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FINAL PROPOSAL

How and When Spiritual leadership enhanced employee

Self efficacy and Emotional Commitment

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1. Introduction

For associations to make due and flourish, emotional commitment and self-efficacy are basic variables to consider (Fagerberg, 2005). These characteristics are especially significant in helping associations to accomplish center seriousness in the present moving monetary climate (Yuan and Woodman, 2010). Yuan and Woodman (2010) fostered a formalized formalized (Yuan and Woodman, 2010).

The capacity to exhibit emotional commitment and self-efficacy has been demonstrated to be basic for both individual and authoritative achievement (Scozzi et al., 2005). (Scozzi and associates, 2005). (2013); (Xerri and Brunetto, 2013); (Xerri and Brunetto, 2013). Therefore, basic to distinguish and execute systems will increment worker emotional commitment and self-efficacy in the working environment. Tu and Lu (2013), as well as Neubert et al. (2008), have recently shown the significance of pioneers in the advancement of representative emotional association and hard working attitude. Consequently, we will focus on spiritual leadership and its part in cultivating representative emotional commitment and self efficacy, as it is a new-kind, esteem based, and spiritually engaged leadership (Avolio et al., 2009) that normally moves self and others through calling and enrollment. Spiritual leadership is characterized as follows: (Fry et al., 2005). (Fry and associates, 2005). Regardless of the significance of spiritual leadership, little review has been done on the connection between spiritual leadership and emotional commitment and self-efficacy, as indicated by the creators.

It is additionally important to do research to decide the method and interaction through which spiritual leadership improves the consequences of workers. Spiritual leadership attempts to naturally move people by focusing on their inherent self-significance and self-esteem, in addition to other things (Yang et al., 2019). Yang and associates (2019). We imagine that worker independent inspiration, which is frequently alluded to as an inward intention, would direct

the collaboration between spiritual leadership, representative emotional association, and self efficacy in this worldview, and that this is upheld by experimental proof. At the point when highlights in the hierarchical climate satisfy individual independence, contest, and feeling, the hypothesis of self-assurance predicts that emotional commitment will be produced (Deci and Ryan, 1985). Deci and Ryan (1985) fostered a formalized formalized (Deci and Ryan, 1985). By conveying a reasonable and engaging vision to their laborers, spiritual pioneers may fundamentally add to satisfying the needs of their spiritual advancement. Representative freedom might be improved by spiritual leadership that tends to the essential necessities of spiritual endurance relying upon one's employment and participation in the congregation (Fry and Kriger, 2009). (Fry and Kriger, 2009; Fry and Kriger, 2010). Representatives' emotional commitment and individual viability are expanded accordingly (Oldham and Cummings, 1996). Oldham and Cummings (1996) fostered a formalized formalized formalized formalized formalized formalized (Oldham and Cummings, 1996).

Since past exploration has inspected the viability of spiritual leadership in an assortment of social settings, including (yet not restricted to) the United States (Karadag, 2009; Chen and Li, 2013; and Hunsaker, 2016), it is sensible to expect that the impacts of spiritual leadership will vary contingent upon the social qualities held by workers. Individual social qualities are basic in deciding how laborers decipher and answer their chiefs' exercises since they might impact a singular's insights about the pioneer's capacity to prevail in their situation (Kirkman et al., 2009). Kirkman and associates (2009) fostered a formalized formalized formalized formalized formalized (Kirkman et al., 2009). Interestingly, albeit past exploration has offered an overflow of data concerning the impact of spiritual leadership on representative results, less is had some significant awareness of how people with a wide scope of social

qualities act when they are presented to spiritual leadership. Thus, it is important that we explore whether laborers who hold assorted social qualities might answer contrastingly to spiritual leadership in the working environment. Instead of other social qualities, we underscore the directing impact of worker power distance direction since it is shown that power distance is all the more adroitly essential to leadership elements (Cole et al., 2013; Kirkman et al., 2009). (Cole and associates, 2013; Kirkman and partners, 2009). On account of agrarian human advancement and Confucian culture, China has a huge power contrast, and the nation has endeavored to lay out the thought of an authority standard and a power order. The useful impact of spiritual leadership on laborers' autonomous inspiration will be modified in this Chinese corporate culture because of the changes. The power distance direction of laborers was utilized as an individual trait in this exploration to investigate the limit states of spiritual leadership on representatives' independence inspiration. This served to contextualize the review and make it more pertinent (see Figure 1). (See Fig. 1 for an outline.)

After everything is said and done, this exploration adds to the collection of information on spiritual leadership in various ways.

This examination adds to two conversations: first, it analyzes the capacity of spiritual leadership in supporting representative emotional commitment and self-efficacy; and, second, it gives an original way to deal with surveying leadership styles to increment worker emotional commitment and self-efficacy. Our review, second, adds as far as anyone is concerned of spiritual leadership and how spiritual leadership shows itself in worker inventive way of behaving by analyzing the interceding capacity of independent inspiration in representative imaginative way of behaving. As a third step, we address the requirement set forth by Hunsaker (2016) by including employee power distance orientation as a moderator in explanations of spiritual leadership in

order to better understand how employees with a variety of cultural values interact with and react to spiritual leadership.

Employees with a wide range of cultural values cope with and react to spiritual leadership in different ways.

1.1 Research Gap

Previously, specialists have focused on Fry's (2003) hypothetical model for making sense of the beginnings and results of spiritual leadership, which is nitty gritty in additional detail underneath (for example Chen and Li, 2013). Our review adds to the assortment of data concerning the positive relationship between spiritual leadership and worker emotional commitment and self efficacy by recognizing the interceding component of independent inspiration. Also, by involving self-assurance hypothesis as a hypothetical structure, our review shows the urgent pretended by worker independent inspiration in the advancement of representative self efficacy and emotional association with the association. Rather than saying it another way, spiritual leadership is a urgent part of advancing individual flexibility and supporting worker confidence and commitment to their firm or association. Representatives who are spiritually upheld by their spiritual innovators to build their independent inspiration would take part in really intense work and show more noteworthy devotion to accomplishing their goals, as per our discoveries, which loan backing to the hypothesis of self-assurance and the hypothesis of independence. Other than propelling our insight into spiritual leadership, our outcomes additionally show how individual social qualities, especially power distance direction, may impact the results of leadership circumstances. It was researched assuming that representative power distance direction moderatingly affects execution with regards to a Chinese authoritative climate where there is a high measure of force distance among administrators and laborers. Worker power distance direction is demonstrated to be a mediator of

the connection between spiritual leadership and independent inspiration, as well as an arbitrator of the circuitous impact of spiritual leadership on representative self efficacy conduct through independent inspiration. As recently found, social elements are a crucial need for spiritual leadership on the two sides of the line, and this is reflected in past examinations (Chen and Li, 2013). Our assessment of a particular social marker known as power distance direction gives us the valuable chance to expound on this idea. With regards to drive distance direction, representatives who have a more prominent degree of it are more disposed to indiscriminately execute their manager's requests and are all the more promptly convinced by him. An immediate aftereffect of this is that spiritual chiefs are more effective with regards to moving others to make a move for their own benefit.

1.2. Problem Statement

Previously, research has focused on few factors that have little thought and significance as far as results to what truly spiritual leadership spaces to be applied, and it has been happening as far as assessing the representative emotional commitment and self advancement, so the genuine issue is to get to and enter the new skyline of examination where the genuine pith of spiritual leadership improving the worker over all mentality towards the association is explored and investigated.

On a spiritual level, leadership is alluded to as LEADERSHIP IN THE SPIRITUAL WORLD. Spiritual leadership is a pre-imperative for the development of work environment spirituality and is subsequently fundamental. As recently examined, the requirement for social contact and the craving to encounter greatness are two central components of working environment spirituality (Fry, 2003). (Fry and partners, 2003). In particular, as per Fry (2003), with regards to spiritual leadership, calling introduces itself in some sort of greatness, in which the individual at work has an effect through

assistance to other people and finds a feeling of direction in their life. To be qualified for enrollment, you should meet specific mental prerequisites that are fundamental for the calling. Due to the sensation of being perceived and settled upon by others, a feeling of having a place is encouraged by means of gathering social connections, and accordingly, a feeling of having a place is felt (Fry, 2003: 704). (704). (704). (Fry, 2003: 714) Before working environment spirituality might develop, it is vital for spiritual leadership to be available in the work environment on a reliable premise. The accessible writing, as indicated by our perspective, contains research that confirm the presence of this relationship, which loans weight to our contention. Scientists Afsar and associates (2016) did an examination in Thailand and found that spiritual leadership affects working environment spirituality. This is reliable with the consequences of past examination studies.

(2019) The British Medical Journal, volume 7, number 2, pages 837-855. Business and Management Studies: An International Journal Vol.:7 Issue:2 Year:2019 842 pages ⁵¹ Business and Management Studies: An International Journal Business and Management Studies: An International Journal is a diary devoted to the investigation of business and the executives. The information confirmed the presence of this positive connection and uncovered that when subordinates' perspectives on hierarchical help and saw authoritative caring are both more noteworthy than they were previously, this relationship turns out to be much more grounded. Gündüz (2017b) made a comparative disclosure in her examination concerning the Turkish climate, where she saw that spiritual leadership was connected with lower levels of hierarchical criticism than was recently suspected. Working-place spirituality, as indicated by Pfeffer (2003), ⁹ meets the four critical models of people at work: (1) significant business that advances progress and development; (2) a sensation of having a place; and (3) a feeling of direction. Having a feeling of direction,

feeling associated with other colleagues, and having agreeable social communications with them are for the most part qualities of being incorporated throughout everyday life. The capacity to coordinate into one's everyday routine demonstrates that one experiences in accordance with one's center quintessence. While the initial two parts are emphatically connected with the element of bringing in Fry's spiritual leadership hypothesis, the other two viewpoints are unequivocally connected with the component of enrollment. Individuals who carry on with lives set apart by elevated degrees of mindfulness, among different properties, are the people who are self-mindful, conscious of the contemplations and viewpoints of others, and trustworthy in their relational connections. Capacity to proceed with one's spiritual practice while at work, whether through petition or contemplation, or just by investing energy in nature, is most certainly gainful in a scope of settings and circumstances. In the expressions of Fry (2003), the spirits of people are the most fundamental wellspring of stimulating power in their life, and they might be viewed as a colossal power during the time spent laying out one's own personality. Elusive insights about people and the significance put on their lives at their work environments might be associated together through spirituality, which has the ability to unite them. Having a feeling of direction at work assists representatives with managing the upsetting climate that exists in the present cutthroat business world, which is exceptionally nitty gritty and turbulent. As DeVost (2010) calls attention to, there is a significant connection between the spirituality of the pioneer and the spirituality of the association. Individuals who work in associations that are more coordinated, i.e., more comprehensive, benefit from the inclination of pioneers to give more prominent space to spirituality by giving them the apparatuses they need to participate in their employments with their total selves, i.e., with both their spirits and the minds of the people who work in those associations. Pursuing reason at work is plausible even with a confined number of leadership styles

and procedures accessible to them. As a component of his worldview, Fry (2003) stresses the need of spiritual pioneers fostering a dream in which devotees consider their work to be one that outcomes in significant lives and has an effect. As indicated by Paloutzian and associates, when work is considered as a livelihood and a decent chance to serve God or some other kind of significant level power, the activities that people participate in at work get significant importance and pertinence, as well as reason (2003). This features the basic pretended by spiritual leadership during the time spent fostering a feeling of importance and bearing. Our examination recommends that this sensation of importance might prompt individuals expanding their commitments to their associations, which we theorized would happen in light of our discoveries.

