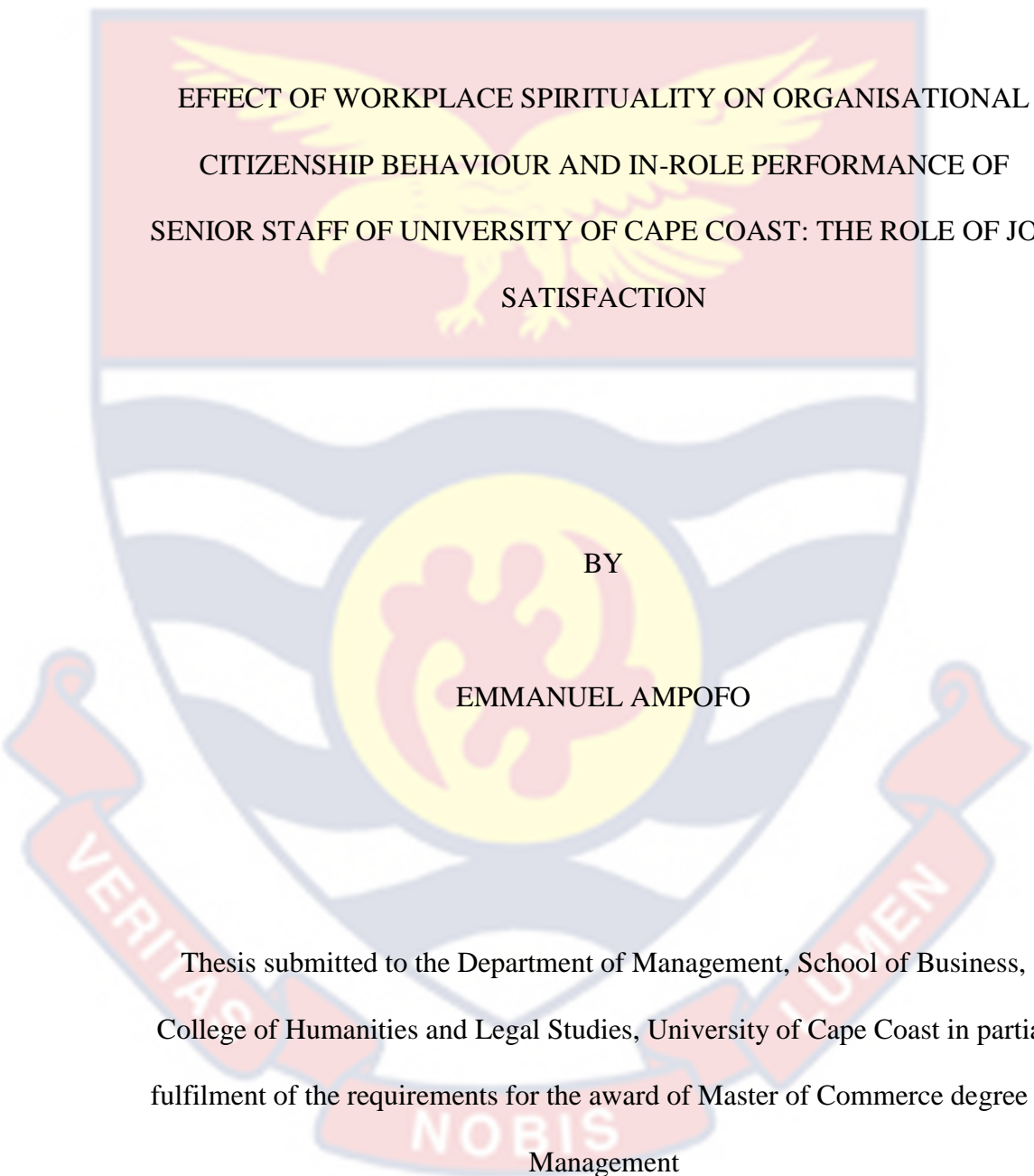


UNIVERSITY OF CAPE COAST

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EFFECT OF WORKPLACE SPIRITUALITY ON ORGANISATIONAL
CITIZENSHIP BEHAVIOUR AND IN-ROLE PERFORMANCE OF
SENIOR STAFF OF UNIVERSITY OF CAPE COAST: THE ROLE OF JOB
SATISFACTION

BY

EMMANUEL AMPOFO

Thesis submitted to the Department of Management, School of Business,
College of Humanities and Legal Studies, University of Cape Coast in partial
fulfilment of the requirements for the award of Master of Commerce degree in
Management

JULY 2023

DECLARATION

Candidate's Declaration

I hereby declare that this dissertation is the result of my own original research and that no part of it has been presented for another degree in this university or elsewhere.

Candidate's Signature: Date:

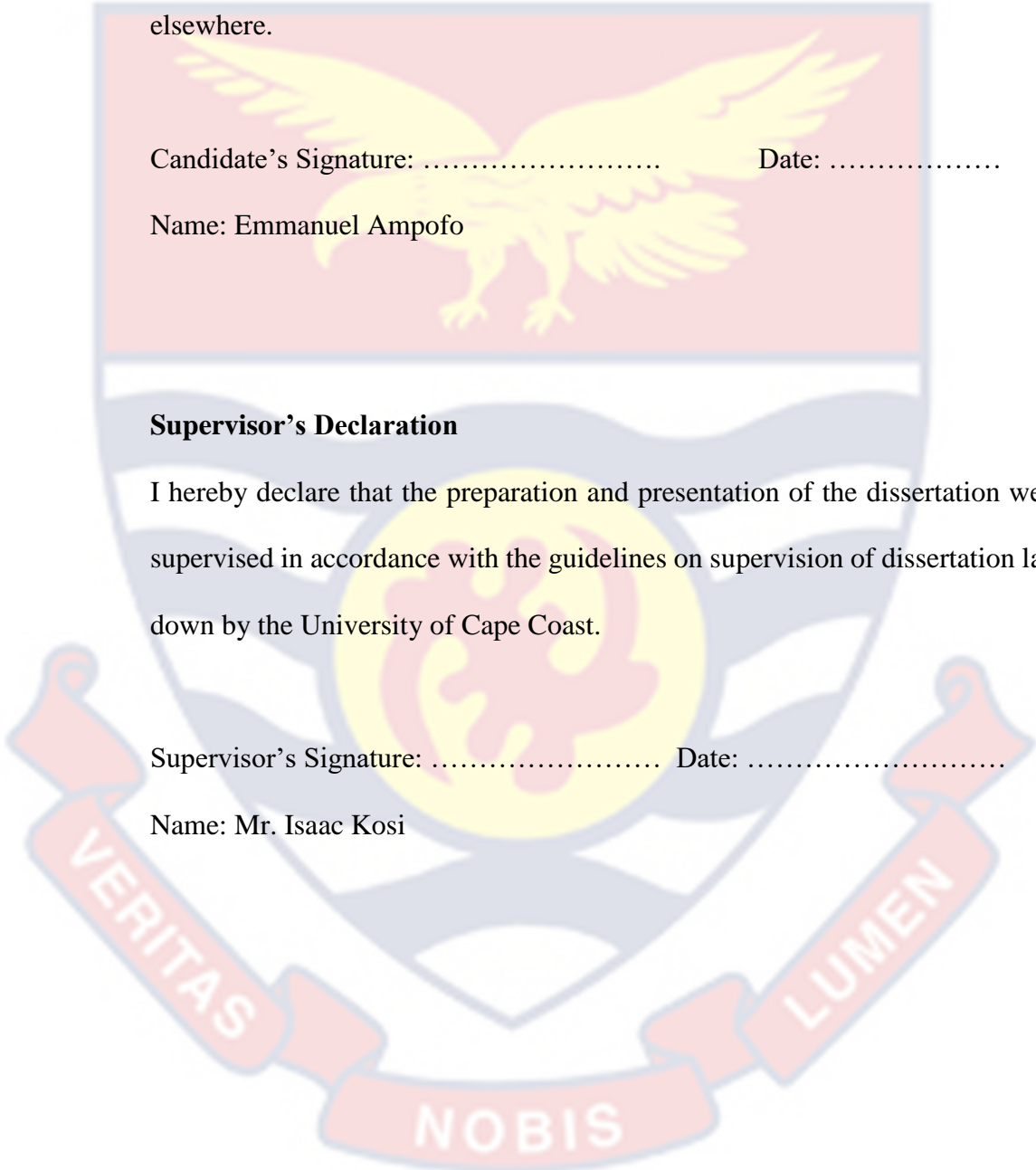
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Supervisor's Declaration

I hereby declare that the preparation and presentation of the dissertation were supervised in accordance with the guidelines on supervision of dissertation laid down by the University of Cape Coast.

Supervisor's Signature: Date:

Name: Mr. Isaac Kosi



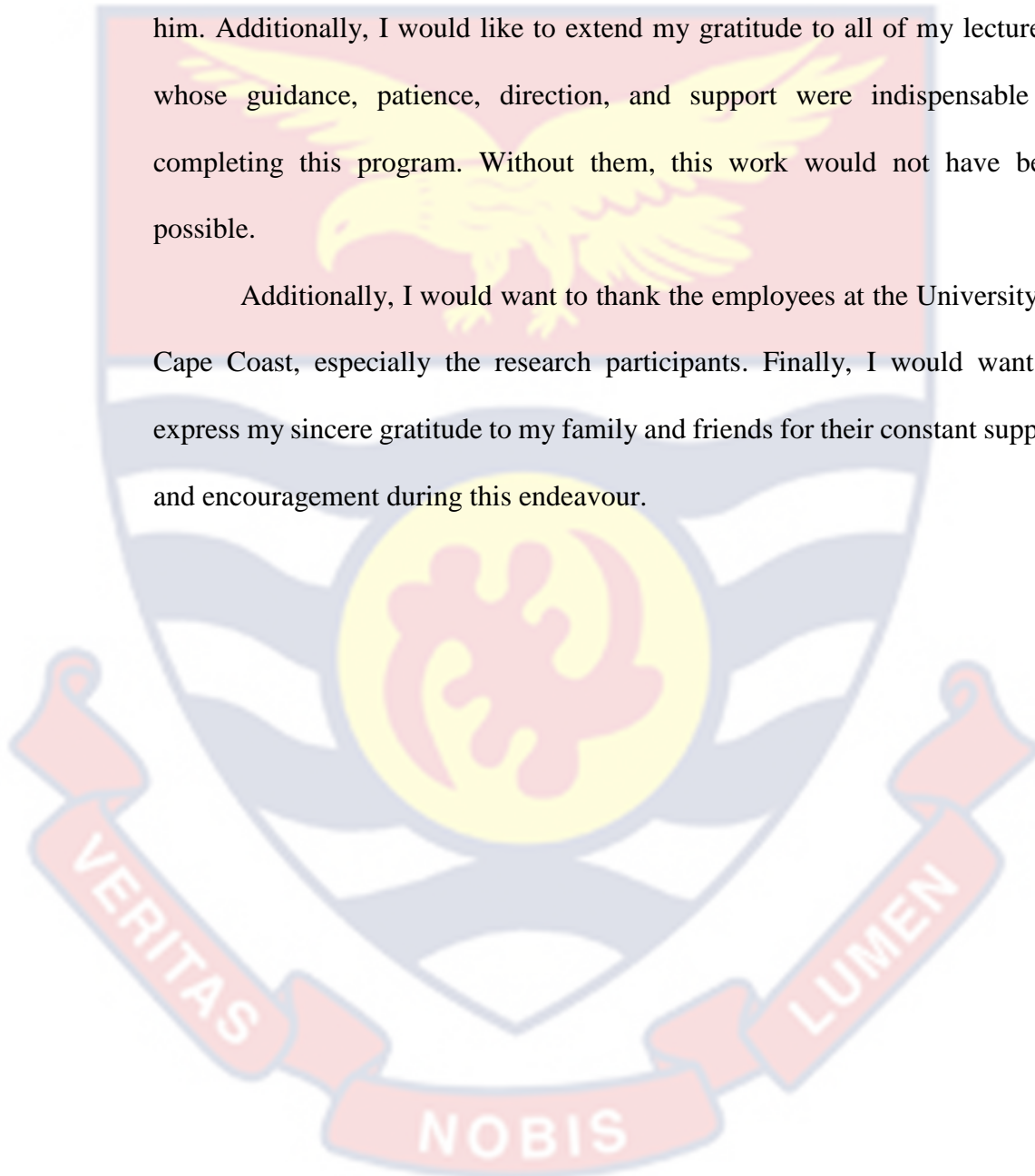
ABSTRACT

Despite a 20-year study on workplace spirituality, there are still aspects of this concept that remain incompletely understood. The objective of this study was to expand upon previous research and enhance our understanding of workplace spirituality by investigating the potential correlation between workplace spirituality and organisational outcomes, specifically in terms of in-role performance and organisational citizenship behaviour. The study specifically focused on the influence of job satisfaction. A cross-sectional study was conducted on a sample of 266 staff members from the University of Cape Coast in the Central Region. The data was analysed utilising descriptive and inferential statistical approaches through the application of structural equation modelling. The findings indicated that workplace spirituality had a positive effect on both organisational citizenship behaviour and in-role performance. Nevertheless, job satisfaction could not operate as a mediator for in-role performance and could not simultaneously impact OCB. The research suggested that the management of the University should promote a work environment that demonstrates employee spirituality and fosters a feeling of belonging among employees.

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DEDICATION

To my family.



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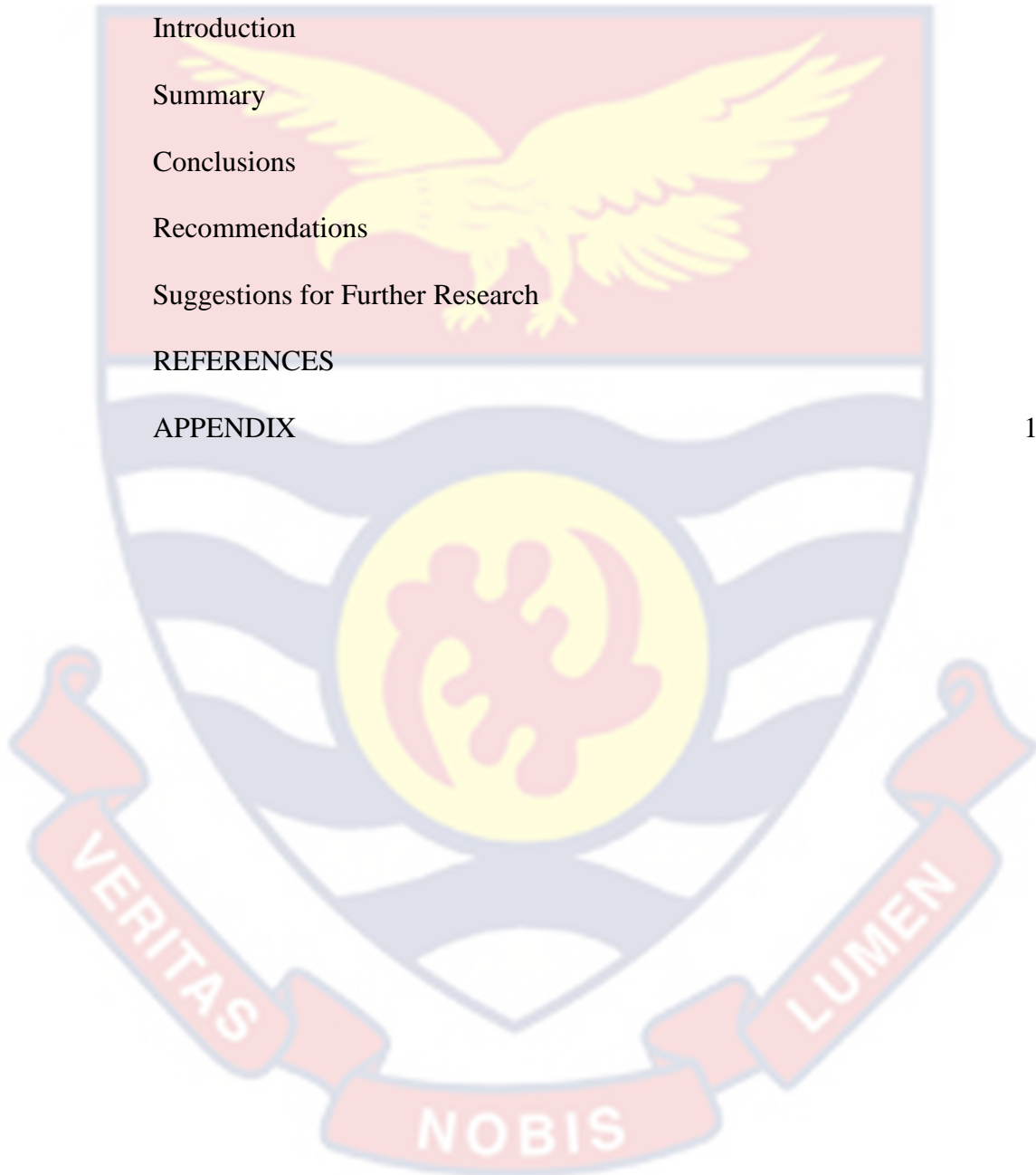
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CHAPTER ONE

INTRODUCTION

Contemporary firms need workers to excel physically and intellectually in the workplace. Increased numbers of workers breed a culture of understanding and inspiration in performance at the workplace regardless of the financial gains. Workplace spirituality has facilitated the emergence of a novel organizational culture geared towards fostering happier and more fulfilled employees (Fourie, 2014). However, globalisation, competitiveness, uncertain marketplaces, rationalisation, essential ability shortages, restructuring, and the economic atmosphere in which companies must operate have been volatile (Mafini, Surujlal & Dhurup, 2013). With a stern focus on measurable achievements and financial outcomes, this puts much pressure on organisations and staff. These transformations have widened the gap between the workplace and the emotional and spiritual aspects of employees' lives (Karakas, 2010).

