

Impact Of Workplace Spirituality On Job Satisfaction; Mediating Effect Of Organizational Commitment

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Abstract

Due to its immense impact on both the commercial and academic sectors, workplace spirituality is a subject deserving of substantial research and discussion. By promoting a sense of community among employees and encouraging each individual to develop his or her own spirituality at work, workplace spirituality helps maximize the workforce's potential. The key hypothesis of this study is that there is a relationship between Workplace Spirituality Determinants and Job Satisfaction, with Organizational Commitment serving as a moderator. A questionnaire employing a five-point Likert scale is constructed in order to collect data from representatives working in the Banking Sector of Islamabad. The sampling technique is convenient. From a total of 385 population measurements, about 200 observations are extracted. The majority of the audience consists of front- and middle-level bank employees. The hypothesized relationship between the two independent and dependent variables is studied via multiple regression, and the mediating influence of organizational commitment is investigated using the Hayes Model. In general, the results demonstrated a positive association between the various dimensions of workplace spirituality and organizational commitment, which mediates the effect of workplace spirituality on job satisfaction. From the researcher's perspective, it is abundantly evident that organizations with a strong Workplace Spirituality culture have a significantly greater rate of contented employees.

1. Introduction

Unpredictability in the workplace may cause an employee's lack of self-assurance, commitment, and job satisfaction. Due to a variety of factors, including but not limited to layoffs, changes in organizational structure, and significant staff turnover, workers engage in such conduct. In such an environment, worker morale is low (Brandt, 1996; Driver, 2005). In order to enhance the hierarchical atmosphere, managers and supervisors focus on several organizational culture-influencing factors. Therefore, one solution is to promote spirituality in the workplace. The literature refers to this approach as "workplace spirituality."

Workplace spirituality (WS) has three pillars: an individual's inner life (IL), a meaningful job, and a strong sense of belonging among coworkers. A person's inner life at work involves their exploration of their self-identity and spirituality. To experience a sense of community, one must feel independent and connected to their immediate physical area. If an employee is performing duties that are important to them, then they are performing meaningful work. Spirituality at work has garnered increasing scholarly interest during the past several decades. This historical period is identified as a spiritual movement by Ashmos and Duchon (2000), who highlight how workplace spirituality can provide fresh insights and data about the setting in which their work is being performed. As GarciaZamor (2003) notes, many firms are moving toward incorporating Workplace Spirituality elements into their surroundings to build a more positive relationship between the company and its employees. In a similar vein, (Sheep, 2006) argues that in the modern era, the world can be viewed as a collaborative effort of businesses and notes that Workplace Spirituality is a significant factor contributing to the general societal prosperity of people, in addition to associations, and the general social orders.

In modern organizations, the real problem is a lack of spirituality. Throughout the years, Pakistan's banking sector has advanced significantly. Due to the intense competition in the banking industry, banks have had to be inventive to attract and maintain consumers. However, the adoption of such measures has resulted in longer work hours, and the proliferation of cutting-edge IT equipment, unlimited internet access, and the expansion of bank offices has led to an increase in the number of tasks required of each employee as well as the stress they experience on the job. The primary objective of this study is to determine the relationship between WS and job satisfaction (JS) among Pakistani bank workers. A secondary objective is to discover how organizational commitment mediates the connection between spirituality at work and job happiness.

2. LITERATURE REVIEW

2.1 Workplace Spirituality (WS):

Despite the efforts of a small but committed group of academics to define and expound on the topic, there is currently no commonly accepted definition of WS. This assumption is further supported by the findings of (Dent, Higgins, et al., 2005), who assert that the intellectual development of WS is still in its infancy and that its construction requires precision, despite the extensive work that has already been done to define spirituality. Numerous experts identify WS as a component of corporate culture (Luis Daniel, 2010). The individual objectives of WS are

increased happiness, work completion, faithfulness, devotion, achievement, and commitment, according to Khan, Sabri, et al. (2016). In addition, (Kinjerski & Skrypnek, 2006) defines WS as an individual's more profound internal attachment to his work and group cooperation. According to Duchon and Plowman (2005), employees place great value on their workplaces since they enable them to express their personality and advance professionally. Essential to the aspect of WS known as "Meaningful Work," which focuses on the employee's ability to find joy, satisfaction, and success in his or her work by including elements of inspiration and engagement, is how effectively an employee adapts to his or her daily routine tasks. His "feeling of community" refers to the connection between himself and the community around him (Duchon & Plowman, 2005). Work that has significance and is performed within the context of a community is essential for promoting spirituality in the workplace. In 2000, (Ashmos and Duchon) (Ashmos and Duchon).

