Impact of Workplace Spirituality on Organizational Commitment with Mediating Effect of Job Satisfaction: A Case Study on Higher Education Sector

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Abstract

The objective of this study is to investigate the impact of workplace spirituality on organizational commitment among university teachers with the mediating effect of job satisfaction. The adopted questionnaire was administered to a population of 1,655 faculty members working in universities situated in Karachi, and the valid sample size was 600. After normality, validity, and reliability were assessed, the overall model was tested through PLS SEM (partial least square structural equation modeling). A positive impact of workplace spirituality on organizational commitment (t= 39.221, p <. 05) was supported statistically. It was also found that job satisfaction (t = 8.166, p < .05) was the strongest predictor of workplace spirituality. Furthermore, an insignificant impact of job satisfaction on organizational commitment (t =0.738, p > .05) was found. Job satisfaction as a mediator showed no mediation effect between workplace spirituality and organizational commitment. In conclusion, this study contributes unique knowledge to the current body of literature that connects workplace spirituality with job satisfaction and organizational commitment among university faculty. It also provides critical recommendations for academics and human resource managers who seek ways to encourage job satisfaction and organizational commitment.

Keywords: Workplace Spirituality, Organizational Commitment, Job Satisfaction, PLS –SEM

1.   Introduction

The human resource is considered to play a significant role in the development and progress of the organizations of all sectors. The organizations are considered to provide precise, efficient, and improved performance by managing human resource. Similar to the organizations of other sectors, the educational institutes are also facing competition for improving their performance. Specifically, the universities emphasize on providing quality education to the students; therefore, despite only considering the technical aspects of learning and teaching, the performance of college or university might also be determined in terms of the qualification and expertise of the teaching faculty (Fanggida et al., 2015). The levels and quality of education delivered from the platform of any university are analyzed by analyzing the expertise levels of the faculty of the university, as the teaching staff is the most significant human resource of the university. For this reason, the universities are required to design and implement plans and strategies for improving the quality of services provided by the teaching and non-teaching staff of the university and other higher educational institutes, to improve individual and organizational performance. The overall performance of the organizations of all sectors is likely to positively influence by workplace spirituality. As the quality-oriented organization have strong emphasis on the working attitudes of employees; therefore, when a number of employees focus on developing workplace spirituality, it increases their loyalty with the organization, and develop fighting spirit among them (Ashmos & Duchon, 2000). Recently, organizations have realized the need to pay attention to spirituality in the workplace. This includes allowing their members to express their spirituality (Mitroff & Denton, 1999). Mitroff and Denton (1999) offered a convincing case that organizations that foster a spiritual environment tend to have employees who are more loyal, productive, creative, and able to adjust to changes than employees at organizations that stifle spirituality.

The growing trend toward spirituality within organizations has spread across many industries and professions. Along with interest, additional studies have been conducted to map the terrain of spirituality, helping organizations to integrate spiritual values and practices as well as develop new theoretical frameworks (Benefiel, 2003; Driver, 2005; Neal & Biberman, 2004).

Gibson (2014) found that participants in his qualitative inquiry among school principals believed their personal meaning of spirituality was integrated completely into their tasks, leadership styles, and relationships with the teaching staff. Concurrently, their teaching staff perceived a relationship between the principals' spirituality and their competence, conduct, and professional character (Gibson, 2014).

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Consequently, the level of teacher satisfaction has declined by twenty-three percentage points since 2008 and in 2012 was at its lowest in 25 years (MetLife, 2012). Similarly, Zanders (2011) reported that less than half (47.7%) the participants in his study were very satisfied with teaching as a career and rated their own profession as teachers lower than that of doctors, scientists, and military officers.

When the teachers' work environment is too challenging and unsupported, working conditions create an unhealthy atmosphere. Teachers, then, are unwilling to make commitments to their profession, and a tendency to leave the profession results (Ingersoll, 2001; Loeb, Darling-Hammond, & Luczak, 2005). Therefore, in recent years, some administrators and school leaders focused on creating a workplace culture that includes spirituality (Grant, 2004; Grant, O'Neil, & Stephens, 2004; Guillaume & McMillan, 2002; Schuster, 1998). Eldred (2010) determined specifically that the principals' leadership activities that promoted a strong sense of community among teachers were a strong indicator of their job satisfaction.