Employees are spending more hours at work than ever before, and these changes have caused concern (Edubirdie, 2023). Many organisations face challenges due to the increasing unhappiness of employees (Barrett, 2004). New mechanisms must be developed to deal with internal and external changes. As employees expect more than their regular salary, organisations must also consider spirituality in the workplace (Van der Walt, 2015). Thus, for a successful business to be spiritually motivated, programs must be rolled out to let employees know who they are and what motivates them (Fry, 2003).

Background to the Study

Spirituality in the workplace relates to connection (Daniel, 2010). According to Harrington (2004), workplace spirituality refers to employees who

share similar understanding and purpose. Spiritual change is vital since it is linked to workers' personal development. The emergence of organizational spiritual development, characterized by a shift in business ethics towards embracing business spirituality, supports the notion that there is a need for actions beyond mere salary considerations (Rathee, 2020). Workplace spirituality is a relatively new term, although its advantages are recognised (Ashmos & Duchon, 2000). Organisations are beginning to understand that spirituality contributes to loyalty and moral development (Driscoll & Wiebe, 2007).

For organisations to address the spiritual aspects of the working experience, creativity must be enhanced, problems solved, and employees' stress levels reduced (Tischler, Biberman & McKeage, 2002). Spirituality in working places leads to greater identification and rewards, better work satisfaction, increased work participation, honesty, confidence, commitment and improved job performance (Duchon & Plowman, 2005). It also brings joy and satisfaction to employees closely associated with excellent achievement and organisational success. Employees see their achievements and well-being as dependent on their reliance on a collaborative system.

According to Fry's (2003) Spiritual Leadership Theory, motivation-based leadership shares similarities with transformational leadership, emphasizing the importance of underlying motivational factors. Organizations that cultivate a collective spiritual awareness among their management and employees tend to achieve high levels of performance, both in terms of in-role performance and overall organizational effectiveness. This emphasis on

spirituality in the workplace underscores the need for transparent service delivery to ensure stakeholder satisfaction.

Fry's theory suggests that when employees develop positive attitudes towards their work, their behaviour and actions serve as exemplars for others, leading to improved job satisfaction among the workforce. In this context, in-role performance becomes pivotal. In-role performance refers to the fulfilment of job-related tasks and responsibilities outlined in employees' formal job descriptions or roles within the organization. These tasks and responsibilities, often referred to as task performance or job performance, directly contribute to the attainment of organizational goals and objectives (Borman & Motowidlo, 1997; Campbell, 1990). Therefore, organizations that prioritize spirituality in the workplace and foster positive attitudes among employees are likely to experience enhanced in-role performance, as employees are motivated to effectively carry out their assigned tasks and responsibilities.

Workplace spirituality fosters a sense of enjoyment and motivates individuals to go above and beyond their job responsibilities in the workplace (Kazemipour, Mohamad Amin, & Pourseidi, 2012). Therefore, research indicates that workplace spirituality has positive effects on and enhances organisational citizenship behaviour. According to Turnley, Bolino, Lester, and Bloodgood (2003), workplace spirituality encompasses the presence of shared faith, respect, and courage, as well as self-assurance, which enhances the sense of organisational citizenship behaviour. Moreover, in line with the social exchange theory, emotional commitment, which refers to a sense of psychological connection, is regarded a precursor to Organisational citizenship behaviour (OCB) (Organ, 1990). According to social identity theorists, workers

who strongly identify with their organisation are more likely to exhibit citizenship actions (Dutton, Dukerich, & Harquail, 1994).

Organisational citizenship behaviour (OCB) is the term used to describe voluntary acts performed by workers that go beyond their official job duties and help the organisation operate more effectively (Organ, 1988). These actions encompass assisting colleagues, willingly taking on extra responsibilities, actively engaging in company events, and fostering a constructive work atmosphere (Podsakoff, MacKenzie, Paine, & Bachrach, 2009). Organisational citizenship behaviour (OCB) plays a vital role in ensuring the efficacy of an organisation by promoting collaboration, cultivating a favourable organisational culture, and ultimately enhancing performance (Podsakoff, MacKenzie, Paine, & Bachrach, 2000). Studies indicate that Organisational Citizenship behaviour (OCB) is impacted by several aspects including job satisfaction, organisational fairness, and leadership conduct (Podsakoff et al., 2009; Organ & Ryan, 1995).

Job satisfaction is the measure of how satisfied employees are with their employment and the work environment they are in (Locke, 1976). The concept includes several dimensions, including the characteristics of the job, interactions with coworkers and superiors, possibilities for career progression, and the policies and procedures of the organisation (Spector, 1997). Studies have demonstrated that job satisfaction plays a vital role in the overall well-being of employees, as well as their productivity and the success of the organisation. Research has shown that when employees are very satisfied with their jobs, they are less likely to leave the organisation, perform better in their roles, and have a stronger commitment to the organisation (Judge & Watanabe, 1993; Harter et al., 2002).

Additionally, leadership behaviour significantly influences employee job satisfaction. Transformational leadership, marked by charisma, inspiration, and intellectual stimulation, has been observed to boost job satisfaction by motivating employees and fostering a positive work atmosphere (Bass, 1985; Judge & Piccolo, 2004). Research also indicates that job satisfaction impacts both in-role performance and Organizational Citizenship Behaviour (OCB). Therefore, this study examined the potential mediating and moderating roles of job satisfaction in the relationship between workplace spirituality and in-role performance and OCB.

The significance of workplace spirituality in the corporate realm has become increasingly apparent, aligning with global priorities. This connection between workplace spirituality is particularly evident at the University of Cape Coast (UCC), where individuals with a spiritual inclination are recognized for bringing their entire being—heart, body, and soul—into the organization, rendering it indispensable (Chigudu, 2015). Spirituality in the workplace serves as a motivating force for employees, especially those who commit extensive hours to their roles. Hence, it becomes imperative to assess workplace spirituality and in-role performance and OCB: the role of job satisfaction.

Statement of the Problem

As workplaces evolve, organizations must adapt, becoming more flexible and attuned to the evolving needs and preferences of their customers and stakeholders. They must also ensure that their internal procedures, values, and goals are in line with what their clients expect (Izak, 2012). Therefore, organizations are looking for ways to improve their effectiveness and efficiency by promoting employee commitment and creativity.

In recent times, studies have been conducted on the importance of having a sense of purpose and meaning in work, both for individual employees and for the overall performance of the organization (Luis Daniel, 2010). Employee attitudes about work can be positively impacted by workplace spirituality by fostering a supportive atmosphere that enables workers to realize their greatest potential. According to Kumar and Raj (2009), encouraging workplace spirituality or having spiritually minded employees might result in improved civic behaviour and a deeper feeling of community among co-workers.

In the past ten years, there has been a growing demand from the Ghanaian population for the government and public institutions to be more transparent in how they handle and allocate financial resources. Towards this requirement, the University of Cape Coast (UCC), as a public institution, plays an essential role in training students for the country's labour needs. UCC has faced challenges in recent times due to instances of employees misusing funds, which have been reported in the Auditor General's report of 2019. Additionally, there have been cases of public servants associated with unethical behaviour. Given the crucial role that UCC plays, there is a need for its employees to be dedicated and committed to their work. Therefore, it is important for UCC to consider principles related to employee work-related attitudes, such as workplace spirituality, as it may help in identifying factors that affect employee behaviour.

Multiple studies have investigated the correlation between various factors and workplace spirituality. Several studies have examined the potential influence of workplace spirituality on organisational citizenship behaviour

(Majeed, Nor & Mustamil, 2017; Shekari, 2014). Multiple studies have examined the relationship between spirituality and employees' job satisfaction (Noor & Arif, 2011). Additionally, the impact of workplace spirituality on various work-related outcomes has been investigated, including employee intention to leave, work engagement, organisational commitment, organizational-based self-esteem, and intrinsic happiness at work (Crawford, Hubbard, Lonis-Shumate, & O'Neill, 2008; Pawar, 2009; Milliman, Czaplewski, & Ferguson, 2020).

While workplace spirituality has garnered increased attention recently, there remains much to uncover about its implications, especially concerning its influence on employee attitudes and organizational outcomes within the Ghanaian context. Existing research predominantly originates from industrialized nations with distinct work cultures and religious norms compared to Ghana. Moreover, much of the focus has been on for-profit organizations rather than public institutions, particularly educational ones. Therefore, it is vital to grasp the nuances of this phenomenon and its impact on employee attitudes and behaviours within educational settings.

Furthermore, job satisfaction acts as a psychological mechanism via which workplace spirituality impacts employee behaviour and performance results. When workers experience a strong spiritual connection to their work environment, it can improve their overall job satisfaction, which in turn has a favourable impact on their performance within their assigned roles and their willingness to engage in organisational citizenship behaviours (OCB). Furthermore, increased levels of job satisfaction might enhance the beneficial impacts of workplace spirituality on both in-role performance and

organisational citizenship behaviour (OCB). On the other hand, decreased levels of work satisfaction can undermine or reduce these impacts. Therefore, the correlation between workplace spirituality and worker behaviour might differ based on the degree of job satisfaction that individuals experience. Job satisfaction is considered a mediator and moderator in the connection between workplace spirituality and employee behaviour. It serves to direct the good impacts of spirituality towards concrete results in the workplace.

Milliman, Czaplewski, and Ferguson (2020) argue that it is important to explore the connection between spirituality and workplace attitudes, as it is a valid area of research. Van Tonder and Ramdass (2009) suggest that many organizations invest in costly treatments to promote positive employee attitudes, whereas workplace spirituality may achieve this without requiring significant financial resources. Therefore, this study aims to fill these knowledge gaps by examining how workplace spirituality can impact organizational success.

Purpose of the Study

The goal of this study is to investigate how organizational outcomes (i.e. in-role performance and organisational citizenship behaviour) are influenced by workplace spirituality, especially by investigating the function of job satisfaction as a mediating and moderating factor.

Research Objectives

The study will specifically seek to;

1. examine how workplace spirituality affects the job satisfaction of staff members at UCC;

2. investigate how workplace spirituality affects the in-role performance of employees at UCC;
3. analyse how job satisfaction mediates the relationship between workplace spirituality and in-role performance among UCC staff;
4. assess how workplace spirituality affects organizational citizenship behaviour of employees at UCC.; and
5. examine how job satisfaction moderates the relationship between workplace spirituality and organizational citizenship behaviour among UCC staff.

Research Hypothesis

1. H1: Workplace spirituality has a significant positive effect on the job satisfaction of employees at UCC.
2. H2: Workplace spirituality has a significant positive influence on the in-role performance of employees at UCC.
3. H3: Job satisfaction significantly positively mediates the relationship between workplace spirituality and in-role performance of employees at UCC.
4. H4: Workplace spirituality has a significant positive effect on the organizational citizenship behaviour of employees at UCC.
5. H5: Job satisfaction has a significant positive moderating effect on the relationship between workplace spirituality and organizational citizenship behaviour among employees at UCC.

Significance of the Study

Creating an optimal work environment where employees can perform at their best is a primary objective for every organization. A negative

organizational environment can result in a range of problems such as conflicts between employees, low job satisfaction, and lack of trust. Analysing workplace spirituality within organizations can offer valuable insights into the working conditions of employees for team leaders, experts, and human resources managers. For instance, investigating job satisfaction as an independent variable might provide crucial details about how people feel about their employment in the organization.

Unsatisfied employees can increase absenteeism and turnover, reducing productivity and efficiency (Hinshaw & Atwood, 1983). Studying workplace spirituality at UCC can also discover possible research lines that could help develop and realise spirituality in workplaces in various cultures and industries. Organizations can enhance their understanding of the work environment by exploring the concept of workplace spirituality. Results such as corporate commitment may reveal relevant information on the corporate affections of an employee. Organizations might develop initiatives or policies to enhance the organizational environment with the assistance of workplace spirituality.

Management can consider the various religious beliefs of their employees when designing policies that reflect the organization's stance on workplace spirituality. Furthermore, this study will provide recommendations to the management on how to enhance their training and development programmes to create a better understanding of the significance of workplace spirituality. This can potentially influence the attitudes of employees towards their work.

The study also informs the development of national policies on spirituality in the workplace. A person's spirituality begins at the working stage

and during early childhood. This has a permanent effect both on personal and employment relations between the individual and the organisation and the nation as a whole. Therefore, the study will inform policymakers and executives in developing primary, secondary and professional curricula on spirituality issues.

Due to the nascent nature of the subject and the absence of a well-established comprehension, this research holds particular importance for human resources professionals as it promises to enhance the understanding of how spirituality influences employees' work attitudes. Essential insights into workplace spirituality and how it influences employee performance are generated for future students. This study also enhances the comprehension of attitudes to work and suggests new research fields.

Limitations

Due to limitations in time and resources, the study was restricted to the non-academic staff at the University of Cape Coast. The sampling technique used was simple random, where data was collected from randomly selected participants from the population. The technique has a weakness of sample selection bias which might affect the representativeness of the population. This may restrict the extent to which the findings can be applied to other settings or contexts. Utilizing a closed-ended questionnaire for data collection represents a limitation in restricting the amount of data gathered. Close-ended questionnaires may have meant that some relevant data was not captured. The results of this research can be seen as a basis for more detailed analysis and work on the topic in the future.

Delimitations

This research focuses on the Senior staff, who are non-academic employees at the University of Cape Coast, and is constrained by a specific sample size. The study's primary variables include workplace spirituality as the main dependent variable, organizational citizenship behaviour and in-role performance as organizational outcomes, and job satisfaction as a measure of employee work-related attitudes.

Definition of Terms

Workplace Spirituality: Workplace spirituality refers to the recognition and integration of spiritual or transcendental aspects in the workplace, encompassing values, beliefs, and practices that go beyond material or mundane concerns.

In-role performance: the actions that are required or expected to fulfil official duties, obligations, and responsibilities as delineated in an employee's work description (Tastan & Davoudi, 2015).

Organisational Citizenship Behaviour: Organisational citizenship behaviour (OCB) is the term used to describe voluntary acts performed by workers that exceed their official job responsibilities and enhance the overall effectiveness of the organisation (Organ, 1988).