According to GarciaZamor, despite their similarities, WS and religion are distinct (2003). Religion and WS are two distinct concepts (Milliman, Czaplewski, et al., 2003; Afsar & Rehman, 2015). According to Afsar and Rehman (2015), religion includes specific concepts and principles, whereas spirituality in the workplace focuses mainly on resiliency, tenacity, purpose, and recognition of organizational standards. According to (Laabs, 1995), people are more than the sum of their physical parts. It is widely understood that religion and spirituality in the workplace are distinct (Marques, Dhiman, et al., 2005). In addition, (Mitroff, 2003) casts doubt on the religious identity of WS among a company's higher echelons. The data revealed that individuals maintained separate spiritual lives at home and work. It may be challenging to differentiate between spirituality and religion in the workplace, but it is essential to recognize the connection between spirituality and professional satisfaction.

2.2 “Workplace Spirituality (WS) and Job Satisfaction (JS)”

Using multiple regression and bivariate correlation analysis, (Robert, Young, et al., 2006) revealed an association between "WS" factors and JS of workers. According to research done (by Komala & Ganesh, 2007), medical authority is positively correlated with WS. Researchers (Fairbrother & Warn, 2003) delve deeper into experimental investigations of naval fleet students to determine the impact of "WS" on their job happiness. The findings revealed a strong connection between the two variables. According to research (Crawford, Hubbard, et al., 2008), "Working environment spirituality" is strongly associated with JS. Moreover, researchers (Naimon, Mullins, et al., 2013) investigate the relationship between "WS" and "job happiness," and their findings indicate that the two are genuinely associated. Utilizing a Pearson correlation analysis, (Van der Walt & de Klerk, 2014) investigate the elements that influence "WS" and JS among employees. The results demonstrate a direct correlation between "WS" and employee JS. According to "WS" research (Bodla & Ali, 2012), there is a substantial connection between "WS" variables, organizational commitment, and work satisfaction. Usman and Danish also uncover a positive relationship between "WS" and job happiness (2010).

2.3 “Inner Life (IL) and Job Satisfaction (JS)”

There is a direct association between "WS" and "JS," indicating that employees' spiritual needs must be met in order for them to be productive at work. In 2014, the results were published (Gupta, Kumar, et al.). Studies have shown, for instance, that when an organization's culture is built on spiritual values such as open communication, collective solid effort, coordinated efforts, and ongoing consolation, employees report better levels of JS and enjoyment (Ryan & Grolnick, 1986; Ryan & La Guardia, 2000). Those who research the relationship between an individual's "Inner Life" and "JS" (Milliman, Czaplewski, et al., 2003) and (GarciaZamor, 2003) find that a sense of spiritual fulfillment and involvement in one's work is substantially correlated with a sense of purpose and meaning in one's life. In addition, (Shamir, 1991) proposes a hypothesis by asserting a correlation between an employee's level of self-reflection and investigation and their job happiness. Researchers (Judge, Locke, et al., 1998) independently evaluated the effect of self-evaluation on "Employment Satisfaction" and reached the same conclusion.

2.4 “Meaningful Work (MW) and Job Satisfaction (JS)”

According to a description provided by Bennis and Nanus, "WS" is defined as an organization's ability to influence its employees and arrange meaning for them (Sanders III, Hopkins et al., 2005). Finding purpose in one's job can lead to greater satisfaction in one's career, as suggested by research by Hackman and Oldham (1975). Moreover, (Piryaei & Zare, 2013) note that when people feel their labor contributes to something larger than themselves, they are more likely to be satisfied in their jobs. (Bokemeier and Lacy, 1987) measure JS and examine the extent to which men and women connect with their jobs as meaningful. The results show that both contribute to the work making it more significant and vital and boosting their sense of accomplishment. According to Duchon and Plowman (2005), "Meaningful Work" is a critical component of spirituality in the workplace since it indicates the kind of work that makes employees feel joy and helps them feel more attuned to their roles.