1.3. Power Distance Orientation

Power distance direction is a character quality that mirrors a singular's acknowledgment of the inconsistent dissemination of force among pioneers and their subordinates in an association. A character quality mirrors a singular's acknowledgment of the power difference among pioneers and their subordinates in an association (Dorfman and Howell, 2000).

It has been displayed in earlier investigations that even inside similar culture, individuals' social qualities might contrast essentially from each other (for example Farh et al., 2007; Kirkman et al., 2009). Individual power distance direction is characterized as follows: despite the fact that power distance was initially hypothesized at the social level, experimental examination has uncovered that it can fluctuate altogether between people, even inside a similar culture (Kirkman and Shapiro, 2001), prompting the authoring of the expression "individual power distance direction" (Kirkman and Shapiro, 2001). Considering this study's representative power distance direction, we

guess that the connection between spiritual leadership, self efficacy, and emotional commitment will be more fragile as a result of the discoveries.

Solid power distance direction drives representatives to feel that they can't banter with their boss and that they should rather regard and like the person in question as opposed to testing that person (Bochner and Hesketh, 2000). As per study, workers who are more quick to embrace the suppositions and impact of their bosses are bound to be prepared to follow their bosses in their choices (Farh et al., 2007). Individuals with a more noteworthy power distance direction will be more impacted by their directors and will act all the more uninhibitedly assuming the chief underscores and shows worry for the individuals from the gathering while at the same time stressing the association's objective and mission.

1.4 Self Efficacy

Self-efficacy is a phrase that relates to a person's belief in his or her own capacity to complete a task or achieve a certain objective in a particular situation. Self-efficacy is a phrase that relates to a collection of beliefs we have about our capacity to carry out a task, and it is often used to define a person's ability to perform well. In 1962, social psychologist Albert Bandura proposed the notion for the first time. A pioneering humanist and the term's creator, Albert Bandura (1977) developed and defined the notion of self-efficacy for the first time. Specifically, he described it as people's beliefs about their capacities to achieve specified levels of performance and exert control over events that have an impact on their lives. Observation, persuasion, and emotional expression, according to him, are all factors in the development of self-efficacy. Psychologists now believe that our perception of our own capacity to do a task has an impact on whether or not we are successful in performing that job. The capacity to achieve academic success and to overcome phobias are both associated with sentiments of self-efficacy.

Efficacy is defined as a person's confidence in his or her own ability to gather knowledge and carry out a plan of action in order to cope with a future circumstance. To paraphrase Albert Bandura, ²³ one of the most important components of the self-system is self-efficacy. The self-system is made up of an individual's beliefs about one's skills, as well as cognitive resources, among other things. A high feeling of self-efficacy boosts one's chances of completing a certain task effectively.

While not entirely intrinsic, self-efficacy may grow through time as a consequence of one's experiences and manifest itself in the shape of judgements about a broad variety of aspects of one's life, including employment and relationships. It is not necessary for someone to be born with a strong feeling of self-assurance or conviction in their own skills; rather, these attributes may be developed via one's own self-education.

Individuals' conviction in their own abilities to achieve has a significant impact on how much effort they put forth while doing a job. If a task requires strong self-efficacy, individuals who are successful will stay resilient and tenacious in the face of defeat, while those who are unsuccessful would disconnect from or escape from the circumstance.

1.5. Emotional Commitment to the Task

Psychologist Howard Becker was the first to bring the notion of emotional commitment into the literary canon, back in the 1950s (1960). The masking of the inputs provided by the organization's workers, he believed, resulted in the emergence of emotional commitment. Because their investment grows over time, individuals are more likely to leave than to stay. Because they will lose the investment they have already made, they are more likely to stay.

must continue to provide services to the organisation This is a hypothesis based on just a single piece of information available. Therefore, the implicit inputs are unidirectional in nature, and they may be tied to anything of monetary worth. This might include things like welfare, energy, and even abilities that are exclusively utilised by certain groups of people. At this point, the idea of organisational commitment is derived from the features of organisational behaviour that have been identified. As a consequence, an increasing number of academics are currently investigating emotional commitment and the link between organisational commitment and employee performance as a result of the recent surge in interest in this topic.

According to Dubin, as an organization's commitment to its workers develops, so does the performance of the organization's personnel. Researchers Fukami and Larson (2017) conducted pertinent study, and their findings revealed that organisational commitment is a very important predictor of work performance, and that greater degrees of organisational commitment are associated with higher levels of job performance.

In spite of this, according to the conclusions of Steers' empirical analysis, there is no discernible link between business dedication and employee performance. However, it is important to note that the effectiveness of the organization's continuous commitment to promotion and interpersonal staff both exhibit unfavourable correlations with performance. Bernard believes that the normative and emotional commitment of the organisation have significant effects on all aspects of employee performance. Also presented were the findings of the study by Haekett, which demonstrated that normative commitment had no effect on the job performance of individuals who took part. For their part, Ashfortll and Saks arrive to the conclusion that normative commitment is favourably associated to overall performance in their research.

1.6. Research objectives

- To analyze the important elements of spiritual leadership that leads upto improve employee self efficacy and emotional commitment in organizational hierarchy
- To utilize this research and implicate further enhancement of autonomous motivation in bridging up for spiritual leadership.

1.7. Research Questions

- How spiritual leadership enhance self-efficacy of employees.
- How spiritual leadership enhances emotional commitment of employee at work place.
- How power distance orientation can moderate spiritual leadership.
- How Autonomous motivation can mediate the link between the variables.

1.8. Contribution of the study

In the light of discussed gap, it is clear that there is a need to study this relationship. The results of this relationship will help fill in the gaps in order to examine spiritual leadership effectiveness in mediating effect of organization citizenship behavior among company's employee and other professionals. This study is an important contribution in workplace environment particularly in public and private companies. our research will fulfill the gap mentioned by (Hobfoll, 1989, p.516).

In Asian context our research will contribute in management with in twin cities of Pakistan. As our industry is Homeland security which comes in service sector so this research contributes in the literature by fulfilling the gap by self-efficiency and emotional commitment by mediating through autonomous motivation.

Theoretical contribution ²³ of this study is to investigate the dispersed scholastic work on resource conservation theory with self-efficacy and Emotional

Commitment as a mediating variable into one framework. This study develops model to fill this gap and suggests solution for the workplace managers and provides guidelines for Top management and Decision makers to think about the ways of motivating their staff which will results in complete satisfaction of employees at workplace.

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1.9. Scope of the study

In this study we will focus and investigate the factors such as self efficacy and emotional commitment and how they bridge to spiritual leadership. Data will be collected through the employees of public sectors welfare organization associated and register with the state and mainly we will focus that of in Islamabad as it is the capital and most of the welfare organization offices are located here.

2.Literature Review

With regards to spiritual leadership, (Markow and Klenke, 2005) give exact proof of the connections that exist between private significance, calling, and dedication to an association. Wong's Personal Meaning Profile was utilized to recognize the numerous wellsprings of individual importance and to distinguish those that foresee bringing to observe those that anticipate calling. The outcomes showed that having a self-extraordinary individual reason and calling had a huge positive connection with having a blissful mentality. Moreover, occupation was demonstrated to be associated with authoritative commitment and to be a more grounded indicator of commitment when contrasted with work as a task. Because of the exploration, it was shown that not a wide range of individual significance are prescient of calling, and that calling fills in as an arbiter between self-otherworldly private importance and hierarchical commitment. Both the hypothetical and viable repercussions of this are examined exhaustively.

Given its useful importance and consequences for endeavors, authoritative citizenship conduct (OCB) has recently gotten a lot of consideration from scholastics and specialists the same. The motivation behind this study was to explore the connection between spiritual leadership, work mentalities, and organizational citizenship conduct among teachers at Islamic University, utilizing a hypothetical system that interfaces chief qualities and view of people and their work settings to authoritative commitment (OC) and citizenship conduct. Members in this study were teachers at Islamic University. To accomplish the goals, a cross-sectional plan was utilized. To procure the data, 170 instructors at Malang's Islamic University were sent surveys. Members finished five overviews in which they were approached to score their spiritual leadership, work fulfillment, organizational commitment, and OCBs. The surveys were disseminated to all members. In this review, one of the seven speculations that had been recommended was viewed as false by the specialists. An immediate connection between spiritual leadership and authoritative commitment was found, similar to a backhanded connection between spiritual leadership and occupation fulfillment toward OCB, as exhibited by underlying condition displaying. The repercussions of these outcomes, as well as potential examination regions later on, are analyzed (Djaelani, Sanusi and Triatmanto, 2021).

Zachary (2013) examines the subject of working environment spirituality in association with leadership viability as evaluated by various rules. A survey of the writing on the issues of spiritual leadership and social trade exhibits the thoughts of spiritual leadership and social trade that have been created over the course of time. This study analyzes the connection between philanthropic love, a spiritual leadership trademark, and hierarchical commitment as a free factor, with authoritative commitment filling in as the reliant variable to decide if the spiritual leadership trademark will bring about representatives' proceeded with commitment. As indicated by the discoveries, the worker's

evaluation of their occupation as a calling moderatingly affected the efficacy of the pioneer's benevolent love, which brought about the supporter's diminishing reliance on the pioneer's selfless love to energize hierarchical commitment, as anticipated. Charitable love appears to have a positive relationship with emotional and regularizing commitment, yet not with proceeding with commitment, as indicated by the exploration results. In accordance with authoritative commitment, the directing effect of the worker's viewpoint of work as a business on the pioneer's selfless love was not demonstrated to be measurably huge.