According to Aycan et al., (2000) Pakistan is an under researched country, so the main goal of this research is to analyze the level of workplace spirituality, organizational commitment, and job satisfaction among university instructors in Pakistan because at universities, high-level education is provided by experienced faculty, and in return the faculty has expectations from the organization. This research reveals the reasons that some teachers show more cooperative and supportive behavior than others. Some are highly committed and show a high level of job satisfaction. Therefore, this research investigates whether workplace spirituality exists at universities in Pakistan and whether more faculty members find meaning, compassion, mindfulness, and transcendence in their work, which result in organizational commitment and job satisfaction. In this respect, our research adds to the theory of social exchange by examining the influence of workplace spirituality on organizational commitment and job satisfaction of faculties. Furthermore, none of the earlier works investigate the mediating mechanism between workplace spirituality and organizational commitment. Besides, all the previous studies hail from developed countries and very few research works is found in Asian perspective. Antonic (2007), and Zampetakis et al (2009) suggest that cross cultural research results will also add value in literature. Hence this study has been conducted in the education sector of Pakistan.

2. Literature Review

Workplace spirituality, the subject of many controversies in over the years, has experienced remarkable development in modern times, which has helped researchers to come up with new definitions of this concept. Many definitions of it are found in the literature (Karakas, 2010): According to Mirvis (1997), workplace spirituality can be defined as the understanding and accepting work with a sense of community. Furthermore, Mitroff and Denton (1999) elaborated workplace spirituality as the fundamental feeling of connection with self, the surroundings and with the entire environment (p. 83). In addition to this, Giacalone and Jurkiewicz (2003) defined it as the structure that an organization develops within its environment. They further discussed the concept of workplace spirituality as the measures that that make an employee stress free and joyful by accelerating work process in the form of encouraging assisting them (p. 3). Duchon and Plowman (2005) discussed workplace spirituality as the workplace should encourage employees to empower their inner beliefs. It is a notable fact that the inner beliefs and life of employees are enriched useful work that is happening within the context of community (p. 807).

The work of Aubé et al. (2007) indicated that not only are employee's spiritual in their private life but they exhibit the same behavior in the workplace. Studies by Avey, Wernsing, and Palanski (2012) encouraged the behavior of individuals and their interaction with the universe. Maslow's work with respect to self-completion identifies with the feeling of a deep sense of being (Ashmos and Duchon, 2000). Organizations that are more focused on building esteem offer more chances for self-improvement and advancement. Furthermore, this feeling of increasing self-esteem develops energy and eagerness among employees (Avey et al., 2012).

Spirituality has helped organizations to gain many benefits and resulted in the establishment of relationships and the development of communities of individuals working at organizations (Lips-Wiersma & Mills, 2002). Spirituality directly focuses on individual feelings, rather than collective behaviors, which cannot be practiced in organizational surroundings (Lips-Wiersma & Mills, 2002).

2.1 Workplace Spirituality and Organizational Commitment

Workplace spirituality can be understood as facilitation of the organisation related to employee experience at work (Pawar 2008). The work of (Aubé et al., 2007) examined that these days' employees are not only spiritual in their common life but they exhibit the same behaviour at the workplace. Organisations that are more focused on building esteem provide prior chances to encourage self-improvement and advancement. In addition, this feeling of increasing self-esteem develops energy and eagerness among the employees (Avey et al., 2012). The social exchange theory postulates that the key determinant in both parties relationship is their individual interest. It is never considered unhealthy to develop self- interest between employee and employer because it is beneficial for both the parties in the long-term relationships. You will find that employees seek advantages in the form of rewards, monetary benefits, social and emotional connectivity at the workplace.

Based on the study of Alkahtani (2015) the organisational commitment is one of the most important aspects for the staff members in the sector of higher education. It has been argued that the most committed staff members can create higher effectiveness for the students and also reduces the burden for the education and the management of the organisation. It has also been discussed in several studies that the committed teachers play a vital role towards the development of skills and traits of the students that can be achieved in different domains of the field in the future (Tangthong, 2014).

Workplace spirituality is a current area of study related to organizational outcomes (Sprung, Sliter, & Jex, 2012), such as commitment, in which employees find helpful working conditions aligned with their internal feelings and work and community both play a vital role in creating connectivity between employees' work and spirit.