2.5 “Sense of Community (SOC) and Job Satisfaction (JS)”

Work is evaluable based on its potential for personal development and contribution to others (Mirvis, 1997). Empirical research (Milliman, Czaplewski, et al., 2003) reveals, for example, that "WS" develops meaningful connections with coworkers, offers assistance and support, encourages creative problem-solving, and instils a heightened feeling of vigilance. Researchers have shown a substantial association between a "SC" and "JSn" (Sanders III, Hopkins et al., 2005), and they explain that "WS" encourages this sense by encouraging employees to arrange large-scale activities and network with one another. There is scientific evidence that the "WS" aspects of "Inner Life," "MW," and "SC" strongly influence the "JS" and "SC" levels of employees, respectively (Friedlander & Margulies, 1969; Glisson & Durick, 1988). Furthermore, it is anticipated that an organization with a culture that fosters a sense of community will have a more fulfilled and contented workforce (Milliman, Ferguson, et al., 1999). Similar to how (Burroughs & Eby, 1998) describes "Job Satisfaction" as a mental consequence of a "Sense of Community," we can establish a relationship between the two notions here. As indicated by a correlation between "ES" and "SC," "ES" and "SC" are related (Piryaei & Zare, 2013).

2.6 “Workplace Spirituality (WS) and Organizational Commitment (OC)”

Academics place a high value on "OC," defined by Meyer and Allen (1991) and Allen and Meyer (2000) as involving "emotional," "perceived costs," and "compulsion" domains (Normative). According to Meyer and Herscovitch (2001), "OC "links work satisfaction and its success as a selling point. Organizations that emphasize spiritual values such as trust, kindness, equality, regard, meaningful work, idealism, earnestness, etc. "produce a situation, which draw in the entire individual to a more prominent degree into his/her work," as stated by Jurkiewicz and Giacalone (2004). This, in turn, motivates employees to approach their jobs with a sense of excitement, adventure, a sense of calling, and increased commitment (Wrzesniewski, 2003). The term "OC" has been shown to favor employees' ability to meet their spiritual needs, such as finding meaningful work and a supportive community (Fry, 2003).

Several studies have looked into the correlation between "Workplace Spirituality" and "OC," finding that the two are inextricably linked. For example, Milliman, Czaplewski, and colleagues (2003) find that "WS" determinants are highly correlated with "OC.". " Providing employees with space to explore their individuality and the freedom to pursue work that matters to them are two ways to boost their dedication on the job (Rego, Pina E. Cunha et al., 2007).

3. Conceptual frame work:

Figure 1 illustrates the practical organization of the investigation. According to the diagram, "Job Satisfaction" is influenced by "Inner life," "MW," and "SC." It is demonstrated that "Workplace spirituality" and "Employee Satisfaction" are related, with "OC" serving as a mediator between the two.

