACE

This chapter presents an introductory discourse on the fundamentals of spirituality in the workplace. The discussion commences by outlining the definitions of organizational spirituality to differentiate it from religion and proceeds to expound upon the defining characteristics of a spiritually-inclined organization. Subsequently, the chapter delves into an in-depth examination of the consequences of implementing organizational spirituality.

1.1. Definitions of Organizational Spirituality

The workplace is a place for both our heart's ideas and our finances. The fact that work dominates our lives is proof of this. If we found no spirit or inspiration in life, it would be a fatal blow to life itself (Fairholm, 1996: 15). Companies are increasingly incorporating spirituality into their organizations to create a better work environment for their employees (Daniel, 2010: 452). Spirituality is an undeniable human need and is defined as self-knowledge related to the basic psychological nature of human beings (Hart and Brady, 2005: 410).

The word spirit originates from the Latin word 'spirare', which means 'to breathe'. In the simplest sense, spirit is that which dwells within us as we live and breathe (Neal, 1997: 123). Spirituality is basically about how we face the unknowns of life, how we describe and connect with the divine (Lee et al., 2010: 104). Spirituality is a person's ability to transcend themselves through knowledge and love, that is, to go beyond themselves in connection with others and thus become more than a self-contained material monad (Schneiders, 2003: 165).

Spirituality leads people to a sense of connection, sacrifice, and humility (Krishnakumar et al., 2015: 23). The spiritual in us makes us question why we do what we do and look for a fundamentally better way to do it (Zohar and Marshall, 2004: 29). When someone speaks of integrating spirituality into the workplace, he or she is

referring to reforming organizational culture by transforming leaders and employees so that humanistic practices and strategies become an important part of the day-to-day operations of the organization (Garcia-Zamor, 2003: 360). The reason for this is that people spend a large part of their lives at work and find an important part of their social identity there. As conventional sources of community have declined, they bring their needs for community to work (Duchon and Plowman, 2005: 822).

Organizational spirituality is often used interchangeably with ‘workplace spirituality’, ‘spirituality in the workplace work’, ‘spirit at work’, and ‘spirituality at work’ (Brown, 2003: 395; Kinjerski, 2012: 384). The definition of organizational spirituality most widely accepted in scholarly discourse is presented by Ashmos and Dunchon (2000: 139), who define organizational spirituality as “*recognition that employees have an inner life which nourishes and is nourished by meaningful work taking place in the context of a community*” (also in Duchon and Plowman, 2005: 809).

However, the literature encompasses multiple definitions of organizational spirituality:

“The basic feeling of being connected with one’s complete self, others, and the entire universe” (Mitroff and Denton, 1999: 83).

“A framework of organizational values evidenced in the culture that promotes employees’ experience of transcendence through the work process, facilitating their sense of being connected to others in a way that provides feelings of completeness and joy” (Giacalone and Jurkiewicz, 2003: 13).

“A belief, at the least, it is a feeling about reality and transcendence; in between, it is a quality that can be exhibited by the individuals who make up a workforce” (Brown, 2003: 395).

“Spirituality is about recognizing that people bring more than their bodies and brains to work; they bring their distinctive gifts and souls” (Garcia-Zamor, 2003: 360).

“Workplace spirituality is about feeling connected with and having compassion toward others, experiencing a mindful inner consciousness in the pursuit of meaningful work and that enables transcendence” (Petchsawang and Duchon, 2009: 461; Petchsawang and Duchon, 2012: 191).

“The extent to which an organization is in relationship with ultimate reality, which is evidenced by the extent to which it develops an inward life, aligns with higher purposes and engenders loving relationship within and beyond itself” (Pfaltzgraff-Carlson, 2020: 250).

Spirituality in the workplace emerges in management research in three forms: individual spirituality, workplace spirituality, and organizational spirituality (Rocha and Pinheiro, 2021: 241). However, two different levels are prominent: personal (individual) and organizational (Garcia-Zamor, 2003: 360; Van der Walt and De Klerk, 2014: 380). While workplace spirituality reflects an individual’s perception of spiritual values within an organizational setting, personal spirituality encompasses individual values associated with the workplace (Kolodinsky et al., 2008: 467). More specifically, personal spirituality refers to how people view their relationship with God, how they integrate that relationship into their daily lives, and how they use that relationship to meet life’s challenges (Fabricatore et al., 2000: 222). Personal spirituality encompasses a person’s spiritual values and ideals and is the result of transferring those values to work (Shinde et al., 2010: 124).

Organizational spirituality is a result of an organization’s beliefs, practices, and discourse and is composed of workplace spirituality and individual spirituality, including the spirituality of the leader and other members (Rocha and Pinheiro, 2021: 248). Spirit at work refers to a comprehensive encounter in which individuals feel interconnected and driven by a shared purpose. It involves being genuine and consistent in aligning one’s values with their actions, deriving satisfaction from their work, acknowledging a spiritual presence, perceiving their contributions as beneficial to society, and occasionally experiencing transcendent moments (Kinjerski and Skrypnek, 2004: 36).

Spirituality in the workplace is important because it can lead to benefits such as improved quality of products and services, satisfied employees, and ultimately a better workplace (Oliveira, 2004: 20). At its best, organizational spirituality should serve as a tool that enables people to connect their work to their spirituality, giving them direction, connection, and completeness at work (Brown, 2003: 396).

1.2. The Distinction Between Organizational Spirituality and Religion

Aligned with Fabricatore et al.'s (2000) conceptualization of personal spirituality, Neill and Kahn (1999: 321) contend that personal spirituality, also referred to as intrinsic religiosity, consists of solitary behaviors such as praying, meditating, and reading the Bible, as well as personal belief in God. Day (2005: 124) highlights that spirituality is often associated with religion and that religion in the workplace can be conceptualized in a variety of ways including worship attendance or prayer frequency, internalized or introjected beliefs, integration (or lack thereof) into various aspects of life, the pursuit of meaning, and the extent to which a person adopts a religious social identity.

But are spirituality and religion the same thing? Although spirituality has its roots in religion, workplace spirituality is not inherently tied to any particular religion (Fanggidae, 2018: 3). Unlike religion, which is defined as an “*institutionalized system of beliefs, attitudes, and practices related to the service and worship of God or the supernatural*,” spirituality deals with the “*deeper, more mysterious part of our being*” (Cash and Gray, 2000: 126). The word “spirituality” conjures up images of God, spiritual practices, mysticism, divinity, faith, and so on. Workplace spirituality, on the other hand, is not associated with organized religious practices. It is rooted in the teachings and values of various religions and crosses the boundaries of a religion, community, social class, or caste (Mukherjee and Singha, 2019).

Phipps and Benefiel (2013: 33) posit that the connection between spirituality and religion within the workplace remains ambiguous. To address this issue, they put forward six theses aimed at facilitating the coexistence of these concepts. Firstly, acknowledging both spirituality and religion enables discussions about spirituality in the workplace without necessitating explicit reference to religion. Secondly, this approach provides a platform that respects and accommodates diverse expressions of spirituality and religion. Thirdly, it enables researchers to explore spirituality and religion within different cultural contexts and promotes dialogue among individuals with varying perspectives on the relationship between work and faith. Fourthly, it

encourages research that aligns with the existing work environment. Fifthly, it recognizes spirituality and religion as separate yet interconnected constructs. Lastly, it emphasizes the importance for researchers to explicitly specify whether they are studying religion, spirituality, or both.

Additionally, Cavanagh (1999: 190) elucidates that the distinction between spirituality and religion can be attributed to various factors. First, in most Western societies there is no prevailing religious tradition to serve as a foundation. If an organization's vision and mission are based on specific religious traditions, it is not only ineffective, but also divisive because not everyone shares the same religious tradition. The use of religion in a public forum can inspire distrust, disgust outsiders, and lead to the breakdown of democracy. Gupta et al. (2014: 83) posit that a person can possess both spiritual and religious qualities. Nonetheless, it should be acknowledged that while adhering to a religion may be relatively straightforward, embodying spirituality requires a more arduous endeavor, implying that not all religious individuals necessarily exhibit spiritual traits. Spirituality avoids the failures of religious teachings and leads individuals on an inner journey into the self. Therefore, it can be argued that spirituality holds an advantageous position over religion.

In Eastern societies, a novel concept of spirituality known as "Islamic spirituality" is emerging. Islamic spirituality revolves around an individual's connection with God, wherein religious rituals play a crucial role as they serve as a means to express and maintain this relationship with the divine. Furthermore, Islamic spirituality emphasizes that one's relationship with others is integral to their relationship with God (Bonab et al., 2013: 83). Within the Islamic framework, human behavior is profoundly influenced by the spiritual dimension, which is considered inseparable from all aspects of human life (Adawiyah and Pramuka, 2017: 892). Consequently, work is viewed as an act of "ibadah," a term derived from the Arabic word "abada," which encompasses notions of service, complete submission, worship, and unwavering obedience (Adawiyah and Pramuka, 2017: 883).

The applications of Islamic spirituality extend beyond Eastern countries and hold significance for Western societies as well, considering the presence of Muslim

employees in various settings. The implications are universal in nature. As an employee's spirituality aligns with Islamic principles, it fosters a sense of respect and dignity towards colleagues, transcending boundaries of race, religion, and social class. Such individuals are inclined to refrain from engaging in behaviors that may harm others, including acts of insult, harm, dishonor, or disrespect. Additionally, they are less likely to indulge in actions such as excessively prolonging breaks, intentionally slowing down work pace, leaving work prematurely, engaging in theft from the organization, or causing damage to office equipment (Bhatti et al., 2016: 413).

Lastly, it is important to acknowledge that individuals can hold a positive perspective towards both religion and spirituality, perceiving them as synonymous concepts (Mitroff and Denton, 1999: 89). Consequently, when investigating the definition of spirituality, it is crucial to go beyond the commonly held assumption that it is inherently and exclusively connected to religion. While spirituality may indeed be intertwined with religion for certain individuals, it is not universally the case for everyone (Dyson et al., 1997: 1184).

The concept of spirituality presents a challenging endeavor to capture and define, regardless of the specific purpose or context, often leading to a shift in focus from defining spirituality to engaging in discussions surrounding it (Dehler and Welsh, 1994: 19). Consequently, there is a pressing need for greater clarity and theoretical comprehension in this domain (Butts, 1999: 328). Nevertheless, it is crucial to acknowledge and accept that any organizational interventions concerning spirituality in the workplace must treat all employees and their individual beliefs with utmost respect (Freshman, 1999: 326).

Konz and Ryan (1999: 200) propose that organizational spirituality arises as a consequence of shifts in the nature of work, which subsequently influence the nature of organizations. With an increasing desire for meaningful work experiences, individuals seek to find purpose and significance in their professional lives. Recognizing this need, managers have assumed the role of facilitating the exploration and cultivation of meaning within the workplace. Similar to the management of emotions, McGuire (2010: 77) argues that organizations can formalize, commodify,

and regulate spirituality as a means of expressing and incorporating spiritual aspects into work practices. Moreover, spiritual organizations exhibit distinct characteristics that set them apart from conventional organizations. These characteristics are particularly evident among spiritual workers within an organization, who possess unique qualities that have a positive connotation. The subsequent section delves into a discussion on the specific characteristics and dimensions of organizational spirituality.

1.3. Characteristics and Dimensions of Organizational Spirituality

Organizations are intricate systems comprised of individuals, processes, procedures, structures, and policies, all working collaboratively towards a shared objective. The establishment of these pillars within organizations is a result of human effort, as individuals actively design and shape the processes, procedures, structures, and policies that govern organizational functioning (Boateng, 2011: 6). In the realm of organizational spirituality, Sass (2000: 196) highlights that scholars have frequently employed terms like ‘spirit’ or ‘spirituality’ to describe existing concepts rather than delving into the unique characteristics of spirituality itself. A distinct state known as “spirit at work” encompasses cognitive, affective, physical, interpersonal, spiritual, and mystical dimensions, presenting a multifaceted perspective on the experience of spirituality within the organizational context (Kinjerski, 2012: 385).

Spirituality is a deeply personal experience that manifests in various ways for individuals. However, there are common threads that can be identified, such as the desire for meaningful work within a communal setting, the recognition and respect for one’s inner life, the pursuit of alignment between personal and organizational values, and the enjoyment derived from work. When organizations provide opportunities for employees to fulfill these spiritual needs, there is a greater likelihood of employees bringing their complete selves, including the physical, mental, emotional, and spiritual dimensions, to the organization. In this context, work is perceived as a mission rather than just a “job,” individuals feel a sense of realizing their full potential, and their commitment to the organization deepens. This has both individual and organizational benefits (Rego and Cunha, 2008: 70).

Spiritual employees contribute to the organizational vision and foster a sense of commitment among colleagues by cultivating trust and actively pursuing their individual goals (Rahman et al., 2019: 1068). Organizations that embrace spirituality can enhance productivity (Garcia-Zamor, 2003: 361) and gain a competitive advantage over their rivals (Mohamed et al., 2004: 105). Employee spirituality influences the work climate, which, in turn, impacts customer service (Pandey et al., 2009: 328). Employees who perceive greater meaning and purpose in their work and feel connected to a broader social and natural environment demonstrate a higher willingness to learn and grow (Pandey et al., 2016: 167S).

From a Christian religious perspective, spirituality has become one of the influential factors shaping corporate life. The concept of spirituality at work reminds us of the importance of spreading kindness through our actions, ideas, behaviors, and relationships in order to create more positive and fulfilling experiences. Simultaneously, organizations have the opportunity to harness the potential of their employees for the sake of both organizational and personal prosperity (Vasconcelos, 2010: 618). Qualitative interviews conducted by Karakas (2010a: 79) with thirty-two managers in Turkey shed light on the role of spiritual anchors in shaping leadership values and team roles within organizations. These spiritual anchors encompass qualities such as perfection, compassion, passion, inspiration, investigation, dedication, appreciation, determination, and cooperation.

In contrast, Vasconcelos (2018a: 924) conducted a qualitative study focusing on the characteristics of a non-spiritual organization. The study uncovered several significant features that characterized such organizations. These features included antecedents rooted in financial concerns and governmental irresponsibility, a lack of sound corporate values marked by negligence and dishonesty, inadequate management tools and a lack of transparency, unjust dynamics within the organization, and a range of negative consequences. These consequences extended to various domains, encompassing legal implications, fatalities, financial impacts, community and environmental effects, reputational damage, individual accountability, and workforce reduction.

Several studies have made efforts to define and conceptualize organizational spirituality, aiming to identify its key characteristics. One notable contribution is the work of Ashmos and Duchon (2000), who proposed three significant dimensions of organizational spirituality based on their definition:

1. “inner life,”
2. “meaning at work,”
3. “and conditions for the community.”

The concept of the inner life encompasses various aspects such as personal values, optimism, and spiritual considerations. It includes activities that may or may not directly relate to one’s inner life but contribute to one’s overall spiritual well-being. The notion of meaning at work focuses on the significance, motivation, and enjoyment experienced in the work environment. It captures the spiritual elements of the work experience that go beyond intellectual or physical aspects. Conditions for community refer to the factors that assess the presence of necessary elements and supportive conditions for fostering a sense of community within the organization. Community provides an environment for personal growth, individual respect, and a sense of belonging (Ashmos and Duchon, 2000: 139). In addition to these dimensions, four additional factors emerged that further support and complement the conceptualization of spirituality in the workplace. These factors include Block to Spirituality, Personal Responsibility, Positive Connections with Other Individuals, and Contemplation. Overall, Ashmos and Duchon (2000: 141) emphasize that spirituality in the workplace encompasses one’s inner life, the sense of community, and engaging in meaningful work.

Milliman, et al. (2003) conducted a study to examine the association between organizational spirituality and employee work attitudes. In their research, they employed meaningful work, sense of community, and alignment with organizational values as key dimensions to conceptualize workplace spirituality. While drawing on the framework proposed by Ashmos and Duchon (2000) for the dimensions of meaningful work and alignment with organizational values, Milliman et al. (2003) introduced a distinct dimension called the sense of community, which diverges from

the enabling conditions for community put forth by Ashmos and Duchon (2000). This dimension accentuates the social connections, shared identity, and interpersonal relationships that contribute to a sense of belonging and connectedness among employees.

Rego and Cunha (2008) conducted a study to explore the association between organizational spirituality and organizational commitment. In their investigation, they constructed a conceptual framework based on the foundational work of Ashmos and Duchon (2000) and the subsequent research conducted by Milliman et al. (2003). This framework comprised five distinct factors:

1. “team’s sense of community,”
2. “alignment between organizational and individual values,”
3. “sense of contribution to the community,”
4. “sense of enjoyment at work,” and
5. “opportunities for inner life.”

The factor concerning the team’s sense of community encompasses various aspects, including the presence of mutual care and support among team members, a shared sense of purpose and mission, a feeling of belonging to a cohesive community, and the promotion of team spirit and cooperation. The alignment between organizational and individual values factor consists of items designed to assess the congruence between the values upheld by the organization and the personal values held by employees. The sense of contribution to the community factor comprises items aimed at evaluating whether employees perceive that their work aligns with their personal values and positively contributes to the community or society. The sense of enjoyment at work factor combines items that measure the level of enjoyment, pleasure, and satisfaction experienced by employees in their work. The opportunities for inner life factor includes items that explore how the organization acknowledges, respects, and supports the spirituality and spiritual values of its employees (Rego and Cunha, 2008).

Petchsawang and Duchon (2012), building upon the work of Ashmos and Duchon, conducted a study on workplace spirituality, meditation, and work performance. In order to assess workplace spirituality, they developed a questionnaire measure by

adapting items from previously published measures, with a focus on incorporating items from Ashmos and Duchon (2000) and Kinjerski and Skrypnek (2004). They addressed four factors that were described in the definition of workplace spirituality:

1. “compassion,”
2. “mindfulness,”
3. “meaning at work,” and
4. “transcendence.”

In their earlier research conducted by Petchsawang and Duchon (2009) within an Asian context, the scholars formulated a set of factors to measure workplace spirituality. Notably, they made a deliberate omission by excluding a dimension called ‘connection’ from their conceptual framework. This dimension encompassed four items that sought to capture the sense of connection and relatedness among individuals within the workplace.

Kinjerski (2012) conducted a study to create a comprehensive scale to assess the concept of the spirit at work. Utilizing a subset of sixty-five items, the researcher employed factor analysis to identify underlying dimensions within the scale. As a result, six factors were initially identified, comprising a total of eighteen items. However, only four of these factors directly corresponded to the concept of the spirit at work. These factors were named as:

1. “engaging work,”
2. “sense of community,”
3. “spiritual connection,” and
4. “mystical experience.”

The first factor, labeled as “engaging work,” pertains to the alignment between an individual’s values and beliefs with their work. It encompasses the belief that one is involved in meaningful work that serves a higher purpose. The items within this factor reflect a cognitive dimension, capturing the sense of authenticity, enjoyment, and fulfillment derived from the work experience. The second factor, “sense of community,” focuses on interpersonal relationships, connections with others, and a shared sense of purpose. It highlights the importance of belonging to a community

within the workplace context. The third factor, “spiritual connection,” relates to the individual’s sense of connection to something greater than themselves. It encompasses the spiritual presence dimension, reflecting a feeling of being connected to a higher power or a transcendent entity. Lastly, the factor of “mystical experience” encompasses the positive effects, physical sensations, and mystical feelings associated with the spirit at work (Kinjerski, 2012: 388). It is worth noting that this scale was initially proposed in an earlier article by Kinjerski and Skrypnek (2006), where the concept of the spirit at work was defined as a specific state characterized by cognitive, interpersonal, spiritual, and mystical components.

Pradhan et al. (2017) developed a new scale for measuring organizational spirituality. Their research involved a sample of executive professionals working in the manufacturing and service sectors of India. Through their analysis, they identified four distinct factors that comprise the construct of organizational spirituality:

1. “spiritual orientation,”
2. “compassion,”
3. “meaningful work,” and
4. “alignment of values.”

Recently, Saxena and Prasad (2022) conducted a study to explore the relationship between workplace spirituality and innovative work behavior. They employed a questionnaire consisting of twenty-six items to measure workplace spirituality, incorporating items from prior research (which were not specified in the paper) as well as newly developed items derived from employee interviews. They identified seven dimensions that encompassed the concept of workplace spirituality:

1. “meaningfulness,”
2. “compassion,”
3. “authenticity,”
4. “others’ orientation,”
5. “gratitude,”
6. “embracing diversity,” and
7. “resilience.”

Meaningfulness refers to the gratifying contribution that work makes to an individual's life, as well as the happiness one receives from one's work. Compassion is about being more understanding of the feelings of others in order to alleviate their suffering. The congruence of a person's activities and behaviors with his or her fundamental values and beliefs is called authenticity. Others' orientation deals with the social and ecological world and is related to the transcending component of workplace spirituality. Gratitude refers to acts of thanksgiving that occur as a result of a favorable event. If the organization wants to create a shared vision through spirituality, it must foster a culture of empathy, authenticity and acceptance of mutual diversity. Resilience is described as a consistent optimistic state of mind. It entails overcoming adversity with great fortitude (Saxena and Prasad, 2022).

The dimensions developed by Ashmos and Duchon (2000) have been widely adopted by scholars in the field, as evidenced by the works of Haryokusumo (2015), Hassan et al. (2016), Pawar (2017), Hassan et al. (2021), and Salcedo and Lazatin (2021). Similarly, the five dimensions proposed by Rego and Cunha (2007) have been utilized by other authors, including Rahman et al. (2019). Another approach taken by Kökalan (2019) involves the use of the Human Spirituality Scale developed by Wheat (1991) to measure organizational spirituality. This scale consists of 20 items, which assess various aspects such as the perception of the sacred in living things, a sense of connection with others, and the allocation of personal time for reflection and growth.

Gupta et al. (2014) employed a combination of dimensions from Duchon and Plowman (2005) regarding the meaningfulness of work and sense of community in the workplace, dimensions from Milliman et al. (2003) pertaining to organizational values, and dimensions from Delgado (2005) focusing on compassion. Compassion, in this context, is defined as the authentic experience of sympathy and sadness towards individuals who are suffering, accompanied by a sincere desire to alleviate their suffering. Alas and Mousa (2016) conducted a study on workplace spirituality, building upon the framework proposed by Gupta et al. (2014) to measure and analyze the concept.

1.4. Positive and Negative Outcomes of Organizational Spirituality

In this section, a critical examination is presented regarding the positive and negative outcomes linked to organizational spirituality. By conducting a comprehensive review of pertinent literature, the objective is to offer a thorough analysis of the outcomes of organizational spirituality, along with a nuanced comprehension of the intricate factors that contribute to these effects.

1.4.1. Positive Outcomes

Dubey et al. (2020) posited that organizational spirituality serves as a substantial predictor of various favorable outcomes within the workplace. In this section, the identified outcomes encompass job satisfaction, organizational commitment, job performance, organizational citizenship behavior, job involvement, perceived organizational support, job motivation, organizational identification, organizational trust, and organization-person fit, among others.

Job Satisfaction: Vroom (1962: 160) characterized job satisfaction as the degree to which an individual's self-evaluation is influenced by their work role, either decreasing or increasing their overall satisfaction. Locke (1969: 316) defined job satisfaction as a pleasurable emotional state that arises when an individual perceives their job as fulfilling their personal values or contributing to their overall fulfillment. Another definition of job satisfaction is a positive attitude towards the job itself, colleagues, and the organization as a whole (Sypniewska, 2014: 57).

The relationship between organizational spirituality and job satisfaction has been a topic of interest in numerous research studies. Altaf and Awan (2011: 93) conducted a study to examine the impact of workplace spirituality on job satisfaction, focusing on its role as a coping mechanism for stressful overload situations. Their findings indicated that employees who perceived a higher level of workplace spirituality experienced greater job satisfaction, suggesting that spirituality in the workplace can serve as a resource to cope with work-related stress. Similarly, Schneider et al. (2015: 205) revealed that employees who regarded workplace spirituality as more significant

reported higher levels of job satisfaction, particularly in relation to their supervisors, coworkers, and the nature of their work.

Hong (2009) investigated the connection between perceived workplace spirituality and job-related variables, including job satisfaction, intention to leave, and emotional exhaustion. The study examined dimensions such as meaning at work, inner life, contemplation, organizational value, and individual and organizational value as components of workplace spirituality. The findings of the study supported the hypotheses, confirming that the different dimensions of workplace spirituality have a significant impact on job satisfaction. In a dissertation by East (2005), the effects of workplace spirituality on job satisfaction were also explored. The participants in the study expressed the belief that practicing spirituality in the workplace had a greater influence on their individual job satisfaction compared to its impact on the overall organizational culture. Pawar (2009a) conducted a study focusing on the direct effects of organizational spirituality dimensions on job satisfaction among managerial employees. The study investigated other factors such as job involvement and organizational commitment. The results revealed that dimensions such as meaning in work and community at work showed significant associations with job satisfaction.

Garg et al. (2019: 293-294) argued that while workplace spirituality is not a necessary condition for job satisfaction, it does have a positive influence on job satisfaction when it acts as a mediator between job satisfaction and organizational citizenship behavior. Their findings suggest that workplace spirituality plays a role in enhancing job satisfaction indirectly through its impact on organizational citizenship behavior. Hassan et al. (2016: 9) investigated the influence meaningful work, sense of community, and value of organization, on teachers' job satisfaction. Their study revealed that meaningful work, sense of community, and value of organization have positive effects on teachers' job satisfaction. Sani et al. (2016: 7684) examined the direct impact of workplace spirituality on job satisfaction among nurses. Their research showed that workplace spirituality directly affects nurses' job satisfaction.

Zaidi et al. (2019: 54) also conducted a study on the healthcare sector, exploring the effects of spiritual orientation, compassion work, meaningful work, and alignment of

values on job satisfaction among employees. Their findings demonstrated that these dimensions of workplace spirituality have positive effects on the job satisfaction of healthcare sector employees. Similarly, Hassan et al. (2016: 9) investigated the influence of meaningful work, sense of community, and value of organization as dimensions of organizational spirituality on teachers' job satisfaction. The results indicated that meaningful work, sense of community, and value of organization positively impact teachers' job satisfaction. In another study by Zhang (2020: 697), the relationship between workplace spirituality dimensions (meaningful work, sense of community, and alignment of values) and job satisfaction was empirically examined. The findings provided empirical evidence supporting the positive association between these workplace spirituality dimensions and job satisfaction.

Ahmad and Omar (2014) put forth a model that explores the relationship between workplace spirituality and workplace deviant behavior, with job satisfaction as a mediator. They hypothesized that employees who have experienced workplace spirituality are more likely to experience job satisfaction, which in turn decreases the likelihood of engaging in workplace deviant behavior. Similarly, Belwalkar and Vohra (2016a: 259) proposed a model examining the relationship between spirituality at work, job satisfaction, and organizational citizenship behavior. Based on their literature review, they suggest that workplace spirituality is positively associated with job satisfaction, and job satisfaction serves as an outcome that mediates the relationship between workplace spirituality and organizational citizenship behaviors.

Various studies have examined the relationship between organizational spirituality and job satisfaction, with the majority finding a positive association. Gupta et al. (2014) conducted research with employees in private insurance companies in Punjab, India, while Golparvar and Abedini (2014) focused on employees of two custom organizations in Iran. Pradhan et al. (2016) examined IT professionals working in various organizations in India, while Faheem et al. (2017) studied employees of social welfare organizations in Pakistan. Similarly, studies by Fatima et al., (2017) with public and private banks employees in Pakistan; Jin et al. (2017) with nurses in South Korea; Iyer (2018) with female nurses in India; Mahipalan and Sheena (2018a) with secondary school teachers in India; Sony and Karingada (2018) with employees

working in power utility in India; Belwalkar et al. (2018) with bank employees in India; Amen and Raziq (2019) with lecturers in Pakistan; Jin and Lee (2019) with cancer survivors who returned to work more than six months prior to the research; Sandhu (2019) with higher educational institution teachers; Sony and Mekoth (2019) with employees working in western India; Abbas et al. (2020) with pharmaceutical companies' employees in Pakistan; Garcia and Juevesa (2020) with faculty members in Philippines; Iram et al. (2020) with higher education institution members in Pakistan; Yarım (2021) with teachers in Turkey; Rana et al. (2022) with faculty members have explored the positive relationship between organizational spirituality and job satisfaction.

Studies conducted by Asutay et al. (2021) and Hamzah et al. (2021) specifically focused on the influence of Islamic spirituality on job satisfaction among Muslim employees in various economic sectors in Indonesia. Manaf et al. (2022) investigated the impact of Islamic spirituality on job satisfaction among employees of small and medium-sized enterprises in Malaysia, finding a positive association.

However, it is worth noting that Wagner et al. (2013) conducted a study with nurses and Fanggidae (2017) examined lecturers, and both studies did not find a significant impact of workplace spirituality on job satisfaction.

Organizational Commitment: Mowday et al. (1979) defined organizational commitment as “the relative strength of an individual’s identification with and involvement in a particular organization.” Reichers (1985) described commitment as the process of aligning oneself with the objectives and values of an organization. A significant contribution to the study of organizational commitment has been made by Allen and Meyer, who have extensively researched and developed a conceptualization of organizational commitment. They proposed a three-component model that includes affective commitment, continuance commitment, and normative commitment (Allen and Meyer, 1990; Meyer et al., 1990; Meyer and Allen, 1991; Allen and Meyer, 1993). According to their model, employees may remain committed to an organization for different reasons: (1) because of their emotional attachment and desire to stay (affective commitment), (2) due to the perceived costs and sacrifices associated with

leaving the organization (continuance commitment), and/or (3) based on a sense of obligation and moral responsibility to remain with the organization (normative commitment).

Among the primary studies to examine the relationship between organizational spirituality and organizational commitment is the study by Rego and Cunha (2008). They found that the five factors of spirituality (as explained earlier) account for a significant variance in the affective, normative, and continuance types of commitment, respectively. The findings indicated that individuals who experienced spirituality in their work environment tended to develop a deeper emotional connection to their organizations. They felt a sense of duty and loyalty towards their organizations, leading to higher levels of affective commitment. Additionally, the presence of spirituality in the workplace was associated with reduced levels of instrumental commitment, which refers to commitment based on perceived costs and benefits of leaving the organization. These findings are consistent with Rego et al.'s (2007) previous research, which demonstrated that employees' perceptions of workplace spirituality were significant predictors of both commitment and individual performance. The results of Garg's (2018) study with Indian employees in diverse organizations further support these findings, highlighting the role of a workplace spirituality climate in fostering organizational commitment.

Sewwandi and Dhammika (2020) indicated that affective commitment was predominantly explained by the spirituality dimensions, while normative commitment was accounted for by a lesser percentage. Interestingly, inner life did not significantly predict affective commitment in their study. Jeon and Choi (2021) explored the impact of spirituality dimensions on organizational commitment, taking into account demographic variables. Their results revealed that meaning at work and membership had larger effect sizes in predicting organizational commitment, while inner life had a smaller effect size. Saadatyar et al. (2020) focused on investigating the role of perceived spirituality on organizational commitment and competitive advantage. Their study confirmed the positive influences of workplace spirituality on all three types of commitment. Campbell and Hwa (2014) found that alignment of organizational values with individual values, experiencing enjoyment at work, contributing to the

community, and having opportunities for inner life were significant predictors of affective and normative commitment. Additionally, continuance commitment was predicted by the alignment of organizational and individual values, as well as experiencing enjoyment at work and contributing to the community.

Djafri and Noordin (2017) conducted a study examining the impact of organizational spirituality on organizational commitment among Islamic insurance agents in Malaysia. The study found a significant and positive relationship between each component of organizational spirituality and organizational commitment. In a related study, Fares and Noordin (2016) called for further research to investigate the relationship between Islamic spirituality in the workplace, organizational commitment, organizational citizenship behavior, and job performance. They suggested that dimensions of Islamic spirituality, including belief in Allah, observance of rituals, remembrance of Allah, and repentance/forgiveness, may have a positive influence on organizational commitment.

Some studies have found that not all dimensions of organizational spirituality demonstrate a positive association with organizational commitment. For example, Riasudeen and Prabavathy (2011) observed a positive association between organizational commitment and meaningful work as well as alignment of values, but no such association was found with the sense of community. Similarly, Pradhan and Jena (2016) reported that only meaningful work had a significant impact on commitment types. Desa and Koh (2011) found that the team's sense of community, sense of contribution to society, and enjoyment at work exerted the most significant influence on affective commitment. Mousa and Alas (2016) discovered that meaningful work and sense of community exhibited a significant relationship with various dimensions of organizational commitment, including affective, continuance, and normative commitment. Haryokusumo (2015) reported positive effects of inner life and meaningful work on affective commitment, while only inner life and meaningful work showed positive effects on continuance and normative commitment, with no significant effect observed for the condition for community.

Bell-Ellis et al. (2015) conducted a study to investigate the relationship between organizational spirituality and organizational commitment among staff members in two universities located in the south-central region of the United States. The study found that employees at the faith-based university showed higher levels of commitment to their institution and displayed greater enthusiasm at work compared to employees at the secular university. These findings suggest that workplace spirituality, particularly within a faith-based context, can contribute to stronger organizational commitment and increased engagement among employees.

Ahiauзу and Asawo (2009), Ashraf et al. (2014), Mahakud and Gangai (2015), Fanggidae et al. (2016), Fanggidae (2017), Pathak et al. (2017), Ke and Deng (2018), Amin et al. (2021), Hisam and Sanyal (2021), Margaretha et al. (2021), and Utami et al. (2021) conducted studies that reported a positive relationship between workplace spirituality and organizational commitment. It is worth noting that in the studies conducted by Amin et al. (2021), Margaretha et al. (2021), and Utami et al. (2021), organizational commitment also served as a mediator between organizational spirituality and other outcomes. Rouhoma et al. (2018) also suggested organizational commitment as a mediating variable between spirituality and organizational performance. These findings collectively suggest that workplace spirituality can significantly contribute to higher levels of organizational commitment and potentially influence various organizational outcomes.

Job Performance: Job performance is a central construct in the field of work psychology (Viswesvaran and Ones, 2000: 216), although it can be challenging to define and comprehend (Murphy and Kroeker, 1988: 2). Murphy and Kroeker (1988: 6) propose that performance comprises behaviors that are significant for achieving the goals of the organizational unit within which an individual operates. Campbell et al. (1990: 314) define performance as observable behaviors exhibited by individuals that are relevant to the goals of the organization. Viswesvaran and Ones (2000: 216) describe job performance as “scalable actions, behavior and outcomes that employees engage in or bring about that are linked with and contribute to organizational goals.” Motowildo (2003: 39) defines job performance as “the total expected value to the

organization of the discrete behavioral episodes that an individual carries out over a standard period of time.”

Limited research has been conducted on the relationship between workplace spirituality and job performance. One of the early studies that explored this connection was conducted by Garcia-Zamor (2003). Although no empirical investigation was carried out to directly examine the relationship, Garcia-Zamor posited that employees bring their moral beliefs from their cultural backgrounds and religious affiliations to the workplace, aiming to integrate faith with work ethics. Jurkiewicz and Giacalone (2004) and Beheshtifar and Zare (2013) also established a theoretical link between spirituality in the workplace and job performance based on a comprehensive review of existing literature. Rego et al. (2007) found that individuals who perceive a sense of community within their work teams, align their values with the organization, engage in meaningful and fulfilling work, and derive enjoyment from their jobs tend to exhibit higher levels of individual performance. Additionally, Krishnakumar and Neck (2002) suggest that fostering spirituality in the workplace has the potential to enhance creativity, honesty, trust, personal fulfillment, dedication, and overall organizational performance.

Karakas (2010b: 92) conducted a comprehensive analysis of 140 articles on organizational spirituality to explore how spirituality contributes to organizational performance. From the literature, three alternative perspectives emerged regarding how spirituality enhances employee well-being and organizational success:

1. The first viewpoint suggests that spirituality improves employees’ overall well-being by enhancing their morale, dedication, and productivity, while simultaneously reducing stress, burnout, and workaholism.
2. The second perspective highlights that spirituality provides employees and supervisors with a deeper sense of meaning and purpose in their work.
3. The third viewpoint emphasizes that spirituality fosters a sense of community and togetherness among employees. This sense of community strengthens their attachment, loyalty, and sense of belonging to the organization.

Petchsawang and Duchon (2012: 200) found a positive and direct relationship between organizational spirituality and work performance. Sony and Mekoth (2019) discovered that job satisfaction acts as a mediator between compassion, meaningful work, mindfulness, and job performance. Daniel (2019: 93) found that inner life and meaningful work have significant direct impacts on job performance, while community had no effect. Habeeb (2019) found that organizational spirituality has a significant impact on job performance. Albuquerque et al. (2014) found that only the sense of community had a positive and significant impact on perceived and objective organizational performance. They also found that workplace spirituality acted as a partial mediator between the type of primary healthcare organization and organizational performance, mainly through the sense of community. Ke et al. (2015) and Ke and Deng (2018) found that organizational spirituality plays a partial intermediary role in the relationship between corporate philanthropy and job performance, and family-friendly human resource practice and job performance, respectively. Noh and Yoo (2016) reported similar findings, indicating that nurses' job performance is predicted by organizational spirituality.

Hafni et al. (2020) investigated the role of organizational spirituality, intelligent spirituality, and leadership spirituality on job satisfaction and job performance among lecturers. Their findings indicated a positive and significant relationship between organizational spirituality and job performance. Similarly, Tayebiniya and Khorasgani (2018) found a positive relationship between organizational spirituality and job performance among university staff, with meaningful work being identified as the best indicator of job performance. Jena (2021) conducted a cross-sectional descriptive and analytical study to examine the effect of organizational spirituality on employee performance. The study confirmed the positive link between organizational spirituality and employee performance, and also highlighted that this relationship is significantly enhanced by organizational citizenship behavior.

Several studies have provided evidence for the positive relationship between workplace spirituality and job performance. Garg (2017a), Do (2018), Bharadwaj and Jamal (2020), Eliyana and Sridadi (2020), Garg (2020), Kumar (2020), Ullah et al. (2020), Nwanzu and Babalola (2021), Rana et al. (2022), Ke et al. (2022), and others

have found support for this relationship. However, it is worth noting that not all studies have reported a positive association between workplace spirituality and job performance. Astuti et al. (2020: 1022) and Minon (2017) are examples of studies that have found no significant impact of workplace spirituality on employee performance.

Organizational Citizenship Behavior: Organizational citizenship behaviors (OCB) encompass voluntary actions exhibited by employees that go beyond their formal job requirements. These behaviors, as defined by Robbins and Judge (2022: 120), include speaking positively about the organization, providing assistance to others, and surpassing the expectations of their regular work responsibilities. OCBs are not contractually obligated or explicitly enforced by supervisors or job descriptions (Konovsky and Organ, 1996: 253). Organ (1997: 86) further characterized organizational citizenship behavior as “individual behavior that is discretionary, not directly or explicitly recognized by the formal reward system, and that in the aggregate promotes the effective functioning of the organization” (also cited in Organ et al., 2006).

Organizational citizenship behavior (OCB) has been consistently linked to organizational spirituality in various studies. Researchers such as Kazemipour et al. (2012), Ghorbanifar and Azma (2014), Charoensukmongkol et al. (2015), Anvari et al. (2017), Belwalkar et al. (2018), Habeeb (2019), Garg et al. (2019), Garg (2020), Ridlo et al. (2021), Rehman et al. (2021), and others have extensively examined this relationship. Their collective findings consistently support that organizational spirituality significantly predicts and influences the occurrence of organizational citizenship behavior among employees.

In a study conducted by Genty et al. (2017), the researchers examined the mediating role of normative organizational commitment in the relationship between organizational spirituality and organizational citizenship behavior among academic staff in Nigeria. Their findings revealed a direct positive effect of organizational spirituality on organizational citizenship behavior. Furthermore, they observed that normative commitment partially mediated the relationship between organizational spirituality and organizational citizenship behavior.

In contrast, Rudi yana and Martdianty (2020) found that organizational spirituality does not have a direct influence on organizational citizenship behavior (OCB). However, they identified that affective commitment and work engagement serve as complete and significant mediators in this relationship.

The construct of organizational commitment has frequently been employed as a mediating variable in studies examining the relationship between organizational spirituality and organizational citizenship behavior (OCB). This mediating role has been substantiated by the works of Mehran (2017) and Pasikhani and Kuchesfahani (2018). The literature consistently supports a positive and significant direct effect of organizational spirituality on organizational citizenship behavior (OCB) (Al-Mahdy et al., 2022). In line with these findings, Munir (2021) found that the workplace directly impacts OCB, suggesting that the work environment plays a significant role in shaping employees' citizenship behaviors. Moreover, OCB was found to mediate the relationship between organizational spirituality and job performance, underscoring the importance of fostering a spiritually rich work environment for enhancing overall job performance. Additionally, the relationship between OCB and job performance was found to be moderated by organizational commitment.

Mahipalan et al. (2019: 86) demonstrated that meaningful work positively predicted both individual and organizational citizenship behavior (OCB), while sense of community predicted individual OCB only. Alignment of values predicted organizational OCB exclusively, and inner life positively predicted both individual and organizational OCB. Similarly, Yusof et al. (2018) found that meaningful work had a significant impact on organizational citizenship behavior, altruism, civility, and civic virtues. However, it did not have a significant effect on conscientiousness and sportsmanship. Sense of community had a significant influence on organizational citizenship behavior, courtesy, and conscientiousness, but not on altruism, civic virtue, and sportsmanship. Lastly, organizational value alignment was found to significantly impact altruism, courtesy, conscientiousness, and sportsmanship. As mentioned earlier, Dubey et al. (2020) conducted a comprehensive literature review on the relationship between workplace spirituality, job satisfaction, leadership, organizational citizenship behavior (OCB), and organizational growth. Their review

supported the positive association between organizational spirituality and OCB, further emphasizing the relevance of spirituality in fostering desirable citizenship behaviors within organizations.

Indeed, numerous studies have examined the relationship between organizational spirituality and organizational citizenship behavior (OCB). Some notable studies include Beikzad et al. (2011), Malik et al. (2011), Katono et al. (2012), Ahmadi et al. (2014), Movassagh and Oreizi (2014), Ryu et al. (2014), Pradhan and Jena (2015), Arora and Bhagat (2016), Belwalkar and Vohra (2016a), Belwalkar and Vohra (2016b), Helmy and Wiwoho (2016), Noh and Yoo (2016), Parumasur and Govender (2016), Yoo (2016), Lim and Choi (2017), Majeed et al. (2017), Soleimani et al. (2017), Suri (2017), Tulika and Sasmita (2017), Arsenich (2018), Gan and Yusof (2018), Jena and Pradhan (2018a), Jena and Pradhan (2018b), Agboola and George (2019), Bartholomeusz and Edirisooriya (2020), Iram et al. (2020), Muzaki and Anggraeni (2020), Naami et al. (2020), Adıgüzel et al. (2021), Bibi et al. (2021), Jena (2021), Mariana et al. (2021), Mushtaq et al. (2021), Ranasinghe (2021), Srivastava and Pradhan (2021), Utami et al. (2021), Jihan et al. (2022), Sokmen and Yasrebdoost (2022), etc.

Job Involvement: Job involvement is a concept that pertains to the extent to which individuals feel psychologically connected to their work and view it as significant in shaping their overall self-perception (Lodahl and Kejner, 1965: 24). The construct of job involvement has been conceptualized in various ways. According to Saleh and Hosek (1976: 215), there are four different conceptualizations of the construct of job involvement: A person is involved if (1) work is a central life interest for him or her, (2) he or she actively participates in his or her work, (3) he or she perceives achievement as central to his or her self-esteem, and (4) he or she perceives achievement as consistent with his or her self-concept. Highly engaged employees exhibit a strong sense of identification with their work and demonstrate a genuine concern for its nature and outcomes (Robbins and Judge, 2022: 112).

Van Der Walt and Swanepoel (2015: 108) examined the association between organizational spirituality and job involvement among South African employees.

Their findings revealed a significant and positive relationship between workplace spirituality and job involvement. The study concluded that as organizational spirituality increases, job involvement also increases. In another study by Mahipalan and Sheena (2018b: 4), the relationship between organizational spirituality, employee engagement, and job involvement was investigated among Generation Y employees. The study found a direct and significant impact of organizational spirituality on job involvement. Additionally, it was observed that organizational engagement partially mediated the relationship between organizational spirituality and job involvement. Ashraf et al. (2014) explored the relationship between workplace spirituality, job satisfaction, organizational commitment, and job involvement. The findings indicated that workplace spirituality significantly explained job involvement.

Other studies have conducted literature reviews to explore the relationship between organizational spirituality and job involvement. Word (2012) conducted a thorough review of the literature, focusing on the connection between organizational spirituality and job involvement. Word concluded that meaningful work holds the potential to enhance job involvement across various organizational types and occupations. Furthermore, Rathee and Rajain (2020) conducted a literature review examining the relationship between organizational spirituality and work attitudes, including organizational performance, job involvement, job commitment, and job satisfaction. They argued that a substantial body of research has established the relationship between these variables. They specifically referenced the models proposed by Milliman et al. (2003), Kolodinsky et al. (2008), Pawar (2009a), Vandenberghe (2011), and Houghton et al. (2016). These models explored the association between organizational spirituality and job involvement, among other variables. In the models presented by Milliman et al. (2003) and Pawar (2009a), the direct impact of organizational spirituality dimensions on job involvement was examined, while the model proposed by Kolodinsky et al. (2008) employed personal spirituality as a mediator variable between the constructs.

Perceived Organizational Support: Employees form comprehensive perceptions regarding the organization's acknowledgment and value of their contributions and well-being (Eisenberger et al., 1986: 501). According to organizational support theory,

employees internalize their organization's values and behaviors, perceive the level of support and recognition they receive for their contributions and well-being, and reciprocate such perceived support through increased dedication, loyalty, and performance (Rhoades and Eisenberger, 2002: 711). Eisenberger et al. (1986) argue that perceived organizational support serves as a precursor to organizational commitment, while Shore and Tetrick (1991: 640) demonstrate that perceived organizational support is distinct from affective and continuance commitment both empirically and theoretically. Employees gauge their own commitment to the organization based on their perception of the organization's commitment to them.

The relationship between organizational spirituality and perceived organizational support has yielded divergent findings in the literature. Some authors have posited that perceived organizational support leads to the development of workplace spirituality (Pawar, 2009b; Chinomona, 2012; Bhaskar and Mishra, 2019; Islam et al., 2019; Naseem et al., 2020), while others support the notion that workplace spirituality leads to perceived organizational support (Nwanzu and Babalola, 2021). Moreover, perceived organizational support has been identified as a potential mediator between organizational virtuousness and workplace spirituality (Naseem et al., 2020). Lastly, workplace spirituality has been found to moderate the relationship between perceived organizational support and career satisfaction, as well as between perceived organizational support and turnover intention (Bhaskar and Mishra, 2019).

Afsar and Badir (2017) and Mariana et al. (2021) investigated the impact of workplace spirituality and perceived organizational support as exogenous variables on person-organization fit and innovative work behavior in the first study, and on organizational citizenship behavior in the second study. In these studies, the focus was not on exploring the relationship between workplace spirituality and perceived organizational support. However, Ibrahim et al. (2020) conducted a study on the influence of these two variables on employee well-being and found a positive correlation between workplace spirituality and perceived organizational support.

Haryokusumo (2015) examined the moderating effect of perceived organizational support on the relationship between workplace spirituality and organizational

commitment but failed to find support for this model. Similarly, Jannah and Santoso (2017) investigated the moderating effect of perceived organizational support on the relationship between workplace spirituality and organizational citizenship behavior, but they found no evidence that perceived organizational support plays a moderating role in this relationship. Joshi and Jain (2016) explored the moderating effect of perceived organizational support on the relationship between workplace spirituality and job satisfaction and job commitment. On the other hand, Adıgüzel et al. (2021) demonstrated that workplace spirituality significantly predicts perceived organizational support, and perceived organizational support mediates the relationship between workplace spirituality and organizational citizenship behavior. These studies collectively suggest that perceived organizational support is both influenced by and influences organizational spirituality.

Job Motivation: Motivation is a topic of extensive study within the field of organizational behavior (Robbins and Judge, 2022: 249). It is defined as the underlying mechanisms that explain the intensity, direction, and duration of an individual's effort towards achieving a specific goal (Robbins and Judge, 2022: 249). The intensity of motivation refers to the magnitude of effort exerted by an individual. However, simply having high intensity alone may not guarantee favorable job performance outcomes unless the effort is directed in a manner that aligns with the organization's goals and objectives. Therefore, it is crucial to consider both the intensity and the quality of effort, emphasizing work that supports and is in line with the organization's objectives. Additionally, persistence is another important aspect of motivation, as it determines the duration for which an individual can sustain their effort. Motivated individuals exhibit persistence in their tasks, demonstrating a willingness to continue their efforts until the desired outcomes are achieved.