A study by (Ware & Kitsantas, 2011) identifies that teacher commitment to the organisation continues to be a confounding and it is a very common problem exciting in school districts throughout the US and further more studies also validate the fact that low retention rates are resulted from low commitment with among teachers (Ware & Kitsantas, 2011; Klassen & Chiu, 2011; Ingersoll, 2001). An association is found between the commitment of teacher and satisfaction of job with settings of school work (Moore, 2012). Since greater commitment levels result in high level of retention, it is not easy to understand the factors present in school working and how they may lead to improved commitment (Dumay & Galand, 2012).

A research study executed by Khanifer et al., (2010) related to the examining of relation amongst professional commitment and organizational spirituality of employees experienced that relation amid organizational commitment and workplace spirituality dimensions. The outcomes of research displayed that spirituality at workplace significantly and positively effects organizational commitment on employees. Research studies conducted by Chawal, & Guda, (2010); Rego & Cunha (2008) also support the results of workplace spirituality has positive relation with commitment within an organization. Furthermore, Osman-Gani, Hashim Yousf (2013) also displayed agreement that positively significant association exist among professional commitments and workplace spirituality. Hence, we propose the following hypotheses:

H1: Workplace spirituality has a statistically significant impact on organizational commitment.
H2: Job satisfaction has a mediating impact between workplace spirituality and organizational commitment.

2.2 Workplace Spirituality and Job Satisfaction

Job satisfaction is referred to the concept of the level of satisfaction of employees with their jobs. The research conducted by Evans (1997) defined job satisfaction as the state of mind of the individuals, such the state of mind is determined by the extent up to which the job-related requirements of individuals have been satisfied. The concept of job satisfaction is also focused towards the overall attitudes of employees towards their job, and the positive experience acquired by the employees from their job (Allen and Meyer, 1990; Amundsen and Martinsen, 2014).

According to Pradhan and Jena, (2016), spiritual individuals provide significant advantages to their organisations since they exercise virtues within the context of work and have greater job satisfaction, increased productivity, increased job motivation and greater organisational commitment. When an

organization takes care of its employees, they in turn develop positive opinions for the organization (Rhoades et al., 2001). Theory of social exchange dictate that employee's positive beliefs about their organization obligates them to care for the well-being of their organization and contribute towards organizational goals. A number of favourable outcomes of organizational support have been reported in literature, for instance, increased satisfaction, lower turnover intentions, increased commitment with the organization, and organizational identification (Edwards & Peccei, 2010; Riggle et al., 2009). More specifically, the researchers have also provided with the assessment of the dissatisfaction within the employees and having the increased factors of employee satisfaction towards the work that has been performed. The lack of satisfaction also creates different issues and reduces the level of commitment that they have towards the profession and the roles that they perform. It has been argued in the study of Griep et al (2016) that the lack of hygiene within the sector of higher education creates the issues of dissatisfaction among the employees of the higher education. Mirowsky (2017) has also argued that the staff members of the higher education institutions creates the low level of motivation for the employees and also provides limitations to their performance over time. Additionally, the study of Assiter (2017) has also emphasized the extreme physical and mental activities that creates the sense of poor working conditions within the higher education system. Moreover, according to the study of Anderson (2015) the level of confidence of the teachers and the staff members is highly decreased with the poor working conditions of the country.

In light of the research study conducted by Gupta, Kumar and Singh (2014), a significant and positive association amid job satisfaction and workplace spirituality has been found. A key role is played by the dimensions of WPS to fulfill the employees' intrinsic needs, hence a substantial influence exists among the two variables. According to the findings of Hassan, et.al (2016), job satisfaction and workplace spirituality displayed a significant positive impact.

Fanggida, Rolland, Suryana, and Efendi (2016) also find a positive and significant relationship between workplace spirituality and job satisfaction. Robert, Young, and Kelly (2006) relate job satisfaction to spiritual well-being and find a positive correlation. They include living by a set of values and beliefs and making a meaningful contribution in the world to be important components of spiritual well-being.
Van der Walt and De Klerk (2014) conduct a cross-sectional study in South Africa. Their results indicate a positive relationship between workplace spirituality and job satisfaction among white-collar workers. Their conclusion is that organizations need to be spiritually based in order to survive in the twenty-first century and sustain workers who are satisfied with their work experience.