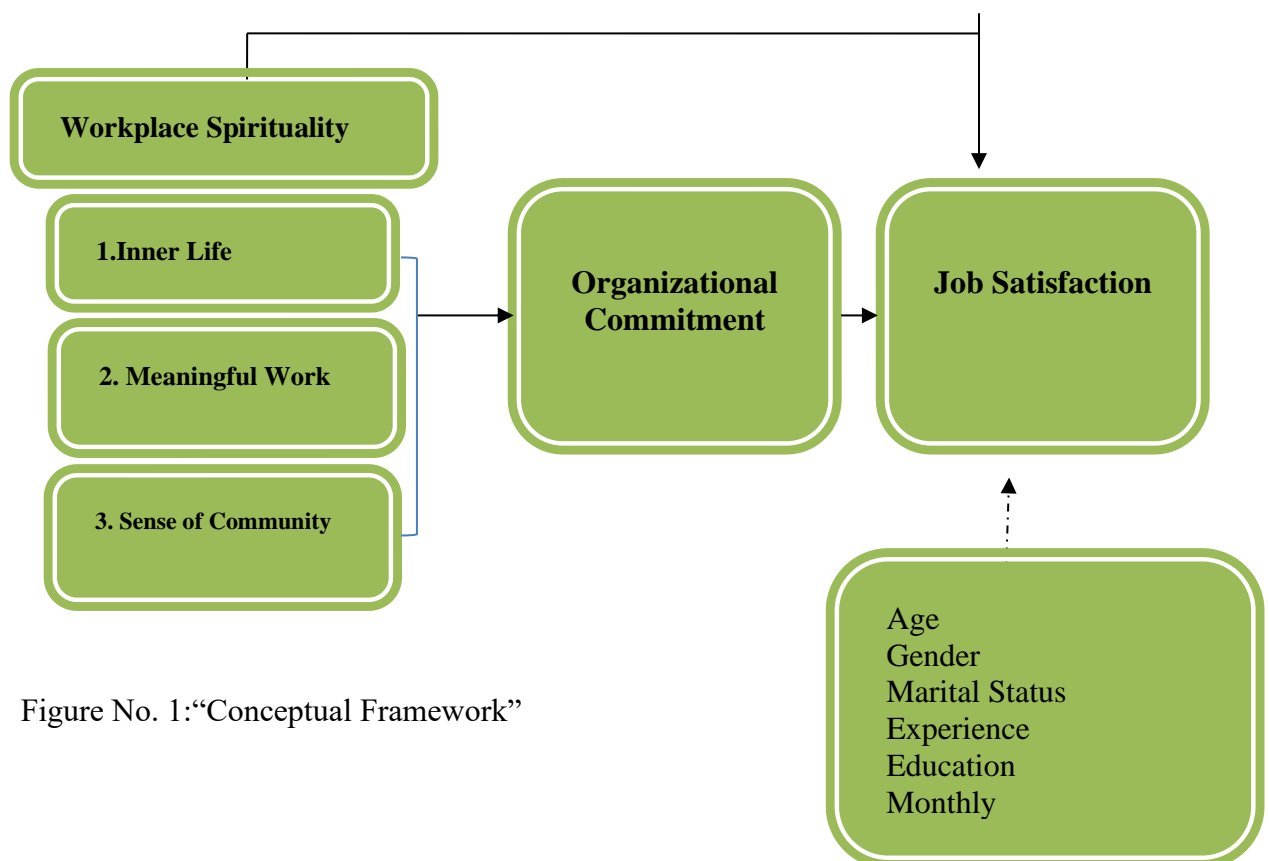


Figure No. 1: “Conceptual Framework”

3.1. Research Hypotheses

H1: "JSn" is correlated with "Spirituality in the Workplace" factors."

H2: "Factors that influence "spirituality in the workplace" also affect "OC."

H3: "Employees' "OC" may influence their "Job Satisfaction."

H4: "The relationship between "IC" and "OC" will be investigated."

THE PROPOSED METHOD

4.1 Population and Sample

Islamabad and Rawalpindi bank personnel in the front lines and administrative upper echelons are recruited. Various variables are taken into account when analyzing the sample estimate. Due to time and budgetary restrictions, the Convenience Sampling method is used instead. This strategy is attractive because it is quick, simple, accessible, and intelligent. The population, error margin, confidence interval, and standard deviation are all considered when determining the appropriate sample size.

Three hundred eighty-five surveys were sent to front-line and mid-level bank workers through email and paper copies. Male and female respondents from diverse cultural backgrounds volunteered to participate in the surveys. To qualify, respondents must have at least 16 years of education and one year post-graduation experience. Numerous bank workers have responsibilities that span multiple departments. In addition, 200 observations (representing 51.94 percent of the total population) are collected.

4.2 Research Framework

To achieve the highest quality outputs, most research is descriptive. Since standardized forms are used to obtain the essential data, the data collection strategy can be quantified. Employees are asked to offer demographic information and their opinions on various parts of the research on the survey forms. The survey contains a total of 19 questions "5 components of one's inner life, 7 components of one's "Meaningful Work," and 9 components of one's "Sense of Community" comprise "Workplace Spirituality." There are four contributing factors to "Organizational Commitment" and four contributing factors to "Job Satisfaction" (See Appendix). 5 point The witnesses are given a questionnaire based on Likert's scale, with items numbered from 5 (Strongly Agree) to 1 (Strongly Disagree), and asked to choose the best response." In order to outline the study instrument, such as questionnaires, relevant literature was read (Mowday, Steers, et al. 1979;). In addition, the instrument from (Ashmos & Duchon, 2000) is used to evaluate the three dimensions of "Workplace Spirituality" that have been previously investigated in empirical studies (Duchon & Plowman, 2005).