Afsar et al. (2016) conducted a study to examine a theoretical model that explores the relationships between spiritual leadership, organizational spirituality, intrinsic motivation, environmental passion, and pro-environmental behavior. In terms of the relationship between workplace spirituality and intrinsic motivation, the study revealed a positive and significant effect. It was found that workplace spirituality enhances employee intrinsic motivation, leading to increased motivation towards

work. Similarly, Garg (2017a) investigated the impact of workplace spirituality on work motivation among other variables. The findings of this study indicated a positive and direct influence of organizational spirituality on work motivation.

Hassan et al. (2022) studied the relationship between organizational spirituality, employee well-being, and public service motivation among faculty members in public universities. The study examined the direct relationship between these variables and found that workplace spirituality, both at the individual and organizational levels, has a positive and direct impact on public service motivation. The presence of spirituality in the workplace was found to contribute to the fulfillment of employees' inner-self requirements, leading to a sense of well-being.

Organizational Identification: In its most fundamental sense, organizational identification refers to the extent to which an individual personally identifies with an organization (Lee, 1971: 215). It is considered a crucial psychological state that reflects the underlying connection or bond between the individual and the organization (Edwards, 2005: 207). According to Ashforth and Mael (1989: 34), organizational identification can be understood within the framework of social identity theory, which suggests that an individual's identity is shaped by their group affiliations. The concept of identification entails a sense of unity or belongingness to a group, involving both direct and indirect experiences of the group's achievements and setbacks. Mael and Tetrick (1992: 813) define organizational identification as "the perception of sharing experiences of a focal group and sharing characteristics of the group's members." Pratt (1998: 172) proposed that organizational identification occurs when an individual's beliefs about the organization become self-referential or integral to their self-definition, meaning that one integrates their beliefs about the organization into their personal identity.

Kolodinsky et al. (2008) conducted a series of five studies to investigate the outcomes of organizational and personal spirituality. In studies 4 and 5, they specifically examined the influence of organizational spirituality on job involvement and organizational identification. The findings from both studies indicated that organizational spirituality positively predicts both job involvement and organizational

identification. On the other hand, Jannah and Santoso (2017) conducted a study to explore the role of organizational identification and perceived organizational support in the relationship between workplace spirituality and organizational citizenship behavior. However, the results of this study indicated that organizational identification does not moderate the relationship between workplace spirituality and organizational citizenship behavior.

Muavia et al. (2022) investigated the relationship between organizational spirituality and employees' tendency to hide knowledge, with organizational identification playing a mediating role. The study examined the impact of three aspects of workplace spirituality, namely meaningful work, sense of community, and values alignment, on organizational identification. The findings indicated that all three dimensions of workplace spirituality had significant and positive effects on organizational identification. Furthermore, organizational identification was found to effectively mediate the relationship between workplace spirituality and knowledge-hiding.

Organizational Trust: Collaborative endeavors frequently necessitate interpersonal connections and dependencies, as individuals rely on others to pursue their individual and organizational objectives (Mayer et al., 1995: 710). Within this context, organizational trust emerges as a crucial construct, encompassing an employee's sense of assurance and confidence in their employer. It entails having faith in the employer's sincerity and the belief that they will fulfill their commitments (Gilbert and Tang, 1998: 322).

Daniel (2010: 445) asserts that workplace spirituality can enhance an organization by creating a conducive environment characterized by trust, creativity, and respect. Specifically, he suggests that workplace spirituality promotes the development of trust among team members, leading to a positive and significant association between workplace spirituality and team trust. In another study, Daniel (2019: 93) empirically demonstrated significant relationships between sense of community and meaningful work, while the relationship between inner life and trust was found to be insignificant.

Hassan et al. (2016) investigated the relationship between organizational spirituality, trust, and job satisfaction. Their findings revealed that meaningful work, sense of

community, and organizational values had positive and significant impacts on trust, with sense of community having the strongest influence. Kurt et al. (2016) examined the role of spirituality in network commitment and trust building within rapidly growing entrepreneurial Turkish firms known as Anatolian Tigers. They measured the impact of sense of community, meaningful membership, and alignment of values on trust and network commitment. The study found a significant path coefficient from spirituality to trust, indicating that spirituality fosters trust, which in turn positively influences members' commitment to the networks. Khari and Sinha (2018) indicated that organizational spirituality positively predicts organizational trust. Moreover, organizational trust was found to mediate the relationship between organizational spirituality and knowledge sharing attitudes. This suggests that when employees perceive their organization to exhibit positive behavioral practices, their trust in the organization increases, which in turn influences their willingness to share knowledge with others.

Person-Organization Fit: A crucial component of future work attitudes is the perceived congruence between employees' ideals and those of the companies they enter (Cable and Judge, 1996: 308). Person-organization fit is characterized as a general match between an individual's values and the overarching values of the organization (Afsar and Badir, 2017). Kristof (1996) further defines organization-fit as "the compatibility between people and organizations that occurs when: (a) at least one entity provides what the other needs, or (b) they share similar fundamental characteristics, or (c) both." Fit represents a state of agreement between an individual and the environmental aspects of an organization. Individuals who experience a strong fit are more likely to be attracted to the organization, receive positive evaluations from existing members, exhibit higher levels of motivation at work, and perform better compared to those who do not experience such fit (Bretz and Judge, 1994: 33).

Afsar and Badir (2017) revealed workplace spirituality is a significant predictor of person-organization fit, and person-organization fit partially mediates the relationship between workplace spirituality and innovative work behavior. Their findings indicate that employees' perception of workplace spirituality positively influences their attitudes toward the work environment and organizational values, which in turn drives

their engagement in innovative work behaviors. In a related context, Koburtay and Haloub (2022) highlighted the theoretical significance of workplace spirituality within the framework of person-organization fit theory. Although the interaction between workplace spirituality and employee self-spirituality variables in relation to perceived person-organization spirituality fit did not yield significant results, they found a direct and positive effect of workplace spirituality on perceived person-organization fit.

Person-job fit represents a closely related concept to person-organization fit in the field of organizational behavior. Caldwell and O'Reilly (1990: 654) defined person-job fit as the comprehensive alignment between an individual's strengths, deficiencies, and the specific requirements of their job. Indeed, the concepts of person-organization fit and person-job fit are encompassed within the broader term of person-environment fit, which posits that positive responses arise when individuals match or align with their environment (Carless, 2005: 411). In light of this, Pattanawit and Charoensukmongkol (2022) conducted a study to examine the potential benefits of workplace spirituality on the work outcomes of real estate agents, including organizational citizenship behavior (OCB) and job performance, while also exploring the mediating role of job-fit in these relationships. Their findings indicated that real estate agents who operate in a work setting characterized by a high degree of workplace spirituality exhibit a heightened level of person-job fit. In other words, there is a positive and significant association between workplace spirituality and the perceived alignment of agents with the demands and characteristics of their job.

Milliman et al. (2017) conducted a comprehensive analysis of the implications of workplace spirituality within the framework of person-environment fit theory. They put forth six hypotheses that aimed to examine the relationships between three distinct dimensions of workplace spirituality, namely meaningful work, community, and alignment with organizational values, and three important assessments of person-environment fit, specifically person-job fit, person-group fit, and person-organization fit. The study found significant associations between the three dimensions of workplace spirituality and the different levels of person-environment fit assessments, indicating the relevance of workplace spirituality in shaping individuals' alignment with their job, group, and organization.

Innovative Work Behavior: Employee innovativeness encompasses a broader range of behaviors beyond mere creativity, as highlighted by Saxena and Prasad (2022). It involves not only generating novel ideas but also actively seeking opportunities and implementing those ideas to foster personal growth and enhance employee performance, as emphasized by Li and Hsu (2016: 2832). According to Janssen (2000: 288), innovative work behavior can be defined as “the intentional creation, introduction and application of new ideas within a work role, group or organization, in order to benefit role performance, the group, or the organization.” Similarly, De Jong and Hartog (2008: 5) describe innovative work behavior as “an individual’s behavior that aims to achieve the initiation and intentional introduction (within a work role, group or organization) of new and useful ideas, processes, products or procedures.” This behavior involves the active inclusion of innovative products, concepts, and approaches in an employee’s job function, work unit, or organization, as articulated by Yuan and Woodman (2010: 324).

Ranasinghe and Samarasinghe (2019: 33) developed a theoretical model proposing that the presence of high workplace spirituality within an organization promotes employees’ engagement in innovative work behaviors. Supporting this notion, Afsar and Badir (2017) examined the relationships between workplace spirituality, perceived organizational support, person-organization fit, and innovative work behaviors. The findings revealed a positive and significant impact of workplace spirituality on employees’ engagement in innovative work behaviors. Specifically, employees who possess higher spiritual dimensions tend to find meaning and purpose in their work, which in turn enhances their ability to think critically, exhibit creativity, offer effective solutions to challenges, and generate novel ideas. These results align with the earlier findings of Afsar and Rehman (2015), who also demonstrated a positive association between workplace spirituality and both self- and supervisor-rated innovative behaviors.

Bantha and Nayak (2021) analyzed the relationship between workplace spirituality and innovative work behavior, while also exploring the mediating role of psychological empowerment. The findings indicated that workplace spirituality directly influences employees’ engagement in innovative work behaviors, and this relationship is fully

mediated by psychological empowerment. In other words, employees who perceive a high level of workplace spirituality are more likely to exhibit innovative work behaviors, and this association is explained by the sense of empowerment they experience in their work environment.

Similarly, Hunsaker and Ding (2022) investigated the mediating role of employee flourishing and the moderating role of job satisfaction in the relationship between workplace spirituality and innovative work behavior. The study revealed a positive and significant relationship between workplace spirituality and innovative work behavior. Furthermore, employee flourishing was found to mediate this relationship, suggesting that employees who experience higher levels of workplace spirituality are more likely to engage in innovative work behaviors due to the positive impact on their overall well-being and personal growth. Additionally, job satisfaction was found to moderate the relationship, indicating that the relationship between workplace spirituality and innovative work behavior may be stronger for individuals who are more satisfied with their jobs.

Saxena and Prasad (2022) also found that meaningfulness, gratitude, authenticity, and others orientation have positive and significant impacts on employees' engagement in innovative work behaviors. Masyhuri et al. (2021) focused specifically on the impact of workplace spirituality and perceived organizational support on teachers' and school staff's innovative work behavior during the Covid-19 pandemic. The findings indicated that workplace spirituality had a significant and direct effect on teachers' and school staff's engagement in innovative work behavior. Additionally, Alfarajat and Emeagwali (2021) confirmed that both spiritual leadership and workplace spirituality have a positive influence on employees' engagement in service innovative behaviors.

Employee Well-Being: The concept of well-being encompasses a state of satisfaction, good health, happiness, and overall success (Khatri and Gupta, 2019: 354). In the context of employees, well-being refers specifically to the aspect of their overall well-being that is influenced by their work and can be shaped by various actions and conditions in the workplace (Juniper, 2011: 25).

Ajala (2013) emphasized that when employees approach their work with a devotional spirit, they can experience a sense of purpose and meaning, leading to increased job satisfaction and improved spiritual well-being. This not only reduces stress, conflict, and absenteeism but also enhances overall well-being, quality of life, and job performance. Pawar (2016) demonstrated the positive and significant effects of meaningful work on emotional well-being, psychological well-being, and spiritual well-being. On the other hand, workplace community did not show significant effects on any dimension of well-being. Garg (2017b) further explored employee well-being in terms of commitment, job satisfaction, and work-life balance, revealing that workplace spirituality is a crucial factor for promoting employee well-being. Aboobaker et al. (2019) examined this relationship and intention to stay in the organization among teachers. They found that meaningful work had the strongest impact on well-being, followed by the sense of community, while alignment with organizational values did not emerge as a significant predictor of well-being. Finally, Hassan et al. (2022) investigated the connection between public service motivation, organizational spirituality, and employee well-being in the public sector. They discovered that workplace spirituality, at both the individual and organizational levels, positively influenced employee well-being.

Srivastava and Gupta (2022) highlighted the positive impact of spirituality in the workplace on creating a healthy environment that fosters thoughtfulness, compassion, and truthfulness. This, in turn, contributes to improved employee well-being, which is especially crucial during challenging times such as the Covid-19 pandemic. Aboobaker (2022) also found that meaningful work, sense of community, and alignment with organizational values positively influenced employee well-being, and the fear of Covid-19 further strengthened these relationships. Several other studies have explored the relationship between workplace spirituality and employee well-being, including the works of Awan and Sitwat (2014), Khatri and Gupta (2017), Walia and Nishtha (2018), Dal Corso et al. (2020), Ibrahim et al. (2020), Aboobaker et al. (2022), Jnaneswar and Sulphey (2021), Jnaneswar and Sulphey (2023), Riasudeen and Singh (2021), and Paul and Jena (2022).

Psychological Empowerment: Menon (1999: 161) defined psychological empowerment as “a cognitive state characterized by a sense of perceived control, competence, and goal internalization.” Psychological empowerment can be understood as a motivational concept that encompasses four key cognitions: meaning, competence, self-determination, and influence. Together, these cognitions reflect an active perspective towards one’s occupational role, whereby individuals desire and believe in their ability to influence their job function and work environment (Spreitzer, 1995: 1444). Zimmerman (1995: 582) further emphasizes that psychological empowerment operates at the individual level of analysis, offering a broader perspective on the concept beyond its intrapersonal characteristics.

Psychological empowerment often serves as a mediator in the relationship between workplace spirituality and various outcomes, although research on this topic remains limited. Bantha and Nayak (2021) found that psychological empowerment fully mediates the relationship between workplace spirituality and innovative work behavior. This indicates that workplace spirituality not only has a direct influence on psychological empowerment but also indirectly affects innovative work behavior through its impact on psychological empowerment. When spirituality is fostered in the workplace, employees experience a sense of empowerment, which in turn enhances their autonomy and competence, leading to the display of innovative work behaviors. Furthermore, Bantha and Nayak (2022) expanded on this understanding by examining the relationship between workplace spirituality, psychological empowerment, and employee creativity. Their findings revealed that workplace spirituality has a significant and positive effect on psychological empowerment, even when considering another variable in the relationship, namely employee creativity. The study highlighted the mediating role of psychological empowerment, indicating that employees who perceive a higher level of workplace spirituality are more likely to experience psychological empowerment, which subsequently enhances their creative abilities.

Paul et al. (2020) proposed a conceptual model that establishes a connection between workplace spirituality, psychological empowerment, and workforce agility specifically in educational settings. According to their model, different components of workplace spirituality, including spiritual orientation, compassion, meaningful work,

and alignment with organizational values, influence workforce agility by exerting a mediating effect through psychological empowerment. While there is limited theoretical and empirical research on this relationship, a few studies by Ardalan et al. (2013) and Mushtaq et al. (2021) also contribute to this understanding. Overall, it can be inferred that organizational spirituality directly enhances psychological empowerment.

1.4.2. Negative Outcomes

According to existing literature, the most common negative outcomes of workplace spirituality are turnover intention, organizational misbehavior, and organizational frustration. However, it is important to note that the use of the term “negative” here refers to the statistical direction, which suggests that increasing levels of organizational spirituality can actually result in a decrease in these outcomes.

Turnover Intention: Turnover, as defined by Tett and Meyer (2006: 262), represents the termination of an individual’s employment within a specific organization. It reflects the rate at which employees separate from a company, as indicated by Dessler (2017: 316). Turnover intention encompasses a multi-stage process in which employees voluntarily decide to leave their current employment. This intention can be influenced by negative psychological responses to organizational, work, and external employment conditions, in conjunction with individual dispositions, as noted by Takase (2010: 9). Job dissatisfaction plays a crucial role in driving employees towards considering an exit from the organization. Conversely, employees who perceive fair treatment and appropriate rewards are less inclined to exhibit intentions to leave, as highlighted by Aydogdu and Asikgil (2011: 44). The significance of turnover lies in the considerable costs associated with the recruitment, selection, hiring, and training of new employees, as underscored by Cho and Lewis (2011: 5). It becomes a substantial concern due to the loss of experienced and knowledgeable personnel. This concern is further exacerbated when the availability of such competent individuals is limited, leading to an enduring decline in productivity (Takase, 2010: 3). Additionally, the departure of an employee from a company can have detrimental effects on the

remaining employees' ability to fulfill their job responsibilities, as observed by Yin-Fah et al. (2010: 57).

Ghadi (2017) studied the influence of organizational spirituality on voluntary turnover intentions, specifically examining the mediating role of work-related loneliness among academics. The findings revealed a negative and significant relationship between workplace spirituality and turnover intention. This implies that higher levels of workplace spirituality are associated with reduced propensity to leave the organization. Moreover, the study suggested that workplace spirituality exerts an indirect impact on voluntary turnover intentions through its effect on work-related loneliness. In a similar vein, Milliman et al. (2018) explored the impact of workplace spirituality on employee engagement, intention to stay, and service delivery within the context of the hospitality industry in the United States. The results demonstrated a positive association between workplace spirituality and intention to stay in the organization.

Aboobaker et al. (2019) examined the link between organizational spirituality, employee well-being, and intention to stay among teachers. The findings revealed that meaningful work, sense of community, and alignment with organizational values had positive and significant influences on intention to stay within the organization, which is the opposite of intention to leave. In a related study, Aboobaker et al. (2020) explored the impact of workplace spirituality and work-family conflict on teachers' intention to stay. The results indicated that meaningful work and sense of community had positive and significant effects on intention to stay. However, alignment with organizational values did not demonstrate a significant effect on intention to stay.

Ghayas and Bhutto (2020) conducted a study among healthcare employees in Istanbul to examine the relationship between organizational spirituality and turnover intention. They found that meaningful work, spiritual association, compassion, and alignment of values had negative and significant impacts on turnover intention. Similarly, Hussain and Hussain (2020) studied the relationship between organizational spirituality and turnover intention among doctors working in private hospitals in Karachi, Pakistan. Their findings indicated that only compassion and alignment of values had negative and significant impacts on turnover intention. In another study by Lee and Ko (2021),

the researchers also found that organizational spirituality negatively affects turnover intention. Promsri (2016) explored the effects of organizational spirituality and work satisfaction on intention to leave among graduate students in the MBA program in Thailand. The findings of this study supported that workplace spirituality plays an important role in providing individuals with a sense of purpose, belonging, and meaning at work, which in turn reduces their intention to leave.

In some studies, it is found that turnover intention is not affected by workplace spirituality. Oyelakin and Agu (2017) reported that sense of community has a positive but insignificant influence on employee turnover intention. Inner life has a negative, but also insignificant effect on turnover intention. Lastly, meaningful work has no positive significant influence on turnover intention. Beehner and Blackwell (2016) reported that workplace spirituality did not significantly increase or decrease turnover intention. Similar results are also supported by Hwang and Yi (2021) who controlled for the impact of workplace spirituality and organizational justice in turnover intention of mental health professionals by concluding that turnover intention is not influenced by workplace spirituality.

Some studies reported that workplace spirituality does not have a significant impact on turnover intention. For instance, Oyelakin and Agu (2017) observed that the sense of community in the workplace had a positive but insignificant influence on employee turnover intention. Similarly, the inner life, was found to have a negative but insignificant effect on turnover intention. Additionally, meaningful work was not found to have a significant positive influence on turnover intention. Consistent with these results, Beehner and Blackwell (2016) reported that workplace spirituality did not significantly increase or decrease turnover intention. Moreover, Hwang and Yi (2021) conducted a study specifically focusing on mental health professionals, and their findings suggested that turnover intention was not influenced by workplace spirituality, even after controlling for the impact of organizational justice.

Organizational Misbehavior: Vardi and Wiener (1996) are prominent scholars in the field of organizational misbehavior and have defined it as “any intentional action by members of organizations that defies or violates (a) shared organizational norms and

expectations, and/or (b) core societal values, mores and standards of proper conduct” (Also found in Vardi and Weitz, 2004: 3). Similarly, Ackroyd and Thompson (1999) propose that misbehavior is “anything you do at work you are not supposed to do”. Various terms, such as noncompliant behavior, workplace deviance, workplace aggression, antisocial behavior, employee vice, retaliatory behavior, and counterproductive behavior, are used interchangeably to refer to organizational misbehavior (Weitz and Vardi, 2008). The presence of misconduct in the workplace is disruptive and poses risks to the well-being of the company, making it a top priority for owners and managers (Edralin, 2015). Mikulay et al. (2001) elaborate that these counterproductive behaviors can be classified as production-based behaviors (e.g., absenteeism, tardiness, unjustified extensions of work breaks), property-based behaviors (e.g., vandalism, theft), and deviations that signal violations of explicit or implicit rules governing acceptable workplace conduct. Engaging in such practices is detrimental to the organization, as it hampers productivity, damages property, and breaches established norms, ultimately undermining the long-term interests of employees (Mikulay et al., 2001).

Weitz et al. (2012) hypothesized that spirituality could potentially decrease the intention to engage in misbehavior at work. However, their findings indicated that individual spirituality was not significantly correlated with organizational misbehavior. Similarly, Haldorai et al. (2020) hypothesized a negative relationship between workplace spirituality and deviant workplace behavior, but their study did not provide confirmation of this relationship. Furthermore, their research did not find support for the mediating effect of workplace spirituality between organizational justice and workplace deviant behavior, nor between ethical climate and organizational citizenship behavior.

Ahmad and Omar (2014) proposed a theoretical model that suggests a negative correlation between organizational spirituality and workplace deviant behavior, as well as a positive correlation between workplace spirituality and job satisfaction. Additionally, they posited that job satisfaction would be negatively correlated with workplace deviant behavior. Their model suggests that by addressing employees’ spiritual needs in the workplace, employers can enhance job satisfaction and reduce

the occurrence of deviant behaviors. Similarly, Lata and Chaudhary (2021) supported the negative relationship between organizational spirituality and incivility experienced from both supervisors and colleagues. They found that all dimensions of organizational spirituality, namely meaningful work, sense of community, and alignment with organizational values, were significantly and negatively related to incivility from supervisors and colleagues.

In a study conducted by Shrestha and Jena (2021), the relationship between workplace spirituality, psychological capital, and employee negativity was examined. While the researchers did not find a significant negative influence of workplace spirituality on counterproductive work behavior, they did observe that workplace spirituality was a significant negative predictor of organizational cynicism and turnover intention. Pariyanti et al. (2021) confirmed that Islamic workplace spirituality had a detrimental effect on workplace deviant behavior, indicating that employees with a stronger Islamic spirituality were less likely to engage in deviant behaviors in the workplace. Additionally, Budiman et al. (2020) revealed significant negative influences of both Islamic personality and workplace spirituality on workplace deviant behavior.

In their study, Pradhan and Pradhan (2016) put forth an innovative approach to understand the relationship between workplace spirituality and deviant workplace behaviors. They introduced the concept of Yamas, which are five abstentions or forbearances: ahimsa (abstention from violence), satya (abstention from lying), asteya (abstention from stealing), brahmacharya (abstention from sensuality), and aparigraha (abstention from greed). The authors proposed that practicing these abstentions in the workplace would be negatively related to specific deviant behaviors. For instance, they hypothesized that abstention from violence would be negatively related to workplace violence, abstention from stealing would be negatively related to theft, abstention from lying would be negatively related to lying, abstention from greed would be negatively related to hoarding information, and abstention from sensuality would be negatively related to sexual harassment.

Chawla (2014) proposed a workplace spirituality value framework consisting of ten values: benevolence, generativity, humanism, integrity, justice, mutuality, receptivity,

respect, responsibility, and trust. The author argued that these values have a detrimental impact on salespeople's organizational deviant behaviors.

While empirical studies exploring the relationship between organizational spirituality and organizational misbehavior have yielded inconclusive results, theoretical papers present a compelling argument for further investigation in this area. The theoretical perspective suggests that a spiritual environment within organizations cultivates positive qualities such as bravery, honesty, and empathy among corporate citizens (Shrestha and Jena, 2021: 71).

Organizational Frustration: The concept of organizational frustration has received limited attention in the literature. Frustration, as defined by the Thesaurus Dictionary, refers “a feeling of dissatisfaction, often accompanied by anxiety or depression, resulting from unfulfilled needs or unresolved problems.” It can be attributed to external factors that hinder the achievement of goals or internal emotional reactions to certain events, often described as being “frustrated” by individuals (Berkowitz, 1998: 52). Frustration can manifest as both an obstacle to goal attainment or goal-directed behavior and as a hindrance to maintaining established goals (Spector, 1978: 816). In the context of organizations, frustration can have a significantly detrimental impact on employee behavior (Spector, 1975: 636).

The relationship between workplace spirituality and organizational frustration has been explored in only one study by Kolodinsky et al. (2008). Their research conducted two studies and revealed a negative and significant association between organizational spirituality and organizational frustration. However, due to the limited existing literature on this topic, further research is needed to deepen the understanding of the relationship between workplace spirituality and organizational frustration.

1.4.3. Other Outcomes of Organizational Spirituality

Apart from the previously discussed outcomes, the implementation of workplace spirituality has been found to be significantly associated with several other variables,

both directly and indirectly. These direct variables can be divided into two groups: mediator variables and direct outcomes.

Studies have revealed that workplace spirituality is directly related to various mediator variables. For example, it has been positively associated with self-efficacy (Mahipalan et al., 2019), job control (Adıgüzel et al., 2021), job embeddedness (Rajappan et al., 2017), employee flourishing (Hunsaker and Ding, 2022), workplace friendship (Elnafrawy, 2022), and workforce agility (Saeed et al., 2022; Srivastava and Gupta, 2022). Workplace spirituality has also been found to have a direct positive association with life satisfaction (Jeon and Choi, 2021).

In addition to these direct effects, workplace spirituality has also been found to have indirect effects on certain variables. One such variable is competitive advantage, which has been positively influenced by the adoption of workplace spirituality (Saadatyar et al., 2020).

However, it is important to note that certain aspects of workplace spirituality may have negative impacts on various outcomes. For instance, Hong (2009) discovered that the presence of meaning at work, contemplation, and organizational values can have a negative effect on emotional exhaustion. Similarly, Ghadi (2017) found a direct negative impact of workplace spirituality on loneliness in the workplace. Additionally, Muavia et al. (2022) revealed that meaningful work, sense of community, and values alignment can indirectly lead to negative effects on knowledge-hiding through organizational identification.

These findings highlight the complexity of the relationship between workplace spirituality and various outcomes, suggesting the need for further exploration and a nuanced understanding of how different aspects of workplace spirituality may impact different variables.

PART 2

LEADERSHIP STYLES

This chapter focuses on leadership styles, as the second variable of this study. The chapter begins with the definition of leadership, followed by a concise overview of various leadership theories. The final section of this chapter delves into a more detailed exploration of two prominent leadership styles: transformational leadership and transactional leadership.



2.1. Definition of Leadership

Defining leadership is similar to describing the taste of water, as it is a concept that we are familiar with but challenging to articulate in detail (Murray and Chua, 2015: 10). Scholars and researchers approach the task of defining leadership from their own perspectives, emphasizing different aspects of this complex phenomenon (Yukl, 2010: 2).

One commonly cited definition of leadership is provided by Hersey et al. (1979), who define it as *the process of influencing the activities of individuals or groups to achieve a goal*. Similarly, Maloş (2011) describes leadership as a *social influence process in which an individual enlists the support and assistance of others to accomplish a shared task*.

Barker (2001) offers a broader perspective, defining leadership “*a process of transformative change where the ethics of individuals are integrated into the more of a community as a means of evolutionary social development*.” On the other hand, Robbins and Judge (2022) define leadership as “*leadership as the ability to influence a group toward the achievement of a vision or set of goals*.” Influence is a central element in nearly all definitions of leadership (Vroom and Jago, 2007), highlighting the importance of a leader’s ability to affect the thoughts, behaviors, and actions of others.

Furthermore, a leader can be understood as an individual or group that selects, equips, trains, and influences one or more followers with diverse abilities, skills, and gifts. Their focus is on directing followers' attention towards the mission and goals of the organization, leading to a collective and enthusiastic effort to achieve those objectives (Winston and Patterson, 2006).

2.2. A General Overview of Leadership Theories

The extensive body of literature on leadership encompasses a wide array of models and theories (Kumar et al., 2014: 82). Over time, a multitude of leadership theories have emerged, evolved, and gained prominence (Deckard, 2011: 177). Robbins and Judge (2022) provide a comprehensive overview of these theories, presenting them within distinct categories:

- trait theories,
- behavioral theories,
- contingency theories,
- contemporary theories of leadership, and
- responsible leadership.

2.2.1. Trait Theories

Traits are the persistent and constant qualities of a person, which can include both physical (such as height) and mental (such as personality) characteristics (Penney et al., 2015: 20). Trait theories first emerged from the Great Man theory, which contends that leaders are not made, but rather born. According to this belief, leaders have unique character qualities that set them apart from others they lead and give them an exceptional personality (Ronald, 2014). The Great Man Theory was popularized in the 1840s by Scottish writer Thomas Carlyle, who claimed that heroes change history through their unique qualities and celestial inspiration. "The history of the world is but the biography of great men," he asserted (Lee, 2018: 20).

The trait theory of leadership primarily focuses on the leader's attributes while neglecting the followers and the contextual factors. Its main concern lies in identifying the traits that are exhibited by leaders and determining who possesses these traits. This approach does not provide hypotheses or guidelines regarding the type of leader required in specific situations or how leaders should behave under varying circumstances. It underscores the notion that effective leadership necessitates a leader with specific characteristics, highlighting the significance of the leader and their personality in the leadership process (Germain, 2012: 31). According to this theory, it is believed that critical leadership traits can be identified, and individuals possessing these traits can be identified, selected, and assigned to positions of authority (Bolden et al., 2003).

The debate surrounding the innate or acquired nature of leadership abilities suggests that leaders possess unique qualities that differentiate them from ordinary individuals (Maloş, 2011: 220). However, the trait theory of leadership has faced criticism due to its inability to identify a universally applicable set of advantageous traits shared by all exceptional leaders, leading to a decline in its popularity (Khan et al., 2016: 2). It is widely acknowledged that the trait theory has limitations in effectively determining the specific characteristics that contribute to successful leadership (Gehring, 2007: 44).

2.2.2. Behavioral Theories

Early research on leadership emphasized personal qualities. It was more than obvious that leaders did not share common characteristics and that one could not infer leadership ability from personality. As a result, researchers shifted their focus towards identifying patterns and indicators of leadership performance (Johns and Moser, 1989: 121).

Leadership behavior, which include skills and competencies, is influenced by personality traits, intelligence, attitudes, values, interests, experience and knowledge (Hughes et al. 2019: 247). Behavioral theories implies that people can be trained to be leaders (Robbins and Judge, 2022: 466). Leaders can learn to recognize and distinguish

which behaviors are more suitable and successful than others (Hughes et al. 2019: 247). Researchers have mostly followed the example of the Ohio State University and the University of Michigan's groundbreaking research programs in the field of leadership behavior (Yukl, 2010: 54).

The ***Ohio State Leadership Studies*** have contributed significantly to the fields of leadership, management, and organizational behavior in general (Schriesheim and Bird, 1979: 143). Beginning shortly after World War II, the Ohio State Leadership Studies program examined both position-specific and cross-position patterns of leadership behavior (Hollander, 1979: 158). Ohio State University psychologists looked for universal traits of leadership that could be applied to a wide variety of situations and leaders. They discovered two important factors that describe behavioral leadership: initiating structure and consideration. Initiating structure refers to the extent to which a leader defines and structures his own function as well as the roles of his subordinates in order to achieve a goal. Consideration refers to the extent to which a leader demonstrates concern and regard for his subordinates and acts in a friendly and helpful manner (Yukl, 1971: 415). Numerous studies have been conducted to examine the effects of these two dimensions on subordinate satisfaction, performance, and other parameters (Schriesheim and Kerr, 1974: 756).

In conjunction with Ohio State's research, the ***University of Michigan*** undertook a study to find the most successful leadership style based on two characteristics of leadership behavior: an employee-centered emphasis or a production-centered focus. Employee-centered leaders prioritized interpersonal relationships, showed a personal interest in their subordinates' needs, and embraced diversity among members. The production-centered leaders stressed the technical components of the work, concentrated on completing the tasks, and viewed the members as a means to a goal, namely task completion (Deckard, 2011: 182).

The third important studies on behavioral theories are ***Blake and Mouton's Managerial Grid*** which is an extension of Ohio and Michigan studies. Similarly, the Leadership Grid examines two characteristics of leader behavior: concern for people and concern for output (Hughes et al., 2019: 252). The Managerial Grid classifies

concern for people along a vertical axis, on a scale from one to nine. The concern for production is represented by the horizontal axis, which uses a similar one to nine scale. Five notable positions can be examined: impoverished manager (1,1), task manager (9,1), middle-of-the-road manager (5,5), country club manager (1,9), and ideal manager (9,9) (Deckard, 2011: 183).

According to Blake and Mouton, effective managers have a high regard for people and a high regard for output. These concerns are characterized as values as opposed to behaviors. A manager who highly values both people and output does not need to use all tasks and behaviors. Managers are overloaded with obligations and must manage their time. Therefore, competent managers will only take actions appropriate to the situation. Situational factors such as the nature of the team or organization, the nature of the job, and the characteristics of subordinates determine which task- and relationship-oriented behaviors are most appropriate (e.g., motives, experience, trust and loyalty, gender and cultural diversity, identification with the team) (Yukl, 2013: 1).

Theories X and Y have also garnered a lot of interest as behavioral theories (Van Seters and Field, 1990: 34). Traditional management implicitly believed in Theory X, which states that employees are inherently lazy, indifferent to the demands of the business, and uninterested in doing a decent job. Employees should not be asked to do more than what is absolutely necessary. As a result, managers need to lead, inspire and regulate their employees like immature children. According to Theory Y, employees basically want to do a good job. They have ego needs as well as a desire for material gain. They respond well to being treated as adults and given tasks appropriate to their abilities (Bass, 2015). The principle of Theory X is direction and control through the exercise of authority because people dislike work and want to avoid it if possible, while the principle of Theory Y is integration: the creation of conditions in which the members of the organization can most effectively achieve their own goals by concentrating their efforts on the success of the enterprise (McGregor, 1960: 49).

2.2.3. Contingency Theories

Changes in leadership theory took a giant leap forward during the Contingency Era. It was finally acknowledged that leadership did not exist in any of the previously stated pure, unidimensional forms, but rather included aspects of all of them (Van Seters and Field, 1990: 34). Contingency theories explain how different variables of a leader's circumstances can influence his or her impact and effectiveness (Yukl, 2013: 169).

Several prominent contingency theories have emerged in the study of leadership, including the Fiedler Model, Situational Leadership Theory, Path-Goal Theory, and Leader-Participation Model (Robbins and Judge, 2022: 468-470).

Fred Fiedler is widely regarded as the one who first put forward the Contingency Theory of Leadership (Blanchard et al., 1993: 24). According to the **Fiedler's Contingency Model**, group performance is determined by the match between situational favorability, i.e., leader control and influence, and leader motivation (measured by the Least Preferred Coworker scale) (Fiedler, 1972: 453). This model holds that the success of interacting groups or organizations is reliant, or contingent, on an appropriate match between leader personality qualities indicating his or her motivational structure and the extent to which the leader has situational control and influence. Specifically, leaders who are task-motivated tend to thrive in environments where they have a great deal of control or a great deal of leeway, whereas leaders who are relationship-motivated thrive in environments where they have moderate control and influence (Fiedler, 1978: 60).

Fiedler's LPC Contingency Model explains how a leader's least preferred coworker (LPC) score can have a moderating influence on team's performance (Yukl, 2013: 172). The term "least" implies that the person being evaluated is not simply any unpleasant employee the evaluator has experienced, but the worst he or she has ever encountered. The use of the term "co-worker" instead of "subordinate" or "follower" is intended to allow the responder to evaluate a colleague, supervisor, or subordinate (Ayman et al. 1995: 150). After determining a score, a match must be found between organizational circumstances and the leader's style for leadership to be effective. Three

contingency or situational dimensions can be used to evaluate the situation (Robbins and Judge, 2022: 469):

1. Leader-member relationships, which refers to the level of trust, confidence, and respect that members have for their leader.
2. Task structure, which refers to how regulated the work tasks are (i.e., structured or unstructured).
3. Positional power, which refers to the degree of control a leader has overpower factors such as hiring, firing, punishing, promoting, and raising salaries.

Situational leadership theory (SLT) has been developed by Paul Hersey and Ken Blanchard. Situational leadership theory evaluates the relationship between the leader's behavior and the follower's preparedness to assess the leader's effectiveness (Cairns et al., 1998: 113) on a taxonomy of four leadership styles: telling, selling, participating, and delegating (Thompson and Glasø, 2015: 527).

With the advent of situational leadership, the authors stressed that the dimensions of leadership are "task behavior" and "relationship behavior" (Hersey and Blanchard, 1996: 43). Task behavior is the degree to which a leader organizes and determines the responsibilities of his followers in organization. It determines what tasks each individual must complete and when, where, and how the tasks are completed. Relationship behavior is the degree to which a leader is likely to maintain personal bonds with followers by facilitating communication, delegating responsibility, and enabling followers to reach their full potential (Hersey and Blanchard, 1981: 35). According to situational leadership theory, there is no optimal method for persuading others. The leadership style an individual should employ with individuals or groups relies on the level of preparedness of the people the leader is aiming to influence (Hersey and Blanchard, 1988: 171).

Path-Goal Theory was developed to explain previous findings and anomalies from empirical studies of leader task orientation and leader person orientation on subordinate satisfaction and performance (House, 1996: 324). It was founded by Robert J. House and is derived from expectancy theory of motivation. In work circumstances, the individual evaluates the expectancy of his actions to achieve a work

goal. Here he evaluates elements such as his ability to act appropriately and effectively, the obstacles to achieving the work goal in the environment, and the support he will receive from others to achieve the work goal. In addition, he evaluates the appropriateness of the work goal for achieving the personal goals that are important to him. For example, he calculates the likelihood that his superiors would recognize his achievement of the goal and reward him appropriately (House, 1971: 323).

According to the path-goal theory, the influence of the leader's behavior on the subordinates' satisfaction and commitment depends on situational factors such as the task and the subordinates' characteristics (Yukl, 2013: 171). Path-goal theory is a dyadic theory of surveillance. It is concerned with the day-to-day interactions between nominally assigned superiors and subordinates. It addresses how rightfully appointed supervisors influence subordinates' motivation and satisfaction (House, 1996: 325). Path-goal theory explains how a leader influences subordinates' perceptions of their work objectives, personal goals, and paths to goal achievement (House and Mitchell, 1975: 1).

The Leader-Participation Model focuses specifically on the manner and degree in which a leader incorporates subordinates in the decision-making process (Vroom and Jago, 2007: 20). Like the path-goal theory, it states that a leader's behavior should adjust depending on the task at hand (routine, non-routine, or somewhere in between). However, it does not cover all leader behaviors and is limited to suggesting what types of decisions are best made with input from subordinates. It creates the groundwork for the conditions and leadership practices most likely to elicit acceptance from subordinates (Robbins and Judge, 2022: 470).

2.2.4. Contemporary Theories

Most early studies of leadership behavior did not examine the extent to which leaders vary their behavior toward different subordinates (Yukl, 2013: 221). Contemporary theories of leadership suggest that leadership may lie not just in the individual or the context, but also and maybe more in role distinction and social interaction (Van Seters

and Field, 1990: 35). Most known contemporary theories of leadership are Leader–Member Exchange (LMX) Theory, Charismatic Leadership, and Transactional and Transformational Leadership (according to Robbins and Judge, 2022: 471-480).

Leader-Member Exchange (LMX) theory holds that most leaders establish a relationship of high exchange value with a limited number of trusted subordinates who serve as assistants, lieutenants, or advisors. These relationships develop over time through mutual reinforcement of behavior as the exchange cycle is repeatedly performed (Yukl, 2013: 222). Leaders are closer, kinder, more inclusive, and more communicative with a subgroup of their direct reports (Erdogan and Bauer, 2014: 407). Graen (1995: 223) explains that domains of leadership include the leader, the follower, and the relationship. In the leader-based domain, the leader is the focus. Based on this perspective, research would focus on leadership qualities and behaviors, e.g., leadership behaviors, leadership traits, leadership attitudes, personality factors, leadership perceptions, leadership power and influence, etc. In contrast, a follower-focused perspective would produce hypotheses and analyzes that primarily address follower concerns. Similar to the leadership field, this approach would focus on how followers' characteristics, actions, attitudes, perceptions, and expectations influence the nature and effectiveness of particular leadership styles and tactics. Finally, a relationship-based strategy emphasizes the relationship between leader and follower. This area of study focuses on identifying characteristics of dyadic relationships (e.g., trust, respect, mutual commitment), assessing the reciprocal influence between leaders and followers, examining how dyadic relationships correlate with outcome variables of interest, and exploring how effective leadership relationships can be developed, sustained, and combined into collective leadership structures.

Charismatic Leadership refers to the leaders who have the “charismatic effects” on followers to an extremely high degree (House, 1976: 9). The key to effective connections between charismatic leaders and their followers is charismatic leaders' capacity to inspire and stir their followers' emotions (Mhatre and Riggio, 2014: 223). Followers believe the leader's views are correct, they willingly obey the leader, they feel affection for the leader, they are emotionally invested in the goal of the group or

organization, they have high performance goals, and they believe they can contribute to the success of the mission (Yukl, 2013: 303).

Transformational leadership shares many characteristics with charismatic leadership; however, charisma is simply one component of transformational leadership. Transformational leaders motivate and inspire followers to accomplish extraordinary outcomes while also developing their own leadership potential (Bass and Riggio, 2010: 76).

Transactional leaders lead through social exchange by offering financial rewards for productivity or denying rewards for lack of productivity (Bass and Riggio, 2010: 76). Transformational leadership may be considered as a subset of transactional leadership, given that both techniques are tied to the accomplishment of a certain aim or purpose (Hater and Bass, 1988: 695).

2.2.5. Responsible Leadership

Responsible leadership is a notion that emerges at the crossroads of two established academic disciplines: social responsibility and leadership (Waldman and Balven, 2014: 224). Authentic Leadership, Ethical Leadership, and Servant Leadership are most known concepts in this groups of theories. Avolio et al. (2004: 4) define authentic leaders as individuals who are conscious of how they think and behave, aware of their own and others' values/moral views, knowledge, and strengths, and confident, hopeful, optimistic, resilient, and of high moral character. Brown et al. (2005: 120) define ethical leadership as "the demonstration of normatively appropriate conduct through personal actions and interpersonal relationships, and the promotion of such conduct to followers through two-way communication, reinforcement, and decision-making." The servant leadership is based on the work of Robert Greenleaf (2002). The servant leader helps others by placing their followers' needs ahead of their own (Liden et al., 2014: 359).

2.3. A Concentration on Transactional and Transformational Leadership

Avolio and Bass have made significant contributions to the development of the transformational and transactional leadership theory, commonly referred to as Full-Range Leadership (Avolio and Bass, 1995; Bass and Avolio, 1995; Bass et al., 1996; Bass and Avolio, 1997; Avolio, 1999; Avolio et al., 1999; Antonakis et al., 2003; Bass et al., 2003). The Full-Range Leadership model emerged as a response to the demand from both scholars and practitioners for a more comprehensive and practical understanding of leadership. This model builds upon the behavioral research on leadership and incorporates insights from industrial and military leaders based on their real-world experiences (Sosik, 2006).

Transactional leadership emphasizes the transaction between leaders, followers, and coworkers. This transaction relies on the leader communicating what is required and outlining the conditions and rewards those followers will get if the requirements are accomplished (Avolio and Bass, 2002: 1). Leaders who lead through social exchange are known as transactional leaders (Bass and Riggio, 2006: 3). Social exchange refers to the giving and receiving of benefits as compensation. In this relationship, the leader gives something and gets something (Hollander, 1979: 160).

In this arrangement, the follower's material and physic requirements are met in exchange for the follower's expected performance at work (Sarros and Santora, 2001: 388). This enables leaders to achieve their performance goals, finish necessary tasks, maintain the current organizational situation, lead followers through contractual agreements, influence their behavior toward the accomplishment of set goals, emphasize extrinsic rewards, avoid unnecessary risks, and concentrate on enhancing organizational effectiveness (McCleskey, 2014: 120).

Transformational leadership is an extension of transactional leadership (Avolio and Bass, 2002: 1). Transformational leaders serve as mentors to their followers, fostering learning, accomplishment, and personal growth. They create purpose, serve as role models, provide challenges, elicit emotions, and establish a trusting environment (Harms and Credé, 2010: 6). Transformational leaders provide a vision that goes

beyond short-term objectives and focuses on higher order intrinsic requirements (Judge and Piccolo, 2004: 755). By appealing to higher ideas and values like liberty, justice, peace, and equality, transformational leaders enhance the awareness of their followers (Sarros and Santora, 2001: 385). They transform their followers into leaders (Avolio and Bass, 2002: 1).

Although the Full Range Leadership Theory has passed through changes within years, the final model comprises nine factors reflecting three broad classes of behavioral of transformational, transactional, and laissez-faire leadership (Antonakis and House, 2002: 9). The following explanations of the full range leadership styles are based on Antonakis and House (2002: 9).

Transformational leadership comprises the following five factors (Antonakis and House, 2002: 9):

1. ***Idealized influence (attributed)*** or attributed charisma relates to how followers view a leader's authority, confidence, and transcendent ideas. This is the emotional aspect of leadership, which, in theory, transforms the self-interest of followers toward the larger good.
2. ***Idealized influence (behaviors)***, or behavioral charisma, refers to unique leader behaviors that represent the leaders' values and beliefs, sense of mission and purpose, and ethical and moral principles.
3. ***Inspirational motivation*** refers to leaders who inspire and encourage followers to accomplish previously unattainable objectives by boosting followers' expectations and conveying confidence that followers can achieve ambitious goals, so generating a self-fulfilling prophesy.
4. ***Intellectual stimulation*** refers to the manner in which leaders challenge the status quo, appeal to the intelligence of their followers to challenge their preconceptions and encourage imaginative and creative problem-solving.
5. ***Individualized consideration*** refers to leaders who give socio-emotional support that is tailored to the needs of their followers, while also growing and empowering them. This result is attained through coaching and advising

followers, maintaining regular communication with them, and assisting them in achieving their own self-actualization.

Transactional leadership comprises the following three factors (Antonakis and House, 2002: 9):

1. ***Contingent reward leadership*** is based on economic and emotional exchanges, including the clarification of position criteria and the rewarding and praising of desirable results. Contingent incentive leadership is constructive and somewhat effective at inspiring followers, but to a lesser extent than transformational leadership.
2. ***Management-by-exception active*** is a negative transaction, because the leader monitors departures from standards and offers corrective action. It is similar to contingent compensation in that it focuses on results, but in this situation, the leader actively monitors for and responds to faults or errors.
3. ***Management-by-exception passive*** is similar to management-by-exception active; however, passive leaders wait for deviations to develop before intervening.

To account for all conceivable full-range leadership actions, a non-leadership scale termed ***laissez-faire leadership*** was included to show a lack of leadership (i.e. a non-transaction). These leaders abandon their influence by avoiding adopting stances or making judgments. This element is the second-least active kind of leadership, after management by exception (Antonakis and House, 2002: 9).

Podsakoff et al. (1990) made important efforts to measure the transformational behaviors of leadership. They also asserted that transformational leadership is multidimensional in nature and is explained at least by six key behaviors:

1. ***Identifying and expressing a vision*** – behavior on the part of the leader with the intention of seeing new chances for his or her division/unit/company and creating, expressing, and motivating others with their own future vision.
2. ***Providing an appropriate model*** – the leader's conduct that establishes a standard for employees to follow that is compatible with the ideals the leader upholds.

3. ***Fostering the acceptance of group goals*** – the leader’s actions attempted to encourage teamwork among workers and urge them to collaborate on a single objective.
4. ***High performance expectations*** – behavior that reflects the leader’s standards for followers’ perfection, quality, and/or high performance.
5. ***Providing individualized support*** – behavior on the part of the leader that conveys respect for and consideration for followers’ needs and feelings.
6. ***Intellectual stimulation*** – a leader’s actions that challenges followers to reevaluate some of their beliefs about their jobs and consider other methods of performance.

Similarly, Podsakoff et al. (1984) utilized five items to assess transactional leadership through a singular factor, named as “contingent reward.” This dimension explains how leaders recognize the employees’ effort through rewards.

