

Interplay of Personal Spiritual Leadership and Workplace Spirituality in Advancing Triple Bottom Line

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ABSTRACT

Using theoretical grounds of social learning and spillover theories, this study empirically tested the leadership model for maximizing the triple bottom line. Personal Spiritual Leadership was taken as a fundamental facilitator to cultivate a spiritual culture that helped improve performance across the triple bottom line. The study hypothesized the impact of personal spiritual leadership on the triple bottom line through the mediation of workplace spirituality. Using cluster sampling, data were collected in two waves with four months of time lag from employees of export-oriented large manufacturing organizations in Sialkot, Pakistan. Results from 304 cases supported the proposed mediation across the triple bottom line. The model's predictive power is more substantial for pro-environmental behavior than employee performance and psychological well-being. Multiple implications were discussed, along with future directions.

Keywords: *Personal spiritual leadership; Workplace spirituality; Pro-Environmental Behavior; Psychological well-being; Employee performance*

INTRODUCTION

Globalization has changed competition dynamics and it requires businesses to thrive in turbulence. Sustainability in this competitive and dynamic era requires exponential organizational change (Fry, 2003). Unfortunately, conventional models cannot bring sustainability (Benefiel, 2005). The primary reason is that contemporary organizations are utilitarian and driven by profit (Yazdani & Murad, 2015). Resultantly, a lack of transcendental purpose makes workers in such organizations feel empty and meaningless (Buchholz & Rosenthal, 2014).

Employee performance determines the organization's and nation's competitiveness. Since financial benefits are limited, employee performance is crucial (Pradhan & Jena, 2017). Competitive workplaces require higher productivity, which increases stress (D'aleo, Stebbins, Lowe, Lees, & Ham, 2007). Stress lowers employees' psychological well-being (Ziyue Wang et al., 2017). Managers' most significant challenge is employee well-being, which affects performance and organizational success (Kundi,

Aboramadan, Elhamalawi, & Shahid, 2020). Stress, mental illness, and related health issues lower performance and psychological well-being (Ryff, 2018). Global sustainability issues and environmental responsibility are the expectations from organizations (Wesselink, Blok, & Ringersma, 2017).

A work environment that encourages self-expression and altruism is needed to solve complex spiritual, psychological, environmental, and performance-related organizational issues (Mitroff & Denton, 1999). Researchers feel organizations lack spirituality, which causes most major concerns (Bouckaert, 2015). Many studies confirmed a significant and positive effect of workplace spirituality on the performance (Faro Albuquerque, Campos Cunha, Dias Martins, & Brito Sá, 2014; Fry, Hannah, Noel, & Walumbwa, 2011; Garg, 2017; Sharma, Rastogi, & Garg, 2013), psychological wellbeing (Ivtzan, Chan, Gardner, & Prashar, 2013; Rath & Harter, 2010) and environment - friendly behavior (Rezapouraghdam, Alipour, & Darvishmotevali, 2018).

This study tests a spiritual framework for improving the triple bottom line through personal spiritual leadership (Figure 1). Spirituality in the workplace is essential for holistic performance, and spiritual leaders must promote spiritual workplace values (Howell, Passmore, & Buro, 2013). Studies have shown that spiritual leadership is essential for spiritual organizations (Benefiel, 2005; Fry, 2003).

This study seeks significant contributions. First, Fry and Nisiewicz (2013) noted that personal spiritual leadership nurtures spirituality and improves the triple bottom line, but this concept needs more empirical support. All empirical studies of spiritual leadership and other performance indicators conceptualize spiritual leadership at the organizational level (Egel & Fry, 2017; Fry, 2003; Fry & Altman, 2009; F. Yang, Liu, Wang, & Zhang, 2019); whereas more attention is required at individual. Second, Mubashar, Salman, Irfan, and Jabeen (2020) found that spiritual leadership theory is studied across cultures. However, Sri Lanka, Pakistan, and India need more empirical research. Third, this study includes the triple bottom line as an outcome variable, adding to the literature. The Triple bottom line—People, Planet, Profit—was adopted by organizations due to the global sustainability movement (Fry & Nisiewicz, 2013). The "UN Sustainable development goals" to change the world by 2030 include Triple Bottom line outcome variables (<https://www.un.org/sustainabledevelopment/sustainable-development-goals/>). Goal 8 "Decent Work and Economic Growth" describes that productive employment requires better employee performance. Goal 3 is to improve health. Goal 13 promotes climate education. Fourth,