4.3 Research Technique and Analysis:

Following the collection of a sufficient number of samples from the observers, the data are analyzed using the SPSS method. We employ a method known as reliability analysis to obtain precise results from a statistical analysis of demographic characteristics. Correlation and Regression are utilized for data analysis. We begin by examining the interdependence of the

variables using Correlation. The variables are then subjected to additional regression testing. Initial testing for multicollinearity uses linear Regression. Then, in SPSS, we utilize the method proposed by (Hayes, 2013), and (Preacher, Rucker, et al., 2007). The process model makes use of the bootstrapping procedure, which is becoming increasingly common in research and is the de facto analytical method for instruments like Amos and PLS for mediating, moderating, and performing path analysis. According to Byrne (2010), the bootstrapping procedure is a more refined and reliable alternative to the conventional four-stage procedure (Baron & Kenny, 1986). We use bootstrapping with a 5% confidence interval and a sample size of 5000 cycles.

5. RESULTS & ANALYSIS

First, descriptive analyses of respondent demographic characteristics are given, followed by discussions of reliability studies. Then, several variables are selected for correlation. The process macro provided by Hayes enables us to do a regression analysis, which we utilize to test four hypotheses. Additionally, multicollinearity between the variables of the study has been confirmed.

5.1 Demographic Details

In the study's demographic data, bank employees supply information about themselves, including their ages, genders, levels of education, marital status, years of experience, and monthly earnings. According to the study, customer-centric financial institutions routinely gather and keep demographic information as part of every banking transaction. Consequently, demographic information such as age, gender, education, marital status, experience, monthly income, etc., is essential for a bank, particularly when onboarding new customers, developing products, determining product positioning, implementing marketing strategies, and compiling annual reports. Additionally, assistance with openings and business launches is provided.

Table No. 1: “Demographics Frequencies”:

Sr. No	Demographic Variable	Count	Frequency	“Percent of Age”	“Valid Percent of Age”	“Cumulative Percent of Age”
1	Age	less than 25	35	14.8	17.5	17.5
		less than 35	64	27.1	32.0	49.5
		more than 35	101	42.8	50.5	100.0
		Total	200	84.7	100.0	
2	Gender	Males	162	68.6	81.0	81.0
		Females	38	16.1	19.0	100.0
		Total	200	84.7	100.0	
3	Marital Status	Married	131	55.5	65.5	65.5
		Single	69	29.2	34.5	100.0

		Total	200	84.7	100.0	
4	Experience	less than 1 year	18	7.6	9.0	9.0
		1-3	104	44.1	52.0	61.0
		3 and above	78	33.1	39.0	100.0
		Total	200	84.7	100.0	
5	Education	Graduation	51	21.6	25.5	25.5
		Masters	122	51.7	61.0	86.5
		M.S/MPhil	27	11.4	13.5	100.0
		Total	200	84.7	100.0	
6	Monthly Salary	less than 50,000	82	34.7	41.0	41.0
		50,000-100000	81	34.3	40.5	81.5
		above 100,000	37	15.7	18.5	100.0
		Total	200	84.7	100.0	

5.2 Reliability Analysis

Cronbach's alpha is used in SPSS for reliability assessment; according to (Cronbach and Meehl 1955), it should have a value close to. Cronbach's alpha values between 0.8 and 0.9 are considered great; values between 0.7 and 0.8 are good; values between 0.6 and 0.7 are acceptable; however, values between 0.5 and 0.6 and 0.5 are considered bad and undesirable.

Table No.2: "Reliability Statistics"

Sr No	Variable	"Cronbach's Alpha"	"N of Items"
1	JS	.844	4
2	IL	.662	4
3	MW	.685	6
4	SC	.794	9
5	CC	.777	4

Four elements contribute to Rank 1 (Job Satisfaction) (See Appendix 1). In this instance, Cronbach's Alpha, the criterion for determining the internal consistency of a test, is calculated to be 0.844. Senior No. 2 consists of four elements (Inner Life, or "IL"). Cronbach's alpha scores greater than 0.60 imply a high level of concept validity. IL (Inner Life) item results were quite similar to those from the "WS" study (Ashmos & Duchon, 2000). A Cronbach's alpha of 0.622 is indicative of adequate internal consistency. The results show that the internal consistency of Sr No. 3 (Meaningful Work) should be at least 0.6 (i.e., 0.685), which is a good number. There are six items on the scale. The sense of community of Senior No. 4 consists of nine components (Ashmos & Duchon, 2000). Similar sentiments are expressed in an assessment of the "Sense of

Community" at work (Kinjerski & Skrypnek, 2006). In this regard, a Cronbach's alpha of .794 implies high levels of reliability. Sr No. 5, "Organizational Commitment," consists of four components. In this instance, Cronbach's alpha is 0.777, showing solid internal consistency.