PART 3

EMPLOYEE WELL-BEING

This chapter examines the topic of employee well-being within organizational contexts. It begins by exploring the various types of well-being and subsequently narrows its focus to well-being in the workplace. The antecedents and consequences of employee well-being are then discussed in order to provide a comprehensive understanding of the factors influencing well-being outcomes. Furthermore, attention is given to the development of scales and measurement tools that have been designed to assess employee well-being, facilitating the empirical examination of this construct in research studies.

2.4. Types of Well-Being

The concept of well-being is often associated with challenges related to its measurement and definition, as well as uncertainties regarding its changes over the time (Kahn and Juster, 2002: 627). Well-being is commonly described as a state characterized by a sense of satisfaction, health, happiness, and achievement (Khatrri and Gupta, 2019: 354). Moreover, from a broader perspective, well-being encompasses an individual's subjective perceptions and emotional experiences in relation to the world around them (Özkan and Gürbüz, 2019: 622).

The multitude of approaches and perspectives on well-being presents a challenge in conducting studies, as a precise understanding of well-being is essential for effective investigation (Margolis et al., 2021: 379). Happiness and mindfulness are frequently associated with well-being (Langer, 2002: 214; Cloninger, 2004). Cloninger (2004) delineates four happiness concepts that vary in terms of arousal levels and objectivity. In terms of arousal, happiness ranges from states of low activation, such as contentment or equanimity, to high activation, such as joy or eudaemonia. In terms of objectivity, happiness encompasses subjective internal states, such as joy or contentment, as well as objective external activities, such as eudaemonia or

equanimity. The term eudaemonia, which refers to well-being or happiness, stems from a Greek word meaning “to have a happy, good, or true spirit.” It aligns with Aristotle’s notion of the “good life” and Augustine’s concept of the “happy life.”

Wright and Huang (2012) propose that regardless of its specific definition, well-being can be characterized by three fundamental attributes:

1. Phenomenological Nature: Well-being is a subjective experience wherein individuals perceive themselves to be in a state of wellness. It is inherently tied to one’s subjective perception and evaluation of their own well-being.
2. Emotional Experience: Well-being encompasses the way individuals experience and process various emotions. Healthy individuals are more inclined to experience positive emotions and less likely to experience negative emotions.
3. Global Assessment: Well-being is best evaluated on a holistic level, taking into account the entirety of an individual’s experience. It encompasses the overall state of the individual, considering multiple dimensions of their life and well-being.

Research on well-being encompasses two distinct approaches rooted in diverse philosophical traditions and worldviews. The first approach adopts a hedonistic perspective, wherein happiness is predominantly conceptualized as a subjective experience of well-being. Conversely, the second approach adopts a eudaimonic standpoint, emphasizing the pursuit of a virtuous and purposeful life (Sonnentag, 2015: 263).

Subjective well-being research focuses on the examination of individuals’ cognitive and emotional evaluations to understand the factors influencing pleasant experiences in their lives (Diener, 2009: 11). It entails a multifaceted construct encompassing positive affect, absence of negative affect, global satisfaction, and domain-specific satisfaction, such as satisfaction with one’s job or team members (Vanhove and Herian, 2015: 57). Subjective well-being represents individuals’ personal evaluations of their lives (Diener et al., 2009: 251), incorporating both introspective cognitive assessments like life satisfaction and emotional reactions to their current experiences

in terms of positive versus negative feelings (Diener et al., 2018: 253). Also referred to as hedonic well-being, it captures individuals' self-assessment of the overall quality of their existence (Disabato et al., 2016: 471). Hedonic well-being can be understood as the mental state attained through the enjoyment of sensory pleasures or the cultivation of positive emotions (Fredrickson, 2016: 183).

Eudaimonic well-being research is rooted in Aristotle's conceptualization of the term in his work "*Nichomachean Ethics*," where eudaimonia represented the ultimate state of human well-being (Ryff and Singer, 2008: 14; Ruini and Ryff, 2016: 153). It is worth noting that while commonly attributed to Aristotle, the concept of eudaimonia existed in the Greek vocabulary long before his time, as pointed out by Vittersø (2016: 6). Eudaimonia referred to the desired way of life that individuals aspired to, although there were varied interpretations of what constituted this ideal life (Ryan and Martela, 2016: 110). While eudaimonia is often translated as happiness, this translation may be misleading as happiness typically denotes an emotional state (Fowers, 2016: 67). From a psychological standpoint, eudaimonia can be understood as constructive self-actualization or the cultivation of an optimal form of mental health (Law and Staudinger, 2016: 135).

Psychological well-being constitutes another facet of well-being and encompasses the emotional aspects of daily life (Warr, 1978: 111). It represents an optimal state of human functioning (Diener et al., 2009: 251; Huppert, 2009: 137). Psychological well-being involves various dimensions, including autonomy, environmental mastery, personal growth, positive relationships with others, purpose in life, and self-acceptance, which collectively contribute to a sense of meaningfulness (Vanhove and Herian, 2015: 57). This multifaceted construct comprises elements such as positive self-esteem, the ability to effectively navigate one's environment, satisfying interpersonal connections, ongoing personal development, a sense of purpose, and self-determination (Ryff, 1995: 103; Ryff and Keyes, 1995: 724).

In addition to the hedonic and eudaimonic perspectives of well-being, Margolis et al. (2021: 377) introduce the concepts of life satisfaction, desire fulfillment, and non-eudaimonic well-being. Life satisfaction refers to the extent to which individuals are

content with their overall life circumstances. Desire fulfillment, on the other hand, pertains to the extent to which individuals perceive their personal goals, aspirations, or ideals to be fulfilled. Lastly, the non-eudaimonic objective list approach to well-being emphasizes external factors such as material wealth, occupational success, longevity, and having children (Cited from Margolis et al., 2021: 378).

Among all these types of well-being, employee well-being emerges as a concept that specifically pertains to the well-being of individuals within the context of the work environment. The following section delves into the foundational aspects of this concept, exploring its definitions, determinants, and implications in the workplace.

2.5. Definition of Employee Well-Being

Fostering and ensuring happiness in the workplace is of utmost importance, particularly in the context of organizational changes encompassing issues such as job roles, stakeholders, the environment, and the marketplace itself (Bakar et al., 2018: 159). Because people dedicate a significant portion of their lives to work, alterations within the work environment can significantly impact their health, well-being, job satisfaction, and overall organizational performance (Kalliath and Kalliath, 2012: 730). The enhancement and maintenance of mental health in the workplace not only bolsters productivity but also reduces employee turnover (Page and Vella-Brodrick, 2009: 448).

Workplace well-being holds significant importance within modern organizations (Cvenkel, 2018: 72). According to Dickson-Swift et al. (2014: 152), who conducted personal interviews with employers and employees, a work environment that promotes health is crucial, particularly in relation to mental and emotional well-being. However, despite its significance, there is still a lack of comprehensive understanding, conceptual clarity, and a definitive definition of employee well-being, with many aspects remaining vague and unresolved (Pradhan and Hati, 2019: 3).

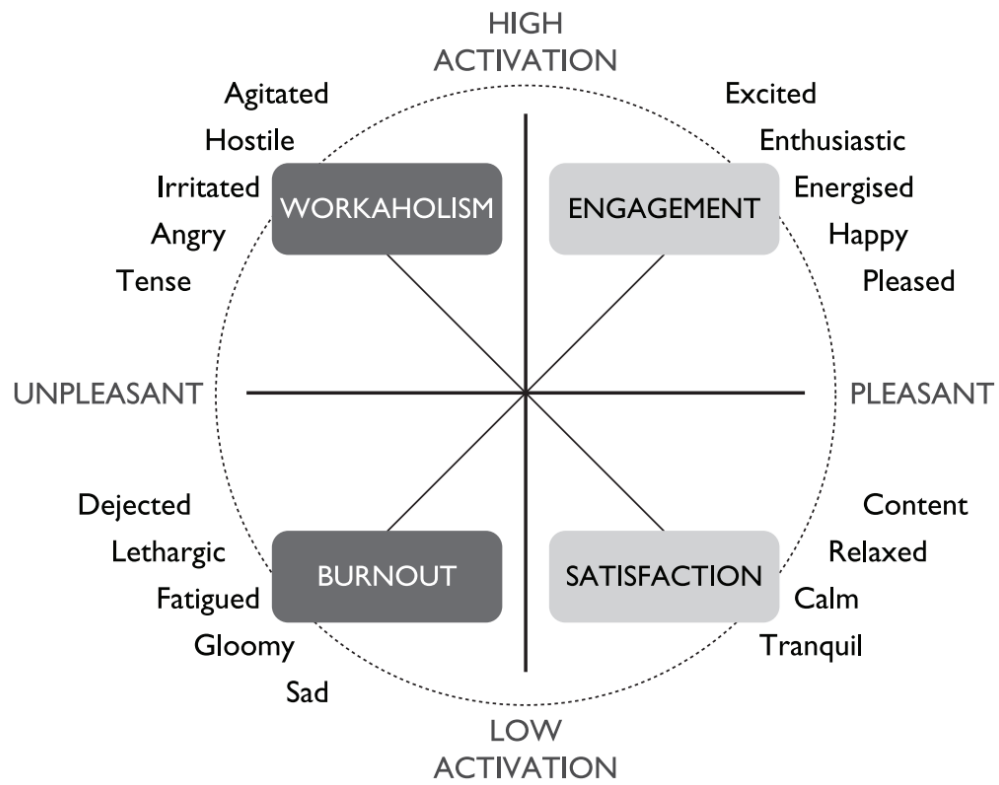
Employee well-being can be defined as “*the overall quality of an employee’s experience and functioning at work.*” (Grant et al., 2007: 52). It represents the specific

aspect of an employee's overall well-being that is perceived to be predominantly influenced by work and can be affected by actions taken within the workplace (Juniper, 2011: 25).

Bakker and Oerlemans (2011) expand upon Diener's notion of subjective well-being to apply it specifically to the workplace context. They propose that an employee exhibits high work-related subjective well-being when two conditions are met: (a) they feel content with their job, which involves a cognitive evaluation of their employment, and (b) they experience frequent positive emotions and infrequent negative emotions. The former condition reflects work satisfaction, which entails an individual's cognitive appraisal of their job. The latter condition pertains to the positive affective experiences that employees have at work, such as engagement, contentment, or satisfaction. Conversely, employees who primarily experience negative emotions in their work may be susceptible to burnout or workaholism. These positive and negative forms of work-related subjective well-being are illustrated in a circumplex model, as depicted in Figure 3.1. Workers can exhibit high levels of activation, such as workaholism and engagement, or low levels of activation, such as satisfaction and burnout. From this perspective, employee well-being can be understood from two distinct angles: positive well-being and negative non-well-being, as outlined by Huhtala and Parzefall (2007: 301).

The Circumplex model proposed by Bakker and Oerlemans (2011) situates work engagement in the upper right quadrant, aligning it with intense states of pleasure and excitement. Work engagement can be described as a positive and fulfilling mental state associated with work, characterized by vitality, dedication, and immersion. Vitality, or vigor, denotes a high level of energy and mental resilience in the workplace, accompanied by a willingness to invest effort into one's job and the ability to persevere in the face of challenges. Dedication entails a sense of involvement, significance, passion, and a willingness to take on challenging tasks. Immersion, also known as absorption, refers to being fully engrossed in one's work, experiencing joy and a deep focus that makes time seem to pass quickly and detachment from work difficult (Schaufeli et al., 2006: 702). Work engagement reflects the enthusiasm and commitment that employees bring to their work. When employees are engaged, they

Figure 3.1: A Two-Dimensions View of Work-Related Subjective Well-Being



Source: Bakker, Arnold B. and Wido Oerlemans, “Subjective Well-Being in Organizations,” **The Oxford Handbook of Positive Organizational Scholarship**, Ed. by Kim S. Cameron and Gretchen M. Spreitzer, 2011, pp. 178–189, New York, NY: Oxford University Press.

exhibit a strong dedication to achieving challenging goals and are driven to excel. Engaged workers may experience a state of “flow,” wherein they become fully absorbed in their tasks, lose track of time, and are less susceptible to distractions or interruptions (Leiter and Bakker, 2010: 2).

In the upper left quadrant of the Circumplex model, workaholism is situated. Workaholism is defined by Spence and Robbins (1992: 162) as a behavioral pattern characterized by three key aspects. Firstly, workaholics exhibit a higher level of work involvement compared to others, indicating a strong preoccupation with work-related activities. Secondly, workaholics feel compelled or driven to work due to internal demands, experiencing a sense of being forced or pushed to engage in work-related tasks. Lastly, workaholics derive a low level of pleasure or satisfaction from their

work, suggesting a diminished sense of enjoyment in their occupational activities. Scott et al. (1997: 292) provide a more comprehensive description of workaholic behaviors. They outline three criteria that indicate workaholism in employees. Firstly, workaholics dedicate an excessive amount of time to work, even when it is not required or optional. This excessive devotion to work often results in the sacrifice of important social, family, or recreational activities. Secondly, workaholics constantly and frequently think about work even when they are not physically present in the work setting. Their thoughts are consumed by work-related matters, indicating a persistent preoccupation with their job. Lastly, workaholics engage in work behaviors that go beyond what is reasonably expected to meet job requirements or fulfill basic economic needs.

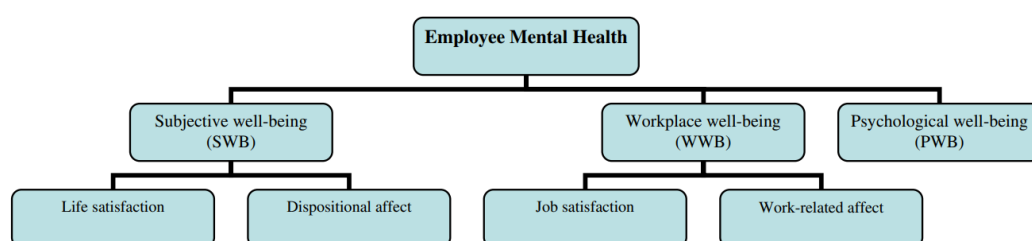
In the lower left quadrant of Circumplex model, burnout is positioned. Workplace burnout is recognized as a psychiatric condition that arises due to persistent interpersonal pressures experienced in the work environment. This reaction is characterized by a constellation of symptoms, including profound fatigue, sentiments of cynicism and disengagement from tasks, and a perceived sense of ineffectiveness and a lack of achievement. The fatigue component relates to emotional and physical exhaustion and an overwhelming sense of being overburdened and stretched beyond one's limits. The cynicism component encompasses a negative, indifferent, or excessively distant response to various job-related factors. Reduced efficacy or accomplishment is associated with feelings of incompetence, as well as a diminished sense of productivity and achievement in the workplace (Maslach et al., 2001: 399). Burnout at work is characterized as the chronic stress resulting from a discrepancy or incongruence between the employee and their work role (Maslach, 2003: 189).

In the lower right quadrant, satisfaction is positioned within the Circumplex model. Job satisfaction pertains to the extent to which an individual experiences contentment with their overall job and specific facets of it. It serves as an indicator of the level of liking or disliking that individuals have towards their work (Spector, 1997: 2). An individual's sense of satisfaction with their job emerges when they compare their assessment of a particular object or situation with their personal ideal of what is considered favorable or beneficial (Locke, 1970: 485).

Page and Vella-Brodrick (2009: 450) argue that employee well-being is composed of three components: subjective well-being (life satisfaction and dispositional affect), workplace well-being (job satisfaction and work-related affect), and psychological well-being (positive relationships with others, self-acceptance, meaning in life, mastery of the environment, autonomy, and personal growth) as shown in Figure 3.2.

Furthermore, employee well-being can be examined through two distinct components: context-free well-being and domain-specific or job-specific well-being. Context-free well-being encompasses individuals' overall well-being across various domains of their lives, such as life satisfaction and happiness. On the other hand, domain-specific well-being focuses on individuals' subjective experiences within specific areas of their life. Within the domain-specific category, job-specific well-being specifically pertains to individuals' well-being in relation to their work, encompassing aspects such as satisfaction with remuneration or relationships with coworkers. Job-specific well-being is a subset of domain-specific well-being, providing insights into individuals' experiences of well-being specifically in the context of their occupations (Pradhan and Hati, 2019: 3).

Figure 3.2: A Three-Dimensions Employee Well-Being Model



Source: Page, Kathryn M. and Dianne A. Vella-Brodrick, “The ‘What’, ‘Why’ and ‘How’ of Employee Well-Being: A New Model”, **Social Indicators Research**, Vol. 90, 2009, p. 451.

2.6. Antecedents and Consequences of Employee Well-Being

The preceding discussions have underscored the multidimensional and multifaceted nature of well-being, which is subject to the influence of a multitude of organizational variables and is frequently an outcome that follows from other work-related factors. Extensive empirical investigations have been conducted to examine the impacts of diverse organizational determinants on employee well-being, encompassing constructs such as job satisfaction, job burnout, employee engagement, and workaholism. In the present study, our primary research objective centers on the comprehensive exploration of the pivotal predictors and outcomes associated with employee well-being.

Organizational culture emerges as a significant predictor of employee well-being, as evidenced by empirical research. It has been observed that organizations that cultivate a positive and supportive culture tend to exhibit higher levels of employee well-being (Santos et al., 2012). The study conducted by Findler et al. (2007) demonstrates that employees who perceive organizational processes as more equitable are more likely to experience a stronger sense of social support, reduced work stress (particularly in relation to role ambiguity and role overload), and a heightened overall sense of well-being.

Job resources and job demands, also known as job characteristics, are recognized as significant antecedents of employee well-being. Extensive research has demonstrated that elevated levels of job stress can result in detrimental outcomes such as burnout, compromised health, and reduced job satisfaction (Bakker & Demerouti, 2007).

Work-life balance is a third significant antecedent of employee well-being. Research has demonstrated that the perception of work-life balance positively predicts overall well-being (Gröpel & Kuhl, 2009). Additionally, work-life balance has been found to mediate the relationship between organizational culture and employee well-being, highlighting its crucial role in shaping employees' experiences. A work environment that offers flexibility and supports the integration of work and personal life is essential for promoting employee well-being (Stankevičienė et al., 2021). Conversely,

employees who report poor work-life balance are more likely to experience lower levels of well-being (Lunau et al., 2014).

Organizational support is another important antecedent of employee well-being. Caesens et al. (2017) found that organizational support positively influences job satisfaction while negatively impacting emotional exhaustion and psychosomatic strains, which are key indicators of employee well-being. Similarly, Ogbonnaya et al. (2018) conceptualized perceived organizational support as the support employees experience through team participation and skill development via training. They found that employees' perceptions of teamwork were positively associated with their reports of job satisfaction and work engagement, both of which are indicators of well-being. Furthermore, research has shown that organizational support contributes to employees' psychological well-being through enhancing organizational commitment and reducing workplace stressors (Panaccio et al., 2009). Wattoo et al. (2018) added that organizational support also contributes to employee well-being by facilitating a positive work-family relationship and reducing work-family conflict. A high level of support from the organization promotes improved work-life balance, reduced stress, and ultimately enhances happiness and satisfaction among employees.

Human Resource Management (HRM) practices are indeed a critical factor in promoting employee well-being. Van De Voorde et al. (2012) conducted a review of the relationship between HRM practices and organizational performance. Their analysis of quantitative research highlighted that HRM practices, such as employee involvement and high levels of support, are positively associated with increased employee well-being, which, in turn, contributes to improved organizational performance. Marescaux et al. (2019) established through their research that health well-being is an outcome of HRM practices, rather than a mediating factor in the relationship between HRM practices and job performance. Guest (2017) adds to this understanding by proposing an analytic framework that considers the multiple dimensions of HRM and the various sources of well-being, emphasizing the significant impact of HRM practices on employee well-being. Clinton and Van Veldhoven (2013) argue that HRM plays a crucial role in fostering employee well-being by creating work environments and organizational conditions that support employee health and

satisfaction. Additionally, research by Ho and Kuvaas (2020) indicates a positive correlation between HRM practices and employee well-being, as well as higher levels of job satisfaction, commitment, positive management relations, and lower levels of anxiety.

Donaldson-Feilder et al. (2013) emphasize the significant role of **leadership** as an antecedent of employee well-being. They argue that leadership practices contribute to creating a supportive organizational culture and work environment, directly influencing the behaviors, attitudes, and emotions of employees. Transformational leadership, authentic leadership, and servant leadership are highlighted as leadership styles that can positively impact employee well-being. Building on this, Arnold and Connelly (2013) examine the research on transformational leadership and psychological well-being. They contend that transformational leadership can have a positive influence on the well-being of both followers and leaders. However, they also stress the importance of considering the broader organizational context in which transformational leadership is practiced and acknowledge the role that other factors, such as the support of HRM practices, play in promoting well-being. Inceoglu et al. (2018) provide a comprehensive literature review on the relationship between leadership and well-being. Their study identifies key leadership behaviors associated with improved well-being. Supporting this relationship, studies by Kara et al. (2013), Kalshoven and Boon (2012), Kelloway et al. (2013), and Samad et al. (2022) have also found evidence on the positive impact of leadership on employee well-being.

The relationship between employee well-being and its antecedents is not unidirectional; rather, it can be recursive. Research has demonstrated that employee well-being can predict various outcomes depending on the context in which it is measured. For instance, studies have shown that employee well-being is positively associated with job satisfaction, engagement, and a decreased intention to leave the organization. Brunetto et al. (2012) has shown that increased psychological well-being among employees was linked to higher levels of job satisfaction, engagement, and organizational commitment. Consequently, these positive outcomes were associated with lower levels of turnover intentions, indicating that higher levels of well-being can contribute to improved job attitudes and reduced turnover. Similarly, Soane et al.

(2013) proposed that when employees report high levels of well-being, it strengthens the relationship between the perceived meaningfulness of their work and their level of engagement. This suggests that well-being acts as a facilitator, enhancing the positive connection between meaningful work and employee engagement.

Wu et al. (2017) examined the relationship between employee well-being, represented by life satisfaction and work engagement, and turnover intention. Their findings supported that higher levels of life satisfaction and work engagement are associated with reduced turnover intention. Furthermore, they explored this relationship within the context of Muslim religious beliefs and found that when employees are allowed to engage in religious practices in the workplace, it can contribute to increased energy and motivation, which in turn can further enhance their well-being and reduce their intention to leave the organization. Emberland and Rundmo (2010) also indicated that higher levels of psychological well-being were negatively associated with turnover intention. Employees who report higher levels of psychological well-being are less likely to quit their current employer (Amin and Akbar, 2013). Employees who believe they have a reasonable chance of varied job outcomes, especially in terms of satisfaction with salary, hours, workload, rewards, and tasks, may view their existing company as beneficial and not find external options as attractive (Amin and Akbar, 2013).

Organizational performance has emerged as a significant outcome of employee well-being. Empirical evidence from Wright and Cropanzano (2000) indicates that happy workers often exhibit higher levels of job performance, establishing a positive relationship between psychological well-being and performance outcomes. Moreover, in a subsequent study, Wright and Cropanzano (2004) conducted a comprehensive review of the literature, supporting the notion that psychological well-being directly influences organizational performance. To further explore the relationship between psychological well-being and job performance, researchers have investigated the mediating role of organizational commitment. Kundi et al. (2021) showed that employees with good mental health and a sense of overall life satisfaction tend to develop stronger organizational commitment. This increased commitment serves as a mechanism through which psychological well-being influences job performance.

2.7. Scales Used to Measure Employee Well-Being

When choosing a scale to assess well-being, several factors should be taken into account, including the research objectives, the study's context, and the characteristics of the target population. Various authors have employed different scales to measure employee well-being, depending on how they conceptualize the construct. Kahn and Juster (2002: 630) proposed three primary definitions used in well-being surveys: (1) life satisfaction, (2) health and abilities/disabilities, and (3) composite indicators of positive functioning.

Work engagement and job burnout are widely recognized constructs used to assess employee well-being (Peeters et al., 2009; Huhtala et al., 2011; Meyers and Woerkom, 2017; Zhong et al., 2020; Sing and Jha, 2022). These constructs are often measured using established scales that have been validated in research. The Utrecht Work Engagement Scale (UWES), developed by Schaufeli et al. (2006), is a commonly used instrument to assess work engagement. On the other hand, the Maslach Burnout Inventory (MBI), introduced by Maslach et al. (1986), is a widely used measure to assess job burnout.

While it is impracticable to provide an exhaustive enumeration of all the measures devised to evaluate employee well-being or its various facets, the following represent notable scales frequently employed in research:

1. World Health Organization's (WHO) Well-Being Index (WHO-5);
2. Gallups's Q12;
3. The Satisfaction with Life Scale (SWLS);
4. The Short-Form Health Survey (SF-36);
5. The Positive and Negative Affect Schedule (PANAS);
6. The Mental Health Continuum (MHC);
7. The Job Content Questionnaire (JCQ);
8. The Ryff Psychological Well-Being Scale;
9. The Job-Related Well-Being Scale (JAWS).

1. The World Health Organization Well-Being Index (WHO-5) is a widely recognized questionnaire designed to assess subjective psychological well-being. This scale encompasses five items that evaluate an individual's level of happiness, contentment, and overall satisfaction with life. The items are: (1) "I have felt cheerful and in good spirits," (2) "I have felt calm and relaxed," (3) "I have felt active and vigorous," (4) "I woke up feeling fresh and rested," and (5) "My daily life has been filled with things that interest me." These statements are measured in six-point scale ranging from "5-All of the time," "4-Most of the time," "3-More than half the time," "2-Less than half the time," "1-Some of the time," and "0-At no time" (Topp et al., 2015).

2. Gallup's Q¹² scale, developed by Gallup scientists, emerged from a comprehensive, multi-year investigation into employee engagement and productivity. The scale comprises 12 items that evaluate attitudinal outcomes related to employee engagement, including satisfaction, loyalty, pride, perception of customer service, and intent to stay with the company. The Q12 assesses various "engagement conditions," each of which plays a causative role in fostering employee engagement (Harter et al., 2009: 8).

3. The Satisfaction with Life Scale (SWLS) is designed to measure an individual's overall life satisfaction. It consists of five items that assess the individual's perception of their life satisfaction. The items include statements such as (1) "In most ways my life is close to my ideal," (2) "The conditions of my life are excellent," (3) "I am satisfied with my life," (4) "So far I have gotten the important things I want in life," and (5) "If I could live my life over, I would change almost nothing." Items are assessed on a 7-point scale ranging from "1=strongly disagree" to "7=strongly agree" (Diener et al., 1985: 72).

4. The Short-Form Health Survey (SF-36): This survey measures overall health-related quality of life and well-being, including physical, mental, and emotional aspects of well-being. The SF-36 incorporates one multi-item testing each of eight health concepts: 1) physical functioning; (2) role restrictions brought on by physical issues; 3) bodily pain; 4) social functioning; 5) general mental health (psychological

distress, psychological well-being); 6) role restrictions brought on by emotional issues; 7) vitality (endurance/fatigue); and 8) general health issues (Ware and Sherbourne, 1992).

5. The Positive and Negative Affect Questionnaire (PANAS) is designed to measure both positive and negative affect, offering a comprehensive assessment of an individual's overall well-being. It comprises twenty items that capture different emotions and moods. Participants rate their experiences on a five-point scale, ranging from "1-very slightly or not at all" to "5-extreme." Positive affect encompasses feelings of enthusiasm, interest, determination, excitement, inspiration, alertness, activity, strength, pride, and attentiveness. Conversely, negative affect encompasses various unpleasant mood states such as fear, distress, unease, nervousness, shame, guilt, irritability, and hostility (Watson et al., 1988).

6. The Mental Health Continuum (MHC) is an approach to measuring the degree of (1) emotional well-being, defined as positive affect/satisfaction with life, (2) subjective well-being, and (3) psychological well-being. The MHC is a therapeutic approach to categorizing mental health states as 'something good' rather than just the absence of illness (Keyes et al., 2008). Mental health is defined as the absence of mental disorders such as sadness and anxiety (Westerhof and Keyes, 2010: 110).

The short form of MHC (also known as MHC-SF) consists of 14 items: 3 items for emotional intelligence, 5 items for subjective well-being, and 6 items for psychological well-being (Keyes et al., 2008). Examples of items for the three forms of well-being are: "In the past month, how often did you feel: ...happy?; ...that your life has a sense of direction or meaning to it?; ...that people are basically good?" (Westerhof and Keyes, 2010: 113). On a 6-point Likert scale, respondents assess the frequency of every emotion they have experienced in the last month ("never," "once or twice a month," "about once a week," "two or three times a week," "almost every day, every day") (Lamers et al., 2011).

7. The Job Content Questionnaire (JCQ): The Job Content Questionnaire is a self-administered tool that measures the social and psychological aspects of occupations.

Five subscales are used to evaluate psychological demands, decision latitude, social support, physical demands, and job insecurity (Karasek et al., 1998).

8. The Ryff Psychological Well-Being Scale: This scale measures six dimensions of psychological well-being, including self-acceptance, positive relations with others, autonomy, environmental mastery, purpose in life, and personal growth (Ryff, 1989).

9. The Job-Related Well-Being Scale, or JAWS, was developed with three goals in mind. First, it measures pure emotions (affect) instead of beliefs or attitudes, which most job satisfaction scales measure. Second, it measures how people feel in different situations, in this case, how they feel about their jobs. Third, the JAWS measures a wide range of emotional (affective) responses that allow researchers to examine how the arousal dimension and the pleasure dimension influence how people think, act, and feel about their work (Van Katwyk et al., 2000: 221).

This scale consists of 30 items, fifteen of which refer to pleasant affect, while the rest refer to unpleasant affect. Respondents are asked to rate how much any part of their job (such as the work, coworkers, supervisor, clients, or pay) has made them feel this way in the last 30 days. A 5-point Likert scale is used to code the answers (“never,” “rarely,” “sometimes,” “quite often,” and “extremely often or always”) (Van Katwyk et al., 2000: 221).

PART 4

ORGANIZATIONAL TRUST

This chapter presents a systematic review of the scholarly literature on the construct of organizational trust. It begins by providing a clear definition of organizational trust and subsequently delves into an exploration of its various dimensions. The final section of the chapter critically examines the antecedents that give rise to organizational trust as well as the wide-ranging consequences that emanate from its presence or absence within an organizational context.

4.1. The Definition of Organizational Trust

The term “trust” has its roots in Middle English, originating in the 13th century, and can be traced back to earlier terms denoting fidelity and loyalty. However, the concept of trust likely predates the linguistic emergence of the term itself, as it is an inherent aspect of human connection (Möllering et al., 2004: 557).

Scholars have adopted various operationalizations of trust, leading to the absence of a universally accepted definition in the scientific community (Mühl, 2014: 7). Chow and Holden (1997: 282) characterized trust as the degree to which individuals anticipate or have certainty about the reliability, truthfulness, or honesty of another person. On the other hand, Mayer et al. (1995: 712) defined trust as *“the willingness of a party to be vulnerable to the actions of another party based on the expectation that the other will perform a particular action important to the trustor, irrespective of the ability to monitor or control that other party.”*

Rousseau et al. (1998: 395) defined trust as *“a psychological state comprising the intention to accept vulnerability based upon positive expectations of the intentions or behavior of another.”* These positive expectations are founded on impressions of the other party’s trustworthiness, whereas the willingness to accept vulnerability is a risk-taking behavior (Vanhala et al., 2016: 47). Pirson and Malhotra (2011: 1088) also asserted a similar definition following Rousseau et al. (1998) and Mayer et al. (1995).

Dyer and Chu (2000: 260) defined trust as “*one party’s confidence that the other party in the exchange relationship will not exploit its vulnerabilities.*” Schoorman et al. (2007: 344) argued that trust is a variable property of relationships that changes from person to person and from relationship to relationship.

Trust means uncertainty. It entails believing in the partner’s good intentions and having confidence in his competence (Huff and Kelley, 2003: 82). Trust is a certain degree of subjective probability with which an actor assesses the likelihood that another actor or a group of actors will take a certain action, both before he can observe that activity and, in a situation, where it affects his own behavior (Gambetta, 2000).

Trust can be characterized by three key features. Firstly, trust entails the belief that another person will act in a benevolent manner. This belief is foundational to the establishment of trust. Secondly, trust is a voluntary act that cannot be compelled. It necessitates a willingness to make oneself vulnerable and take the risk that the other person may not fulfill the expected behavior. Thirdly, trust involves a mutual reliance, where the actions of one person are influenced by the actions of the other (Lamsa and Pucetaite, 2006: 131). Ability, benevolence, and integrity are specific characteristics that can contribute to trust in a group or organizational according to Schoorman et al. (2007: 345).

In the absence of a universally accepted definition, Gunningham and Sinclair (2009: 871) explain trust in terms of four interrelated elements. Firstly, trust implies a good faith commitment or expectation by a person or group that what another party says can be relied upon. Secondly, the person or organization must engage in the negotiation honestly and in good faith. Thirdly, there is a susceptibility to accepting the intentions and actions of others that may be risky or unpredictable. Lastly, trust includes a fairness and value component, i.e., people who are treated fairly will be more willing to trust their organization and accept its decisions.

Gustafsson et al. (2021: 1413) extend the understanding of trust by emphasizing the importance of maintaining trust once it has been established. They propose the concept of trust preservation as “active practices to preserve established trust in the

relationship, triggered by a jolt that heightens uncertainty and vulnerability in the relationship.”

Trust can be directed towards individuals, groups, or organizations (Pirson and Malhotra, 2011: 1088). Collaboration and cooperation within a work setting necessitate individuals relying on others to achieve personal and organizational objectives (Mayer et al., 1995: 710). In this context, managers play a crucial role in shaping the overall level of trust within an organization and establishing specific expectations within different units (Creed and Miles, 1996: 19). The degree of trust between units within an organization or between different organizations is commonly referred to as organizational trust (Cummings and Bromiley, 1996: 302).

Cummings and Bromiley (1996: 304) define organizational trust as “*an individual’s belief, or a common belief among the members of a group, according to which another individual or group (a) makes good faith efforts to behave in accordance with any commitments both explicit or implicit, (b) is honest in whatever negotiations preceded such commitments, and (c) does not take excessive advantage of another even when the opportunity is available.*” Organizational trust refers to an employee’s belief in their employer’s honesty and dependability, as well as their confidence in the employer to fulfill their promises (Gilbert and Tang, 1998: 322).

Vanhala et al. (2016: 47) provide an operationalization of organizational trust, distinguishing between interpersonal trust and impersonal trust. Consistent with previous definitions, interpersonal trust is founded on perceptions of the other party’s competence, benevolence, or reliability. On the other hand, impersonal trust pertains to an individual employee’s belief in the competency and fairness of the employing organization itself (Vanhala et al., 2011: 492).

In the context of organizations, trust is discussed at three levels. At the first level, universal trust has a beneficial impact on reducing transaction costs within organizations. When trust exists, there is less need to engage in extensive negotiations and documentation of exchange rules. The second level involves the role of trust in facilitating spontaneous sociability and cooperation among organizational members. Trust fosters positive interactions and collaboration within the organization. The third

level pertains to the role of trust in promoting adaptive and appropriate forms of deference to organizational authority. When there is a high level of trust between leaders and followers, compliance and commitment become easier to achieve (Kramer, 2006: 7).

4.2. Dimensions of Organizational Trust

According to the definitions provided, trust can be understood through three important dimensions: ability, benevolence, and integrity (Schoorman et al., 2007: 345; Vanhala et al., 2016: 47). The competence-based dimension of trust is centered on the belief in the capabilities, skills, and qualities of the other party. Individuals tend to trust those whom they perceive as capable of effectively addressing challenges and delivering desired outcomes. The benevolence-based dimension of trust is rooted in the notion that the trusted person has good intentions and acts selflessly, without displaying selfish or opportunistic behaviors. Lastly, integrity-based trust revolves around the principles and values that the trust-giver upholds, indicating that they can rely on the actions and words of the other person (Vanhala et al., 2016: 47). Furthermore, Hoy and Tschannen-Moran (2007: 89) expand upon the dimensions of trust by incorporating honesty and openness as additional facets. These facets emphasize the importance of transparent communication and sincere interactions in building and maintaining trust.

Chathoth et al. (2011: 234) propose a conceptualization of organizational trust that comprises three dimensions: integrity, commitment, and reliability. The dimension of integrity aligns with the previously discussed dimension of reliability, emphasizing the consistency and trustworthiness of the organization's actions. Commitment encompasses both the individual's sense of belonging to the organization and their behavior towards the organization over time, reflecting their dedication and loyalty. Dependability encompasses the organization's loyalty to its employees, as perceived by the employees themselves, and the extent to which they can rely on the organization's actions.

Many studies have focused on developing scales to measure organizational trust. Nyhan and Marlowe (1997: 617) contributed to this effort by designing and testing an instrument that assesses organizational trust using 12 items and two dimensions:

- trust in supervisor and
- trust in the organization as a whole.

The trust in supervisor subscale was developed to assess personal trust, as the immediate supervisor serves as the main intermediary in navigating organizational or environmental complexities. The organizational subscale, on the other hand, aims to assess feelings of trust towards the organization as a whole (Nyhan and Marlowe, 1997: 617).

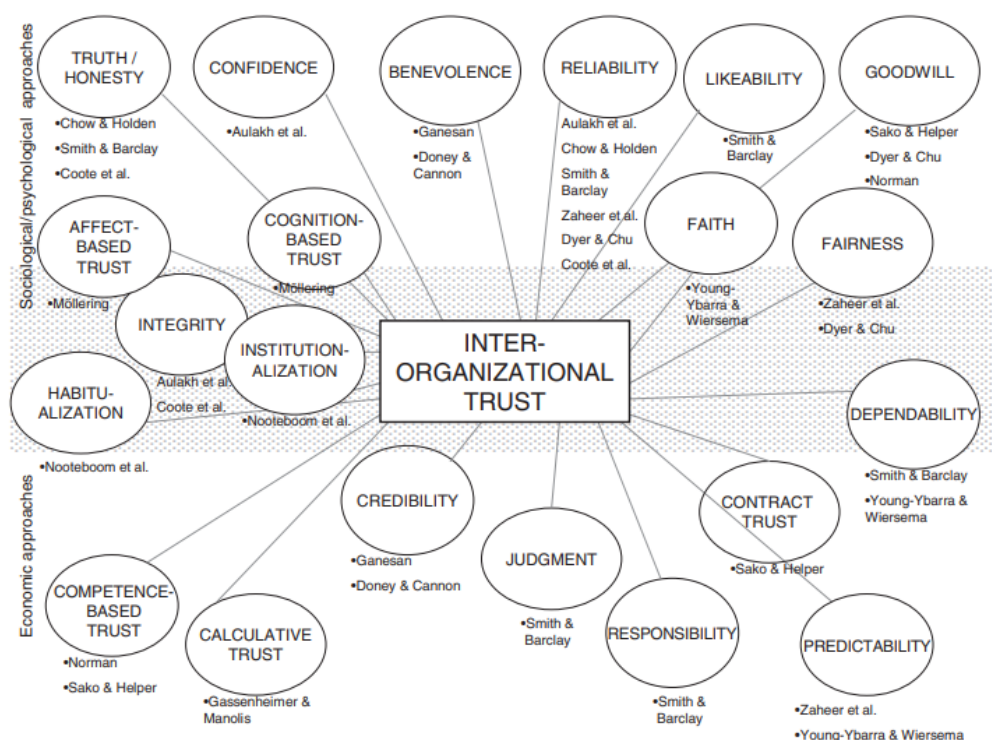
Shockley-Zalabak and Morreale (2011) identify five elements of organizational trust:

1. “competence,”
2. “openness and honesty,”
3. “concern for employees and stakeholders,”
4. “reliability,” and
5. “identification.”

The competence dimension reflects the confidence individuals have in their company’s ability to remain competitive and thrive in any situation or location. Openness and Honesty dimension captures the organization’s communication practices, including how challenges are addressed, constructive debates are fostered, and input is sought for work-related decisions. The Concern dimension pertains to the perceived and genuine commitment of top management to engage regularly with employees and attentively address their concerns. Reliability factor encompasses the dedication of executives, supervisors, and managers, as well as the organization’s adherence to basic compliance, ensuring that all members are informed about the timing and rationale behind changes. The Identification dimension represents the personal connection individuals establish with management, colleagues, and the organization as a whole, often grounded in core beliefs (Shockley-Zalabak and Morreale, 2011).

Seppänen et al. (2007: 255) conducted an analysis of inter-organizational trust studies published from 1990 to 2003. Despite employing similar theoretical approaches, the definition of trust was found to vary among these studies. While most research acknowledged trust as a multidimensional construct, there was no consensus regarding the specific content, role, and number of dimensions. The reviewed studies exhibited variations in the role and number of dimensions attributed to trust, ranging from none to five. “Credibility, reliability, integrity, benevolence, confidence, ability, responsibility, honesty, goodwill trust, reciprocity, fairness, institutionalization, habitualization, dependability, openness, likeability, judgment, contract trust, competence trust, togetherness, predictability, and frankness” were the dimensions used in the empirical research on inter-organizational trust under consideration. Figure 4.1 provides a summary of dimensions that Seppänen et al. (2007) identified in the literature.

Figure 4.1: Trust Dimensions According to the Theoretical Approaches



Source: Seppänen, Risto, Kirsimarja Blomqvist, and Sanna Sundqvist: “Measuring Inter-Organizational Trust – A Critical Review of the Empirical Research in 1990–2003”, *Industrial Marketing Management*, Vol. 36, No. 2, 2007, p. 255.

4.3. Antecedents and Consequences of Organizational Trust

An excellent workplace is characterized by employees who have trust in their employers, experience satisfaction in their work, and demonstrate enthusiasm towards their tasks (Hassan and Ahmed, 2011: 168).

Li et al. (2012) explored the influence of contextual factors on organizational trust employing a multidimensional cross-level approach. Their findings revealed that leadership role, structural rule, and cultural norms significantly impact organizational trust. Similarly, Mishra and Morrissey (1990: 451) identified four key factors that foster trust within an organization, including open communication, participation in decision-making, sharing critical information, and open expression of feelings and perceptions without exploiting weaknesses and shortcomings. Gilbert and Tang (1998: 322) further suggest that individuals who are actively involved in channels of communication that disseminate important information are more likely to develop trust in their organization. Additionally, Thomas et al. (2009) emphasize the role of communication in establishing trust within the workplace and its impact on employee involvement. They note that trust in coworkers and supervisors is influenced by the quality of received information, while trust in top management is shaped by the adequacy of information provided.

Leadership style has been identified as a significant antecedent of organizational trust. Research by Hassan and Ahmed (2011) highlights the role of authentic leadership in promoting trust among subordinates. Authentic leaders create an environment of trust and establish positive relationships with their employees, contributing to a favorable work atmosphere. Similarly, Engelbrecht et al. (2017) emphasize the influence of ethical leadership on trust in leaders. The perception of a leader's trustworthiness impacts the level of trust, confidence, and belief that followers have in their leader. Building trust in leaders involves the implementation of ethical business systems and practices. This finding is consistent with the results of Joseph and Winston (2005), who discovered a positive relationship between servant leadership and leader and organizational trust. When leaders prioritize servant-oriented behaviors, employees are more likely to trust their leaders.

Empowerment is widely acknowledged as a critical factor in nurturing organizational trust. Research conducted by Berraies et al. (2014) demonstrates that empowerment contributes to increased levels of employee trust, subsequently leading to positive outcomes such as innovation and organizational performance. This relationship holds true for trust in coworkers, immediate supervisors, and top management within the company. Moye and Henkin (2006) support these findings by highlighting the importance of employees feeling a sense of control and authority over their job responsibilities, as well as perceiving their influence within their departments. When employees experience empowerment, they are more likely to develop trust-based relationships with their managers.

A considerable body of research has consistently demonstrated the positive effects of organizational trust on various outcomes. These outcomes encompass a wide range of factors, including enhanced job satisfaction, increased organizational commitment, reduced job burnout, improved organizational performance, heightened organizational citizenship behavior, and decreased turnover, among others.

Extensive research has consistently demonstrated the positive association between organizational trust and key employee outcomes. Fard and Karimi (2015) have provided evidence that promoting trust within an organization contributes to increased job satisfaction and organizational commitment, emphasizing the crucial role of trust in fostering employee engagement. Sarıkaya and Kara (2020) specifically focused on teachers and found that organizational trust positively influences their job satisfaction. Similarly, Güçer and Demirdağ (2014) discovered that trust in supervisors, colleagues, and the organization significantly impacts job satisfaction. Furthermore, Top et al. (2013) discovered that both organizational trust and job satisfaction are strong predictors of organizational commitment, irrespective of whether employees work in the public or private sector of the hospital industry.

Employee satisfaction and commitment to the organization are positively influenced when employees perceive that they have access to the necessary resources, support, and information to fulfill their job responsibilities. This perception of access enhances their trust in management and fosters a belief that organizational policies are designed

to benefit employees, ultimately leading to a more positive work experience (Laschinger et al., 2001).

Özgür and Tektaş (2018) conducted a study involving nurses and demonstrated that organizational trust can serve as a predictor of job burnout. The research revealed that the dimensions of organizational trust, such as trust in one's manager, trust in one's colleagues, and trust in the institution, were predictive factors for all three dimensions of burnout: emotional exhaustion, desensitization, and feelings of personal accomplishment.

The presence of a trust culture within an organization holds significant implications for its performance outcomes. This assertion is substantiated by Paliszkievicz et al. (2014), who emphasize the positive correlation between trust in management, trust within the organization, and organizational performance. Guinot et al. (2013) further support this notion by establishing a direct and positive association between organizational trust and performance. They propose that the establishment of trust among organizational members can stimulate risk-taking behaviors, facilitate experimentation, encourage risk acceptance, promote engagement with the external environment, foster open dialogue, and facilitate participative decision-making processes. Building on these findings, Salanova et al. (2021) argue that the level of trust employees place in their top management plays a crucial role in elucidating how specific organizational practices contribute to enhanced organizational performance.

Research has consistently demonstrated the positive influence of organizational trust, particularly when combined with factors such as perceived organizational support, procedural justice, and effective communication, on the display of organizational citizenship behavior (Singh & Srivastava, 2016). Specifically, Singh and Srivastava (2016) revealed a robust positive correlation between organizational trust and various dimensions of organizational citizenship behavior. When employees possess trust in their colleagues, managers, and the overall organizational framework, they are more inclined to exhibit cooperative, helpful, and tolerant behaviors, thereby enhancing their ability to achieve goals more effectively (Altuntas and Baykal, 2010).

Organizational trust has emerged as a crucial factor in mitigating job turnover. Cho and Song (2017) put forth the notion that trust in the organization, particularly when bolstered by supervisory support and employee autonomy, plays a significant role in diminishing employees' intentions to leave their jobs. By providing supportive supervision and granting employees autonomy, organizations can effectively cultivate trust among their workforce and mitigate the risk of turnover. Farooq and Farooq (2014) highlighted that organizational trust acts as a connecting mechanism between distributive justice and procedural justice, ultimately reducing turnover intentions. This emphasizes the pivotal role of trust in fostering fairness and stability within the workforce.

Indeed, the consequences of organizational trust extend beyond the areas discussed above. Trust has been found to have a significant impact on various aspects of the workplace, contributing to the creation of a positive and productive work environment.

PART 5

THE RELATIONSHIP BETWEEN STUDY VARIABLES

In this chapter, the relationship between the study's variables is examined. Drawing upon the research model explained in the next chapter, the focus is on the relationship between organizational spirituality and employee well-being, organizational spirituality and organizational trust, organizational spirituality and leadership styles, leadership styles and well-being, and leadership styles and trust.

5.1. Organizational Spirituality and Employee Well-Being

In Section 1.4.1, the examination of positive outcomes associated with organizational spirituality was discussed. Among the positive outcomes, the well-being of employees has been identified as a crucial aspect. Several studies (Ajala, 2013; Pawar, 2016; Garg, 2017b; Aboobaker et al., 2019; Hassan et al., 2022; Aboobaker, 2022) have consistently demonstrated that organizational spirituality has a positive impact on employee well-being.

Awan and Sitwat (2014) put forth that incorporating spirituality in the workplace can serve as a means of mitigating the effects of job-related stress and burnout for mental health professionals. The authors suggest that individuals in this field, who maintain a strong spiritual practice, tend to exhibit better overall well-being and emotional stability. In a study conducted by Dal Corso et al. (2020), the positive impact of workplace spirituality on mental health was further substantiated. The research showed that employees who report high levels of workplace spirituality experience lower rates of burnout and exhibit increased levels of positive affectivity, resilience, self-efficacy, and job engagement.