Pakistan ranks 23rd among 24 Asian economies in input-output efficiency, making the study relevant. Pakistani businesses' productivity has lagged India and Bangladesh ("Pakistan's productivity lower than Bangladesh," 2020). Workplace Spirituality and leadership stimulate employee productivity (Fry & Nisiewicz, 2013; Houghton, Neck, & Krishnakumar, 2016). COVID-19, inflation, low growth, unemployment, and economic issues plague Pakistanis. "Higher psychological well-being" reduces distress and mental illness and promotes mental health and well-being (Ryff, 2018). Finally, climate change has devastated Pakistan. The "Clean and Green Pakistan" campaign (<https://cleangreen.gov.pk/>) recognizes the urgency of environmental issues. The public must practice eco-friendliness. This study shows how spirituality promotes environmental behavior in workers.

THEORETICAL BACKGROUND AND HYPOTHESES

Personal Spiritual Leadership

Spiritual leadership theories emerged because classical theories could not incorporate meaning. These theories include self-development, self-awareness, value-centeredness, transparency, pro-activity, responsibility, and serving others (Fry & Whittington, 2005). Fry (2003)'s spiritual leadership theory dominates the spiritual paradigm and models spirituality for organizations, not for individuals. Where the author draws a line between spiritual leadership and leading. Leaders' development focuses on followers. Leaders learn self-regulation, self-awareness, self-motivation, and interpersonal skills. In contrast,

leadership emphasizes meaningful work and building mutual respect for followers and leaders, which boosts performance and organizational commitment. Thus, spiritual leadership impacts individuals and organizations on multiple levels.

According to Fry (2009), Personal spiritual leadership involves authentically pursuing a vision based on altruistic values that creates a sense of calling and membership, high personal commitment, productivity, and life satisfaction. It begins by focusing on one's inner life and seeking a higher power or God from whom one can draw strength and devotion (p. 80).

This study operationalized Personal Spiritual Leadership by Fry and Nisiewicz (2013) as "an inner-life practice that is a source of hope/faith in a vision of service to key stakeholders through altruistic love" (p. 192). Leaders must be spiritual to promote spirituality. Spiritual leaders who believe in altruistic love will find meaning in their work. Authenticity and altruism will make them feel understood and appreciated, increasing their commitment and productivity. Spiritual leaders with inner life tend to value altruism and transcendental service. A transcendental vision of serving others will boost internal motivation. Faith in a developed vision will strengthen internal motivation to achieve this transcendental vision of serving others (Fry, 2008).

Workplace Spirituality

Since the late 1980s, books, articles, conferences, and workshops have discussed workplace spirituality (Drive, 2007). It is now a rapidly growing and widely recognized field of organizational sciences research (Zaidman, Goldstein-Gidoni, & Nehemya, 2009). Krishnakumar and Neck (2002) found three main categories of workplace spirituality literature: Intrinsic-origin, existential, and religious views. Religion-focused and spirituality-focused workplace spirituality literature mainly exist (Neal, 2013). Scholars focused more on intrinsic and existential spirituality, and religious views of workplace spirituality should be addressed in developing phases (Houghton et al., 2016). This study also supports spirituality camp and proceeds with their perspective for conceptualizing spirituality.

In the intrinsic view, spirituality is personal. This view emphasizes inner strength and connection to others and work. Mitroff and Denton (1999) defined *spirituality* as a natural connection to the universe, others, and the self. Workplace spirituality, according to Petchsawang and Duchon (2009), is "feeling connected with and having compassion towards others, experiencing a mindful inner consciousness in the pursuit of meaningful work and that enables transcendence" (p. 461). Self-connection and a desire for meaningful work to transcendence define workplace spirituality, according to this study.