5.3 Descriptive Analysis

According to the Descriptive Statistics, the means of all variables are acceptable, and the "Standard Deviation" values are less than 1, indicating less variety among respondents.

The third table is titled "Descriptive Statistics."

	"N"	"Minimum"	"Maximum"	"Mean"	"Std. Deviation"
"Age"	200	1	3	2.33	.758
"Gender"	200	1	2	1.19	.393
"Marital Status"	200	1	2	1.35	.477
"Experience"	200	1	3	2.30	.626
"Education"	200	1	3	1.88	.614
"Monthly Salary"	200	1	3	1.78	.740

5.4 Correlation Statistics

On the basis of the correlation study's findings, it is possible to hypothesize the existence of direct and/or indirect links between the model variables "Workplace Spirituality" factors, "OC," and "JS." After variables are entered into a regression model, multicollinearity is assessed. We know that "workplace spirituality" is highly connected with "job satisfaction," but solely due to the "feeling of community" element (B=0.373, p= 0.007, i.e. (p<0.01) and R²=0.172, i.e., there is 17% variance between the coefficients); we utilize the process model to study this further. Multicollinearity is limited because the variance inflation factor is close to 1 rather than the minimum of 5 (see Kutner, Nachtsheim, et al., 2004).

Table No 4: Intercorrelations and VIF

Variables	VIF	Inner life	Meaningful work	Sense of community	Organizational commitment	Job Satisfaction
1 IL	1.319	1.00				
2 MW	1.333	0.370**	1.00			
3 SC	1.756	0.445**	0.400**	1.00		
4 OC	1.610	0.300**	0.413**	0.584**	1.00	
5 JS	-	0.199**	0.156*	0.370**	0.362**	1.00

*(p<0.05); **(p<0.01)

While satisfactory, the 0.370 score between "Inner Life" and "meaningful work" is not exceptionally impressive. The number 0.445 in the matrix indicates a positive and plausible linear relationship between "Inner Life" and "SC." The intercorrelation between "OC" and "IL" is 0.300, indicating a positive but small relationship between the two variables. As seen by the matrix's strong correlation value, "Sense of Community" and "OC" have a substantial association (0.584). All of the coefficients are positively associated with one another, however their associations range from strong to weak.

5.5 Regression Statistics

When the number of iterations hits 5000, the process model macro employs regression analysis to find causal linkages (re-sampling). As Independent Factors, we have "Inner life," "MW," and "SC," while "OC" is the mediating factor and "JS" is the dependent factor. Adding six independent variables—age, sex, marital status, monthly wage, level of education, and years of experience in the field—improves our model.

Our model is 25.1% predictable, as determined by the coefficient of determination (R^2), according to goodness-of-fit tests ($R^2:0.251$). Thus, the model explains the observed change in the endogenous latent variable: Job fulfillment. The model's predictability has been examined using various rules of thumb, all of which have been proposed by different authors. R^2 values can be determined as follows when evaluating endogenous variables, as suggested by Cohen (1988): 0.26 (very large), 0.13 (relatively large), and 0.02 (extremely little) (weak). In addition, R^2 values must be equal to or greater than 0.10 for the model to adequately account for the variance of the endogenous variable (Falk & Miller, 1992). Others argue that the R^2 of models that account for mediators is inferior to those that accounts for direct effects.

Consequently, R^2 may not be appropriate to explain the model's predictability (de Heus, 2012). Nonetheless, this indicates that our model contains a mediator and that our R^2 is sufficient. Given considerable credence is the model's ability to account for the observed variation in the endogenous latent variable. All coefficients exhibit small standard errors, indicating a narrowing gap between the observations and the fitted values. The degrees of freedom have $N-k$ numerical values (k is the number of coefficients). When dividing the total number of samples by 11, we obtain $11-1=10$ for df_1 and $200-11=189$ for df_2 . There are 11 coefficients, including three independent factors, one mediator, one dependent, and six control variables. The F values are comparisons of the influence of each coefficient on the whole. Accordingly, our " F values" are 6.333.

