

Impact Of Servant Leadership on Thrive at Work with Mediating Effect of Workplace Spirituality

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Keywords:

Servant Leadership, Workplace Spirituality, Thrive at Work, Religiosity

ABSTRACT

Employees are considered as key assets for organization if they perform their work with due diligence and show thrive at work. Earlier studies have substantiated that thrive at work improves commitment, satisfaction, loyalty, and engagement. The scholars have identified several reasons such as leadership, personality, rewards system; however, the role of workplace spirituality in relation between servant leadership and thrive at work is limited. Moreover, those organizations who operate in religious orientated societies face the religious dimensions that employee incorporate at their workplace behaviour. In this vein the religiosity as moderator have not been investigated between servant leadership and thrive at work. Thus, the purpose of this study was to examine the mediation moderation effect of religiosity and workplace spirituality between servant leadership and thrive at work. Quantitative research with descriptive relational design was opted to test hypotheses. 300 self-administered questionnaire was distributed among teachers at higher education institutes of Quetta-Baluchistan through convenience sample design. Regression analysis and Hayes process model was applied to test hypotheses. Results show that servant leadership improves the workplace spirituality and thrive at work. The strength of relationship between servant leadership and thrive at work improves when workplace spirituality work as mediator. Thrive at work is significantly different between low religious and high religious employees. The interaction of high religious with servant leadership significantly improved thrive at work. Thereby organizations need to incorporate servant leadership practices and encourage to follow the workplace spirituality to attain thrive at work.

INTRODUCTION

The term "thriving" is one of the most recent to gain traction in positive workplace research and behavioral developments (Jiang, Di Milia, Jiang, & Jiang, 2020). Specifically, thriving at work has been conceptualized as a combined learning and vitality experience (Rahaman, Stouten, Decoster, & Camps, 2021). In the vitality component, we focus on the positive feelings that come from having a lot of energy and enthusiasm (Carmeli, 2009) and the acquisition and

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use of new skills and knowledge distinguish this type of education (Niessen, Mäder, Stride, & Jimmieson, 2017). Although learning and vitality have been researched separately, recent study on thriving at work suggests that considering them together has advantages (Rahaman et al., 2021). This is because having both of these psychological states at the same time at work has been linked to positive consequences for both entities and businesses (Frazier & Tupper, 2018). According to research, thriving employees perform 16 percent better than their counterparts and are 125 percent less likely to burnout. Furthermore, 32% of thriving employees have significantly better performance, and 46% of these employees are satisfied with their jobs (Spreitzer & Porath, 2012). Additionally, the problems discussed preferred results of thriving Spreitzer, Sutcliffe, Dutton, Sonenshein, and Grant (2005) developed framework of thriving at work implies that thriving should perhaps result in self-development. Self-development comprises asking for and acting on feedback, establishing development objectives, participating in productive work, and individually monitoring projects (Prem, Ohly, Kubicek, & Korunka, 2018). Employees' ability to learn on the job has become increasingly important for businesses to prosper and even survive in an increasingly fast-paced and difficult competitive environment (Walumbwa, Muchiri, Misati, Wu, & Meiliani, 2018).

Given the growing body of data linking thriving at work to a variety of desired inter organizational outcomes, a deeper indulgent of the characteristics that promote thriving at work is required. Employee management methods are evolving, as is the focus of leadership. Leadership experts have been compelled to develop a vast leadership theory due to the ever-changing socioeconomic context. Authentic leadership, for example, is a type of leadership that is gaining popularity (Rahaman et al., 2021), ethical leadership (Rahaman et al., 2021) transformational leadership (Xian, Li, & Huang, 2020) and despite the fact that leader member interchange has demonstrated its utility in various situations (Srivastava & Jaiswal, 2015), servant leadership is being investigated as a technique of obtaining long-term enactment from followers (Jaiswal & Dhar, 2017; Wang, Meng, & Cai, 2019; Bruce Winston, 2020; Zeinabadi, Yasini, & Mirhadian, 2016).

Despite the fact that the social exchange theory lies at the heart of servant leadership (Blau, 1964). It takes priority followers' well-being (Kocak, 2016). At the individual, group, and corporate levels, servant leadership can influence a variety of good behavioral outcomes (Jaiswal & Dhar, 2017; Wang et al., 2019; Zeinabadi et al., 2016). Despite this, intellectuals are still attempting to define the concept of servant leadership and its fundamental components in detail (Henseler, Ringle, & Sarstedt, 2015). Why are there a few of studies looking at the

long-term effects of servant leadership? Porath, Spreitzer, Gibson, and Garnett (2012) attempted to fill this vacuum by providing good theoretical and empirical justification for servant leadership's multidimensional nature.