Personal Spiritual leadership and Triple Bottom line: the mediating role of Workplace spirituality

Fry (2009), Fry (2003) & Fry and Nisiewicz (2013)'s theories on spiritual leadership support the link between individual spiritual leadership and workplace spirituality. According to the theory, altruism and a leader's commitment to critical stakeholders give followers a sense of calling and membership. Spiritual leadership works if followers feel nourished by meaningful work and a sense of wholeness connected to deeper values and shared purpose (Fry, 2003). Thus, before pursuing workplace spirituality, a leader must establish a transcendental vision and altruistic values (Fry & Nisiewicz, 2013). Leaders can foster mutual care by caring for their teams and sharing a compelling vision (C.-Y. Chen & Li, 2013). Leaders' spirituality, caring, and concern teach followers spiritual norms and behaviors (Bandura, 1971).

Spiritual leaders allow followers to pursue a sense of community, meaningfulness, altruism, and a greater purpose in life which gives a greater harmony between personal spirituality, organizational spirituality, interconnectedness, self-transcendence, and a sense of meaning (Afsar, Badir, & Kiani, 2016). According to Afsar et al. (2016), spiritual leadership improved workplace spirituality, influencing intrinsic motivation and pro-environmental behavior. Fry, Latham, Clinebell, and Krahnke (2017) & M. Yang and

Fry (2018) found a strong relationship between spiritual leadership, calling, and membership. Leaders who share a meaningful vision and show concern for employees will foster a culture of mutual care where employees feel their lives are meaningful (C.-Y. Chen & Li, 2013).

H1: Personal Spiritual Leadership positively influences workplace spirituality.

Workplace Spirituality and Triple Bottom Line

The triple bottom line includes profit, people, and the planet. Fry and Nisiewicz (2013) used employee performance to assess profit. Executive-to-operational employee performance is crucial for efficient and effective internal operations, which improves customer satisfaction and the organization's financial performance (Kaplan, Kaplan, Norton, & Norton, 2004; Kaplan & Norton, 2004). Fry and Nisiewicz (2013) suggest that psychological well-being is used to assess the People dimension. psychological well-being has been used to assess the People dimension. Fry and Slocum (2008) advocated including the planet in the triple bottom line with sustainability, corporate social responsibility, and environmental responsibility. Pro-environmental behavior is pro-social behavior that calls for concern for this planet (Afsar et al., 2016).

Pro-environmental behaviors assess the planet. Wilensky (1960) states that spillover theory explains the triple bottom-line relationship to workplace spirituality. In horizontal spillover, a person's spiritual well-being affects other life domains (Kolodinsky, Giacalone, & Jurkiewicz, 2008).

From this perspective, spirituality significantly affects work activities (Mahipalan & Sheena, 2018). Campbell (1990) defines employee performance as actions and behaviors related to organizational goals. Employee performance includes contextual and task performance (Viswesvaran & Ones, 2000). Koopmans et al. (2013) operationalize employee performance in three dimensions (task, contextual and adaptive). Employees perform better and commit more when they see their work as a calling, religious duty, or service opportunity (Reave, 2005). According to Petchsawang and Duchon (2012) meditation increases workplace spirituality, which improves work performance. Workplace spirituality increases job satisfaction by making work meaningful. Meaningfulness enhances employee commitment to better performance (Garg, 2017).

H2: Workplace spirituality positively influences employee performance.

Ryff's multi-dimensional concept of psychological well-being measures positive psychological functioning along six theoretically-motivated dimensions: independence and self-determination (autonomy); having satisfying, high-quality relationships (positive relations with others); the ability to manage one's life (environmental mastery); being open to new experiences (personal growth); believing that one's life is meaningful (purpose in life); and a positive outlook (self-acceptance) (Abbott, Ploubidis, Huppert, Kuh, & Croudace, 2010).

Decades of research show that spirituality is strongly linked to psychological well-being and mental health (Ivtzan et al., 2013). Hall, Bacheller, and Desir (2019) reported that spirituality predicts psychological well-being. Pawar (2016) claims that workplace spirituality is a powerful organizational intervention that can improve all four aspects of employee well-being—emotional, spiritual, social, and psychological—without harming any of them.

H3: Workplace spirituality positively influences psychological well-being.

