THE MULTIDIMENSIONAL EFFECT OF WORKPLACE SPIRITUALITY ON EMPLOYEE WORK INTENSION WITH MODERATING ROLE OF ETHICAL LEADERSHIP AMONG THE EMPLOYEES OF CIVIL SECRETARIAT KHYBER PAKHTUNKHWA

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Abstract. *This study investigated the degree to which workplace spirituality linked to work intentions, with ethical leadership acted as a mediator in this*

relationship. A sample 303 employees working full-time in Civil Secretariat Khyber Pakhtunkhwa, Pakistan was polled. Smart-PLS has been employed for data analysis. Results revealed a favorable strong link between "workplace spirituality" and "employee work intentions", as well as "mediation via ethical leadership", using correlation and route analysis. Both assumptions were supported by the study's findings. The results of the study have both theoretical and practical contributions. This study extends the extant literature by adding new insights to workplace spirituality literature. Side by side, the results have a lot for the organizations' managers to understand employees' behaviour in the light of their spirituality and their intension of working with their interplay with ethical leadership.

Introduction

Academicians and researchers have shown more interest in workplace spirituality during the 1990s, causing a paradigm change in organizational research and management theory (Qasim et al., 2021). Workplace spirituality is defined as "the belief that workers at work have an internal world that is formed and fed by essential work and occurs within the framework of their work organization" (Lata & Chaudhary, 2022). Several emerging factors have already been attributed to an increase in the importance of the context of workplace spirituality: (1) an ambition on the part of some industries to promote their employees' devotion to their job positions and ties to the place of work (Fry & Nisiewicz, 2020); 2 a switch from such an industrial to an information-based society, uses the concept to decentralize and successfully communicate with various stakeholder groups nearly anywhere in the world (Usman et al., 2021); (3) a shift from a job.

Human resource development necessitates a trade-off between performance management and the essence of humankind for an organization to survive (Chalofsky, 2010). Employees are discouraged from viewing themselves as assets and instruments to be used to assist the organization accomplish its goals when the focus is on the whole organization (Lysova et al., 2019). The principles of Meaningful Work (MW), Workplace Spirituality (WS), Alignment Organizational Value (AOV), and Sense of Community (SC) are useful as mechanisms for accomplishing organizational goals.

Intentions are also a road plan for taking deliberate action and a mental image of the conduct that an employee desires to display (Azjen, 1980). Overall work happiness, task engagement, and organizational engagement have all been found to be less predictive of turnover than behavioral intentions, such as plans to leave (Vardaman et al., 2015; Steel and Ovalle, 1984). Employee turnover is influenced by age, seniority, work happiness, total job satisfaction, job commitment, and behavioral desire to stay. These features support theories that emphasize the role of purpose in achieving behavioral intentions (Ajzen & Fishbein, 1980).

As workplace ethics receives increasing attention, particularly in the field of leadership, examining the role of ethical leadership fills a gap in the issue of ethical work environments. Mendonca and Kanungo (2006) describe ethical leadership as aiming to model normatively acceptable conduct through actions and inactions and prosocial behaviors, as well as encouraging followers to do so through two forms of communication: encouragement and decision-making. The study of people's moral judgments about what is good and wrong is known as ethics (Atwater, 1992). Because of their hierarchy of responsibility and reputation as behavioral role models, ethical leaders are reliable predictors of employee mentoring (Brown et al., 2005). Scholars believe that spiritual workplace culture is linked to ethical standards because individuals respond favorably to traits like tolerance, honesty, compassion, and fairness (Issa and Issa, 2020). Despite their similarities, movements for spirituality and ethics in the workplace have evolved, but both are concerned with personal dignity, ethical development, and trying to make the modern business environment more inclusive, guided by great leadership, empowered by the environment.