The accentuation of associations is changing away from simply monetary and social exercises and toward spiritual turn of events and development. As a result of this peculiarity, spirituality is currently viewed as a component of the improvement of comprehensive human asset advancement. In this exploration, the significance of working environment spirituality as an intervening variable in the spiritual connection among leadership and organizational commitment was analyzed to decide its importance. A study of 200 laborers from three public area endeavors in the Indonesian region of Bali was led as a component of the review. While examining the information, it was chosen to apply the Partial Least Square (PLS) approach. The outcomes show that working environment spirituality might work as a cradle between spiritual leadership and authoritative commitment, and that it could go about as an impetus for change. As indicated by the discoveries, working environment spirituality is one of the elements thought about by hierarchical hypothesis. As a functional matter, this outcome shows that pioneers ought to give close consideration to the spiritual necessities of their staff. There are suggestions for policymakers who expect to help and foster spirituality in the work environment because of the outcomes (Sapta, Rustriani, KusumaansAstakomi, 2021).

The unforgiving contention and oppressive workplace of the twenty-first century have achieved massive changes in business and caused various issues for laborers. In light of their discontent with their present working circumstances, representatives have expanded their requests for more merciful and significant business. Now, work environment spirituality and spiritual leadership are arising as suitable solutions for the sensation of insignificance and discontent that numerous contemporary specialists are encountering. It is guessed in the examination that spiritual leadership impacts representative organizational commitments, and that a feeling of direction fills in as a middle person in this association. The initial segment of this course will be devoted to spiritual ideas like working environment spirituality and spiritual leadership, among others. Then, at that point, we'll delve into the subtleties of our review on the connection between spiritual leadership, a feeling of direction, and authoritative commitment, which has been continuous starting around 2007. A field research was done on 800 Turkish scholastics utilizing on the web and eye to eye polls to test the associations in our model. The consequences of the review were utilized to foster our model. A general complete of 190 suitable answers have been acquired hitherto. The results of the examination were investigated with the assistance of the SPSS programming (Baykal, 2019).

(Yang and Yang, 2020) researched the connection between spiritual leadership and occupation fulfillment, as well as the elements of essential need satisfaction and power distance direction in the work environment. To scrutinize the proposed hypothetical model, we enlisted 260 workers from the Chinese populace. As indicated by the outcomes, spiritual leadership was displayed to have a decent relationship with proficient fulfillment, and crucial need satisfaction filled in as an arbiter in this sure communication between the two. The aberrant effect of spiritual leadership on proficient bliss by means of fundamental need satisfaction was additionally demonstrated to be subject to

subordinate power distance direction, with the circuitous impact being more grounded when power distance direction was low contrasted with when it was high. Because of these revelations, various hypothetical and useful ramifications for future review have been distinguished.

The impact of spiritual leadership (SL) on worker inventiveness has been examined previously; nonetheless, little examination has been done on the procedures and limit conditions that might be utilized to sustain this association. As indicated by friendly capital hypothesis (SCT), which affirms that social ties are assets that add to the development of scholarly capital, which is fundamental for laborers' inventive work conduct, the reason for this study is to follow the thought of social capital hypothesis (SCT) (IWB). KSSE and IC are both considered as far as their intervening and directing impacts on information sharing self-efficacy (KSSE) and advancement environment (IC), individually. As indicated by the examination, representatives with high SL positions have a positive relationship with KSSE. Moreover, SL is imperative for improving IWB, while KSSE shows the association between the two ideas. The creators additionally attest that a worker's information, abilities, and capacities (KSSE) are basic in making critical work ways of behaving (IWB). Be that as it may, in the collaboration among SL and IWB, IC didn't play the capacity of mediator. Usmanowa et al. (2021) investigate the impact of leadership style (SL) on laborers' information, abilities, and capacities (KSSE) as well as the effect of KSSE on data and information (IWB), two subjects that have never been explored beforehand. The current exploration affirms the presence of an association among SL and IWB in the multicultural working environment and proposes that a singular's conviction (KSSE) instrument impacts the relationship than recently suspected. SCT was utilized to give clarifications to the conjectured joins.

As indicated by the creator, spiritual leadership is required in light of the different difficulties that exist among pioneers (Dargahi and Rahmani, 2017).

Since the assumptions for their current circumstance are continuously changing and turning out to be more hard to meet in the twenty-first century. To decide whether there is a connection between spiritual leadership and authoritative commitment among workers at the Tehran University of Medical Sciences' settle divisions, this examination was led in the spring of 2013. (TUMS). An exploratory cross-sectional, clear, and logical request was led in 2015, and the outcomes were distributed in 2016. The quantity of members in this exploration sums 150 specialists. The information was gathered utilizing Meyer and Allen's spiritual leadership and organizational commitment assessment polls, which were then broke down utilizing SPSS programming. In this review, specialists found that spiritual leadership and authoritative commitment are firmly related. Workers' necessities and assumptions are met, and their potential abilities are uncovered, on account of spiritual leadership's objective of laying out authoritative commitment.

(Fry) A causal clarification for spiritual leadership is developed inside the setting of a natural inspiration model that consolidates vision, trust/confidence, and benevolent love, as well as thoughts of work environment spirituality and spiritual endurance, in addition to other things. To accomplish better degrees of authoritative commitment and efficiency, spiritual leadership should make vision and worth coinciding across all levels of the business, including the procedure, enabled group, and person. Fry begins by inspecting leadership as an approach to empowering people to change, and afterward proceeds to talk about inspiration based leadership philosophies in additional profundity. Most importantly, I talk about the rising requirement for spirituality in the present working environment, the fundamental human desire for spiritual endurance, as addressed by means of calling and enrollment, as well as the differences among religion and spirituality. As a more powerful, I then give a wide meaning of God as a continuum, on which humanistic, mystical, and pantheistic perspectives on

Higher Education are for the most part prerequisites. It was assessed utilizing the Slovin equation, which brought about a sum of 219 instructors, and information examination was performed utilizing course investigation. A positive and tremendous impact of spiritual leadership on speakers' organizational commitment, a positive and massive impact of spiritual leadership on working environment spirituality, a positive and massive impact of spiritual leadership on spiritual endurance, Workplace Spirituality affected teachers' organizational commitment, and Spiritual Survival affected the hierarchical commitment of instructors. In this exploration, the ideas of work environment spirituality and spiritual endurance are utilized as arbiters.

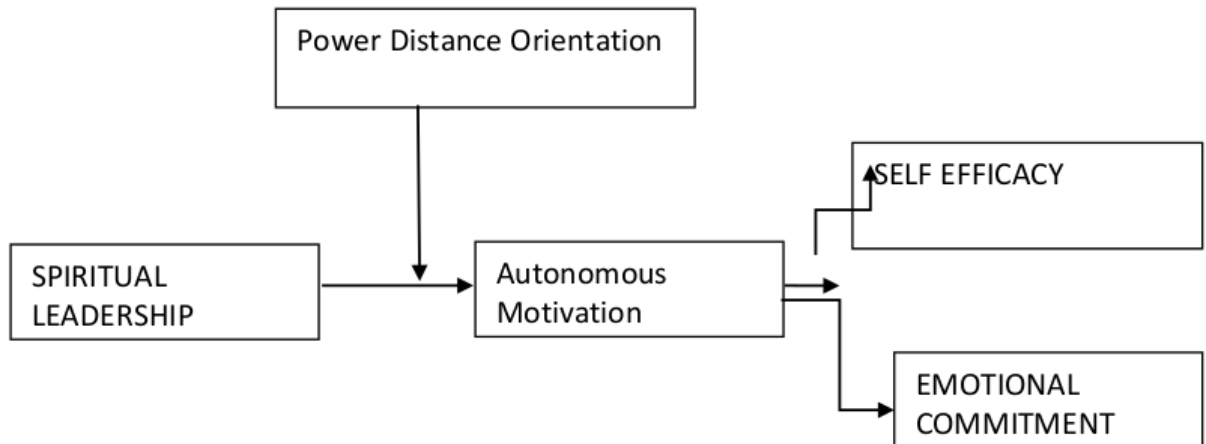
2013) endeavors to connect the experimental hole between spiritual leadership and organizational commitment in Malaysia's oil and gas organization by inspecting the instance of Mansor et al. On a greater scale, the review will take a gander at the reception of spiritual leadership in the oil and gas area, as well as how well it has added to generally usefulness and development. The adequacy of a specific leadership approach might contrast starting with one area then onto the next relying upon factors like as socioeconomics, topography, and the essentials of the association. It was important to utilize share inspecting to get a proper and great speculation, so 203 respondents were chosen from 11 essential subgroups: explicitly, oil and gas related undertakings working inside the gazetted industrialized zone, from a populace of roughly 106,000 individuals, to acquire a suitable and great speculation. Their connection with work devotion was theorized in view of four components of spiritual leadership that were estimated in the exploration. The aftereffects of the review might be used as a kind of perspective for associations while picking on a leadership strategy that is appropriate for their specific climate and conditions. Also centered investigations around spiritual leadership have been led sparingly by scholastics from one side of the planet to the other because of the way that such a technique is as yet in its beginning

phases of execution. As an outcome, the aftereffects of the examination are basic as far as adding to the scholarly writing as well as growing the discussion around the issue.

The connection between pay fulfillment, work commitment, and want to leave has been understudied for an extended timeframe (Memon, Saleh, and Noor, 2017). The speculations of decency and social trade anticipated that there would be causal connections between pay fulfillment, work commitment, and the craving to find employment elsewhere. Altogether, 409 people from the oil and gas business in Malaysia were evaluated for this review. Organized condition demonstrating utilizing incomplete least squares was utilized to evaluate the proposed model's legitimacy (PLS-SEM). As indicated by the outcomes, worker work fulfillment affects representative work commitment, while representative work commitment contrarily affects representative expectations to stop their positions. As per an examination of aberrant impacts, work commitment appears to direct the association between pay fulfillment and turnover expectation. The results of this exploration affirm the importance of pay fulfillment in advancing better degrees of occupation commitment and diminishing the pace of willful turnover among workers. These outcomes have significant ramifications for scholastics as well as human asset chiefs, in addition to other things.