Ibrahim et al. (2020) posit that the correlation between workplace spirituality and employee well-being can be attributed to the sense of purpose it fosters in hotel employees. This sense of purpose guides them in setting personal goals for a brighter future, which elevates their self-esteem and overall sense of well-being. Furthermore,

the frequent interaction with diverse individuals in the hotel environment creates a sense of community, fulfilling the innate human needs for love and recognition, resulting in increased levels of joy and satisfaction. In the realm of workplace spirituality, McKee et al. (2011) argued that the sense of community in the workplace plays a crucial role in predicting employee well-being.

In fact, Milliman et al. (2003) have demonstrated a positive relationship between organizational spirituality and several work attitudes, such as intrinsic work satisfaction, job involvement, organizational commitment, intention to quit, and organization-based self-esteem. Regarding intrinsic work satisfaction as a crucial determinant of employee well-being, the authors found that it was significantly predicted by the presence of meaningful work and a sense of community among employees. These findings suggest that workplace spirituality can serve as a means to promote positive work attitudes and well-being in employees.

5.2. Organizational Spirituality and Organizational Trust

The extant literature on the relationship between organizational spirituality and organizational trust remains limited. Specifically, prior studies have shown that organizational trust is often employed as a mediator or moderator variable in linking organizational spirituality with other organizational outcomes.

Daniel (2010) presented a theoretical framework intended to elucidate the influence of spirituality in the workplace on work teams. According to this framework, when employees perceive spirituality in their work environment, they may observe certain vital qualities such as trust, creativity, and respect within the organization. This, in turn, can impact the effectiveness of the team, which includes team member satisfaction, team conflict, and team performance. In terms of trust, the framework posits that there is a positive correlation between trust and team member satisfaction and team performance, while a negative correlation exists between trust and task, relationship, and process conflicts. However, a recent study by Daniel (2019) yielded contrasting results. Notably, among the factors of sense of community, inner life, and

meaningful work, the study revealed that only meaningful work served as a mediator in the connection between trust and job performance.

Hassan et al. (2016) investigated the potential mediating influence of trust in the correlation between organizational spirituality and job satisfaction, focusing on both academicians and industrial employees. Their findings revealed that trust at the organizational level plays a significant mediating role in this association. In a similar vein, Khan et al. (2022) conducted a study that found trust to be a mediator in the relationship between organizational spirituality, knowledge sharing behavior, and work engagement. In their study, Kurt et al. (2016) examined the correlation between organizational spirituality, trust, and network commitment. The findings of the investigation indicate that spirituality is a notable factor that positively influences both trust and network commitment. Additionally, the study suggests that trust has a positive impact on network commitment, and it also partially mediates the association between organizational spirituality and network commitment.

Some research, such as the study by Ozdemir et al. (2022) tested for the mediating effect of organizational spirituality in the link between organizational trust and thriving at work. The outcomes of the study lend further support that greater levels of workplace spirituality may be linked to increased levels of both trust and thriving at work.

5.3. Relationship Between Organizational Spirituality and Leadership Styles

Empirical research on the relationship between organizational spirituality and leadership has indicated that both concepts are frequently utilized as independent variables in order to explore their effects on various organizational outcomes. Researchers have examined the impact of leadership on workplace spirituality by analyzing the relationship between these two constructs in tandem. Empirical studies that examine the impact of leadership on workplace spirituality typically employ

leadership as the independent variable and workplace spirituality as the dependent variable, or as a mediator.

Ribeiro et al. (2021) put forth the idea that promoting workplace spirituality through spiritual leadership is essential in healthcare institutions. To achieve this, nursing leaders should possess spiritual competencies and prioritize the promotion of workplace spirituality as a foundational area in management. It is crucial for managers in healthcare institutions to identify the best leaders who can facilitate the cultivation of workplace spirituality.

Sholikhah et al. (2019) tested a research model where workplace spirituality served as a mediator between spiritual leadership and organizational citizenship behavior. However, the study found no significant direct influence of spiritual leadership on workplace spirituality. The researchers also investigated whether perceived organizational support could reinforce the relationship between spiritual leadership and workplace spirituality, but the results did not support this hypothesis. Finally, the study did not support the notion of workplace spirituality mediating the relationship between spiritual leadership and organizational citizenship behavior. Afsar and colleagues (2016) also conducted a study that tested a mediated model with workplace spirituality as a mediator. Their findings supported that spiritual leadership is positively associated with higher levels of workplace spirituality. Moreover, the effectiveness of spiritual leadership in shaping workplace spirituality is further enhanced when employees perceive that the organization provides significant support and care. In addition to these studies, Mohammed and Elashram (2022) examined the relationship between spiritual leadership and workplace spirituality in the context of work-related settings.

5.4. Leadership and Employee Well-Being

In the past, organizational leadership has focused on employee performance and satisfaction. Recently, however, attention has shifted to the well-being of today's workforce as international awareness of the need to create sustainable businesses has

increased (Luthans et al., 2013: 128). Little progress has been made in determining the essential qualities of leadership. Research on leadership development as an intervention for well-being is still in its infancy, but it already shows great potential (Donaldson-Feilder et al., 2013: 167).

Ilies et al. (2005) studied authentic leadership and eudaemonic well-being. Eudaemonia occurs when one fully engages in an activity and exists as one's true self. Ilies et al. (2005) introduced a four-component model of authentic leadership, which comprises self-awareness, unbiased processing, authentic behavior/action, and authentic relational orientation. The personal integrity and self-awareness of authentic leaders, along with their commitment to establishing genuine relationships, foster a high level of trust among followers. This, in turn, influences followers' identification with the leader and strengthens their organizational self-concept. Authentic leaders also cultivate a positive emotional climate, leading to the experience of happiness among their followers, and their own positive emotions have an impact on their followers' emotional experiences.

Kuoppala et al. (2008) conducted a systematic review and meta-analysis on leadership, workplace well-being, and health outcomes. They defined workplace well-being as a gauge of work-related health. They found that the strength of evidence is moderate that good leadership is associated with increased well-being at work.

Arnold (2017) reviewed forty papers to examine the relationship between transformational leadership and employee psychological well-being. Overall, the published work showed that transformational leadership predicts positive and negative indicators of employee psychological well-being in many circumstances. The literature also showed that this broad finding depends on the study design, how well-being is conceptualized and quantified, and other variables (mediators and moderators) considered in the analysis.

Inceoglu et al. (2018) examined the relationship between leadership behaviors and employee well-being through a literature review. First, they found that employee well-being is measured in various forms, with job satisfaction being the most common form of assessment. Then they distinguished between positive and negative forms of

psychological well-being and, within positive well-being, between hedonic and eudaemonic types. Physical well-being has also been studied, but negative well-being and physical well-being have been given little attention in the studies. Change-oriented leadership (known as transformational and charismatic leadership), task-oriented leadership (known as transactional leadership), relationship-oriented leadership (known as empowerment and supportive leadership), passive leadership (known as laissez-faire leadership), and other types of leadership (e.g., ethical leadership) were the most studied types of leadership behavior. However, the studies generally did not provide a solid theoretical basis for the mechanisms explaining the relationship between specific leadership practices and employee well-being. The authors identified several behavioral variables as mediators between leadership behaviors and well-being. Self-efficacy, work characteristics, need satisfaction, moral distress, trust in leader, leader-member exchange, identification with leader, etc. were used as mediators in this relationship.

Van Dierendonck et al. (2004) studied the relationship between leadership behavior and well-being of subordinates. After testing five models to examine this relationship, their best fit model suggested that leadership behavior and subordinates are linked in a feedback loop. In addition, subordinates who report feeling better about themselves also indicate that their manager's leadership style is more engaged and helpful.

Most of empirical studies have examined the outcomes of transformational rather than transactional leadership. Arnold et al. (2007) examined the relationship between transformational leadership and psychological well-being. They found that transformational leadership of supervisors has a positive impact on workers' psychological well-being. Perceptions of work as meaningful appear play a role in explaining this positive relationship. Nielsen et al. (2008a) indicated that transformational leadership significantly predicts psychological well-being. Furthermore, this relationship is significantly mediated by the followers' experience of meaningful work environment, role clarity, and opportunities for development.

Kelloway et al. (2012) examined how employees perceive their managers' transformational leadership style and its impact on their psychological well-being. In

their initial study, they discovered that trust in the leader plays a mediating role in the positive relationship between transformational leadership and employee psychological well-being. In their subsequent study, they replicated and expanded upon the model, demonstrating that other leadership styles such as active management-by-exception and laissez-faire were negatively linked to trust, thereby mediating the effect on well-being.

Tafvelin et al. (2011) investigated the long-term direct and indirect effects of transformational leadership on employee well-being. In contrast to studies using cross-sectional designs, which often show strong associations between transformational leadership and well-being, they found no direct impact of transformational leadership on well-being over time. Second, they asserted that transformational leaders contribute to employee well-being by fostering an environment that encourages progress, allows for initiative, and provides for sufficient communication.

A significant number of studies on the relationship between leadership and employee well-being have focused on health-care industry. Nielsen et al. (2008b) added that transformational leadership is positively associated with job satisfaction and well-being in staff caring for older people in Denmark. In another study, Nielsen et al. (2009) found that self-efficacy and team efficacy fully mediate the relationship between transformational leadership and well-being among elderly care employees. Nielsen and Daniels (2012) studied the similar topic with publicly funded elder care organization employees. Kelloway et al. (2013) studied positive leadership behaviors and employee well-being of nurses. According to Gilbert and Kelloway (2018), in a study conducted within a large healthcare organization in Atlantic Canada, it was found that transformational leaders tend to offer greater recognition to individual employees. Moreover, the relationship between recognition and well-being was particularly strong when employees perceive their leaders as exhibiting transformational leadership qualities.

Liu et al. (2010) conducted a study that investigated the mediating role of trust in the leader and self-efficacy in the relationship between transformational leadership and employee well-being. The study included corporate employees from diverse industries

in the public and private sectors, such as personal care services, health care services, power technicians, correctional services, the construction industry, telecoms, and IT industries. Jacobs et al. (2013) investigated the impact of a transformational leadership style on employee well-being among employees from six German companies in the information and communication technology sector. Chen et al. (2013) examined the relationship between servant leadership and employee well-being among profitable organizations (manufacturing, finance, and service industries) employees. Hendriks et al. (2020) examined virtuous leadership and employee well-being and trust among employees who worked with an immediate supervisor across various industries in the UK and the USA.

Gurt et al. (2011) examined health-specific leadership and well-being of employees in the German tax administration. Kara et al. (2013) examined transactional and transformational leadership styles and well-being of hospitality employees in Turkey. Chughtai et al. (2015) examined the effects of ethical leadership on work-related well-being (as measured by work engagement and emotional exhaustion) and the mediating role of trust in supervisors in this relationship among trainee accountants from a range of organizations. Samad et al. (2022) examined the relationship between transformational leadership, job satisfaction, and turnover intention through the mediating role of employee well-being among academic and professional staff at an Australian regional university. Stenling and Tafvelin (2014) examined the direct and indirect effects of coaches' transformational leadership on athletes' well-being. Although there are many studies in the literature on this relationship, we end our review here as it is impossible to cover them all.

5.6. Leadership and Trust

Trust is characterized by the expectation or belief that another person's words and actions can be relied upon and that the other person has the best interests of the relationship in mind (Bligh, 2017: 22). Existing literature indicates that trust can play dual roles as both a mediator and a moderator in the relationship between leadership and behavioral variables.

As seen from the above section, trust has proven to be a highly relevant variable in relation to leadership and other behavioral factors. Trust mediates the relationship between authentic leadership and work engagement (Hassan and Ahmed, 2011), transformational and transactional leadership and organizational performance (Asencio, 2016), transformational leadership and employee championing behavior (Islam et al., 2021), etc.

Trust in the leader has been identified as a mediating factor in various relationships, such as between transformational leadership and organizational citizenship behaviors (Podsakoff et al., 1990), servant leadership and subordinates' job satisfaction (Chan and Mak, 2014), servant leadership and organizational commitment (affective and normative) (Miao et al., 2014), ethical leadership and followers taking charge (Lee, 2016), ethical leadership and employee burnout, deviant behavior, and task performance (Mo and Shi, 2017), leadership and job satisfaction (Palupi et al., 2017), ethical leadership and employee creativity (Javed et al., 2018), transformational leadership style and job satisfaction (Muslichah and Asrori, 2018), ethical leadership and safety compliance (Enwereuzor et al., 2020), ethical leadership and distributive justice on internal whistleblowing (Alpkan et al., 2021), and transformational leadership and helping behavior (Kwok et al., 2022), among others.

Furthermore, other studies have shown that trust in leader can moderate the relationship of leadership with other variables. It moderates the relationship between paternalistic leadership and ethical climate (Ötken and Cenkci, 2012), ethical leadership and moral self-efficacy (Afsar and Shahjehan, 2018), etc.

PART 6

RESEARCH WITH KOSOVAR EMPLOYEES

In the preceding sections, the definitions of the research constructs were explicated, and a comprehensive literature review was conducted to establish the foundation of the constructs. The antecedents and consequences of the constructs were scrutinized. In this chapter, the specific research model is the focus. This chapter commences with an exposition of the research objective, research model, research variables and constructs, research hypotheses, sampling procedure, and data collection method and procedure. The subsequent section of the chapter encompasses the statistical analyses of the data collected for the research objective.

6.1. Purpose and Scope of the Research

Despite the extensive research on the physical and psychological aspects of organizations, the spiritual dimension has been overlooked for many years (Van der Walt and De Klerk, 2014: 379). The notion of workplace spirituality is rooted in the idea of individuals feeling a sense of connectedness with themselves and their work environment (Rathee and Rajain, 2020: 27). This concept is closely linked to an individual's inner life, relationships with others, and the pursuit of meaningful work within a community (Mónico and Margaça, 2021: 15).

In recent years, spirituality has gained recognition as an important field of study for enhancing employability. In older management approaches, the concept of spirituality in the workplace was not given consideration, and the inner lives of employees were not considered in organizational management (Indradevi, 2020: 437). Since its emergence in the late 1990s, academics and researchers have increasingly emphasized the importance of “spirituality in the workplace” as a means to mitigate the negative consequences of casual staffing approaches and exploitative corporate practices (Jena, 2021). Vasconcelos (2018b: 815) revealed that researchers exploring workplace spirituality have examined numerous facets of the construct through various research

designs, study types, data collection methods, and statistical approaches, highlighting its significance in organizational research.

Employees who have a heightened sense of spirituality in the workplace often report greater meaning and purpose in their work, as well as stronger feelings of community with their colleagues. Furthermore, when employees perceive a high degree of alignment between their own values and those of the organization, they are more likely to experience positive emotions and an overall sense of well-being (Aboobaker, 2022: 368). As such, the study of workplace spirituality represents an important area of inquiry in the field of organizational research, with implications for both individual and organizational well-being.

Houghton et al. (2016) discussed the potential for promoting or implementing spirituality within organizations, suggesting an extension of their “spiritual freedom” model that emphasizes leadership as a key strategy for promoting workplace spirituality. Khan et al. (2021) conducted an empirical investigation into the impact of transactional leadership and trust in leader on employee well-being. The study findings revealed that elevated levels of transactional leadership and trust in leader were associated with a greater likelihood of predicting employee well-being and fostering a positive organizational climate, which ultimately resulted in enhanced well-being among employees. Sapta et al. (2021: 11) similarly emphasized the importance of leaders not only recognizing their employees’ physical and mental well-being, but also their spirituality. By merging workplace spirituality and leadership, leaders can align employees’ visions and values with organizational goals. As such, this study considers workplace spirituality and leadership styles to gain a comprehensive understanding of their effect on employee well-being.

The concept of workplace well-being is multifaceted, encompassing various factors such as employees’ emotional connection to their work, level of enthusiasm for their role, the quality of relationships with colleagues, and their ability to cultivate positive psychological resources while on the job (Paul and Jena, 2022: 634). The degree to which employees experience well-being is believed to be a reliable indicator of their likelihood to remain with or depart from their current employment (Wright, 2006:

118). While there is established empirical evidence linking workplace spirituality and employee well-being, this study aims to investigate this relationship within a framework that includes leadership styles as a predictor and organizational trust as a moderator. However, previous research has not been able to establish a correlation between all dimensions of workplace spirituality and employee well-being. Aboobaker et al. (2019) have suggested that future studies should explore potential moderating and mediating effects of other organizational variables on the relationship between alignment with organizational values and well-being at work, as this dimension of workplace spirituality has been found to have no impact on well-being. These unexpected results underscore the need for further research to clarify the possible moderating and mediating roles of spirituality on employee health, stress, and well-being (Houghton et al., 2016). In light of this, the present study includes organizational trust as a moderator to better understand the relationship between workplace spirituality and employee well-being.

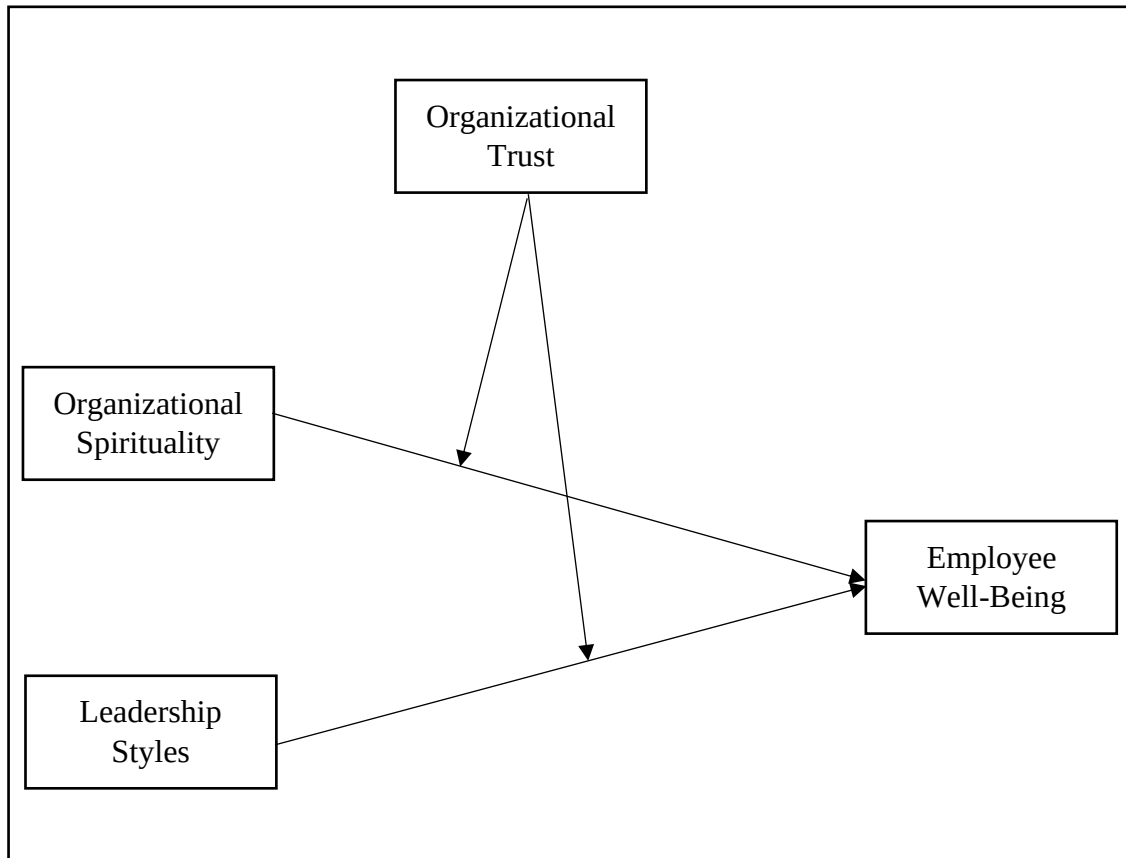
The objective of this study is to investigate the interactions between organizational spirituality, leadership styles, employee well-being, and the moderating role of organizational trust in these relationships. In particular, this study aims to examine the impacts of organizational spirituality, as well as transformational and transactional leadership styles, on employee well-being. Furthermore, it aims to study the moderating role of organizational trust in the relationship between organizational spirituality and employee well-being, as well as between leadership styles and employee well-being. The sub-objectives are formulated as follow:

- *To explore the differences of organizational spirituality according to participants' demographic characteristics.*
- *To explore the differences of leadership styles according to participants' demographic characteristics.*
- *To explore the differences of employee well-being according to participants' demographic characteristics.*
- *To explore the differences of organizational trust according to participants' demographic characteristics.*

6.2. Research Model

The research model proposed in Figure 6.1 aims to explore the relationship between organizational spirituality, leadership styles, employee well-being, and the moderating role of organizational trust. The independent variables in the model are organizational spirituality and leadership styles, which are expected to have a direct impact on employee well-being. Specifically, the study hypothesizes that higher levels of organizational spirituality and leadership styles will be associated with higher levels of employee well-being.

Figure 6.1: Research Model

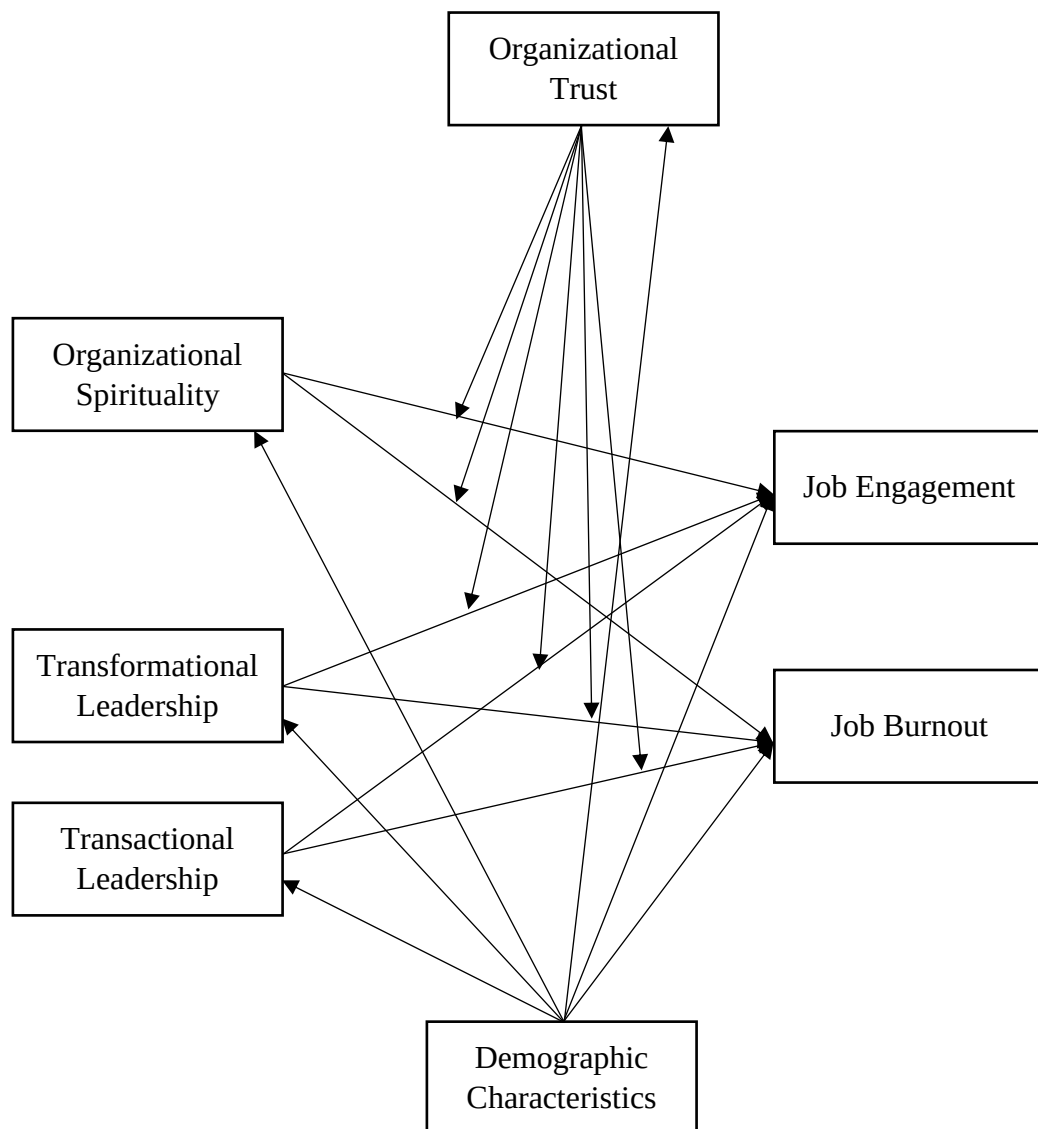


Moreover, the study proposes organizational trust as a moderating variable that may influence the relationship between the independent variables and employee well-being. Specifically, it is expected that higher levels of organizational trust will strengthen the positive relationship between organizational spirituality and employee

well-being, as well as the positive relationship between leadership styles and employee well-being.

In summary, the research model proposed in this study is intended to shed light on the complex relationships between organizational spirituality, leadership styles, employee well-being, and organizational trust.

Figure 6.2: Extended Research Model



In Figure 6.2, the research model has been extended to examine the impact of organizational spirituality on employee well-being, operationalized through job engagement and job burnout. It is hypothesized that organizational spirituality will

have a positive effect on job engagement and a negative effect on job burnout. Furthermore, the model incorporates the assessment of transformational and transactional leadership styles, which are expected to have a positive impact on job engagement and a negative impact on job burnout.

The moderating role of organizational trust is also investigated with the belief that it will strengthen the positive relationship between organizational spirituality and job engagement, as well as the negative relationship between organizational spirituality and job burnout. Additionally, organizational trust is expected to strengthen the positive relationship between both transformational and transactional leadership styles and job engagement, while weakening the negative relationship between both leadership styles and job burnout.

The final step of this study involves the integration of demographic characteristics as control variables to examine their potential impact on the aforementioned relationships and to test the differences among groups related to the key variables. Overall, the extended research model aims to provide a more comprehensive understanding of the complex interactions between organizational spirituality, leadership styles, employee well-being, and the crucial moderating role of organizational trust.

6.3. Research Variables and Constructs

This study was designed to investigate the relationship between four key variables, along with demographic characteristics:

1. organizational spirituality,
2. leadership styles,
3. organizational trust,
4. employee well-being,
5. demographic characteristics.

6.3.1. Organizational Spirituality Scale

To assess organizational spirituality, two dimensions from the scale developed by Ashmos and Duchon (2000) and one dimension from the scale developed by Milliman et al. (2003) were utilized. The dimensions, namely “*meaningful life*” and “*alignment with values*” from Ashmos and Duchon’s scale, each consisted of seven items. The dimension “*sense of community*” from Milliman et al.’s scale, including eight items, was also employed. Each item was rated by the respondents on a five-point Likert scale, ranging from “1 = strongly disagree” to “5 = strongly agree

6.3.2. Leadership Styles Scale

To measure leadership styles, the scale developed by Podsakoff et al. (1990), which distinguishes between transactional and transformational leadership styles, was utilized. Transformational leadership is comprised of six dimensions and a total of twenty-three items:

1. “*identifying and articulating a vision (5 items),*”
2. “*providing an appropriate model (3 items),*”
3. “*fostering the acceptance of group goals (4 items),*”
4. “*establishing high performance expectations (3 items),*”
5. “*providing individualized support (4 items),*” and
6. “*intellectual stimulation (4 items).*”

On the other hand, transactional leadership is measured by one dimension called *contingent reward behavior*, which is assessed using 5 items.

All the items were rated on a five-point Likert scale ranging from “1 = strongly disagree” to “5 = strongly agree.”

6.3.3. Organizational Trust Scale

To assess organizational trust, the scale developed by Mayer and Davis (1999) has been utilized. For the purpose of this study, the dimensions of ability, benevolence,

and integrity were adopted. These dimensions are considered important in evaluating employees' perceptions regarding their trust in top management. The items were rated on a five-point Likert scale ranging from "1 = strongly disagree" to "5 = strongly agree."

6.3.4. Employee Well-being Scale

Employee well-being has been operationalized in various manners within the existing literature. One commonly employed approach involves assessing it through the lenses of employee engagement and job satisfaction, or conversely, job burnout. Hence, in this study, employee well-being was measured utilizing the Work and Well-Being (UWES) scale developed by Schaufeli et al. (2002), as well as the Burnout Assessment Tool (BAT) designed by Schaufeli et al. (2019).

The UWES consists of seventeen items divided among three dimensions, namely *vigor*, *dedication*, and *absorption* in the workplace. It is worth noting, however, that both the authors and other scholars (Seppälä et al., 2009; Kooij et al., 2013) have identified a significant intercorrelation among these three dimensions. As a result, the UWES has been considered as a unidimensional construct. Additionally, Schaufeli, the scale's developer, has described the UWES as a singular construct on his website.¹

The BAT long form comprises twenty-three items, gauging *exhaustion*, *mental distance*, *cognitive impairment*, and *emotional impairment*. Each item was rated on a five-point Likert scale, ranging from "1 = never" to "5 = always."

At the Appendix, the emails received from the authors concerning the application of certain measurement scales are presented.

¹ https://www.wilmarschaufeli.nl/publications/Schaufeli/Tests/UWES_GB_17.pdf (Last accessed date: 29.03.2023)

6.3.5. Demographic Characteristics

In this study, demographic variables have been utilized to assess the information of the participants. These variables include:

1. gender,
2. age,
3. education,
4. marital status,
5. working sector,
6. working industry,
7. industry role, and
8. job experience.

6.4. Research Hypotheses

The following hypotheses are posited for testing the aim of the research, based on the research model and the variables identified for this study:

H₁: Organizational spirituality is significantly associated with employee well-being (positively with job engagement and negatively with job burnout).

H_{1.1A}: Meaningful life is positively associated with job engagement.

H_{1.1B}: Meaningful life is negatively associated with job burnout.

H_{1.2A}: Sense of community is positively associated with job engagement.

H_{1.2B}: Sense of community is negatively associated with job burnout.

H_{1.3A}: Alignment with values is positively associated with job engagement.

H_{1.3B}: Alignment with values is negatively associated with job burnout.

H₂: Leadership styles are significantly associated with employee well-being (positively with job engagement and negatively with job burnout).

H_{2.1A}: Articulated vision is positively associated with job engagement.

H_{2.1B}: Articulated vision a vision is negatively associated with job burnout.

H_{2.2A}: Appropriate model is positively associated with job engagement.

H_{2.2B}: Appropriate model is negatively associated with job burnout.

H_{2.3A}: Accepted goals are positively associated with job engagement.

H_{2.3B}: Accepted goals are negatively associated with job burnout.

H_{2.4A}: Performance expectations are positively associated with job engagement.

H_{2.4B}: Performance expectations are negatively associated with job burnout.

H_{2.5A}: Individualized support is positively associated with job engagement.

H_{2.5B}: Individualized support is negatively associated with job burnout.

H_{2.6A}: Intellectual stimulation is positively associated with job engagement.

H_{2.6B}: Intellectual stimulation is negatively associated with job burnout.

H_{2.7A}: Contingent reward is positively associated with job engagement.

H_{2.7B}: Contingent reward is negatively associated with job burnout.

H₃: Organizational trust strengthens the relationship between organizational spirituality and employee well-being and between leadership styles and employee well-being.

H_{3.1A}: Organizational trust strengthens the positive relationship between organizational spirituality and job engagement.

H_{3.1B}: Organizational trust strengthens the negative relationship between organizational spirituality and job burnout.

H_{3.2A}: Organizational trust strengthens the positive relationship between transformational leadership and job engagement.

H_{3.2B}: Organizational trust strengthens the negative relationship between transformational leadership and job burnout.

H_{3.3A}: Organizational trust strengthens the positive relationship between transactional leadership and job engagement.

H_{3.3B}: Organizational trust strengthens the negative relationship between transactional leadership and job burnout.

6.5. Sampling Process

The scope of the present study encompasses individuals who are employed in both the private and public sectors of Kosovo and are aged 18 and above. To determine the size of the target population, employment data was sourced from the Kosovo Agency of Statistics (KAS), specifically from its online database.²

Based on the KAS statistics for January 2023, the total number of employed individuals in Kosovo was recorded as 349,497. Among the employed population, the largest proportion, accounting for 26.57%, belonged to the 25-34 age group. It is noteworthy that this number represents approximately 20% of the estimated population in Kosovo for 2020, as reported in the Statistical Yearbook 2021, which documented a total population of 1,798,188.

Further analysis of the KAS data reveals that the wholesale and retail trade, including repair of motor vehicles and motorcycles, engages a significant proportion of the workforce, comprising 16.8% of the employed individuals. Additionally, the construction industry employs 10.5% of the workforce, followed closely by the manufacturing and education sectors, employing 10.3% and 10.1% of the employed individuals, respectively. These industry categories provide valuable insights and serve as the sampling frame for the present study.

Considering the aforementioned information, the present study has deemed it appropriate to include the following industries for analysis:

1. wholesale and retail trade
2. manufacturing

² Website: <https://askdata.rks-gov.net/pxweb/sq/ASKdata/>

3. education
4. accommodation and food service activities
5. information and communication
6. administrative and support service activities
7. human health and work activities

According to the KAS statistics, the combined number of employed individuals in the specified categories amounts to 225,527, which represents approximately 59% of the total employed population. However, it is important to acknowledge that conducting a study encompassing the entire population of these categories presents certain limitations. One challenge lies in accurately identifying all organizations and their respective locations within the selected industries. Additionally, obtaining precise data on the number of individuals employed within each organization proves to be an arduous task. Moreover, the study's time frame and resource constraints impose limitations on the feasibility of reaching out to all relevant parties and collecting data from them. The associated costs, both financial and logistical, are significant and further restrict the study's ability to include the entire population. Considering these limitations, the present study has adopted a sampling approach to ensure the representation of the target population.

To ascertain the minimum requisite sample size in circumstances where the variance of population under investigation is not known, the following formula is utilized (Malhotra et al., 2017).

$$n = \frac{\sigma^2 z^2}{D^2}$$

In accordance with the Malhotra et al.'s (2017) recommendations, when the standard deviation of a population is not known, the range of normally distributed variable can be approximated as ± 3 standard deviations and dividing by 6 gives an estimated standard deviation of 0.50. The 95% confidence level and a level of precision of ± 5 of the true population value is utilized, with n representing the sample size, $z = 1.96$ representing the associated value for the 95% confidence level, and D representing the

level of precision. Given these parameters, the minimum sample size required would be 384 individuals, which corresponds to 0.17% of the estimated population size.

Based on the purpose of this study, convenience sampling has been deemed appropriate for data collection. As per Malhotra et al. (2017), this particular sampling technique involves leaving the selection of sampling units primarily to the interviewer. Utilizing the online data collection method, a sampling size of **783** individuals has been attained through the application of this technique.

6.6. Data Collecting Method and Process

The present study employed the survey method as the primary means of collecting research data. To facilitate data collection, an online survey was administered utilizing Google Forms. The questionnaire consisted of five distinct sections in addition to an introductory letter.

The introductory letter served the purpose of obtaining participant consent and providing necessary information about the survey. Within the letter, participants were presented with a question regarding their willingness to participate in the survey. If participants agreed to participate, they were directed to proceed to the questionnaire form. Conversely, if participants chose not to participate, they were given the option to submit the questionnaire without completing it. This approach ensured that participant consent and willingness to engage in the survey were respected, adhering to ethical considerations in research methodology.

- The first section of the survey is designed to gather data pertaining to the profiles of the participants. This section includes eight questions aimed at capturing demographic information, including gender, age, education, marital status, sector of employment, working industry, job position, and years of experience.
- The second section of the survey involves the scale to assess organizational spirituality. This scale is composed of twenty-two items shared among three factors.

- The third section of the survey assesses the transformational and transactional leadership styles. The former is evaluated through a set of twenty-three items, divided among six factors. Meanwhile, transactional leadership is assessed through a singular factor, gauged by five items.
- The fourth section of the survey addresses the issue of organizational trust. This section is composed of seventeen items divided among three factors.
- Lastly, the fifth and final section of the survey encompasses two fundamental constructs, job engagement and job burnout, as measures of employee well-being. Job engagement is assessed with the use of seventeen items. Job burnout, on the other hand, is assessed using twenty-three items divided among four factors.

The data collection process has taken place between the 4th of March and the 17th of March 2023. The questionnaire has been disseminated through various means, including sharing it in city groups on Facebook. The researcher has shared also on his Facebook profile, and it was distributed individually to various people with a request to share it with their acquaintances. Additionally, the researcher enlisted the help of some professors and other scholars to share the questionnaire link in an effort to increase the number of respondents.

In order to facilitate the data collection process, the researcher implemented an incentive-based method whereby one of the following gifts were provided to 5 randomly selected individuals:

- 20-euro cash
- 20-euro phone credits,
- USB 64GB 3.0.

6.7. Statistical Methods for Analyzing Data

In order to assess the reliability of the scales, the coefficient *Cronbach's Alpha* was utilized. Additionally, *confirmatory factor analysis (CFA)* was employed to examine the factor structure, as well as convergent and discriminant validity, and composite

reliability. *Structural Equation Modeling (SEM)* was used to test the research model. Furthermore, the *Independent Samples t-test* was employed for two groups, while the *One-Way ANOVA* was used for three or more groups to test differences among demographic characteristics.

The statistical analyses were conducted using SPSS 27 and AMOS 26 software packages. The subsequent section presents the results of the aforementioned analyses.

6.8. Data Screen

Prior to commencing the analyses, a data screening process was conducted to ensure the integrity of the data. Each questionnaire was individually scrutinized to determine its suitability for analysis. Specifically, the authenticity of responses was assessed, as well as the participants' eligibility to partake in the study. Out of the initial 783 questionnaires, only **739** met the criteria for statistical analysis, resulting in the exclusion of 44 questionnaires. Among these, four questionnaires were left incomplete or rejected to participate in the consent form, while the remaining 40 questionnaires were deemed unsuitable for various reasons. The demographic characteristics of the excluded questionnaires, as well as the rationale behind their exclusion, are presented in Table A1 in the Appendix.

6.9. Common Method Variance (CMV)

Considering that this study was cross-sectional with data collection limited to a specific time point, several precautions were implemented to mitigate common method variance. Firstly, established and validated scales from the literature were employed, with some of these being second-order scales. Secondly, the introduction letter emphasized that the study was completely voluntary, with no right or wrong answers, and that participants could withdraw from the study at any time.

Following data collection, various statistical analyses were conducted to address common method variance. Firstly, a Harman's one-factor test was carried out, whereby

all variables were extracted to a fixed number of factors. Results showed that the extracted variance was less than 50%, thus indicating that common method variance was not an issue. Additionally, a confirmatory factor analysis was conducted, with results indicating that the data adequately fit the theoretical model ($\chi^2/df=2.424$, CFI=0.902, NFI=0.844, TLI=0.899, SRMR=0.064, RMSEA=0.044). These results are presented in Table 6.8 on page 132. In summary, it can be concluded that the measures implemented in this study successfully minimized common method variance.

6.10. Results of the Study

This section presents the results of the study. Initially, descriptive data concerning the sample were reported, followed by an assessment of the reliability and validity of the constructs, as well as descriptive statistics for each construct. Finally, hypothesis testing is conducted using multiple regression analysis to examine specific relationships, while structural equation modeling (SEM) is employed to assess the proposed theoretical framework.

6.10.1. Demographic Data

Table 6.1 presents descriptive data on the study's participants, with a total of 739 individuals included. Of these, 46.8% are female and 53.2% are male. While 37.9% fall within the 25-35 years age group, there is a notable distribution across other age groups. In terms of education, 47.7% of participants hold a bachelor's degree, while 40.7% have a higher degree. Additionally, 54.3% of participants are married, and 67.3% work in the private sector. Regarding the field, 23.4% work in education, 20.8% in administrative and support services, 17.2% in wholesale and retail trade, 11% in information and communication, 8% in health, 7.6% in manufacturing, 6.6% in accommodation, and 5.4% in other occupations. Job roles were distributed as follows: 40.5% were trained professionals, 31% skilled laborers, 15.6% administrative staff, 7.7% support staff, 4.5% consultants, and 0.8% held other roles. Finally, 36.3% of participants reported having 1-5 years of experience in their respective positions.

Tablo 6.1: Descriptive Data of the Sample (n=739)

Variable		Frequency	Percentage
Gender	Female	346	46.8
	Male	393	53.2
Age	Under 25	237	32.1
	25-35	280	37.9
	36-45	132	17.9
	46-55	67	9.1
	Over 55	23	3.1
Education	Primary school	8	1.1
	High school	85	11.5
	Undergraduate	345	46.7
	Graduate	301	40.7
Marital status	Single	311	42.1
	Married	401	54.3
	Other	27	3.7
Sector	Public	242	32.7
	Private	497	67.3
Work	Education	173	23.4
	Administrative and support service	154	20.8
	Wholesale and retail trade	127	17.2
	Information and communication	81	11.0
	Health	59	8.0
	Manufacturing	56	7.6
	Accommodation and food service	49	6.6
	Other	40	5.4
Role	Trained professional	299	40.5
	Skilled laborer	229	31.0
	Administrative staff	115	15.6
	Support staff	57	7.7
	Consultant	33	4.5
	Other	6	0.8
Experience	Less than 1 year	159	21.5
	1-5 years	268	36.3
	6-10 years	135	18.3
	11-15 years	79	10.7
	16-20 years	45	6.1
	More than 20 years	53	7.2

6.10.2. Reliability Analysis Results

Before proceeding with hypothesis testing, the reliability and validity of the scales have first been tested. Reliability refers to the degree of consistency in the outcomes produced by a measuring instrument when multiple measurements are conducted (Nunan et al., 2020: 353). To ensure the reliability of research, it should show that if the same study was conducted on a comparable group of participants in a similar environment, then comparable outcomes would be obtained (Cohen et al., 2018: 268).

Four main types of reliability testing exist, namely: test-retest, equivalent forms, internal consistency, and interrater reliability. Test-retest reliability is concerned with measuring the consistency of scores over time. Equivalent-forms reliability is focused on measuring the consistency of scores obtained from two different, but equivalent forms of a test or research instrument designed to measure the same thing. Internal consistency reliability measures how consistently items on a test or research instrument measure a single construct. Interrater reliability evaluates the consistency or degree of agreement between two or more scorers, judges, observers, or raters (Christensen et al., 2014: 135).

Due to the time-consuming and inaccuracies, marketing researchers often prefer internal consistency to examine the reliability. This method involves measuring the degree of correlation between the individual questions that make up a construct (Hair et al., 2021: 178). The most common way for measuring internal consistency is through Cronbach Alpha, frequently referred to as the Alpha coefficient of reliability, or simply the alpha. Cronbach Alpha coefficient offers a measure of inter-item correlations. Specifically, it indicates the correlation between each item and the total score obtained by summing all the other relevant items in the scale or measure (Cohen et al., 2018: 270). The coefficient Alpha ranges from 0 to 1, and usually a value under 0.70, is considered unsatisfactory or low internal consistency (Hair et al., 2021: 178). If a test or scale measures more than one construct or trait, i.e., it is multidimensional, it's essential to report the coefficient alpha for each dimension individually (Christensen et al., 2014: 136).

Tablo 6.2: Reliability Analysis Results for the Scales

Scale	Cronbach's Alpha Coefficient	Number of Items
Organizational Spirituality	0.938	22
<i>Meaning at Work</i>	0.869	7
<i>Sense of Community</i>	0.814	7
<i>Alignment with Organizational Values</i>	0.934	8
Transformational Leadership	0.953	23
<i>Articulated Vision</i>	0.912	5
<i>Appropriate Model</i>	0.925	3
<i>Accepted Goals</i>	0.953	4
<i>Performance Expectations</i>	0.779	3
<i>Individualized Support</i>	0.699	4
<i>Intellectual Stimulation</i>	0.858	4
Transactional Leadership	0.877	5
Organizational Trust	0.963	17
<i>Ability</i>	0.948	6
<i>Benevolence</i>	0.935	5
<i>Integrity</i>	0.849	6
Work Engagement	0.931	17
Job Burnout	0.948	23
<i>Emotional Exhaustion</i>	0.888	8
<i>Mental Distance</i>	0.870	5
<i>Cognitive Impairment</i>	0.897	5
<i>Emotional Impairment</i>	0.854	5

Table 6.2 presents the results of reliability analysis for all scales. The Cronbach's Alpha coefficient for the *Organizational Spirituality* scale, using twenty-two items, is 0.938, which represents a high degree of reliability. The Cronbach's Alpha coefficients for the three dimensions ranges from 0.814 to 0.934.

The Cronbach's Alpha coefficient for the *Transformational Leadership* scale, using twenty-three items, is 0.953, which also represents a high degree of reliability. The Cronbach's Alpha coefficient for the six dimensions of the Transformational Leadership scale ranges from 0.699 to 0.953, showing that all dimensions have an acceptable degree of reliability. The Cronbach's Alpha coefficient for the *Transactional Leadership* scale, using five items, is 0.877.

The Cronbach's Alpha coefficient for the *Organizational Trust* scale, using seventeen items, is 0.936. The Cronbach's Alpha coefficient for the three dimensions ranges between 0.849 and 0.948.

The Cronbach's Alpha coefficient for the *Work Engagement* Scale, using seventeen items, is 0.931. The Cronbach's Alpha coefficient for the *Job Burnout* scale, using twenty-three items, is 0.948. The Cronbach's Alpha coefficient for the four dimensions of Job Burnout ranges between 0.854 to 0.897.

Based on the findings, it can be inferred that all scales and sub-scales demonstrate a satisfactory level of reliability, i.e., they have internal consistency.

6.10.3. Validity Analysis Results

While reliability is important, researchers should also pay close attention to validity since reliable scales may not necessarily be valid. Validity evaluates whether a scale accurately measures what it intends to measure, making it a measure of precision in measurement (Hair et al., 2021: 178). Validity is the degree of compatibility between an empirical indicator and the conceptual definition of the construct it intends to measure (Neuman, 2014: 215).

Researchers use different types of validity tests to assess the quality of measures, which can be broadly categorized into three groups: content validity, criterion-related validity, and construct validity (Sekaran and Bougie, 2016: 220). Content validity is established when a measurement tool includes a comprehensive and inclusive set of items that accurately represent the concept being measured. Criterion-related validity is established when a measure is able to distinguish between individuals based on a criterion that it is supposed to predict. This can be achieved by demonstrating either concurrent validity or predictive validity. Construct validity evaluates how well the results obtained from the measure align with the theoretical foundations on which the test is based. This is determined through the assessment of convergent and discriminant validity (Sekaran and Bougie, 2016: 221-222).

Construct validity is a much wider concept than the other types which are all mainly attempts to show that a scale is a good measure of a relatively familiar construct. In another sense they can all be part of the process of construct validity. Construct validity is the whole scientific process of establishing that a construct, in fact exists or at least is a theoretically sound concept that fits into surrounding theory (Coolican, 2014: 222).

When analyzing construct validity, factor analysis is an important tool that comes in use. Through factor analysis, it can be determined whether the items in a measure effectively tap into the dimensions they are intended to measure, as postulated by theory (Sekaran and Bougie, 2016: 292).

There are two types of factor analysis: explorative factor analysis and confirmatory factor analysis. The primary objective of exploratory factor analysis, commonly known as EFA, is to determine the interdependent relationship and underlying structure among the variables included in the analysis (Hair et al., 2019: 124). Confirmatory factor analysis (CFA) allows researchers to assess the extent to which their hypothesized measurement model, comprised of measured variables and observed factors, accurately corresponds with the collected data (Hair et al., 2019: 660). For the purpose of this study, the CFA has been used.

Prior to obtaining results, the CFA establishes the number of factors that exist for a given set of variables, as well as the factor to which each variable will be assigned a loading (Hair et al., 2019: 660). Then the measurement model validity is tested followed by the structural model validity.

The validity of a measurement model relies on two key factors: (1) achieving satisfactory levels of goodness-of-fit for the model (known as fit validity) and (2) obtaining additional evidence that supports the validity of the construct. Goodness of fit (GOF) refers to the degree to which a given theoretical framework accurately reflects the reality observed by data (Hair et al., 2019: 635). Some of the most common GOF indices are: Chi-Square (χ^2), root mean square error of approximation (RMSEA), root mean square residual (RMR) and standardized root mean residual (SRMR), normed fit index (NFI), Tucker Lewis Index (TLI), comparative fit index (CFI), etc. (Hair et al., 2019).

Construct validity pertains to the degree to which a set of measured items precisely captures the underlying theoretical constructs they were intended to assess. Four additional components of construct validity are evaluated: convergent validity, factor loadings, discriminant validity, and nomological validity and face validity (Hair et al., 2019). In the context of convergent validity, the magnitude of the factor loading is a crucial factor to consider. It is essential that all factor loadings meet a minimum criterion of statistical significance. Standardized loading estimates are expected to meet a minimum threshold of 0.50, and it is preferable to be 0.70 or higher (Hair et al., 2019: 675).