Furthermore, experiential learning is a crucial component of thriving at work because of the contextual qualities of the work unit's environment and the resources created in process management, such as value and knowledge (Prem et al., 2018). Qaiser, Abid, Arya, and Farooqi (2020) suggest that, while everyone has the ability to grow and thrive, their performance in this area is determined by the environment wherein they act. Although workplace spirituality and work engagement have been studied, but the connection between workplace spirituality and thriving has received less attention (B Winston, 2013). McIntosh (2015) looked into the relationship between students' spirituality and their ability to thrive in higher education. It has been proven that a student's spirituality determines their degree of success. B Winston (2013) investigated spirituality and thriving in an adolescent population, concluding that if spirituality drives thriving, potential benefits such as intelligence, courage, charisma, socialization, empathy, and caring will result. For adolescents and college students, the mentioned research papers clearly demonstrated a link between individual spirituality and prospering. However, neither of the aforementioned research were undertaken in the workplace, nor was spirituality examined from an organizational standpoint.

LITERATURE REVIEW AND HYPOTHESIS DEVELOPMENT

Servant Leadership and Thrive at Work

The 'thriving' idea is one of the newest to gain interest in supporting behavioral movements and awarding organizational grants. As the mutual experience of vitality plus learning, thriving at work has been conceptually reinforced (Walumbwa et al., 2018). The two aspects of thriving and the other dimension of vitality plus learning are jointly related to creative behavior of individual (Kocak, 2016). The concept was originated a strong positive relation in between learning and creativity. Qaiser et al. (2020) noted that gaining and applying if new knowledge and skills are the characteristics of such kind of learning, and vitality element indicates encouraging/positive feelings and behavior/action associated with enthusiasm and energy. Thriving is a positive emotional state that allows people to evaluate whether or not what they're doing and how they're doing it is assisting their good development (Porath et al., 2012). When we say "developing in a positive way," we literally mean a person's perception of change in short-term individual performance and long-term work environment adaptation (Prem et al., 2018). As a result, thriving serves an adaptive purpose, assisting individuals in navigating and

changing their work environments in order to further their own growth.

Hersey, Blanchard, and Johnson (2007) described Servant-leaders as "humble people who don't think less of themselves, they just think less of themselves, they don't deny their power, and they just know it's moving through them; not for them" (p. 263). In supporting SL, the fundamental concept argues that in-depth awareness of followers is to be obtained. More recently, Bruce Winston (2020) and Ruiz-Palomino, Yáñez-Araque, Jiménez-Estévez, and Gutiérrez-Broncano (2022) recognized seven dimensions of SL by conducting a thorough review of literature. The first, servant leadership involves in establishing relationship with followers which spent time with servant leader and form interpersonal ties with their followers (e.g., integrating follower's participation on managerial decisions) (Sendjaya & Pekerti, 2010). Moreover, servant leaders provide opportunities to followers to enhance follower skills so that they grow up and succeed. Third, servant leaders have an ethical behaviour. A servant leader, for instance, honours promise made to followers to build their allegiance to strong ethical principles. Fifth, servant leader establishes theoretical skills, to make a clear direction toward future vision (Aboramadan, Dahleez, & Hamad, 2020). Finally, servant leaders offer priority to others outside the company, such as encouraging supporters to interact outside the workplace with socio-service opportunities (Fry, Matherly, Whittington, & Winston, 2007).

We expect SL to foster collective thrive-at-work. First of all, such leaders deliver their supporters with chances to establish novel truths of capacity and gain input on their achievement of the mission (Sendjaya & Pekerti, 2010). Servant leaders improve the expertise of such leaders as they are active in their work (Jaiswal & Dhar, 2017). Likewise, when leaders give the members of the work unit the ability to grow and develop, they are likely to sense responsible and accountable aimed at performance results of their employments and stay committed to improved performance, which underwrites to education (Zeinabadi et al., 2016). Second, such kind of leaders inspire followers to participate and involve in new practices, forward thinking and planning for the future and find ways to enhance their results (Srivastava & Jaiswal, 2015). Qureshi and Shahjehan (2019) indicates that when they are motivated to take more steps and find ways to learn and expand, workers appear to thrive.