Pro-environment behavior helps the environment (Stern, 2000). Following Robertson and Barling (2013), this study adopts Ramus and Steger's definition of pro-environmental behavior. They defined it as "any action taken by employees that or he thought would improve the environmental performance of the company" (Ramus & Steger, 2000). Stead and Stead (2014) believed that sustainability has roots in

spirituality. Underdeveloped spirituality leads to materialism, resource exploitation, and social discord. Thus, ecological sustainability requires spiritual values of cooperation, compassion, and interconnection that benefit nature, society, and others (Dhiman & Marques, 2016). Pro-environmental behaviors are environment-related citizenship behaviors. Workplace spirituality can inspire employees to act responsibly and carefully for the environment (Rezapouraghdam, Alipour, & Arasli, 2019).

H4: Workplace spirituality positively influences pro-environmental behavior.

H5a: Workplace spirituality mediates the relationship between Personal spiritual leadership and Employee performance.

H5b: Workplace spirituality mediates the relationship between Personal spiritual leadership and psychological well-being.

H5c: Workplace spirituality mediates the relationship between Personal spiritual leadership and Pro-environmental Behavior.

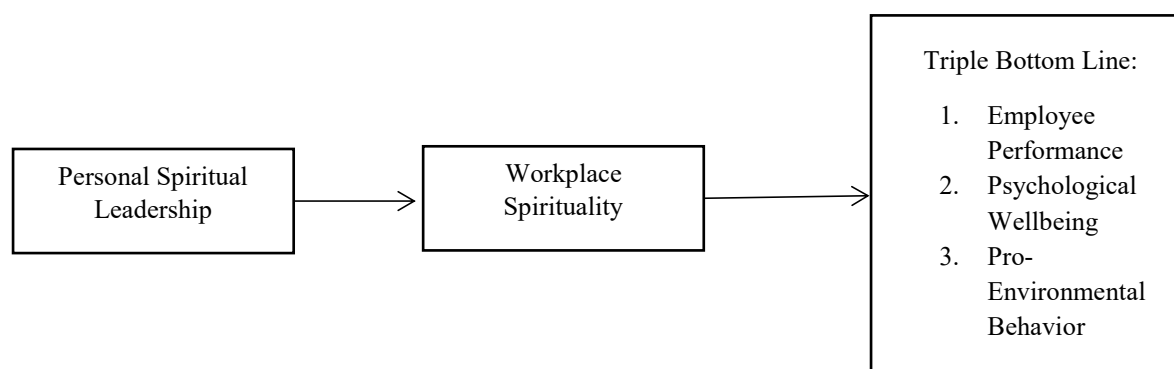


Figure 1: Model of Personal Spiritual Leadership for improving Triple bottom line

METHODOLOGY

Sample and Procedure

This study focuses on workers in five export-oriented Punjab cities: Sialkot, Gujranwala, Gujrat, Faisalabad, and Lahore. Large export-oriented manufacturers with adequate management structures and departments employ these workers. Punjab is the most populated and industrialized province of Pakistan and significantly contributes to the country's GDP. This study used one-stage cluster sampling. This study used one-stage cluster sampling. Simple random sampling selects one cluster from five—the lottery method of Simple random sampling used for choosing Sialkot.

Sialkot district has four tehsils: Daska, Pasrur, Sambrial, and Sialkot city. Surgical, sports, and leather goods comprise 10% of Pakistan's exports from Sialkot (Awan, Khattak, & Kraslawski, 2019). The researcher contacted the Sialkot Chamber of Commerce & Industry (SCCI) Research & Development (R&D) Department and received a list of 56 SCCI-registered companies with departmental and management structures. 27 companies allowed us to collect employee data. The researcher promised confidentiality and anonymity. The questionnaire was completed by subordinates and rated by supervisors. The questionnaire was given to all supervisors and subordinates in those organizations' offices, and 14 years of education were used to ensure that they understood the questions. Data were collected from the same respondents twice in the panel study design (T1& T2). The study collected responses four months apart, as suggested in a study by Dormann and Griffin (2015). In T1, employees provided demographic

information and responses about managers' spiritual leadership. In T2, supervisors and employees filled the rest (rate their subordinates). Cohen (1988) advised pre-determining the research study sample size. Faul, Erdfelder, Buchner, and Lang (2009) G-Power calculation, 172 respondents are enough for this study. Based on the calculation of G-Power proposed by Faul et al. (2009), 172 respondents are sufficient for this study. However, Tabachnick and Fidell (2007) considered a sample size greater than 300 comfortable. Based on G-Power and the above scholars' recommendations, more than 300 respondents provided data. 531 coded questionnaires went to subordinates in T1. The first wave collected 433. After four months, 433 subordinates were given questionnaires on WPS (individual and organizational), meaningful engagement, psychological well-being, and pro-environmental behavior. The supervisors received the exact number of performance questionnaires for their subordinates. 345 subordinate and supervisor questionnaires (65%) were received from respondents.