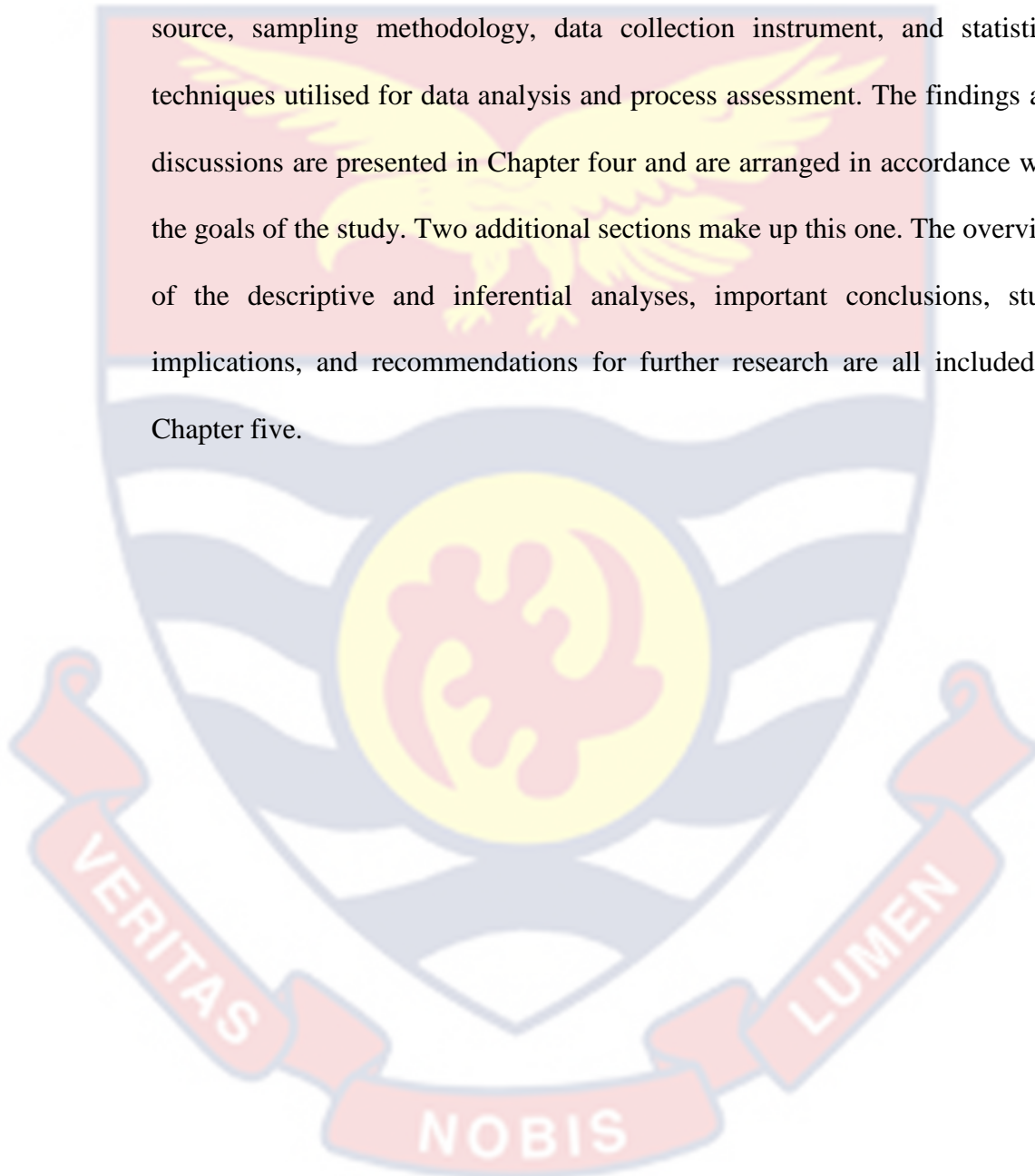
Job Satisfaction: Job satisfaction is the measure of how satisfied employees are with their employment and the work environment they are in (Locke, 1976).

Organisation of the Study

The research consists of five chapters. The study is presented in the initial chapter, which also encompasses the study's framework and limitations. In contrast, the second chapter introduces a theoretical framework for the

research and offers a concise overview of the background of the current investigation, along with a comprehensive assessment of the pertinent literature.

Chapter three provides a comprehensive description of the study methodology, including the research design, target population, sample size, data source, sampling methodology, data collection instrument, and statistical techniques utilised for data analysis and process assessment. The findings and discussions are presented in Chapter four and are arranged in accordance with the goals of the study. Two additional sections make up this one. The overview of the descriptive and inferential analyses, important conclusions, study implications, and recommendations for further research are all included in Chapter five.



CHAPTER TWO

LITERATURE REVIEW

Introduction

The study examined the impact of spirituality on employee performance and work-related attitudes. The study encompasses many topics, examines existing literature, and presents the research goals within the conceptual framework part.

Theoretical Review

The study was based on the spiritual leadership theory and the social exchange theory.

Spiritual leadership theory

The spiritual leadership theory, which focuses on the function of motivation in the workplace, was first presented by Fry in 2003. He described spirituality as a collection of innately motivating traits, behaviours, and attitudes that people embrace in order to fulfil their membership or calling and experience a good feeling of spiritual well-being. According to Fry (2005), businesses that encourage spirituality among management and employees often do better. This can lead to an increased desire for transparency in service delivery, resulting in greater satisfaction among stakeholders and students.

According to the spiritual leadership theory, developing shared visions with esteemed and potential stakeholders can facilitate behavioural actions and attitudes that promote employee satisfaction and engagement. This can create a sense of spiritual well-being for both staff and management, resulting in a lasting positive impact. Employees are more attached to and committed to the organization's goal and vision when leaders share significant visions with them,

since it communicates that their efforts and contributions are valued (Hill & Edwards, 2013).

The aim of spiritual leadership is to establish a shared concern among employees that aligns with the organization's vision. This involves empowering individuals and creating strategy-oriented teams to achieve this alignment throughout the organization. The ultimate goal of spiritual leadership is to enhance critical organizational and individual attributes such as financial success, job satisfaction, corporate social responsibility, and employee engagement (Fry & Nisiewicz, 2013).

Fry (2008) broadened the concept of spiritual leadership to incorporate personal growth and workers' inner lives. The approach acknowledges the significance of a worker's inner life and spiritual practices in encouraging reflection and inspiration, which results in deep relationships with stakeholders. An individual's inner life can positively influence their perspective on their work, contribution, and personality. Therefore, organizations should support individual religious practices, such as meditation, prayer, and walking in nature. At the organizational level, creating opportunities for inner silence and reflection can enable individuals to become more self-aware, thoughtful, and draw strength from their convictions (Fry & Kriger, 2009).

Social exchange theory

Emerson (1976) introduced the Social Exchange Theory (SET), which contends that improved cohabitation requires more interpersonal engagement (Maslach, 2011). The theory is a psychological concept that aims to explain the “social factors that influence a reciprocal relationship’s interaction” (Emerson, 1976). According to the social exchange hypothesis, when a corporation treats

its employees well, they are more likely to return the favour by having favourable attitudes or behaviours toward the company. This can result in increased commitment and performance (Blau, 1964). The theory links attitudes and devotion to spirituality with organizational behaviour.

It is common to utilize the Social Exchange Theory (SET) to explain behaviour at work (Cropanzano & Mitchell, 2005). It implies that repeated encounters between two people can improve the quality of their relationship and lead to beneficial and productive behaviours (Blau, 1964; Mitchell, Cropanzano & Quisenberry, 2012). Economic exchange connections in the workplace are typically contractual and are determined by legal agreements that specify the expected rewards for meeting job expectations (Bettencourt, Brown, & MacKenzie, 2005). Interpersonal connections, referred to as social exchange relationships, can also involve benefit transactions between employers and employees. When a company looks out for its employees, it may have favourable results like happy employees who behave productively at work (Blau, 1964; Cropanzano & Mitchell, 2005).

According to the SET, as relationships expand over time, trust, loyalty, and mutual involvement increase as long as the parties involved follow some specified norms and regulations on trade principles. The level of dedication and loyalty employees have towards their company is viewed as a way of reciprocating the company's treatment. However, the level of dedication may vary depending on the resources provided by the organization. Establishing policies that promote spiritual well-being has been found to enhance employees' cognitive and emotional well-being.

According to Ko and Hur (2014), the Social Exchange Theory (SET) may have positive economic and social effects for an organization's workers as well. As it explores the leadership model and the relational construction between leaders and workers as a result of employer-employee exchange, West (2007) considers SET as a theoretical explanation for employee commitment and engagement. Therefore, organizations must provide a nurturing environment for spiritual growth to encourage employee loyalty and job retention. According to SET, ongoing interactions among individuals who are interdependent on one another can boost commitment and engagement. Employee performance and well-being are expected to increase as a result of these initiatives.

Conceptual Review

This section examines the various concepts emanating from the research topic and objectives.

Spirituality

In the literature, there are a variety of definitions and opinions on spirituality. For many people, the term "spirituality" has varied meanings. Tevichapong (2012) defined spirituality as the irrational feelings, ideas, and actions that result from a person's quest for the divine. The phrase "sacred" refers to a divine entity, divine object, ultimate reality, or ultimate truth as understood by the individual. The term "search" relates to the person's attempts to identify, articulate, sustain, or modify their perception of the holy.

Ransome (2020), writing from the standpoint of psychology of religion, sees spirituality as a key component of religion. Therefore, spirituality and religiosity can coexist and often do. When a person practices spirituality

prescribed by a recognized group and their spiritual paths and goals are supported and accepted by that community, spirituality and religiosity can coexist. Spirituality can exist within the framework of religion, but it can also exist independently of religion. It can lead people to become religious, join a growing or organized religion, or even lead them away from it.

A person's desire for meaning in life is at the heart of the idea of spirituality, which is universal in nature and includes all that is beyond of the range of the five senses. Religion, on the other hand, is an organized system with observances and customs based on a higher force or God. The researcher contends that spirituality, even in the absence of religion, stands for a profound connection that may reach beyond the core of one's existence while yet keeping them together. True spirituality may be described as a preference for personal importance, morality, and integrity over institutional religious practices.

Workplace Spirituality (WS)

The term workplace spirituality (WS) has been used in a variety of academic contexts. It is difficult to create a clear description due to the concept's extensive and varied applicability (Canda, Furman & Canda, 2019). Several scholars say organisational culture influences WS comprehension (Luis Daniel, 2010; Benefiel, Fry & Geigle, 2014). Workplace spirituality (WS), according to Zare and Beheshtifar (2013), is a collection of organizational ideals that support employees' experiences of transcendence via their job and are represented in the culture. This promotes a sense of community, which results in emotions of fulfilment and joy.

This perspective on WS as a component of corporate culture elucidates the importance of both the employee and the organisation in establishing a

spiritual workplace. Individual, organisational, and interaction views can all be used to understand WS, according to Kolodinsky, Giacalone and Jurkiewicz (2008). Workplace spirituality (WS) can, on a personal level, refer to a person's ability to apply their own spiritual ideas and values to their work. WS might be viewed from the perspective of the organization as a person's understanding of its spiritual tenets. The link between a person's own ideas and those supported by the organization is highlighted by the interaction method.

Workplace spirituality (WS) entails finding one's life's purpose, developing close relationships with co-workers, and harmonizing one's core values with those of the business (Mitroff & Denton, 1999a). WS involves a sense of belonging, according to Ashmos and Duchon (2000). They define WS as “the acknowledgement that employees have an interior life that is nurtured by and nourishes meaningful work in a community context.” It involves living a purposeful and meaningful life, feeling connected to others, oneself, and nature (Awan & Sitwat, 2014).

Four essential elements have been outlined in various definitions of workplace spirituality (WS): inner life, feeling of community, meaningful job, and adherence to corporate values. These elements play a crucial role in deciding how to quantify the WS construct. Ashmos and Duchon (2000) employed a scale in this study that had three individual-level criteria and one organizational-level feature. The four components were selected for the research for two reasons: first, they have been shown to be valid in prior studies (Duchon & Plowman, 2005; Rego et al., 2007; Rego & Cunha, 2008); and second, by taking into account both the individual and organizational levels, the four components may offer a more focused approach (Milliman *et al.*, 2020).

Attitude

The topic of attitude has received much attention, particularly in the management and social sciences. Though the term “attitude” is commonly used in ordinary language, it is a complex subject that requires extensive comprehension. One of the comprehensive definitions describes attitude as a tendency that consists of three components: emotional, behavioural, and cognitive (Hughes & Barnes-Holmes, 2011). The emotional factor refers to a positive or negative feeling towards an object of attitude (Jain, 2014). Employees, for instance, have an emotional attitude about their work when they say that they like spending time there. The conative section concerns the individual's volition, whereas the cognitive component concerns the attitude object's thinking patterns and cognitions (Jonck, Le Roux & Hoffman, 2013).

Cognitive Attitude

Upon closer examination, it becomes clear that attitude refers to more than simply a fundamental emotion toward an item. An individual's opinions and assessments of an item are obtained through cognitive reasoning while creating an attitude (Jonck, Le Roux, & Verster, 2007a). For example, depending on their knowledge of the subject, a person would consider their home roomy and comfortable. In the workplace, a person's cognitive frame of reference may lead them to perceive their task as challenging and significant.

The internalised value system and understanding of an attitude object seem to influence the cognitive component of an attitude (Botzen & van den Bergh, 2012). The cognitive assessment of an attitude object relies on an individual's frame of reference, which may or may not be grounded on factual or objective information (Robbins et al., 2011), as well as personal values.

Consequently, the accuracy of the information is subjective, depending on an individual's perception of what is significant or right. No matter the level of accuracy of the assessment, the cognitive evaluation of an attitude object directly influences or determines the emotional component of the attitude.

Affective component

The affective component of an attitude, also known as the emotional part of an attitude, refers to a person's sentiments toward an attitude object. As a result, the affective part of an attitude is usually emotional or motivated by feelings (Robbins et al., 2011). For instance, someone may determine they enjoy their house after assessing it as spacious and comfortable. When it comes to the workplace, someone who considers their work challenging and vital may have favourable sentiments about it and love performing it.

An attitude might differ depending on whether it is primarily cognitive or emotive (Bergh & Theron, 2009). A person who has a strong emotional component in their attitude may hold a negative view towards the opposite gender. However, as they gain a more thorough comprehension of this group, their attitude may transform into a more rational, evaluative perspective rather than an emotional one.

Behavioural Component

The behavioural component is the third aspect of attitude and is generally concerned with how an attitude is demonstrated. It might be claimed that employees who have a good attitude toward their work are more likely to be productive. However, there is more to the link between attitude and action than believing that a certain attitude would always result in a certain result.

Studies have shown that attitudes may predict future behaviour, although this relationship is modified by factors including the importance of an attitude, how well it aligns with behaviours, accessibility, social influences, and an individual's direct exposure to an attitude, according to Robbins et al. (2011).

Therefore, even while emotional or cognitive assessments might not always be able to predict how someone would act, they might nevertheless have an effect on how an attitude is displayed.

Work-related attitudes

According to Hettiarachchi & Jayarathna (2014), work-related attitudes might be broad or specialised while studying. An employee may have a variety of peculiar work-related attitudes, such as an attitude toward a specific work technique. On the other hand, although it may also be broken down into a number of distinct attitudes, an employee's attitude toward their company can be thought of as a general attitude. Previous research on attitudes connected to the workplace has examined them from both a general and a specialized perspective. Job satisfaction will be the work-related attitude of emphasis in this study, which will primarily evaluate work-related attitudes from a wide viewpoint.

Organisational outcomes

Organizational performance is a frequently studied area as both practitioners and scholars seek novel approaches to enhance an organization's effectiveness and efficiency. Depending on the function and nature of the organization, many techniques can be used to evaluate organizational performance. For instance, Bartueviciene and Akalyte (2013) evaluated financial performance, efficiency, effectiveness, and market share of profit-

making companies to determine their organizational outcomes. Effectiveness evaluates the connection between outputs and the social and economic context, while efficiency measures the effective conversion of inputs into outputs. As a result, multiple ways of measuring organisational performance can be applied.

In this study, the research framework model suggests two organizational results, namely in-role performance and organizational citizenship behaviours (OCB).

In-role Performance

In-role performance (IRP) has been considered by some authors (Deckop et al., 1999; Rai, Ghosh, Chauhan, & Singh, 2018; Soto-Pérez, Ávila-Palet, & Núñez-Ríos, 2021; Hamzah, Ashoer, & Hamzah, 2021) as a distinct measure of work performance. The term “in-role performance” (IRP), first used by Katz and Kahn in 1978, refers to the primary task behaviour that either directly or indirectly enhances individual and organizational efficiency. According to Yap, Bove, and Beverland (2009), in-role behaviours are defined as the activities expected from employees in their job descriptions.

In-role performance (IRP) refers to the actions that are required or expected to fulfil official duties, obligations, and responsibilities as delineated in an employee's work description (Tastan & Davoudi, 2015). Employees who engage in such behaviour are typically rewarded with merit increases, while those who do not may face consequences such as reprimands, negative financial impacts, or even termination (Van Dyne & LePine, 1998; Brewer & Walker, 2013). In a highly interdependent teamwork setting, each team member's ability to perform in-role behaviours is critical because one person's failure to do so can hinder others from carrying out tasks that depend on it.

Researchers generally agree that frontline staff performance, particularly in in-service organisations, significantly impacts the organization's effectiveness (Singh, 2000; Rathi, 2014). The service encounter, which takes place when the frontline employee interacts with the customer, is crucial to customer satisfaction as it is where service delivery occurs (van Dolen, de Ruyter & Lemmink, 2004; Rathi, 2014). High staff performance levels are thought to improve customer satisfaction and loyalty while lowering the likelihood of employee turnover (Singh, 2000; Stamolampros, Korfiatis, Chalvatzis, & Buhalis, 2019). Thus, this research defines in-role performance as the actions that are required or expected to fulfil official duties, obligations, and responsibilities as delineated in an employee's work description (Tastan & Davoudi, 2015).