AVE (Average Variance Extracted) is another critical indicator of the convergence of a set of items that collectively represent a reflective measurement of a latent construct. It represents the average proportion of variation in the construct that can be explained by the items. An AVE value that falls below 0.50 suggests that, on average, there is more error present in the items than the variance they share with the underlying latent factor to which they are linked (Hair et al., 2019: 676).

Reliability is another crucial indicator of convergent validity. Although coefficient alpha is still widely used, it may underestimate reliability. While different reliability coefficients do not typically lead to substantially different estimates, CR (Construct Reliability) is often preferred in SEM (Structural Equation Modeling) analyses to yield a more accurate measure of construct reliability (Hair et al., 2019: 676).

Discriminant validity refers to the degree to which a particular construct or variable is distinct and separate from other constructs or variables. Accordingly, high levels of discriminant validity serve as evidence that a given construct captures unique aspects of a phenomenon that are not captured by other measures (Hair et al., 2019: 676).

These criteria have been used when evaluating confirmatory factor analysis (hereafter CFA). First, the CFA for each construct has been performed, and then the structural equation modeling (SEM) has been tested.

6.10.3.1. Confirmatory Factor Analysis for Organizational Spirituality Scale

In this section, the results of confirmatory factor analysis for organizational spirituality scale have been presented.

Table 6.3: Confirmatory Factor Analysis (CFA) for the Organizational Spirituality Scale

Code	Std. loading	t-value	CR	AVE
Meaning at Work			0.877	0.545
MW1	0.731	16.027***		
MW2	—	—		
MW3	0.845	17.663***		
MW4	0.710	15.698***		
MW5	0.818	17.303***		
MW6	0.686	15.296***		
MW7	0.614	Fixed		
Sense of Community			0.796	0.438
SC1	0.653	15.365***		
SC2	—	—		
SC3	0.671	15.723***		
SC4	0.655	15.404***		
SC5	0.631	14.908***		
SC6	0.699	Fixed		
SC7	—	—		
Alignment with Organizational Values			0.935	0.645
AOV1	0.738	22.646***		
AOV2	0.710	21.520***		
AOV3	0.870	28.722***		
AOV4	0.879	29.161***		
AOV5	0.791	24.918***		
AOV6	0.834	26.948***		
AOV7	0.770	23.968***		
AOV8	0.819	Fixed		
Model Fit Statistics: $\chi^2/df=5.053$, CFI=0.931, NFI=0.915, TLI=0.920, SRMR=0.058, RMSEA=0.074				

Figure 6.3: AMOS Diagram for the Confirmatory Factor Analysis of Organizational Spirituality Scale

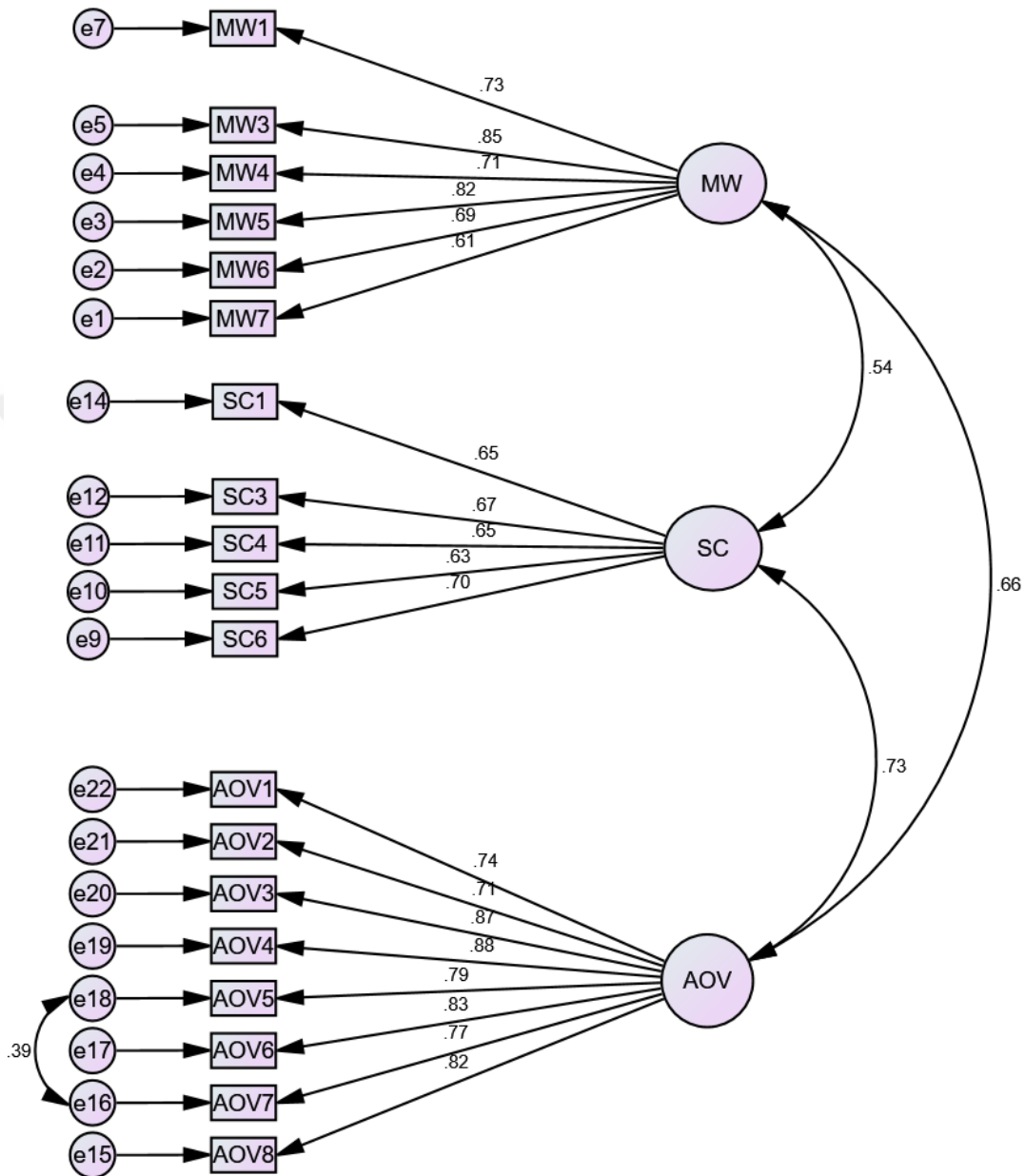


Table 6.3 presents the results of CFA for Organizational Spirituality scale including Standardized Loadings, t-values, Construct Reliability (CR), and Average Variance Extracted (AVE), and model fit statistics. The model fit statistics of $\chi^2/df=5.053$, CFI=0.931, NFI=0.915, TLI=0.920, SRMR=0.058, RMSEA=0.074 represent an acceptable fit to the data, considering the sample size in this study (n=739), in which cases χ^2 can increase (Hair et al., 2019: 637).

The standardized loading estimates exceeded 0.60, which is consistent with the recommendation by Hair et al. (2019: 663) that such estimates should be 0.50 or higher, and ideally 0.70 or higher to demonstrate convergent validity. However, due to their low loadings, the items MW2, SC2, and SC7 were excluded from the analysis. Additionally, all t-values for the loadings were significant at $p < 0.001$. The CR values for the three scales exceeded 0.70, indicating high internal consistency. While the AVE for Meaning at Work and Alignment with Organizational Values was above 0.50, the AVE for Sense of Community was below this threshold, implying a lack of convergent validity. This could be due to the fact that Sense of Community was not part of the original Ashmos and Duchon (2000) scale but was instead adopted from Milliman et al. (2003). However, this issue was addressed in the Structural Equation Modeling (SEM) analysis. Figure 6.3 presents the AMOS diagram for the CFA of Organizational Spirituality Scale.

6.10.3.2. Confirmatory Factor Analysis for Leadership Styles Scale

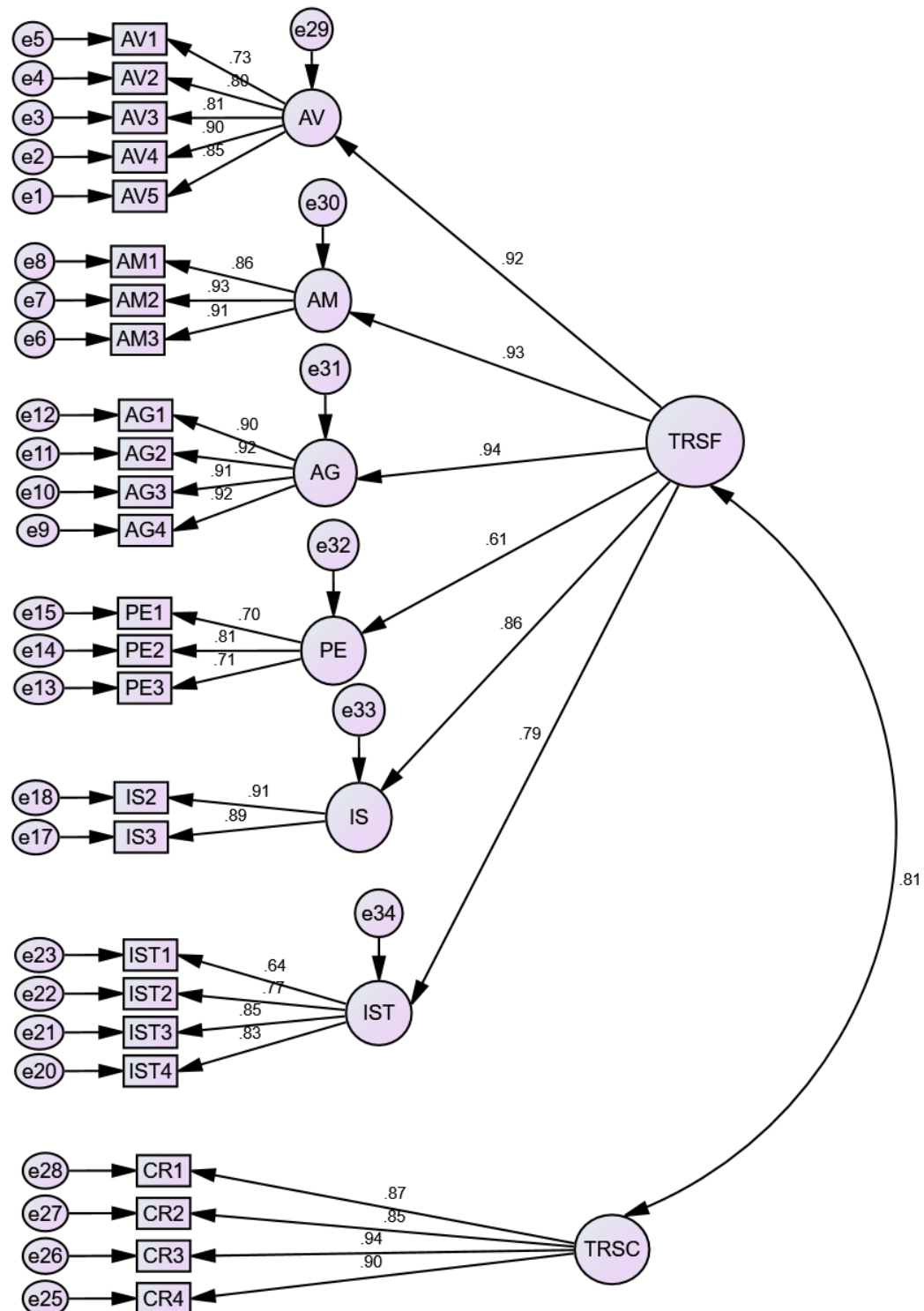
This section presents the results of the confirmatory factor analysis conducted on the leadership styles scale. The standard loadings, t-values, CR, AVE, and model fit statistics are presented in Table 6.4. The model fit statistics, including $\chi^2/df = 3,150$, CFI=0.966, NFI=0.951, TLI=0.962, SRMR=0.052, and RMSEA=0.054 indicate that the data fit the model perfectly.

The analysis excluded three items, namely IS1, IS4, and CR5, due to their low loadings. All standardized loadings, except for IST1, which has a value of 0.644, are above 0.70, and all t-values are significant at $p < 0.001$. The CR value for the Transformational Leadership style is 0.937, and for the Transactional Leadership style is 0.939, indicating high construct reliability. Moreover, the AVE values for Transactional and Transformational Leadership styles are 0.790 and 0.722, respectively, demonstrating that both scales have convergent validity. The AMOS diagram of the Leadership Styles' CFA is presented in Figure 6.4.

Table 6.4: Confirmatory Factor Analysis (CFA) for the Leadership Styles Scale

Code	Std. loading	t-value	CR	AVE
Articulated Vision				
AV1	0.726	23.169***		
AV2	0.802	27.010***		
AV3	0.813	27.635***		
AV4	0.903	33.191***		
AV5	0.853	Fixed		
Appropriate Model				
AM1	0.864	34.768***		
AM2	0.925	41.049***		
AM3	0.906	Fixed		
Accepted Goals				
AG1	0.897	40.656***		
AG2	0.924	44.409***	0.937	0.790
AG3	0.914	42.916***		
AG4	0.922	Fixed		
Performance Expectations				
PE1	0.704	16.163***		
PE2	0.806	17.233***		
PE3	0.712	Fixed		
Individualized Support				
IS1	—	—		
IS2	0.910	33.119		
IS3	0.891	Fixed		
IS4	—	—		
Intellectual Stimulation				
IST1	0.644	18.385***		
IST2	0.770	23.144***		
IST3	0.846	26.073***		
IST4	0.830	Fixed		
Contingent Reward				
CR1	0.873	34.955***	0.939	0.722
CR2	0.846	32.671***		
CR3	0.936	41.232***		
CR4	0.898	Fixed		
CR5	—	—		
Model Fit Statistics: $\chi^2/df=3,150$, CFI=0.966, NFI=0.951, TLI=0.962, SRMR=0.052, RMSEA=0.054				

Figure 6.4: AMOS Diagram for the Confirmatory Factor Analysis of Leadership Styles Scale



6.10.3.3. Confirmatory Factor Analysis for Organizational Trust Scale

Table 6.5 displays the results of the confirmatory factor analysis conducted on the organizational trust scale.

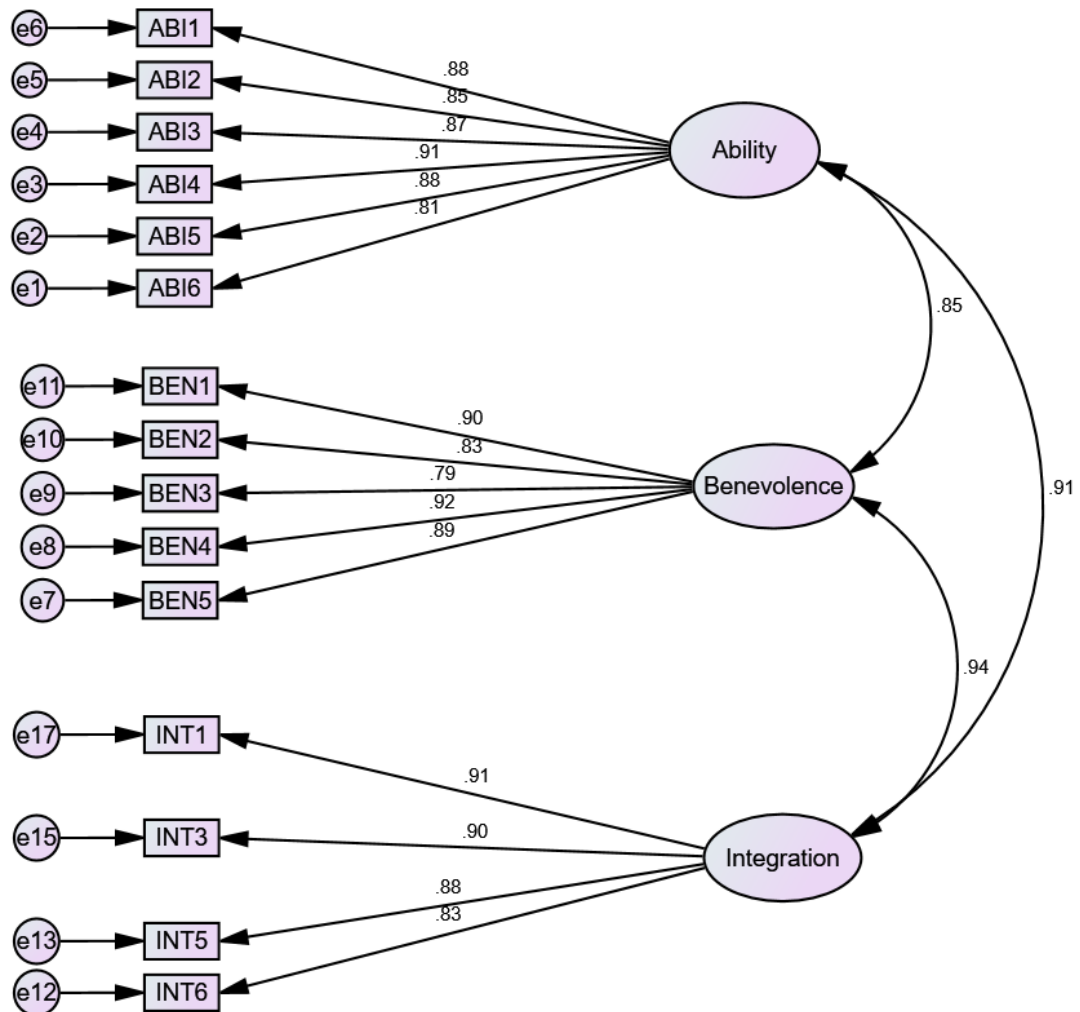
Table 6.5: Confirmatory Factor Analysis (CFA) for the Organizational Trust Scale

Code	Std. loading	t-value	CR	AVE
Ability			0.948	0.754
ABI1	0.882	29.553***		
ABI2	0.851	27.960***		
ABI3	0.870	28.910***		
ABI4	0.909	31.003***		
ABI5	0.881	29.488***		
ABI6	0.812	Fixed		
Benevolence			0.937	0.748
BEN1	0.900	37.009***		
BEN2	0.826	30.795***		
BEN3	0.786	28.020***		
BEN4	0.918	38.817***		
BEN5	0.888	Fixed		
Integrity			0.932	0.774
INT1	0.907	32.053***		
~~INT2~~	—	—		
INT3	0.903	31.758***		
~~INT4~~	—	—		
INT5	0.882	30.542***		
INT6	0.826	Fixed		
Model Fit Statistics: $\chi^2/df=5.606$, CFI=0.967, NFI=0.960, TLI=0.960, SRMR=0.029, RMSEA=0.079				

The model fit indices for the Organizational Trust confirmatory factor analysis (CFA) demonstrate satisfactory fit to the data, taking into account the sample size, in which case the Chi-Square test has increased. Specifically, the $\chi^2/df=5.606$, CFI=0.967, NFI=0.960, TLI=0.960, SRMR=0.029, and RMSEA=0.079 suggest adequate model fit.

In the analysis, the INT2 and INT4 items were excluded. All standardized loadings exceeded 0.70, and all t-values were significant at $p < 0.001$. Furthermore, the composite reliability (CR) values for the Ability, Benevolence, and Integrity dimensions were high, at 0.948, 0.937, and 0.932, respectively. The average variance extracted (AVE) values of 0.754, 0.748, and 0.774 provide evidence for strong convergent validity among the three dimensions. Figure 6.5 presents the AMOS diagram for the CFA of Organizational Trust scale.

Figure 6.5: AMOS Diagram for the Confirmatory Factor Analysis of Organizational Trust Scale



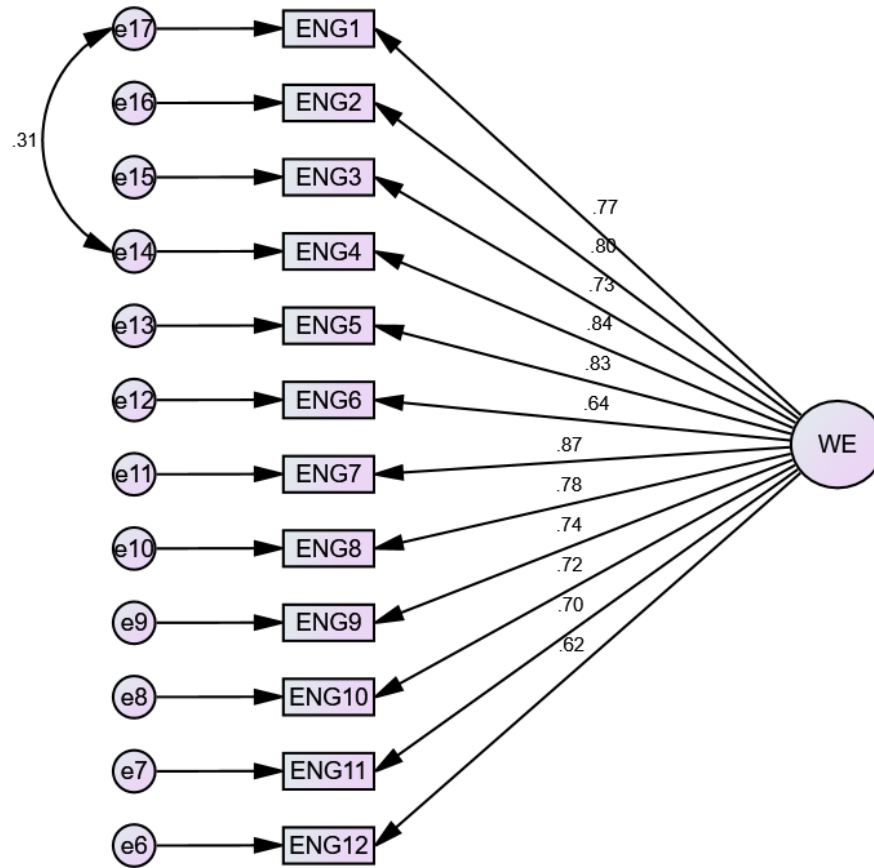
6.10.3.4. Confirmatory Factor Analysis for Work Engagement Scale

Alternately, the confirmatory factor analysis on Work Engagement scale has been conducted, as presented in Table 6.6. The scale was treated as a one-factor scale. The model fit statistics indicate an averagely good model fit, as evidenced by the $\chi^2/df=8.535$, CFI=0.935, NFI=0.927, TLI=0.919, SRMR=0.045, and RMSEA=0.101, with the exception of the Chi-Square test and RMSEA. The removal of items WE13, WE14, WE15, WE16, and WE17 did not significantly improved the model fit. The remaining items showed high standardized loadings, exceeding 0.70, with only two items falling below 0.70 but above 0.60. The t-values are significant at $p<0.001$. The composite reliability (CR) was found to be 0.941, and the average variance extracted (AVE) was 0.573, indicating a high degree of composite reliability and convergent validity. The AMOS CFA diagram for the Work Engagement scale is presented in Figure 6.15.

Tablo 6.6: Confirmatory Factor Analysis (CFA) for the Work Engagement Scale

Code	Std. loading	t-value	CR	AVE
Work Engagement			0.941	0.573
WE1	0.765	17.412***		
WE2	0.795	17.915***		
WE3	0.731	16.829***		
WE4	0.834	18.525***		
WE5	0.831	18.495***		
WE6	0.647	15.206***		
WE7	0.861	18.983***		
WE8	0.783	17.706***		
WE9	0.739	16.900***		
WE10	0.726	16.678***		
WE11	0.710	16.270***		
WE12	0.630	Fixed		
~~WE13~~	—	—		
~~WE14~~	—	—		
~~WE15~~	—	—		
~~WE16~~	—	—		
~~WE17~~	—	—		
Model Fit Statistics: $\chi^2/df=8.535$, CFI=0.935, NFI=0.927, TLI=0.919, SRMR=0.045, RMSEA=0.101				

Figure 6.6: AMOS Diagram for the Confirmatory Factor Analysis of Work Engagement Scale



6.10.3.5. Confirmatory Factor Analysis for Job Burnout Scale

The last individual CFA was conducted on the Job Burnout scale. Table 6.7 presents the results of the analysis. The model fit statistics of $\chi^2/df=4.935$, CFI=0.928, NFI=0.911, TLI=0.917, SRMR=0.050, and RMSEA=0.073, indicated a satisfactory model fit. Only one item, EXH2, was excluded from the analysis. With the exception of two items, all other items displayed high standardized loadings, exceeding 0.70, with significant t-values at $p<0.001$. The composite reliability (CR) for the four factors exceeded 0.70, and the average variance extracted (AVE) for the four factors was higher than 0.50. In summary, the Job Burnout scale demonstrated a satisfactory model fit, high reliability, and convergent validity. Figure 6.7 presents the AMOS diagram for the CFA of Job Burnout scale.

Table 6.7: Confirmatory Factor Analysis (CFA) for the Job Burnout Scale

Code	Std. loading	t-value	CR	AVE
Emotional Exhaustion			0.907	0.582
EXH1	0.714	21.266***		
EXH2	—	—		
EXH3	0.743	22.429***		
EXH4	0.771	23.552***		
EXH5	0.790	24.374***		
EXH6	0.725	21.709***		
EXH7	0.780	23.941***		
EXH8	0.813	Fixed		
Mental Distance			0.881	0.601
MD9	0.853	19.284***		
MD10	0.639	15.336***		
MD11	0.885	19.782***		
MD12	0.822	18.765***		
MD13	0.640	Fixed		
Cognitive Impairment			0.894	0.628
CI13	0.837	24.014***		
CI15	0.849	24.409***		
CI16	0.688	19.013***		
CI17	0.810	23.066***		
CI18	0.768	Fixed		
Emotional Impairment			0.856	0.546
EI19	0.780	19.460***		
EI20	0.792	19.744***		
EI21	0.605	15.285***		
EI22	0.793	19.755***		
EI23	0.705	Fixed		
Model Fit Statistics: $\chi^2/df=4.935$, CFI=0.928, NFI=0.911, TLI=0.917, SRMR=0.050, RMSEA=0.073				

6.10.3.6. Confirmatory Factor Analysis for the Structural Equation Modeling (SEM)

Structural equation modeling (SEM) is a statistical technique that explores the relationships between multiple variables by analyzing a series of equations. This allows researchers to understand the structure of interrelationships among the dependent and independent variables involved in the analysis (Hair et al., 2019: 607).

Figure 6.7: AMOS Diagram for the Confirmatory Factor Analysis of Job Burnout Scale

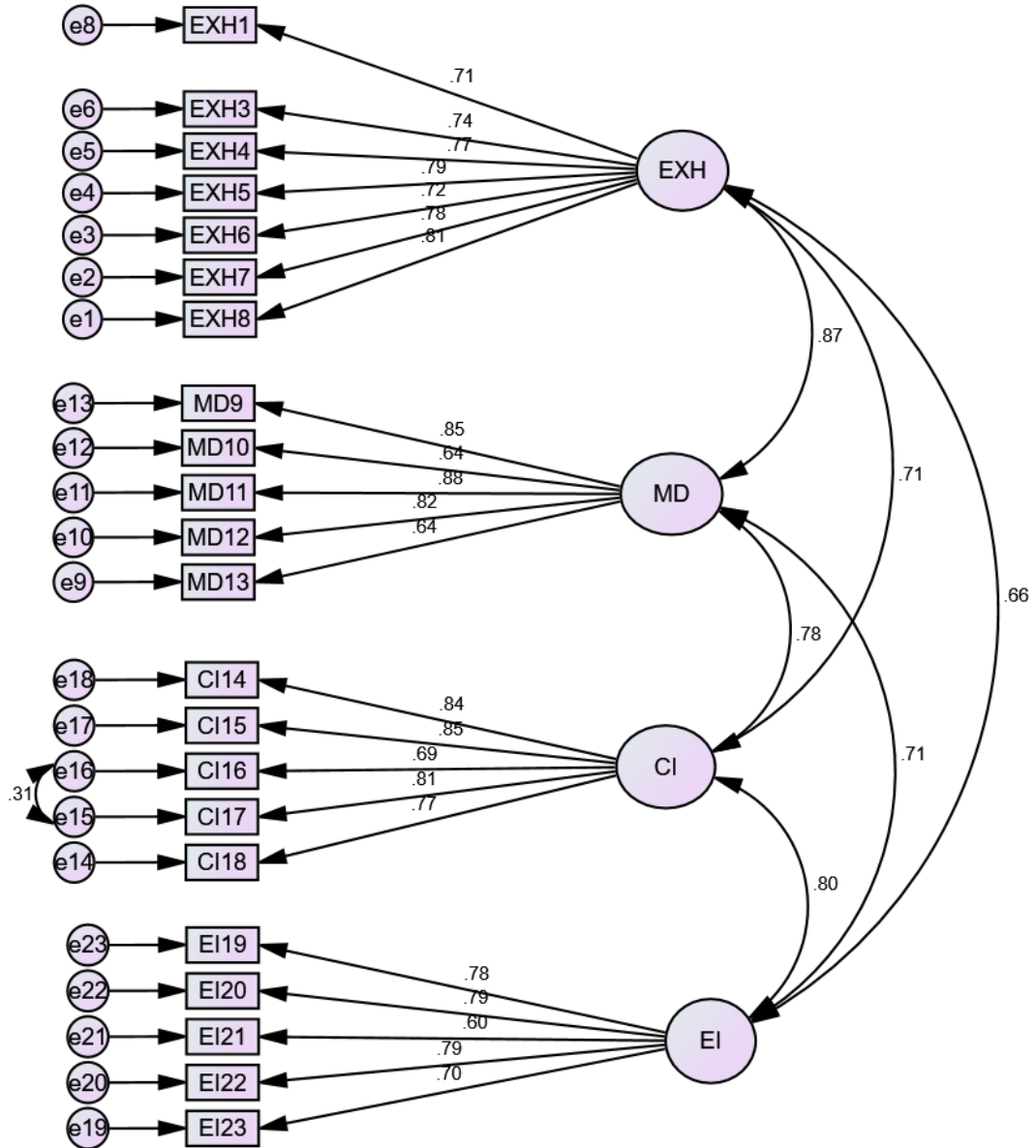


Table 6.8 presents a summary of the confirmatory factor analysis results for the structural equation modeling. To aid readability, the table is organized based on the construct order. The goodness of fit statistics, of $\chi^2/df=2.424$, CFI=0.902, NFI=0.844, TLI=0.899, SRMR=0.064, RMSEA=0.044, considering the complexity of the model, i.e., the large number of variables (five latent variables and eighteen dimensions) and

Table 6.8: Confirmatory Factor Analysis (CFA) for Model Research

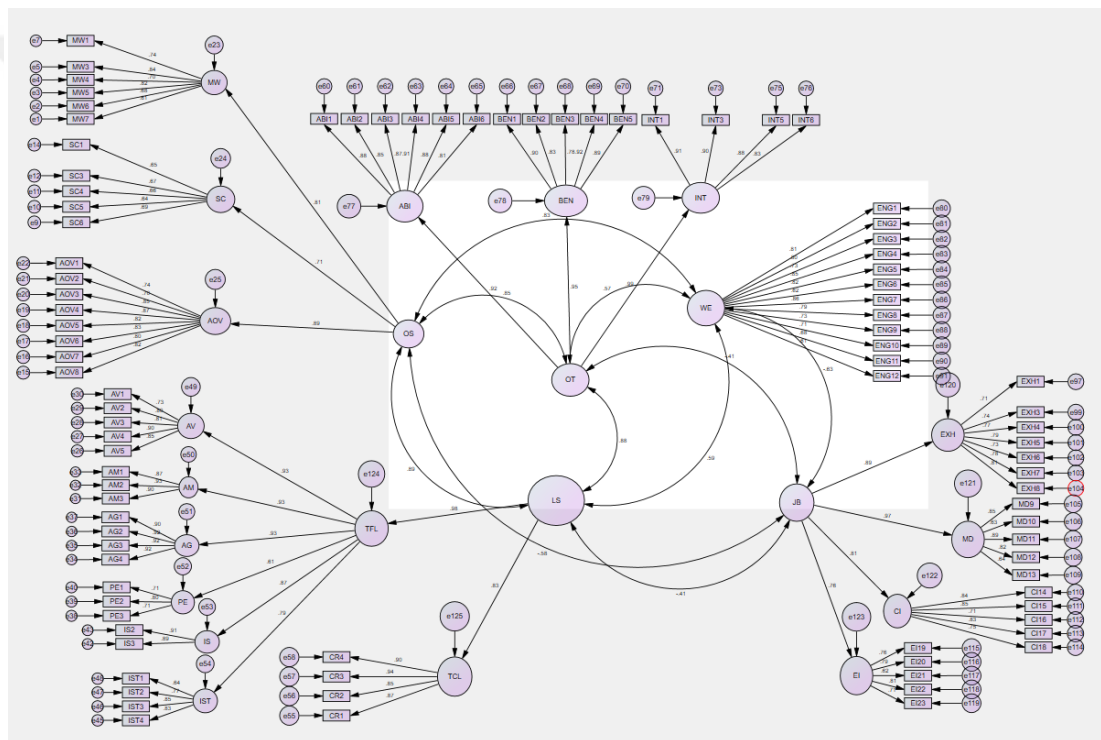
Code	Std. loading	t-value	CR	AVE	MSV
Organizational Spirituality			0.845	0.647	0.795
Meaning at work					
MW1	0.739	16.201***			
MW2	—	—			
MW3	0.842	17.691***			
MW4	0.704	15.638***			
MW5	0.821	17.404***			
MW6	0.682	15.274***			
MW7	0.613	Fixed			
Sense of Community					
SC1	0.662	15.205***			
SC2	—	—			
SC3	0.655	15.547***			
SC4	0.641	15.253***			
SC5	0.622	14.881***			
SC6	0.676	Fixed			
SC7					
Alignment with Organizational Values					
AOV1	0.744	21.141***			
AOV2	0.703	21.468***			
AOV3	0.854	28.453***			
AOV4	0.870	29.300***			
AOV5	0.818	26.602***			
AOV6	0.829	27.220***			
AOV7	0.799	25.698***			
AOV8	0.821	Fixed			
Leadership Styles			0.900	0.819	0.795
Articulated Vision					
AV1	0.728	23.278***			
AV2	0.804	27.141***			
AV3	0.813	27.621***			
AV4	0.902	33.138***			
AV5	0.852	Fixed			
Appropriate Model					
AM1	0.865	34.761***			
AM2	0.926	40.914***			
AM3	0.904	Fixed			
Accepted Goals					
AG1	0.895	40.449***			
AG2	0.924	44.473***			
AG3	0.915	43.152***			

Code	Std. loading	t-value	CR	AVE	MSV
AG4	0.922	Fixed			
Performance Expectations					
PE1	0.705	16.175***			
PE2	0.804	17.219***			
PE3	0.712	Fixed			
Individualized Support					
~~IS1~~	—	—			
IS2	0.910	33.614***			
IS3	0.891	Fixed			
~~IS4~~	—	—			
Intellectual Stimulation					
IST1	0.644	18.412***			
IST2	0.771	23.152***			
IST3	0.845	26.037***			
IST4	0.829	Fixed			
Contingent Reward					
CR1	0.873	34.962***			
CR2	0.847	32.748***			
CR3	0.935	41.160***			
CR4	0.897	Fixed			
~~CR5~~	—	—			
Organizational Trust			0.967	0.907	0.783
Ability					
ABI1	0.883	26.631***			
ABI2	0.851	28.001***			
ABI3	0.870	28.950***			
ABI4	0.909	31.033***			
ABI5	0.881	29.524***			
ABI6	0.813	Fixed			
Benevolence					
BEN1	0.902	37.170***			
BEN2	0.827	30.865***			
BEN3	0.784	27.905***			
BEN4	0.918	38.788***			
BEN5	0.887	Fixed			
Integration					
INT1	0.905	32.058***			
~~INT2~~	—	—			
INT3	0.903	31.930***			
~~INT4~~	—	—			
INT5	0.883	30.698***			
INT6	0.827	Fixed			

Code	Std. loading	t-value	CR	AVE	MSV
Work Engagement			0.941	0.573	0.692
WE1	0.803	17.879***			
WE2	0.800	17.814***			
WE3	0.733	16.718***			
WE4	0.853	18.619***			
WE5	0.824	18.164***			
WE6	0.623	18.656***			
WE7	0.857	18.680***			
WE8	0.791	17.659***			
WE9	0.737	16.738***			
WE10	0.716	16.360***			
WE11	0.692	15.851***			
WE12	0.621	Fixed			
~~WE13~~	—	—			
~~WE14~~	—	—			
~~WE15~~	—	—			
~~WE16~~	—	—			
~~WE17~~	—	—			
Job Burnout			0.919	0.742	0.402
Exhaustion					
EXH1	0.715	21.330***			
~~EXH2~~	—	—			
EXH3	0.741	22.360***			
EXH4	0.770	23.557***			
EXH5	0.791	24.419***			
EXH6	0.725	21.744***			
EXH7	0.780	23.963***			
EXH8	0.813	Fixed			
Mental Distance					
MD9	0.853	19.380***			
MD10	0.634	15.288***			
MD11	0.886	19.906***			
MD12	0.824	18.882***			
MD13	0.641	Fixed			
Cognitive Impairment					
CI14	0.838	23.449***			
CI15	0.849	23.784***			
CI16	0.715	19.624***			
CI17	0.826	23.060***			
CI18	0.754	Fixed			
Emotional Impairment					
EI19	0.760	19.078***			
EI20	0.785	19.671***			

Code	Std. loading	t-value	CR	AVE	MSV
EI21	0.618	15.639***			
EI22	0.805	20.114***			
EI23	0.713	Fixed			
Model Fit Statistics: $\chi^2/df=2.424$, CFI=0.902, NFI=0.844, TLI=0.899, SRMR=0.064, RMSEA=0.044					

Figure 6.8: AMOS Diagram for the Confirmatory Factor Analysis of Structural Equation Modeling



the sample size, indicate that the model fits the data well. All the indices, including the Chi-Square value, fall within the acceptable threshold. Furthermore, the table reports the standardized loadings, t-values, composite reliability (CR), average variance extracted (AVE), and maximum shared variance (MSV), as in the single construct CFA.

The final model did not include fourteen items, namely MW2, SC2, SC7, IS1, IS4, CR5, INT2, INT4, WE13, WE14, WE15, WE16, WE17, and EXH2. These items were

also excluded from the final model in their respective individual confirmatory factor analyses.

Standardized loadings below 0.70 but above 0.60 were found for fourteen items, while seventy-eight items had loadings above 0.70. All constructs showed a high degree of reliability, with composite reliability (CR) values ranging from 0.845 to 0.967. The average variance extracted (AVE) ranged from 0.573 to 0.907, indicating convergent validity for all scales. Discriminant validity was demonstrated for the Leadership Styles scale, Organizational Trust scale, and Job Burnout Scale, as their maximum shared variance (MSV) values were lower than their average variance extracted (AVE) values. However, the MSV's for Organizational Spirituality and Work Engagement were higher than their AVE's, suggesting some overlap between these two scales, possibly due to the similarity of certain items (e.g. MW3: "My spirit is energized by my work" = WE1: "At my work, I feel bursting with energy"). Nonetheless, considering that conceptualization of these two constructs is different and based on the model fit statistics, reliability, and convergent validity, this does not appear to be a significant issue. Figure 6.8 shows the AMOS diagram drawn for the CFA of SEM.

6.10.4. Descriptive Statistics for the Scales

In this section, the descriptive statistics for all scales and subscales are presented, including means and standard deviations. Table 6.9, 6.10, 6.11, 6.12, and 6.13 summarize the means and standard deviations for the organizational spirituality, leadership styles, organizational trust, work engagement, and job burnout scales, respectively.

For the Organizational Spirituality scale, the mean score for Meaning at Work is 3.92, the mean score for Sense of Community is 3.71, and the mean score for Alignment with Corporate Values is 3.67. The overall mean score for the Organizational Spirituality scale is 3.76, which is an average score on a 1 to 5 scale.

As for the Transformational Leadership scale, the mean score for Articulated Vision is 3.67, the mean score for Appropriate Model is 3.61, the mean score for Accepted

Goals is 3.74, the mean score for Performance Expectations is 3.87, the mean score for Individualized Support is 3.44, the mean score for Intellectual Stimulation is 3.40, while the overall scale score is 3.62, which is an average score on a 1 to 5 scale. The mean score for Transactional Leadership is 3.58, which also represents an average score on a 1 to 5 scale.

Table 6.9: Descriptive Statistics for the Organizational Spirituality Scale

Code	Items	Mean	Std. Deviation
Meaning at Work			
MW1	"I experience joy in work."	3.91	0.99
MW2	"I believe others experience joy as a result of my work."		
MW3	"My spirit is energized by my work."	3.89	1.13
MW4	"The work I do is connected to what I think is important in life."	3.91	1.22
MW5	"I look forward to coming to work most days."	3.55	1.14
MW6	"I see a connection between my work and the larger social good of my community."	3.92	1.11
MW7	"I understand what gives my work personal meaning."	4.34	0.83
Dimension mean		3.92	
Sense of Community			
SC1	"Working cooperatively with others is valued."	4.05	1.06
SC2	"I feel part of a community."		
SC3	"I believe people support each other."	3.38	1.07
SC4	"I feel free to express opinions."	4.10	1.03
SC5	"I think employees are linked with a common purpose."	3.95	1.04
SC6	"I believe employees genuinely care about each other."	3.07	1.05
SC7	"I feel there is a sense of being a part of a family."		
Dimension mean		3.71	
Alignment with Organizational Values			
AOV1	"I feel positive about the values of the organization."	3.97	1.01
AOV2	"This organization is concerned about the poor in our community."	3.24	1.33
AOV3	"This organization cares about all its employees."	3.71	1.18
AOV4	"This organization has a conscience."	3.77	1.19
AOV5	"I feel connected with the organization's goals."	3.88	1.09
AOV6	"This organization is concerned about the health of employees."	3.57	1.31
AOV7	"I feel connected with the mission of the organization."	3.94	1.10
AOV8	"The organization I work for cares about whether my spirit is energized."	3.29	1.28
Dimension mean		3.67	
Organizational Spirituality Scale Mean		3.76	

Table 6.10: Descriptive Statistics for the Leadership Styles Scale

Code	Items	Mean	Std. Deviation
Articulated Vision			
AV1	“has a clear understanding of where we are going.”	3.94	1.05
AV2	“paints an interesting picture of the future of our group.”	3.52	1.11
AV3	“is always seeking new opportunities for the organization.”	3.82	1.14
AV4	“inspires others with his/her plans for the future.”	3.62	1.24
AV5	“is able to get others committed to his/her dream.”	3.49	1.23
Dimension mean		3.67	
Appropriate Model			
AM1	“leads by “doing”, rather than simply by “telling.”	3.61	1.36
AM2	“provides a good model for me to follow.”	3.65	1.26
AM3	“leads by example.”	3.59	1.24
Dimension mean		3.61	
Accepted Goals			
AG1	“fosters collaboration among work groups.”	3.73	1.22
AG2	“encourages employees to be “team players.”	3.79	1.21
AG3	“gets the group to work together for the same goal.”	3.85	1.15
AG4	“develops a team attitude and spirit among employees.”	3.62	1.22
Dimension mean		3.74	
Performance Expectations			
PE1	“shows us that he/she expects a lot from us.”	4.01	1.04
PE2	“insists on only the best performance.”	3.89	1.05
PE3	“will not settle for second best.”	3.72	1.13
Dimension mean		3.87	
Individualized Support			
IS1	~~“acts without considering my feelings. (r)”~~		
IS2	“shows respect for my personal feelings.”	3.53	1.27
IS3	“behaves in a manner thoughtful of my personal needs.”	3.36	1.25
IS4	~~“treats me without considering my personal feelings. (r)”~~		
Dimension mean		3.44	
Intellectual Stimulation			
IST1	“challenges me to think about old problems in new ways.”	3.20	1.18
IST2	“asks questions that prompt me to think.”	3.45	1.23
IST3	“has stimulated me to rethink the way I do things.”	3.50	1.22
IST4	“has ideas that have challenged me to reexamine some of basic assumptions about my work.”	3.45	1.18
Dimension mean		3.40	
Transformational Leadership Style Mean		3.62	
Contingent Reward			
CR1	“always gives me positive feedback when I perform well.”	3.80	1.23
CR2	“gives me special recognition when my work is very good.”	3.31	1.40
CR3	“commends me when I do a better than average jobs.”	3.67	1.33
CR4	“personally compliments me when I do outstanding work.”	3.54	1.37
CR5	~~“frequently does not acknowledge my good performance. (r)”~~		
Transactional Leadership Style Mean		3.58	

Table 6.11: Descriptive Statistics for the Organizational Trust Scale

Code	Items	Mean	Std. Deviation
Ability			
ABI1	“Top management is very capable of performing its job.”	3.64	1.17
ABI2	“Top management is known to be successful at the things it tries to do.”	3.70	1.13
ABI3	“Top management has much knowledge about the work that needs done.”	3.79	1.13
ABI4	“I feel very confident about top management’s skills.”	3.57	1.25
ABI5	“Top management has specialized capabilities that can increase our performance.”	3.53	1.25
ABI6	“Top management is well qualified.”	3.73	1.19
Dimension mean		3.66	
Benevolence			
BEN1	“Top management is very concerned about my welfare.”	3.27	1.29
BEN2	“My needs and desires are very important to top management.”	3.16	1.31
BEN3	“Top management would not knowingly do anything to hurt me.”	3.71	1.27
BEN4	“Top management really looks out for what is important to me.”	3.30	1.24
BEN5	“Top management will go out of its way to help me.”	3.38	1.25
Dimension mean		3.36	
Integrity			
INT1	“Top management has a strong sense of justice.”	3.34	1.26
INT2	“I never have to wonder whether top management will stick to its word.”		
INT3	“Top management tries hard to be fair in dealings with others.”	3.44	1.21
INT4	“Top management’s actions and behaviors are not very consistent.”		
INT5	“I like top management’s values.”	3.47	1.20
INT6	“Sound principles seem to guide top management’s behavior.”	3.62	1.18
Dimension mean		3.46	
Organizational Trust Mean		3.49	

As for the Organizational Trust scale, the mean score for Ability is 3.66, the mean score for Benevolence is 3.36, and the mean score for Integrity is 3.35. The overall mean score for the Organizational Trust scale is 3.45, which is an average score on a scale of 1 to 5.

The overall Work Engagement scale, which includes seventeen items, is 4.05, which is a higher value compared to the other scales. Finally, the mean score for Emotional Exhaustion is 2.48, the mean score for Mental Distance is 2.13, the mean score for Cognitive Impairment is 1.82, and the mean score for Emotional Impairment is 2.06.

The overall mean score for the Job Burnout scale is 2.16, which is a low score for this negative scale.