Measures

Fry (2008) modified the instrument into an individual-level tool for operationalizing Personal Spiritual Leadership. An example of the original item developed by Fry (2008) 's original item was "I feel hopeful about life." "My supervisor has a positive outlook on life," a modified one. Workplace spirituality includes meaningful work, community, and transcendence. Meaningful work and a sense of community were measured using the scale of Milliman, Czaplewski, and Ferguson (2003) and transcendence by Petchsawang and Duchon (2009) scale. The sample item was: "My Work is connected to what I think is important in life." Employee performance was measured using the scale of Koopmans et al. (2013). This instrument was modified to collect supervisor feedback on subordinate performance. This instrument was modified to take supervisor responses about their subordinates' performance. A original item was "I managed to plan my work so that it was done on time." The modified item was: "My subordinate managed to plan his work so that it was done on time.

Psychological well-being was measured using a scale developed by Clarke, Marshall, Ryff, and Wheaton (2001). The sample item was: "In many ways, I feel disappointed about my achievements in life." Pro-Environmental behavior was measured using the scale developed by Robertson and Barling (2013). A sample item was: "I print double-sided whenever possible." Cronbach alpha values for all measures, including personal spiritual leadership (0.93), workplace spirituality (0.89), employee performance (0.87), psychological well-being (0.91), and pro-environmental behavior (0.73), fall within the acceptable range of George and Mallery (2003).

RESULTS

Preliminary Data Analysis

Based on a pattern, 18 questionnaires were discarded before analysis. Following Schafer (1999), 23 questionnaires with missing values greater than 5% were excluded from the data file, leaving 304 cases for analysis. The Hoaglin and Iglewicz (1987) outlier labeling rule identified twelve outliers. The mean values of these outliers were used instead. Table 1 shows internal consistency, validity, and inter-construct correlation. Correlations supported the relationships in the expected direction. All variables had acceptable Cronbach Alpha values specified by George and Mallery (2003). Netemeyer, Bearden, and Sharma (2003) suggested. 60 is also acceptable. Table 1 shows composite reliability is acceptable for all variables (CR). AVE was calculated for convergent validity. Table 1 also shows that some variables had AVE values below the acceptable range (0.5). However, Fornell and Larcker (1981) and Malhotra and Dash (2011) suggested that composite reliability alone could prove convergent validity and that AVE was a conservative measure of validity. Correlation results were significant at $p < 0.05$.

Table 1: Cronbach Alpha, Composite Reliability, AVE, Inter-Correlations of all measures

	A	CR	AVE	1	2	3	4	5	6	7	8
Gender	-	-	-	-							
Age	-	-	-	-0.1	-						
Education	-	-	-	0.12	0.12	-					
Personal Spiritual Leadership	0.93	0.9	0.4	-0.1	-0	-0.1	0.63				
Workplace Spirituality (Ind.)	0.89	0.9	0.42	0.06	0.03	-0	0.26**	0.69			
Pro-Environmental Behavior	0.73	0.7	0.3	0.01	0.03	-0.10	0.12*	0.40**	0.55		
Psychological Well-Being	0.91	0.9	0.5	-0	-0.1	-0.07	0.012	0.30**	0.12*	0.71	
Employee Performance	0.87	0.9	0.53	-0.1	-0	-0.01	0.11	0.24**	0.24**	0.22**	0.73

