Fragrance Your Organization and Work Life with Spiritual Flavor

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Human behaviors have historically been thought to be the main drivers of organizational development. The focus of the day is on WPS, who exhibit charismatic traits, in order to improve organizational behaviors. The study explains WPS, its relationship to OCB, and the regulating role that organizational culture (OCl) plays. The method for gathering data was stratified random sampling. Four hundred and fifty-seven replies to an approved questionnaire that was sent to five hundred (500) teaching faculty members at various universities in Khyber Pakhtunkhwa, Pakistan, were obtained. AMOS Package-21 and SPSS have been used to find analytical results. The tool's validity and dependability were guaranteed. Model fit index values were verified. The model's path coefficient has been illustrated and discussed, both with and without moderating and interaction variables. It was discovered that organizational culture plays a moderating effect in OCB and WPS has a direct impact on OCB. The study's role in literature and industries defines its academic and applied implications. At the conclusion of this investigation, there are limitations and recommendations based on the findings.

1. **Introduction**

For the past decade, workplace spirituality (WPS), has turn into more and more significant in the business sector. Many searches are being conducted these days to determine its dimensions and characteristics. It has become increasingly significant in the management and organizational circles during the last ten years (Howard, 2002). Researchers are interested in spirituality nowadays, but there isn't nearly as much research in this field as there should be because of its importance and potential for organizational growth (Vimansha & Samantha, 2019).

WPS does not infer that the company must be spiritual; rather, it only means that it should support employees own spiritual growth. The impacts of WPS will be amplified if the organization is spiritual and the individual spirituality is determined to be linked with it (Van-der Walt & de-Klerk, 2014). Among WPS characteristics that are being discussed that are thought to be advantageous for businesses are spiritual connection, mystical experience, feeling of community, work engagement, compassion, transcendence, meaningful work, and mindfulness (Krishnakumar & Neck, 2002). According to Cacioppe (2000), Duchon & Pertsawang (2009) and Danish et al. (2014) and in the current study "spirituality" talk about to spirit at work, and its attributes include meaningful work, inner life, corporate value alignment, and a sense of unity.

Organizations will implement policies to address employees' spiritual needs in recognition of the significance of WPS (Foster & Foster, 2019). Scholars and practitioners have come to value workplace spirituality (WPS) as being critical to an organization's ability to survive (Bansal, 2015; Mitroff & Denton, 1999; Rhodes, 2006). Sharmaa & Singh (2021) consider universities to be the best location for achieving this goal. It is believed that spirituality is an eastern concept being investigated in organizations and its potential to improve organizational results. Ridwan, et al. (2020) found, while their study in university that OCB show a true role in workers' better output. Sari and Ali, (2022) endorse the same that it is the individual behavior, OCl and the workload that mold OCB. Hermawan, Indrati and Susanti, (2023) try to find out importance of OCB among teachers and the indicators that could improve the OCB among teacher. Out of 23 indicators, all the gages that are used in the current study under the umbrella of WPS are found responsible for improving OCB.

This study has been conducted in educational institute as Siswadi et al. (2023) mentioned in their studied that these institutions have even play a constructive role in relation of Organizational Culture (OCL) and Organizational Citizenship Behavior OCB). The study in Bahrain (Al-Mahdy, Emam, & Hassan (2022) found a positive change among teacher's behaviour (OCB) as a result of WPS. So this study has been conducted in HEI of Pakistan

1.2 Objectives of the Research

The study's aims are as follows:

1. To determine how workplace spirituality affects faculty members' organizational citizenship behaviors in HEIs.
2. To elucidate the organizational culture's regulating function between WPS and OCB.

1.3 Purpose of the Study

Extensive research has been made on workplace spirituality in current decade. Empirical study was considered essential to conduct in association between WPS and OCB of employees. Organizational culture being the most important factor of organizations was considered as a moderating variable between WPS and OCB in universities of KP.