To conclude, it is said that leaders such as servant leaders provide support and gain input to behave in their followers' best interests, including by improving their talents, expertise and abilities. By developing a community atmosphere wherein people interact to their leader, people are willing to perceive the issues they confront as a positive challenge and, as a result, seek out answers via continuous learning (Porath et al., 2012). Reliable to our logic, emerges

from the strong predictors of thriving-at-work that teamwork abilities (i.e., good communication mutually verbally and nonverbally, collaboration and resolving problems) is among the strong analysts. Similarly Jaiswal and Dhar (2017) also originate that climate support boss, SL-consistent behavior is a crucial contextual component that promotes thriving-at-work hasn't changed.

H₁: *There is a positive relation between Servant Leadership and thrive-at-work*

Servant Leadership and Workplace spirituality

Fry et al. (2007) noted, that work place spirituality (WPS) problems have been getting improved devotion and the implication for research, leadership study and exercise which make this a rapid developing area of new research. Fry (2003) argues that spirituality requires two essential characteristics in human life, (1) Self-superiority, a feeling of calling or fate, and (2), Belief that one's actions have significance and worth above financial gain or self-gratification. The creation of vision, including definite values (i.e. destination describing, fostering faith / hope and expressing high ideals), philanthropic love (i.e., sincerity, forgiveness, bravery, generosity, patience, trust, loyalty, modesty and empathy), and perseverance of hope / faith, anticipation of victory / reward and stamina, enhances a sense of higher and calling value (Walumbwa et al., 2018). The associated collection of spiritual values such as honesty / truthfulness, trust, modesty, service, repentance, silence / peace and compassion are recommended (Prem et al., 2018). It allows spiritual principles in modern organizations to flourish and develop. Nevertheless, Jaiswal and Dhar (2017) proposed any potential source of spiritual values.

SL is enclosed within the paradigm of spirituality, that SL is the expression of altruistic love in pursuit of superior vision (Sendjaya, Sarros, & Santora, 2008). Even though there are areas where SL and spiritual models split, one could argue that spirituality is predicated on the inspiration for servant leaders to grow people in trustworthy and in significant ways that turn them into the best versions of themselves (Qureshi & Shahjehan, 2019). Both SL values and spirituality refer to good management practices and intrinsic motivating variables to motivate the intellect's sense and purpose. These two concepts seek to promote a unified workplace where employees engage in work that is meaningful and intrinsically motivating (Magnier et al., 2011). The coordination of leadership discovers its mien through several services, which provides a significant reason through which leaders push meaning and intent (Fry et al., 2007). The three characteristics of Fry (altruistic love, vision, faith/hope) are included that the SL build, love and vision (Gregory Stone, Russell, & Patterson, 2004). Faith/hope is not

conceived in existing SL models, but it's an output of spirituality, encourages a sense of calling and purpose, because hope/faith can select servant leaders (Pekerti & Sendjaya, 2010). The collective philosophy of SL and spirituality, however, proposes a positive relationship between the actions of the servant leadership of the leader and the moral values of the leader. The concept of a generalized adaptation is a combination of literature's SL framework (Frazier & Tupper, 2018) and concept of spirituality. Spiritual principles (faith and hope in God) are essential dynamics in the formation of ideals in this adaptation (integrity, agape love and orientation of character), direct to SL actions (e.g. listening, respecting, treating, loving, appreciating, sacrificing and caring for others). In the philosophy of spiritual servant leadership, the status of spiritual convictions for the development of actions and principles is conceptually reinforced by Fry's sense of calling to fulfil a greater determination (Shahid, Muchiri, & Walumbwa, 2020).

Moreover, the servant leader spiritual practices (e.g., praying, reading scriptural and meditating) modest the leader's efficiency, as supposed by followers (Aboramadan et al., 2020). An inclusive literature review on the properties of faith and spiritual activities on the efficacy of leadership was conducted. Jaiswal and Dhar (2017) notes that the levels of activities in spiritual practice contribute to higher leadership motivation, which further strengthens leadership endurance, improves group performance, and strengths the relationship between leaders and followers. Spiritual activities in realistic research produced quantifiable change in the success measure of the leader (J. E. Alexander & Covich, 1991) and organizational productivity (D. A. Alexander, 1993).

Sendjaya and Pekerti (2010) notes that spirituality is an essential concept of SL and consists of four components: faith, sense of unity, clarity of in interconnectedness and clarity of intent. Spirituality, the second aspect, is a structure of planned beliefs and worship that an individual follows (Reave, 2005), and involves spiritual practices like mediation prayer. These methods can stimulate followers' confidence in their leader's perception that leaders are concerned about their well-being (Pekerti & Sendjaya, 2010). Prayer and meditation often contribute to the rational understanding of the followers that their leader is fretful about the wishes and needs of the followers, which eventually strengthen the confidence and trust of the followers in their leader. Giving suggestion to (Winston & Joseph, 2005), leader's concern for those who position the self-interest of followers as priorities is a dominant component of SL and generates confidence for leaders from followers. Upper levels of leadership anxiety for others will result in prayers for others and commands to love and support others inspired by scriptures. A higher

degree of confidence, a comprehensively positively accepted characteristic of leadership (Walumbwa, Luthans, Avey, & Oke, 2011), which in turns enhances the expectations of leader's efficacy by supporters.