** . Correlation is significant at the 0.01 level

* . Correlation is significant at the 0.05 level

Three statistical methods ensured discriminant validity. One way to satisfy the condition was that the square root of AVE must be greater than the inter-construct correlation coefficients (Fornell & Larcker, 1981). Table 1 diagonals had AVE square roots thus results proved the square root of AVE was more significant than inter-construct correlations for each variable. Another method by Fornell and Larcker (1981) compares AVE with a squared correlation between constructs. Discriminant validity was supported if AVE for each construct was more significant than the squared correlation with any other construct. This study met this condition. Lastly by following the Naseer, Raja, and Donia (2016), this study compared the two-factor model to the single-factor model for every pairing variable. The study provided four-factor models. CFA results for every multiple-factor model provide a better fit than the single-factor model. EFA was employed when a researcher did not put any pre-conceived structure on the number of components in a variable (Suhr, 2006). To validate the theory, CFA specifies a factor structure. Based on Fry and Nisiewicz (2013), this study operationalized personal spiritual leadership, so CFA was used to assess its factorial validity.

Stevens (2002) advised discarding items with factor loadings below 0.40. All items exceed the minimum factor loading criteria. Chi-Square goodness of fit results showed ($\chi^2/df = 254.06/121 = 2.10$) whereby a value of $\chi^2/df < 3$ indicated model fit. A Square of Error of Approximation (RMSEA) value of 0.06 suggested better model fit, and a Goodness of Fit (GFI) value of 0.91 also indicated good model fit; anything above 0.90 was considered acceptable for model fit. Assessing the incremental fit, the Normed fit index (NFI) was 0.87, Tucker fit index (TLI) was 0.91, and the Comparative fit index (CFI) was 0.93, which showed that all the incremental fit indices satisfied the cut-off values and indicated better fit. Therefore, the Personal Spiritual Leadership instrument with 18 items and four dimensions was valid and could be analyzed.

Hypotheses Testing

SPSS21 examined criterion-predictor-mediator relationships. Two steps tested hypotheses. Multiple Regression was used to test the first four hypotheses by examining the linear relationship among variables. Hayes and Preacher (2013) proposed the conditional Process Model (model 4) to test criterion-predictor mediation. Before regression analysis, multicollinearity, autocorrelation, normally distributed errors, linearity, and homoscedasticity existed. Table 3 showed that hypothesis 1 was supported because personal spiritual leadership positively predicts WPS ($\beta = 0.28$, $F = 22.62$, $p < .001$) and explains 7% of the criterion variable. Workplace spirituality positively and significantly predicts employee performance, psychological well-being, and pro-environmental behavior, supporting hypotheses 2, 3, and 4. These three criterion variables explain 6%, 9%, and 16%, respectively.

Table 3: Regression analysis of the model

	Coefficient	S.E	F-Statistics	R-Square	P
Personal Spiritual Leadership → WPS	0.28***	0.054	22.62 (P<.001)	0.07	0.000
WPS → Performance	0.25***	0.059	18.77 (p<.001)	0.06	0.000
WPS → Psychological Well-Being	0.30***	0.054	30.77 (p<.001)	0.09	0.000
WPS → Pro-Environmental Behavior	0.48***	0.063	58.18 (p<.001)	0.16	0.000

** $p < .05$, *** $p < .001$

Mediation analysis results are in Table 4. Personal spiritual leadership's indirect effect on performance through workplace spirituality ($X \rightarrow M \rightarrow Y$) was significant (indirect effect coefficient = .065, SE = 0.027, 95% CI = 0.0229, 0.1282) because the bootstrap confidence intervals did not contain zero. Leaders/managers' personal spiritual leadership fostered workplace spirituality, which improved employee performance. H5a was confirmed. Hypothesis 5b describes the indirect effect of personal spiritual leadership on psychological well-being through workplace spirituality ($X \rightarrow M \rightarrow Y$). This indirect effect was significant (indirect effect coefficient = .0656, SE = 0.0258, 95% CI = 0.0198, 0.1214) because the bootstrap confidence intervals did not contain zero. Personal spiritual leadership indirectly affects pro-environmental behavior through workplace spirituality ($X \rightarrow M \rightarrow Y$) in hypothesis H5c. Indirect effect coefficient = .0684, SE = 0.030, 95% CI = 0.0196, 0.1369 because bootstrap confidence intervals do not contain zero. It showed that managers' spiritual leadership inspired workplace spirituality. WPS positively influenced employees to care for their environment and act environmentally friendly in the workplace and in public.