Organisational citizenship behaviour

Organizational citizenship behaviour (OCB) includes a variety of traits, such as employees' readiness to take on everyday duties, commitment to the company's values and conventions, and acceptance of difficulties and workplace unhappiness. Naghshbandi and Kaur (2011) claim that OCB encompasses workers who go above and beyond the call of duty to improve organizational performance. Specific organizational indications that cannot be met by predetermined duties or contractual obligations are referred to as OCB by Cohen and Eyal (2015). Similarly, Muok (2018) defines OCB as behaviours that go above and beyond standard job duties, support organizational performance effectiveness, and foster social and organizational transformation at work.

Organizational citizenship behaviour (OCB), which goes above and beyond an employee's regular responsibilities, is also known as extra-role

conduct, according to Kumar and Raj (2009). Given the positive impact of OCB on organizational success, employees must exhibit positive behaviours to function as good citizens and ensure the organization's survival. Numerous studies have shown that OCB improves efficiency in resource usage, coordination of group activities, performance over time, recruitment of progressive individuals, and adaptation to environmental changes (Williams, 2015). According to Williams, OCB is a sign of an employee's dedication to the company and determination to stick around. Because it includes a deeper feeling of purpose in the office, workplace spirituality has been proposed as a potential predecessor to OCB.

The idea of expressing spirituality in the workplace is founded on the belief that individuals have a strong drive to pursue meaningful aspects of life through their work, which can vary depending on their personal motivations and values (Hill, Giacalone & Jurkiewicz, 2013). Workplace spirituality has been suggested as a powerful force that can discourage negative behaviour, such as complaining or openly expressing resentment in an organization, which may otherwise have a detrimental impact on other employees.

Organ (1988) defined five primary elements of organizational citizenship behaviour (OCB), while in certain circumstances, other researchers have found more than 30 (Podsakoff, MacKenzie, Paine, & Bachrach, 2000). The five essential elements of OCB are altruism, conscientiousness, civility, civic virtue, and sportsmanship. Williams and Anderson (1991) proposed two dimensions to characterise OCB: (1) Behaviours that align with the ideals of the organisation, such as being a good citizen, being diligent and responsible, and displaying good sportsmanship (OCBO), and (2) Behaviours that are directed

towards particular persons inside the organisation, such as being unselfish and showing politeness (OCBI).

Selfless love is primarily characterized by accepting and loving everyone, regardless of their qualities or actions, and creating warm, loyal relationships among a group of people (Polat, 2009). Altruistic love promotes an increased awareness of well-being, harmony, and unity within an organization and eliminates the need for personal opinions. Altruism involves supporting absent colleagues, volunteering to help others with work-related challenges, and providing guidance to new employees, even when it is not a formal obligation.

Courtesy is a term used to describe efforts to minimize or eliminate conflicts between employees by establishing measures that facilitate advance notification of any actions that may impact their working environment or capacity (Deluga, 1995). This involves taking responsibility for behaviours that could negatively affect an employee's ability to work by accepting and appreciating the qualities and actions of others. Civic virtue is the idea of prioritizing and defending the interests of the organization by giving top priority to crucial organizational tasks to ensure long-term organizational success (Law, Wong, & Chen, 2005). Civic virtue also entails actively participating in positive organizational endeavours and seeing any hazards that might endanger the organization's continued survival.

Beyond standard standards, attention to detail refers to optional qualities that support effective working circumstances inside an organization (Organ, 1990). Conscientiousness encompasses behaviours that demonstrate strict adherence to workplace procedures, principles, and regulations, surpassing

public expectations (Podsakoff et al., 2000). Since monitoring or supervision are not necessary, conscientiousness is largely concerned with organizational processes and norms. Sportsmanship is the capacity to respond to unfavourable working situations with a cheerful outlook, refraining from whining and exaggerating problems. According to Jahangir, Akbar, and Haq (2004), good sportsmanship encourages the execution of profitable organizational initiatives that accept the expected difficulties and inconveniences of the job without complaining or raising issues.

Empirical Review

In recent years, there has been a growing interest in studying the impact of spirituality in the workplace. Researchers have examined how spirituality affects various outcomes for individuals and organisations, such as organisational commitment, performance, productivity, profitability, absenteeism, and turnover. Several studies have found a positive connection between spirituality and these outcomes (Rathee, 2023; Barik & Nayak, 2023; Markow & Klenke, 2005; Thompson, 2000; Garcia-Zamor, 2003; Fry, 2005; Giacalone & Jurkiewicz, 2003b). In addition, there is evidence that spirituality is associated with positive outcomes for employees, such as improved well-being, decreased thoughts of leaving the job, less conflict, and lower rates of absenteeism (Fry, 2003; Giacalone & Jurkiewicz, 2003a; Kolodinsky et al., 2008). It has also been found to be related to several types of workplace incentives, including intrinsic, extrinsic, and overall rewards (Sprung, Sliter, & Jex, 2012).

Workplace Spirituality and Job Satisfaction

Prior studies have examined the correlations between job satisfaction and both personal and workplace spirituality. Van der Walt (2007) conducted cross-sectional research in South Africa, specifically in Welkom, using a sample of 412 workers from two firms. The study found a positive association between workplace spirituality and job satisfaction. Furthermore, they uncovered a relatively negative correlation between an individual's degree of personal spirituality and their level of professional happiness. Van der Walt and De Klerk (2014) discovered a direct correlation between workplace spirituality and job satisfaction in their research. The study employed a cross-sectional design, utilising a sample of 600 white-collar workers from two distinct companies in different industries in South Africa. The data was examined by examining correlations.

Belwalkar and Vohra (2016) conducted a study examining the relationship between workplace spirituality, job satisfaction, and organisational citizenship behaviour. The study employed a theoretical model methodology and determined that there is a correlation between workplace spirituality and job satisfaction. Additionally, they suggested that job satisfaction might serve as a mediator factor between workplace spirituality and organisational citizenship conduct. In a study done by Hassan, Bin Nadeem, and Akhter (2016), the researchers examined the influence of workplace spirituality on job satisfaction, with trust serving as the mediator. Data from 200 respondents was collected via convenience sampling. The data was examined using Baron and Kenny's approach of multiple regression. The findings indicated that workplace spirituality had a notably favourable impact on job satisfaction.

Belwalkar, Vohra, and Pandey (2018) examined the connections among workplace spirituality, job satisfaction, and organisational citizenship practices. A cohort of 613 banking employees was examined. The study discovered that the inclusion of workplace spirituality components resulted in increased job satisfaction among workers in the Indian private sector bank. In their study, Mukherjee and Singha (2019) investigated the correlation between workplace spirituality and job satisfaction. The study employed a sample of 220 participants from certain organisations and examined the data using Spearman correlation and regression analysis. The study discovered a notable correlation between workplace spirituality and job satisfaction.

In their study, Garg, Punia, and Jain (2019) examined the relationship between workplace spirituality and job satisfaction. They also investigated the mediation influence of organisational citizenship behaviour using two different techniques. A total of 194 managers employed in insurance businesses were included in the sample. Utilising the required condition analysis, the study found a positive link between workplace spirituality and job satisfaction. However, it concluded that workplace spirituality is not a must for job satisfaction. In research undertaken by Hafni, Budiyanto, Suhermin, Chandra, and Priyono (2020), the objective was to examine the influence of workplace spirituality, leadership spirituality, and intelligence spirituality on the job satisfaction and performance of lecturers at private institutions in Riau. A total of 111 lecturers participated in the research, and data analysis was conducted using PLS-SEM. The study findings revealed that workplace spirituality has no substantial impact on job satisfaction.

In this study, Bella, Quelhas, Ferraz, Barboza, and França (2021) investigated the initial strategy of enhancing job satisfaction by implementing workplace spirituality. The study employed a practical approach to workplace spirituality in order to develop a questionnaire that assesses job satisfaction inclinations based on spiritual human aspects. According to the survey, workplace spirituality aspects result in a level of pleasure that is directly proportionate to the amount of attention devoted to them.

Mishra and Kumar (2022) performed a study on workplace spirituality and job satisfaction in Indian power corporations. The researchers employed a cross-sectional descriptive and analytical methodology for the study. They selected a sample of 32 employees from two public power firms and utilised the partial least square method to demonstrate the connection between workplace spirituality and job satisfaction. The study revealed a favourable correlation between job satisfaction and the elements of spirituality in the workplace, namely meaningful work and meaningful life. Research conducted by Mittal, Mishra, and Bishnoi (2023) investigated the relationship between workplace spirituality and job satisfaction among higher education instructors in India. The study specifically examined how occupational stress mediates this relationship. The findings revealed that workplace spirituality had a negative impact on job satisfaction. The result obtained was the product of doing structural equation modelling on a dataset consisting of 450 observations.

Global data suggests a correlation between spirituality and job satisfaction. Additional research is necessary to comprehensively comprehend the relationship between job satisfaction and workplace spirituality, as previous studies have only established a connection. This is because there are varying

perspectives on the direction of the relationship between these two variables, and it is uncertain if this holds true in an African context where spirituality is highly valued. This study enhances understanding of workplace spirituality and its impact on job satisfaction.

Workplace Spirituality and In-role Performance

Workplace spirituality (WS) significantly impacts the many levels of a firm, including the team and individual, as evidenced by studies conducted by Burack (1999), Luis Daniel (2010), and Krishnakumar & Neck (2002). Petchsawanga and Duchon (2012) investigated the means by which an organisation might promote more efficient work practices by fostering the manifestation of its workers' spiritual identities within an eastern cultural framework. The study found that there is a relationship between spirituality and work performance, using a quasi-experimental technique. Novitasari, Kartini, and Pontoh (2018) conducted an analysis on the correlation between workplace spirituality and organisational success. Workplace spirituality was categorised into three primary characteristics. Analysing the data collected through a questionnaire, we employed multi linear regression. The study's findings revealed that two dimensions of workplace spirituality had a notable and beneficial impact on organisational performance.

In addition, Fanggidae, Kurniawati, and Bahweres (2019) conducted a study to investigate the impact of workplace spirituality on employee performance. The study was conducted on 39 employees from the Kupang branch of BTPN Syariah, and it focused on Islamic work ethics. The data was analysed using linear regression analysis. The study findings demonstrated a noteworthy impact of workplace spirituality on employee performance. Hafni,

Budiyanto, Suhermin, Chandra, and Priyono (2020) conducted a study to investigate the impact of workplace spirituality, leadership spirituality, and intelligence spirituality on the job satisfaction and performance of lecturers at private institutions in Riau. The research utilised a total of 111 lectures and conducted data analysis using Partial Least Squares Structural Equation Modelling (PLS-SEM). The researchers discovered that workplace spirituality did not have a noteworthy impact on job happiness, but it did have a notable impact on the performance of lecturers.

Risgiyanti, Hidayah, and Fithrayudi (2020) conducted a study to investigate how organisational cynicism affects job performance, with workplace spirituality as a moderating variable. The research data consisted of 176 respondents and was obtained using convenience sampling. The data was analysed using partial squares with the assistance of WarpPLS 3.0. The findings demonstrated that the presence of spirituality in the workplace has a beneficial impact on job performance. Mousa (2020) also contended that the influence of spirituality on employee performance should not be overlooked. The study presented a conceptual framework that established a connection between the five components of workplace spirituality and employee performance. The model was subsequently evaluated through empirical testing using partial least square analysis using a dataset of 145 individuals from the Abu Dhabi university community. The study revealed that workplace spirituality is a key factor contributing to the variation in employee performance.

Nwanzu and Babalola (2021) conducted research to investigate the predictive relationship between workplace spirituality, perceived organisational support, and job performance. The evaluation of the interaction was conducted

using Rego and Cunha's methodology, which consists of five dimensions of workplace spirituality. The study utilised a correlational approach, employing a self-administered questionnaire to collect 118 responses from university administrative workers. The findings demonstrated a favourable correlation between some aspects of workplace spirituality and job success. In their study, Kirklikçi (2022) examined the influence of workplace spirituality on individuals' perception of institutionalisation and performance. The dataset consisted of information collected from 190 people working in the industrial zone in Turkey. The link and effect hypothesised in the model were determined using linear regression. The study determined that workplace spirituality has a minor impact on perceived performance.

Jena (2022) investigated the impact of workplace spirituality on employee performance. The study employed a cross-sectional methodology that combined descriptive and analytical approaches. A total of 761 responses were obtained using two methods: offline and online. These replies were then examined using correlation, regression, mediation, and moderation analysis. The study determined that workplace spirituality has a significant impact on employee performance. Alqhaiwi and Luu (2023) investigated the connections between workplace spirituality and the service-oriented performance of public employees within their designated roles, as well as the mediation of work engagement in relation to service-oriented organisational citizenship behaviour. A total of 426 employees from two towns in Jordan were surveyed to gather data. The findings demonstrated a correlation between workplace spirituality and service-oriented in-role performance. However, this correlation is enhanced by certain modifiers.

On the basis of the views expressed by the scholars in the preceding paragraphs, this research hypothesised that the extent to which employees experience workplace spirituality will determine their in-role performance. This view is expressed in hypothesis two under the research hypothesis.

Workplace Spirituality and In-role performance: Job Satisfaction as mediator

Job satisfaction plays a vital role in connecting workplace spirituality and in-role performance, as demonstrated by a number of research investigating this connection. Belwalkar and Vohra (2016) suggested that job satisfaction acts as a mediator between workplace spirituality and organisational citizenship behaviour, emphasising the crucial role of satisfaction in promoting beneficial behaviours in the workplace. In a similar vein, Kumari et al. (2022) discovered that job satisfaction acts as a mediator in the connection between spirituality in the workplace and job performance. This conclusion was drawn from a varied sample including the information technology, banking, and higher education sectors.

Workplace spirituality fosters a positive organizational environment characterized by a sense of community, purpose, and meaningfulness, leading to heightened job satisfaction among employees (Rego et al., 2010; Kinjerski & Skrypnek, 2006). This positive sentiment is further supported by Zhang's (2018) study, which demonstrated how job satisfaction mediates the relationship between workplace spirituality and unethical organizational behaviour, emphasising the role of satisfaction in promoting ethical conduct.

In addition, Kumar (2020) and Yarim (2021) conducted study that examined how job happiness influences the connection between workplace

spirituality and professional performance, specifically in educational environments. This research have shown that job satisfaction has a role in mediating the impact of organisational spirituality on job performance, highlighting the significance of satisfaction in enhancing employee effectiveness.

Mebariz (2022) and Kumar, Lochab, and Mishra (2022) offered further knowledge by examining the indirect impacts of workplace spirituality on job performance. Mebariz focused on the influence of workplace spirituality on job satisfaction, while Kumar, Lochab, and Mishra investigated its effects on job participation. Both researches emphasised the relevance of pleasure in improving organisational results. Workplace spirituality fosters job satisfaction by instilling in employees with a feeling of purpose, congruence with organisational ideals, and avenues for personal development (Ashmos & Duchon, 2000; Mitroff & Denton, 1999). The increased satisfaction leads to improved performance within the assigned function, as individuals become more dedicated and driven to contribute towards achieving the goals of the organisation. The study investigates how job satisfaction influences the connection between workplace spirituality and in-role performance.

Workplace Spirituality on Organisational Citizenship Behaviour

Osman-Gani and Anwar (2014) assert that a crucial aspect of work is that spiritual employees are prepared to assist others who aren't present, manage a lot of work, and resolve workplace issues. They also encourage people around them and are prepared to help new employees even if it is not necessary. These actions by spiritual employees demonstrate a willingness to go above and beyond what is expected of them. George (2006) suggests that workplace

spirituality can help employees align their values with a clear sense of purpose and identify a high level of understanding and integrity among their colleagues.

Anwar and Osman-Gani (2014) examined the influence of spiritual intelligence and its components on organisational citizenship behaviour. The study found that critical existential thinking and transcendental spiritual awareness are the two primary spiritualities that influence organisational citizenship behaviour. The study also found that when interpersonal connections within an organisation progress, they get more robust in terms of trust, loyalty, and mutual involvement, provided that there are explicit rules and laws governing the principles of trade. The degree of dedication and allegiance that employees exhibit towards the firm is perceived as a means of reciprocating the company's support and investment. Research has shown that employees who use strategies to enhance their spiritual well-being experience elevated levels of cognitive and emotional wellness.