3.Methodology

3.1.Conceptual Framework



3.2.Theoretical Framework

It is proposed that a moderated mediation model be developed on the basis of the moderated mediation framework (Preacher et al., 2007), which takes into account the moderating role of power distance orientation on the relationship between spiritual leadership and autonomous motivation (Hypothesis 2), as well as the mediating role of autonomous motivation between spiritual leadership and employees' emotional commitment and self efficacy. When employees' power distance orientation is low, they may find it difficult to rely on their managers to help them generate autonomous motivation, which may lead to a decreased sense of self efficacy. When employees have a high power distance orientation, they are more susceptible to being influenced by spiritual leaders, which boosts their independent drive as well as their emotional commitment. As a consequence, we urge that mediation be regulated. With

regard to the relationship between spiritual leadership and employee creative behaviour, employee power distance orientation moderates the mediating impact of autonomous motivation on employee creative behaviour. In contrast to when employee power distance orientation is low, when employee power distance orientation is high, the indirect influence of spiritual leadership on employee self efficacy and emotional commitment through autonomous motivation will be greater than when employee power distance orientation is low.

3.3. Research Philosophy

The embraced research philosophy comprises of a few significant suppositions on the manner in which the world is viewed as which will uphold the technique and the procedures chose as a piece of the strategy (Saunders, Lewis, and Thornhill, 2009). This gives the direction to the researcher on the execution of the review. Moreover, by being all around informed with respect to the philosophy utilized, the creators will be directed on the lead of the review and for the most part in picking systems like information assortment. Besides, by being all around informed with respect to the philosophy utilized, the creators will be directed on the lead of the review and fundamentally in picking techniques like information assortment

It diagrams the interpretivist philosophy that will be supporting in completing research. It is along these lines, in this review, interpretivist worldview will be embraced to comprehend the conviction and sensations of the shoppers impacted by store climate. It calls attention to that an itemized assessment of a little wide assortment of cases might be required and the realities collected will be broke down by a particular translation of the implications and abilities of purchasers. The interpretivist researcher analyzes the nature and linkage of advertising conditions (Malhotra and Briks, 2017). This methodology is immensely relevant in big business and the board study, explicitly inside the

fields of hierarchical conduct, promoting and human asset the executives (Dickson and Hossain, 2017)

3.4. Research approach

Research approach can either be rational or inductive dependent on chose research theory. Rational research approach incorporates creating of hypothesis which goes through exact test (top down). This is frequently utilized in inherent sciences. It explains the causal connections among factors. In examination with allowance, acceptance is a granular perspective where researcher assembles information and relying upon the consequence of the investigation a hypothesis is created (Saunders, Lewis, and Thornhill, 2009).

Of these two approaches, inductive research approach will be utilized with the end goal of this review. Research will be directed in a setting which is the Welfare associations oversee by the state in Islamabad, Pakistan. In view of the chose research approach, information will be gathered and investigated quantitatively, through an unstructured exploratory approach dependent on gigantic examples, intended to give bits of knowledge and inside and out comprehension. This will empower to hold onto differentiations of representative mentalities, intentions and practices inside their own styles and setting. Quantitative research has an all encompassing scope of inside and out and finish image of the entire subject of circumstance or truth of interest. Through quantitative research, an all encompassing sight can be developed by the researcher by understanding the interconnection of the utilization subject by means of doing quantitative perception and overviews (Malhotra and Briks, 2017).

3.5. Research design

Research design is the arrangement or ground breaking strategy for doing a research and expressing the subtleties of the interaction needed for social event information to develop or settle research questions (Malhotra and Briks,

2017). Also, a decent research design will safeguard that study is done viably and productively. It gives a significant manual for the researcher in setting the establishment to direct the review. Research designs are grouped into logical, enlightening or exploratory, (Saunders, Lewis, and Thornhill, 2009), underlines that solutions to the research questions can be of these three sorts of research designs relies on the manner in which the research question is created.

Among these three, the exploratory research best addressed the research question of this review as it tries to investigate the conviction of representative on their profound leadership. It gives mindfulness and features the workplace (Malhotra and Briks, 2017). Moreover, it is utilized in conditions in which the review to be completed can be estimated in quantitative way that reasonably establish an apparent reality or to comprehend importance of a specific subject. It requires huge example length for additional top to bottom examination with more adaptable and unstructured strategy. The three essential strategies of leading exploratory research are through observing writing, undertaking meeting of specialists in the subject and center gathering review and poll (Saunders, Lewis, and Thornhill, 2009).

With the end goal of this research, semi-organized inside and out poll will be directed from the chose government assistance associations to get further experiences from the representatives' perspective. The reasoning for choosing workers is to comprehend seen reality according to the viewpoint of the individuals who are living it. This is accepted to give more applicable and precise record of how profound climate is assuming any part towards worker emotional commitment and self efficacy

Subsequent to choosing the best appropriate research design, the following stage is to pick members for the research and the examining procedure to be carried out which will be talked about in subtleties in the following segment.

3.6. Sample and sampling strategy

In this study wide sampling will be used because it involves a large size of section of sample in quantitative data collection and they are critical in dealing with the research objective and purpose (Dickson & Hossain, 2017). Bui (2013), describes that in purposive sampling, the respondents will be selected because they meet certain criteria for the research study. Unlike qualitative studies, quantitative studies, count on sampling methods considering the ideas of probability or convenience sampling. In fact sampling is considered an appropriate term in quantitative studies because it reflects the illustration of the population from which it has been selected, giving a clue that the outcomes of that sample may be generalized throughout the whole population. In quantitative analysis, such generalizations are prevalent and consequently most informed people and entities, decided for the purpose of studies, are called as sample population, which are selected for acquiring the primary data aiming to get greater in-depth and relevant records concerning to the research questions.

Interpretive studies usually support purposeful selection approach to allow inclusion of groups which are taken into consideration as more knowledgeable and relevant for believing the phenomenon underneath consideration (Cresswell & Clark, 2011).

Researchers adapting phenomenology, as philosophy that support their research strategy, thus also more often use purposeful selection approach to look for the most informed and appropriate participants on whose perceptions and interpretation the reality is built. These participants and individuals will be identified previous data collection, having the perception that they could help researcher understand the socially built reality through their personal studies, creating many cases (Pietkiewicz & Smith, 2014).

In this selection method, researchers have the liberty to decide on participants and sites based on their supposition of what can give them a more appropriate

understanding related to the fact under the study. Purposeful selection will be used to select welfare NGO's and NPO's employees as they would have a better perspective of the study.

In Islamabad, there are Welfare Organizations

1. Eidhi Foundation
2. Ehsas Foundation
3. Fatima Welfare Society
4. SOS Children Village
5. Hearts Welfare Society.
6. Red Crescent
7. Sylani welfare trust

The selection will be based on purpose (purposive sampling) of investigating the factors such as emotional commitment and self efficacy. This approach will be expected to understand that what the factors of spiritual leadership are and how they influence or enhance their employee emotional attachment to the organization. Welfare Organizations will be included in the study.

3.7.Data collection method

Data collection under the quantitative research could be done through focus groups, interviews or surveys. According to (Malhotra & Briks, 2017), conducting surveys will help in getting suitable and consistent information which will be vital to the research questions and objectives of the study. In person surveys will be conducted to get primary data to obtain deeper insights and detailed picture of the emotions of the consumers which cannot be possible through questionnaires. Semistructured interviews will be conducted with twenty (20) to twenty-five (25) participants. According to Dawson & Kim (2009), a semi-structured questionnaire contains sequence of questions in

general type of an survey schedule but is able to alter the order of the questions. They further added that researchers will put much greater attention in the respondent's point of view in quantitative interview.

SLT survey questions

<p>Hope/faith—the assurance of things hoped for, the conviction that the organization's vision/purpose/mission will be fulfilled.</p>	<p>being produced through care, concern, and appreciation for both self and others.</p>
<p>1. I have faith in my organization and I am willing to do whatever it takes to insure that it accomplishes its mission. ____</p>	<p>1. My organization really cares about its people. ____</p>
<p>2. I persevere and exert extra effort to help my organization succeed because I have faith in what it stands for. ____</p>	<p>2. My organization is kind and considerate toward its workers, and when they are suffering, wants to do something about it. ____</p>
<p>3. I always do my best in my work because I have faith in my organization and its leaders. ____</p>	<p>3. The leaders in my organization walk the walk as well as talk the talk. ____</p>
<p>4. I set challenging goals for my work because I have faith in my organization and want us to succeed. ____</p>	<p>4. My organization is trustworthy and loyal to its employees. ____</p>
<p>5. I demonstrate my faith in my organization and its mission by doing everything I can to help us succeed. ____</p>	<p>5. My organization does not punish honest mistakes. ____</p>
<p>Altruistic love—a sense of wholeness, harmony, and well</p>	<p>6. The leaders in my organization are honest and without false pride. ____</p>
	<p>7. The leaders in my organization have the courage to stand up for their people. ____</p>
	<p>Meaning/calling—a sense that one's life has meaning and makes a difference.</p>
	<p>1. The work I do is very important to</p>

-
- me. ____
 - 2. My job activities are personally meaningful to me. ____
 - 3. The work I do is meaningful to me. ____
 - 4. The work I do makes a difference in people's lives. ____
-

Self Efficacy

- | | |
|---|---|
| 5 | 1 I can always manage to solve difficult problems if I try hard enough. |
| | 2 If someone opposes me, I can find the means and ways to get what I want. |
| | 3 It is easy for me to stick to my aims and accomplish my goals. |
| | 4 I am confident that I could deal efficiently with unexpected events. |
| | 5 Thanks to my resourcefulness, I know how to handle unforeseen situations. |
| | 6 I can solve most problems if I invest the necessary effort. |
| | 7 I can remain calm when facing difficulties because I can rely on my coping abilities. |
| | 8 When I am confronted with a problem, I can usually find several solutions. |
| | 9 If I am in trouble, I can usually think of a solution. |
| | 10 I can usually handle whatever comes my way. |
| 7 | 11. I will be able to achieve most of the goals that I have set for myself. |
| | 12. When facing difficult tasks, I am certain that I will accomplish them. |
| | 13. In general, I think that I can obtain outcomes that are important to me. |
| | 14. I believe I can succeed at most any endeavor to which I set my mind. |
| | 15. I will be able to successfully overcome many challenges. |
| | 16. I am confident that I can perform effectively on many different tasks. |
| | 17. Compared to other people, I can do most tasks very well. 8. Even when things are tough, I can perform quite well. |

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Emotional Commitment

1. I am “emotionally attached” to this Organization.
2. I have a sense of belonging to this Organization.
3. The friendliness of the staff in this Organization makes me feel good.
4. I enjoy visiting this Organization.
5. Although there are other Organization alternatives, I still like going to this Organization.
6. I would be very happy to finish my career in my company
7. I like to discuss my firm with outsiders.
8. I feel the problems of my company like mine
9. I think I could easily become attached to other organizations such as my firm
10. I do not feel a full member of my firm
11. I do not feel emotionally attached to my company
12. My firm at great personal meaning for me.
13. Do not feel a strong sense of belonging to my firm

6

Power Distance Orientation (Earley & Erez, 1997;

.71)

1. In most situations, managers should make decisions without consulting their subordinates.
2. In work-related matters, managers have a right to expect obedience from their subordinates.
3. Employees who often question authority sometimes keep their managers from being effective.
4. Once a top-level executive makes a decision, people working for the

company should not question it.
5. Employees should not express disagreements with their managers.
6. Managers should be able to make the right decisions without consulting with others.
7. Managers who let their employees participate in decisions lose power.
8. A company's rules should not be broken—not even when the employee thinks it is in the company's best interest.