Table 4: Effects analysis of the model

Paths	Effects	Point Estimates	SE	t-value	P-value	Confidence Intervals (CI)	
						Lower	Upper
PSL → WPS → PER	Total Effect	0.12	0.064	1.90	0.06	-0.0050	0.246
	Direct Effect	0.053	0.065	0.82	0.41	-0.0740	0.1803
	Indirect Effect	0.065	0.027	NA	NA	0.0229	0.1282
PSL → WPS → PWB	Total Effect	0.012	0.061	0.20	0.84	-0.1071	0.1318
	Direct Effect	-0.08	0.059	-1.29	0.19	-0.1956	0.0401
	Indirect Effect	0.090	0.027	NA	NA	0.0427	0.1478
PSL → WPS → PEB	Total Effect	0.154	0.072	2.14	0.03	0.0124	0.2964
	Direct Effect	0.022	0.069	0.32	0.75	-0.1142	0.1579
	Indirect Effect	0.133	0.038	NA	NA	0.0676	0.2137

Notes: Bootstrap confidence intervals were constructed using 10,000 resamples

PSL, Personal Spiritual Leadership; WPS, Workplace spirituality; PER, Performance; PWB, Psychological Wellbeing; PEB, Pro-Environmental Behavior

The causal steps approach by Baron and Kenny requires a significant relationship between X and Y. No mediation will work if this relationship is negligible. If C is insignificant, mediation testing is unnecessary. Hayes and Preacher (2013) extensively discussed Barron and Kenney's mediation testing method and

rejected not testing mediation if C is insignificant. Quantitative methodologists increasingly agree that the total effect of X on Y is not a pre-condition for searching indirect effects.

DISCUSSION AND IMPLICATIONS

Spiritual leaders/personal spiritual leadership are essential for instilling spirituality in employees. Results align with the Social learning phenomenon (Bandura, 1971). Previous empirical studies have higher coefficient values for spiritual leadership and WPS (calling and membership) than this study (Afsar & Badir, 2017; Fry et al., 2011; Fry, Vitucci, & Cedillo, 2005). Moderators between personal spiritual leadership and WPS may improve prediction. Vision communication and spiritual HR practices may moderate. Communicating a leader's vision is one of the most critical factors in achieving it (Hage & Posner, 2015) and is amongst the top factor for the realization of a leader's potential (Kantabutra & Avery, 2010). HR also promotes company spirituality (Zhiqiang Wang & Han, 2016).

Workplace spirituality mediates with significant results. Under Fry and Nisiewicz (2013), workplace spirituality mediates the Triple Bottom line, and personal spiritual leadership. WPS predicts Pro-Environmental behavior better than the other two constructs. It shows that WPS workers demonstrate pro-environment behavior. Employees completed the questionnaire, but supervisors rated their performance. Data collection methodology reduces predictive power for employee performance. However, WPS has much greater predictive power in explaining the change in Pro-Environmental behavior than the other two constructs. Harris and Schaubroeck (1988) found that employee self-rating is only modestly correlated with supervisor ratings because employees overrate their performance compared to supervisors, especially professional workers. Moreover, F. Yang et al. (2019) also found a very low correlation between supervisor-rated performance and other variables, including spiritual leadership.

Pakistan's economic situation, inflation, and COVID-19 may also contribute to low beta for psychological well-being. Siddiqui (2019) reports that recent layoffs have cost one million jobs. COVID-19 and government structural changes slowed GDP growth. Job insecurity negatively affects psychological well-being (Charkhabi, 2018). In the first half of 2020, Pakistan's inflation rose by 11.11%, primarily due to food (82.31%) inflation (Siddiqui, 2020). Reports highlighted that 75% of Pakistani adults are suffering from moderate to high stress (Jamal, 2020). Therefore, the plausible reason for the lower coefficient for psychological well-being could be the contextual situation of Pakistan.