2. Literature Review and Hypotheses Development

This study aims to look at the connection between workplace spirituality (WPS) and its three aspects (MW, AOV, and SC) and employees' job intentions (EWI). Furthermore, this research will look at whether ethical leadership (EL) may act as a moderator in the interaction between (WPS) and its three aspects (MW, AOV, SC, and EWI). The hypothesized link is depicted in the conceptual figure below.
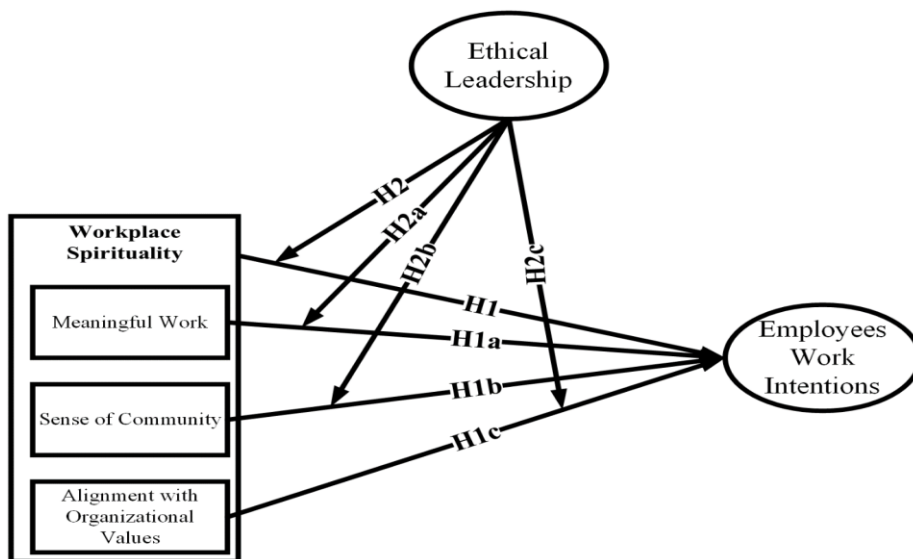
Figure 1. Conceptual Diagram

2.1 Workplace spirituality and employee work intentions

"Workplace Spirituality" is described as "the recognition that workers can get a spiritual existence that may be fostered and nourished via purposeful research in the domain of the communities" (Ashmos & Duchon, 2000). According to Mitroff and Denton (1999), the majority of firms are spiritually impoverished, and executives surveyed want greater spiritual openness in the workplace. Their research focused mostly on people's perspectives on religion and spirituality. As a consequence, the emphasis of their research was on the "evolving" views of spirituality and religion held by CEOs. They abstained from providing an a priori definition of religion and spirituality, opting instead to allow it to emerge through the responses of the respondents. According to the comments of the participants, religion was largely seen as an ideological and institutionalized phenomenon, but spirituality was seen as a phenomenon that occurred only inside individuals (Mitroff & Denton, 1999).

The suggested research looked at three different aspects of spirituality in the workplace. The first component of meaningful work is characterized by the extent to which individuals feel their daily activities at work are imbued with a profound sense of meaning and purpose. Spirituality in the workplace is described as "recognition that people have an intrinsic presence that may be cultivated and nourished. Meaningful work is considered a part of workplace spirituality that occurs on an individual level and shows how employees interact with their day-to-day jobs. Meaningful work is a phenomenon that happens at the level of the person (Milliman et al., 2003). How individuals see themselves to be related to one

another via the existence of some kind of connection between their inner selves and the inner selves of other individuals is the first component, which makes a sense of community. A workplace spirituality is found at the collective level, which is observed in employees' relationship and it gives a feeling of community. This aspect of workplace spirituality happens in the workplace (Milliman et al., 2003).

The third aspect of having values that are aligned with those of the company is having the perspective of having a strong feeling of connection between one's values and the vision and purpose of the organization. The employee's and organization values need to be aligned for the success of an organization as well as for the employees work intentions (Milliman et al., 2003). These characteristics were chosen for the research for three primary reasons: first, it was believed that they had a significant attachment with employee work intentions and they were thought to be relatively easy to measure. Second, they have been scrutinized in earlier research, which concluded that they are of use (Rego et al., 2007; Duchon & Plowman, 2005). Thirdly, these aspects explain the organization as well as employee manifestation of spirituality at the workplace, and have the opportunity to enhance an explanation of this developing concept in the workplace.

According to the notion of reasoned action, the purpose is the primary determinant of conduct (Ajzen et al., 2007). This study examined the predictability of work goals by workplace spirituality, utilizing the intention-behavior paradigm as a basis, to increase our understanding of human behavior in the workplace. Zigarmi et al., (2012) presented a model of "work intentions", wherein, assessment was made for the purpose to accommodate employees wishes and aims, developed in them with the passage of time for their own well-being. During the study, positive relationships were noticed between the "work intentions" and "positive job-related affect", like the employee, who was found more positive towards his job, strived hard work, remained loyal, spent more time with that organization as well as promoted in the same organization (Roberts & Zigarmi, 2014).