Table 6.12: Descriptive Statistics for the Work Engagement Scale

Code	Items	Std.	
		Mean	Deviation
WE1	“At my work, I feel bursting with energy.”	3.85	0.99
WE2	“I find the work that I do full of meaning and purpose.”	4.25	0.99
WE3	“Time flies when I am working.”	4.14	0.98
WE4	“At my job, I feel strong and vigorous.”	3.99	0.98
WE5	“I am enthusiastic about my job.”	4.23	0.97
WE6	“When I am working, I forget everything else around me.”	3.75	1.13
WE7	“My job inspires me.”	4.03	1.08
WE8	“When I get up in the morning, I feel like going to work.”	3.74	1.18
WE9	“I feel happy when I am working intensely.”	4.01	1.07
WE10	“I am proud on the work that I do.”	4.39	0.95
WE11	“I am immersed in my work.”	4.16	0.95
WE12	“I can continue working for very long periods at a time.”	3.87	1.09
~~WE13~~	~~“To me, my job is challenging.”~~		
~~WE14~~	~~“I get carried away when I am working.”~~		
~~WE15~~	~~“At my job, I am very resilient, mentally.”~~		
~~WE16~~	~~“It is difficult to detach myself from my job.”~~		
~~WE17~~	~~“At my work I always persevere, even when things do not go well.”~~		
Work Engagement Mean		4.03	

Table 6.13: Descriptive Statistics for the Job Burnout Scale

Code	Items	Std.	
		Mean	Deviation
Emotional Exhaustion			
EXH1	“At work, I feel mentally exhausted.”	2.57	1.11
~~EXH2~~	~~“Everything I do at work requires a great deal of effort.”~~		
EXH3	“After a day at work, I find it hard to recover my energy.”	2.62	1.17
EXH4	“At work, I feel physically exhausted.”	2.51	1.16
EXH5	“When I get up in the morning, I lack the energy to start a new day at work.”	2.40	1.18
EXH6	“I want to be active at work, but somehow, I am unable to manage.”	2.20	1.15
EXH7	“When I exert myself at work, I quickly get tired.”	2.46	1.15
EXH8	“At the end of my working day, I feel mentally exhausted and drained.”	2.66	1.22
Dimension mean		2.48	

Code	Items	Std. Mean Deviation	
Mental Distance			
MD9	“I struggle to find any enthusiasm for my work.”	2.17	1.15
MD10	“At work, I do not think much about what I am doing and I function on autopilot.”	2.34	1.30
MD11	“I feel a strong aversion towards my job.”	2.01	1.17
MD12	“I feel indifferent about my job.”	1.92	1.11
MD13	“I’m cynical about what my work means to others.”	2.22	1.27
Dimension mean		2.13	
Cognitive Impairment			
CI13	“At work, I have trouble staying focused.”	1.91	1.02
CI15	“At work I struggle to think clearly.”	1.87	1.06
CI16	“I’m forgetful and distracted at work.”	1.88	1.07
CI17	“When I’m working, I have trouble concentrating.”	1.78	1.00
CI18	“I make mistakes in my work because I have my mind on other things.”	1.69	0.96
Dimension mean		1.82	
Emotional Impairment			
EI19	“At work, I feel unable to control my emotions.”	1.80	1.08
EI20	“I do not recognize myself in the way I react emotionally at work.”	1.87	1.15
EI21	“During my work I become irritable when things don’t go my way.”	2.68	1.26
EI22	“I get upset or sad at work without knowing why.”	1.91	1.14
EI23	“At work I may overreact unintentionally.”	2.08	1.07
Dimension mean		2.06	
Job Burnout Mean		2.12	

6.10.5. Correlation Analysis Results

Correlation demonstrates the dynamic nature of the relationship between variables. Through its application, it becomes possible to comprehend whether the variables in question tend to move in the same or opposite directions during periods of change (Salkind and Frey, 2020: 77). To evaluate correlation, a correlation coefficient is utilized, which is a numerical indicator that ranges from -1.00 to $+1.00$. This coefficient signifies the direction and strength of the linear relationship between two variables (Christensen et al., 2014: 393). The strength of the relationship between variables is represented by the letter ‘r’. The value of ‘r’ can be positive, indicating

that higher scores on one variable correspond with higher scores on the other variable (Yockey, 2016: 158).

Conversely, 'r' can be negative, suggesting that higher scores on one variable correspond with lower scores on the other variable. Finally, 'r' can be zero, indicating that there is no relationship between the scores of the two variables (Yockey, 2016: 158).

Table 6.14: Correlation Analysis Results for the Dynamic Relationships Between Key Variables

Variables	OS	TFL	TSL	OT	WE	JB
OS	1					
TFL	0.77**	1				
TSL	0.61**	0.75**	1			
OT	0.74**	0.80**	0.71**	1		
WE	0.72**	0.53**	0.43**	0.53**	1	
JB	-0.45**	-0.31**	-0.29**	-0.35**	-0.51**	1

OS=Organizational Spirituality; TFL=Transformational Leadership Style; TSL=Transactional Leadership Style, OT=Organizational Trust; WE=Work Engagement; JB=Job Burnout

****Correlation is significant at the 0.01 level (2-tailed). ** Correlation is significant at the 0.05 level (2-tailed).*

Table 6.14 summarizes the correlation analysis results for the dynamic relationships between key variables and demographics. A total mean was computed for each construct based on the factor structure obtained from the SEM Confirmatory Factor Analysis.

Organizational spirituality is positively and significantly associated with transformational leadership ($r=0.77$, $p<0.01$), transactional leadership ($r=0.61$, $p<0.01$), organizational trust ($r=0.74$, $p<0.01$), work engagement ($r=0.72$, $p<0.01$), and negatively with job burnout ($r=-0.045$, $p<0.01$).

Transformational leadership is positively and significantly associated with transactional leadership ($r=0.75$, $p<0.01$), organizational trust ($r=0.80$, $p<0.01$), work engagement ($r=0.53$, $p<0.01$), and negatively with job burnout ($r=-0.31$, $p<0.01$).

Transactional leadership is positively and significantly associated with organizational trust ($r=0.71$, $p<0.01$), work engagement ($r=0.43$, $p<0.01$), and negatively with job burnout ($r=-0.29$, $p<0.01$).

Organizational trust is positively and significantly associated with work engagement ($r=0.53$, $p<0.01$) and negatively with job burnout ($r=-0.35$, $p<0.01$). Work engagement is negatively correlated with job burnout ($r=-0.51$, $p<0.01$).

6.10.6. Hypothesis Testing Results

Prior to testing the structural equation modeling (SEM), the formulated hypotheses were tested using regression analysis. Regression analysis refers to a collection of statistical techniques utilized for explaining or predicting the values of a dependent variable by analyzing the values of one or more independent or predictor variables. Simple regression, which involves a single independent or predictor variable, and multiple regression, which involves two or more independent or predictor variables, are the two primary forms of regression analysis (Christensen et al., 2014: 398). The first hypotheses are:

H1.1A: Meaningful life is positively associated with job engagement.

H1.2A: Sense of community is positively associated with job engagement.

H1.3A: Alignment with values is positively associated with job engagement.

Table 6.15: Results of Regression Analysis Regarding the Impact of Dimensions of Organizational Spirituality on Work Engagement

Dependent Variable: Work Engagement			
Independent Variables:	β	t	p
Meaning at Work	0.641	24.098	<0.001
Sense of Community	-0.021	-0.727	0.468
Alignment with Organ. Values	0.164	6.271	<0.001
R=0.807, Adjusted R²=0.650, F=457.049, p=<0.001			

Table 6.15 summarizes the results of the regression analysis examining the impacts of organizational spirituality dimensions on work engagement. The Adjusted R^2 shows that 65% of the change in work engagement is explained by organizational spirituality. The F-value of 457.049 and p-value of <0.001 indicate that the regression model is statistically significant. The regression coefficients suggest that an increase in meaning at work and alignment with organization values are associated with higher levels of work engagement ($\beta=0.641$, $p<0.01$; $\beta=0.164$, $p<0.01$, respectively). On the other hand, the sense of community does not have a statistically significant impact on work engagement ($\beta=-0.021$, $p>0.05$). Therefore, hypotheses **H1.1A** and **H1.3A** are **confirmed**, while **hypothesis H1.2A fails to be confirmed**.

Following the examination of the impact of organizational spirituality dimensions on work engagement, in the next step their impact on job burnout was tested.

H1.1B: Meaningful life is negatively associated with job burnout.

H1.2B: Sense of community is negatively associated with job burnout.

H1.3B: Alignment with values is negatively associated with job burnout.

Table 6.16: Results of Regression Analysis Regarding the Impact of Dimensions of Organizational Spirituality on Job Burnout

Dependent Variable: Job Burnout			
Independent Variables:	β	t	p
Meaning at Work	-0.342	-8.722	<0.001
Sense of Community	-0.010	-0.223	0.823
Alignment with Organ. Values	-0.131	-3.396	<0.001
$R=0.485$, Adjusted $R^2=0.233$, $F=75.523$, $p<0.001$			

Table 6.16 summarizes the results of the regression analysis examining the impacts of organizational spirituality dimensions on job burnout. The Adjusted R^2 shows that 23.3% of the change in job burnout is explained by organizational spirituality. The F-value of 75.523 and p-value of <0.001 indicate that the regression model is statistically significant. The regression coefficients suggest that an increase in meaning at work and alignment with organization values is associated with lower levels of job burnout ($\beta=-0.342$, $p<0.01$; $\beta=-0.131$, $p<0.01$, respectively). On the other hand, the sense of

community does not have a statistically significant impact on job burnout ($\beta=-0.010$, $p>0.05$). Therefore, hypotheses **H1.1B and H1.2B are confirmed**, while hypothesis **H1.2B fails to be confirmed**.

The second part of the hypotheses involves testing the impact of leadership styles on employee well-being, specifically the impact of transformational and transactional leadership styles on work engagement and job burnout. The formulated hypotheses by work engagement and job burnout are as follows:

H2.1A: Articulated vision is positively associated with job engagement.

H2.2A: Appropriate model is positively associated with job engagement.

H2.3A: Accepted goals are positively associated with job engagement.

H2.4A: Performance expectations are positively associated with job engagement.

H2.5A: Individualized support is positively associated with job engagement.

H2.6A: Intellectual stimulation is positively associated with job engagement.

H2.7A: Contingent reward is positively associated with job engagement.

Table 6.17: Results of Regression Analysis Regarding the Impact of Dimensions of Transformational and Transactional Leadership on Work Engagement

Dependent Variable: Work Engagement			
Independent Variables:	β	t	p
Articulated Vision	0.309	6.543	<0.001
Appropriate Model	-0.024	-0.571	0.568
Accepted Goals	0.017	0.362	0.717
Performance Expectations	0.084	2.498	0.013
Individualized Support	0.082	2.503	0.013
Intellectual Stimulation	0.038	1.073	0.284
R=0.557, Adjusted R²=0.304, F=54.799, p=<0.001			
Dependent Variable: Work Engagement			
Independent Variable:	β	t	p
Contingent Reward	0.288	13.226	<0.001
R=0.438, Adjusted R²=0.191, F=174.914, p=<0.001			

Table 6.17 presents the results of regression analysis regarding the impact of dimensions of transformational and transactional leadership on work engagement.

In the first step, the impact of transformational leadership dimensions on work engagement was tested. The Adjusted R^2 shows that 30.4% of the change in work engagement is explained by transformational leadership. The F-value of 54.799 and p-value of <0.001 indicate that the regression model is statistically significant. The regression coefficients suggest that an increase in articulated vision, performance expectations, and individualized support is associated with higher levels of work engagement ($\beta=0.309$, $p<0.01$; $\beta=0.084$, $p<0.05$; $\beta=0.082$, $p<0.05$, respectively). On the other hand, appropriate model, accepted goals, and intellectual stimulation do not have statistically significant impacts on work engagement ($\beta=-0.024$, $p>0.05$; $\beta=0.017$, $p>0.05$, $\beta=0.038$, $p>0.05$, respectively). Hence, **H2.1A, H2.4A, and H2.5A are confirmed**, while **H2.2A, H2.3A, and H2.6A fail to be confirmed**.

In the second step, the impact of transactional leadership on work engagement was tested. The Adjusted R^2 shows that 19.1% of the change in work engagement is explained by transactional leadership. The F-value of 174.914 and p-value of <0.001 indicate that the regression model is statistically significant. The regression coefficient suggests that an increase in contingent reward is associated with higher levels of work engagement ($\beta=0.288$, $p<0.01$). Hence, **H2.7A is confirmed**.

H2.1B: Articulated vision is negatively associated with job burnout.

H2.2B: Appropriate model is negatively associated with job burnout.

H2.3B: Accepted goals are negatively associated with job burnout.

H2.4B: Performance expectations are negatively associated with job burnout.

H.5B: Individualized support is negatively associated with job burnout.

H2.6B: Intellectual stimulation is negatively associated with job burnout.

H2.7B: Contingent reward is negatively associated with job burnout.

Table 6.18 presents the results of regression analysis regarding the impact of dimensions of transformational and transactional leadership on job burnout.

Similarly, in the first step, the impact of transformational leadership dimensions on job burnout was tested. The Adjusted R^2 shows that 12% of the change in job burnout is explained by transformational leadership. The F-value of 17.700 and p-value of <0.001

Table 6.18: Results of Regression Analysis Regarding the Impact of Dimensions of Transformational and Transactional Leadership on Job Burnout

Dependent Variable: Job Burnout			
Independent Variables:	β	t	p
Articulated Vision	-0.125	-2.360	0.019
Appropriate Model	0.012	0.248	0.805
Accepted Goals	-0.081	-1.557	0.120
Performance Expectations	0.015	0.385	0.700
Individualized Support	-0.147	-3.985	<0.001
Intellectual Stimulation	0.088	2.220	0.027
R=0.356, Adjusted R²=0.120, F=17.700, p<0.001			
Dependent Variable: Job Burnout			
Independent Variable:	β	t	p
Contingent Reward	-0.195	-8.477	<0.001
R=0.298, Adjusted R²=0.088, F=71.861, p<0.001			

indicate that the regression model is statistically significant. The regression coefficients suggest that an increase in articulated vision and individualized support are associated with lower levels of job burnout ($\beta=-0.125$, $p<0.05$; $\beta=-0.147$, $p<0.01$, respectively), while an increase in intellectual stimulation is associated with higher levels of job burnout ($\beta=0.088$, $p<0.05$). On the other hand, appropriate model, accepted goals, and performance expectations do not have statistically significant impacts on job burnout ($\beta=0.012$, $p>0.05$; $\beta=-0.081$, $p>0.05$; $\beta=0.015$, $p>0.05$, respectively). These results **confirm H2.1B and H2.5B**, while **H2.2B, H2.3B, and H2.4B fail to be confirmed**. **H2.6B** is also supported, but in an opposite direction.

In the second step, the impact of transactional leadership on job burnout was tested. The Adjusted R² shows that 8.8% of the change in job burnout is explained by transactional leadership. The F-value of 71.861 and p-value of <0.001 indicate that the regression model is statistically significant. The regression coefficient suggests that an increase in contingent reward is associated with lower levels of job burnout ($\beta=-0.195$, $p<0.01$), which **confirms the H2.7B**.

The last six hypotheses of this study were tested using structural equation modeling (SEM) analysis.

6.10.7. SEM Moderation Testing Results

Moderation refers to the phenomenon in which the impact or intensity of the primary effect changes depending on the values of a third variable, known as an interaction (Hair et al., 2019: 396). To test for moderation, a three-step process is typically followed. The first step involves calculating the interaction term between the treatment and moderator variables. The second step involves estimating the moderated relationship using three independent variables – treatment, moderator, and the interaction term of treatment multiplied by moderator. Finally, the third step involves determining whether moderation is present based on the statistical significance of the coefficient for the interaction term (Hair et al., 2019: 409).

Figure 6.8: Statistical Diagram of Moderation Model

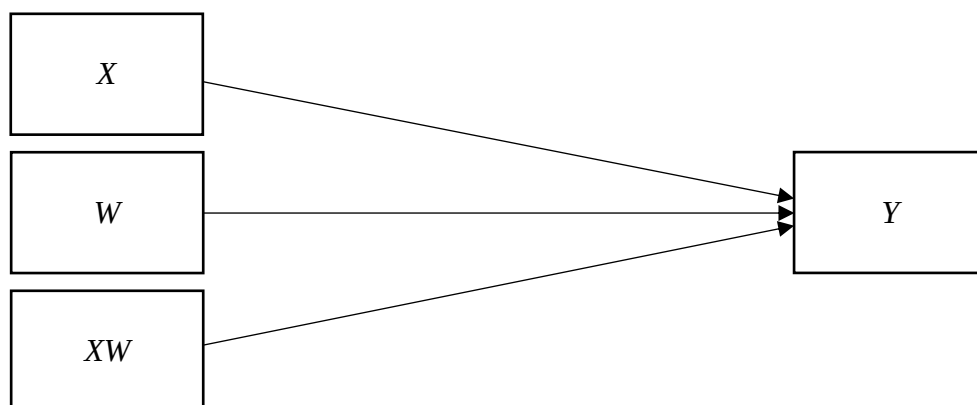


Figure 6.8 depicts the statistical diagram of a simple moderation model, where X represents the predictor variable, Y represents the outcome variable, W represents the moderator, and XW represents the moderating effect.

To enhance the interpretability of the findings, the research model was divided into three interrelated models. The first model scrutinized the nexus between organizational spirituality, organizational trust, and employee well-being. Subsequently, the second model investigated the interplay between transformational leadership, organizational trust, and employee well-being. Lastly, the third model appraised the association

between transactional leadership, organizational trust, and employee well-being. Prior to conducting the analyses, the variables were standardized utilizing the SPSS software, followed by employing AMOS to examine the hypothesized relationships.

Table 6.19: Results of SEM Analysis Regarding the Moderating Effect of Organizational Trust on the Relationship Between Organizational Spirituality and Employee Well-Being

Dependent Variable: Work Engagement			
Independent Variables:	Estimate	t	p
Organizational Spirituality	0.717	18.420	<0.001
Organizational Trust	-0.006	-0.145	0.885
Organizational Spirituality × Organizational Trust	-0.020	-0.855	0.393
Dependent Variable: Job Burnout			
Independent Variables:	Estimate	t	p
Organizational Spirituality	-0.419	-8.352	<0.001
Organizational Trust	-0.045	-0.915	0.360
Organizational Spirituality × Organizational Trust	0.000	0.002	0.999

Figure 6.9: AMOS Diagram for the SEM Moderating Effect of Organizational Trust in the Relationship Between Organizational Spirituality and Employee Well-Being

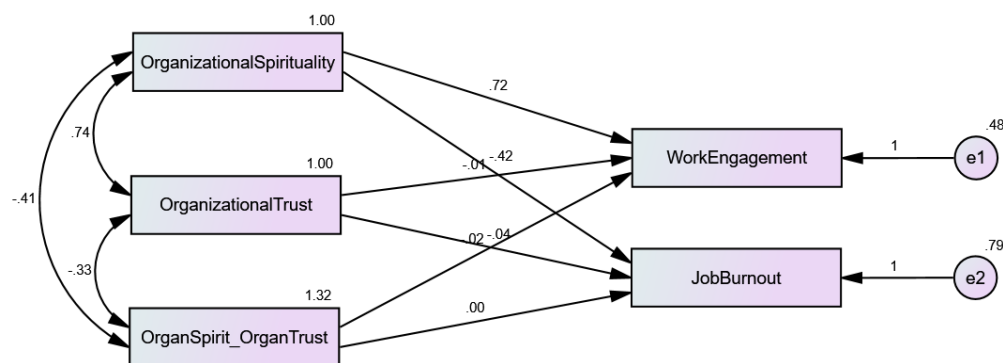


Table 6.19 presents a summary of the findings from the SEM analysis examining the moderating effect of organizational trust on the relationship between organizational spirituality and employee well-being dimensions. Additionally, Figure 6.9 illustrates the AMOS diagram, which represents the conceptual model employed in the SEM analysis and visually portrays the examined moderating effect.

Figure 6.10: Two-Way Interactions for the Moderating Effect of Organizational Trust on the Relationship Between Organizational Spirituality and Work Engagement

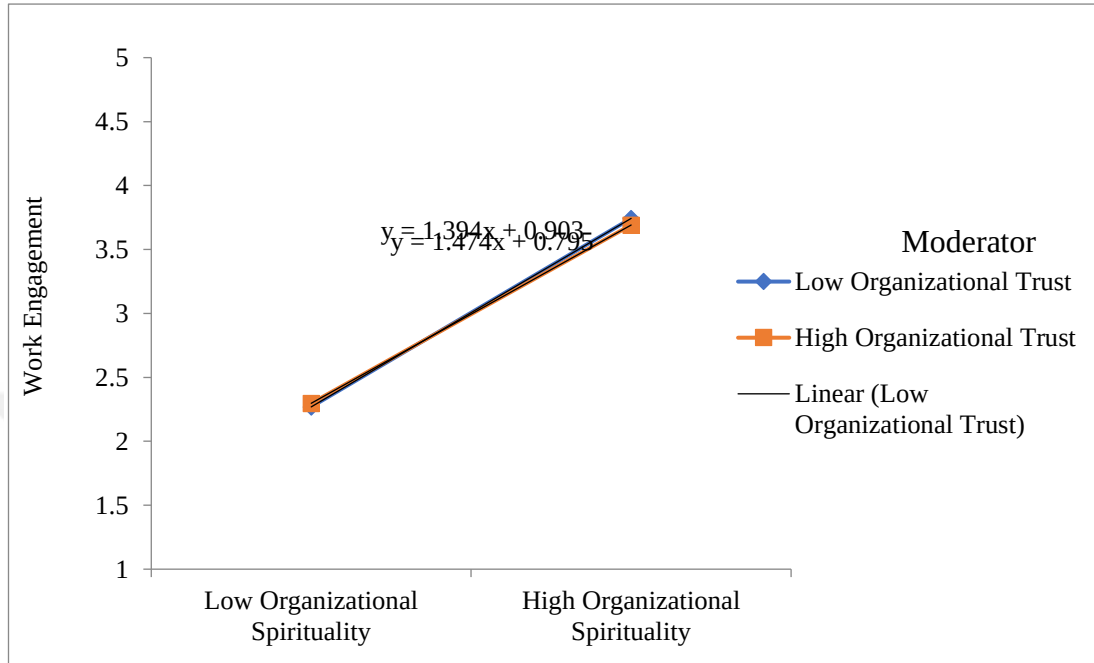
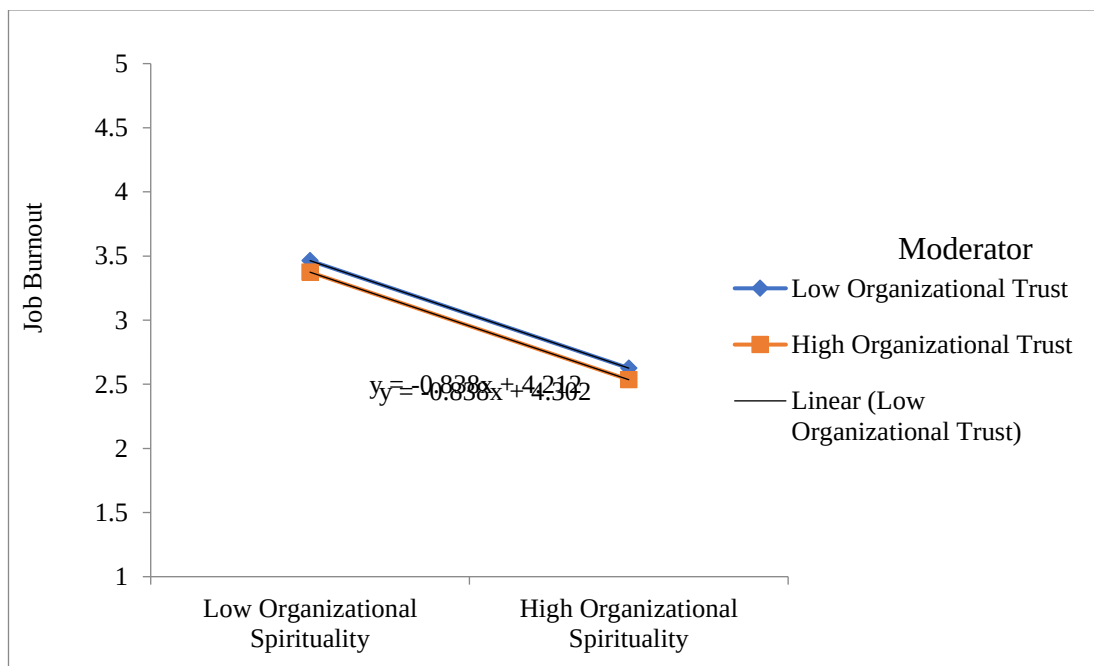


Figure 6.11: Two-Way Interactions for the Moderating Effect of Organizational Trust on the Relationship Between Organizational Spirituality and Job Burnout



In the first part of the table, the impact of independent variables on work engagement, as well as the moderating effect, is reported. The results indicate that organizational spirituality has a significant and strong positive effect on work engagement ($\beta=0.717$, $p<0.01$), while organizational trust does not have a significant effect on work engagement ($\beta=-0.006$, $p>0.05$). Furthermore, the moderating effect of organizational trust on the relationship between organizational spirituality and work engagement is not significant ($\beta=-0.020$, $p>0.05$). This relationship is visually depicted in Figure 6.10, where it can be observed that organizational trust dampens the positive relationship between organizational spirituality and work engagement. However, this moderating effect is not statistically significant.

In the second part of the table, the impact of the independent variables on job burnout, as well as the moderating effect, is reported. The findings reveal that organizational spirituality has a significant and moderate negative effect on job burnout ($\beta=-0.419$, $p<0.01$), whereas the effect of organizational trust on job burnout is weak and not statistically significant ($\beta=-0.045$, $p>0.05$). Furthermore, the analysis indicates that the relationship between organizational spirituality and job burnout is not moderated by organizational trust. This lack of moderating effect is visually presented in Figure 6.11, where the moderation effect is non-existent and non-significant. Consequently, **hypotheses H3.1A and H3.1B** are not confirmed.

Table 6.20: Results of SEM Analysis Regarding the Moderating Effect of Organizational Trust on the Relationship Between Transformational Leadership and Employee Well-Being

Dependent Variable: Work Engagement			
Independent Variables:	Estimate	t	p
Transformational Leadership	0.350	6.625	<0.001
Organizational Trust	0.283	5.577	<0.001
Transformational Leadership $\times$ Organizational Trust	0.075	2.583	0.010
Dependent Variable: Job Burnout			
Independent Variables:	Estimate	t	p
Transformational Leadership	-0.108	-1.802	0.072
Organizational Trust	-0.297	-5.174	<0.001
Transformational Leadership $\times$ Organizational Trust	-0.070	-2.108	0.035

Figure 6.12: AMOS Diagram for the SEM Moderating Effect of Organizational Trust on the Relationship Between Transformational Leadership and Employee Well-Being

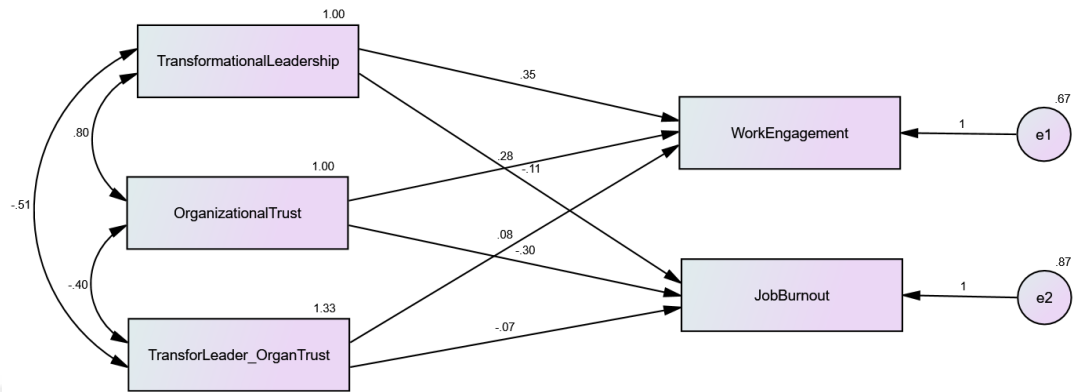


Table 6.20 presents a summary of the findings from the SEM analysis examining the moderating effect of organizational trust on the relationship between transformational leadership and employee well-being. Additionally, Figure 6.12 illustrates the AMOS diagram, which represents the conceptual model employed in the SEM analysis and visually portrays the examined moderating effect. The results indicate that transformational leadership has a positive and significant effect on work engagement ($\beta=0.350$, $p<0.01$). Likewise, organizational trust exhibits a significant positive effect on work engagement ($\beta=0.283$, $p<0.01$). In addition, organizational trust assumes a moderating role, significantly influencing the relationship between transformational leadership and work engagement ($\beta=0.075$, $p<0.05$).

Figure 6.13 illustrates the two-way interactions representing the moderating effect of organizational trust on the relationship between transformational leadership and work engagement. The figure provides visual evidence that *organizational trust enhances the positive association between transformational leadership and work engagement*.

In relation to job burnout, it is observed that transformational leadership does not yield a statistically significant impact ($\beta=-0.108$, $p>0.05$), despite its negative influence. On the other hand, organizational trust exerts a significant negative effect on job burnout ($\beta=-0.297$, $p<0.01$). Furthermore, organizational trust significantly moderates the negative association between transformational leadership and job burnout ($\beta=-0.070$,

Figure 6.13: Two-Way Interactions for the Moderating Effect of Organizational Trust on the Relationship Between Transformational Leadership and Work Engagement

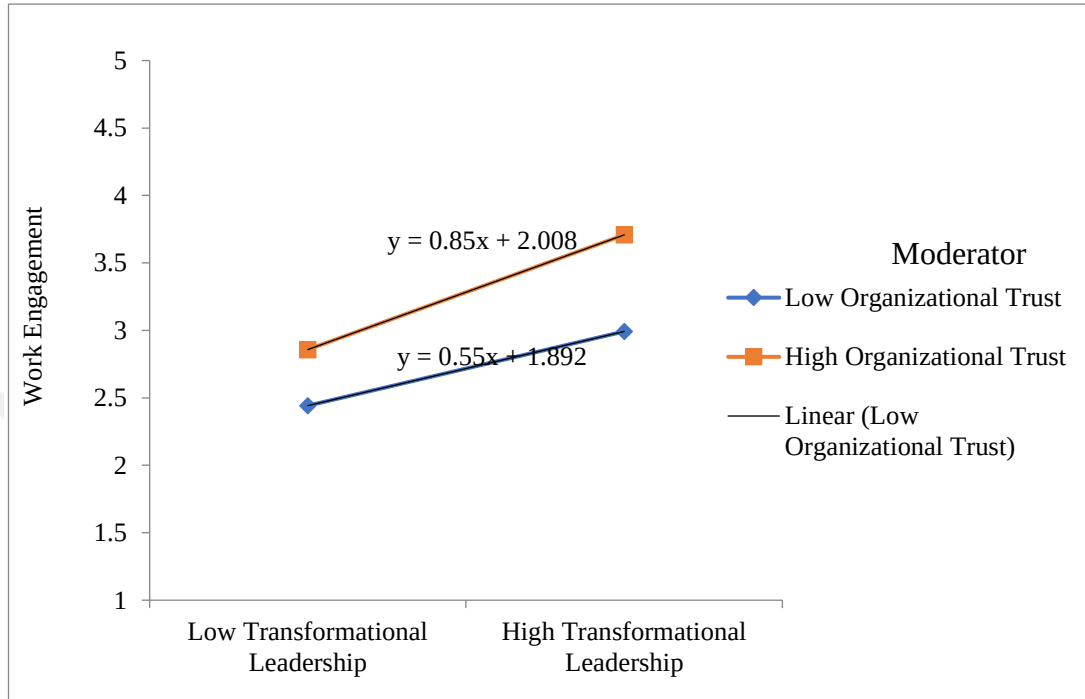
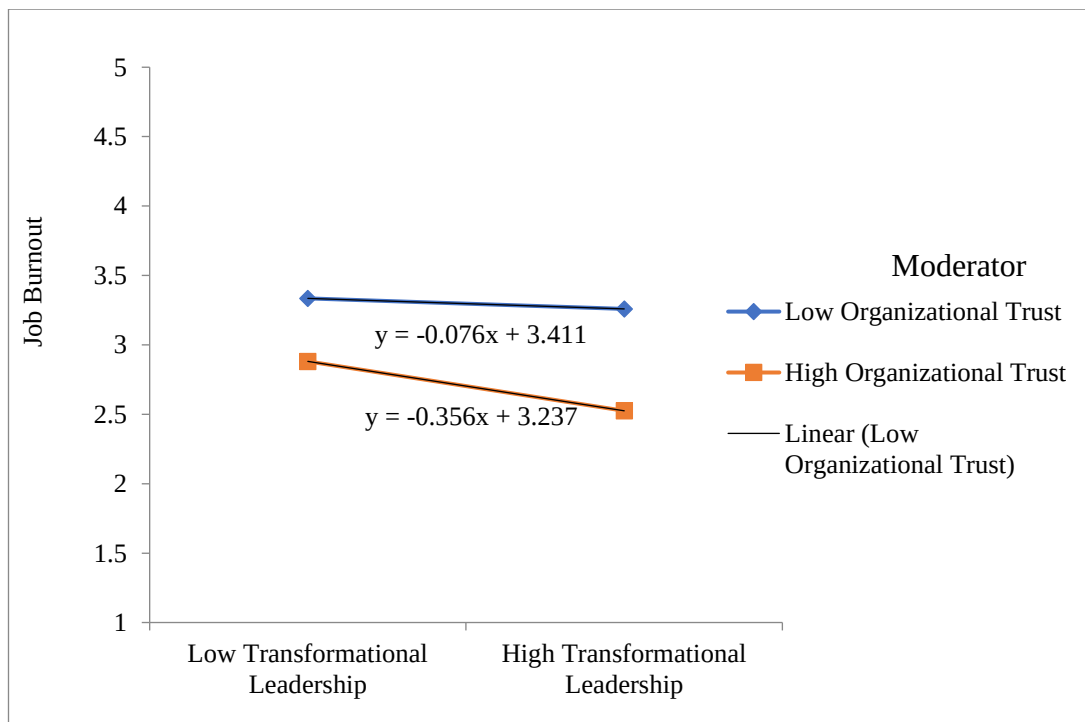


Figure 6.14: Two-Way Interactions for the Moderating Effect of Organizational Trust on the Relationship Between Transformational Leadership and Job Burnout



$p < 0.05$). This moderating effect is visually presented in Figure 6.14, which demonstrates how *organizational trust strengthens the negative relationship between transformational leadership and job burnout*. Consequently, the findings provide support for hypotheses H3.2A and H3.2B.

Table 6.21: Results of SEM Analysis Regarding the Moderating Effect of Organizational Trust on the Relationship Between Transactional Leadership and Employee Well-Being

Dependent Variable: Work Engagement			
Independent Variables:	Estimate	t	p
Transactional Leadership	0.147	3.166	0.002
Organizational Trust	0.450	10.171	<0.001
Transactional Leadership × Organizational Trust	0.071	2.322	0.020
Dependent Variable: Job Burnout			
Independent Variables:	Estimate	t	p
Transactional Leadership	−0.123	−2.399	0.016
Organizational Trust	−0.291	−5.940	<0.001
Transactional Leadership × Organizational Trust	−0.076	−2.250	0.024

Figure 6.15: AMOS Diagram for the SEM Moderating Effect of Organizational Trust on the Relationship Between Transactional Leadership and Employee Well-Being

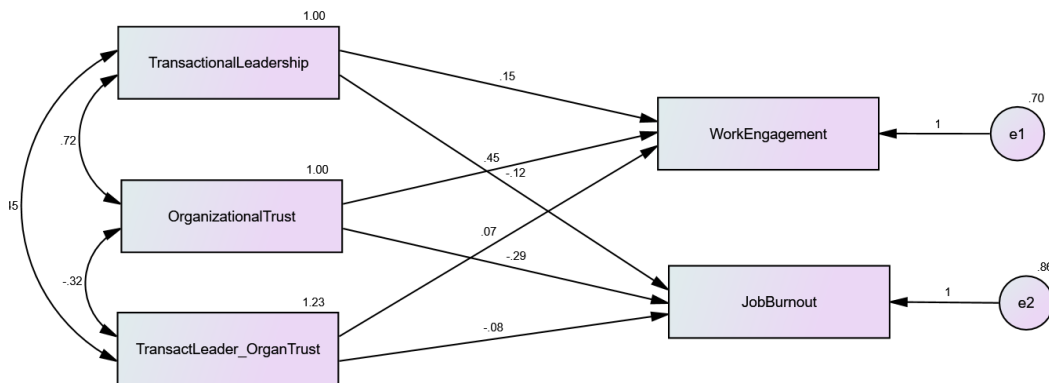


Table 6.21 presents a summary of the findings from the SEM analysis examining the moderating effect of organizational trust on the relationship between transactional leadership and employee well-being. Additionally, Figure 6.15 illustrates the AMOS

Figure 6.16: Two-Way Interactions for the Moderating Effect of Organizational Trust on the Relationship Between Transactional Leadership and Work Engagement

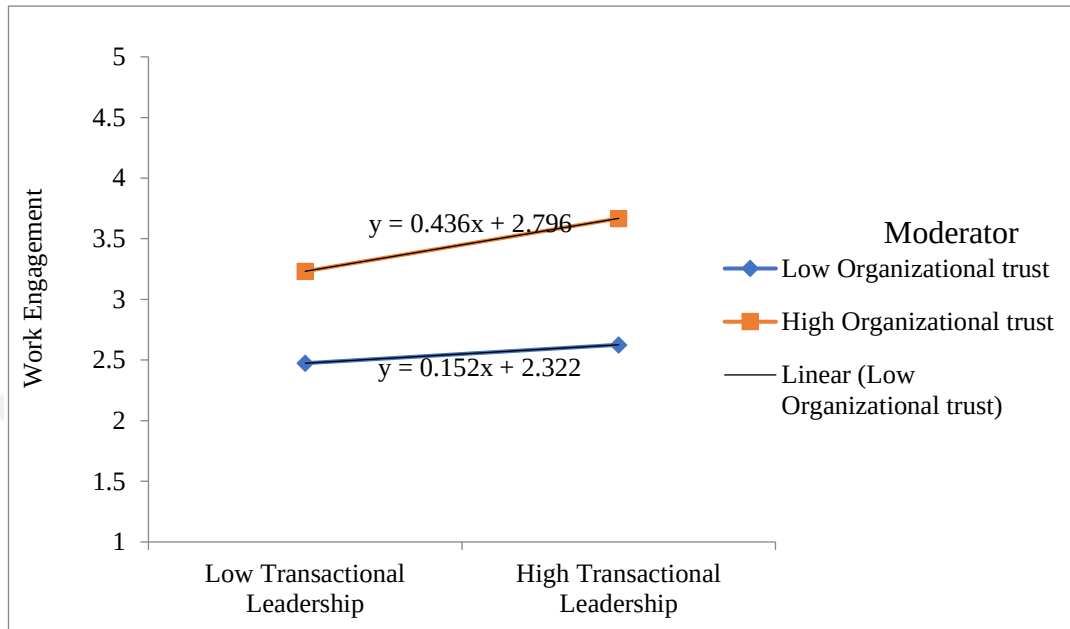
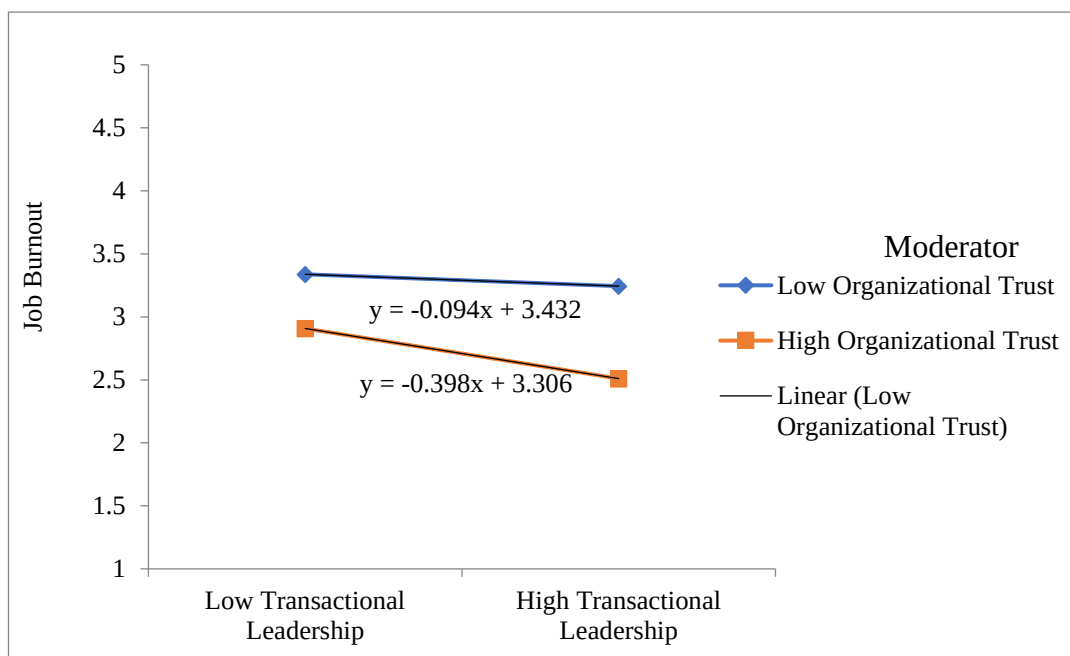


Figure 6.17: Two-Way Interactions for the Moderating Effect of Organizational Trust on the Relationship Between Transactional Leadership and Job Burnout

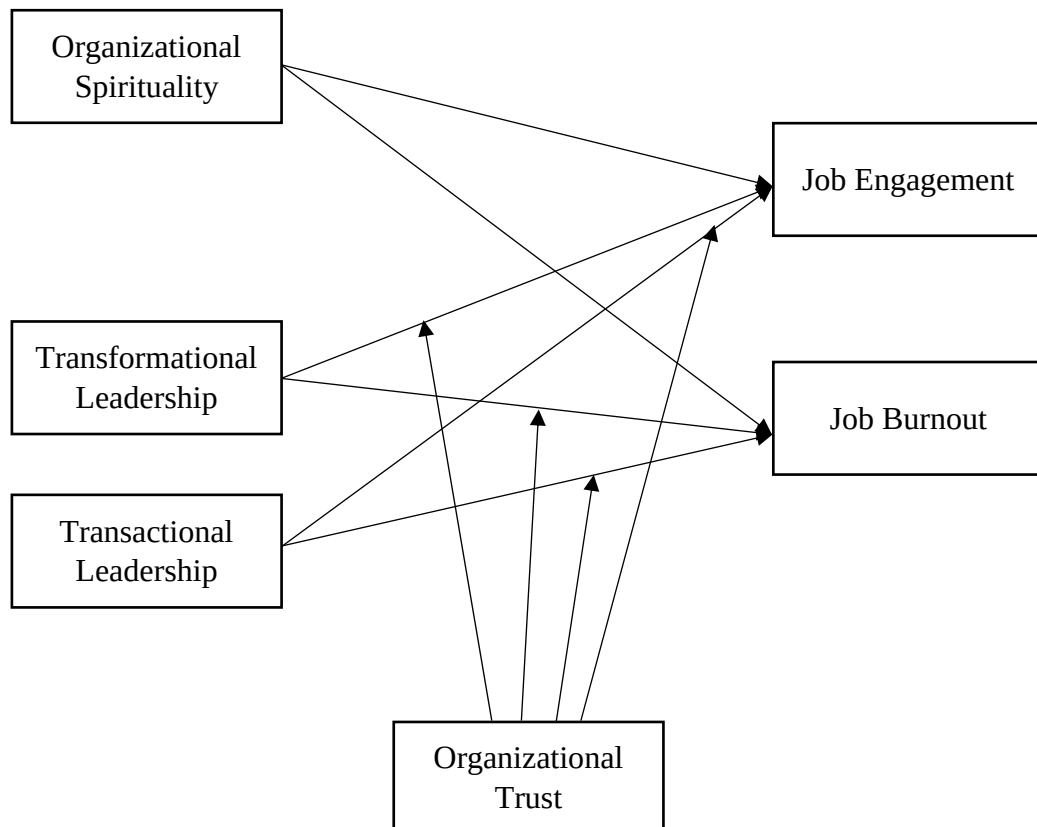


diagram, which represents the conceptual model employed in the SEM analysis and visually portrays the examined moderating effect. The results indicate that transactional leadership has a positive and significant effect on work engagement

($\beta=0.147$, $p<0.01$). Similarly, organizational trust exerts a significant positive effect on work engagement ($\beta=0.450$, $p<0.01$). Moreover, *organizational trust significantly moderates the relationship between transactional leadership and work engagement* ($\beta=0.071$, $p<0.05$). In essence, organizational trust strengthens this positive relationship, thereby **confirming hypothesis H3.3A**. The moderating effect is visually presented in Figure 6.16.

Lastly, it is found that transactional leadership exhibits a negative and significant effect on job burnout ($\beta=-0.123$, $p<0.05$). Similarly, organizational trust demonstrates a negative and significant impact on job burnout ($\beta=-0.291$, $p<0.01$). Furthermore, *organizational trust significantly moderates the negative relationship between transactional leadership and job burnout* ($\beta=-0.076$, $p<0.05$). This moderating effect is visually depicted in Figure 6.17. These findings provide **support for hypothesis H3.3B**.

Figure 6.18: Final Research Model



Based on the SEM results, Figure 6.18 presents the final research model. According to this model, organizational spirituality exerts a significant and positive influence on job engagement while significantly and negatively affecting job burnout. Similarly, transformational leadership demonstrates a significant and positive impact on job engagement and a significant and negative impact on job burnout. Additionally, organizational trust significantly moderates the positive relationship between transformational leadership and work engagement and significantly moderates the negative relationship between transformational leadership and job burnout.

Moreover, transactional leadership significantly and positively affects job engagement while significantly and negatively influencing job burnout. Organizational trust also plays a significant moderating role, strengthening the positive relationship between transactional leadership and work engagement and weakening the negative relationship between transactional leadership and job burnout.

Therefore, the final research model, as depicted in Figure 6.18, establishes the interplay among organizational spirituality, transformational leadership, transactional leadership, organizational trust, job engagement, and job burnout.

6.10.8. Multigroup Moderation Analysis

To further examine the moderating effect of organizational trust, a multigroup analysis was conducted. Organizational trust was transformed into a categorical variable based on its median value. The median of organizational trust was calculated as 3.66, and individuals below this threshold were categorized as “low organizational trust,” comprising a total of 375 participants. Conversely, individuals above this threshold were categorized as “high organizational trust,” totaling 364 participants. Subsequently, the analysis was conducted using the AMOS software.

Table 6.22 displays the results of the Chi-Square differences between the constrained and unconstrained models. The obtained Chi-Square value of $\chi^2=22.945$, with a p-value of 0.001 ($p<0.01$), indicates that the groups exhibit significant differences at the model level.

Table 6.22: Results of Chi-Square Differences

Overall Model	Chi-Square	df	p
Unconstrained	71.941	2	
Fully constrained	94.886	8	
Number of groups		2	
Difference	22.945	6	0.001

Table 6.23: Results of Moderating Effect of Organizational Trust on the Organizational Spirituality, Transformational and Transactional Leadership Styles Model

Moderator	Independent → Dependent	Std. Estimate	t	p
Low OrganTrust	OrganSpirit → Work Engag.	0.729	14.460	<0.001
High OrganTrust	OrganSpirit → Work Engag.	0.515	9.284	<0.001
W1: Chi-Square=86.259, df=3, p=0.000				
Low OrganTrust	OrganSpirit → Job Burnout	-0.555	-9.367	<0.001
High OrganTrust	OrganSpirit → Job Burnout	-0.232	-3.534	<0.001
W2: Chi-Square=75.120, df=3, p=0.000				
Low OrganTrust	TrasforLeader → Work Engag.	-0.119	-1.990	0.047
High OrganTrust	TrasforLeader → Work Engag.	0.066	1.114	0.265
W3: Chi-Square=76.696, df=3, p=0.000				
Low OrganTrust	TrasforLeader → Job Burnout	0.239	3.384	<0.001
High OrganTrust	TrasforLeader → Job Burnout	0.027	0.383	0.702
W4: Ch-Square=73.739, df=3, p=0.000				
Low OrganTrust	TransacLeader → Work Engag.	-0.027	-0.539	0.590
High OrganTrust	TransacLeader → Work Engag.	0.058	1.176	0.240
W5: Chi-Square=73.405, df=3, p=0.000				
Low OrganTrust	TransacLeader → Job Burnout	-0.040	-0.663	0.507
High OrganTrust	TransacLeader → Job Burnout	-0.137	-2.148	0.032
W6: Chi-Square=74.205, df=3, p=0.000				

Table 6.24: Chi-Square Thresholds

Chi-Square Thresholds	Chi-Square	df	p
90% Confidence	74.65	3	
Difference	2.71	1	0.100
95% Confidence	75.78	3	
Difference	3.84	1	0.050
99% Confidence	78.58	3	
Difference	6.63	1	0.010

Table 6.23 provides a summary of the results pertaining to the moderating effect of organizational trust on the relationships between organizational spirituality and employee well-being, as well as leadership styles and employee well-being.

In the first part of Table 6.23, the path from organizational spirituality to work engagement is constrained. The Chi-Square difference across groups based on organizational trust is $\chi^2=86.259$, which is found to be significant at the 99% confidence level. This value of 86.259 exceeds the critical value of 78.58 at the 99% confidence level, as indicated in Table 6.24. These findings suggest that *significant differences exist among individuals with higher and low organizational trust regarding the relationship between organizational spirituality and work engagement*. The relationship is more pronounced for employees with lower levels of organizational trust, with a standardized estimate of 0.729 ($p<0.01$), compared to a standardized estimate of 0.515 ($p<0.01$) for employees with higher levels of organizational trust.