1.4 Research Gap

WPS gain adequate importance among scholars in current decade but in Eastern countries it has been ignored (Petchsawang & Duchon, 2009). Number of research paper, journals and databases were search in this regard and observed the affiliation between WPS and OCB, the research was unable to locate any research on how WPS and OCB relate to the moderating influence of organizational culture. Specifically, in Pakistan WPS has hardly been studied. An Indian author Shankar (2009) suggest to examine the relationship of WPS with organizational outcomes. Nasurdin, Nejati and Mei (2013) studied the link of WPS and OCB but observed insignificant affiliation between the constructs of WPS and OCB. They blame the Malasian culture for the insignificant results. For this reason the goal of the current study was established to find the association of WPS and its constructs with OCB in presence and absence of organizational culture.

2. Literature Review

2.1 Workplace Spirituality

WPS can never be demonstrated in words. It can only be observed with spiritual values. A large number of world renown organization like world Bank, Wewelett-Packard, Ford Motor, Apple commuter, Microsoft, IBM, Yahoo and the Google are inspiring from WPS and implement the policies to fragrance their organization and work life with spiritual flavor (Garg, 2017).

We work in organization not just for earning but for the inner-self as well. Meaningful work grows our inner life that is spirituality. Sometime religious believes are also observed in workplace (Helmy & Wiwoho, 2016) but it does not mean that spirituality is a religious term (Francis, Williams, Robbins, 2008). According to Mitroff and Denton (1999) WPS is to define the purpose of one's life, to develop the relationship among coworker and with other stakeholders and keeping the values and beliefs of individuals and their organization on the same track. Ashmos and Duchon (2000, p. 137) describe WPS as "the recognition that employees have an inner life that nourishes and is nourished by meaningful work that takes place in the context of community". In simple, WPS is the organizational feeling (Gupta, 2017) that has multifaceted complex

construct. This study focus on Ashmos and Duchon (2000) definition. Inner life, Meaning at Work, Sense of Connectivity, and Organizational Value Alignment are the facets of WPS.

Inner life is the feeling of a person about his/her personality, job importance and his or her contribution in workplace (Vaill, 1998). If the organization provide an opportunity to express. We can call it the spiritual need of a person. When a person knows the importance of his/her work then it became a *meaningful* and joyful. In addition, it energizes the individuals. As the individual are recognized by their work so the meaningfulness of work intrinsically motivates individual for involvement in job that will provide greater meaning to his life (Overell, 2008).

WPS contain the mental and emotional connection in teams or among coworkers (Neal and Bennett, 2000). Milliman, Czaplewski and Ferguson (2003) quoted the example of Freiberg and Freiberg (1996) and Milliman et al. (1999) while explaining the sense of "*connectedness*" that South Airlines possess. That South Airlines staff have mutual feeling of organizational family, where they take care of one another, where they take care of customers and where the organization take care of their families. WPS include the organizational alignment which is the belief of the employees that organization has positive concerned about the values and welfare of employees and public (Ashmos & Duchon, 2000). Malphurs (1996) stated that one should not work in organization where his personal and organizational values are mismatching.

2.2 Organizational Citizenship Behavior (OCB)

OCB is the "individual behavior that is discretionary, not directly or explicitly recognized by the formal reward system, and that in the aggregate promotes the effective functioning of the organization" (Bateman, Organ, 1983, Organ,1988). It is sited (Spitzmuller et al., 2008; Cetin, Gürbüz, & Sert, 2015) that later on Organ realized, at the time of performance appraisal that OCB may be rewarded so Organ (1997) redefine and stated that OCB is "discretionary contributions that go beyond the strict description and that do not lay claim to contractual recompense from the formal reward system". Sulastini, Wijayanti and Rajiani (2023) focuses on Change-oriented OCB (COCB) in their study in Indonesia.

Commonly identified five major construct of OCB are "Altruism, Courtesy, Conscientiousness, Civic Virtue and Sportsmanship" (Belwalkar, & Vohra, 2016). Altruism means helping others, courtesy is the name of politeness and conflict avoiding behavior and conscientiousness means Carefulness. Civic virtue is the behavior of showing interest and defending the organization from others without any expectation from organization while sportsmanship is the name of basic characteristic of a sportsman like tolerance, minimum complaints and accepting change and challenges. OCB has the ability to retain the efficient employees (Winer, 2001) and encourage the work performance (Garg, 2017).