By applying the same justification and/or reasons of spirituality in workplace, that the employees of an organization are affected and influenced by the meaningful work. Further, alignment of organization and their values will affect their intentions. Furthermore, ethical leadership facilitates the relationship between favorable workplace intentions and spirituality in the workplace, which is acceptable, Whereas, the non-existence of ethical leadership may put the relationship between favorable workplace intentions and spirituality at the disadvantageous position.

Prior research on workplace spirituality has revealed a favorable correlation with several desired organizational outcomes, including dedication, contentment, performance, productivity, and decreased absenteeism and attrition (Otaye-Ebede et al., 2020; Fry & Nisiewicz, 2013; Pattanawit & Charoensukmongkol, 2022);

therefore, based on the abovementioned arguments and prior published work in this realm, we hypothesized the following:

H1: There is a significant relationship between workplace spirituality (WPS) and employee work intentions (EWI).

H1a: There is a significant relationship between meaningful work (MW) and employee work intentions (EWI).

H1b: There is a significant relationship between a sense of community (SC) and employee work intentions (EWI).

H1c: There is a significant relationship between alignment with organizational values (AOV) and employee work intentions (EWI).

2.2 Ethical leadership as a moderator between workplace spirituality & employee work intentions

Based on Bandura's theory of social learning, Brown et al., (2005) have conceptualized the notion of ethical leadership. This idea demonstrates that people observe and imitate trustworthy role models to acquire ethical behavior norms. As moral persons, ethical leaders live moral lives, exhibit ethical behavior, and promote ethical principles and conduct in the workplace. When working with employees, ethical leaders demonstrate honesty, integrity, and fairness. Ethical leaders, as moral managers, actively impart ethical ideals to subordinates and promote right subordinate behavior via punishment, rewards, and performance assessment (Brown et al., 2005). In other words, ethical leaders want their people to act morally and ethically.

Leaders are responsible for maintaining higher moral standards by setting an exemplary example and ensuring that moral standards are balanced (Brown & Mitchell, 2010). Due to their significant function, they have the potential to influence how others see their work (Yukl et al., 2013). Brown et al. (2005) described ethical leaders as those who not only promote moral behavior in their followers but also model proper behavior for their followers via their actions and interactions. Leadership has been demonstrated to have a substantial impact on a variety of positive organizational outcomes, according to considerable studies conducted in the past. For instance, research (Moon & Jung, 2018; Freire & Bettencourt, 2020) has shown a correlation between ethical leadership and positive organizational and individual results.

Spirituality in the workplace has drawn several scholars, managers, and specialists over the last few years (Otaye-Ebede et al., 2020; Fry & Nisiewicz, 2013; Pattanawit & Charoensukmongkol, 2022). We used Milliman et al. (2003)'s concept of WPS as a three-dimensional construct made up of value alignment, a sense of belonging, and meaningful work. Meaningful labor entails "a strong sense of meaning and purpose in one's work" (Milliman et al., 2003). Hackman et al.,

(1980) identified "skill diversity, task identity, and task significance" as the three fundamental core employment attributes for employees to sense meaningfulness. Haldorai et al. (2020) characterized a sense of community as "the extent to which individuals consider that their values are aligned with the goal of an organization." The third element, value alignment, incorporates the idea that "an individual's purpose is bigger than itself and should serve others community" (Milliman et al., 2003). Similarly, value-congruence models have examined the relationship between organizational and personal values in organizational behavior and psychology (McKee et al., 2011).

There is a close connection between spirituality and leadership (Lawande & Jadhav, 2020). Islam et al. (2020) credited as a trailblazer in the field, Fairholtz (1998) established the relationship between spirituality and leadership as a means of producing novel research concepts. Leadership is essential to the development of a structure that stokes the intellectual stimulation and devotion of its constituents. A recent study by Riasudeen and Singh (2021) found a positive relationship between leadership and workplace spirituality in the South Indian information technology sector. According to McKee et al. (2011), leaders may influence the degrees of job commitment, meaningfulness, and identity among their workers, which seem to be the three pillars of workplace spirituality. According to Duchon and Plowman (2005), to fulfill the spiritual needs of workers, a company has to have strong leadership capabilities, especially in the area of ethical leadership. Empirical evidence is provided by Minon (2017) and Haldorai et al. (2020) that demonstrates a favorable correlation between workplace spirituality and justice, which is a characteristic of ethical leadership.

Based on the aforementioned theory and prior studies, the following study hypotheses are proposed:

H2: Ethical leadership (EL) moderates the workplace spirituality (WPS)-employee work intentions (EWI) relationship.