CONTRIBUTION

Theoretical Contribution

Fry and Nisiewicz (2013)'s Personal Spiritual Leadership model was empirically tested in this study. By adding to the body of knowledge, good management research improves practical understanding. Management theory scholars discuss three themes. It improves employee-related (X.-P. Chen, Eberly, Chiang, Farh, & Cheng, 2014), organizational outcomes (Shin & Konrad, 2017) and social, ethical, and sustainability issues (Setó-Pamies & Papaoikonomou, 2016). Spiritual leadership is one of the few emerging and critical concepts affecting all three performance areas (Fry & Nisiewicz, 2013). Personal spiritual leadership boosts modern organizational performance, according to this study. In this context, studying a model that accounted for all demanding areas of concern (Triple bottom line) contributes to positive literature.

Practical Implications

The "UN Sustainable development goals" that represent the Triple bottom line will change the world by 2030. Pakistan, a responsible nation, has an SDGs Pakistan chapter (<https://www.sdgpakistan.pk/>) and several programs to achieve sustainability goals, including the "Clean and Green Pakistan" campaign

(<https://cleangreen.gov.pk/>) According to this research, a leader's spirituality and altruism are enough to achieve a triple bottom line. Organizational leaders can use spirituality in the workplace to instill environment-friendly behavior in their employees and join national and global environmental campaigns. They can also use this behavior to achieve corporate sustainability (Wesselink, Blok, & Ringersma, 2017).

Improving employee productivity is a global issue, but Pakistan's is particularly severe. According to Houghton et al. (2016), spirituality can boost employee productivity. Therefore, managers can use spirituality for the intrinsic motivation of the employees. Modern organizations may never need to maintain employee psychological well-being as much as they do during COVID-19. Employee well-being was one of the managers' critical challenges even before the pandemic, affecting organizational performance and success (Kundi et al., 2020). Managers can receive customized training to improve triple-bottom-line performance. Managers and employees can modify their hiring processes to favor spiritual candidates over others to create a spiritual workforce.

This study advises leaders to link organizational vision to a higher purpose (vision of service). Leaders can be inspired to serve stakeholders by the organization's higher purpose. It can also make employees feel like they are working for a purpose other than money, motivating them to perform well.

LIMITATIONS AND SUGGESTIONS FOR FUTURE RESEARCH

The researcher has addressed some limitations from a design perspective. First, this study controls most of the factors that can cause common method bias (Podsakoff, MacKenzie, Lee, & Podsakoff, 2003). Supervisor-rated performance reduces common-method bias when assessing subordinates (Bakker & Bal, 2010). The study measures criterion and predictor variables multiple times to avoid common-method bias and uses two different respondents to avoid the common rater effect. In addition, cross-sectional design has low explanatory power for causal relationships (Bakker, Demerouti, & Lieke, 2012). Study adopted a time-lagged design.

Limitations allow future research. Like other studies, current study has limitations. As F. Yang et al. (2019), reported reverse causality is possible despite data being collected twice with a 4-month lag. Most empirical studies on spiritual leadership used Fry's operationalization, which is highly credible. This study operationalized Personal Spiritual Leadership using Fry's definition. Oh and Wang (2020). suggests a contextual definition based on local religious roots. One-stage cluster sampling was used to collect data from one cluster, but all clusters are heterogeneous. Export-oriented clusters have heterogeneous industries, making them unrepresentative. The study also found that Pakistan's economic situation affected its psychological well-being and performance. Study results may differ if such conditions are absent/moderate. Supervisor-rated performance may reduce common-method bias, but the low correlation between performance and other variables concerns the study.

Vision communication and spiritual HR may moderate personal spiritual leadership and workplace spirituality in future research. This literature gap suggests studying spiritual leadership's benefits for leaders and followers. Researchers can triangulate performance data. Finally, eastern countries with Confucianism, Judaism, Christianity, and Islam are studying spiritual leadership (Oh & Wang, 2020).

CONCLUSION

Today's organizations face more profound challenges like globalization, competitiveness, the COVID-19 pandemic, and sustainability, which require productive, psychologically healthy, mindful, and environmentally friendly employees. According to this study, workplace spirituality connects personal spiritual leadership to the Triple Bottom line. Organizational spirituality requires personal spiritual leadership, which predicts WPS. Mediation results support models for psychological well-being, pro-environmental behavior, and performance improvement. Results are in-line with the original conceptual

model given by Fry and Nisiewicz (2013). Spirituality boosts employee productivity, mental health, and environmental responsibility. This study allows future researchers to use other variables as moderators in the model.

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