2.3 WPS and OCB

The relationship WPS and OCB was studied and found a positive relationship (Ramilan et al., 2024; Jena, 2022; Makiah et al., 2018; Garg, 2017; Ahmadi et al., 2014; Fatahi, 2007) which can be improve by insuring normative commitment (Genty et al., 2017). A Malaysian study (Anwar & Osman-Gani, 2015) observed that spiritual intelligence has important role in encouraging OCB especially in service and manufacturing sector and a Turkish study (Kaya, 2015) endorse the same in primary education sector. Sulastini et al. (2023) found the relation of WPS and Change-oriented OCB (COCB) in Indonesian's private university's faculty.

According to Dubey, Pathak and Sahu, (2022) Competitive advantage can be achieved by OCB. It plays a vital role for the sustainable organizational role. We can further improve OCB by improving WPS, which ultimately will increase productivity (Genty et al., 2017). WPS is upright to improve work performance. As it also works as an antecedent for higher level of OCB, which will further improve work performance (Garg, 2017). The relation between WPS and OCB looks two directional relations as some authors says that WPS cause OCB (Genty et al., 2017; Garg, 2017; Anwar & Osman-Gani, 2015) while others declare that OCB is the ancestor of WPS (Shankar Pawar, 2009). Ueda (2016) intensely studied the trend in OCB during 2010- 2015 and found that large number of study work on OCB as a dependent variable and very few were found where OCB was treated as an Independent, mediating or moderating concept.

Ahmad, A., & Omar, Z. (2015) recognized that WPS has the power to improve wok engagement that will enhance OCB. Spiritual leader is also considering very important to improve all the scopes of OCB and particularly civic virtue (Kaya, 2015). Nasurdin et al. (2013) observed affirmative association of meaningful work (WPS) with all the five dimension of OCB. The responsibility of partial or insignificance relation of the remaining construct of WPS (sense of community and alignment of values) on OCB was put on collectivistic culture of Malaysia. It was also found that Gender play moderating role only in case of WPS (meaning-full work and sense of community) with consciousness (OCB). Civic virtue is allied with masculine while Altruism and courtesy are associated with feminine (Kidder & McLean Parks, 2001).

2.4 Organizational Culture

OCl is the name of informal things like values, respect, communication and behavior etc. (Martin, 2002). Organizational culture displays the personality of organization and provide a shape (Alas & Mousa, 2016). Hofstede and Hofstede (2005, p.28) "The collective programming of the mind that distinguishes the members of one group or category of people from another". Organizational culture bused on noble and selfless love of caring and appreciating each other (fry, 2003). It is very difficult to define organizational culture as it has too many dimensions. Different studied mention different dimension. According to Alas and Mousa (2016) "Involvement, consistency, adaptability, mission and knowledge sharing" are the five trait of organizational culture. In view of Sulkowski (2012), organizational culture is the outcome of sub-culture, social norms, customs, and way of communication and organizational heroes of the employees. In organization, the vision and mission should be shared. Everyone should be conscious of the

significance and interrelationship of functions, activities, process and external environment. Trust, caring each other, sense of oneness, zero communication barriers and open learning environment are important for learning organizational culture (DeCenzo et al., 2016). "Denison Model" has been considering for measuring OCl in this study.

According to Daniel (2015) and Francis, Williams & Robbins (2008) WPS is observed as a subset of organizational culture. If you want to understand WPS, learn organizational culture of that workplace but Konz and Ryan (1999) does not thank so. They are of the view that owner of an organization come with some spiritual value and develop some way of conducts, vision, mission, objectives and ultimately an organizational culture. Burack, (1999) and Garg (2017) endorse Konz and Ryan (1999) view that spirituality give birth to organizational culture. Later Daniel (2015) says that WPS provide a space to organizational culture to nourish connected community (WPS). Marques (2005) communicated while defining WPS that Interconnectedness and trust generate individual goodwill, which further create an organizational culture. In view of Afsar and Rehman (2015) and Marques (2005) WPS leads to organizational culture.