The findings reveal several interesting trends (Tables 5 and 6). A meaningful correlation between "Inner Life" and "Job Satisfaction" ($p>0.05$) has not been shown. I.e., these numbers come out to 0.70 and 0.85. However, "Job Satisfaction" and "Sense of Community" are strongly correlated with one another ($p<0.01$). $P=0.009$, There are, however, indirect connections between "Workplace Spirituality" and "Job Satisfaction" in every facet of "Workplace Spirituality" (the upper limit confidence interval and lower limit confidence interval have no zero values in between the two confidence intervals). This suggests that "Organizational Commitment" acts as a mediator between "Inner Life," "Meaningful Work," and "Job Satisfaction," or that neither "Inner Life" nor "Meaningful Work" directly affects "Job Satisfaction." An individual's "Sense of Community" and "Job Satisfaction" are directly and indirectly related, which helps moderate

the strength of the correlation between them. Since just one of the three components of workplace spirituality was demonstrated to directly link with job satisfaction, we reject our null hypothesis that determinants of workplace spirituality affect job satisfaction.

Similarly, $p < 0.001$ verifies our second hypothesis, H2, which indicates that "Workplace Spirituality"-related characteristics influence "Organizational Commitment." This indicates that each factor's "P value" is 0.000. There is also a statistically significant association between "Organizational Commitment" and "Job Satisfaction," as determined by our research (H3). i.e., 0.011. Furthermore, H4 is validated, which asserts that organizational commitment mediates the relationship between workplace spirituality and job happiness. We infer that "Organizational Commitment" at least partially mediates the relationship between "Workplace Spirituality" and "Job Satisfaction." The upper limit and lower limit confidence interval values always have the same sign, indicating the significance of at least the predetermined 95% confidence interval value.

Table No 5: "Direct Effects": "WS", "OC", and "JS"

Variables	Direct Effect on Job Satisfaction			Direct Effect of Predictor on Organization Commitment			Model Summary (Endogenous Variable: Job Satisfaction)				
	Direct Effect	SE	P	Direct Effect	SE	P	R ²	F	DF1	DF2	P
Inner Life	0.1734	0.096	0.07	0.354	0.070	0.000	0.251	6.337	10.000	189.000	0.0000
MW	-0.023	0.122	0.850	0.266	0.078	0.000	0.251	6.337	10.000	189.000	0.0000
SC	0.360	0.136	0.009	0.584	0.080	0.000	0.251	6.337	10.000	189.000	0.0000
OC	0.280	0.109	0.011	-	-	-	0.251	6.337	10.000	189.000	0.0000

*Output controlled by Age, Gender, Marital Status, Monthly Salary, Education, Experience

Table No 6: "Indirect Effects": "Workplace Spirituality", "Organizational Commitment", and "Job Satisfaction"

Predictor Variables	Indirect Effect of Predictor on JS via OC			Model Summary (Endogenous Variable: Job Satisfaction)				
	Indirect Effect	SE	ULCI, LLCI	R ²	F	DF1	DF2	P
IL	0.1491	0.051	0.272, 0.067	0.251	6.337	10.000	189.000	0.0000

MW	0.074	0.045	0.008, 0.188	0.251	6.337	10.000	189.000	0.0000
SC	0.163	0.082	0.030, 0.350	0.251	6.337	10.000	189.000	0.0000

5.6 Summary of Results

Examinations of the internal consistency and dependability of scales yield positive results. Additionally, intercorrelation data indicate that "Workplace Spirituality" and "Job Satisfaction" are positively associated with all other "constructs." The data support the theoretical framework. All hypotheses can be accepted as all P values are statistically significant. We cannot accept Hypothesis H1 since not all of the "Workplace Spirituality" qualities are shown to be connected with Job Satisfaction, even though some of its predictions are supported.

Table No 7: Hypotheses Results

Number	Hypothesis Description	Model
H1	"WS" determinants have an impact on JS	Rejected
H2	"WS" determinants have an impact on OC	Accepted
H3	"OC" has an influence on workers JS	Accepted
H4	"OC" has a mediating role in exploring the connection among both "WS" determinants and JS	Accepted

6. Discussion and Conclusion

Very little primary research has been undertaken to determine the relationship between "Workplace Spirituality" aspects and employee happiness (Rego and Pina e Cunha 2008). This study investigates the relationship between "Workplace Spirituality Aspects" and "Job Satisfaction" in Pakistan's banking sector using Organizational Commitment as a moderator. Our findings imply that "Workplace spirituality" characteristics, especially a sense of connectedness, in the banking industry may boost employee dedication and job happiness. This is especially true with regard to the sense of community.