Analysts of literature proposed three elements linked to spirituality-servant leadership concepts: (1) as perceived by their followers, servant leaders are effective; (2) spiritual beliefs of leader encourage developmental behaviors associated with SL and (3) spiritual practices of leader moderates the conceptual effectiveness of servant leaders. Workplace spirituality improves one's perception of the nature of work and one's position in the organization (Giacalone & Jurkiewicz, 2010; Petchsawang & Duchon, 2009). This causes servant leaders to concentrate more on the organization's intrinsic values, such as value development, community building, and direction, establishing a common forum for establishing confidence, modesty, and agape love among employees. The goal of workplace spirituality is to comprehend not only the purpose of one's employment period, but also to make one's connection with the company holistic through supporting others. Serving others results in a significant increase in leaders' and followers' dedication to learning and development, resulting in a powerhouse for the company (B Winston, 2013). Two main aspects of servant leadership are empowerment and cooperative leadership, both of which break down boundaries and inspire employees to express their latent and creative impulses. This potential creation of employees (followers) creates a dignified environment in which morals, values, and ethics are essential to the company's success. In today's profit-driven economy, servant-led organisations are making a mark in recruiting, holding, and retaining employees (Giacalone & Jurkiewicz, 2010). Servant leadership fosters a spiritually generative community by concentrating on personal and team development through improved interpersonal work relationships, resulting in caring institutions (Wang et al., 2019). Finally, servant leadership is a successful driving force for spirituality at work because it incorporates spiritual elements into the workplace from the lens of helping others.

Workplace Spirituality and Thrive at work

Thriving-at-work has been related to a verity of employee and organizational consequences. It also benefits the company by increasing efficiency and reducing the cost of health care. Porath et al. (2012) 2012) asserted that it is not only possible to foster thriving-at-work by eliminating workplace stressors, but it involves an improvement in the presence of certain emotional factors, skills, abilities, contextual characteristics and behaviors. Spreitzer et al. (2005) indicates that spirituality in the workplace might increase prosperity at work as a contextual

factor. Thus, thriving should be highly developed through spiritually organizations based, valuing purpose and, meaning. Spirituality in the workplace promotes the experience and interaction of workers with others. Rahaman et al. (2021) concluded that the need for integrity, partnership and autonomy will be fulfilled by workers via a spiritually based workplace, through which it will act as a motivational tool that promotes prosperity. The self-determination theory of is used to describe how the background of the spiritual workplace promotes prosperous work (Rahaman et al., 2021).

Workplace as mediator between Servant leadership and Thrive at work

Spirituality manifests itself in the realization of spiritual values (i.e., humility, trust, honest communication, integrity, and ethical influence) (B Winston, 2013). Shahid et al. (2020) conducted an extensive review of the literature (i.e., Spiritual practice, treating people fairly, listening attentively, displaying respect, expressing care and concern, and recognizing others' contributions are all examples of good behavior). Except for the comment that "spiritual faith" is not necessary for exercising spirituality, none of the authors whose work was considered in the literature study proposed spiritual sources. This might be related to a fear that properly articulating spirituality will lead to dogmatic rigidity, as well as a view that spirituality must not be constrained by the doctrines of any one faith or religion (Yukl & Mahsud, 2010)

The concept is a hybrid of servant leadership contexts (Wang et al., 2019; Zeinabadi et al., 2016) and spirituality constructions (Fry et al., 2007; Kriger & Seng, 2005) with spiritual religious performs (hope/faith and works) as characteristics. Spiritual principles (hope and faith in God) are fundamental components in the construction of principles (honesty, morality, and agapao love), which contributes to servant leadership actions in this application (e.g., handling others fairly, caring for, respecting, loving, submitting to others, appreciating and listening to). Fry's sense of calling to deliver a meaningful goal or God variable, and the spirituality-servant leadership construct, Patterson's thesis that servant leadership is spiritual in character stressed the status of spiritual beliefs in the development of attitudes and morals.