Ueda (2011) observed a positive association of OCl and OCB in Banking, IT and Manufacturing sectors in India. Organizational culture of one organization would be different than other and so is the spirituality (Vallabh & Singhal, 2014; Noor & Arif, 2011).

2.5 Hypothesis
The research employed the following hypotheses.
H1: The influence of WPS on OCB is favorable.
H2: The connection between WPS and OCB is positively moderated by organizational culture.

3. Research Method
3.1 Survey Approach
The body of research indicates that the survey approach is the most broadly used data collection approach in the social sciences (Watson, 1998). The survey instrument allows the researcher to gather a variety of subject-related data (Yin, 1994). According to Uma Sekaran (1999), this approach is quite common in studies such as people's perception, attitudinal studies, and current studies. Surveys are particularly useful when there is a huge population.

3.2 Population

Faculty members are the favorable people to gather data on because they offer spiritual services (Wainaina, Iravo & Waititu, 2014; Ashraf, et al. 2014). Staff members with expertise and knowledge are essential for gathering data since they are responsible and have influence on organizational productivity (Shahbaz, Ghafoor, 2015). Faculty members of the "Public Sector Universities of Khyber Pakhtunkhwa" is the population of the study. According to "Higher Education Commission of Pakistan" (HEC, 2019), Twenty-nine (29) universities (Table.1) are there in KP with about five thousand faculty members (HEC, 2019).

3.3 Sample Size and Technique

Choosing the right sample size requires careful consideration, and the ideal option is to increase the sample size as the model's parameter count rises. A smaller sample size can be achieved by reducing the number of parameters (a parameter is any numerical or quantifiable quantity that requires statistics for its estimations). According to Rex (2011), sample size for structural equation modeling (SEM) might not be less than 200. Bentler & Chou (1987) state that in a SEM, a sample unit must consist of five or more for a single parameter. A sample size of 377 was obtained by using an online calculator to calculate the sample size based on the population size, response rate, confidence level, and marginal error (Raosoft, 2019). The study used a sample size of 500 to mitigate sampling error and provide a more precise estimate of the population's true mean.

Lundin and Söderholm's 1995 work, "A theory of the temporary organization," explains the value of organization's duration. One can never undervalue the importance of an organization's age. Employee behavior, decision-making processes, corporate culture, and actions will always reflect it (Belak, 2016; Kunze, Boehm & Bruch, 2021; Lam, Nguyen, Le, & Tran, 2021). Therefore, stratified random sampling based on university age was utilized to cover the diversity. Using simple random sampling, 500/5000 employee out 4/29 universities (strata), shown in table.1, were chosen.

The questionnaire has been distributed among the strata using a ratio-based sampling technique.

Table No 1: Distribution of Questionnaire for Validation

S.No	University	Established	Strata	Sample
"1.	University of Peshawar.	1950	1	University of Peshawar
2.	Gomal University Dera Ismail Khan	1974		
3.	University of Engineering and Technology, Peshawar.	1980		Gomal University
4.	University of Agriculture.	1981	2	
5.	Institute of Management Sciences (Peshawar)	1995		
6.	Kohat University of Science and Technology Kohat (KUST),	2001		
7.	University of Malakand.	2001		
8.	Hazara University.	2002		
9.	University of Science and Technology (Bannu).	2005		Kohat University of Science and Technology
10.	Khyber Medical University.	2007		
11.	Islamia College University.	2008	3	

12.	University of Haripur.	2008		
13.	Abdul Wali Khan University Mardan.	2009		
14.	Shaheed Benazir Bhutto University, Sheringal.	2009		
15.	University of Swat	2009		
16.	Bacha Khan University (Charsadda)	2012		
17.	Khushal Khan Khattak University Karak	2012		
18.	Shaheed Benazir Bhutto Women University Peshawar.	2012		
19.	University of Swabi	2012		
20.	Abbottabad University of Science and Technology	2015		
21.	FATA University (Akhorwal)	2016		
22.	University of Technology, Nowshera	2016		
23.	Women University Mardan	2016		
24.	Women University Swabi	2016		
25.	University of Agriculture Dera Ismail Khan.	2017		
26.	University of Buner	2017		
27.	University of Chitral	2017		Khushal Khan Khattak University
28.	University of Engineering and Technology Mardan.	2017		
29.	University of Lakki Marwat	2017"	4	

In order to measure all relevant constructs and arrive at a solution, the researcher distributed an adopted questionnaire to faculty members at the sampled universities, obtaining data both personally and via emails. Thus, 457 (91.4%) of the 500 responses were obtained in order to measure the model.