Chapter 4

Data Analysis and Result

This section of the study provides a quantitative analysis carried out, and which includes descriptive statistics, frequency distribution, and reliability analysis. Additionally, regression analysis and bootstrapping technique was employed to explain the relationship between Spiritual leadership, self efficacy and emotional commitment using mediation and moderator model.

4.1. Descriptive statistic

To evaluate the normality the survey items were carefully scrutinized and mean; minimum and maximum values; Skewness and Kurtosis; and standard deviation were employed to ensure that all the values lie in the acceptable range.

4

4.1.1. Demographic Profile of Respondents

Respondents demographic profile which includes age; gender; education ; status of employment ; job rank; and job experience of the respondents. Frequency distribution was employed to assess the respondent's profiles.

4.1.1.1. Frequency Distribution Age

In the survey, the first question requested was about the respondent's age. The age group are depicted in the table 4. The result show the diversity of age ranging between 20-40. Which constitute about 94% of the entire population.

Table 4.1: Distribution by Respondent's Age

		24 Frequency	Percent	Valid Percent	Cumulative Percent
Valid	16.00	1	.5	.5	.5
	17.00	1	.5	.5	1.0
	18.00	4	2.0	2.0	2.9
	19.00	5	2.5	2.5	5.4
	20.00	7	3.4	3.4	8.8
	21.00	9	4.4	4.4	13.2
	22.00	6	2.9	2.9	16.2
	23.00	19	9.3	9.3	25.5
	24.00	15	7.4	7.4	32.8
	25.00	13	6.4	6.4	39.2
	26.00	7	3.4	3.4	42.6
	27.00	12	5.9	5.9	48.5
	28.00	13	6.4	6.4	54.9
	29.00	17	8.3	8.3	63.2
	30.00	14	6.9	6.9	70.1
	31.00	8	3.9	3.9	74.0
	32.00	9	4.4	4.4	78.4
	33.00	4	2.0	2.0	80.4
	34.00	8	3.9	3.9	84.3
	35.00	6	2.9	2.9	87.3
	36.00	8	3.9	3.9	91.2
	37.00	1	.5	.5	91.7
	38.00	4	2.0	2.0	93.6
	39.00	2	1.0	1.0	94.6

40.00	1	.5	.5	95.1
41.00	1	.5	.5	95.6
43.00	1	.5	.5	96.1
45.00	2	1.0	1.0	97.1
46.00	1	.5	.5	97.5
47.00	1	.5	.5	98.0
48.00	1	.5	.5	98.5
57.00	2	1.0	1.0	99.5
64.00	1	.5	.5	100.0
Total	204	100.0	100.0	

4.1.1.2. Frequency Distribution: Gender

The demographic profile of the respondents showed that majority respondents are male 66.2% and the rest are female which is about 33.8% of the total respondents. The distribution summary is shown in table 4.2

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4.2. Distribution by Respondent's Gender

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Male	135	66.2	66.2	66.2
Female	69	33.8	33.8	100.0
Total	204	100.0	100.0	

4.1.1.3: Frequency Distribution Educational Qualification

42

The demographic profile of the respondents showed that majority of respondents are Graduate which constitutes about 64.7% of the entire population sample. Undergraduate are about 21.6% and Post graduate constitute about 13.7%. The distribution summary is shown in table 4.3 about educational qualification of respondents.

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4.3. Distribution by Educational Qualification

	Frequency	Percent	Valid Percent	Cumulative Percent
--	-----------	---------	---------------	--------------------

Valid	Undergraduate	44	21.6	21.6	21.6
	Graduate	132	64.7	64.7	86.3
	Post Graduate	28	13.7	13.7	100.0
	Total	204	100.0	100.0	

4.1.1.4: Frequency Distribution Status of Employment

The demographic profile of respondents show that about 55.9% of the employee are temporary which is in majority while the permanent employee are 44.1 of total number of respondents shows in table 4.4

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4.4 Distribution by Status of employment

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Permanent	90	44.1	44.1	44.1
	Temporary	114	55.9	55.9	100.0
	Total	204	100.0	100.0	

4.1.1.5 Frequency Distribution Job Rank

The table 4.5 shows the job rank of respondents in which middle rank is in the majority of about 50% of the population sample. The junior rank is 18.6% and the senior executives rank about 31.4% of the population sample of respondents.

4.5. Distribution by Job rank

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Junior	38	18.6	18.6	18.6
	Middle	102	50.0	50.0	68.6
	Senior	64	31.4	31.4	100.0
	Total	204	100.0	100.0	

4.1.1.6 Frequency Distribution Job Experience

The demographic profile that shows the job experience of employee the majority lies between the range of 2-5 years of job experience that is about 39.7 and less than 2 years were about 28.4% and between 6 to 10 years of job

experience were 23.5% and more than 10 years were just about 8.3% of the entire population sample.

4.6. Job experience

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Less than 2 years	58	28.4	28.4	28.4
Between 2 to 5 years	81	39.7	39.7	68.1
Between 6 to 10 years	48	23.5	23.5	91.7
More than 10 years	17	8.3	8.3	100.0
Total	204	100.0	100.0	

4.1.2. Descriptive Statistics of Constructs (Means, Skewness, Kurtosis)

This segment of the study provides the descriptive statistics of variables and presents the sample size, which is minimum, maximum, values, mean and standard deviation, Skewness and Kurtosis.

4.1.2.1 Spiritual Leadership

Descriptive statistics for Spiritual Leadership

Spiritual leadership is the first dimension of this study and independent variable. Spiritual leadership involves the application of spiritual values and principles to the workplace. The spiritual leader understands the importance of employees finding meaning in their work and demonstrates a genuine concern for the "whole" person, not just the employee. The respondents were asked to give their perception about their supervisor or manager.

4.1. Descriptive Statistics

	N	Minimum	Maximum	Mean	Std. Deviation	Skewness	Std. Error	Kurtosis	Std. Error
SP1	204	1.00	4.00	1.6520	.68153	.849	.170	.688	.339
SP2	204	1.00	4.00	1.5931	.66299	.984	.170	1.120	.339
SP3	204	1.00	3.00	1.5637	.60446	.564	.170	-.591	.339

SP4	204	1.00	5.00	1.6716	.66212	.993	.170	2.528	.339
SP5	204	1.00	4.00	1.6716	.69124	.901	.170	.965	.339
SP6	204	1.00	4.00	1.6765	.63807	.634	.170	.528	.339
SP7	204	1.00	5.00	1.8039	.74990	1.188	.170	2.833	.339
SP8	204	1.00	5.00	1.7451	.71143	1.409	.170	4.779	.339
SP9	204	1.00	5.00	1.8529	.69335	1.100	.170	3.555	.339
SP10	204	1.00	5.00	1.7451	.75183	1.231	.170	2.824	.339
SP11	204	1.00	5.00	1.8725	.82057	1.105	.170	1.758	.339
SP12	204	1.00	5.00	1.8235	.79916	1.440	.170	3.372	.339
SP13	204	1.00	5.00	1.7892	.74917	1.218	.170	2.931	.339
Valid N (listwise)	204								

The table 4 show that spiritual leadership of managers is of low-level, and whereas item SP 9 has the highest mean value of 1.85. Spiritual leadership was examined for Skewness and Kurtosis. Table 4.1 depicts that values were in the range of +_2 and therefore, the meets the criteria of normal distribution (Morgan et al, 2012)

Descriptive statistics for Self Efficacy

Spiritual leadership 1st dimension is self efficacy. It refers to an individual's belief in their capacity to execute behaviors necessary to produce specific performance attainments. Result of descriptive statistics are illustrated in table 4.2

4.2. Descriptive Statistics

	N	Minimum	Maximum	Mean	Std. Deviation	Skewness		Kurtosis	
		Statistic	Statistic	Statistic	Statistic	Statistic	Std. Error	Statistic	Std. Error
SE1	204	1.00	5.00	1.8971	.75213	.943	.170	2.075	.339
SE2	204	1.00	4.00	1.6961	.63229	.467	.170	-.057	.339
SE3	204	1.00	3.00	1.7304	.53531	-.128	.170	-.432	.339
SE4	204	1.00	4.00	1.7745	.61037	.295	.170	.120	.339
SE5	204	1.00	5.00	1.7451	.66860	.745	.170	1.663	.339
SE6	204	1.00	5.00	1.7647	.68303	.898	.170	2.178	.339
SE7	204	1.00	4.00	1.7157	.67141	.604	.170	.153	.339
SE8	204	1.00	4.00	1.7843	.66773	.679	.170	.971	.339
SE9	204	1.00	4.00	1.8137	.66184	.635	.170	.996	.339
SE10	204	1.00	4.00	1.7647	.57324	.205	.170	.456	.339
SE11	204	1.00	5.00	1.8088	.72106	.862	.170	1.596	.339

SE12	204	1.00	5.00	1.7892	.74917	1.076	.170	1.995	.339
SE13	204	1.00	5.00	1.8088	.65670	.854	.170	2.650	.339
SE14	204	1.00	4.00	1.7696	.65153	.487	.170	.275	.339
SE15	204	1.00	4.00	1.7745	.64947	.477	.170	.293	.339
SE16	204	1.00	4.00	1.7892	.70862	.746	.170	.747	.339
SE17	204	1.00	3.00	1.7745	.60224	.140	.170	-.478	.339
SE18	204	1.00	5.00	1.7255	.63022	.768	.170	2.513	.339
SE19	204	1.00	3.00	1.8235	.60232	.094	.170	-.387	.339
Valid N (listwise)	204								

The Table 4.2 shows that spiritual leadership influences self efficacy of employees. SE 1 has the highest mean value of 1.89. According to scholar like Naseer rt AL. (2016), in those organization where employee are self driven there's less need of spiritual leadership such as NGOs. To check the skewness and kurtosis for the self efficacy of employees see table 4.2. It illustrates the items of self efficacy are all in the range of +_2. Hence confirming normal distribution.