It has been stated by Goodarzi and Kaviani (2013) that the relation amid job satisfaction and spirituality for individuals and as well as the entire workplace is significant. Moreover, Lazar A. (2010) also observed that a positive and significant association amid job satisfaction and workplace spirituality exists. According to Zohar and Marshall (2000), spirituality interrelates and interchanges individual behaviour and emotional cognition of an employee's tendency to experience negative or positive feelings, which have a significant impact on employee's confidence. Hence many studies support the study of Choerudin including researchers (Gupta et al., 2014; Javanmard et al., 2014; Ahmed and Omar, 2014). Hence, we propose the following hypothesis.
H3: Workplace spirituality has a statistically significant impact on job satisfaction.

2.3   Job Satisfaction and Organizational Commitment
The commitment with an organisation and satisfaction of job has been researched in many previous studies including (Porter, Steers, Mowday & Boulian, 1974; Koh & Boo, 2004; Glisson & Durick, 1988; Capelleras). Results supporting cause and effect are found in the literature (Glisson & Durick, 1988). Organisational commitment is referred to as the response of an employee towards his or her organisation whereas job satisfaction is referred to as a response of employee towards a specific job (Namasivayam and Zhao, 2007; Feinstein and Vondrasek, 2001). According to Wasti (2000), a key distinguishing feature between organisational commitment and job satisfaction can be dialogued as "I like the organisation I work for" and "I like my job".

The core difference between job satisfaction and organisational commitment can be stated as; "I like my job" and "I like the organisation I work for". Feinstein and Vondrasek (2001), states that the commitment of employee towards their organisation should be more stable in comparison with their

satisfaction of job. Researches undertaken by (Koh and Boo, 2004; Koh and Boo, 2001; Jun et al., 2006) concludes that job satisfaction of employees are significantly affiliated with their organisational commitment since job satisfaction is considered as an essential factor through which employee's organisational commitment is developed.

A significant and positive influence of JS of employees has been supported by Zehir, et al. (2011) on OC in multinational and national companies. The literature available regarding the relation amid OC and JS is very extensive however few studies have been conducted to analyse the association amid the overall dimensions of both OC and JS. Additionally, Zehir et al. (2012) specified that the policies of company, supervision and job satisfaction itself substantially and constructively affects AC however the satisfaction with coworkers and colleagues does not positively correlate with AC. Only an individual effect of job satisfaction itself has been found to have substantial and constructive influence on CC, apart from JS's various other dimensions.

A study by Unal (2012) on a group of companies in Turkey also finds a significant relationship between JS and OC. Hence, we propose the following hypothesis:

H4: Job satisfaction has a statistically significant impact on organizational commitment.

2.4   Conceptual Framework

The study conceptualized that workplace spirituality determines university faculty's organizational commitment and job satisfaction.
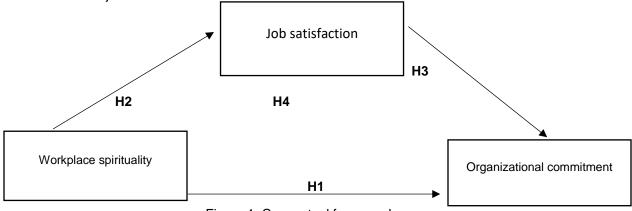

Figure 1. Conceptual framework

3.   Research Methodology

This study uses a cross-section survey. Both descriptive and correlational research designs were used. The study targeted all the teaching faculty at public and private universities in Karachi, Pakistan. Non-probability, convenience sampling was used in which five universities were selected, followed by simple random sampling to select representative departments and faculty in the selected departments. Data for the study were collected by administering a 64-item questionnaire to a sample of 600 teaching faculty. Twenty-two items measure workplace spirituality, 24 items measure organizational commitment (8 items for each type of commitment), and 20 items measure job satisfaction. A total of 574 questionnaires were returned, and our analysis was done with the help of SPSS and PLS-SEM.

3.1   Data Collection Method

Data were collected with the help of two volunteer employees working at each university. By mutual agreement with the author, these employees were sent to collect data by hand; a Google doc questionnaire was also designed, and its link was shared with the human resource department at the respective universities to enable their faculty to complete it. The completed questionnaires were then collected for analysis.