3.4 Research Tools

The study employed adopted questionnaires from Ashmos and Duchon (2000), Podsakoff et al. (1990), and Denison, Young, and Jae Cho (2006), respectively, to measure the variables WS, OCB, and Culture (table.2).

A Likert scale with seven points has been employed. Seven experts and pilot study participants have evaluated the instrument's content validity. For every variable dimension, a minimum of three items were chosen. Table 2 arrange for the evidence about the variables used in this research.

Table No 2: Variables and Their Items Described

Variables	Dimensions		Items	Total	Source
WPS	"Inner life"		3		Ashmos and Duchon, (2000).
	"Meaningful Work"		3	12	
	"Sense of Connectedness"		3		
	"Organizational value alignment"		3		
OCB.	"Altruism"		3		Podsakoff et all. (1990).
	"Consciousness"		3		
	"Sportsmanship"		3	15	
	"Courtesy"		3		
	"civic virtue"		3		
OCl	"Involvement"	"Empowerment"	3		Denison, Young and Jae Cho (2006)
		"Team Orientation"	3	9	
		"Capability"	3		
	"Consistency"	"Core Values"	3		
		"Agreement"	3	9	
		"Coordination"	3		
	"Adaptability"	"Creating Change"	3		
		"Customer Focus"	3	9	
		"Organizational Learning"	3		
	Mission	"Strategic Direction"	3		
		"Goals & Objectives"	3	9	
		"Vision"	3		
Total			80	80"	

4. Analysis and Result

The most practical research instrument in the social sciences for managing a wide range of observable, unobserved, endogenous, and exogenous variables is the structural equation model (SEM) (Golob, 2003). Pomykalski, Dion, and Brock (2008) list the benefits of SEM approaches and give SEM greater weight than regression.

According to Gefen et al. (2000), CBSEM (covariance based structural equation modeling) is the best suitable method for this type of confirmatory research, which this study is. As advised by Tenenhaus, (2008), Afthanorhan, (2013), Hair and Gabriel, & Patel, (2014), all statistical results were made using SPSS, AMOS and the "Amos Plugin tools" created by Gaskin and Lim (2016)

4.1 Validity

The important part of every study is the validity of the instruments. There were also tests for discriminant and convergent validity. Price (1997) states that convergent validity is shown by the presence of substantial correlations between measures of the same idea and weak correlations

between measures of distinct concepts. According to Hair et al. (2014), the indicator's loading value must be 0.5 or greater to be considered convergent. According to Gaskin and Lim (2016), the composite reliability (CR) value must be 0.7 or greater and cannot be less than the average variance extracted, or AVE. We can express things like CR > 0.70, CR> AVE and AVE > 0.50/0.70 statistically. Additionally, every value of MaxR(H), the maximal reliability criterion, is greater than 0.8 (Hancock and Mueller, 2001). Therefore, based on Table 3., the convergent validity is consistent.

Weak correlations between variables and factors other than the variables themselves were necessary for discriminant validity. Typically, the average variance extracted (AVE) method is employed to examine discriminant validity. As to Kline (2023), the correlation between any latent variable and its measures should be lower than the value of AVE. According to Alarcon, Sanchez, & Olavide (2015) and Gaskin & Lim (2016), an acceptable AVE value is 0.5, however it is preferable to be greater than 0.7. According to Gaskin and Lim (2016), table 4.4 displays an AVE that is higher than 0.7 and bigger than its corresponding "Maximum Shared Variance" (MSV). Additionally, CR values exceed AVEs (Hu & Bentler, 1999). It is possible to express the necessary and actual circumstances in table.3 just like this:.. CR > AVE, AVE > MSV, and AVE > 0.5/0.7. Discriminant validity is therefore admissible.