According to DiMeglio et al. (2005), an is the absence and turnover goal. This is particularly apparent when social cohesion is due to a shared identity, such as religion. In order to mitigate staff turnover, it is imperative for an organisation to foster a culture that promotes the principles of community and connection. Menguc, Auh, Fisher, and Haddad (2013) argue that workplace spirituality promotes employee loyalty and engagement. Thus, they have a larger chance of achieving high-performance results like enhanced profitability, stronger staff retention, better sales, and increased productivity.

Employee attendance at meetings that are optional but seen obligatory in some way is associated with spirituality linked to organizational principles, according to research by Allameh, Amirosadat, and Najafabadi (2012).

According to Faribors, Fatemeh, and Hamidreza (2010), workers that are spiritually inclined like and are content with their jobs. Positive ideas increase the likelihood that someone will feel content while carrying out regular organizational duties. Farhangi et al. (2007) conducted research to investigate the level of spirituality in Tehran University colleges and its significant impact on enhancing OCB (organisational citizenship behaviour) among the staff members of these institutions. The study revealed a robust correlation between Organisational Citizenship Behaviour (OCB) and workplace spirituality. Extensive study on the concept of Organisational Citizenship Behaviour (OCB) has been conducted in the last two decades. These studies have highlighted the potential benefits and prompted organisations to implement supportive measures.

Workplace Spirituality and Organisational Citizenship Behaviour: Job Satisfaction as Moderator

Workplace spirituality has been shown to significantly influence job satisfaction, as evidenced by a body of research conducted by Clark, Leedy, McDonald, Muller, Lamb, Mendez, ... & Schonwetter (2007), Usman and Danish (2010), Chawla and Guda (2010), Altaf and Awan (2011), and Bodia and Ali (2012). These studies highlight how various aspects of workplace spirituality address employees' spiritual and higher-order ambitions, leading to a more positive emotional response to work (Ashmos & Duchon, 2000; Fry, 2003; Duchon & Plowman, 2005). Consequently, individuals are more likely to feel happy and motivated at work when they perceive meaning and purpose in their relationships with colleagues and their overall work environment (Bakker & Wilmar, 2008).

Additional studies conducted by Komala and Ganesh (2007), Pawar (2009), and Chawla and Guda (2010) have uncovered that organisations that focus importance on and cultivate workplace spirituality have a higher likelihood of having contented workers. Sharma (2011) performed a study in Punjab that clearly demonstrated a link between Organisational Citizenship Behaviours (OCBs) and work satisfaction. Furthermore, Gupta, Kumar, and Singh (2012) discovered a clear correlation between workplace spirituality and job satisfaction. Furthermore, as stated by Van Dyne, Graham, & Dienesch (1994), employees who have emotional attachment to their organisation and find meaning in their everyday tasks are more likely to perform exceptionally well in activities beyond their formal job responsibilities. However, there is still limited research on the connection between workplace spirituality, job satisfaction, and organisational citizenship behaviours (OCBs). This study seeks to address this deficiency by investigating the impact of workplace features, namely spirituality, on job satisfaction (Lyubomirsky, 2011), as well as the effects of workplace spirituality on organisational outcomes (Miller & Ewest, 2013). Several organisations have acknowledged the potential advantages of advocating workplace spirituality for both individuals and the overall success of the organisation (Vasconcelos, 2010). By investigating the connection between job satisfaction resulting from workplace spirituality and OCBs, this study contributes to advancing our understanding of organizational dynamics.

According to Giacalone and Jurkiewicz (2003), while theory development is crucial, research on workplace spirituality must demonstrate tangible outcomes to be considered a legitimate area of study in organizational

science. Nevertheless, there is a scarcity of research undertaken in both Western and developing contexts that has investigated the correlation between workplace spirituality and employment attitudes, such as Organisational Citizenship Behaviours (OCBs). Although contextual performance/OCBs are important in performance assessments, there is a lack of research on the specific sorts of workplace spirituality that encourage and motivate employees to display OCBs (Mohant & Rath, 2012). This research aims to fill the gaps in the existing literature by expanding on the findings of many studies that have examined the impact of workplace spirituality and its underlying factors.

Conceptual Framework

This provides a pictorial view of the research objectives and hypothesis.

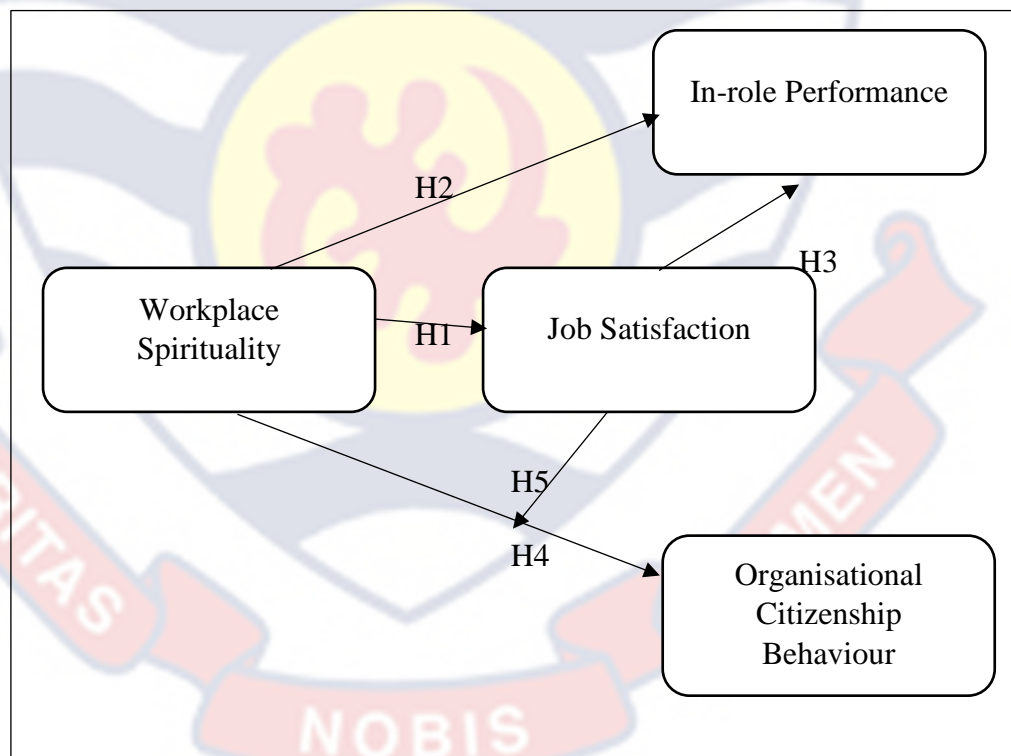


Figure 1: Conceptual Framework

Source: Author's construct (2021)

The framework consists of a moderating variable, a mediating variable, two dependent variables (in-role performance and organisational citizenship behaviour), and one independent variable (workplace spirituality, specifically job satisfaction). Figure 1 displays five hypotheses. The first study examines the effect of workplace spirituality on job satisfaction, while the second study investigates its impact on in-role performance. According to the third idea, the relationship between workplace spirituality and in-role performance is influenced by job satisfaction. The fourth hypothesis examines the influence of workplace spirituality on organisational citizenship behaviour. The fifth hypothesis investigates how job satisfaction influences the relationship between organisational citizenship behaviour and workplace spirituality.

Chapter Summary

The purpose of the review of the literature was to look at various research on how workplace spirituality affects organizational results and how employee work-related attitudes have a moderating effect. The chapter covered how organizational citizenship behaviour, in-role performance, and job satisfaction are impacted by workplace spirituality. The researcher examined a range of perspectives from scholars and researchers to assess the existing accomplishments in the field and to pinpoint the aspects relevant to our study. The literature review established that workplace spirituality has a significant impact on organisational outcomes, both theoretically and empirically.

CHAPTER THREE

RESEARCH METHODS

Introduction

This chapter provides an overview of the study methods used to investigate the link between workplace spirituality and organizational results and job satisfaction perceptions as they relate to work. The research design, demographic and sample method, measurement devices employed, and data collection technique are all described in depth in this chapter.

Research Philosophy

Any research approach must start with choosing a suitable research philosophy (Holden & Lynch, 2004; Saunders, Lewis & Thornhill, 2015). Positivism and social constructivism are examples of research paradigms (Saunders et al., 2015; Creswell, 2014). The post-positivism paradigm was used for this investigation. The majority of empirical studies on this subject are rare, according to Singhal and Chatterjee (2006), who also stated that anecdotal evidence is more common than complete empirical research despite the rising interest in workplace spirituality. Several scholars in the field of workplace spirituality, such as Benefiel (2003a), Heaton, Schmidt-Wilk, and Travis, and Duchon and Ploughman (2005), argue that adopting a quantitative research methodology is necessary. This shift would facilitate collaboration with management scholars from different disciplines and enable the generation of insights that can effectively address significant management concerns.

Post-positivism is a research philosophy that challenges the notion that reality can be fully comprehended and criticises the belief in absolute knowledge (Creswell, 2014; Howell, 2013). Post-positivism contends that a complete understanding of reality is unattainable since individuals cannot grasp the truth (Lincoln & Guba, 2000). Put differently, the perspective argues that reality can only be approximated. From a post-positivist standpoint, a theory is considered valid when it can be tested and challenged through evidence. The refutability of a concept is its testability (Popper, 1963).

In post-positivism, development occurs through falsification, which involves uncovering new evidence that challenges the established or current theoretical explanation (Howell, 2013). Existing theories are employed to generate hypotheses that are tested in post-positivism (Saunders, Lewis & Thornhill, 2015). This is a deductive approach, commonly referred to as the top-down approach, whereby existing theories are scrutinised using quantitative methods (Wilson, 2014).

Post-positivism challenges the conventional view that knowledge is absolute reality, building on positivism's logic (Phillips & Burbules, 2000). It recognizes that it is impossible to have an entirely objective and "positive" interpretation of the information created while studying human behaviour and behaviours (Creswell, 2014). By adopting a more inclusive strategy, post-positivism aims to expand positivism's constrained perspective and explore real-world challenges (Henderson, 2011). Post-positivists are aware of the necessity to pinpoint and quantify the variables influencing results (Creswell, 2014). The viewpoint emphasizes numerous interpretations of reality rather than a single

truth and contends that notions deemed appropriate for a certain time period may not be unalterable and may be altered (Popper, 1963).

Research Design

The selection of a research design is greatly influenced by the technique employed in the study (Grove, Burns & Grey, 2012; Creswell, 2014). This study employed an explanatory research strategy based on a quantitative methodology. The explanatory approach improves knowledge of a specific subject and produces more accurate, objective conclusions that make it easier to generalize results (Creswell, 2014). It works well for conveying accurate facts about a certain circumstance.

The quantitative approach involves collecting and analysing vast amounts of data from a wide-ranging target population in a cost-effective manner, utilising descriptive and inferential statistical techniques (Tabachnick & Fidell, 2007). The explanatory design provides researchers with greater control over their research processes, according to Saunders, Saunders, Lewis, and Thornhill (2015). Structured questionnaires are employed in the explanatory design to gather data from dispersed respondents across a specific area. Consequently, this approach is suitable for collecting data from University of Cape Coast employees.

Research Approach

A research approach is a comprehensive strategy that encompasses overarching hypotheses as well as specific methodologies for gathering, analysing, and interpreting data (Boohen, Sheridan & Kotey, 2008; Creswell, 2014; Creswell & Clark, 2017). The quantitative method was used for this investigation. The quantitative method uses quantitative tools to characterize

study-related concerns and makes it easier to generalize findings (Creswell & Clark, 2017). It is an effective scientific approach that uses numbers from surveys and questionnaires to reach logical conclusions (Crotty, 1998; Creswell, 2014). It is hence appropriate for evaluating causal links between and among variables (Creswell & Creswell, 2017). The study's specific goal is to learn more about how workplace spirituality affects organizational results, with a particular emphasis on the moderating role that employees' views toward their jobs play.

Study Area

The University of Cape Coast, established in October 1962, is a University College that has a distinctive association with the University of Ghana, Legon. The College attained the status of a fully autonomous university on October 1, 1971, with the authority to confer its degrees, diplomas, and certificates, as granted by the University of Cape Coast Act, 1971 [Act 390], and subsequently by the University of Cape Coast Law, 1992 [PNDC Law 278].

The establishment of the University was a response to a significant shortage of qualified and skilled educational personnel. In keeping with the nation's accelerated education policy, the University's first main goal was to train graduate professional teachers to satisfy the staffing needs of Ghana's second-cycle institutions and the Ministry of Education. Due to the expansion of its faculties/schools and the diversification of its programme offerings, the University is now able to meet the workforce demands of several ministries and sectors in the nation, in addition to the Ministry of Education.

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the staffing needs of Ghana's second-cycle institutions and the Ministry of Education. Due to the expansion of its faculties/schools and the diversity of its programme offerings, the University is now capable of meeting workforce demands from several ministries and sectors in the nation, including the Ministry of Education. In 1963, the University transformed its first departments, Arts and Science, into Faculties. In 1964, two more colleges, namely Education and Economics and Social Studies, were established with the aim of advancing the objectives of the institution. (now referred to as the Faculty of Social Sciences).

In 1975, the School of Agriculture was founded, becoming the University's fifth faculty. The School of Physical Sciences and the School of Biological Sciences were established inside the Faculty of Science during the academic year 2002–2003. Additionally, starting with the academic year 2003–2004, the Department of Business Studies was renamed the School of Business.

Population

The study focuses on the senior staff and senior members of the University of Cape Coast, who were considered the target population. These individuals were selected based on their involvement in the University's ethical activities, as well as their philosophies and values. Thus, their ability to influence workplace spirituality policies would help obtain relevant information to draw objective conclusions. From the University Directorate of Human Resources, Senior Staff at the University are 1,486. This was the figure used as the population of the study.

Sample Size and Sampling Procedure

The study employed simple random sampling to choose individuals from the sample frame. A common method for probability sampling is known as simple random sampling. Probability sampling is often necessary in quantitative research since the results need to be extrapolated to the whole population from which the sample was drawn (Zikmund et al., 2012; Minasny & McBratney, 2006). The sample size for the study was determined to be 306 using the Krejcie and Morgan (1970) Sample Size determination table. A simple random sampling approach was employed to determine the sample size. Random numbers were created and assigned to all qualified respondents in the sample frame using a computer tool (Microsoft Excel). The responders were chosen randomly using the random numbers created for them.

Data Collection Instrument

The primary objective of the study is to establish the correlation between workplace spirituality, which is the independent variable, and organisational outcomes. Specifically, the study aims to examine the attitudes towards job satisfaction at work that may function as a moderator. Survey participants choose an answer from a predetermined set of options using a Likert scale for closed-ended questions. Four components make to the questionnaire's format. The respondents' demographics are included in Section A, while workplace spirituality-related questions are covered in Section B. Questions pertaining to organizational outcomes, such as in-role performance and organizational citizenship behaviour, are the subject of Section C. Questions about employee attitudes toward their jobs, notably job satisfaction, are included in Section D, the last section.

Measurement of Variables

Variables in the study were measured as follows;

Workplace spirituality

The study utilised the Organisational Spiritual Values Scale (OSVS), developed by Kolodinsky et al. (2008), to evaluate workplace spirituality. The OSVS was developed to assess the perspectives of participants about the spiritual principles that form the foundation of the organization's framework (Kolodinsky et al., 2008). Prior study has reported Cronbach alphas ranging from 0.804 to 0.910, showing a high level of internal consistency (Ashmos & Duchon, 2000; Milliman et al., 2020). The Likert scale consists of 20 questions, each with answer alternatives ranging from 1 (indicating utter falsehood) to 5 (indicating entire truth).

In-role performance

In their study, William and Anderson (1991) utilised the In-Role Behaviour (IRB) Measure, which comprises six items. This measure is widely known, and prior research investigations have supported its construct validity (e.g., Cropanzano, Rupp, & Byrne, 2003, $=.88$; Turnley, Bolino, Lester, & Bloodgood (2003), $=.93$; Randall, Cropanzano, Bormann, & Birjulin (1999), $=.88$). On a five-point Likert scale, from 5 (strongly agree) to 1 (least agreement), respondents were asked to assess how much they agreed with the statements.

Organisational citizenship behaviours (OCB)

Two measures were used to assess organizational citizenship behaviour: the OCB-O scale (aimed at the entire organization) and the OCB-I scale (aimed at other people). Both scales were created by William and Anderson (1991).

Previous research has supported the scales' significant coefficient alpha values, which for OCB-O range from 0.70 to 0.83 and for OCB-I from 0.80 to 0.88 (Randall et al., 1999; Turnley et al., 2003; Cropanzano et al., 2003). On a five-point Likert scale, with 1 denoting the least agreement and 5 denoting the most, respondents were asked to score their agreement with the statements.