3.2 Measurement of Variables

The constructs used in the conceptual framework have already been used by others and have known reliability. Different rating scales were used by the authors, all use a five-point Likert scale. A summary of the constructs used, with the name of the constructs, sources, reliabilities, and other details, is in Table1.

Table 1. Format of Construct

	Sources	Items	Scale	Type	Reliability	Validity
Compassion	McCormick (1994), Mahoney and Graci (1999), Ingersoll (2003), Delgado (2005), Twigg and Parayitam (2006)	4	1-5	L	0.63	yes
Mindfulness	Brown and Ryan 2003); Walach et al. (2006)	6	1-5	L	0.79	yes
Meaningful Work	Ashmos and Duchon (2000)	7	1-5	L	0.78	yes
Transcendence	Kinjerski and Skrypnek (2006); Delaney (2005).	5	1-5	L	0.75	yes
Affective Commitment	Allen and Meyer (1990)	8	1-5	L	0.82	yes
Continuance Commitment	Allen and Meyer (1990)	8	1-5	L	0.73	yes
Normative Commitment	Allen and Meyer (1990)	8	1-5	L	0.76	yes
Job Satisfaction	Weiss, Dawis, & England (1967); Minnesota short survey	20	1-5	L	0.86	yes

3.3 Respondent profile

Table 2 provides the details on respondents' socio demographic characteristics (marital status, age, tenure, level of position, and education).

Table 2. Summary of Respondent Characteristics

		Frequency	Percentage
Marital status	Married	354	62
	Unmarried	220	38
Age	21-30	235	41
	31-40	262	46
	41-50	51	8
	Above 50	26	5
Tenure	1-3 years	212	37
	4-6 years	211	37
	7-10 years	119	20
	10-13years	31	5
	14 and above	1	1
Level of position	Junior fellow	84	14
	Lecturer	355	62
	Assistant professor	109	19
	Associate professor	23	4
	Professor	3	1
Education	Intermediate/A level	12	2
	Undergraduate	29	5
	Graduate	461	80
	Doctorate	72	13

3.4   Exploratory Factor Analysis (EFA)

All the constructs used have established reliability and validity, and most of them have been used by other researchers in a similar context. Summarized EFA results are given in Table 3.

Table 3. Variable Status after EFA

Construct	Original items	Kaiser-Meyer Olkin	Bartlett's Test of Sphericity	Cumulative Factor Loading	Items Retained
Compassion	4	0.62	590.149	55.942%	4
Mindfulness	6	0.542	564.943	57.233%	6
Meaningful work	7	0.881	2,917.652	74.918%	7
Transcendence	5	0.529	678.552	61.970%	5
Affective commitment	8	0.605	442.205	60.320%	5
Continuous commitment	8	0.610	1.317E3	66.455%	7
Normative commitment	8	0.722	4.047E3	78.549%	7
Organizational Commitment	24	0.755	1.607E4	87.94%	17
Job satisfaction	20	0.95	10,115.78	82.421%	20

Table 3 shows that after dropping items that did not meet the prescribed requirements, the final results indicate that each construct loaded very well and meets the statistical requirements.

3.5   Testing Overall Model through PLS-SEM

Table 4: Measurement Model

Construct	Item	Loadings	AVE	CR
Workplace Spirituality	C4	0.844	0.631	0.836
	M1	0.751		
	T4	0.785		
Organizational Commitment				
	AC1	0.856	0.648	0.880
	AC2	0.835		
	AC3	0.806		
	CC2	0.715		
Job Satisfaction				
	JS2	0.871	0.720	0.966
	JS3	0.864		
	JS4	0.843		
	JS7	0.829		
	JS8	0.846		
	JS9	0.847		
	JS12	0.848		
	JS13	0.863		
	JS17	0.823		
	JS18	0.866		
	JS19	0.831		

Table 4 shows the items remained after running CFA in PLS SEM. The items comprising factor loading above 0.70 were retained. Workplace spirituality had 3 items left meeting the criteria of factor loading above threshold, whereas organizational commitment had 4 items left and job satisfaction had 11 items left. Therefore, the measurement model in table 4 indicates the factor loading of the retained items, along with their average variance and composite reliability.