H2a: Ethical leadership (EL) moderates the meaningful work (MW)-employee work intentions (EWI) relationship.

H2b: Ethical leadership (EL) moderates the sense of community (SC)-employee work intentions (EWI) relationship.

H2c: Ethical leadership (EL) moderates the alignment with organizational values (AOV)-employee work intentions (EWI) relationship.

3. Research Methodology

This study opted to use a quantitative approach to its research methodology. Quantitative research is characterized by its emphasis on objective measures and the statistical, mathematical, or numerical analysis of data collected via polls, questionnaires, and surveys, in addition to the editing of post-survey material through the use of computer tools (Fogg et al., 2001).

3.1 Sample size

Secretariat personnel makes up the majority of the population of Peshawar, Pakistan. Employees from the secretariat are randomly chosen for the sample size. The sample size of a research refers to the number of individuals or observations included in it. This number is frequently represented by the letter n. The sample size has an influence on two statistical aspects, according to Israel (1992): 1) the precision of our estimations, and 2) the study's capacity to draw conclusions.

The formula to be used for determining the sample size will be,
$$n = [(z^2 * p * q) + ME^2] / [ME^2 + z^2 * p * q / N].$$

3.2 Sample technique

Simple random sampling will be applied in this investigation. A simple random sample is one drawn at random from the whole target population. A simple random sample is a subset of a statistical population from which each individual has an equal probability of being selected. The purpose of a basic random sample is to correctly represent a population (Olken, & Rotem, 1986).

3.3 Data collection and analysis

The data is collected from sources. Questionnaires devised by previous researchers are used to collect data. WPS will be measured using a 19-item questionnaire adapted from (Ashmos & Duchon, 2000) and Milliman et al. (2003). Nimon and Zigarmi's Employee Work Intention (EWI) scale was used (2015). Finally, Yukl et al. developed a 15-scale ethical leadership questionnaire (2013).

4. Results

Following a thorough description of the respondents' demographic characteristics and a test to rule out the common method bias (CMB). After the confirmation that there is no CMB, measurement model has been run in SmartPLS through PLS algorithm. Testing the suggested relationships was done as the following step after analyzing the validity and reliability of the data. The bootstrapping method is used in this stage to estimate the coefficients and suggested associations' strengths and significance levels. These aforementioned steps are discussed in the proceeding sections in more details.

4.1 Demographics

Table 1. *Respondents Demographic (N=303)*

	Frequency	Percent	Valid Percent	Cumulative %
Gender				
Male	201	66	66	66
Female	102	34	34	100.0
Age				
18-24	22	7.3	7.3	7.3
25-34	73	24.1	24.1	31.4
35-44	68	22.4	22.4	53.8
45-54	79	26.1	26.1	79.9
55-64	61	20.1	20.1	100.0
65 and Above	0	0.0	0.0	100.0
Experience				
1-3 year	21	6.9	6.9	6.9
4-6 year	14	4.6	4.6	11.6
7-9 year	71	23.4	23.4	35.0
10-12 year	64	21.1	21.1	56.1
13-15 year	76	25.1	25.1	81.2
Above 16 years	57	18.8	18.8	100.0
Qualification				
Matriculation	8	3	3	3
Intermediate	8	3	3	5
Bachelors	48	16	16	21
Masters	164	54	54	75
MS/MPhil	55	18	18	93
PhD	20	7	7	100.0
Total	303	100.0	100.0	
Job Level				
Senior Mgt	120	39.6	39.6	39.6
Mid-career	148	48.8	48.8	88.4
Intermediate	19	6.3	6.3	94.7
Entry level	16	5.3	5.3	100.0

4.2   Common method bias (CMB)

CMB is a problem associated with the measurement methodology and is not related to the constructs. This problem occurs when we collect data for both independent and dependent variables from same respondents as the same time (Podsakoff et al., 2003). This problem is of serious concern because it can bias the results. Researchers have highlighted some techniques to avoid this problem. For instance, Podsakoff et al. (2003) argue that this problem can be avoided through presenting the questions regarding dependent and independent variables on

different pages. Researchers have have provided several methods to test CMB problem, including Kock's inner VIF method (Kock, 2015), Bagozzi approach (Bagozzi et al., 1991), and Harman single factor test (Harman, 1976). The most recent measure of CMB is Kock's inner VIF method.

This alternative method applies full collinearity test for CMB detection. Kock (2015) suggested a threshold value for inner VIF as 3.3. Value greater than 3.3 suggests that there is CMB problem. Table 3 presents the results of Knock Inner VIF test, which show that all values are less than 3.3. This also suggest that there is no issue of CMB.