Descriptive Statistics for Emotional Commitment

Another spiritual leadership influence we are seeing is Emotional commitment of employee. Emotional commitment means unchecked, unvarnished devotion to the company and its success; any legendary organizational performance is the result of a bunch of emotionally committed managers. Descriptive results are illustrated in table 4.3.

4.3. Descriptive Statistics

	N	Minimum	Maximum	Mean	Std. Deviation	Skewness	Std. Error	Kurtosis	Std. Error
	Statistic	Statistic	Statistic	Statistic	Statistic	Statistic	Statistic	Statistic	Statistic
EC1	204	1.00	4.00	1.8137	.60751	.248	.170	.177	.339
EC2	204	1.00	4.00	1.7696	.62844	.459	.170	.534	.339
EC3	204	1.00	5.00	1.8235	.71455	1.009	.170	2.768	.339

EC4	204	1.00	5.00	1.9020	.90439	1.083	.170	1.184	.339
EC5	204	1.00	5.00	1.7941	.77952	1.449	.170	4.017	.339
EC6	204	1.00	5.00	1.7402	.74685	1.252	.170	2.975	.339
EC7	204	1.00	5.00	1.8382	.71460	1.311	.170	4.404	.339
EC8	204	1.00	5.00	1.7892	.64302	.673	.170	2.076	.339
EC9	204	1.00	5.00	1.7843	.71751	1.154	.170	3.202	.339
EC10	204	1.00	5.00	1.7108	.68025	1.097	.170	2.897	.339
EC11	204	1.00	5.00	1.7990	.77128	1.209	.170	2.590	.339
EC12	204	1.00	5.00	1.8873	.78911	1.296	.170	3.041	.339
EC13	204	1.00	5.00	1.8480	.76335	1.338	.170	3.578	.339
EC14	204	1.00	5.00	2.4069	1.02007	.297	.170	-.691	.339
EC15	204	1.00	5.00	3.0686	1.14694	-.452	.170	-1.115	.339
EC16	204	1.00	5.00	3.0784	1.26480	-.267	.170	-1.165	.339
EC17	204	1.00	5.00	2.7990	1.12465	.005	.170	-1.067	.339
EC18	204	1.00	5.00	3.0784	1.18018	-.353	.170	-1.010	.339
Valid N (listwise)	204								

Results of descriptive statistics show that leadership style has greater effect on Emotional commitment. Item EC18 has the highest mean of 3.07. For skewness and kurtosis see Table 4.3. The values of skewness and kurtosis confirm the normal distribution as the value falls between $+_2$.

Descriptive statistics for Power Distance Orientation

The moderation effect of power distance orientation is checked and descriptive results are illustrated in 4.4. The moderative effect of power distance orientation on spiritual leadership is high and most of values are above 2 of the mean with highest being 3.18.

4.4. Descriptive Statistics

	N	Minimum	Maximum	Mean	Std. Deviation	Skewness	Kurtosis
--	---	---------	---------	------	----------------	----------	----------

	Statistic	Statistic	Statistic	Statistic	Statistic	Statistic	Std. Error	Statistic	Std. Error
78									
PDO1	204	1.00	5.00	3.0539	1.14127	-.327	.170	-.947	.339
PDO2	204	1.00	5.00	2.8333	1.10157	-.178	.170	-1.064	.339
PDO3	204	1.00	5.00	2.7892	1.07350	-.077	.170	-.997	.339
PDO4	204	1.00	5.00	3.1814	1.13669	-.423	.170	-.833	.339
PDO5	204	1.00	5.00	2.9559	1.10218	-.224	.170	-.922	.339
PDO6	204	1.00	5.00	3.0294	1.13568	-.405	.170	-.999	.339
PDO7	204	1.00	5.00	2.9902	1.11413	-.175	.170	-.918	.339
PDO8	204	1.00	5.00	2.7059	1.11936	-.016	.170	-1.101	.339
Valid N (listwise)	204								

To check the skewness and kurtosis for the power distance orientation see Table 4.4. It shows all the items of PDO are in range of +_1. Showing the normal distribution according to Morgan et al. (2019)

Descriptive statistics for Autonomous Motivation

The mediation effect of autonomous motivation is checked and descriptive results are illustrated in table 4.5. The autonomous motivation is the mediator in between spiritual leadership and self efficacy, emotional commitment being the variables. It's normal as all the values lie on the range of +_2 and the highest mean value is AM 2.08

4.5. Descriptive Statistics

	N	Minimum	Maximum	Mean	Std. Deviation	Skewness	Kurtosis		
72									
	Statistic	Statistic	Statistic	Statistic	Statistic	Statistic	Statistic		
						Std. Error	Std. Error		
AM1	204	1.00	4.00	2.0882	.71718	1.001	.170	1.614	.339
AM2	204	1.00	5.00	1.9510	.70714	1.167	.170	3.465	.339
AM3	204	1.00	5.00	1.9510	.76728	1.207	.170	3.042	.339
AM4	204	1.00	4.00	1.8333	.75048	.707	.170	.360	.339
AM5	204	1.00	5.00	1.8971	.78420	1.421	.170	3.821	.339
AM6	204	1.00	5.00	1.8775	.71554	1.162	.170	3.372	.339
AM7	204	1.00	5.00	1.8088	.71419	1.117	.170	2.700	.339
AM8	204	1.00	5.00	1.8088	.66416	.743	.170	2.029	.339
AM9	204	1.00	5.00	1.7794	.70562	1.191	.170	3.570	.339

Valid N (listwise)	204							
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The skewness and kurtosis for the mediation of autonomous motivation. All items are in range that is ± 1 . That's the normal distribution value of cutoff according to Morgan et al (2019). Confirming normal distribution.

4.2. Correlation Analysis

In this study, two tailed Pearson correlation is employed to examine the nature and strength of relationship exists between variables. Correlation is a tool for understanding the relationship between two quantities (Lindley, 1990). The coefficient of correlation value ranges between +1 to -1. Where value approaching to +1 indicates strong positive relation and value approaching to -1 indicates strong negative relation value 0 indicates there exist no relation between observed variables (Schober, Boer & Schwarte, and 2018). Table 4.2 presents the results of correlation analysis.

Table 4.2 results predict there is a strong relationship between SP and SE, and $r = 0.71$ $p < 0.05$. It also shows there's positive correlation between SP and EC, but $r = 0.59$ $p < 0.05$. It shows the presence of moderator PDO has been shown to have significant effect on SE.

Correlations

		SP	SE	EC	PDO	AM
SP	Pearson Correlation	1	.711	.591	-.026	.373**
	Sig. (2-tailed)		.000	.000	.716	.000
	N	204	204	204	204	204
SE	Pearson Correlation	.711*	1	.599**	.030	.347**
	Sig. (2-tailed)	.000		.000	.665	.000
	N	204	204	204	204	204
EC	Pearson Correlation	.591*	.599**	1	.492**	.425**
	Sig. (2-tailed)	.000	.000		.000	.000
	N	204	204	204	204	204
PDO	Pearson Correlation	-.026	.030	.492**	1	.177*
	Sig. (2-tailed)	.716	.665	.000		.012
	N	204	204	204	204	204
AM	Pearson Correlation	.373**	.347*	.425*	.177	1
	Sig. (2-tailed)	.000	.000	.000	.012	
	N	204	204	204	204	204

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

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

REGRESSION ANALYSIS

To test the hypothesis of the study, and regression analysis was employed. Simple linear regression is a model that assesses the relationship between a dependent variable and an independent variable. To test theory or for explanation purpose most researchers and practitioners use regression tool. (Tonidandel % LeBreton, 2011)

Direct effect of SP on SE

To test the first hypothesis of the study. Linear regression was employed to predict self efficacy based on presence of spiritual leadership in welfare sector of the capital. A significant regression equation was found with $F(1,209)=8,678$; $p<0.05$) with an R^2 of 0.040. Self efficacy will increase by 63.3 percent for each percent increase in Spiritual leadership. The result supported the first hypothesis of the study. The result illustrated in table 4.3

Coefficients^a

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	.677	.079		8.527	.000
	SP	.636	.044	.711	14.388	.000

a. Dependent Variable: SE

Direct effect of SP on EC

To test second hypothesis of the study. Linear regression was employed to predict emotional commitment based on presence of spiritual leadership in welfare sector of Islamabad. A significant regression equation was found with $F(1,209)=62,862$, $p<0.05$), with an R^2 of 0.214. Emotional commitment would increase by 52.3 percent for each increase in 1 percent of spiritual leadership. The result supported the second hypothesis of the study. The result are illustrated in table 4.4

Coefficients^a

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	1.204	.090		13.368	.000

SP	.523	.050	.591	10.420	.000
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a. Dependent Variable: EC

Direct effect of SP on AM

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Coefficients^a

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	1.186	.128		9.287	.000
	SP	.406	.071	.373	5.716	.000

a. Dependent Variable: AM

To test third hypothesis of the study. Linear regression was employed to predict emotional commitment and self efficacy based on presence of autonomous motivation in welfare sector of Islamabad. A significant regression equation was found with $F(1,209)=44,867$, $p<0.05$, with an R^2 of 0.319. The AM had mediating effect on self efficacy and emotional commitment The result supported the partial third hypothesis of the study. The result are illustrated in table 4.

Direct effect of AM on SE

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Coefficients^a

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	1.239	.106		11.650	.000
	AM	.285	.054	.347	5.256	.000

a. Dependent Variable: SE

Direct effect of AM on EC

Coefficients^a

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	1.456	.101		14.355	.000
	AM	.345	.052	.425	6.673	.000

a. Dependent Variable: EC

Mediation Effect (SP, AM, SE)

Regression analysis was employed to evaluate the mediating effect of autonomous motivation between spiritual leadership and self efficacy and spiritual leadership with emotional commitment. The result showed significantly predicts the hypothesized mediating variable autonomous motivation i.e the path "a" of the is significant with $b= 0.63$, $S.E=0.442$ $p<0.05$ The mediation AM significantly predicts the Self efficacy i.e the path "b" is significant with $b=0.77$, $SE=0.043$ $p<0.05$. These results justify that the independent variable should predict the mediating affect of variable and in addition to this the mediating variable should predict the dependant variable significantly.