Table 5: Discriminant Validity (Fornell- Larcker Criterion)

	1	2	3
Job Satisfaction	**0.848417**		
Organizational Commitment	0.217146	**0.805560**	
Workplace Spirituality	0.324014	0.730943	**0.794131**

Table 5 shows the square root of variance explained is greater than the square of each correlation value. This suggests the construct used in the study are distinctive (Bryman & Bell, 2015). The Fornell-Larcker criterion-based discriminant validity analysis also revealed the satisfactory level of the discriminant validity.

3.6   Overall PLS-SEM Model

The result of the model is presented in Figure 2. Workplace spirituality has an overall impact on job satisfaction and organizational commitment. Each of these relationships is represented by a hypothesis. The latent variables are represented by oval shapes. For relationships that were found significant, the link is represented by solid arrows, and the β coefficients are shown. The figure also shows R2, which is used to evaluate model fit and refers to the percentage of variance of the dependent variables (job satisfaction and organizational commitment) explained by the independent variable (workplace spirituality). The summarized model is depicted in Figure 2.
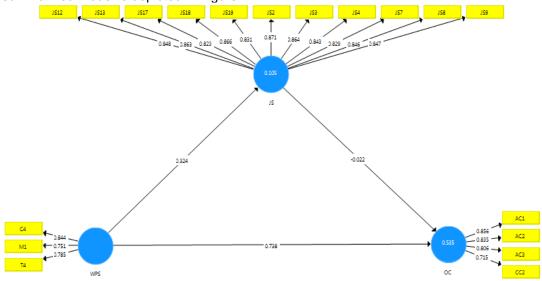

Figure 2. PLS–SEM Model

Note: workplace spirituality (WPS), organizational commitment (OC), job satisfaction (JS)

4.   Results

All the hypotheses except one were found to be positive and significantly correlated at the $p < 0.05$ level.

Alternative Hypothesis 1*: Workplace spirituality has a statistically significant impact on organizational commitment.*

H1 tested the impact of workplace spirituality on organizational commitment statistical significance. The positive and significant path ($\beta = 0.738$: $t = 39.221$, $p < .05$) suggests that the greater the workplace spirituality is, the more that university instructors will be emotionally devoted to the organization. Therefore, the null hypothesis was rejected.

Alternative Hypothesis 2*: Workplace spirituality has a statistically significant impact on job satisfaction.*

H2 tested the *impact of* workplace spirituality on job satisfaction for statistically significance. The positive and significant path ($\beta = 0.324$; $t= 8.166$, $p < .05$) suggests that the greater the spirituality in the

workplace, the more that university teachers will be satisfied with their job. Therefore, the proposed relationship between the two constructs is supported.

Alternative Hypothesis 3: Job satisfaction has a statistically significant impact on organizational commitment.

H3 states that job satisfaction has a statistically significant impact on organizational commitment. The negative and insignificant path (β = -0.022, t= 0.738, p > .05) suggests that more that employees are dissatisfied with their jobs, the less they are committed to the organization. Therefore, null hypothesis is failed to reject.

4.1 Mediation Analysis

To test H4, we perform bootstrapping in PLS-SEM. Zhao et al. (2010) suggest a mediation model, which is further supported by Hair et al. (2017) for PLS- SEM. The same model is used to check the mediation effect of job satisfaction between WPS and OC.

Alternative Hypothesis 4: Job satisfaction has a mediating impact between workplace spirituality and organizational commitment.

The first step was to find p1 and p2 values significant or insignificant. The p1 value of the WPS and JS path was found significant. The p2 value between JS and OC was found insignificant. In the second step, the p3 value between WPS and OC was checked and it was found significant. In the final stage, we checked whether p1, p2, and p3 are positive or negatives and found them to be positive. The bootstrapping analysis showed that the indirect effect β = -0.007 was insignificant, with a t-value of 0.699 and the *p*-value 0.242 for WPS->JS->OC. Therefore, we conclude that No- mediation is found. Therefore, the null hypothesis was confirmed. Table 6 shows the summarized result of hypothesis.