4.2 Reliability

The tests repeatedly used to conclude reliability are Cronbach's Alpha and Composite Reliability (CR). Higher reliability is indicated by a higher Cronbach Alpha value. Cronbach Alpha's lowest allowable range is 0.5 (George & Mallery, 2003). A minimum of 0.7 is required for the coefficient of CR (Nunnally & Bernstein, 1994). For assessing dependability, CR is a more accurate and less biased method than Cronbach's Alpha; a value of.7 or above is necessary (Alarcon, Sanchez, & Olavide, 2015; Raza, Qazi, & Umer, 2016). Based on Cronbach's Alpha (.987) in Table 4 and CR values in Table 3 (more than.7), the current study's instrument was deemed dependable.

Table No 3: Values of CR & AVE

	CR	AVE	MSV	MaxR(H)	WPS	OCB	culture
WPS	.978	.918	.808	.981	**.958**		.403***
OCB	.989	.947	.808	.991	.899***	**0.973**	.544***
Culture	.959	.854	.296	1.012			**.928**

Table No 4: Statistics on Reliability

Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items.	No of Items
0.986	0.987	80

4.3 Model Fit

Convergence Factor Analysis was performed using AMOS 21. Table 5.5 provides the cutoff values for the various fit indices that were taken into consideration for model fitness.

Table.6 shows that all of the numbers are within an acceptable range when we compare it to Table.5. Thus, the model is said to be fit.

Table No 5: Fit Indices Cut-of-Values

Goodness of Fit-Index	Cutoff Values
Absolute fit Measures.	
Chi-Square	Expected to be low
RMSEA	< 0.08
RMSR.	< .1
GFI	> 0.90
Incremental Fit Measures.	
TLI	> 0.95
CFI	> .95
NFI	> .90 adequate fit > .95 is a good-fit.
Parsimonious Fit Measures	
AGFI	> .90
CMIN/DF	< 2.00"

*Source-: (*Ferdinand, 2002)

Table No 6: Model's Fit Index

NFI.	CFI.	GFI.	TLI.	CMIN/DF.	SRMR.	RMSEA.
0.9160	0.9540	0.90	0.9530	1.6980	.0940	0.0390

AMOS Statistics 21 has been used to determine the link between the constructs. When the estimated parameter value is more than 1.96, the structural relations are deemed significant (Hair et al. 2014). Prior to examining the moderating influence of organizational culture, it is crucial to establish a direct relationship between the construct and independent variables, as indicated by the weights of regression in Tables 7. and 2. Theoretical justification will be needed for any substantial interaction impact, if any, if the direct effect was shown to be minor (Andersson, Cuervo-Cazurra, & Nielsen, 2020).
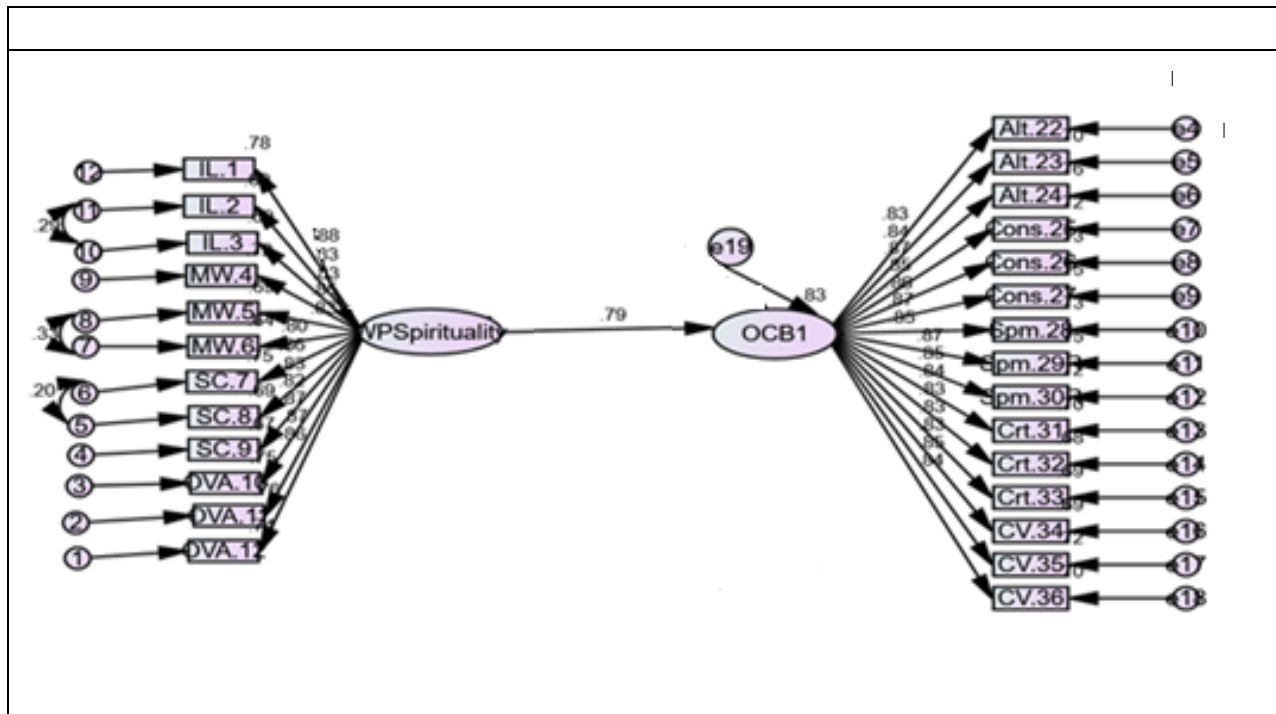
Table 7 shows that the regression weight of WPS on OCB is.79, the level of significance is.000, and the CR value is 20.39-.