Table 2. *Common Method Bias Test (Knock Inner VIF test)*

Constructs	1	2	3	4	5
Alignment with Organizational Values		1.97	1.87	2.53	2.86
Employee Work Intentions	2.12		1.84	2.95	2.77
Ethical Leadership	1.01	1.00		1.01	1.02
Meaningful Work	1.74	1.88	1.86		1.92
Sense of Community	1.53	1.35	1.50	1.52	

4.3 Reliability and validity

Henseler et al. (2009) argue that overall reliablity of all indicatior of a construct is tested by composite reliablity. Fornell and Larcker (1981) suggested that the threshold value for composite reliablity is 0.60. Table 2 provides results of composite resliablty, which indicate that all values are above the minimum threshold value of 0.60. This confirm the composite reliability of the data. The theoretical link between a model's constructs is shown by convergent validity. The degree of correlation between the study's variables within the framework of a single model is indicated by convergent validity. There is no need to combine the variables into one model if there is no correlation between them. Fornell and Larcker, (1981) argue that the minimum threshold value for CV is 0.50 and it is measured through average variance extracted (AVE). Table 2 presents the values of AVE which indicates that all values are greater than 0.50. This confirm interlink between constructs.

Table 3. *Reliability and Validity*

Item Code	Factor Loading	Cronbach's Alpha	Composite Reliability	Av. Variance Extracted (AVE)	VIF
AOV1	0.67				2.02
AOV2	0.70	0.887	0.912	0.600	2.43
AOV3	0.72				2.55
AOV4	0.80				2.58

AOV5	0.84			4.27
AOV6	0.83			4.21
AOV7	0.86			3.15
Ethical Leadership				
ELS1	0.82			4.08
ELS2	0.78			3.80
ELS3	0.83			4.15
ELS4	0.86			4.04
ELS5	0.89			4.09
ELS6	0.91			3.83
ELS7	0.87	0.978	0.972	0.711	3.95
ELS9	0.90			4.51
ELS10	0.80			4.19
ELS11	0.85			4.44
ELS12	0.83			4.11
ELS13	0.86			4.15
ELS14	0.81			4.12
ELS15	0.79			4.00
Meaningful Work				
MFW1	0.86			2.56
MFW2	0.88			3.07
MFW3	0.91	0.897	0.925	0.713	3.82
MFW4	0.87			2.80
MFW5	0.69			1.43
Sense of Community				
SOC1	0.9			3.71
SOC2	0.86			3.06
SOC3	0.89			4.20
SOC4	0.89	0.947	0.957	0.759	3.72
SOC5	0.89			4.31
SOC6	0.85			2.89
SOC7	0.82			2.53
Employee Work Intentions				
EWI1	0.687			1.82
EWI2	0.680			2.60
EWI3	0.761			3.03
EWI4	0.766	0.929	0.939	0.544	3.25
EWI5	0.608			1.78
EWI6	0.801			3.05
EWI7	0.743			2.55

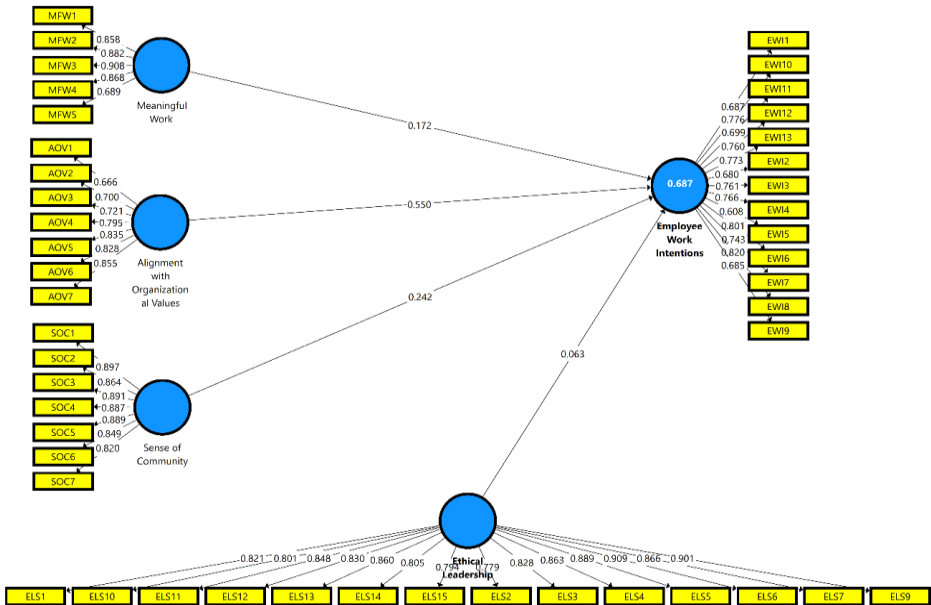|			
EWI8	0.820		3.01
EWI9	0.685		2.08
EWI10	0.776		2.78
EWI11	0.699		1.95
EWI12	0.760		2.76
EWI13	0.773		2.26