Spirituality is a crucial component of servant leadership, so according Sendjaya and Pekerti (2010) to comprises of (4) elements: simplicity of tenacity, sense of completeness, connectivity, and religiosity. Religiosity, the final component, is defined as "a mechanism of organized beliefs and rituals that an individual practice, and comprises spiritual practices like prayer and meditation. These activities might help devotees have more faith in their leader because they feel he or she is concerned about their well-being (Sendjaya & Pekerti, 2010). Outward-focused prayer and deliberation can improve a follower's faith and trust in their leader

by giving them the impression that their leader cares about their feelings and needs. Referring to E. E. Joseph and Winston (2005), a major feature of servant leadership is a leader's apprehension for others, which prioritizes the followers' self-interests and evokes followers' faith in the leaders. Leaders' prayers for others might result in higher levels of concern for others, which is supported by scripture's mandates to love and serve others. Increased trust is a result of higher levels of concern for others, a highly praised leadership quality which contribute to greater followers' conceptions of the leader's efficiency (Xian et al., 2020).

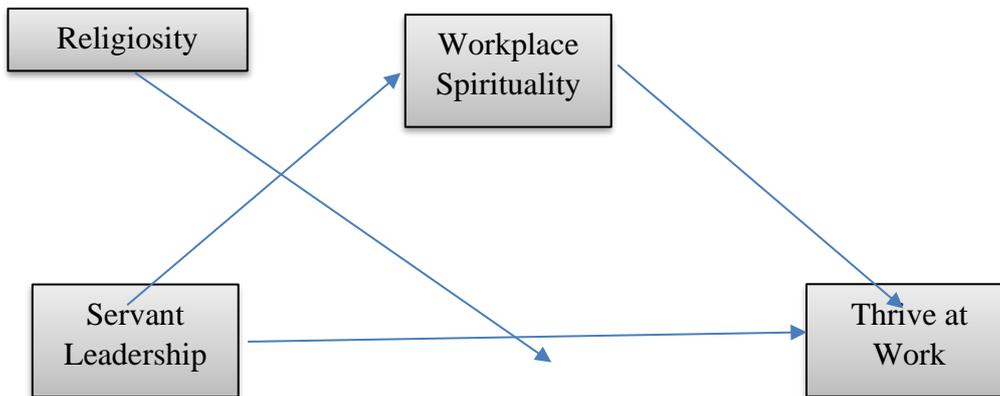
Religiosity as moderator between Servant leadership and thrive at work

Another important aspect of research was to substantiate the religiosity as moderator between SL and thrive at work. The hypothesis was established because employees not only act based on the values that leaders inculcate at workplace rather employees bring their beliefs and social values from outside the world that also affect the decisions towards organization betterment (Kutcher, Bragger, Rodriguez-Srednicki, & Masco, 2010). The assumption was empirically verified in which the high religious and low religious inclination of employees significantly affect the organizational citizenship behaviour (Olowookere, Oguntuashe, & Adekeye, 2016). Results indicate that in low absence of servant leadership, the high religious oriented people show strong organizational citizenship behaviour as compared to low religious oriented people. More interesting when servant leadership and religiosity interact with each other the low religious oriented people show significant improvement in organizational citizenship behaviour when servant leadership increased in organization. It indicates that servant leadership and religiosity interact significantly therefore religiosity moderate the relationship. Based on earlier arguments the association among servant leadership and thrive at work can be moderated by religiosity. As the thrive at work encompass energy, vitality and zeal at workplace, the belief system provides the basis to attain energy from belief system. The study has argued that the extrinsic religiosity effect several workplace behaviour (Zeinabadi et al., 2016). The religiosity and OCB found negative relationship (Khalid, Rahman, Madar, & Ismail, 2013) but few studies have found the positive relationship between religiosity and OCB (Wibowo & Dewi, 2017). Similarly, employees hold prejudices about several action that leader perform, and when employee evaluate those actions based on their existing belief system, it creates energy to perform particular action. When the interaction of leaders and employees' belief system are synchronized then it creates the positive energy that drive employees to show thrive at work. Further if employees feel discomfort in actions and their belief system, it hinders and block their energy to perform (Qureshi & Shahjehan, 2019; Wibowo & Dewi, 2017). On

these ground it is assumed that when religiosity and servant leadership interaction develop, it enhances the thrive at work, thus it is hypothesized that

H₄: *Religiosity moderates the relationship between servant leadership and thrive at work*