Table 6: Hypothesis Testing

Hypothesis	Relationship	Std. Beta	Std. Error	T- value	Decision
H1	WPS-> OC	0.738071	0.019184	39.221*	Supported
H2	WPS->JS	0.324014	0.03968	8.166*	supported
H3	JS->OC	-0.021988	0.002988	0.738*	Not Supported
H4	WPS->JS->OC	-0.007127	0.010192	0.699*	Not Supported

WPS (workplace spirituality), OC (organizational commitment), JS (job satisfaction)

5. Discussion and Conclusion

H1 is supported by the results, which is consistent with the prior literature (Milliman et al., 2003; Rego & Cunha, 2008; Rego et al., 2007). Khanifer et al. (2010) show that spirituality in the workplace positively influences employees' organizational commitment. Research findings by Chawal and Guda (2010) also indicate that workplace spirituality has a significant relationship with organization commitment. Fanggiade et al. (2015) confirm that spirituality workplace has a positive significant relationship with organizational commitment. Studies have found that employees able to express their spirituality at work are more committed to their organization. These findings also support the work of Javanmard (2012), Osman-Gani (2013), and Ghani et al. (2018).

H2 is supported by the results. Studies have found that employees who engage in workplace spirituality are more likely to be satisfied with their jobs and refrain from deviant behaviors in the workplace (Ahmad and Omar 2014). Furthermore, workplace spirituality has the potential to affect job participation and commitment across various organizational categories and professions by involving individuals in significant ways (Word, 2012). Fanggiade et al. (2015) reported in his study that spirituality workplace has a significantly positive relationship with organizational commitment. Hence their study also supports the work of Choerudin (2014), Javanmard, Nami, and Haraghi (2014), and Gupta, Kumar, and Singh (2014).

H3 is supported by the results. High organizational commitment and job satisfaction among employees empowers them to be motivated. Several studies have found job satisfaction and organizational commitment to be related (Capelleras, 2005: 156; Glisson & Durick, 1988: 61; Koh & Boo, 2004: 677; Porter, Steers, Mowday, & Boulian, 1974: 608).

H4 was not supported by the results. This study contributes to the literature by indicating that, by increasing workplace spirituality, work satisfaction is increased (Marques et al., 2003). And workplace spirituality can lead to organizational commitment, but job satisfaction does not mediate the relationship between WPS and OC. Hence, we can conclude that university teachers are highly committed when they find a flexible working environment and their passion for work is increased, but if the working environment is not suitable or comfortable, ultimately, they are not going to be satisfied with their jobs. Based on the findings, this study concludes that increased spirituality among teachers relates to increased job satisfaction, and organizational commitment among teachers. The results of this study are consistent with previous studies. This job satisfaction, in turn, appears to relate to teacher experiences of respect and support from others, and results in feelings by teachers that they are making a difference. This shows that workplace spirituality influences the feelings of the teachers that encourage them to work beyond expectations (Ghani et al. 2018).

Furthermore, workplace spirituality enables the employees to indulge in work even more along with interacting with others in an increased manner which result in the betterment of employee along with organization (Lewin & Regine, 2000). Therefore, it is suggested for both private and public organizations to incorporate the WPS to compete in the market in a better manner (Marques, 2005). Moreover, to enhance the creativity of the employees the organizations ought to provide explicit direction (Milliman et al., 2003). However, the positive influence of WPS on the JS would result in enhanced communication and interaction amongst the employees that would further enhance trust, integrity and humility. Additionally, the incorporation of WPS within the organization would enhance the level of tolerance amongst the employees which would further reduce the stress levels and would increase the commitment level. Therefore, the retention of best employees within the organization would increase.

5.1   Future Directions and Limitations

The study covers only the education sector because of unavoidable time and resource limitations, and the results could be further improved by including sectors such as nonprofit organizations, insurance companies, banking, textiles, and telecommunications as these industries are not just the most important but people oriented. Profit generation is important at insurance organizations, and nonprofit organizations are related to social responsibilities. Another limitation is the sample we used came from one city in Pakistan. Moreover, our respondents were generally Muslims. So, the generalizability of this examination might be affected by our gathering data on only one group. Adherents of different religions might yield different results, so this conceptual framework could be extended to studying members of different religions.

Most of the dependent variables could be used, instead of job satisfaction—for example, absenteeism, trust, employee engagement, and employee turnover can also be considered. Here job satisfaction is used as the mediator; in future studies, most of the mediators and moderators could be used—for example, job embeddedness, POS, spiritual leadership, emotional intelligence, positive feelings, and demographic variables, such as age, gender, education, and tenure.

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