Figure 2. Measurement Model

4.4   Discriminant validity (DV)

Joseph F Hair et al. (2019) argue that discriminant validity measures how distinct the study's constructs are within the framework of the same structural model. If there is no distinction between two constructs, there is no justification for treating those variables as two separate constructs; instead, they must be treated as one. The literature uses a variety of methodologies to assess the discriminant validity, but the most widely used is Hetrotrait-Monotrait (HTMT) ratio

Higher factor loading in today's research context can defect the Fornell-Larcker criterion results and subsequently the discriminant validity of conceptions. Henseler et al. (2015) recommended the HTMT ratio as a second measure of discriminant validity to overcome this problem. HTMT is a ratio of within- and between-trait correlations based on Monte Carlo simulation. HTMT ratio is thought to be a better or more precise measure of discriminant validity than other measures. Henseler et al. (2015) suggested 0.90 as a threshold value for HTMT.

Table 4 presents results of HTMT. It can be observed that all values are less than the threshold value. This confirms the discriminant validity.

Table 4. *HTMT Ratio (Discriminant Validity)*

	1	2	3	4	5
Alignment with Organizational Values	1.00				
Employee Work Intentions	0.855	1.00			
Ethical Leadership	0.065	0.045	1.00		
Meaningful Work	0.764	0.705	0.059	1.00	
Sense of Community	0.523	0.618	0.037	0.474	1.00

4.5 Overall model fit

The overall model fit is calculated by SmartPLS as well. While the inner model assesses the predicted efficiency of the model using various assessment criteria proposed by the researcher, the outside model determines reliability and validity. A model fit index is provided by SmartPLS. Only two of the values produced by the model fit index have been used by the researchers to evaluate the overall model fit, the first being the Standardized Root Mean Square Residual (SRMR), which has a minimum acceptable value of 0.08. (Hu & Bentler, 1999). The Normed Fit Index (NFI) is the other value. Lohmöller (1989) argue that higher values are favored for the NFI's chi square index, hence a value close to 1 is thought to be favorable. The SRMR and NFI values in this study were acquired using the same methodology. The model fit index obtained from SmartPLS is shown in Table 5. There are two columns: one is labelled "saturated model," and the other is "estimated model." The researchers advise using saturated model values. In contrast to the standard of 0.08, the SRMR value under the saturated model is 0.06 instead. The NFI value is 0.806, which is close to 1 and regarded as sufficient. These values indicates that the model is good fit.

Table 5. *Model Fit Indices*

	Saturated Model	**Estimated Model**
SRMR	0.060	0.060
NFI	0.806	0.806

4.6 The coefficient of determination (R^2)

The dependent variable's variance resulting from independent factors is measured by the R^2 or coefficient of determination. There is no set minimum threshold value for R^2, and the amount of variance explained by the obtained value varies entirely on the study context and discipline (Hulland, 1999). Coefficient of determination predicts the model's overall predictive performance and shows the total variance of all independent variables.

Table 6. *Coefficient of Determination*

	R Square	R Square Adjusted
Employee Work Intentions	0.687	0.683

4.7 Hypothesis testing

H1 to H8 are the direct relationships. In H1 a direct and positive effect was proposed between workplace spirituality and work intentions, results reported in Table 7 supporting this hypothesis (β=0.782, T-value= 18.00 p<0.001). A positive and moderating effect of ethical eadership as proposed in H2, results also provide support for this hypothesis (β=0.136, T-value= 1.848 p<0.10).