It suggests that the alternative hypothesis, H1, is accepted and the null hypothesis, H0, is not accepted.

Table No 7: "Regression Weights: (Group number 1 - Default model)"

			Estimates	S.E	C.R	P
OCB	<---	WPS	.79	.034	20.399	***

Figure No 2: SEM Analysis

The data was normalized, the independent and moderating variables were multiplied to form an interaction variable, and the route diagram involving the independent, dependent, moderating, and interaction variables was created in AMOS in order to determine the moderation effect (Gaskin, 2011). The values provide in table.9, determine the model fitness when compared with the values provide in table. 5.

Table.8 indicates that every regression weight value was deemed significant. The interaction variable affects the on OCB, as shown by the regression weight of the interaction variable (0.069), the CR value clearly indicate that H2 is approved.

Table No 8: "Regression Weights. (Group number1- Default model)."

			Estimates	S.E.	C.R.	P	Label
ZOCB	<----	ZCulture	.255	0.024	10.643	***	par_3.
ZOCB	<----	Interaction	.069	0.021	3.207	.001	par_5.
ZOCB	<----	ZWPS	.805	0.027	29.661	***	par_6.

Table No 9: Index of Model Fit

Model	P	CMIN/DF	RMR	GFI	AGFI	NFI-Delta1	RFI-rho1,	IFI-Delta2	TLI-rho2	CFI	RMSEA
Default-model.	.004	4.417	.003	.991	.934	.996	.979	.997	.984	.997	.087

Figure No 3: The Observed Variable's Path Coefficient (Interaction Variable).

By examining the connection between corporate citizenship behavior and workplace spirituality, this study attempted to close the research gap. It reveals how organizational culture influences the link between WPS and OCB in a moderating way.

4.4 Discussion

4.5 Finding

It was discovered that people without WPS are suffering unfavorable outcomes, and that spirituality is a novel and fascinating strategy for boosting organizational production. Thus, academia and practice began to focus their attention on spirituality. The significance of WPS and its potential for organizational growth are numerous, and there is still a need for thorough research in this subject because to the paucity of existing studies (Vimansha & Samantha, 2019)..

It is true that different organizations have different structures, cultures, and levels of WPS (Noor & Arif, 2011) and the same are the factors that influences how an organization performs (Mohammed, et al. 2016; Lim, & Choi, 2017; Habeeb, 2019). Fanggidae (2018) asserted that WPS might be encouraged or discouraged by the organizational culture. For these reasons, the topic for

exploration has been chosen. However, certain of OCl's components might not have an impact on WPS (Alas & Mousa, 2016).