	IV	DV	B	SE	t-value	p-value	LLC	ULCI
1	SP	SE	.6361	.044	14.3878	.0000	.5489	.7233
2	SP	A	.4063	.071	5.7161	.0000	.2662	.5465
3	A	M						
	M	SE	.0776	.043	.7840	.0759	-	.1635
							.0082	
			EFFEC	SE	t-value	p-value	LLC	ULCI
			T				I	
Total effect			.6361	.044	14.3878	.0000	.5489	.7233
Direct effect			.6046	.047	12.7549	.0000	.5111	.6980
					EFFEC	Boot	Boot	Boot
					T	SE	LLC	ULCI
							I	
Indirect effect					.0316	.0255	-	.0994
							.0005	
						1	2	3
R-Sq						.5061	.1392	.5138
F-Statistic						207.0	32.67	106.2
s						0		1
p-value						.0000	.0000	.0759

The mediation Test further elucidate that the total effect of independent variable SL on dependant variable Self efficacy i.e path "c" is significant with

b=0.63 SE=0.44 in addition the path "b" the is found significant with b=0.77, and SE=0.043 p<0.05 furthermore the direct effect of IV on DV i.e the absence of mediator were found insignificant with b=0.64 SE=0.0474 p<0.05. The indirect effect of SL on SE in presence of mediating variable AM is significant with b=0.0316 Boot SE=0.0255 Boot LLCI =-0.0005 Boot ULCI=0.994

Mediation Effect (SP, AM, EC)

Regression analysis was employed to evaluate the mediating effect of autonomous motivation between spiritual leadership and self efficacy and spiritual leadership with emotional commitment. The result showed significantly predicts the hypothesized mediating variable autonomous motivation i.e the path "a" of the is significant with b= 0.52, S.E=0.502 p<0.05 The mediation AM significantly predicts the Emotional commitment i.e the path "b" is significant with b=0.19, SE=0.0479 p<0.05. These results justify that the independent variable should predict the mediating affect of variable and in addition to this the mediating variable should predict the dependant variable significantly.

	IV	D	B	SE	t-value	p-value	LLCI	ULCI
		V						
1	SP	EC	.5227	.050	10.4202	.0000	.4238	.6216
2	SP	A	.4063	.071	5.7161	.0000	.2662	.5465
3	A	EC	.1927	.047	4.0250	.0001	.0983	.2871
	M			9				
			EFFEC	SE	t-value	p-value	LLCI	ULCI
			T					
Total effect			.5227	.050	10.4202	.0000	.4238	.6216
Direct effect			.4444	.052	8.5228	.0000	.3416	.5472
				1				
Indirect effect					EFFEC	Boot	Boot	Boot
					T	SE	LLCI	ULCI
					.0783	.0306	.0288	.1481
R-Sq					1	2	3	
F-Statisti					.3496	.1392	.3981	
					108.579	32.674	66.475	
					9	0	9	

cs			
p-value	.0000	.0000	.0001

The mediation Test further elucidate that the total effect of independent variable SL on dependant variable Self efficacy i.e path "c" is significant with $b=0.63$ $SE=0.44$ in addition the path "b" the is found significant with $b=0.77$, and $SE=0.043$ $p<0.05$ furthermore the direct effect of IV on DV i.e the absence of mediator were found insignificant with $b=0.64$ $SE=0.0474$ $p<0.05$. The indirect effect of SL on EC in presence of mediating variable AM is significant with $b=0.0783$ Boot $SE=0.0306$ Boot LLCI $=-0.0288$ Boot ULCI $=0.1481$

Moderated Mediation Effect (SP, PDO, AM, SE)

To investigate RQ a simple moderator analysis was performed using process. The outcome variable for analysis was Self efficacy. The predictor variable for analysis was spiritual leadership. The moderator variable evaluated for the analysis was Power distance orientation. The interaction between the SL and PDO was found to be statically significant. $B=0.5808$ $SE=0.0961$. The conditional effect of spiritual leadership on self efficacy showed corresponding results. At low moderation $=.4466$, at high moderation $=.2331$, at middle moderation $=0.1995$. These result identify as a positive moderator of relationship between spiritual leadership and self efficacy

Model Summary							
R	R-sq	MSE	F	df1	df2	p	
.4466	.1995	.2331	16.6113	3.0000	200.0000	.0000	

Model							
coeff	se	t	p	LLCI	ULCI		
constant	-.0354	.3929	-.0902	.9282	-.8102	.7393	
SP	.9857	.2373	4.1532	.0000	.5177	1.4538	
PDO	.4237	.1309	3.2369	.0014	.1656	.6819	
Int_1	-.2024	.0801	-2.5282	.0122	-.3604	-.0445	

Product terms key:

Int_1 : SP x PDO

Test(s) of highest order unconditional interaction(s):

R2-chng	F	df1	df2	p
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X*W .0256 6.3917 1.0000 200.0000 .0122

 Focal predict: SP (X)
 Mod var: PDO (W)

Conditional effects of the focal predictor at values of the moderator(s):

PDO	Effect	se	t	p	LLCI	ULCI
2.0000	.5808	.0961	6.0445	.0000	.3914	.7703
3.1300	.3521	.0728	4.8348	.0000	.2085	.4957
4.0000	.1759	.1159	1.5180	.1306	-.0526	.4045

Moderated Mediation Effect (SP, PDO, AM, EC)

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 To investigate RQ a simple moderator analysis was performed using process. The outcome variable for analysis was Self efficacy. The predictor variable for analysis was spiritual leadership. The moderator variable evaluated for the analysis was Power distance orientation. The interaction between the SL and PDO was found to be statically significant. B=0.5808 SE=0.0961. The conditional effect of spiritual leadership on self efficacy showed corresponding results. At low moderation=.7153, at high moderation=.5138, at middle moderation =0.0950. These result identify as a positive moderator of relationship between spiritual leadership and self efficacy

Model Summary

R	R-sq	MSE	F	df1	df2	p
.7168	.5138	.0950	106.2135	2.0000	201.0000	.0000

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Model

coeff	se	t	p	LLCI	ULCI	
constant	.5850	.0944	6.2004	.0000	.3990	.7711
SP	.6046	.0474	12.7549	.0000	.5111	.6980
AM	.0776	.0435	1.7840	.0759	-.0082	.1635

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***** DIRECT AND INDIRECT EFFECTS OF X ON Y *****

Direct effect of X on Y

Effect	se	t	p	LLCI	ULCI
.6046	.0474	12.7549	.0000	.5111	.6980

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Conditional indirect effects of X on Y:

INDIRECT EFFECT:

SP -> AM -> SE

PDO	Effect	BootSE	BootLLCI	BootULCI
2.0000	.0451	.0315	-.0011	.1233
3.1300	.0273	.0242	-.0005	.0931
4.0000	.0137	.0209	-.0053	.0727

Index of moderated mediation:

Index	BootSE	BootLLCI	BootULCI
PDO	-.0157	.0098	-.0375 .0008

4.4. Summary of Results

Summary or research hypothesis and their results are represented in Table 4

Direction Relationships

Hypothesis		Result
H1	SL → SE	Supported
H2	SL → EC	Supported
H3	SL → AM → SE	Supported
	SL → AM → EC	Not Supported
H4	PDO → SE	Supported
	↘ EC	

Chapter 5

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This chapter presents the detailed discussion on the results generated from the data acquired from welfare organizations employees working in Islamabad conclusion of the study with respect to variables under study, and implications of the study, future recommendations for researchers and scholars and limitations of this research study

5.1 Discussion on Direct effects

This subsection covers the discussion on results of hypothesis of the study H1 H2.

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H1: Spiritual leadership has a positive impact on Self efficacy of employee

The exhibition of a given work, the administration of data, and the use of new thoughts are generally huge parts of an association's relative benefit, as indicated by the Harvard Business Review. It is hence important to do research to uncover techniques for characteristically propelling specialists' work execution, data sharing ways of behaving, and advancement conduct. With this review, the goal is to distinguish and delineate the compelling leadership initiation approach that spiritual chiefs might utilize to accomplish their ideal outcomes in a difficult climate. We guessed that spiritual forerunners in the Chinese setting decidedly advance basic individual hierarchical ways of behaving like self efficacy, so adjusting the Western thought of leadership to the Chinese setting and encouraging great individual authoritative ways of behaving. As per the discoveries of our review, in Chinese culture, there is an idea called (Faro et al 2014). Hierarchical pioneers' spirituality is a significant asset for normally upgrading workers' work execution, data sharing ways of behaving, and representative self-efficacy.

Emotional commitment of laborers is decidedly affected by spiritual leadership, as per theory 2.

Throughout the most recent couple of many years, a spate of elective ways to deal with leadership have been created. As indicated by their discoveries, there are a wide range of sorts of leadership styles. The Fry (2003) model, which is a characteristic inspiration model that fuses vision, trust/confidence, selfless love, and originations of spiritual prosperity, as well as ideas of spiritual prosperity, fills in as the hypothetical system for spiritual leadership. As recently referenced, it is usually concurred that Fry's (2003) model of spiritual leadership fills in as the establishment for spiritual leadership hypothesis (Fry, 2003, Fry and Cohen 2008). Fry (2005b) fostered a spiritual leadership approach that included great individual wellbeing, mental prosperity, moral prosperity, and life fulfillment notwithstanding the thoughts of spirituality and leadership. Fry (2005b) further fostered this methodology by including great individual wellbeing, mental prosperity, moral prosperity, and life fulfillment notwithstanding the ideas of spirituality and leadership. Moreover, these thoughts displayed an absence of clearness about the standards, mentalities, and convictions that are expected for solid human turn of events and advancement. Spirituality and the quest for significance in one's workplace are generally signs that one's workplace upholds one's private and individual circle, one's worth reaches, and the way where one's workplace

allows the room and opportunity for one's own spirituality. A spiritual chief adds to the prosperity of people by interfacing them to each other inside the association, as well with respect to their own selves and to an extraordinary high power. Thusly, the person helps them in seeking after significant work while directing them toward a higher request goal and reason (Hudson, 2014). As a side advantage, spiritual pioneers help their supporters in finding importance in their lives through the encouraging of significant work and work environment amazing quality, as well as kindheartedness among hierarchical individuals and a feeling of having a place. We might run over different examinations that research comparative models, in spite of the way that they are led in various settings. For instance, Rego and Pina e Cunha (2008) researched the effect of work environment spirituality on hierarchical commitment and, in a way like our discoveries, they found that spiritual leadership is more useful on full of feeling commitment than ceaseless commitment in their review, which is reliable with our discoveries.

H3: Autonomous inspiration affects one's self-appreciation worth.

H4: When under spiritual direction, power distance direction increments both individual efficacy and emotional commitment, as well as the other way around.