Table 7. *Bootstrapping Results of Overall Model*

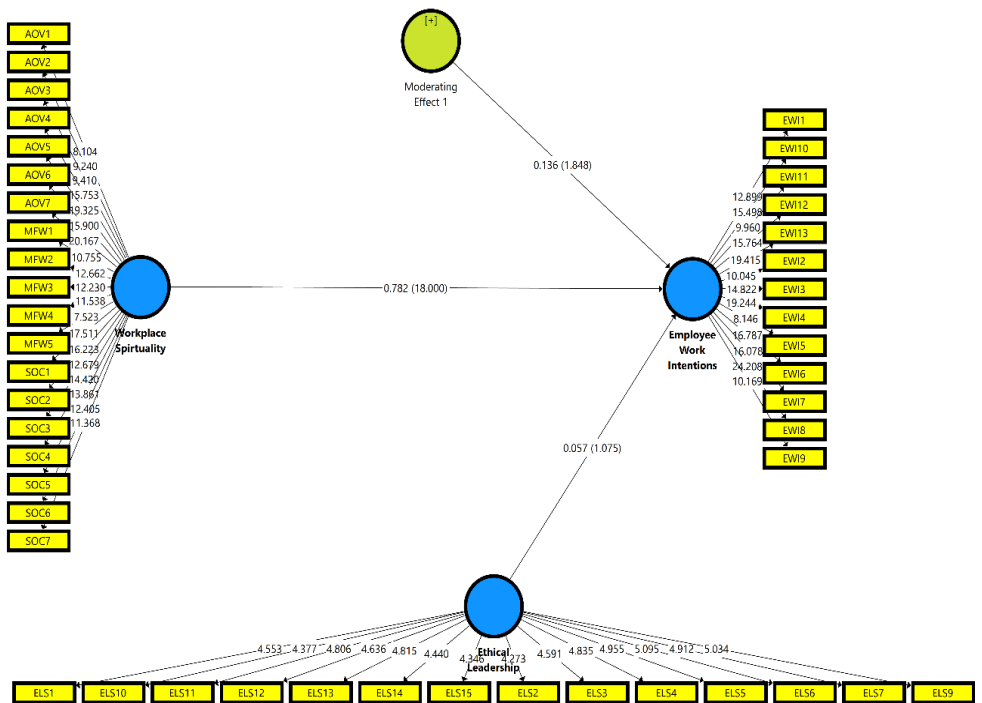| Sr. No	Hypothesis	Path Coefficient	Standard Deviation	T Statistics	P Values
H1	Workplace Spirituality-> Project Success	0.782	0.043	18.000	0.000
H2	Moderating Effect 1 -> Project Success	0.136	0.073	1.848	0.065

Figure 3. Structural Model 2nd Order

Table 8 presents the results of 1st order model. It is observed that there is positive impact of meaningful work (MW) on employee work intentions (EWI) (β=0.174, T-value= 2.626, p<0.01). Hence, hypothesis H1a is supported. Table 4.11 also shows that sense of community (SC) has positive impact on EWI (β=0.223, T-value= 3.712, p<0.01). Hence, hypothesis H1b is also supported. Further, the results indicate that alignment with organizational value (AOV) has positive impact of EWI (β=0.528, T-value= 7.488, p<0.01). Therefore, hypothesis H1c is also supported. Results in Table 5.11 do not support hypotheses H2a and H2b as the p-values are greater than 0.05. Finally, results in Table 4.11 indicate that hypothesis H2c is supported ((β=0.148, T-value= 1.955, p<0.1).