Theoretical Framework



RESEARCH METHODOLOGY

The objective of this paper was to check the mediation and moderation effect of workplace spirituality and religiosity between servant leadership and thrive at work. Quantitative research design was opted because this study hypothesized the relationship among variables (Bell, Bryman, & Harley, 2018). Within quantitative design the descriptive and relational design was opted with survey approach which is highly used method in behavioral sciences (Johnson & Onwuegbuzie, 2004). The target population was teachers of higher education institutes of Quetta-Balochistan. Teachers in HEIs was selected because universities operate in departmental setting where the head of department is considered a leader. Thereby teachers' response can contribute in understanding of leadership effect on thrive at work from various organizational settings which are suited within the homogenous cultures and religious settings. The all four operating HEIs within Quetta were selected (SBK, UOB, BUIETMS, NUML). Total population of teachers in four HEIs were 1544. The 5% confidence interval and 5% error of Margin was used to calculate sample size via sample size calculator (Preacher & Hayes, 2008). The total sample size was 384. The multi-stage sampling design was followed. First the proportionate stratified technique was applied where each university was given sample based on their participation in total population (see table 1). In order to reach the target population, the convenience approach was opted because the sampling frame was not available due to

security reasons. The data enumerator visited all departments and handed over the questionnaire to available teachers. Out of 384 questionnaires, 300 were received back showing 78% which is quite high in quantitative research because of self-administered questionnaire.

Name	UOB	SBKWU	BUIITEMS	NUML	TOTAL
Targeted population	543	300	600	100	1544
Percentage of targeted population	35%	20%	38%	7%	100%
Sample Size	105	60	114	21	300

The data was collected through questionnaire. The questionnaire was composed of two sections. The first section contains information about demographic variables (Gender, Age, designation, experience) and second section contain items to measure variables. All the items and scales were adopted from earlier studies as follows.

Thriving at work

Porath et al. (2012) established a 10-item measure of flourishing at work, which we used to determine thriving. There are 5 items for learning and 5 things for vitality on this scale. "I continue to learn more and more as time goes by," is an example of a learning item. "I feel alive and vital," for example, is a typical item for vitality. The alpha reliability coefficient was .93.

Servant Leadership

The forgiveness, honesty, empowerment, humility, standing back, courage, accountability, and stewardship categories on the SLS scale are among the 30 items. The replies were graded on a six-point Likert scale, with 1 to 5 indicating strongly disagree and strongly agree. A sample item is, "My supervisor articulates a compelling vision of the future" (empowerment). The alpha reliability coefficient was .93.

Workplace Spirituality

Kolodinsky, Giacalone, and Jurkiewicz (2008) developed OSVS was used to assess workplace spirituality. The OSVS is a three-factor scale that measures an individual's perceptions of the spiritual values displayed by the organization for which they work. Awareness of life's meaning and purpose, as well as compassion, are measured by this test. The OSVS has 20 items and is scored on a Likert-type scale, with responses ranging from 1 to 5 (completely false to completely true). 'In this organization, there is a sense of holiness in life'; 'in this organization, all forms of life are valuable'; and 'in this organization, we are encouraged to actively seek a sense of purpose in life' are examples of items featured in the OSVS. The alpha reliability

coefficient was .93.

Religiosity

Religiosity was measured using S. Joseph and DiDuca (2007). The scale was composed on 20 items based on agreeableness scale where 1 is strongly disagree and 5 is strongly agree. The sample item includes “the experience of God in my life motivates me to decide for good, even if this difficult”. The alpha reliability coefficient was .89.

The data was analyzed through SPSS software. The descriptive, confirmatory factor analysis, Cronbak’s alpha, regression analysis (simple regression) and Hayes Process (model 4, model 1) was used to identify frequency, Average variance extract, reliabilities, and hypotheses test.

FINDINGS & DISCUSSION

Table 1 shows the results of composite reliabilities and Average variance extract (AVE) for each variable. According to criteria specified for reliability (reliability > .60), all variables in table 1 shows the greater reliability. Further the convergent validity is ensured on the criteria of AVE where the value of AVE must be greater than .50 (Hair Jr & Sarstedt, 2021). Convergent validity is demonstrated by the fact that the AVE values for all variables are more than .50 (Bell et al., 2018).