Job satisfaction

The study made use of the Warr, Cook, and Wall (1979) Job Satisfaction Scale. There are fifteen components in the assessment that take into account both intrinsic and extrinsic employment aspects. Only twelve items were utilized in O'Driscoll and Beehr's (1994) modification of the scale, which had a high level of internal consistency and a Cronbach alpha of .86. Several intrinsic and extrinsic employment factors were rated by respondents on a scale ranging from "very unhappy" (1) to "extremely satisfied" (5).

Validity and Reliability

The survey instrument's reliability and validity were validated prior to the data collection. The amount to which the test items measure what they are designed to assess is referred to as the instrument's validity (Saunders & Lewis, 2012). The questionnaire draft was evaluated by a peer committee, which made the required modifications to ensure content validity. Additionally, an expert supervisor was consulted to provide their judgement. This was done to ensure that each question on the instrument was clear, unambiguous, and measured the intended construct accurately.

Reliability pertains to the degree of consistency in scores acquired from successive administrations of a test (Sekaran & Bougie, 2016). The reliability of the device for data collection was evaluated using the Cronbach alpha and

composite dependability measures. With values over 0.70, the findings showed that the instrument had a high level of dependability. Chapter Four of the research contains a report on these findings. The degree to which the results may be believed and generalized depends on how reliable the data-gathering tool is.

Data Collection Procedure

Self-administered questionnaires were employed to collect data, as it is commonly accepted that this method is suitable for studies where individuals are the unit of analysis (Lavrakas, 2008). Other arguments for using self-administered questionnaires as a data-gathering strategy include this method's numerous benefits. The researcher conducted a thorough analysis of the questionnaire's structure, as self-administered questionnaires are known to have low response rates.

The researcher ensured the questions were evenly divided regarding the questionnaire's format. Subsections were also employed, and questions were presented as a table to enable responders to express their responses easily. The structure and design of the questionnaire were carefully considered, including the ordering of items, to improve response rates. To make sure the questionnaire was correctly constructed and error-free, a pilot research was done.

Data Analysis and Processing

It takes numerous procedures to prepare the data for survey-based research, including editing, sorting, coding, error-checking, and mathematical computations (Sekaran, 1984; Zikmund et al., 2013). Before doing statistical analysis, Blumberg et al. (2008) contend that editing, sorting, and coding are crucial for spotting and fixing problems in the raw data. Each statement on the

questionnaire was given a number value in order to code the data for a quantitative study. The coded data was processed using software tools from IBM SPSS Statistics version 26 and SMART-PLS 4.

Analysed data was subjected to descriptive statistics, which encompassed frequencies, percentages, means, standard deviations, skewness, and kurtosis. In addition, the study included inferential techniques, namely partial least squares structural equation modelling (PLS-SEM). The demographic characteristics of the participants were thoroughly analysed using frequencies and percentages. Descriptive statistics, such as the mean score, standard deviation, skewness, and kurtosis, were used to examine the variables before doing hypothesis testing. The mean score was derived on a scale from 1 to 5, where scores between 1 and 2.9 indicate "low" and scores between 3 and 5 represent "high". The mean score is a commonly employed measure of central tendency in statistical analysis (Creswell, 2014). Skewness and kurtosis statistics assess the uniformity of the data distribution, whereas the standard deviation measures the extent to which the data diverges from the mean (Creswell, 2014). Skewness measures the degree of asymmetry in the distribution of a construct (Hair, Matthews, Matthews, & Sarstedt, 2017). The study will utilise partial least squares structural equation modelling (PLS-SEM) to test the research hypotheses, provided that certain conditions are met. These conditions include satisfying the underlying assumptions of multicollinearity, reliability of indicators and constructs, discriminant and convergent validity, and outer model significance. The study will examine and discuss these fundamental assumptions.

Ethical Consideration

An introduction was included in the questionnaire to get the respondents' informed permission (see Appendix B). The research's aims and goals were clearly described in the initial letter, along with the fact that participation in the study was completely voluntary and that participants might voluntarily stop at any point. Respondents were given the assurance that their responses would be kept private and that they may take part anonymously. They were also informed that participating in the study would not cause them any physical or psychological harm (Leedy & Ormrod, 2010).

Chapter Summary

The methods utilized to accomplish the study objectives were covered in this chapter, including research methodology, population, sampling technique, data collecting tool, protocols, validity and reliability, as well as data processing and analysis. The research's use of quantitative and descriptive approaches was suitable given the goal of the investigation. The results and a discussion of the study's data are presented and discussed in the next chapter. In general, this chapter included a summary of the methods utilized to carry out the study's goals.

CHAPTER FOUR

RESULTS AND DISCUSSION

Introduction

This chapter analyses the responses provided by the participants in the questionnaire. The study examines the impact of workplace spirituality on the job performance of UCC workers, as well as the sociodemographic traits of the participants. Additionally, it examines how job happiness serves as a mediator in the correlation between workplace spirituality and the performance of UCC workers in their respective professions. The chapter further examines the role of job happiness in moderating the relationship between workplace spirituality and organisational citizenship conduct among UCC employees. It also explores the influence of workplace spirituality on the organisational citizenship behaviour of UCC personnel. Three hundred and Twenty questionnaires were administered, however, due to non-response and incomplete questionnaires, 266 questionnaires were valid for further analysis.

Socio-demographic Characteristics of Respondents

This section looks at the participants' individual traits, including sex, age, education, occupation, and years of experience. Table 1 presents the findings. Table 1 shows that 141 out of the 259 respondents, or 54.4 percent, were men, making up the majority of the sample. On the other side, 118 respondents—or 45.6%—of the total 259 respondents—were female, while seven respondents omitted to state their gender. The age distribution of the respondents showed that 122 of them—or around 48.6 percent—were between the ages of 20 and 30. The second-largest age group (106 people), or 42.2% of the population, was between the ages of 31 and 40. Eight (8) respondents were

above 50, representing 3.2 percent, while fifteen (15) respondents fell within the age range of 41 to 50, accounting for 6.0 percent.

In terms of educational qualification of respondents, 176 of the respondents had bachelors, representing 73.0% of the respondents. Those with Masters were 36, representing 14.9%, while staff with Doctorates were eight (8), amounting to 3.3% and those with other educational levels were 21, represents 8.7%. The respondents were further asked about their designation in UCC, and 137 staff filled in their designation. Of these 137, sixty (60) were Administrative Assistants (AA) or Technicians, representing 43.8%. Forty-Two (42) respondents were Senior Administrative Assistants (SAA), representing 30.7%. Principal Administrative Assistants (PAA) were 20 representing 14.6%. Likewise, those in other positions in UCC, such as Chief Administrative Assistants (CAA) and Artisans, were 10 and 5, respectively, representing 7.3% and 3.6%.

Additionally, assessed was the length of time respondents have held their respective positions. 97 out of the total respondents had been employed in their present employment for two to five years, or 50.7% of the respondents. On the other hand, 46 respondents, or 23.8 percent of all respondents, had fewer than two years of job experience. 40 respondents, or 20.7%, have worked in different capacities for six to ten years. The remaining 9 (4.7%) and 1 (0.5%) had worked for 11 to 15 years and 16 to 20 years in their positions.

Table 1: Socio-Demographics of respondents

Variable		Frequency	Percentage
Gender	Male	141	54.4
	Female	118	45.6
Age	20 - 30 years	122	48.6
	31 - 40 years	106	42.2
	41 - 50 years	15	6.0
	51 - 60 years	8	3.2
	Others	8	3.2
Education	Bachelors	176	73.0
	Masters	36	14.9
	Doctorates	8	3.3
	Others	21	8.7
Designation	SAA	42	30.7
	PAA	20	14.6
	Artisan	5	3.6
	AA/Technician	10	7.3
	CAA	60	43.8
Number of years working	Less than 2years	46	23.8
	2 - 5 years	97	50.3
	6 - 10 years	40	20.7
	11 - 15 years	9	4.7
	15 - 20 years	1	.5

Source: Field Data (2022)

Descriptive Statistics

The researcher was able to choose the relevant analyses or techniques for hypothesis testing by using descriptive statistics to analyse the data and comprehend its nature and features. In contrast, the findings were utilized to infer pertinent information using inferential statistics. The descriptive statistics for the study variables analysed in this research are shown in Table 2. According

to the descriptive data shown in Table 2, all constructions scored at or above the mean, which ranged from 3.5247 to 3.8125.

Table 2: Descriptive Statistics

	Mean	Std. Deviation
Workplace Spirituality	3.7122	.75370
In-Role Performance	3.8125	.84238
Organisational Citizenship Behaviour	3.5525	.68639
Job Satisfaction	3.5247	.80360

Source: Field Data (2022)

Correlations of the Study Variables

Prior to doing SEM, correlation analysis was carried out to look into the dependency between the dependent and independent variables and evaluate the study's hypotheses. It is essential to highlight that each independent variable must have a moderate or low correlation in order for it to make a distinct contribution to the overall model (Kamasak, 2011). Multicollinearity likely occurs in the measurements if the correlation among the independent variables is higher than 0.9. (Bhatti et al., 2012).

The majority of the positive and significant correlations between the dependent and independent variables are shown in Table 4 and suggest that there is a connection between the two. Therefore, further investigation is necessary, which was carried out in the preceding paragraphs of the study.

Table 3: Correlations

	WS	IRP	OCB	JS
WS	1	.661**	.606**	.505**
IRP	.661**	1	.436**	.381**
OCB	.606**	.436**	1	.586**
JS	.505**	.381**	.586**	1

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

Source: Field Data (2022)

Data Analysis Structural Equation Modelling (SEM)

This study utilises Structural Equation Modelling (SEM) for data analysis, enabling the researcher to evaluate the consistency between theoretical assumptions and actual observations. Scales used to measure theoretical constructs are assessed using SEM, which estimates the correlations between these constructs (Chin et al., 2003; Westland, 2007). SEM can offer simultaneous solutions to research challenges that include both measurement and structural models. The present study used partial least squares analysis (PLS) to accomplish this task.

PLS model analysis and interpretation usually occur in two sequential stages. Analysing and evaluating the structural model comes after assessing and evaluating the measurement model's suitability in the first step. Before making conclusions about the structural model, this is done to make sure the metrics employed are trustworthy and valid.

Assessment of Measurement Models

To make sure that the scales used to measure the latent constructs and their manifest variables are both valid and reliable, it is essential to assess the measurement (Loehlin, 1998). There are various phases involved in evaluating the measurement model. First, a confirmatory factor analysis (CFA) was carried out to assess how the indicator's loadings were distributed. The examination of the reflective measurement model that followed involved determining the measure's validity and convergent and discriminant reliability.

The model had one exogenous variable, one endogenous variable, one mediator, and one moderator variable. Each variable had several indicators measuring it. The exogenous variable was; workplace spirituality (WS). WS had

21 indicators (WS1 – WS21). The endogenous variable was an in-role performance with six indicators (IRP1 – IRP6). The mediator variable was job satisfaction (JS) which had 15 indicators (JS1 – JS15), and the moderator was organisational citizenship behaviour (OCB), measured using 12 indicators (OCB1 – OCB12). Figure 2 shows the initial model.

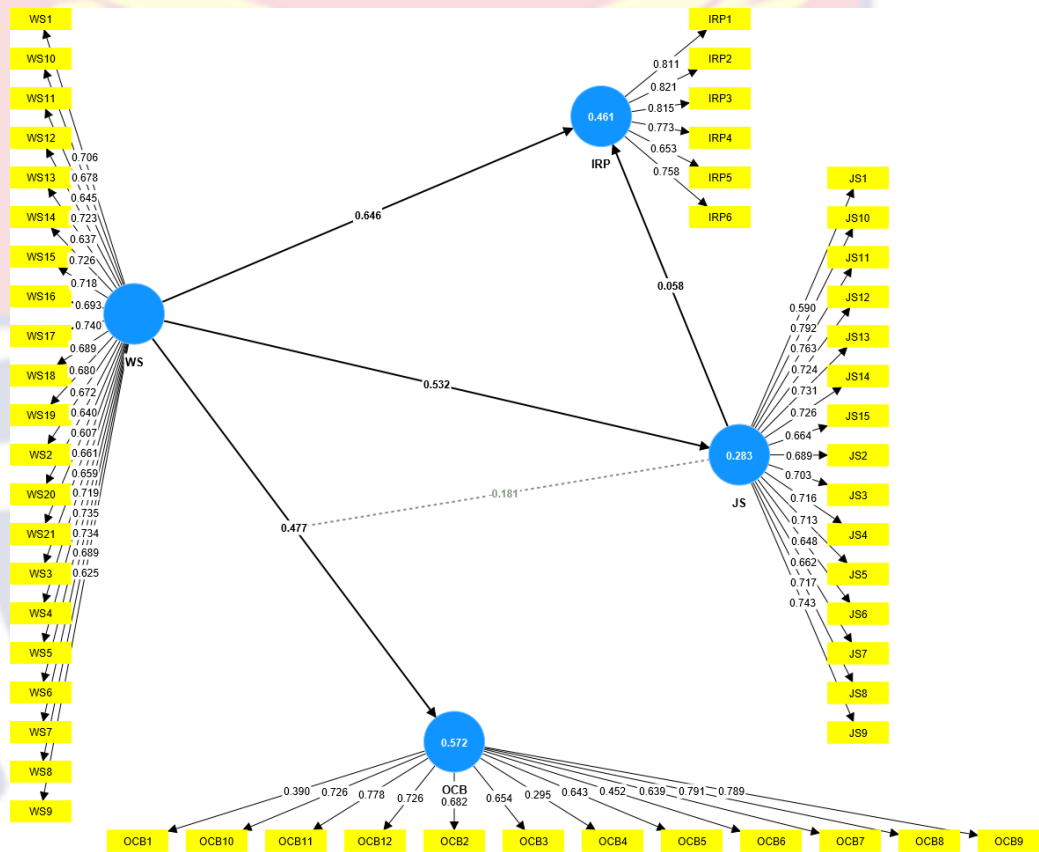


Figure 2: Measurement Model

Source: Field Data (2022)

The first model's indicator measuring constructs were assessed using the Henseler, Ringle, and Sinkovics (2009) assessment criteria. The adoption of a suggested criteria for loadings over 0.70 was made since it shows that the construct may account for more than 50% of the variation of the indicator, resulting in a respectable level of object dependability. All loadings below the threshold were eliminated after carefully comparing the baseline model to Henseler's requirements. Therefore, the indicators that measured each of the

constructs were identified as follows: Workplace Spirituality (WS1, WS2, WS5, WS6, WS7, WS14, WS15, WS16, WS17), In-Role Performance (IRP1, IRP2, IRP3, IRP4, IRP6), Job Satisfaction (JS2, JS3, JS4, JS5, JS8, JS9, JS10, JS11, JS12, JS13, JS14), and Organizational Citizenship Behaviour (OCB8, OCB9, OCB10, OCB11, OCB12). These were the indicators that measured the constructs under study after the confirmatory factor analysis (CFA), as shown in Figure 3.