Table 8. *Bootstrapping Results of 1st Order Model*

| #	Hypothesis	Path Coefficient	Standard Deviation	T Statistics	P Values
H1a	Meaningful Work -> Employee Work Intentions	0.174	0.066	2.626	0.009
H1b	Sense of Community -> Employee Work Intentions	0.223	0.06	3.712	0
H1c	Alignment with Organizational Values -> Employee Work Intentions	0.528	0.07	7.488	0
H2a	Moderating Effect 1 -> Employee Work Intentions	-0.067	0.075	0.895	0.371
H2b	Moderating Effect 2 -> Employee Work Intentions	0.045	0.072	0.628	0.53
H2c	Moderating Effect 3 -> Employee Work Intentions	0.148	0.076	1.955	0.051
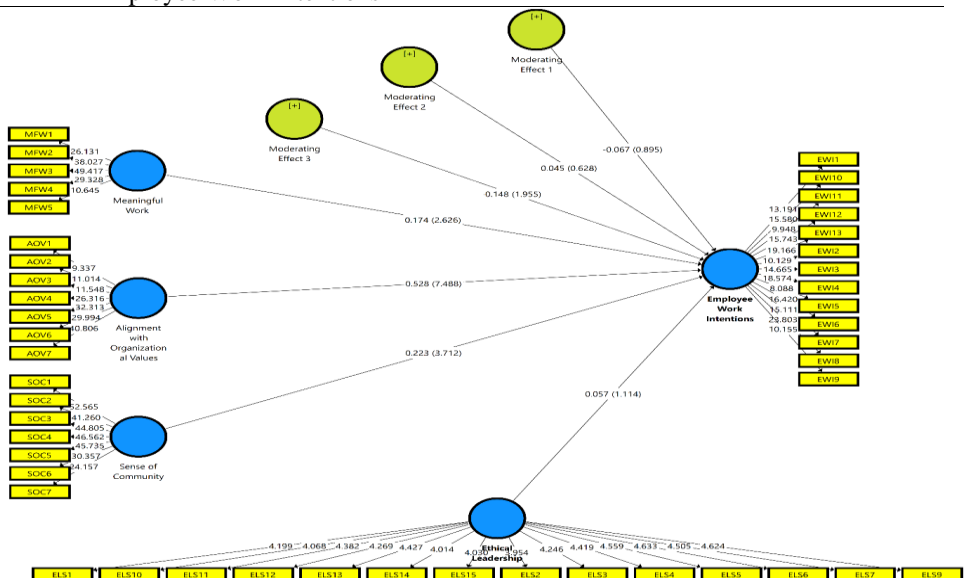
Figure 4. Structural Model (1st Order)

5. Conclusion

It is a novel study carried out, wherein, the multidimensional effect of workplace Spirituality on work intentions has been tested. In this study, the analysis of both the aspects and all the hypothesis have been tested. Workplace spirituality has been remained a burning topic in the last two decades (Duchon & Plowman, 2005; Giacalone & Jurkiewicz, 2010) and it is described as emerging concept in the literature (Ashmos & Duchon, 2000; Giacalone & Jurkiewicz, 2003), and when an organization realizes that its employees have certain beliefs and wishes, which need to be fulfilled by providing a meaningful work, which takes place in the setting of community.

According to earlier studies (Benefiel, 2003; Giacalone & Jurkiewicz, 2010; Karakas, 2010; Milliman, Czaplewski, & Ferguson, 2003; Pandey, Gupta, & Arora, 2009), workplace spirituality was linked to advantageous outcomes for both employees and enterprises. When it comes to an organization, benefits for customer experience, ethical principles, productive cultures, job performance, and employee attitudes are linked to workplace spirituality. Workplace spirituality leads to loyalty and long-term bonds of employees with an organization apart from doing hard work to achieve the objectives of an organization. Employees of an organization remain calm, enjoy their work, having maximum job satisfaction apart from getting different benefits from an organization (Giacalone & Jurkiewicz, 2010); improved dedication, personal satisfaction, honesty, and trust (Krishnakumar & Neck, 2002); and minimum level of annoyance or conflict in work exist (Kolodinsky, Giacalone, & Jurkiewicz, 2008). For an employee, both the work environment and job are critical for the quality of life, they spent outside the organization and their self-concept, because they spend the majority of their waking hours and most of their efforts there (Giacalone & Jurkiewicz, 2010).

Now a days, it is one of the most difficult tasks for managers to provide an environment to employees, wherein, they may provide an opportunity and purpose in their job, a sense of community by having positive relationships, and organizational and personal values alignment (Milliman et al., 2003). The results of the existing research confirmed (Mitroff & Denton, 1999)initial conclusion that workplace spirituality gives firms a competitive advantage.

6. Implications

The results of this study provide crucial clues that firms may use to gauge how well employees are treated at work and how it affects their intention to engage in productive behaviors. The relationship between appraisal, intentionality, and conduct has previously been demonstrated by theory and study (Ajzen, Albarracin, & Hornik, 2007).

In this study, the work environment in light of meaningful work, a sense of community and personal as well as organizational values alignment were analyzed and made addition to the body of knowledge in workplace spirituality theory by giving the impact on work intentions. A relationship has been established between the ethical leadership and workplace spirituality (Giacalone & Jurkiewicz, 2003; Issa & Pick, 2010); however, previous research has been scarce and has primarily focused on work values, which include traits like justice, moral philosophy, altruism, and decency.

The study can also be useful to understand the relationship of the three variables used and how these variables interact with one another. Moreover, findings of this study help in conceptual growth and theoretical understanding of workplace spirituality and the status given to it in an organization. The development of the workplace spirituality idea would benefit from additional empirical research on the connections between these concepts.

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