Table 1. Convergent Validity and Reliabilities

Variables	Composite reliabilities (CR)	Average variance extracted (AVE)
Servant Leadership	.82	.621
Thrive at Work	.66	.647
Workplace Spirituality	.82	.541
Religiosity	.61	.520

Table 2 shows the results of descriptive statistics (mean and standard deviation), correlation among variables (servant leadership, workplace spirituality, religiosity, thrive at work) and the diagonal values are the square roots of AVEs. The mean value servant leadership, thrive at work, workplace spirituality and religiosity are 4.15, 3.84, 3.51 and 4.8 respectively. It shows that all variables are on agreeable scale where it indicates that servant leadership, thrive at work, workplace spirituality and religiosity is present within organizational settings. Further, in order to attain discriminant validity, according to O'Reilly III, Chatman, and Caldwell (1991) the predictors should have weak correlation with each other. Thereby the discriminant validity is checked on criteria suggested by Fornell and Larcker (1981) where values of square root of AVEs of each construct should be greater than correlation values among predictors (Henseler

et al., 2015).

The correlation between servant leadership and workplace spirituality is .42** which is less than square root value .73, the correlation between servant leadership and religiosity is .28** which is less than square root value of .72, and the correlation between workplace spirituality and religiosity is .23** which is less than square root value of .72. It indicates that all predictors (servant leadership, workplace spirituality and religiosity) having discriminant validity. Moreover, the predictive validity is ensured through correlation between predictors (servant leadership, workplace spirituality, religiosity) and dependent variable (thrive at work) which must be significant. Table 2 shows that the correlation between servant leadership and thrive at work is .37**, workplace spirituality and thrive at work is .57** and religiosity and thrive at work is .28**. Thereby the predictive validity is ensured between predictors and dependent variable.

Table 2. Correlations and Descriptive statistics

Pearson correlations	Mean	S. D	1	2	3	4
1. Servant Leadership	4.15	1.11	.78			
2. Thrive at work	3.84	1.05	.379**	.80		
3. Workplace Spirituality	3.51	1.88	.424**	.578**	.73	
4. Religiosity	4.38	1.18	.288**	.298**	.237**	.72

Note: Correlation is significant at .01 level (2-tailed), diagonal values are square root of AVE

The hypotheses were tested through regression analysis approach. For H1, H2 and H2a the simple linear regression analysis was used because in these hypotheses there was one predictor and one dependent variable was stated. Results in Table 3 shows the SL has positive and significant effect on THW (b= .15, p .000 < .05), SL has positive and significant effect on WPS (b= .33, p .000 < .05), and WPS has positive and significant effect on THW (b= .60, p .000 < .05). Thus the H1, H2, H2a is accepted. To Test H3, the Hayes Process model 4 was used for mediation analysis, 5000 bootstrap resamples using Macro SPSS and the bootstrapping method with bias-corrected confidence estimates and a 95 percent confidence interval (Preacher & Hayes, 2008) which has become the preferred approach (Kim et al 2015). If the lower level confidence interval (LLCI) and upper level confidence interval (ULCI) do not include zero, all paths must be significant for mediation (MacKinnon, 2008). All the paths between SL and THW, SL and WPS, and WPS and THW found significant as H1, H2, and H2a. The indirect path when WPS is added as mediator between SL and THW is increased from .15** to .20** where the values of LICT and UICT (.1510 -.2505) are greater than zero. Thus, WPS

significantly mediates relationship between SL and THW, hence H3 is accepted.

Table 3. Results of Mediation Analysis

Variables	Outcome	R ²	F-value	P	Coefficient	S.E	T	LICT	UICT
Constant				.00	2.12	.17	11.93	1.77	2.47
Servant leadership	WPS	.17	65.4	.00	.33**	.04	8.09	.25	.41
Constant				.00	1.06	.22	4.63	.61	1.51
Servant leadership	THW	.35	82.40	.00	.15**	.04	3.19	.05	.25
Workplace spirituality				.00	.60**	.06	9.91	.48	.72
Direct effect of SL on THW									
SL	THW				.15**	.04	3.19	.03	.25
Indirect effect SL between WPS and THW									
P.P	E.S				.20**	.02		.15	.25

*Note: beta is significant at p<.05***

According to H4 of the study, religiosity moderates the association between servant leadership and thrive at work. To test H4, the Hayes process model 1 was used with 95% confidence interval and 5000 bootstrapping. The Results show that the interaction effect between Servant leadership and thrive at work is statistically significant [B = -.07, 95% C.I (-.13, -.01), P < .05]. The conditional effect of religiosity on thrive at work show corresponding results. At low moderation of religiosity, the conditional effect for thrive at work is [conditional effect = .41, 95%, C. I (.25, .56.), P < .05], and at high moderation of religiosity, the conditional effect for thrive at work is [conditional effect = .22, 95%, C. I (.10, .40), P < .05] indicate that when religiosity become high at workplace, the thrive at work increases even for those where servant leadership is weaker. Moreover, at low level of religiosity the thrive at work is significantly different between low level of servant leadership and high level of servant leadership. Thus the servant leadership is significant predictor for thrive at work. Furthermore, when religiosity interact with servant leadership, the thrive at work becomes stronger and increased at workplace. Thereby, the servant leadership and religiosity become necessary to attain thrive at work. Overall, the Moderating effect of Religiosity via H4 is accepted.