In the second step, the path from organizational spirituality to job burnout is constrained. The Chi-Square difference across groups based on organizational trust is $\chi^2=75.120$, which is significant at the 90% confidence level, as determined from Table 6.24. The value of 75.120 is greater than the lower critical value of 74.65 but lower than the upper critical value of 75.78. These findings suggest that *significant differences do not exist among individuals with higher and low organizational trust regarding the relationship between organizational spirituality and job burnout* at the 95% confidence level. However, the relationship between organizational spirituality and job burnout is observed to be stronger for employees with lower levels of organizational trust, with a standardized estimate of -0.555 ($p<0.01$). On the other hand, for employees with higher levels of organizational trust, the standardized estimate is -0.232 ($p<0.01$).

In the third step, the path from transformational leadership to work engagement is constrained. The Chi-Square difference across groups based on organizational trust is $\chi^2=76.696$, which is found to be significant at the 95% confidence level, as calculated in Table 6.24. The value of 76.696 exceeds the critical value of 75.78, indicating that *significant differences exist among individuals with higher and low organizational*

trust regarding the relationship between transformational leadership and work engagement at the 95% confidence level. For employees with lower levels of organizational trust, the relationship between transformational leadership and work engagement is negative, with a standardized estimate of -0.119 ($p < 0.05$). In contrast, for employees with higher levels of organizational trust, the standardized estimate is 0.066 , and it is not statistically significant at $p = 0.05$. This finding suggests that the moderating effect of organizational trust alters the originally positive nature of the relationship between transformational leadership and work engagement.

In the fourth step, the path from transformational leadership to job burnout is constrained. The Chi-Square difference across groups based on organizational trust is $\chi^2 = 73.739$, which is not statistically significant at the 95% or 90% confidence intervals, as computed in Table 6.24. The value of 73.739 is lower than both the critical values of 75.78 and 74.65 , respectively. This suggests that *there are no significant differences between employees with lower and higher levels of organizational trust regarding the relationship between transformational leadership and job burnout*. Furthermore, it is worth noting that the relationship between transformational leadership and job burnout is positive for both groups. However, the magnitude of the relationship differs. For employees with lower levels of organizational trust, the standardized estimate is higher at 0.239 ($p < 0.01$). On the other hand, for employees with higher organizational trust, the standardized estimate is lower at 0.027 , and it is not statistically significant at $p = 0.05$.

In the fifth step, the path from transactional leadership to work engagement is constrained. The Chi-Square difference across groups based on organizational trust is $\chi^2 = 73.405$, which is not statistically significant at the 95% or 90% confidence intervals, as computed in Table 6.24. The value of 73.405 is lower than both the critical values of 75.78 and 74.65 , respectively. This indicates that *there are no significant differences between employees with lower and higher levels of organizational trust regarding the relationship between transactional leadership and work engagement*. For employees with lower levels of organizational trust, the relationship is negative with a standardized estimate of -0.027 , although this estimate is not statistically significant at $p > 0.05$. Conversely, for employees with higher organizational trust, the

relationship is positive with a standardized estimate of 0.058, also not statistically significant at $p > 0.05$.

In the sixth step, the path from transactional leadership to job burnout is constrained. The Chi-Square difference across groups based on organizational trust is $\chi^2 = 74.205$, which is not statistically significant at the 95% or 90% confidence intervals, as determined from Table 6.24. The value of 74.205 is lower than both the critical values of 75.78 and 74.65, respectively. Hence, *there are no significant differences between employees with lower and higher levels of organizational trust in terms of the relationship between transactional leadership and job burnout*. Furthermore, it is worth noting that the relationship between transactional leadership and job burnout is negative for both groups. For employees with lower levels of organizational trust, the standardized estimate is -0.040 , which is not statistically significant at $p > 0.05$. On the other hand, for employees with higher organizational trust, the standardized estimate is -0.137 and is statistically significant at $p < 0.05$.

These findings indicate that while organizational trust does not have a moderating effect on the relationship between organizational spirituality and employee well-being dimensions, it does play a moderating role in the relationship between leadership styles and employee well-being dimensions. However, it is important to note that there are still notable differences between individuals with high and low levels of organizational trust in both scenarios.

6.10.9. Differences by Demographic Characteristics

In this section, differences in research variables by demographic characteristics are tested. Following the results of SEM confirmatory factor analysis, the overall means for each construct have been computed. To test differences by gender, marital status, and sector, independent samples t-test was used, while One-Way ANOVA was used to test differences by other demographics.

The independent samples t-test is the most commonly used statistical test when comparing means between two groups of people. The name “t-test” comes from its

reliance on the t distribution as its sampling distribution, assuming that the null hypothesis is true (Christensen et al., 2016: 416). The one-way between-subjects analysis of variance (ANOVA) is utilized to compare the means of two or more independent groups on a dependent variable of interest (Yokcey, 2011: 91). ANOVA compares means by analyzing the variance or spread of data values within and between groups. The differences are represented by the F ratio or F statistic. If the probability of the observed difference or a greater difference occurring between groups by chance alone is less than 0.05, a large F ratio will indicate this (Saunders et al., 2019: 615).

Table 6.25: Results of Independent T-Test Regarding the Differences in Research Variables by Gender

Variables	Gender	Mean	Std. Deviation	t	Sig.
Organizational Spirituality	Female	3.84	0.72	2.638	0.009
	Male	3.69	0.79		
Transformational Leadership	Female	3.73	0.84	2.705	0.007
	Male	3.55	0.93		
Transactional Leadership	Female	3.65	1.19	1.364	0.173
	Male	3.52	1.24		
Organizational Trust	Female	3.63	1.02	3.030	0.003
	Male	3.40	1.04		
Work Engagement	Female	4.12	0.78	2.849	0.005
	Male	3.96	0.80		
Job Burnout	Female	2.09	0.74	-2.269	0.024
	Male	2.22	0.84		

Table 6.25 displays the results of independent t-tests conducted to examine potential gender differences in organizational spirituality, transformational leadership, transactional leadership, organizational trust, work engagement, and job burnout.

Regarding the differences in organizational spirituality by gender, the mean score for female participants (M=3.84) was found to be higher than that of male participants (M=3.69). A statistically significant difference was observed, as indicated by a t-value of 2.638 ($p < 0.01$). These findings suggest that female participants exhibit a greater degree of organizational spirituality compared to their male counterparts.

Regarding the differences in transformational leadership by gender, the mean score for female participants ($M=3.73$) was found to be higher than that of male participants ($M=3.55$). A statistically significant difference was observed, as indicated by a t-value of 2.705 ($p<0.01$). These findings suggest that female participants perceive their leaders to exhibit a higher degree of transformational leadership compared to male participants.

Regarding the differences in transactional leadership by gender, the mean score for female participants ($M=3.65$) was slightly higher than that of male participants ($M=3.52$). However, the statistical analysis revealed that this difference was not statistically significant, as indicated by a t-value of 3.030 ($p>0.05$). Therefore, it can be concluded that there is no significant difference in the perception of transactional leadership between female and male participants.

Regarding the differences in organizational trust by gender, the mean score for female participants ($M=3.63$) was higher compared to that of male participants ($M=3.40$). The statistical analysis revealed a significant difference between females and males, as indicated by a t-value of 3.030 ($p<0.01$). These findings suggest that female participants have a higher level of organizational trust compared to male participants.

Regarding the differences in work engagement by gender, the mean score for female participants ($M=4.12$) was higher compared to that of male participants ($M=3.96$). The statistical analysis revealed a significant difference between females and males, as indicated by a t-value of 2.849 ($p<0.01$). These findings suggest that female participants exhibit a higher level of work engagement compared to male participants.

Regarding the differences in job burnout by gender, the mean score for female participants ($M=2.09$) was lower compared to that of male participants ($M=2.22$). The statistical analysis revealed a significant difference between females and males, as indicated by a t-value of -2.269 ($p<0.05$). These findings suggest that female participants experience a lower level of job burnout compared to male participants.

Next, differences in research variables by age groups were tested. Table 6.26 provides the descriptive statistics and results of the One-Way ANOVA regarding differences in

Table 6.26: Results of One-Way ANOVA Regarding the Differences in Research Variables by Age Groups

Variables	Age Groups	Mean	Std. Deviation	F	Sig.
Organizational Spirituality	Under 25	3.81	0.70	5.661	<0.001
	25-35	3.61	0.84		
	36-45	3.94	0.64		
	46-55	3.89	0.70		
	Over 55	3.69	0.82		
Transformational Leadership	Under 25	3.81	0.75	3.598	0.006
	25-35	3.52	0.95		
	36-45	3.63	0.91		
	46-55	3.59	0.97		
	Over 55	3.44	1.06		
Transactional Leadership	Under 25	3.81	1.08	3.435	0.009
	25-35	3.44	1.28		
	36-45	3.52	1.18		
	46-55	3.55	1.29		
	Over 55	3.33	1.47		
Organizational Trust	Under 25	3.75	0.91	5.602	<0.001
	25-35	3.35	1.11		
	36-45	3.47	1.01		
	46-55	3.49	1.03		
	Over 55	3.20	1.12		
Work Engagement	Under 25	3.94	0.82	7.392	<0.001
	25-35	3.92	0.87		
	36-45	4.25	0.61		
	46-55	4.29	0.66		
	Over 55	4.35	0.65		
Job Burnout	Under 25	2.23	0.81	3.041	0.017
	25-35	2.22	0.81		
	36-45	2.08	0.79		
	46-55	1.94	0.61		
	Over 55	1.89	0.82		

organizational spirituality, transformational leadership, transactional leadership, organizational trust, work engagement, and job burnout.

The values of $F=5.661$, $p<0.01$; $F=3.598$, $p<0.01$; $F=3.435$, $p<0.01$; $F=7.392$, $p<0.01$; and $F=3.041$, $p<0.05$ show that there are significant differences in organizational spirituality, transformational leadership, transactional leadership, organizational trust, work engagement, and job burnout, respectively. Although the differences can be noted by the means of the groups, these differences are further examined using post-hoc tests.

Firstly, the assumption of homogenous variances was tested using Levene's statistics. The results indicated that, except for job burnout, Levene's statistics for all other variables were found to be significant at $p<0.01$. Consequently, Tamhane's T2 test was employed to examine the differences in organizational spirituality, transformational leadership, transactional leadership, organizational trust, and work engagement, while the Bonferroni test was used to assess the differences in job burnout.

Table 6.27: Results of Multiple Comparison Regarding the Differences in Research Variables by Age Groups

Variables	(I) Age	(J) Age	Mean Difference (I-J)	Sig.
Organizational Spirituality	25-35	Under 25	-0.20611*	0.026
		36-45	-0.33686*	0.000
Transformational Leadership	Under 25	25-35	0.28360*	0.002
Transactional Leadership	Under 25	25-35	0.37449*	0.004
Organizational Trust	Under 25	25-35	0.40566*	0.000
Work Engagement	Under 25	36-45	-0.30919*	0.001
		46-55	-0.34576*	0.005
	25-35	36-45	-0.33172*	0.000
		46-55	-0.36829*	0.002
Job Burnout	46-55	Under 25	-0.28646*	0.023
		25-35	-0.28277*	0.020

*The mean difference is significant at the 0.05 level.

Table 6.27 presents the results of multiple comparisons, which has been shortened to include only the significant differences. In the organizational spirituality variable, a significant difference is observed between employees aged 25-35 and those aged under

25 and 36-45. The mean differences are -0.20611 and -0.33686 , respectively. These findings suggest that employees aged 25-35 exhibit a lower level of organizational spirituality compared to employees aged under 25 and 36-45.

Regarding transformational leadership styles, a significant difference is found only between employees aged under 25 and those aged 25-35. The mean difference is 0.28360 , indicating that employees aged under 25 perceive their leaders to be more transformational compared to employees aged 25-35. Similarly, a significant difference is observed between the same groups in the transactional leadership style. The mean difference is 0.37449 , suggesting that employees aged under 25 perceive a higher degree of transactional leadership than employees aged 25-35. This difference also holds true for the organizational trust variable, where the mean difference is 0.40566 . These findings suggest that employees aged 25-35 have a lower degree of organizational trust compared to employees aged under 25.

In the positive dimension of employee well-being, specifically work engagement, significant differences are observed between employees aged under 25 and those aged 36-55 and 46-55. The mean differences are -0.30919 and -0.34576 , respectively. These differences suggest that employees aged under 25 have a lower degree of work engagement compared to older age groups. Additionally, another significant difference is found between employees aged 25-35 and those aged 36-45 and 46-55. The mean differences are -0.33172 and -0.36829 , respectively, indicating that employees aged 25-35 have a lower degree of work engagement compared to the older age groups. Lastly, in the negative dimension of employee well-being, specifically job burnout, a similar significant difference is observed between employees aged 46-55 and those aged under 25 and 25-35. The mean differences are -0.28646 and -0.28277 , respectively. These differences suggest that employees aged 46-55 have a lower degree of job burnout compared to younger employees.

In the next step, the differences in research variables by education levels were tested. Table 6.28 provides a summary of the descriptive statistics and the results of the One-Way ANOVA in examining the differences in organizational spirituality, transformational, transactional leadership, organizational trust, work engagement, and

Table 6.28: Results of One-Way ANOVA Regarding the Differences in Research Variables by Education Levels

Variables	Education Level	Mean	Std. Deviation	F	Sig.
Organizational Spirituality	Primary school	4.17	0.43	1.196	0.310
	High school	3.77	0.81		
	Bachelor	3.79	0.78		
	Master & Doctorate	3.72	0.73		
Transformational Leadership	Primary school	3.74	0.84	3.988	0.008
	High school	3.67	0.93		
	Bachelor	3.74	0.84		
	Master & Doctorate	3.50	0.94		
Transactional Leadership	Primary school	4.09	0.83	4.108	0.007
	High school	3.68	1.32		
	Bachelor	3.70	1.14		
	Master & Doctorate	3.40	1.26		
Organizational Trust	Primary school	3.69	0.79	2.555	0.054
	High school	3.56	1.06		
	Bachelor	3.60	1.01		
	Master & Doctorate	3.38	1.06		
Work Engagement	Primary school	4.07	0.96	1.059	0.366
	High school	3.96	0.93		
	Bachelor	4.00	0.82		
	Master & Doctorate	4.10	0.73		
Job Burnout	Primary school	2.05	0.61	0.532	0.660
	High school	2.19	0.87		
	Bachelor	2.19	0.82		
	Master & Doctorate	2.12	0.76		

job burnout among different education levels. The values of $F=1.196$, $p>0.05$; $F=2.55$, $p>0.05$; $F=1.059$, $p>0.05$; and $F=0.532$, $p>0.05$ indicate that there are no statistically significant differences in organizational spirituality, organizational trust, work engagement, and job burnout, respectively, between groups based on education levels. However, the values of $F=3.988$, $p<0.01$ and $F=4.108$, $p<0.01$ indicate that there are statistically significant differences among groups in transformational and transactional leadership, respectively. To further examine these differences, post-hoc tests were conducted. For differences in transformational leadership, Bonferroni test was utilized,

Table 6.29: Results of Multiple Comparison Regarding the Differences in Research Variables by Education Levels

Variables	(I) Education	(J) Education	Mean Difference (I-J)	Sig.
Transformational Leadership	Bachelor	Master & Doctorate	0.24144*	0.004
Transactional Leadership	Bachelor	Master & Doctorate	0.30598*	0.009
Organizational Trust	Bachelor	Master & Doctorate	0.21944*	0.046

*The mean difference is significant at the 0.05 level.

and for differences in transactional leadership, Tamhane T2 test was utilized, after testing the assumption of homogeneity of variance. In both variables, transformational and transactional leadership, there is a significant difference between employees with a bachelor's degree and employees with at least a master's degree. The mean differences are 0.24144 and 0.30598, respectively. These differences indicate that employees with a bachelor's degree perceive a higher degree of both transformational and transactional leadership styles compared to employees with at least a master's degree. Additionally, the results of the Bonferroni test indicate a significant difference between the same groups in organizational trust.

Table 6.30: Results of Independent T-Test Regarding the Differences in Research Variables by Marital Status

	Marital Status	Mean	Std. Deviation	t	Sig.
Organizational Spirituality	Single	3.70	0.77	-1.917	0.056
	Married	3.81	0.75		
Transformational Leadership	Single	3.67	0.83	0.757	0.449
	Married	3.62	0.94		
Transactional Leadership	Single	3.60	1.18	0.456	0.649
	Married	3.56	1.26		
Organizational Trust	Single	3.56	0.98	1.378	0.169
	Married	3.46	1.08		
Work Engagement	Single	3.87	0.87	-4.838	<0.001
	Married	4.16	0.72		
Job Burnout	Single	2.27	0.81	3.166	0.002
	Married	2.08	0.78		

Table 6.30 presents the results of independent t-tests examining the differences in organizational spirituality, transformational leadership, transactional leadership, organizational trust, work engagement, and job burnout by marital status.

The t-values of -1.917 ($p>0.05$), 0.757 ($p>0.05$), 0.456 ($p>0.05$), and 1.378 ($p>0.05$) suggest that there are no significant differences between single and married participants in organizational spirituality, transformational leadership, transactional leadership, and organizational trust, respectively. However, the t-values of -4.838 ($p<0.01$) and 3.166 ($p<0.01$) indicate that there are significant differences between single and married participants in work engagement and job burnout, respectively.

The mean work engagement score for single participants is 3.87, while for married participants it is 4.16. The Cohen's d standardized effect size of 0.79536 suggests that married participants have a higher level of work engagement compared to single participants. Similarly, the mean job burnout score for single participants is 2.27, while for married participants it is 2.08. The Cohen's d standardized effect size of 0.79650 indicates that single participants experience a higher level of job burnout compared to married participants.

Table 6.31: Results of Independent T-Test Regarding the Differences in Research Variables by Sector

Variables	Sector	Mean	Std. Deviation	t	Sig.
Organizational Spirituality	Public	3.74	0.71	-0.627	0.531
	Private	3.77	0.78		
Transformational Leadership	Public	3.49	0.95	-3.092	0.002
	Private	3.71	0.86		
Transactional Leadership	Public	3.46	1.19	-1.864	0.063
	Private	3.64	1.23		
Organizational Trust	Public	3.30	1.05	-3.782	<0.001
	Private	3.61	1.02		
Work Engagement	Public	4.17	0.71	3.193	0.001
	Private	3.97	0.83		
Job Burnout	Public	2.06	0.75	-2.947	0.013
	Private	2.21	0.81		

Table 6.31 summarizes the results of independent t-tests examining the differences in organizational spirituality, transformational leadership, transactional leadership, organizational trust, work engagement, and job burnout across different work sectors.

The results of the independent t-tests suggest that there are no significant differences between public and private sector employees in terms of organizational spirituality ($t=-0.627$, $p>0.05$) and transactional leadership ($t=-1.864$, $p>0.05$). However, significant differences were observed in the means of transformational leadership ($t=-0.3092$, $p<0.01$), organizational trust ($t=-0.3782$, $p<0.01$), work engagement ($t=3.193$, $p<0.01$), and job burnout ($t=-0.2947$, $p<0.05$) between public and private sector employees.

The mean of transformational leadership for public sector employees is 3.49, while the mean for private sector employees is 3.71. The Cohen's d standardized effect size of 0.89421 indicates that public sector employees perceive a lower degree of transformational leadership in their organizations compared to private sector employees. Similarly, the mean of organizational trust for public sector employees is 3.30, while the mean for private sector employees is 3.61. The Cohen's d standardized effect size of 1.03348 suggests that public sector employees have a lower degree of organizational trust compared to private sector employees.

On the other hand, the mean of work engagement for public sector employees is 4.17, while the mean for private sector employees is 3.97. The Cohen's d standardized effect size of 0.79933 indicates that public sector employees have a higher degree of work engagement than private sector employees. Lastly, the mean of job burnout for public sector employees is 2.06, while the mean for private sector employees is 2.21. The Cohen's d standardized effect size of 0.80001 shows that public sector employees experience a lower degree of job burnout compared to private sector employees.

Following other demographic variables, differences in key research variables by industry were examined. Table 6.32 provides the descriptive statistics and results of One-Way ANOVA, which were used to analyze the differences in organizational spirituality, transformational leadership, transactional leadership, organizational trust, work engagement, and job burnout across industries.

Table 6.32: Results of One-Way ANOVA Regarding the Differences in Research Variables by Industry

Variables	Industry	Mean	Std. Deviation	F	Sig.
Organizational Spirituality	Wholesale and retail trade	3.76	0.84	1.521	0.157
	Manufacturing	3.78	0.79		
	Education	3.87	0.69		
	Accommodation and food service	3.60	0.86		
	Information and communication	3.63	0.78		
	Administrative and support service	3.70	0.72		
	Health	3.82	0.70		
	Other	3.89	0.76		
Transformational Leadership	Wholesale and retail trade	3.67	0.92	0.894	0.511
	Manufacturing	3.70	0.94		
	Education	3.59	0.91		
	Accommodation and food service	3.64	0.91		
	Information and communication	3.62	0.86		
	Administrative and support service	3.56	0.88		
	Health	3.67	0.87		
	Other	3.92	0.84		
Transactional Leadership	Wholesale and retail trade	3.67	1.27	0.880	0.521
	Manufacturing	3.67	1.33		
	Education	3.45	1.20		
	Accommodation and food service	3.72	1.25		
	Information and communication	3.57	1.20		
	Administrative and support service	3.56	1.18		
	Health	3.46	1.26		
	Other	3.84	1.05		
Organizational Trust	Wholesale and retail trade	3.64	1.02	0.732	0.645
	Manufacturing	3.57	1.12		
	Education	3.49	1.01		
	Accommodation and food service	3.40	1.08		
	Information and communication	3.43	1.04		
	Administrative and support service	3.42	1.02		
	Health	3.53	1.10		
	Other	3.67	1.05		
Work Engagement	Wholesale and retail trade	3.92	0.81	5.912	<0.001
	Manufacturing	4.01	0.87		
	Education	4.26	0.68		

	Accommodation and food service	3.58	1.05		
	Information and communication	3.85	0.77		
	Administrative and support service	4.03	0.76		
	Health	4.20	0.73		
	Other	4.15	0.76		
Job Burnout	Wholesale and retail trade	2.16	0.79	2.542	0.014
	Manufacturing	2.27	0.97		
	Education	2.02	0.78		
	Accommodation and food service	2.46	0.92		
	Information and communication	2.28	0.79		
	Administrative and support service	2.15	0.74		
	Health	2.03	0.65		
	Other	2.27	0.81		

The results of the analysis indicate that there are no significant differences in organizational spirituality, transformational leadership, transactional leadership, and organizational trust across industries, as evidenced by the non-significant values of $F=1.521$, $p>0.05$; $F=0.895$, $p>0.05$; $F=0.880$, $p>0.05$; and $F=0.732$, $p>0.05$, respectively. However, there are significant differences in work engagement and job burnout among industries, as indicated by the significant values of $F=5.912$, $p<0.01$ and $F=2.542$, $p<0.05$, respectively.

Table 6.33: Results of Multiple Comparison Regarding the Differences in Research Variables by Industry

Variables	(I) Work	(J) Work	Mean Difference (I-J)	Sig.
Work Engagement	Education	Wholesale and retail	0.33939*	0.007
		Accomm. and food service	0.67916*	0.000
		Info. and comm.	0.41404*	0.003
	Accommodation and food service	Admin. and support service	-0.45169*	0.014
		Health	-0.62089*	0.001
		Other	-0.56327*	0.023
Job Burnout	Education	Accomm. and food service	-0.44348*	0.017

*The mean difference is significant at the 0.05 level.

The results of Tamhane's T2 test revealed a significant difference in work engagement between employees in the education sector and those in the wholesale and retail trade, accommodation and food service, and information and support service industries, as shown in Table 6.33. The mean differences are 0.33939, 0.67916, and 0.41404, respectively. These findings indicate that employees in the education sector have a higher level of work engagement compared to employees in the wholesale and retail trade, accommodation and food service, and information and support service industries. Another significant difference in work engagement is observed between employees in the accommodation and food service industry and those in the administrative and support service, health, and other professions. The mean differences are 0.45169, 0.62089, and 0.56327, respectively. These findings indicate that employees in the accommodation and food service industry have a lower level of work engagement compared to employees in the administrative and support service, health, and other professions.

A significant difference in job burnout is observed between employees in the education sector and those in the accommodation and food service industry. The mean difference is 0.44348, indicating that employees in the education sector experience a lower level of job burnout compared to those in the accommodation and food service industry.

Table 6.34 presents the descriptive statistics and results of One-Way ANOVA examining the differences in organizational spirituality, transformational leadership, transactional leadership, organizational trust, work engagement, and job burnout by role. The values of $F=0.574$, $p>0.05$; $F=0.511$, $p>0.05$; $F=1.076$, $p>0.05$; $F=0.669$, $p>0.05$; and $F=2.162$, $p>0.05$ indicate that there are no significant differences in organizational spirituality, transformational leadership, transactional leadership, organizational trust, and work engagement based on employees' role in the organization. However, the value of $F=2.819$, $p<0.05$ suggests that there are significant differences in job burnout among at least two groups. Post-hoc analysis using the Bonferroni test reveals a significant difference between skilled laborers and trained professionals, with skilled laborers experiencing a higher degree of job burnout than trained professionals, as shown in Table 6.35.

Table 6.34: Results of One-Way ANOVA Regarding the Differences in Research Variables by Role

Variables	Role	Mean	Std. Deviation	F	Sig.
Organizational Spirituality	Skilled laborer	3.71	0.75	0.574	0.720
	Trained professional	3.80	0.76		
	Consultant	3.80	0.71		
	Administrative staff	3.79	0.77		
	Support staff	3.68	0.84		
	Other	3.70	0.82		
Transformational Leadership	Skilled laborer	3.65	0.86	0.511	0.768
	Trained professional	3.59	0.92		
	Consultant	3.83	0.68		
	Administrative staff	3.66	0.99		
	Support staff	3.65	0.77		
	Other	3.53	1.00		
Transactional Leadership	Skilled laborer	3.62	1.14	1.076	0.372
	Trained professional	3.49	1.25		
	Consultant	3.96	0.98		
	Administrative staff	3.59	1.35		
	Support staff	3.64	1.23		
	Other	3.50	1.17		
Organizational Trust	Skilled laborer	3.53	1.03	0.669	0.647
	Trained professional	3.45	1.04		
	Consultant	3.75	0.87		
	Administrative staff	3.55	1.13		
	Support staff	3.56	0.94		
	Other	3.32	1.26		
Work Engagement	Skilled laborer	3.92	0.88	2.162	0.057
	Trained professional	4.13	0.73		
	Consultant	4.14	0.56		
	Administrative staff	4.03	0.83		
	Support staff	3.93	0.81		
	Other	4.26	0.76		
	Total	4.03	0.80		
Job Burnout	Skilled laborer	2.29	0.80	2.819	0.016
	Trained professional	2.07	0.79		
	Consultant	1.91	0.67		
	Administrative staff	2.15	0.77		
	Support staff	2.25	0.88		
	Other	2.40	0.57		

Table 6.35: Results of Multiple Comparison Regarding the Differences in Research Variables by Role

Variables	(I) Role	(J) Role	Mean Difference (I-J)	Sig.
Job Burnout	Skilled laborer	Trained professional	0.21560*	0.032

**The mean difference is significant at the 0.05 level.*

In the last step of the analysis, the differences in organizational spirituality, transformational leadership, transactional leadership, organizational trust, work engagement, and job burnout by job experience were examined. The values of $F=1.1290$, $p>0.05$; $F=1.551$, $p>0.05$; $F=1.497$, $p>0.05$, and $F=2.061$, $p>0.05$ in Table 6.36 indicate that there are no significant differences in organizational spirituality, transformational leadership, transactional leadership, and job burnout based on job experience. However, the values of $F=2.339$, $p<0.05$ and $F=4.894$, $p<0.01$ indicate that there are significant differences in organizational trust and work engagement by job experience. These differences were further examined using the Bonferroni test, as shown in Table 6.37. Although employees with less than one year of job experience have a lower degree of organizational trust compared to employees with more job experience, the differences in organizational trust are not highlighted in the final output of multiple comparisons.

Regarding work engagement, there is a significant difference between employees with 1-5 years of job experience and those with 11-15 years, 16-20 years, and more than 20 years of experience. The mean differences are 0.30764, 0.43816, and 0.37139, respectively. These differences indicate that employees with 1-5 years of job experience have lower work engagement compared to those with more years of job experience.

Table 6.36: Results of One-Way ANOVA Regarding the Differences in Research Variables by Experience

Variables	Job Experience	Mean	Std. Deviation	F	Sig.
Organizational Spirituality	Less than 1 year	3.80	0.79	1.1290	0.343
	1-5 years	3.69	0.75		
	6-10 years	3.72	0.78		
	11-15 years	3.84	0.78		
	16-20 years	3.90	0.54		
	More than 20 years	3.83	0.78		
Transformational Leadership	Less than 1 year	3.80	0.82	1.551	0.172
	1-5 years	3.62	0.85		
	6-10 years	3.57	0.94		
	11-15 years	3.54	1.03		
	16-20 years	3.62	0.95		
	More than 20 years	3.53	0.93		
Transactional Leadership	Less than 1 year	3.76	1.14	1.497	0.189
	1-5 years	3.59	1.21		
	6-10 years	3.41	1.22		
	11-15 years	3.49	1.36		
	16-20 years	3.71	1.07		
	More than 20 years	3.46	1.35		
Organizational Trust	Less than 1 year	3.74	0.96	2.339	0.040
	1-5 years	3.50	1.03		
	6-10 years	3.41	1.06		
	11-15 years	3.41	1.14		
	16-20 years	3.35	1.08		
	More than 20 years	3.41	0.96		
Work Engagement	Less than 1 year	3.99	0.86	4.894	<0.001
	1-5 years	3.88	0.85		
	6-10 years	4.11	0.75		
	11-15 years	4.19	0.66		
	16-20 years	4.32	0.55		
	More than 20 years	4.26	0.70		
Job Burnout	Less than 1 year	2.16	0.83	2.061	0.068
	1-5 years	2.25	0.79		
	6-10 years	2.19	0.84		
	11-15 years	2.11	0.81		
	16-20 years	1.98	0.62		
	More than 20 years	1.93	0.67		

Table 6.37: Results of Multiple Comparison Regarding the Differences in Research Variables by Experience

Dependent Variable	(I) Experience	(J) Experience	Mean Difference (I-J)	Sig.
Work Engagement	1-5 years	11-15 years	-0.30764*	0.038
		16-20 years	-0.43816*	0.010
		More than 20 years	-0.37139*	0.029

**The mean difference is significant at the 0.05 level.*

6.10.10. General Summary of Hypothesis Tests

In the preceding sections, the hypotheses that were established were tested. Following these evaluations, Table 6.35 provides a summary of the confirmation/failure of the hypotheses.

Table 6.35: Summary Table Regarding the Support of the Research Hypotheses

Hypotheses		Decision
H _{1.1A}	Meaningful life is positively associated with job engagement.	Confirmed
H _{1.1B}	Meaningful life is negatively associated with emotional exhaustion.	Confirmed
H _{1.2A}	Sense of community is positively associated with job engagement.	Rejected
H _{1.2B}	Sense of community is negatively associated with emotional exhaustion.	Rejected
H _{1.3A}	Alignment with values is positively associated with job engagement.	Confirmed
H _{1.3B}	Alignment with values is negatively associated with emotional exhaustion.	Confirmed
H _{2.1A}	Articulated vision is positively associated with job engagement.	Confirmed
H _{2.1B}	Articulated vision a vision is negatively associated with job burnout.	Confirmed
H _{2.2A}	Appropriate model is positively associated with job engagement.	Rejected
H _{2.2B}	Appropriate model is negatively associated with job burnout.	Rejected
H _{2.3A}	Accepted goals are positively associated with job engagement.	Rejected
H _{2.3B}	Accepted goals are negatively associated with job burnout.	Rejected
H _{2.4A}	Performance expectations are positively associated with job engagement.	Confirmed
H _{2.4B}	Performance expectations are negatively associated with job burnout.	Rejected
H _{2.5A}	Individualized support is positively associated with job engagement.	Confirmed
H _{2.5B}	Individualized support is negatively associated with job burnout.	Confirmed
H _{2.6A}	Intellectual stimulation is positively associated with job engagement.	Rejected
H _{2.6B}	Intellectual stimulation is negatively associated with job burnout.	Rejected
H _{2.7A}	Contingent reward is positively associated with job engagement.	Confirmed
H _{2.7B}	Contingent reward is negatively associated with job burnout.	Confirmed
H _{3.1A}	Organizational trust strengthens the positive relationship between organizational spirituality and job engagement.	Rejected
H _{3.1B}	Organizational trust strengthens the negative relationship between organizational spirituality and job burnout.	Rejected
H _{3.2A}	Organizational trust strengthens the positive relationship between transformational leadership and job engagement.	Confirmed
H _{3.2B}	Organizational trust strengthens the negative relationship between transformational leadership and job burnout.	Confirmed
H _{3.3A}	Organizational trust strengthens the positive relationship between transactional leadership and job engagement.	Confirmed
H _{3.3B}	Organizational trust strengthens the negative relationship between transactional leadership and job burnout.	Confirmed

DISCUSSION AND CONCLUSION

The aim of this thesis was to analyze the relationships between organizational spirituality, leadership styles, employee well-being, and the moderating role of organizational trust in these associations. Based on the literature review, organizational spirituality, transformational leadership, transactional leadership, work engagement, job burnout, and organizational trust were identified as the variables of interest. To explore the relationship between these variables, the research model proposed in this study investigated the influence of organizational spirituality on work engagement and job burnout, and the impact of transformational and transactional leadership styles on work engagement and job burnout. Additionally, this study aimed to investigate the moderating role of organizational trust in the relationship between organizational spirituality and work engagement, organizational spirituality and job burnout, transformational leadership and work engagement, transformational leadership and job burnout, and transactional leadership and work engagement and transactional leadership and job burnout.

To examine the research model, a quantitative study was conducted among Kosovar employees. Specifically, a survey was designed to collect data on the variables under study. Five scales were adapted from the literature to measure organizational spirituality, leadership styles, organizational trust, work engagement, and job burnout, respectively. The questionnaire was translated into Albanian and disseminated on social media pages. The population of the study encompassed all individuals over the age of 18 who were employed in one of seven selected industries: (1) wholesale and retail trade, (2) manufacturing, (3) education, (4) information and communication, (5) administrative and support service activities, and (7) human health and work activities. These industries were chosen on account of their high employment rates, in accordance with employment statistics from the Kosovo Agency of Statistics (KAS).

Due to the unfeasibility of obtaining a precise representation of the population, a non-random sampling technique was adopted. A survey link was generated in Google Forms and shared on Facebook groups in Kosovo. The questionnaire consisted of a screening question to exclude unqualified participants. After screening, a total of 739

questionnaires were deemed suitable for statistical analyses, with 44 questionnaires eliminated from the dataset.

In accordance with the research objectives and hypotheses, statistical analyses were executed to evaluate the research model. Prior to hypothesis testing, the reliability and validity of the scales were assessed. Once these conditions were met, descriptive statistics including means and standard deviations for each scale and item were presented.

Concerning organizational spirituality, the overall mean score was 3.76, indicating an average level of organizational spirituality among Kosovar employees. Similarly, the overall means of transformational and transactional leadership styles were 3.62 and 3.58, respectively, demonstrating an average level of employee attitudes towards their leaders' styles. The overall mean of organizational trust was 3.49, representing an average level of employee trust towards their organization. In comparison to these three scales, Kosovar employees exhibited a higher level of work engagement with an overall mean of 4.03. Lastly, the overall mean for job burnout was 2.12, indicating an average low level of job burnout.

Subsequent to the validity outcomes and descriptive statistics, a correlation analysis was executed on the overall means of the scales and demographic characteristics. The results of the correlation analysis revealed that organizational spirituality demonstrated a positive and strong correlation with transformational leadership, transactional leadership, organizational trust, work engagement, and a negative correlation with job burnout. Transformational leadership exhibited a positive and strong correlation with transactional leadership, organizational trust, and work engagement, while negatively correlated with job burnout. Transactional leadership displayed a positive correlation with organizational trust, work engagement and a negative correlation with job burnout. Organizational trust demonstrated a positive correlation with work engagement and a negative correlation with job burnout. Lastly, work engagement was negatively correlated with job burnout.

Multiple linear regression was used to test the established hypotheses. The first hypothesis tested the impact of organizational spirituality dimensions on work

engagement. Consistent with the existing literature (Pawar, 2016, Aboobaker et al., 2019, Hassan et al., 2022), the findings of this study demonstrate the significant impact of workplace spirituality on promoting employee well-being. The regression analysis results revealed that two dimensions of organizational spirituality, meaning at work and alignment with organizational values, had significant and positive impacts on work engagement, while the sense of community dimension had no significant impact. This finding is consistent with Pawar's (2016) study, which found that meaningful work had a positive effect on emotional, psychological, and spiritual well-being, while workplace community did not have a significant impact.

Most studies agree on the strong and positive impact of meaning at work on employee well-being. Conversely, the effects of other dimensions of organizational spirituality have produced divergent findings. For instance, Aboobaker et al. (2019) found that both meaningful work and sense of community significantly and positively impact employee well-being, while the relationship between alignment with organizational values and well-being was found to be non-significant among teachers in Indian private institutions. Similarly, Walia and Nishtha (2018) demonstrated that meaning at work and transcendence have robust effects on employee well-being across various sectors, including banking, construction, IT, and media, in the northern region of India. Lastly, Hassan et al. (2022) proposed that the integration of spirituality in the workplace in public higher educational institutions in Pakistan improves employee well-being by instilling a sense of purpose, leading to a positive mindset, and enhancing motivation to serve the public.

Awan and Sitwat (2014) demonstrated a positive correlation between workplace spirituality and self-esteem and psychological well-being. The study revealed that mental health professionals who incorporate workplace spirituality in their work environment reported higher levels of self-esteem and psychological well-being. The authors noted that such individuals feel more fulfilled as they are satisfying their inner life needs and serving others, which, in turn, provides them with satisfaction and helps maintain their self-esteem and psychological well-being.

Following the examination of the impact of organizational spirituality on work engagement, the study proceeded to investigate the impact of workplace spirituality dimensions on job burnout. Results showed a pattern similar to work engagement, where meaning at work and alignment with organizational values were found to have negative and significant impacts on job burnout. However, the impact of sense of community was not found to be significant. These findings suggest that enhancing employees' sense of meaning at work and alignment with organizational values can help reduce job burnout. These results are consistent with previous research by Dal Corso et al. (2020) who found that workplace spirituality is a significant contributor to reducing burnout. Furthermore, workplace spirituality has been associated with other subjective feelings, such as positive affectivity, resilience, self-efficacy, and work engagement.

After establishing the relationship between organizational spirituality and employee well-being, the study proceeded to examine the relationship between leadership styles and employee well-being. Regarding the impact of transformational leadership on work engagement, the results of the multiple regression analysis showed that three dimensions of transformational leadership, namely articulated vision, performance expectations, and individualized support, had significant and positive impacts on work engagement. However, the dimension of appropriate model, which had a negative impact, and the dimensions of accepted goals and intellectual stimulation had no significant impacts on work engagement.

In general, studies have suggested that transformational leadership is associated with positive well-being outcomes (Arnold et al., 2007; Arnold, 2017). Liu et al. (2010) found that transformational leadership is positively related to job satisfaction and negatively related to perceived work stress and stress symptoms, which are three critical dimensions that measure well-being. Ghadi et al. (2013) demonstrated that employees with transformational managers are more likely to exhibit high levels of energy, dedication, and absorption in their work. In addition, high levels of transformational leadership are associated with greater work engagement (Amor et al., 2020). Kara et al. (2013) reported that effective leadership can improve job satisfaction, job well-being, and reduce sickness absenteeism and disability pensions.

The relationship between transformational leadership and employee well-being is not without its complexities, as evidenced by the findings of Tafvelin et al. (2011), who did not observe a direct effect of transformational leadership on employee well-being, even in a longitudinal study. As such, further research is needed to fully understand this relationship. This study builds upon previous cross-sectional research by demonstrating that certain dimensions of transformational leadership, namely articulated vision, performance expectations, and individualized support, have a positive and significant impact on positive employee well-being, specifically work engagement. The impact of articulated vision was found to be the strongest among the dimensions tested.

The impact of contingent reward, as a singular dimension of transactional leadership, on work engagement was found to be positive and significant. This finding aligns with previous research conducted by Ali Khan et al. (2021), who found that high levels of transactional leadership and trust in leaders predict employee well-being and foster a positive organizational climate that leads to well-being. Li et al. (2018) similarly found that both transformational and transactional leadership styles promote employee engagement, although the contribution of transformational leadership was greater than that of transactional leadership. Jangsiriwattana (2018) also found that transformational leadership has a stronger impact on work engagement and performance than transactional leadership. However, Kelloway et al. (2012) showed contrasting results, indicating that transactional leadership, as measured by management-by-exception and laissez-faire, had opposite effects on well-being compared to transformational leadership. In the current study, the contribution of articulated vision was found to be higher than that of contingent reward.

In terms of the relationship between leadership styles and job burnout, the present study found that certain dimensions of transformational leadership had negative and significant effects on job burnout, namely articulated vision and individualized support. Additionally, intellectual stimulation had a slight positive and significant impact on job burnout. However, appropriate model, accepted goals, and performance expectations did not have significant impacts on job burnout. The sole dimension of transactional leadership, contingent reward, was found to have a negative and

significant impact on job burnout. These findings suggest that certain dimensions of transformational leadership may be more effective in reducing job burnout compared to others, and that a transactional leadership style relied on contingent reward may also be as effective in preventing job burnout.

Numerous studies have found a negative relationship between transformational leadership and job burnout. For instance, Gill et al. (2006) showed that as transformational leadership increases, job stress and job burnout decrease. Similarly, Salem (2015) found a significant and negative correlation between transformational leadership and job burnout. Other studies have also supported this relationship. Gong et al. (2013) revealed that transformational leadership is negatively related to emotional exhaustion and depersonalization among special education teachers, while Castillo et al. (2017) showed that transformational teaching is a negative predictor of burnout. Tsang et al. (2022) demonstrated that there is a negative correlation between transformational leadership and teacher burnout, and Tian et al. (2022) found that transformational leadership has a significant negative effect on teachers' job burnout. Moreover, Risambessy et al. (2012) found that transformational leadership has a negative influence on burnout among paramedics, and Bosak et al. (2021) reported that transformational leadership is negatively related to the burnout components of emotional exhaustion and depersonalization. Khan et al. (2020) also showed that transformational leadership reduces job burnout among individuals working in the telecommunication sector.

While some studies have found a direct relationship between leadership styles and employee well-being, many suggest that the effect of leadership styles on well-being may be indirect or moderated by other variables. For example, Tafvelin et al. (2011) proposed that the link between transformational leadership and well-being is mediated by the climate for innovation. Sivanathan et al. (2004) suggested that transformational leadership affects well-being via four psychological mechanisms: self-efficacy, trust in management, meaningful work, and identity with organization and occupation. Arnold et al. (2007) reported that transformational leadership has an indirect effect on psychological well-being through meaningful work. Kara et al. (2013) empirically demonstrated that quality of working life mediates the relationship between

transactional leadership and employee burnout, organizational commitment and life satisfaction, and transformational leadership and employee burnout, organizational commitment and life satisfaction.

Kelloway et al. (2012) have provided evidence that trust acts as a mediator between transformational and transactional leadership styles and employee well-being. Liu et al. (2010) have also supported the role of trust in mediating the relationship between transformational leadership and job satisfaction, perceived work stress, and stress symptoms, as well as self-efficacy. In addition, Amor et al. (2020) have suggested that transformational leaders can promote work engagement by enabling access to information, opportunities, support, and resources, thereby fostering structural empowerment. Other studies have also revealed that sense of calling (Gong et al., 2013), social-emotional competence and student-teacher relationship (Tian et al., 2022), psychological empowerment (Tsang et al., 2022), thriving at work (Hildenbrand et al., 2016), intrinsic motivation (Khan et al., 2020), and mission valence (Bosak et al., 2021), among other factors, may mediate the relationship between transformational leadership and job burnout.

The varying results found in the literature imply that the connection between leadership styles and employee well-being is complex and may involve multiple mediating variables. In particular, Sivanathan et al. (2004) and Arnold (2017) have advocated for further exploration of more intricate relationships, with an emphasis on moderators. Therefore, the current study's research model includes organizational trust as a moderator to assess whether it influences these relationships.

To test the moderating effect of organizational trust, SEM moderation analysis was employed and the research model was divided into three sub-models for clarity. The first sub-model examined the moderating effect of organizational trust on the relationship between organizational spirituality and employee well-being, which included work engagement and job burnout. The direct impact of organizational spirituality on both dimensions of well-being was found to be significant, however, the impact of organizational trust was not significant on either dimension. Moreover, organizational trust did not moderate the relationship between organizational

spirituality and either work engagement or job burnout. Thus, this hypothesis was rejected based on the results of the analysis.

The second sub-model examined the moderating effect of organizational trust on the relationship between transformational leadership and employee well-being. The findings revealed that organizational trust plays a significant moderating role by enhancing the positive association between transformational leadership and work engagement. Moreover, the results indicated that organizational trust also serves as a moderator by reinforcing the negative relationship between transformational leadership and job burnout.

In the third sub-model, the moderating effect of organizational trust was tested in the relationship between transactional leadership and employee well-being. The findings of the study revealed that organizational trust plays a significant role in moderating the relationship between transactional leadership and employee well-being. Specifically, the results showed that organizational trust positively strengthens the relationship between transactional leadership and work engagement, while it negatively strengthens the relationship between transactional leadership and job burnout.

To further scrutinize the moderating effect of organizational trust on the examined relationships, a multigroup moderation analysis was executed by categorizing organizational trust into two groups, namely “low organizational trust” and “high organizational trust,” based on its median. Subsequently, unconstrained and fully constrained models were compared to explore any differences between them.

Regarding the moderating effect of organizational trust in the relationship between organizational spirituality and work engagement, the results of the multigroup moderation analysis indicated that the two groups significantly differ in terms of this relationship at a 99% confidence interval. The Chi-Square difference between the two groups was found to be significant. The relationship between organizational spirituality and work engagement was stronger for employees with lower levels of organizational trust. This suggests that individuals with lower levels of organizational trust tend to have a stronger relationship between organizational spirituality and work engagement.

In the next step, the moderating effect of organizational trust in the relationship between organizational spirituality and job burnout was examined. The results showed that the Chi-Square difference among groups was not significant at the 95% confidence interval, indicating that there were no significant differences between employees with low and high organizational trust in regard to the relationship between organizational spirituality and job burnout. However, it was found that the relationship was stronger for employees with lower organizational trust, suggesting that organizational spirituality has a stronger impact on reducing job burnout for those with lower levels of organizational trust.

In the third step, the study investigated the moderating effect of organizational trust in the relationship between transformational leadership and work engagement. The results of the multigroup moderation analysis showed a significant Chi-Square difference among groups at the 95% confidence interval, indicating that there are significant differences among the two groups in this relationship. Interestingly, the results showed that the relationship between transformational leadership and work engagement was negative for employees with lower organizational trust but positive and weaker for those with higher organizational trust. Notably, the relationship between transformational leadership and work engagement was not significant for employees with higher organizational trust. These findings suggest that the moderating variable, organizational trust, has altered the nature of the relationship between the independent and dependent variables.

In the fourth step, the moderating effect of organizational trust on the relationship between transformational leadership and job burnout was examined. The results showed that the Chi-Square difference among groups was not significant at 95% confidence interval. This indicates that the relationship between transformational leadership and job burnout is not significantly different between employees with lower and higher organizational trust, although the relationship was stronger for employees with lower organizational trust. Additionally, the relationship between transformational leadership and job burnout was not significant for employees with higher organizational trust. However, it is worth noting that the moderating variable changed the nature of the relationship from negative to positive for both groups,

thereby creating a positive relationship between transformational leadership and job burnout.

In the fifth step, the moderating effect of organizational trust in the relationship between transactional leadership and work engagement was investigated. The Chi-Square difference among groups was not significant at the 95% confidence interval. However, the relationship between transactional leadership and work engagement was very weak and nonsignificant, and exhibited different directions for both groups.

In the sixth step, the moderating effect of organizational trust in the relationship between transactional leadership and job burnout was investigated. The Chi-Square difference among groups was not significant at 95% confidence interval. Although the relationship between transactional leadership and job burnout was negative for both groups, the relationship was not statistically significant. However, it was observed that the relationship was stronger for employees with higher organizational trust.