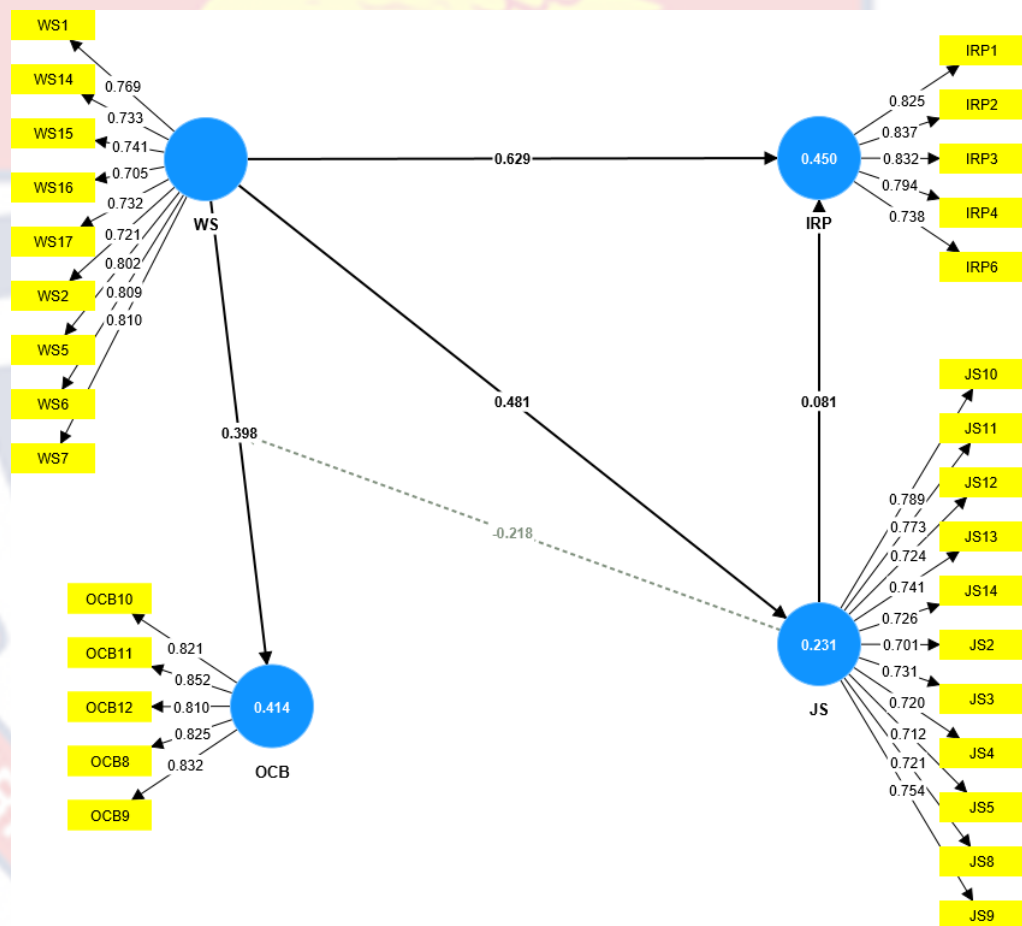


Figure 3: Structural Model

Source: Field Data (2022)

Instrument validity and reliability

The scale development approach proposed by Rossiter (2002) was used to evaluate the constructs' validity and reliability. Prior to assessing the

reliability of the scale items, the convergent and discriminant validity had to be established.

Discriminative validity

As part of the construct validation process, discriminant validity is evaluated next. The degree to which a measure is distinct from other variables and not just a reflection of them is evaluated by its discriminant validity (Peter & Churchill, 1986). Even while each reflects a component of a construct, each dimension should be distinct and unique from the others. Multiple techniques exist for evaluating discriminant validity. The Average Variance Extracted (AVE) is a widely used method for assessing discriminant validity, as proposed by Gerbing and Anderson in 1988. Discriminant validity was evaluated using several methods, such as the Fornell-Larcker Criterion and the heterotrait-monotrait (HTMT).

The Fornell and Larcker (1981) criterion is a technique employed to ascertain the existence of discrimination among ideas. Constructions are differentiated from other constructs by their unique association with their indicators, as determined by this approach. To satisfy this requirement, the Average Variance Extracted (AVE) for each construct must surpass the maximum squared correlation with any other construct. The Fornell-Larcker Criterion's influence may be shown in Table 4, where it is clear that the Average Variance Extracted (AVE) for each construct is higher than the squared correlation with any other construct.

Table 4: Fornell-Larcker Criterion

	IRP	JS	OCB	WS
IRP	0.806			
JS	0.397	0.736		
OCB	0.496	0.479	0.828	
WS	0.671	0.505	0.546	0.750

Source: Field Data (2022).

Current research suggests that the Fornell-Larcker criterion may not be sufficient for determining discriminant validity. Henseler et al. (2015) argue that the Fornell-Larcker criterion is not effective when the loads on a construct indicator vary. This led Voorhees et al. to create the heterotrait-monotrait (HTMT) link in 2016. HTMT represents the mean value of item correlations across constructs, in comparison to the average correlations of items that measure the same construct. Henseler et al. (2015) state that structural models of constructs that are conceptually similar should have a minimum threshold value of 0.90. The HTMT values of the construct are presented in Table 5.

Table 5: HTMT

	IRP	JS	OCB	WS
IRP				
JS		0.421		
OCB		0.554	0.525	
WS		0.744	0.532	0.601

Source: Field Data (2022).

Convergent validity

In order to establish convergent validity, it is necessary for items that serve as indicators of a concept to have a substantial degree of variance, as stated by Hair et al. (2006). Three criteria were used to assess the convergent validity of the scale items. According to Hair et al. (2007), it is advised that the factor

loadings should exceed 0.50. It is important that the Average Variance Extracted (AVE) for each construct be higher than the recommended threshold of 0.50. The composite dependability of each construct should exceed 0.70. (Fornell & Larker, 1981). The factor loadings in this investigation indicated convergent validity for all four constructs, with all loadings over 0.50 and most loadings reaching 0.70. (Figure 3). This demonstrates the convergent validity of the measurements. According to Das et al. (2000), all constructs were also determined to have appropriate convergent validity due to their high composite reliability (>0.70) and AVE (>0.50).

Table 6: Reliability and AVE Measures

	Cronbach's Alpha	rho_c	Composite Reliability	Average Variance Extracted (AVE)
IRP	0.865	0.903	0.866	0.650
JS	0.907	0.922	0.919	0.542
OCB	0.886	0.916	0.892	0.686
WS	0.913	0.928	0.914	0.562

Source: Field Data (2022)

Reliability of measures

Finding out whether the construct items are reliable is the last stage in examining construct validity. Indicators' internal consistency and how consistently an instrument delivers the same findings across trials are both considered aspects of reliability. It is required but insufficient for a measure to be valid; even highly reliable measurements might not be able to accurately assess the concept of importance (Hair et al., 2006). The same concept should be measured using reliable indicators. A composite alpha value is a metric for internal consistency or composite dependability. The four constructs' dependability was assessed using this value. All construct reliability

coefficients should be greater than 0.70. (Hair et al., 1998; Rossiter, 2002). SmartPLS determined the Cronbach's Alpha and composite reliability values for the investigated constructs, which varied from 0.887 to 1.000 and 0.831 to 1.000, respectively (refer to Table 6).

According to Table 6, all of the variables employed in this study were trustworthy, as shown by Composite Reliability and Cronbach's Alpha values that were higher than 0.7. The fact that all values were inside the permitted range suggests high dependability.

The variance inflation factor (VIF), a measure of the variables' collinearity, was used to assess multicollinearity concerns. Critical concerns with indicator collinearity are indicated by VIF values of 5 or greater (Hair et al., 2014). However, Mason and Perreault (1991) and Becker et al. (1994) also made the case that collinearity problems may also arise at lower VIFs of 3-5. (2015). Table 7 shows VIF values that are far below the 3-point cut off, which indicates the lack of multicollinearity problems.

Table 7: Inner VIF

	IRP	JS	OCB	WS
IRP				
JS	1.342			
OCB				
WS	1.342	1.000	1.000	

Source: Field Data (2022).

Assessment of the Structural Model

A structural model captures the linear regression effects of the endogenous construct on one another, according to Hair et al. (1998). The pattern of relationships between the constructs may be specified by the

structural model (Leohlin, 1998). Due to its capability to directly test the theory of interest, this model is currently under development and is of considerable interest to academics (Cheng, 2001). Four criteria were used to assess the model: 1) variance explained (R^2); 2) effect magnitude (f^2); 3) path coefficients; and 4) path significance (p-value). The structural model was validated using SmartPLS 4.0. The SmartPLS Guide's recommendations were used to create the model in PLS (Ringle et al., 2009). According to Chin's recommendation, the bootstrap resampling approach was employed to evaluate each route coefficient's statistical significance (1998). To estimate the theoretical model and proposed linkages, 500 iterations with randomly chosen subsamples were carried out.

R^2 evaluates the model's ability to explain by quantifying the amount of variation accounted for in each endogenous construct (Shmueli & Koppius, 2011). Greater numerical values suggest a greater ability to provide explanations. The range spans from 0 to 1. The R^2 values, as defined by Henseler et al. (2009) and Hair et al. (2011), may be categorised as significant (0.75), moderate (0.50), and low (0.25). The R-Squared values for the model are 0.455, 0.255, and 0.298, as shown in Table 8. This suggests that the exogenous factors account for 45.5%, 25.5%, and 29.8% of the endogenous variable. Job contentment and workplace spirituality account for 45.5 percent of in-role performance.

Thus, when employees' workplace spirituality and job satisfaction are improved, employees' in-role performance requirements are improved. Also, workplace spirituality accounts for 25.5% change in job satisfaction and 29.8% change in organisational citizenship behaviours. Therefore, educational

institutions must establish workplace spirituality strategies and ensure employee job satisfaction to increase in-role performance and organisational citizenship behaviours. Previous research (Mohant, 2012; Bickerton et al., 2014; Anwar & Osman-Gani, 2015) has suggested that workplace spirituality affects in-role performance.

F^2 is frequently used to assess how a predictive construct's removal impacts an endogenous construct's R^2 score. Thus, when evaluating the size of the route coefficients in relation to the f^2 effect sizes, the relative order of the predictor constructs in describing a dependent construct in the structural model remains consistent. Effect sizes with f^2 values greater than 0.02, 0.15, and 0.35 are often considered to be of mild, medium, and large magnitude, respectively, according to Cohen (1988). Table 8 shows that all exogenous factors, with the exception of the influence of work satisfaction on in-role performance, which was not significant, had a substantial independent effect on the endogenous variable.

Table 8: Explanatory Power of Exogenous Variables

	R Square	f Square			
		IRP	JS	OCB	WS
IRP	0.455				
JS	0.255	0.008			
OCB	0.298				
WS		0.547	0.342	0.425	

Source: Field Survey, (2022)

Finally, the path coefficient and the p-value representing the hypothesised relationships were assessed after running a bootstrapping to assess their significance. Table 9 shows the different relationships and their significance. Five relationships were tested. The study looked at a number of

relationships, including how workplace spirituality affects job satisfaction, how it affects performance in roles, how job satisfaction mediates the relationship between workplace spirituality and performance in roles, how it affects organizational citizenship behaviour, and how it modifies the relationship between workplace spirituality and organizational outcomes. Four of these relationships were found to have significant effects on the endogenous variables.

Workplace Spirituality and Job Satisfaction

The first research goal was to examine how workplace spirituality affects job satisfaction. The study's main hypothesis (H1) was that workplace spirituality significantly improves employees' job satisfaction at UCC. The findings in Table 9 support the hypothesis by showing that workplace spirituality significantly affected job satisfaction ($\beta = 0.481$; $t = 7.421$; $p = 0.000$). The exogenous and endogenous variables were positively associated, as shown by the model's t-stat of 7.421 above 1.96. This shows the significance of workplace spirituality in employees' contentment, with a unit increase in workplace spirituality predicted to lead to a 48.1 percent rise in job satisfaction.

Workplace Spirituality on In-Role Performance

The study's second goal was to determine how workplace spirituality affected in-role performance. The second hypothesis (H2) was that workplace spirituality significantly improves UCC staff members' performance while doing their job duties. According to the findings in Table 9 ($\beta = 0.629$; $t = 10.345$; $p = 0.000$), workplace spirituality significantly improved in-role performance. The directed hypothesis was supported by the 10.359 t-stat, which was bigger than 1.96. Therefore, the claim that workplace spirituality

significantly improves UCC employee performance while doing their job duties was found to be true.

Workplace Spirituality and In-Role Performance: Job Satisfaction as a Mediator

The analysis of the third research objective, which examined the mediating effect of job satisfaction on the relationship between workplace spirituality and in-role performance at the University of Cape Coast, revealed that there was no significant positive mediating effect of job satisfaction on that relationship. Table 9 indicates that the route coefficient ($\beta = 0.039$) was not statistically significant at a 5% significance level, since the t-statistic of 1.271 was less than the critical value of 1.96 ($p = 0.204$). Therefore, the lack of support for H3 demonstrates that job happiness does not operate as a mediator in the connection between workplace spirituality and in-role performance.

Workplace Spirituality on Organisational Citizenship Behaviour

The fourth hypothesis, which claimed that workplace spirituality had a substantial beneficial influence on the organizational citizenship behaviour of UCC workers, was validated, in contrast to the prior conclusion. The result's t-stat value was 6.014, higher than 1.96 ($= 0.398$; $p = 0.000$), and it was also significant. The study therefore accepted hypothesis 4, which states that an increase of one unit in workplace spirituality will translate into an increase of 39.8% in organizational citizenship behaviour. This implies that organizational citizenship behaviour among UCC workers is significantly influenced by workplace spirituality.

Relationship Between Workplace Spirituality and Organisational Citizenship Behaviour: Job Satisfaction as a Moderator

The analysis found that job satisfaction had a strong negative moderating effect on the relationship between workplace spirituality and organisational citizenship behaviour at the University of Cape Coast. This finding aligns with the study's main objective, which was to examine how job satisfaction influences the relationship between workplace spirituality and organisational citizenship behaviour. The path coefficient ($\beta = -0.218$) from Table 9 was found to be statistically significant with a t-statistic of 4.853, which is more than the threshold of 1.96 at a significance level of 5%. The p-value associated with this result was 0.000. Thus, H5 was validated, indicating a significant indirect correlation between job satisfaction and organisational citizenship activity. The presence of moderation was also shown by the straightforward slope analysis in Figure 4. Since the lines were not parallel, they would eventually meet. The picture, however, exhibits a negative slope, which suggests that as job satisfaction has an increasing influence on organizational citizenship behaviour, the influence of workplace spirituality has a decreasing influence.

Table 9: Path Co-efficient

	Original Sample (O)	Sample Mean (M)	T Statistics (O/STDEV)	P Values	Decision
WS -> JS	0.481	0.487	7.421	0.000	Accepted
WS -> IRP	0.629	0.631	10.359	0.000	Accepted
JS -> IRP	0.081	0.081	1.321	0.186	Rejected
WS -> JS -> IRP	0.039	0.039	1.271	0.204	Rejected
WS -> OCB	0.398	0.395	6.014	0.000	Accepted
JS x WS -> OCB	-0.218	-0.215	4.853	0.000	Accepted

Source: Field survey, (2022).

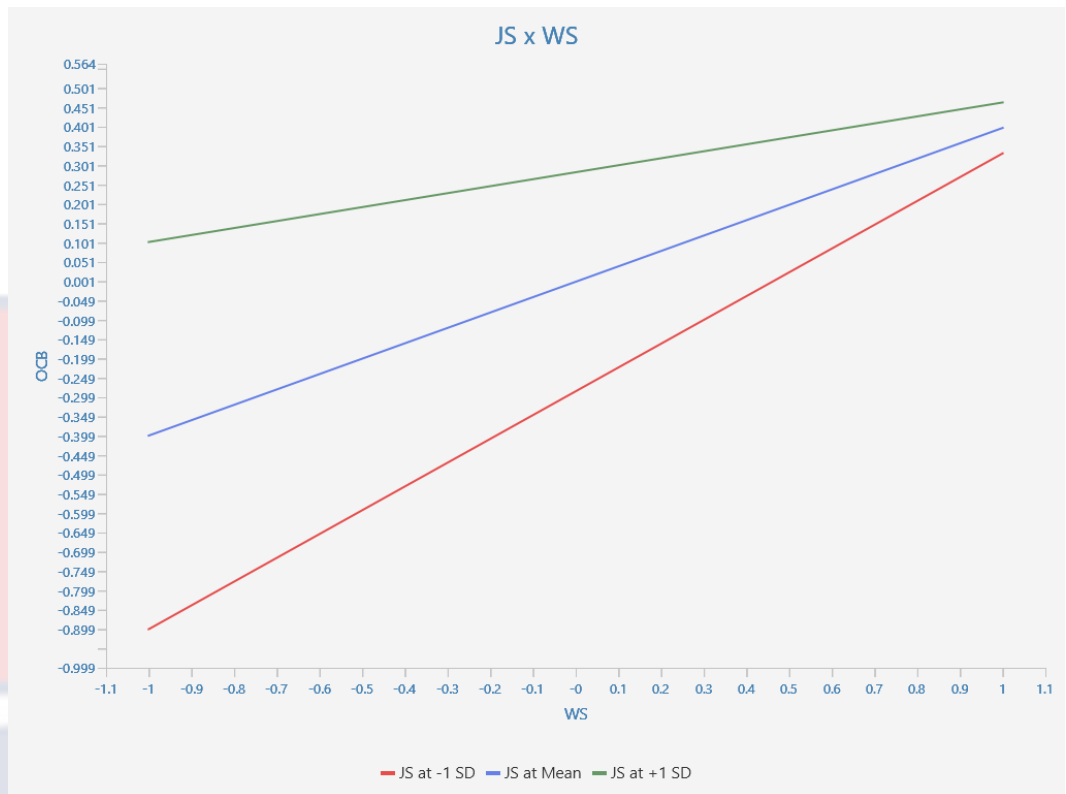


Figure 4: Simple Slope Analysis

Source: Field Data (2022)

Discussion

The spiritual leadership (SL) theory has supported the study's first objective result. According to the SL hypothesis, spirituality influences one's behaviour and attitudes, making it easier to model important employee attitudes like job contentment (Fry, 2005). The results indicate that encouraging workplace spirituality is essential to developing positive employee attitudes at the University of Cape Coast. This is because high spiritual environment enables employees to be more creative and have high job satisfaction. These findings support earlier research by Van der Walt (2007), Belwalker and Vohra (2016), and Mittal et al. (2023) that emphasized the critical part that spirituality plays in job satisfaction for employees. Therefore, it may be stated that

workplace spirituality at the University of Cape Coast plays a crucial role in influencing job satisfaction.