A significant positive correlation (.684) was found in the study between WPS and OCB and endorse the studies of Garg, et al. Pourseidi (2012), Yoo (2016), Belwalkar, Vohra, & Pandey (2018), Pasikhani & Kuchesfahani (2018). The results of the study have associations for university faculty, as such results are frequently found in university. Charoensukmongkol, Daniel, and Chatelain-Jardon (2015) state that when the research was done on students, the results for WPS and OCB was found positive and are comparable with current study.

It was also investigated whether OCB might be accelerated by supporting WPS by offering a suitable organizational culture that is conducive to growth, which was found true.

4.6 Implication

The results have two types of implications that are up for discussion: theoretical and practical. In terms of theoretical implications, the study supplements to the body of literature by scrutinizing the moderating role of organizational culture and the association between WPS and OCB. According to Lim and Choi (2017) and Habeeb (2019), an organization's culture should foster workplace spirituality by teaching employees' empathy, self-awareness, tolerance, and concern for others. The same is supported scientifically by this investigation.

The most crucial aspect of the study is the practical ramifications of the findings. It is well known that organizations focused a great deal of attention on using organizational practitioners to improve organizational outcomes. The consultant diagnoses the issue and then attempts to come up with a remedy that could support organizational outcome by carrying out various tasks and implementing modified procedures. They typically succeed because they are skilled and knowledgeable. However, it is also true that it came at a very high cost. The findings of this study recommend that decision-makers in your company must support and promote workplace spirituality. The WPS construct that requires attention to produce the necessary results is also explained in this study. The constructs include the employee's inner life, meaningful job, sense of community, and alignment with organizational values.

In summary, the management should support the employee's belief that they are capable of carrying out a particular job; the HR manager should select the best candidate for the position and establish a personal or emotional bond between the position and the employee; the organization must foster a sense of community by giving the employee a sense of belonging and celebrating their personal development; and finally, the organization should match individual norms and beliefs with organizational norms and beliefs.

It implies that in order to hasten the influence of WPS on OCB, organizational culture needs to be revitalized and enhanced for decision makers, practitioners, and administrators in the educational sectors. When acceleration is necessary, top management must look at and address employee participation in organizational decision-making, consistency in organizational operations, organizational adoptability potential, and the organization's mission.

The implications of this study were summed up by supporting the findings of Liang, et al. (2017), Nwanzu & Babalola (2021) and Iqbal, et al. (2021). and advising organizations for considering workforces instead of earnings and to treat them like family members. If you allow your people to grow, your organization will expand as well.

5. Conclusion

A notable goal of the current study is to fix the research gap and improve the body of literature. It also discusses recommendations, theoretical and practical implementations, and ways to further explore workplace spirituality and achieve organizational outcomes (OC). The study's conclusion is built on a systematic analysis of the available literature, empirical investigation, and the outcomes of the analysis that have been extracted. By sharing all of the information that has been provided, organizational development practitioners, consultants, trainers, administrators, and decision makers may find it easier to improve organizational outcomes, particularly in educational institutions.

5.1 Limitation and Recommendation

The proverbs "there is always room for improvement" and "to err is human" encouraged the study to overlook its limitations and to share them with others so that the area can be better in the future.

First, the study's sample is KP's higher education institution, which may raise concerns about the study's generalizability. The population may grow in future, and this will validate the model in other sectors as well. Second, statistical analysis was done on the relationships between latent variables. In order to comprehend the lowest unit of change, future study must propose the individual structures. Third, higher education institutions make up the study's population. Therefore, given that culture has a big influence on behavior, the study's generalizability to other fields may be called into doubt (Kalat & Shiota, 2007). Therefore, it can be confirmed in various cultures by further study.

The researcher can grow the concept of WPS by observing additional organizational outcomes like productivity, burnout, stress, and motivation, as well as performance and attrition rates. Future studies could monitor a few other moderating factors, to deepen our understanding of workplace spirituality.

6. References

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