Indeed, the results suggest that organizational trust has a complex role in moderating the relationships between organizational spirituality, transformational leadership, transactional leadership, and employee well-being outcomes such as work engagement and job burnout. The nature of the moderating effect varies across different relationships and is not always consistent.

In the final step of the analysis, the model was examined for potential differences based on various control variables, including gender, age, education, marital status, industry, role, and job experience. The findings indicate that, with the exception of transactional leadership, gender was found to be a significant factor in differentiating the relationship between the study variables. More specifically, female employees exhibited higher levels of organizational spirituality, positive attitudes toward transformational leadership, greater levels of organizational trust, and lower levels of job burnout compared to their male counterparts.

All variables were found to significantly differ by age groups. Regarding the primary variable of this study, employees aged 25-35 years had lower organizational spirituality than employees aged under 25 years and those aged 36-45 years. Employees aged 25-35 years significantly differed from those aged under 25 years and

those aged 36-45 years in their attitudes toward transformational leadership, transactional leadership, and organizational trust, exhibiting lower scores in these domains. With respect to work engagement, significant differences were found between employees aged under 25 years and those aged 36-45 and 46-55 years old, with employees under 25 exhibiting lower work engagement than their older counterparts. Additionally, significant differences in work engagement were found between employees aged 25-35 years and those aged 36-45 and 46-55 years old, with the former exhibiting lower work engagement than the latter two age groups. In the case of job burnout, a difference existed between employees aged 46-55 years and those aged under 25 years and 25-35 years, with the former group exhibiting lower levels of job burnout than the latter two age groups.

With respect to educational differences, the findings suggest that transformational and transactional leadership styles significantly varied among groups. Notably, significant distinctions were observed between individuals holding a bachelor's degree and those with a higher degree. The results indicated that participants holding a bachelor's degree had more favorable attitudes toward transformational and transactional leadership styles than their counterparts with a higher degree. Furthermore, a significant difference was also observed in the level of organizational trust between the two groups, with employees possessing a bachelor's degree exhibiting higher levels of organizational trust than those with a higher degree.

In terms of the differences by marital status, significant differences were found in work engagement and job burnout among the groups. Specifically, married employees displayed higher levels of work engagement and lower levels of job burnout compared to their single counterparts.

When examining the differences by sector, significant differences were found in transformational leadership, organizational trust, work engagement, and job burnout, while organizational spirituality and transactional leadership did not. Private sector employees showed a higher mean score of transformational leadership compared to those in the public sector. Furthermore, private sector employees had higher levels of organizational trust and work engagement compared to their public sector

counterparts. However, employees in the public sector had lower job burnout compared to those in the private sector.

In terms of differences by industry, work engagement and job burnout were the only variables that showed significant differences among groups. Significant differences were found between employees working in the education sector and those working in the wholesale and retail trade, accommodation and food service, and information and communication sectors. Specifically, employees in the education sector had a higher level of work engagement than those in the aforementioned sectors. Another significant difference was found between employees working in the accommodation and food service sector and those working in the administrative and support service, health, and other non-specified sectors. Employees in the accommodation and food service sector had a lower level of work engagement than those in the other sectors. Finally, in terms of job burnout, a significant difference was noted between employees working in the education sector and those in the accommodation and food service sector. Employees working in the education sector showed significantly higher work engagement levels compared to those working in other sectors. Additionally, they demonstrated a lower level of job burnout compared to employees working in the accommodation and food service sector.

In regard to differences by role in the organization, a significant difference was observed solely in the job burnout variable. More specifically, a significant difference was found between skilled laborers and trained professionals, with skilled laborers exhibiting a higher level of job burnout compared to their trained professional counterparts.

In relation to job experience, notable differences were observed in organizational trust, with employees having 1-5 years of experience exhibiting lower levels of work engagement compared to those with 11-15, 16-20, and more than 20 years of experience.

Theoretical Implications

Empirical studies have consistently found evidence supporting the idea that organizational spirituality is a predictor of employee well-being. However, there is no unanimity among researchers regarding the exact mechanism by which organizational spirituality influences employee well-being. Additionally, the complexity of defining employee well-being has led researchers to adopt different conceptualizations of this variable. The present study represents a comprehensive effort to understand the complex relationship between organizational spirituality, transformational and transactional leadership styles, organizational trust, work engagement, and job burnout.

This study employs the conceptualization of employee well-being through the lenses of work engagement and job burnout. It contributes to the existing literature by shedding light on the role of meaning at work and organizational values alignment in significantly predicting work engagement and job burnout, whereas sense of community did not exhibit such an association.

Furthermore, the study reveals that transformational leadership characterized by the articulated vision, performance expectations, and individualized support significantly and positively predicts work engagement. Additionally, transformational leadership denoted by the articulated vision and individualized support significantly and negatively predicts job burnout. Conversely, intellectual stimulation significantly and positively predicts job burnout. Akin to transformational leadership, transactional leadership has a significant impact on work engagement and job burnout; however, the magnitude of its effect is comparatively lower. Specifically, transactional leadership is found to positively predict work engagement and negatively predict job burnout, albeit to a lesser extent than transformational leadership.

Moreover, the present study contributes to the existing literature by indicating that organizational trust does not act as a moderator in the relationship between organizational spirituality and work engagement, as well as organizational spirituality and job burnout. Nevertheless, noticeable differences concerning this relationship are present among employees with high and low levels of organizational trust.

Additionally, this study highlights that organizational trust moderates the positive associations between transformational leadership and work engagement, and transactional leadership and work engagement. Furthermore, it also moderates the negative correlations between transformational leadership and job burnout, as well as transactional leadership and job burnout. The findings were analyzed in the context of prior research.

Managerial Implications

Contemporary organizations are marked by the emergence of the sharing economy and shorter-term work arrangements, which has significant implications for the interpersonal dynamics between employees and the workplace (Aboobaker et al., 2022). Given these changes, creating a welcoming organizational environment has become a viable option for attracting and retaining employees. Considering the increasing significance that organizational spirituality has gained in recent years, companies should take measures to enhance employee spirituality in the workplace.

In the context of Kosovo, organizational spirituality is defined by the extent to which employees find meaning in their work and align with organizational values. Enhancing these two factors is crucial for promoting employee well-being. When employees perceive their work as meaningful and their values align with those of the organization, they are more likely to experience greater work engagement and lower job burnout. Kosovar companies should consider implementing various activities to enhance employees' organizational spirituality.

First, they should ensure that employees connect to a greater sense of meaning and purpose by communicating the company's mission and vision and acknowledging their contributions. Additionally, fostering a sense of community among employees can help them to connect with one another through team-building activities, social events, and mentorship programs. To promote alignment with organizational values, Kosovar companies should develop clear values that reflect the organization's mission and vision and communicate them effectively to employees. When hiring new employees, companies should ensure their values align with the organizational values.

To enhance alignment with organizational values, companies should also provide training and development opportunities to help employees fit in with the organizational culture. Finally, creating a positive work environment and encouraging employees to contribute to a better workplace can lead to greater work engagement and lower job burnout tendencies. Therefore, by implementing these practices, organizations can enhance well-being and promote a more positive and fulfilling workplace culture.

The findings of this study demonstrate that leadership styles are critical factors in predicting employee well-being, with both transformational and transactional leadership styles being significant predictors of work engagement and job burnout. However, the impact of transformational leadership was found to be more substantial compared to transactional leadership. Based on the results of this study, managers in Kosovo organizations should prioritize cultivating transformational leadership styles, which emphasize articulating the organization's mission, providing individualized support, and communicating performance expectations. In addition, when adopting a transactional leadership style, they should focus on providing feedback and rewards for performance, ensuring that employees have the necessary resources to excel.

Empirical research has consistently shown that transformational leadership is associated with higher levels of work engagement and lower levels of job burnout than transactional leadership. Therefore, it is recommended that Kosovar managers strike a balance between transformational and transactional leadership styles. Organizations should also focus on hiring managers with both transformational and transactional leadership qualities. They can also provide training to further develop these qualities in the workplace. These leaders should involve employees in decision-making processes, which can foster a sense of value and engagement among employees. In conclusion, managers who utilize a leadership style that emphasizes articulating the vision, communicating performance expectations, providing individualized support, and providing contingent rewards can promote work engagement and reduce job burnout among their employees.

Lastly, based on the findings of this study, it can be concluded that organizational trust plays a crucial role in aligning organizational spirituality and leadership styles with

employee well-being. Although organizational trust did not moderate the relationship between organizational spirituality and employee well-being, the results of the multiple group analysis showed that this relationship is positive for both employees with lower and higher levels of organizational trust. However, organizational trust did moderate the relationships between leadership styles and employee well-being. Specifically, it moderated the positive relationship between transformational leadership and work engagement, the negative relationship between transformational leadership and job burnout, the positive relationship between transactional leadership and work engagement, and the negative relationship between transactional leadership and job burnout. Therefore, companies in Kosovo should focus on creating a supportive organizational culture that acts benevolently towards their employees, fosters integrity among employees, and promotes honesty between managers and employees. By doing so, they can create a safe environment that promotes trust among employees and managers, and as a result, enhances the relationship between leadership styles and employee well-being.

Limitations and Suggestions for Future Studies

This study, like any other, is not without its limitations. First and foremost, the online nature of the survey presents a disadvantage in that it is impossible to ascertain the identity of the respondents. Furthermore, despite the measures taken to mitigate common method variance, the cross-sectional nature of the study precludes any definitive conclusions regarding causality. Additionally, the non-random sampling method utilized may restrict the generalizability of the data, and hence, caution should be exercised when applying the findings of this study to the broader population.

Notwithstanding the limitations of this study, they offer valuable insights into potential avenues for future research. Given the limitations of online surveys to identify the respondents, future studies may consider alternative methods, such as physical surveys, to overcome this challenge. Although a larger sample size is desirable, such surveys could provide a valuable means of comparing results across different sampling methods. Additionally, as this was a cross-sectional study, causal relationships cannot

be determined. To address this, future research may consider longitudinal designs to explore the temporal relationship between organizational spirituality, leadership styles, organizational trust, and employee well-being.

Further research is needed to fully understand the role of organizational trust in moderating the relationship between organizational spirituality and employee well-being. Moreover, it would be valuable to explore the association between organizational spirituality and person-organization fit, which has received limited attention in the literature. Person-organization fit may strengthen the positive link between organizational spirituality and employee well-being.

Another important avenue for future research is to explore the relationship between organizational spirituality and organizational frustration. It is possible that employees who perceive a high level of organizational spirituality may still experience frustration if their expectations are not met, which could have negative effects on their well-being and job performance. Therefore, future studies should examine whether organizational spirituality predicts organizational frustration, and if so, how this relationship can be explained by factors such as job conditions, salary, managerial styles, working hours, and contractual issues.

Moreover, the emigration of educated people is a significant challenge for Kosovar companies. As such, it is important to investigate the role of organizational spirituality in predicting emigration intentions. We believe that a higher level of organizational spirituality could directly and indirectly lower emigration intentions by promoting employee engagement and satisfaction, reducing job burnout and frustration, and increasing organizational commitment. Future studies should examine the mechanisms underlying the relationship between organizational spirituality and emigration intentions and explore ways in which companies can cultivate a culture of spirituality to retain their talented workforce.

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APPENDICES

A.1. Excluded Questionnaires

Table A1: Demographic Profile and Rationale for Excluding the Questionnaires

No.	Survey No.	Gender	Age	Sector	Reasons for excluding
1.	15	Female	25	Housewife	Participant was excluded from the analysis due to their unsuitability based on their profession.
2.	19	-	-	-	Submitted the survey form without completing it.
3.	29	Male	40	Accommodation	The participant responded to all questions with “strongly agree.”
4.	42	Male	31	Education	All responses to the management styles questions, including the reversed items, were uniformly indicated as “strongly disagree.”
5.	52	Male	3	Production	Participant did not provide their true age.
6.	57	Female	28	Education	All questions related to leadership styles received negative responses.
7.	59	Male	42	Construction	Unsuitability of the profession.
8.	62	Male	34	Information	The responses were deemed doubtful.
9.	73	Male	25	Wholesale & Retail	The responses were deemed doubtful.
10.	75	Male	24	Production	The majority of responses were “strongly agree” for positive items and “strongly disagree” for negative items.
11.	81	Male	48	Construction	Unsuitability of the profession.
12.	150	Male	32	Production	The overwhelming majority of responses, including negative items, were “strongly agree.”
13.	171	Female	32	Education	

					All responses, including negative items, uniformly replied "strongly agree."
14.	176	Female	20	Production	The overwhelming majority of responses, including negative items, were "strongly agree."
15.	184	-	-	-	Submitted the survey form without completing it.
16.	204	Male	20	Accommodation	The majority of responses, including those for negative items, are positively responded.
17.	234	Female	21	Wholesale & Retail	All items related to workplace spirituality received "strongly disagree" responses.
18.	245	Male	32	Electrician	The industry was deemed unsuitable, and the responses were considered doubtful.
19.	251	Male	26	Wholesale & Retail	All responses, including those for negative items, are positively responded.
20.	252	Male	32	Wholesale & Retail	All responses, including those for negative items, are positively responded.
21.	306	Male	62	Production	All responses, including those for negative items, consistently replied with "strongly agree."
22.	319	Male	39	Wholesale & Retail	The majority of responses for positive items were "strongly agree."
23.	323	Male	30	Information	The majority of responses were positive, including those for negative items.
24.	433	Male	40	Wholesale & Retail	All responses, including negative items, uniformly replied as "strongly agree."
25.	442	Female	33	Humanitarian	The profession was simply stated as "humanitarian."
26.	443	Male	24	Construction	Unsuitability of the profession.
27.	447	Male	40	Workman	Unsuitability of the profession.
28.	469	Male	48	Education	

					Contradictory answers were observed regarding the reversed questions.
29.	471	Male	30	Wholesale & Retail	All responses were negative, even for the positive items.
30.	483	-	-	-	Submitted the survey form without completing it.
31.	492	Male	31	Education	Positive answers were given for both positive and negative items.
32.	537	Male	32	Production	Positive answers were given for both positive and negative items.
33.	539	Male	35	Education	Positive answers were given for both positive and negative items.
34.	548	Female	26	Administrative activities and support services	Positive answers were given for both positive and negative items.
35.	552	Male	22	NGO	Unsuitability of the sector.
36.	564	Female	40	Profession was written as "AA"	The profession was not clearly stated.
37.	611	Female	33	NGO	Unsuitability of the sector.
38.	612	Male	36	Electrician	Unsuitability of the profession.
39.	619	-	-	-	Submitted the survey form without completing it.
40.	637	Male	29	Profession was written as "A"	The profession was not clearly stated.
41.	644	Female	26	Wholesale & Retail	All responses, including negative items, consistently replied as "strongly agree."
42.	654	Female	23	Civil society	Unsuitability of the sector.
43.	699	Male	32	Construction	Unsuitability of the sector.
44.	716	Female	18	Wholesale & Retail	The responses were deemed doubtful.

A.2. Questionnaire Form

Questionnaire Form

Outcomes of Workplace Spirituality: An Empirical Research with Kosovar Employees

Dear participants,

The study is undertaken by Ph.(C) Kujtim Hameli, under the supervision of Prof. Dr. Hakkı Aktaş, Istanbul University - Department of Organizational Behavior.

We invite you to take part in our research study on employee perceptions of spirituality in the workplace. Your input is valuable in helping us understand how spirituality impacts employee attitudes and behaviors in the workplace.

The purpose of this survey is to collect anonymous data that will be used for scientific research purposes only. Your responses will be kept confidential and will not be shared with anyone outside of the research team. There are no right or wrong answers, and we encourage you to answer each question as honestly and thoughtfully as possible. Your participation is entirely voluntary and you may stop the survey at any time. This study may take 10-15 minutes of your time.

As a token of our appreciation, we will randomly select five participants to receive a gift of their choice: 20 euros in cash, 20 euros in phone credits, or a 64 GB USB drive. At the end of the survey, you will be asked to provide your email or phone number or any information we can reach out after the survey. This information is absolutely credible and will not be used for other purpose. The selection of winners will be done live on our YouTube channel, <https://www.youtube.com/@kujtimhameli/videos>.

Thank you for taking the time to participate in this important study.

Ph.D. (C) Kujtim HAMELI
Istanbul University, Business Administration Faculty

Prof. Dr. Hakkı AKTAŞ
Istanbul University, Business Administration Faculty

Consent form

Please confirm your participation in this study!

1. Yes
2. No

Part I: Demographic Data

The next few questions ask for your demographic information. We ask these questions so we can properly generalize survey results to the greater population. Your answers help us to ensure that we have sufficient diversity among our respondents.

1. Gender?

1. Female
2. Male

2. Age (Please specify your age, e.g., 35)? _____

3. Education?

1. No formal education
2. Primary school
3. High school
4. Bachelor
5. Master & Doctorate

4. Marital status?

1. Single
2. Married
3. Other (specify) _____

5. In which sector you work?

1. Public
2. Private

6. Which of the following categories best describes the industry you primarily work in (regardless of your actual position)?

1. Wholesale and retail trade
2. Manufacturing
3. Education
4. Accommodation and food service
5. Information and communication
6. Administrative and support service
7. Health
8. Other (please specify) _____

7. Which of the following best describes your role in industry?

1. Skilled laborer
2. Trained professional
3. Consultant
4. Administrative staff
5. Support staff
6. Other (specify) _____

8. Your years of experience in your profession?

1. Less than 1 year
2. 1-5 years
3. 6-10 years
4. 11-15 years
5. 16-20 years
6. More than 20 years

Part II. Workplace Spirituality

Please read all questions carefully. In this section, several statements are given about spirituality at workplace. Using a scale from 1 to 5, with 5 being "Strongly Agree" and 1 being "Strongly Disagree," please indicate the extent to which you agree or disagree a particular statement describes you. Circle only one number for each statement. Remember, there are no right or wrong answers - we just want your opinions.

(1) Strongly Disagree, (2) Disagree, (3) Neither Agree nor Disagree, (4) Agree, (5) Strongly Agree

		(1)	(2)	(3)	(4)	(5)
9	I experience joy in work.	1	2	3	4	5
10	I believe others experience joy as a result of my work.	1	2	3	4	5
11	My spirit is energized by my work.	1	2	3	4	5
12	The work I do is connected to what I think is important in life.	1	2	3	4	5
13	I look forward to coming to work most days.	1	2	3	4	5
14	I see a connection between my work and the larger social good of my community.	1	2	3	4	5
15	I understand what gives my work personal meaning.	1	2	3	4	5
16	Working cooperatively with others is valued.	1	2	3	4	5
17	I feel part of a community.	1	2	3	4	5
18	I believe people support each other.	1	2	3	4	5
19	I feel free to express opinions.	1	2	3	4	5
20	I think employees are linked with a common purpose.	1	2	3	4	5
21	I believe employees genuinely care about each other.	1	2	3	4	5
22	I feel there is a sense of being a part of a family.	1	2	3	4	5
23	I feel positive about the values of the organization.	1	2	3	4	5
24	This organization is concerned about the poor in our community.	1	2	3	4	5
25	This organization cares about all its employees.	1	2	3	4	5
26	This organization has a conscience.	1	2	3	4	5
27	I feel connected with the organization's goals.	1	2	3	4	5
28	This organization is concerned about the health of employees.	1	2	3	4	5
29	I feel connected with the mission of the organization.	1	2	3	4	5
30	The organization I work for cares about whether my spirit is energized.	1	2	3	4	5

Part III. Leadership Styles

Listed below is a set of characteristics that could be used to describe your immediate manager/supervisor. Using a scale from 1 to 5, with 5 being "Strongly Agree" and 1 being "Strongly Disagree," please indicate the extent to which you agree or disagree a particular statement. For each statement, start with "My manager/supervisor..."

Example: My manager/supervisor has a clear understanding of where we are going.

(1) Strongly Disagree, (2) Disagree, (3) Neither Agree nor Disagree, (4) Agree, (5) Strongly Agree

		(1)	(2)	(3)	(4)	(5)
31	has a clear understanding of where we are going.	1	2	3	4	5
32	paints an interesting picture of the future of our group.	1	2	3	4	5
33	is always seeking new opportunities for the organization.	1	2	3	4	5
34	inspires others with his/her plans for the future.	1	2	3	4	5
35	is able to get others committed to his/her dream.	1	2	3	4	5
36	leads by "doing", rather than simply by "telling."	1	2	3	4	5
37	provides a good model for me to follow.	1	2	3	4	5
38	leads by example.	1	2	3	4	5
39	fosters collaboration among work groups.	1	2	3	4	5
40	encourages employees to be "team players."	1	2	3	4	5
41	gets the group to work together for the same goal.	1	2	3	4	5
42	develops a team attitude and spirit among employees.	1	2	3	4	5
43	shows us that he/she expects a lot from us.	1	2	3	4	5
44	insists on only the best performance.	1	2	3	4	5
45	will not settle for second best.	1	2	3	4	5
46	acts without considering my feelings. (r)	1	2	3	4	5
47	shows respect for my personal feelings.	1	2	3	4	5
48	behaves in a manner thoughtful of my personal needs.	1	2	3	4	5
49	treats me without considering my personal feelings. (r)	1	2	3	4	5
50	challenges me to think about old problems in new ways.	1	2	3	4	5
51	asks questions that prompt me to think.	1	2	3	4	5
52	has stimulated me to rethink the way I do things.	1	2	3	4	5
53	has ideas that have challenged me to reexamine some of basic assumptions about my work.	1	2	3	4	5
54	always gives me positive feedback when I perform well.	1	2	3	4	5
55	gives me special recognition when my work is very good.	1	2	3	4	5
56	commends me when I do a better than average jobs.	1	2	3	4	5
57	personally compliments me when I do outstanding work.	1	2	3	4	5
58	frequently does not acknowledge my good performance.	1	2	3	4	5

Part IV. Organizational Trust

We would like to know your feelings about trust in your top management. Please indicate the extent to which you agree or disagree with each statement.

(1) Strongly Disagree, (2) Disagree, (3) Neither Agree nor Disagree, (4) Agree, (5) Strongly Agree

		(1)	(2)	(3)	(4)	(5)
59	Top management is very capable of performing its job.	1	2	3	4	5
60	Top management is known to be successful at the things it tries to do.	1	2	3	4	5
61	Top management has much knowledge about the work that needs done.	1	2	3	4	5
62	I feel very confident about top management's skills.	1	2	3	4	5
63	Top management has specialized capabilities that can increase our performance.	1	2	3	4	5
64	Top management is well qualified.	1	2	3	4	5
65	Top management is very concerned about my welfare.	1	2	3	4	5
66	My needs and desires are very important to top management.	1	2	3	4	5
67	Top management would not knowingly do anything to hurt me.	1	2	3	4	5
68	Top management really looks out for what is important to me.	1	2	3	4	5
69	Top management will go out of its way to help me.	1	2	3	4	5
70	Top management has a strong sense of justice.	1	2	3	4	5
71	I never have to wonder whether top management will stick to its word.	1	2	3	4	5
72	Top management tries hard to be fair in dealings with others.	1	2	3	4	5
73	Top management's actions and behaviors are not very consistent.*	1	2	3	4	5
74	I like top management's values.	1	2	3	4	5
75	Sound principles seem to guide top management's behavior.	1	2	3	4	5

Part V. Employee Well-Being (Engagement and Job Burnout)

Listed below is a set of items related to work engagement. Using a scale from 1 to 5, with 5 being "Always" and 1 being "Never," please indicate the extent to which you agree or disagree a particular statement.

(1) Never, (2) Rarely, (3) Sometimes, (4) Often, (5) Always

		(1)	(2)	(3)	(4)	(5)
76	At my work, I feel bursting with energy.	1	2	3	4	5
77	I find the work that I do full of meaning and purpose.	1	2	3	4	5
78	Time flies when I am working.	1	2	3	4	5
79	At my job, I feel strong and vigorous.	1	2	3	4	5
80	I am enthusiastic about my job.	1	2	3	4	5
81	When I am working, I forget everything else around me.	1	2	3	4	5
82	My job inspires me.	1	2	3	4	5
83	When I get up in the morning, I feel like going to work.	1	2	3	4	5
84	I feel happy when I am working intensely.	1	2	3	4	5
85	I am proud on the work that I do.	1	2	3	4	5
86	I am immersed in my work.	1	2	3	4	5
87	I can continue working for very long periods at a time.	1	2	3	4	5
88	To me, my job is challenging.	1	2	3	4	5

89	I get carried away when I am working.	1	2	3	4	5
90	At my job, I am very resilient, mentally.	1	2	3	4	5
91	It is difficult to detach myself from my job.	1	2	3	4	5
92	At my work I always persevere, even when things do not go well.	1	2	3	4	5

Job Burnout

The following statements are related to your work situation and how you experience this situation.

Please state how often each statement applies to you.

(1) Never, (2) Rarely, (3) Sometimes, (4) Often, (5) Always

		(1)	(2)	(3)	(4)	(5)
93	At work, I feel mentally exhausted.	1	2	3	4	5
94	Everything I do at work requires a great deal of effort.	1	2	3	4	5
95	After a day at work, I find it hard to recover my energy.	1	2	3	4	5
96	At work, I feel physically exhausted.	1	2	3	4	5
97	When I get up in the morning, I lack the energy to start a new day at work.	1	2	3	4	5
98	I want to be active at work, but somehow I am unable to manage.	1	2	3	4	5
99	When I exert myself at work, I quickly get tired.	1	2	3	4	5
100	At the end of my working day, I feel mentally exhausted and drained.	1	2	3	4	5
101	I struggle to find any enthusiasm for my work.	1	2	3	4	5
102	At work, I do not think much about what I am doing and I function on autopilot.	1	2	3	4	5
103	I feel a strong aversion towards my job.	1	2	3	4	5
104	I feel indifferent about my job.	1	2	3	4	5
105	I'm cynical about what my work means to others.	1	2	3	4	5
106	At work, I have trouble staying focused.	1	2	3	4	5
107	At work I struggle to think clearly.	1	2	3	4	5
108	I'm forgetful and distracted at work.	1	2	3	4	5
109	When I'm working, I have trouble concentrating.	1	2	3	4	5
110	I make mistakes in my work because I have my mind on other things.	1	2	3	4	5
111	At work, I feel unable to control my emotions.	1	2	3	4	5
112	I do not recognize myself in the way I react emotionally at work.	1	2	3	4	5
113	During my work I become irritable when things don't go my way.	1	2	3	4	5
114	I get upset or sad at work without knowing why.	1	2	3	4	5
115	At work I may overreact unintentionally.	1	2	3	4	5

If you want to participate for winning one of the gifts, please write down your email or your phone number, or any other information we can reach you. Please note that this section is optional, and if you don't want to participate, you may leave it blank.

Thank you very much for your help.

A.3. Questionnaire Form in Albanian

PYETËSOR

REZULTATET E SPIRITUALITETIT NË VENDIN E PUNËS: NJË HULUMTIM EMPIRIK ME PUNONJËSIT KOSOVARË

Të nderuar pjesëmarrës,

Ky studim është duke u kryer nga Kujtim Hameli, kandidat doktrate në Universitetin e Stambollit, nën mbikëqyrjen e Prof. Dr. Hakkı Aktaş, Universiteti i Stambollit, Departamenti i Sjelljes Organizative.

Ju ftojme të merrni pjesë në hulumtimin tonë, i cili ka të bëjë me përceptimet e punonjësve rreth shpirtit në vendin e punës. Kontributi juaj është shumë i vlefshëm për të na ndihmuar neve të kuptojmë se si spiritualiteti ndikon në qëndrimet dhe sjelljet e punëtorëve në vendin e punës.

Qëllimi i këtij studimi është të mbledh të dhëna anonime të cilat do të përdoren vetëm për arsye hulumtuese-shkencore. Përgjigjet e tua do të mbahen të fshehta dhe nuk do të shpërndahen me askënd jashtë ekipit të hulumtimit. Nuk ka përgjigje të sakta apo të gabuara dhe ne ju inkurajojmë që të përgjigjeni në mënyrë sa më sinqertë dhe të thellë që është e mundur. Pjesëmarrja e juaj është plotësisht vullnetare dhe ju mund të ndaloni në çfarëdo kohe që dëshironi. Ky studim mund të marr 10-15 minuta nga koha e juaj.

Si shenjë vlerësimi dhe respekti ndaj jush, ne do të shpërndajmë 5 dhurata për 5 veta të zgjedhur në mënyrë të rastësishme. Pjesëmarrësit kanë të drejtë të zgjedhin një nga dhuratat:

- 20 euro kesh
- 20 euro kredi në telefon
- USB 64 GB.

Në fund të pyetësorit, ju kërkohet të ofroni emailin ose numrin tuaj të telefonit, ose çfarë informacioni me anë të të cilit mund të ju kontaktojmë pas kryerjes së studimit. Ky informacion është plotësisht kredibil dhe nuk do të përdoret për arsye të tjera. Përzgjedhja e fituesve do të bëhet live në kanal tonë në YouTube, <https://www.youtube.com/@kujtimhameli/videos>. Faleminderit paraprakisht për kohën tuaj që ndani për të marr pjesë në këtë studim.

Ph.D. (C) Kujtim HAMELI
Universiteti i Stambollit, Fakulteti i Administrim Biznesit

Prof. Dr. Hakkı AKTAŞ
Universiteti i Stambollit, Fakulteti i Administrim Biznesit

Forma e pëlqimit

Ju lutemi, konfirmoni pjesëmarrjen tuaj në këtë studim!

1. Po
2. Jo

Pjesa I: Të dhënat demografike

Pyetjet e mëposhtme pyesin informacion tuaj demografik. Ne i pyesim këto pyetje për të përgjithësuar rezultatet e hulumtimit për të gjithë popullsinë. Përgjigjet e juaja na ndihmojnë të sigurohemi se kemi diversitet të mjaftueshëm në mesin e pjesëmarrësve.

1. Gjinia?

1. Femër
2. Mashkull

2. Mosha juaj? (Ju lutemi, specifikoni moshën tuaj në numër, psh., 35)? _____

3. Edukimi?

1. Nuk kam edukim formal
2. Shkollë fillore
3. Shkollë e mesme
4. Bachelor
5. Master & Doktoratë

4. Statusi martesor?

1. Beqar(e)
2. I(e) martuar
3. Tjetër (ju lutemi, specifikoni!) _____

5. Në cilin sektor punoni?

1. Publik
2. Privat

6. Cila nga kategoritë e mëposhtme përshkruan më së miri industrinë në të cilën punoni (pavarësisht pozitës suaj aktuale)?

1. Tregti me shumicë dhe pakicë (përfshirë supermarketet dhe qendrat tregtare)
2. Prodhim
3. Edukim
4. Hotelieri dhe shërbime ushqimesh (restorant, kafeteri)
5. Informim dhe komunikim
6. Aktivitete administrative dhe shërbime mbështetëse
7. Shëndetësi
8. Tjetër (ju lutemi, specifikoni) _____

7. Cila nga të mëposhtmet përshkruan më së miri rolin tuaj në industri?

1. Punëtor i kualifikuar
2. Profesionist
3. Konsulent
4. Staf administrativ
5. Staf mbështetës
6. Tjetër (ju lutemi, specifikoni) _____

8. Që sa vite punoni në profesionin aktual?

1. Më pak se 1 vjet
2. 1-5 vjet
3. 6-10 vjet
4. 11-15 vjet
5. 16-20 vjet
6. Më shumë se 20 vjet

Pjesa II. Shpirti organizativ

Ju lutemi, lexoni me kujdes të gjitha pyetjet. Në këtë pjesë janë dhënë një numër i pohimeve në lidhje me shpirtin në vendin e punës. Duke përdorur shkallëzimin prej 1 deri në 5, ku 1 nënkupton “Aspak nuk pajtohem” dhe 5 nënkupton “Plotësisht pajtohem”, ju lutemi përcaktoni shkallën e pajtimit ose mospajtimit me secilin pohim. Selektoni vetëm një numër për secilin pohim. Mbani në mend, nuk ka përgjigje të sakta apo të gabuara - neve na interesojnë vetëm mendimet tuaja.

(1) Aspak nuk pajtohem, (2) Nuk pajtohem, (3) As pajtohem as nuk pajtohem, (4) Pajtohem, (5) Plotësisht pajtohem

		(1)	(2)	(3)	(4)	(5)
9	Unë përjetoj kënaqësi në punë.	1	2	3	4	5
10	Unë besoj se të tjerët përjetojnë gëzim si rezultat i punës sime.	1	2	3	4	5
11	Shpirti im mbushet energji nga puna ime.	1	2	3	4	5
12	Puna që unë bëj lidhet me atë që unë mendoj se është e rëndësishme në jetë.	1	2	3	4	5
13	Mezi pres të vij në punë çdo herë.	1	2	3	4	5
14	Unë shoh një lidhje midis punës sime dhe mirëqenies së përgjithshme shoqërore të komunitetit tim.	1	2	3	4	5
15	Unë e kuptoj se çfarë e bën punën time të rëndësishme personalisht.	1	2	3	4	5
16	Puna në bashkëpunim me të tjerët vlerësohet.	1	2	3	4	5
17	Unë ndihem pjesë e një komuniteti.	1	2	3	4	5
18	Unë besoj se njerëzit e mbështesin njëri-tjetrin.	1	2	3	4	5
19	Unë ndihem i lirë të shpreh mendimet.	1	2	3	4	5
20	Unë mendoj se punëtorët i bashkon një qëllim i përbashkët.	1	2	3	4	5
21	Unë mendoj se punëtorët kujdesen sinqerisht për njëri-tjetrin.	1	2	3	4	5
22	Unë mendoj se ka një kuptim të qenit pjesë në një familje.	1	2	3	4	5
23	Unë ndihem pozitiv në lidhje me vlerat e organizatës.	1	2	3	4	5
24	Organizata ime shqetësohet për të varfërit në komunitetin tonë.	1	2	3	4	5
25	Organizata ime kujdeset për të gjithë punëtorët e saj.	1	2	3	4	5
26	Organizata ime ka ndërgjegje.	1	2	3	4	5
27	Unë ndihem i lidhur me qëllimet e organizatës.	1	2	3	4	5
28	Organizata ime merakoset për shëndetin e punëtorëve.	1	2	3	4	5
29	Unë ndihem i lidhur me misionin e organizatës.	1	2	3	4	5
30	Organizata ku unë punoj kujdeset që shpirti im të jetë energjik.	1	2	3	4	5

Pjesa III. Stilet e udhëheqjes

Më poshtë është listuar një grup karakteristikash që mund të përdoren për të përshkruar menaxherin/ mbikëqyrësin tuaj. Duke përdorur një shkallë prej 1 deri 7, ku 1 nënkupton “Aspak nuk pajtohem” dhe 5 nënkupton “Plotësisht pajtohem”, ju lutemi përcaktoni shkallën në të cilën pajtoheni ose nuk pajtoheni me secilin pohim. Për secilin pohim, filloni me “Menaxheri/mbikëqyrësi im...”

Për shembull: Menaxheri im e di mirë se çfarë duam të arrijmë.

(1) Aspak nuk pajtohem, (2) Nuk pajtohem, (3) As pajtohem as nuk pajtohem, (4) Pajtohem, (5) Plotësisht pajtohem

		(1)	(2)	(3)	(4)	(5)
31	... e di mirë se çfarë duam të arrijmë.	1	2	3	4	5
32	... projektton një figurë interesante të së ardhmes së grupit tonë.	1	2	3	4	5
33	... gjithmonë kërkon mundësi të reja për organizatën.	1	2	3	4	5
34	... inspiron të tjerët me planet e tij/saj për të ardhmen.	1	2	3	4	5
35	... është i aftë t'i përkushtojë të tjerët në ëndrrën e tij/saj.	1	2	3	4	5
36	... udhëheqë “duke bërë”, e jo duke “urdhëruar”.	1	2	3	4	5
37	... ofron një shembull të mirë për ta ndjekur.	1	2	3	4	5
38	... udhëheq me anë të shembullit.	1	2	3	4	5
39	... nxit bashkëpunimin ndërmjet grupeve të punës.	1	2	3	4	5
40	... inkurajon punëtorët të jenë “pjesë e ekipit”.	1	2	3	4	5
41	... bën që grupi të punojë së bashku për të njëjtin qëllim.	1	2	3	4	5
42	... zhvillon qëndrim dhe shpirt ekipi ndërmjet punëtorëve.	1	2	3	4	5
43	... na tregon neve se pret shumë prej neve.	1	2	3	4	5
44	... insiston vetëm në performancën më të mirë.	1	2	3	4	5
45	... do me patjetër arritjen e përsosmërisë.	1	2	3	4	5
46	... vepron duke mos konsideruar ndjenjat e mia. (r)	1	2	3	4	5
47	... tregon respekt për ndjenjat e mia personale.	1	2	3	4	5
48	... sillet në atë mënyrë duke menduar nevojat e mia personale.	1	2	3	4	5
49	... më trajton mua duke mos konsideruar ndjenjat e mia personale. (r)	1	2	3	4	5
50	... më sfidon për të menduar rreth problemeve të vjetra në mënyra të reja.	1	2	3	4	5
51	... bën pyetje që më shtojnë të mendoj.	1	2	3	4	5
52	... më ka stimuluar të rimendoj mënyrën se si i bëj gjërat.	1	2	3	4	5
53	... ka ide të cilat më kanë sfiduar për të rishqyrtuar disa supozime bazë të punës sime.	1	2	3	4	5
54	... më jep gjithmonë komente pozitive kur punoj mirë.	1	2	3	4	5
55	... më jep mirënjohje të veçantë kur e kryej punën shumë mirë.	1	2	3	4	5
56	... më lavdëron kur e bëj punën më mirë se që duhet.	1	2	3	4	5
57	... më komplimenton personalisht kur bëj punë të shkëlqyeshme.	1	2	3	4	5
58	... shpesh nuk e njeh vlerën e performancës sime të mirë.	1	2	3	4	5

Pjesa IV. Besimi në organizatë

Do të dëshironim të dinim ndjenjat tuaja rreth besimit në menaxhmentin tuaj. Ju lutemi, përcaktoni shkallën e pajtimit ose pajtimit me secilin pohim.

(1) Aspak nuk pajtohem, (2) Nuk pajtohem, (3) As pajtohem as nuk pajtohem, (4) Pajtohem, (5) Plotësisht pajtohem

		(1)	(2)	(3)	(4)	(5)
59	Menaxhmenti është shumë i aftë për ta kryer punën e tyre.	1	2	3	4	5
60	Menaxhmenti njihet si i suksesshëm në gjërat që përpiqet të bëj.	1	2	3	4	5
61	Menaxhmenti ka shumë njohuri rreth punës që duhet të bëhet.	1	2	3	4	5
62	Unë kam shumë besim në aftësitë e menaxhmentit.	1	2	3	4	5
63	Menaxhmenti ka aftësi të veçanta që mund të na rrisin performancën tonë.	1	2	3	4	5
64	Menaxhmenti ka kualifikim të mirë.	1	2	3	4	5
65	Menaxhmentit i intereson shumë mirëqenia ime.	1	2	3	4	5
66	Nevojat dhe dëshirat e mia janë shumë të rëndësishme për menaxhmentin.	1	2	3	4	5
67	Menaxhmenti nuk do të bënte asgjë me qëllim për të më lënduar mua.	1	2	3	4	5
68	Menaxhmenti kujdeset për atë se çfarë është e rëndësishme për mua.	1	2	3	4	5
69	Menaxhmenti do të bëj të pamundurën për të më ndihmuar.	1	2	3	4	5
70	Menaxhmenti është shumë i drejtë.	1	2	3	4	5
71	Unë kurrë nuk brengosem se a do të mbajë fjalën e dhënë menaxhmenti.	1	2	3	4	5
72	Menaxhmenti përpiqet shumë të jetë i drejtë në raport me të tjerët.	1	2	3	4	5
73	Veprimet dhe sjelljet e menaxhmentit nuk janë shumë të qëndrueshme.*	1	2	3	4	5
74	Më pëlqejnë vlerat e menaxhmentit.	1	2	3	4	5
75	Parimet e shëndosha duket se drejtojnë sjelljen e menaxhmentit.	1	2	3	4	5

Pjesa V. Mirëqenia e punëtorit (Angazhimi në punë dhe djegia nga puna)

Kjo është pjesa e fundit e këtij hulumtimi. Më poshtë është dhënë një listë e pohimeve që shërbejnë për të kuptuar mirëqenien në punë. Duke përdorur një shkallë prej 1 deri në 5, ku 1 është "Kurrë" dhe 5 është "Gjithmonë", ju lutemi tregoni shkallën në të cilën pajtoheni ose nuk pajtoheni me secilin pohim.

(1) Kurrë, (2) Rrallë, (3) Ndonjëherë, (4) Shpesh, (5) Gjithmonë

		(1)	(2)	(3)	(4)	(5)
76	Në punën time, ndihem përplot energji.	1	2	3	4	5
77	Puna që unë bëj, ka kuptim dhe qëllim.	1	2	3	4	5
78	Koha fluturon kur jam duke punuar.	1	2	3	4	5
79	Në punën time, ndihem i fuqishëm dhe vigoroz.	1	2	3	4	5
80	Unë jam entuziast rreth punës sime.	1	2	3	4	5
81	Kur jam duke punuar, harroj çdo gjë rreth meje.	1	2	3	4	5
82	Puna ime më inspiron.	1	2	3	4	5
83	Kur zgjohem në mëngjes, kam dëshirë të shkoj në punë.	1	2	3	4	5
84	Ndihem i lumtur kur jam duke punuar intenzivisht.	1	2	3	4	5
85	Unë jam krenar për punën që bëj.	1	2	3	4	5
86	Zhytem plotësisht në punën time.	1	2	3	4	5

87	Mund të vazhdoj të punoj për kohë të gjatë pa u lodhur.	1	2	3	4	5
88	Për mua, puna është sfiduese.	1	2	3	4	5
89	Unë fokusohem shumë kur jam duke punuar.	1	2	3	4	5
90	Në punën time, jam shumë i kthjellët mendërisht.	1	2	3	4	5
91	E kam të vështirë ta shkëpus veten nga puna ime.	1	2	3	4	5
92	Në punën time, gjithmonë duroj, edhe kur gjërat nuk shkojnë mirë.	1	2	3	4	5

Konsumimi nga puna

Pohimet e mëposhtme lidhen me situatën tuaj të punës dhe mënyrën se si e përjetoni këtë situatë. Ju lutemi, tregoni se sa shpesh çdo pohim vlen për ju.

(1) Kurrë, (2) Rrallë, (3) Ndonjëherë, (4) Shpesh, (5) Gjithmonë

		(1)	(2)	(3)	(4)	(5)
93	Në punë, ndihem i rraskapitur mendërisht.	1	2	3	4	5
94	Çdo gjë që bëj në punë kërkon një përpjekje të madhe.	1	2	3	4	5
95	Pas një dite në punë, e kam të vështirë të rikuperoj energjinë time.	1	2	3	4	5
96	Në punë, ndihem i rraskapitur fizikisht.	1	2	3	4	5
97	Kur zgjohem në mëngjes, më mungon energjia për të nisur një ditë të re në punë.	1	2	3	4	5
98	Dua të jem aktiv në punë, por disi nuk ia dal dot.	1	2	3	4	5
99	Kur sforcohem në punë, lodhem shpejt.	1	2	3	4	5
100	Në fund të ditës, ndihem i rraskapitur dhe i lodhur mendërisht.	1	2	3	4	5
101	E kam të vështirë për të gjetur entuziazëm për punën time.	1	2	3	4	5
102	Në punë nuk mendoj shumë për atë që bëj dhe punoj si robot.	1	2	3	4	5
103	Ndjej një mosvullnet të fortë ndaj punës sime.	1	2	3	4	5
104	Ndihem indiferent për punën time.	1	2	3	4	5
105	Unë jam pesimist për atë se si të tjerët e shohin punën time.	1	2	3	4	5
106	Në punë, e kam të vështirë të qëndroj i fokusuar.	1	2	3	4	5
107	Në punë kam vështirësi të mendoj qartë.	1	2	3	4	5
108	Unë harroj dhe hutohem në punë.	1	2	3	4	5
109	Kur jam duke punuar, kam vështirësi të përqendrohem.	1	2	3	4	5
110	Unë bëj gabime në punën time sepse më rri mendja te gjëra të tjera.	1	2	3	4	5
111	Në punë, ndihem i paafte për të kontrolluar emocionet e mia.	1	2	3	4	5
112	Unë nuk e njoh veten në mënyrën se si reagoj emocionalisht në punë.	1	2	3	4	5
113	Në punë bëhem nervoz kur gjërat nuk shkojnë siç dua.	1	2	3	4	5
114	Në punë mërzitem pa e ditur pse.	1	2	3	4	5
115	Në punë mund ta teproj pa dashje.	1	2	3	4	5

Nëse dëshironi të merrni pjesë për të fituar një nga dhuratat, ju lutemi shkruani emailin tuaj ose numrin tuaj të telefonit, ose çdo informacion tjetër që mund t'ju kontaktojmë. Ju lutemi vini re se ky seksion është opsional dhe nëse nuk dëshironi të merrni pjesë, mund ta lini bosh.

Ju falënderojmë shumë për ndihmën tuaj.

A.3. Emails Received from the Authors Regarding the Use of Measurement Scales



KUTİLM HAMMELİ
Alioç Jmilima

29 Eki 2022 Çarş. 14:47





Dear Professor John,

I hope you are well. My name is Kutlüm Hammeli. I am from Kosovo (a small country in Europe). I am doing my PhD at Istanbul University (Turkey) in the Department of Business Administration. I am in the dissertation phase and I am doing research on workplace spirituality and employee work attitudes. An exploratory empirical assessment. Journal of Organizational Change Management, Vol. 16 No. 4, 2003 pp. 426-447

Milliman et al. (2003). Could you please give me written permission, even by only responding to this email? That would be very helpful to complete this step required by the Institute. Otherwise, we will of course provide the references of the scale, both Milliman (2003) and Ashmos and Dutton (2000).

Thank you very much for your time and consideration. I am waiting for your reply. Yours sincerely

Reference:

Milliman, J., Czaplewski, A. J., & Ferguson, J. (2003). Workplace spirituality and employee work attitudes: An exploratory empirical assessment. *Journal of Organizational Change Management*, Vol. 16 No. 4, 2003 pp. 426-447

Kutlüm HAMMELİ, Ph.D. Cand.
Istanbul University, Business Administration Department



John Milliman
Alioç Ben

31 Eki 2022 Pzt. 16:29





Hi Kutlüm,

I apologize for the delay in getting back to you. Yes, you have my permission to use our Sense of Community scale. As you know the other 2 workplace spirituality scales used in our study are from Ashmos and Dutton (2000).

I wish you best of luck on your research,

John

John Milliman, PhD



İngilizce

Türkçe

İletiyi çevir

İngilizce için keşfet



KUJTIM HAMELI

Alici: philip.podsakoff ▼

Dear Professor Philipp,

I hope you are well. My name is Kujtim Hameiti, I am from Kosovo (a small country in Europe). I am doing my PhD at Istanbul University (Turkey) in the Department of Business Administration. I am in the dissertation phase, and I am doing research on workplace spirituality and leadership styles (as independent variables).

Among many administrative procedures, we are required from the institute to take permission from scale developers to use these scales. I would like to use your leadership scale (transformational and transactional leadership styles) presented in the paper of Podsakoff et al. (1990). Could you please give me written permission, even by only responding to this email? That would be very helpful to complete this step required by the institute. Otherwise, we will of course provide the reference of the scale.

Thank you very much for your time and consideration. I am waiting for your reply. Yours sincerely

Reference:

Podsakoff, P. M., MacKenzie, S. B., Moorman, R. H., & Fetter, R. (1990). Transformational leader behaviors and their effects on followers' trust in leader, satisfaction, and organizational citizenship behaviors. *The leadership quarterly*, 1(2), 107-142.

Kujtim HAMELI, Ph.D. Cand.

Istanbul University, Business Administration Department

B

Podsakoff, Philip

Alici: ben ▼

İletiyi çevir

Kujtim:

You have my permission to use the scales, as long as it is for research purposes.

Philip Podsakoff

From: KUJTIM HAMELI

Sent: Saturday, October 29, 2022 8:55 AM

To: Podsakoff, Philip

A.4. CV

Kujtim Hameli earned his Bachelor's degree in Business Administration in Albanian from the University "Ukshin Hoti" in 2013. Subsequently, he pursued a Master's degree in Business Administration with a focus on Marketing at Istanbul University, where he studied in the Turkish language between 2014 and 2017.

In 2019, he began his doctoral studies in Business Administration at Istanbul University. In 2021, Mr. Hameli assumed the position of a Teaching Assistant at the University "Ukshin Hoti" located in Prizren, Kosovo.