The spirituality of an employee has been shown to have a substantial effect on their level of job happiness (Sawatzky, Ratner, et al., 2005). The incorporation of spirituality into the workplace has led to greater contentment among workers (Marques, Dhiman, et al., 2005). Correlation and regression analysis suggest that spirituality is a significant predictor of "Job Satisfaction" ratings. Managers in financial institutions find inspiration from their spiritual lives to guide their professional and personal lives. According to a review of the relevant literature, this has a major impact on morale in the workplace. The most prosperous investors have been found to

be spiritually-minded people, according to recent studies. These people exhibit a high level of competence and a wide range of abilities.

It may be concluded that the "Inner Life" and "Meaningful Work" components of "Workplace Spirituality" are not implemented in the banking business of Pakistan, especially in the cities of Islamabad and Rawalpindi. This is largely attributable to the dearth of meaningful employment and the lack of safe spaces for employees to express their feelings and beliefs. It's possible that if "workplace spirituality" becomes commonplace, it could encourage workers to give their jobs their best. The banking sector could benefit from a more spiritual approach to the workplace by prompting workers to consider the meaning of their profession in the context of their personal life. This would help staff members learn more about themselves and how they may best contribute to the communities in which they live and work. By enabling workers to take charge of their personal growth and the success of the bank as a whole, a more positive outlook on work may be formed. Staff members that are invested in their work will have a broader perspective on the company than just their immediate colleagues. There is an emphasis on "workplace spirituality" in the modern era, which is also known as the "spiritual era."

7. Implications, Recommendations

Executives in the banking industry might learn from the findings of workplace spirituality research regarding the value of doing meaningful work to reduce stress and increase job satisfaction. By encouraging employees to seek out new opportunities, banks can assist individuals in discovering meaningful work. The program "The Banking Sector Can Revolutionize Its Culture by Inculcating Spiritual Values" is an example of how "Workplace Spirituality" assists businesses in devising programs and providing help in formulating procedures to create a better environment. Researchers have discovered that spirituality is practiced in the workplace through several approaches, such as meditation, training, lectures, seminars, etc., to support employees' personal growth and development. Banks can successfully transform by following the same path (Leigh, 1997; McDonald, 1999; Finlayson, 2001). Banks can provide open venues for people to explore their spirituality at work.

Because of "workplace spirituality," banks can gain a competitive advantage by hiring spiritually motivated workers to carry out their daily routine obligations in a productive and efficient manner. Spirituality in the workplace can help banks engage and retain people more effectively.

When company leaders and team managers in financial institutions investigate the concept of "workplace spirituality," they obtain insight into the context in which their employees carry out their responsibilities. In addition, Team Leaders can assess the existing organizational climate by determining how their employees feel about the organization based on their level of commitment.

Constant training of employees through seminars, meditation exercises, and providing knowledge of both religious and scientific spirituality can help employees become more morally and ethically committed and polished; this is the job of strategic-level leadership. As

employees encounter increasing demands on their time and attention from several sources, their integrity and dedication to the organization deteriorate. When spirituality is present in the workplace, employees can define priorities and execute diverse activities with greater ease and comfort.

8. Limitations and Future Directions

Because time and money are the key limits on the scope of this investigation, we are focused on a single industry. In addition, a small sample is developed in a short period. Additionally, there are fewer female responses than male ones. This study focuses on personal development, meaningful work, and a sense of belonging to a wider group are the primary aspects of workplace spirituality. This study could benefit insurance companies, government agencies, non-governmental organizations, hospitals, the hospitality industry, aerospace corporations, and even the military. Researchers can acquire a more detailed knowledge of Job Fulfillment by concentrating on the two subcomponents of this concept: intrinsic satisfaction and extrinsic fulfillment. In the future, we may be able to integrate moderators such as optimism, a sense of purpose, a strong moral compass, a kind disposition, a good work environment, etc. In the future, Multidisciplinary Industries can also perform investigations with large samples. Future research may include a comparison of public and private financial institutions.

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