According to the findings of objective two's study, an increase in workplace spirituality would boost UCC employees' performance in their current roles by 62.9%. This implies that Workplace spirituality improves in-role performance when spirituality is encouraged. Blau (1964) suggested that if an organization treats its employees favourably, they will feel obligated to respond positively through attitudes or behaviours towards the organization. This positive response could manifest in the form of increased commitment and performance, according to Social Exchange Theory (SET). This is what is seen in this finding – how workplace spirituality affects in-role performance.

Petchsawang and Duchon (2012) provided evidence that spirituality in the workplace can improve work output. According to Bickerton et al. (2014), spirituality can improve an employee's results by increasing their feeling of the purpose and control they feel they have over attaining their goals. This implies that spirituality may be exploited as a motivating personal resource, resulting in high levels of engagement and performance at work. As a result, workplace spirituality has a significant impact in predicting in-role success.

While workplace spirituality remains a robust predictor of in-role performance, the outcomes of the third objective suggest that job satisfaction does not serve as a mediator in the relationship between workplace spirituality and in-role performance. This suggests that employees at UCC can excel in their roles without necessarily feeling satisfied with their jobs; rather, the encouragement of workplace spirituality is pivotal for their performance. Encouraging employees to explore their spirituality can lead to greater life

satisfaction, enabling them to maintain balance and control, particularly in their work domains. This finding challenges the assertions made by Robbins and Judge (2011), who suggested that job satisfaction can significantly motivate performance improvement. Moreover, it contradicts the Social Exchange Theory (SET), which posits that reciprocal interactions between individuals can enhance relationship quality and foster positive behaviours.

The fourth objective implies that promoting workplace spirituality helps the staff of UCC be more patriotic to their organisation. This is because when employees are given the freedom to express their spiritual beliefs in the workplace, they are more likely to demonstrate actions that reflect their loyalty and devotion to their businesses. The findings were consistent with the spiritual leadership theory, which suggests that fostering shared visions with respected and prospective stakeholders may encourage behavioural behaviours and attitudes that enhance employee happiness and engagement. Research conducted by Anwar and Osman-Gani (2015) has demonstrated that critical existential thinking and transcendental spiritual awareness are the two most crucial spiritual aspects that motivate organisational citizenship behaviour. Menguc et al. (2013) argued that workplace spirituality leads to employees who are engaged and loyal, with a greater commitment to their jobs, resulting in higher performance outcomes such as increased profitability, improved employee retention, enhanced sales, and increased productivity.

The results of the fifth goal indicate that job happiness plays a role in connecting organisational civic involvement with workplace spirituality. Furthermore, workplace spirituality remains a strong predictor of organisational citizenship behaviour. The reason for this is that spirituality fosters a sense of

camaraderie and inclusion among employees. When employees see that their employer places importance on their complete identity, which including their spiritual beliefs, they are more inclined to have a sense of connection with their coworkers and the organisation as a whole. This implies that for the staff of UCC to be patriotic, they must be encouraged to be satisfied with their jobs and workplace spirituality. However, the more satisfied they are with their jobs, the less workplace spirituality affects organisational citizenship behaviour. This finding was confirmed by Bakker and Wilmar (2008). They stated that people would feel joyful and invigorated at work if they discovered meaning and purpose in their ties to the world around them. The Social Exchange Theory (SET) supports the study's findings. A series of reciprocal encounters between two people, as outlined by Blau (1964), can improve the quality of their relationship and lead to productive and constructive behaviours, according to SET.

Chapter Summary

The findings and discussions on the study goals were provided in this chapter. The first aim showed that workplace spirituality significantly affects job satisfaction. The second aim likewise showed that workplace spirituality significantly improved in-role performance. The third aim, however, failed to reach statistical significance, proving that job satisfaction is not a mediating factor in the association between workplace spirituality and in-role performance. The fourth and fifth objectives, on the other hand, had a considerable influence on corporate citizenship behaviour.

CHAPTER FIVE

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

Introduction

This chapter offers a summary of the findings pertaining to the several study objectives, presents the conclusions derived from the results, analyses policy implications, makes suggestions, and recommends topics for further research.

Summary

The study's goal was to examine the body of knowledge already available on workplace spirituality and its effects on organizational results. The goal of the study was to investigate how organizational results are impacted by workplace spirituality, with an emphasis on the moderating effect of employee views. The research primarily looked at the following goals:

1. Examine how workplace spirituality affects the job satisfaction of staff members at UCC;
2. Investigate how workplace spirituality affects the in-role performance of employees at UCC;
3. Analyse how job satisfaction mediates the relationship between workplace spirituality and in-role performance among UCC staff;
4. Assess how workplace spirituality affects the organizational citizenship behaviour of employees at UCC.; and
5. Examine how job satisfaction moderates the relationship between workplace spirituality and organizational citizenship behaviour among UCC staff.

The study employed questionnaires and research inquiries to achieve the research objectives. The study utilised a quantitative technique and explanatory design, adopting a positivist perspective. The researchers collected data from the UCC workers using standardised questionnaires, based on comprehensive evaluations of previous studies. A total of 266 valid responses were obtained using a simple random sampling method. The data was processed using tools from IBM SPSS Statistics (version 26) and SmartPLS (version 4). The report's flaws were analysed using inferential and descriptive statistics.

The study utilised frequencies and percentages to evaluate the socio-demographic information of the participants. The variables being studied were characterised using the measures of mean and standard deviation. Hypotheses were investigated using partial least squares structural equation modelling. The significance test was conducted with the condition that the p-value must be less than 0.05 and the t-statistics must exceed 1.96. This section comprehensively addressed the analysis's findings in relation to the study's objectives.

The study indicates that workplace spirituality has a substantial impact on job satisfaction in relation to the first research objective. Therefore, the amount of job satisfaction experienced by a worker is impacted by the presence of workplace spirituality. This implies that people will feel joyful and invigorated at work if they discover meaning and purpose in their ties to the world around them. Thus, employees are happier in organisations where spirituality is developed, valued, and driven. Spirituality, therefore, plays a key role in employee job satisfaction.

In connection to the second research goal, the study discovered that workplace spirituality significantly improved in-role performance among UCC

workers. This means that spirituality in the workplace helps individuals assign meaning to their daily work experiences by giving a fresh lens through which they might see them. The conclusion is that encouraging spirituality and spiritual expression as a work habit enables individuals to feel content and genuine at work, enhancing employee satisfaction and morale and improving organisational performance.

This study examined the link between workplace spirituality and employees' performance within their designated roles. Additionally, the possible role of job satisfaction in moderating this relationship was investigated. The findings suggest that job satisfaction has little influence in moderating the association between workplace spirituality and in-role performance. There is not enough statistical data to prove that work satisfaction has a large indirect impact on in-role performance. This phase of the research process holds significant importance. The findings suggest that job satisfaction does not mitigate the predictive relationship between workplace spirituality and in-role performance. However, workplace spirituality remains a strong predictor of in-role performance.

In relation to the fourth research objective, workplace spirituality was found to affect the organisational citizenship behaviour of UCC staff positively. This implies that workplace spirituality helps align and identify employees' values with an evident sagacity of purpose. This implies that workplace spirituality leads to engaged and dedicated employees who exhibit high levels of commitment towards their jobs, resulting in increased performance outcomes such as improved profitability, enhanced employee retention, increased sales, and higher productivity.

The last study goal looked into how job satisfaction affected the link between workplace spirituality and organizational citizenship behaviour. The study found that organizational citizenship behaviour was significantly indirectly affected. The coefficient, however, was negative, demonstrating a decreasing relationship between workplace spirituality and corporate citizenship behaviour as job satisfaction has a greater impact on it. This suggests that when workers' job satisfaction increases, they become more dedicated to the company and less concerned with spiritual issues at work.

Conclusions

The study looked at how employee attitudes mediated the effects of workplace spirituality on organizational outcomes. Based on its main findings, the study came to the following conclusions.

The outcome for the first aim had practical implications for UCC administration. The study practically implies that employees are happier in organisations where spirituality is developed, valued, and driven. This is because spirituality in the workplace helps individuals assign meaning to their daily work experiences by giving a fresh lens through which they might see them. Thus, management should consider introducing policies on spirituality in the workplace. In light of this, the study came to the conclusion that promoting spirituality in the workplace by UCC and other academic institutions is essential for achieving occupational happiness.

Regarding the second research objective, the study's findings suggest that management in construction firms should take workplace spirituality into account. Allowing employees to express themselves spiritually is likely to enhance in-role performance. This idea has also been backed by earlier

research studies, which emphasize how organizations that foster a spiritual culture in the workplace may enhance the performance of their employees in their daily duties. According to the study's findings, workplace spirituality should be taken into account by UCC management in order to enhance employee performance in-role.

The findings related to the third research objective have practical implications for the management of the University of Cape Coast. The results suggest that employees at UCC do not necessarily need to be satisfied with their jobs to perform well. However, promoting workplace spirituality is likely to lead to improved job performance among employees. The study provided empirical evidence that implementing workplace spirituality will likely improve in-role performance. The study, therefore, concluded that job satisfaction is not a crucial determinant of in-role performance at the University of Cape Coast, but workplace spirituality is.

The study found that workplace spirituality had a favourable impact on organizational citizenship behaviour, which was the fourth research goal. This conclusion suggests that workplace spirituality leads to engaged, devoted, and more dedicated employees. This is because spirituality in the workplace helps foster good working behaviours at the workplace. Existing relevant literature which supports this conclusion indicates that as workplace spirituality evolves with time, they strengthen in terms of trust, loyalty, and mutual engagement, as long as the people involved follow some explicit norms and regulations on the principles of exchange. The study concluded that workplace spirituality helps shape the behaviours of employees in the organisation.

The final study aim found that job happiness has a substantial impact on the relationship between workplace spirituality and organisational citizenship behaviour. The management of educational institutions must take these findings into account in practice. According to the study, job satisfaction, which increases the likelihood that an employee would act patriotically, has a bigger influence on corporate citizenship behaviour than workplace spirituality. Therefore, management needs to give improvement in employee satisfaction top priority. The study's key finding is that while job satisfaction and workplace spirituality both have a beneficial influence on organizational citizenship behaviour, they cannot concurrently affect it.

Recommendations

The study results and conclusions have led to the following recommendations. The study recommended that educational institutions create a spiritually enabling environment in the workplace to foster workplace spirituality. This would help employees express their spirituality freely without fear of going against stated rules and regulations. This is because an organisation that promotes workplace spirituality helps foster good employee attitudes and behaviours, which help improve employee performance on the job. A strong predictor of job satisfaction, in-role performance, and organizational citizenship behaviour, according to earlier research, is workplace spirituality.

The study also suggested that the management of UCC consider implementing measures to increase employee job satisfaction and workplace spirituality since both variables affect organisational citizenship behaviour. This can be successfully achieved by instilling a culture of spirituality in the

organisation, which is supported by all levels of management. This would enable educational institutions to implement workplace spirituality and easily improve employees' job satisfaction.

The study additionally recommended that the management of educational institutions should help employees have a more favourable affective reaction to workplace spirituality components. This is because employers who have policies in place to improve employees' spiritual sustenance have been found to have higher levels of cognitive and emotional well-being employees. Management should, therefore, adopt workplace spirituality.

Suggestions for Further Research

The study concentrated on how workplace spirituality affected organizational outcomes: the moderating role of employee attitudes at the University of Cape Coast. Further research may, therefore, cover other countries using a qualitative data collection method, particularly in developing economies. This will enhance existing knowledge and help generalise results.

The study was also confined to job satisfaction as the only employee attitude. Therefore, further research may explore other dimensions of employee attitudes. This contributes to extending existing knowledge about spirituality and employee attitudes such as perceived organisational support and job involvement. Also, other research could investigate reasons for the lack of job satisfaction in in-role performance to know whether these are geographical, behavioural or economical.

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APPENDIX

QUESTIONNAIRE

My research is focus on workplace spirituality and its relationship with their work attitudes and organisational outcomes. This research seeks to improve employees’ effectiveness in the organisation through exploring the relationships between experienced spirit at work and work attitudes and organisational outcomes. From this I hope to develop guidelines for employers and leaders on how to improve their management strategy and ultimately enhance employees’ morale and performance.

SECTION A: GENERAL INFORMATION

1. What is your gender?
 Male [] Female []
2. What is your age bracket?
 25 -30 years [] 31 - 40 years [] 41 - 50 years [] 51-60 years []
3. Educational level?

4. What is your current designation?

5. For how long have you been working at the current Department?
6. 0-3 years [] 4-5 years [] Over 5 years []

SECTION B – WORKPLACE SPIRITUALITY

This set of questions asks about spirituality at your workplace. Please circle the response which most accurately reflects the extent to which you agree with each statement. **The following five-point Likert-scale is used: 1 (totally false) – 5 (completely true)**

Statements	1	2	3	4	5
I enjoy my work					
I believe other colleagues like my work					
My spirit is energized by work					
I look forward to come to work everyday					
I am passionate about my work					
I feel part of my workplace community					
I treat all staff with fairness and justice.					

I treat all staff with fairness and justice.					
I start all my meetings with prayers					
I discuss with my colleagues reservations I may have on any matter.					
We display positive spiritual values towards each other in the workplace.					
I discuss with my supervisor any concerns that I may have					
We work together to resolve conflicts in a positive way in the place of work					
I feel sense of security in the company of my co-workers					
I feel positive about the values of my organization					
I connect with the organization's goals					
We have a sense of wrong and right					
I am connected with the organization's mission					
I sympathise with my co-worker's misfortune					
I can easily put myself in other colleagues' shoe					
I help other co-workers relieve their suffering					
I am aware of other employees' plights					

SECTION C – IN-ROLE PERFORMANCE

This set of questions asks about your behaviours at work. Please circle the response which most accurately reflects the extent to which you agree or disagree with each statement. **The following five-point Likert-scale is used: 1 (least agreement) – 5 (strongly agree)**

Statements	1	2	3	4	5
I fulfil all the responsibilities specified in my job description.					
I sometimes fail to perform essential duties of my job.					
I consistently meet the formal performance requirements of my job.					
I conscientiously perform tasks that are expected of mine.					

I sometimes neglect aspects of the job that I am obligated to perform.					
I adequately complete all of my assigned duties.					

SECTION D – ORGANISATIONAL CITIZENSHIP BEHAVIOUR

This set of questions asks about your behaviours at work. Please circle the response which most accurately reflects the extent to which you agree or disagree with each statement. **The following five-point Likert-scale is used: 1 (least agreement) – 5 (strongly agree)**

Statements	1	2	3	4	5
I sometimes take undeserved or extended work breaks.					
I adhere to informal organisational rules devised to maintain order.					
I always give advance notice when I am unable to come to work.					
I sometimes spend a lot of time in personal phone conversations.					
My attendance at work is above the norm.					
I sometimes complain about insignificant or minor things at work.					
I generally help others who have been absent.					
I take a personal interest in the well-being of other employees.					
I generally help others who have heavy workloads.					
I go out of the way to help new employees.					
I generally take time to listen to co-workers' problems and worries.					
I pass along work-related information to co-workers.					

SECTION E – JOB SATISFACTION

This set of questions asks about your attitudes at work. For each item, please circle the response that most accurately represents your level of satisfaction. **The following five-point Likert-scale is used: 1 (extremely dissatisfied) – 5 (extremely satisfied)**

Statements	1	2	3	4	5
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The physical work conditions					
The freedom to choose your own method of working					
Your fellow workers					
The recognition you get for good work					
Your immediate boss					
The amount of responsibility you are given					
Your rate of pay					
Your opportunity to use your ability					
Relations between management and workers in your organisation					
Your chance of promotion					
The way your organisation is managed					
The attention paid to suggestions you make					
Your hours of work					
The amount of variety in your job					
Your job security					

THANK YOU!!!