End

This study found that spiritual leadership decidedly affects authoritative commitment and self efficacy through the primary subdimension of spiritual leadership, which incorporates things connected with trust/confidence and unselfishness, as well as the second subdimension of spiritual leadership, which incorporates things connected with self efficacy. Through the second subdimension of spiritual leadership, which covers things associated with philanthropy, this examination uncovered that strict pioneers affected hierarchical commitment as well as on worker resolve and efficiency. This subdimension affects commitment to go on as a result of the impact of the vision subdimension on commitment to proceed. Be that as it may, coherence commitments are the more sane of the two sorts of commitments since they are engaged with clearing up one's decision for keep working for a specific association. It ought to shock no one that there is a positive connection among vision and persistence and energy to one's objective. Assuming an able spiritual pioneer has an unmistakable and significant vision and steers their supporters that way, the person in question might find lasting success in impacting the consistent commitment of their adherents through the subdimension of vision. Our review has additionally shown that a feeling of direction impacts both emotional commitment and the eagerness to proceed with one's current exercises. Additionally, significance has been displayed to have a capacity as a fractional arbiter in the connection between spiritual

leadership and authoritative commitment as well as private efficacy through independent inspiration, showing that it might assume a significant part in the two bearings. Indeed, the gainful impact of spiritual leadership on authoritative commitment and self-efficacy happened fundamentally because of the pioneer's expectation/confidence and unselfish activities, with the vision part strongerly affecting proceeding with commitment than different components of spiritual leadership. Considering that vision things were all the more firmly connected with unmistakable objectives that coordinated individuals toward hierarchical great, the piece of authoritative commitment that includes justifying one's explanations behind excess in the association, in particular duration commitment, is impacted more intensely by vision than is the situation with full of feeling commitment. Also, the self-driven nature of representatives coordinating each of their endeavors towards the really fundamental embodiment of incredible skill will be previously impacted by vision than is the situation with emotional commitment.

The implications for the theoretical framework are as follows:

Another leadership style, spiritual leadership, has arisen as a requirement for expanding the exhibition of supporters in their specific corporate settings (Faro et al., 2014). Our review gives starter proof of the significance of spiritual leadership in advancing adherent assignment execution, information sharing ways of behaving, and independent inspiration in the working environment. We did this by precluding moral leadership as an elective clarification and at the same time considering conceivable frustrating impacts of emotional commitment and self efficacy. This study is, by a long shot, the main commitment we have made to the area of spiritual leadership writing to this point. We show the colossal versatility of this hypothesis for understanding spiritual leadership experiencing the same thing by applying it to spiritual leadership at an individual level in our exploration. We accept this is the primary review to analyze spiritual leadership as a more huge indicator of adherents' adequacy when contrasted with different sorts of leadership styles, as far as we could possibly know. As per Fry et al. (2011), further exact examination concerning the separation and gradual impacts of spiritual leadership and related leadership speculations is required. Also, it gives a solution to the inquiry presented by Anderson and Sun (2017), which is whether spiritual leadership adds prescient difference far in excess of these different styles of the board and leadership improvement (Anderson and Sun 2017).

We found that spiritual leadership affected self-efficacy and emotional commitment in the members. Present day originations of spiritual leadership hold that it mirrors the peak of moral person, yet that it likewise has attributes that are established in values and spirituality (Chen and Yang, 2012; Hackett

and Wang, 2012). As per Fry (2003), two perspectives are expected for spiritual leadership: the formation of a dream to characterize where one needs to go and the foundation of a positive corporate culture in light of charitable love that encourages a feeling of having a place and appreciation among representatives. The formation of a dream and the foundation of a positive corporate culture in light of philanthropic love are both required. With regards to spiritual leadership, the accentuation is on pioneers' unqualified consideration and sympathy for other people, while additionally considering the pioneer's very own development and progression. As per a new examination, members in associations that cultivate unselfish love are bound to feel mentally open to trading information and abilities with each other and, thus, to create and execute inventive thoughts. There is an incredible level of agreement among professionals and researchers, then again, that having an all-encompassing vision is imperative for driving and moving representatives at work (Fry et al., 2017). As per the spiritual leadership worldview, vision provides one's life inborn importance and motivation while being spiritually grounded (Fry, 2003). It has been shown that following an openly perceived and extraordinary vision might persuade and rouse adherents to work on their presentation (Fry et al., 2011), as well as cultivate the development of groundbreaking thoughts (Baker, 2011). (Parameshwar, 2005). Much more urgently, trust/confidence in an association's point keeps devotees anticipating the future, as well as giving the longing and positive expectation that inspires endeavors to understand the vision (Fry et al., 2017). As a result, it has been shown that spiritual leadership is decidedly connected with task execution, data sharing ways of behaving, and innovative way of behaving among representatives.

These outcomes are predictable with the possibility of natural drive, as indicated by the analysts. Extraneous inspiration, as indicated by Ryan and Deci (2000), is described as a principal wellspring of joy and energy all through one's life. In this unique situation, it alludes to taking part in things that one sees as intriguing or brilliant all by itself as opposed to through the quest for independent advantages like awards and acknowledgment (Deci and Ryan, 2000). (Presslee and associates, 2013). Critical exploration has laid out a connection between characteristic inspiration and information sharing, execution, and imaginative work ways of behaving (Presslee et al., 2013; Wang and Hou, 2015), which are not just completely expected to bring about outside and substantial prizes, yet in addition that unequivocal discipline lessens inherent inspiration (Wang and Hou, 2015; Presslee et al., 2013). (Wang and Hou, 2015). As indicated by Ryan and Deci (2000). As indicated by natural inspiration hypothesis (Fry, 2003), supporters are characteristically spurred to accomplish something critical, for example, further develop task execution, share information, and set clever thoughts in motion. Characteristic inspiration hypothesis incorporates the qualities, mentalities, and ways of

behaving that are expected to inherently persuade devotees toward reason in the work environment (Fry, 2003).

Our examination likewise adds to the developing assortment of information exhibiting a positive connection between spiritual leadership and representative adequacy, which has recently been laid out. also, representative viability According to our outcomes, which depended on spiritual leadership hypothesis and an inherent inspiration viewpoint, worker task execution, information sharing ways of behaving, and development ways of behaving were totally demonstrated to be emphatically related with spiritual leadership. These outcomes were steady with those that had been found previously (Jurkiewicz and Giacalone, 2004; Aydin and Ceylan, 2009; Chen et al., 2013). Most of experimental help for spiritual leadership has zeroed in on authoritative results like hierarchical usefulness and commitment, as well as the hypothesis' efficacy as a methodology for authoritative change (Fry et al., 2005; Fry, 2008), yet our review adds to the assortment of proof by giving proof to applying the hypothesis on a singular level.

Real-World Implications of the Study

Our review adds to the extending collection of proof showing it is imperative to rehearse spiritual leadership to further develop representatives' work execution, information sharing ways of behaving, and advancement ways of behaving, which are all impacted by the working environment. In any case, it is suggested that businesses show their appreciation for spiritual leadership all through the work cycle, and that they pick representatives who have attributes and perspectives that incline them toward serving in spiritual leadership jobs. A nitty gritty appraisal strategy should be executed by the association to recognize people who have a serious level of spiritual dedication.

Second, organizations ought to offer leadership preparing programs that depend on approaches that are intended to help people in fostering their very own spirituality. These associations ought to assemble a hierarchical culture that is pervaded with selfless love, as well as a dream that is successful and generally upheld, the two of which ought to be laid out by means of transparent exchange. Pioneers and supporters might be enlivened to continue on notwithstanding difficulty by the vision, which might incorporate articulations of hopefulness and confidence to assist them with accomplishing intense objectives. Associations ought to perform occasional evaluations to check whether workers comprehend the general reason and whether they are genuinely focused on by their chiefs and administrators.

Other than that, associations ought to extend and work on how they might interpret the undertone and impacts of spiritual leadership by routinely

evaluating their chiefs' ways of behaving through 360° input assessment and by often examining the necessities for spiritual innovators in ability model turn of events, capability the board framework advancement, and the executives unit appraisal, among different exercises, This technique will motivate pioneers to make the shift from being actual pioneers to becoming spiritual pioneers by laying out hierarchical principles in their associations.

Constraints of Current Research and Prospects for the Future

Regardless of the way that our work has made significant commitments, it ought to be noticed that there are various impediments that ought to be assessed to reveal insight into future exploration possibilities. We started by thinking about the conceivable frustrating impacts of spiritual leadership on worker conduct, including their self-efficacy and emotional commitment to the business, among different qualities. Then we tried our expectations against the information gathered. It is as yet sketchy, in any case, whether the impact of spiritual leadership on representative execution can be summed up to different socioeconomics, considering that our information was gained exclusively in Islamabad and explicitly in foundation associations. The gathering of information from a scope of urban areas or from all through the nation and from an assortment of associations would work on the generalizability of our discoveries. As an outcome, we accept that a resulting exploration will approve our discoveries using tests drawn from an assortment of enterprises and places from here on out.

As per our outcomes, spiritual leadership impacts task execution and emotional commitment in the two people and associations. A few researchers (Brown and Trevio, 2006) have recommended that moral guidelines are a key component of spiritual leadership in principle, and that this is upheld by research. Thus, Baron and Kenny (1986) contend that it is basic in future exploration to analyze the intervening capacity of spiritual leadership in the connection between moral leadership and errand execution and creative way of behaving.

One more impediment of our review is that we didn't dig into additional profundity in regards to the impact of sub-aspects of spiritual leadership on the exhibition of directors and laborers. This is a critical impediment. A dream, trust/confidence, and selfless love are three interconnected qualities of spiritual leadership that cooperate with each other and impact each other's activities (Fry, 2003). Notwithstanding, regardless of the way that past exploration has shown that pioneers' charitable love and a convincing spiritually grounded vision are the critical components of spiritual leadership that improve spiritual prosperity in associations, this study researches if pioneers' philanthropic love and a convincing spiritually grounded vision are

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additionally significant in upgrading spiritual prosperity in associations (Fry et al., 2011; Anderson and Sun, 2017). As far as anyone is concerned, there has been a scarcity of exploration that has exhibited how various components of spiritual leadership might have exceptional repercussions on authoritative and individual results. For future exploration on spiritual leadership, it would be great to examine the ramifications of the sub-aspect of spiritual leadership on individual and authoritative results to extend how we might interpret the subject.

Notwithstanding these restrictions, in any case, this study addresses a major advance forward concerning logical information. We believe that this is the main review to inspect the connection between spiritual leadership and worker execution and emotional commitment by means of the focal point of independent inspiration, which is a first in the space of authoritative brain science. As of late, there has been an expansion in research on pioneers' spirituality, and this study adds to that group of information by featuring the meaning of pioneers' spirituality in advancing worker achievement.

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