Table 4. Moderating Estimates

Variables	Condition	Coefficient	S.E	T	P	LICT	UICT
Thrive at work	Low	.41**	.07	5.24	.00	.25	.56
	Religiosity						
	High	.22**	.05	3.77	.00	.10	.40
Religiosity							
Interaction-1	Religiosity * SL	-.07**	.03	-2.36	.01	-.13	-.01

Discussion

The purpose of this paper was to test the mediating and moderating effect of workplace spirituality and religiosity on relationship between servant leadership and thrive at work. The results demonstrate that servant leadership promotes the thrive at work among academic institutions. Furthermore, workplace spirituality deepens the link between servant leadership and thrive at work. Furthermore, religiosity significantly interact with servant leadership and both in combination improves thrive at work as compare alone. Thereby this study contributes in existing literature of thrive at work by empirically verifying the role of workplace spirituality as mediator and thrive at work that has gain little attention (Paterson, Luthans, & Jeung, 2014; Spreitzer et al., 2005). Results of this study responds to (Spreitzer & Hwang, 2019) and (Paterson et al., 2014) calls to investigate the fundamental role and consequences of servant leadership in generating thrive-at-work traits like creativity. The finding that servant leadership having a strong favourable relationship at work endorse the belief that “individuals with high core self-evaluations are more likely to concentrate on the positive aspects of the task at hand, fostering more internally regulated motivation, goal commitment, and persistence” (Chang, Wang, Chih, & Tsai, 2012). To put it another way, servant leaders' followers are more productive at work since they are more willing to trigger and seek out more hard goals and tasks as a result of their powerful motivational approach (Chang et al., 2012). By integrating and investigating how servant leadership simultaneously promotes thriving at work, we support the achievement of research on thriving at work. Importantly, these findings support Chen and Kanfers (2006) ambient (servant leadership) and discretionary (spirituality) stimuli stimulate leadership behaviors differently, according to the multilevel theory of work motivation (thriving at work). Moreover, while previous study has related thriving at work to crucial organizational consequences like, improved health and enactment, there is still more research

to be done (Paterson et al., 2014), at numerous levels of study, insufficient attempt has been done to investigate how thriving at work connects to these outcomes. These data suggest that people who work in a cheerful atmosphere have better health and performance, validating claim that motivational processes are linked to motivational outputs like performance.

Conclusion

This study was designed to test the mediation and moderating effect of workplace spirituality and religiosity on relationship between servant leadership and thrive at work. The hypotheses were tested among teachers of higher education institutes of Quetta. The earlier studies were limited in empirical verification of link between workplace spirituality and thrive at work from multiple sectors. This study reveals novel results that servant leadership and religiosity both are critical factor to improve the workplace spirituality and thrive at work. The absence of any one factor either servant leadership or religiosity reduces the effectiveness towards thrive at work. Thus organizations that foster workplace spirituality through servant leadership practices are more able to generate thrive among their employees.

Implications

The main goal of this research was to improve and test a multilevel model that looked at servant leadership styles that promote thriving at work, as well as explain why and how thriving at work is linked to well-being and overall organizational outcomes. We discovered that both servant leadership and workplace spirituality aspects have a significant impact on thrive at work. The result that servant leaders boost unit of work success backs up idea that leadership provision is a critical context variable for employee thrive at work (Paterson et al., 2014).

Our research has significant practical implications. To begin, research findings show that in order to reap the potential benefits of thriving at work, companies should keenly focus on characteristics that promote thriving. According to our research firms must concentrate their efforts on manager choice and training programmers where leaders may learn and display critical servant leadership traits such as listening, understanding, alertness, encouragement, prudence and stewardship (Xian et al., 2020). Leaders that priorities these essential characteristics can help build and enhance employee thriving-at-work by giving practical and passionate endorse through role modelling (Wayne and Liden, 2014), which boosts employees cooperative thriving at work. Personnel who thrive are more likely to be devoted to the organisations, which improves overall unit performance, according to our results. Second, this study discovers, thriving at work may be an actual way for improving progressive health in businesses emphasizes the relevance of thriving at work as a tool through which workforces

may use to handle with day-to-day problems and stresses. Improved employee health benefits employers not only in terms of performance, but also in terms of reducing high medical costs (Spreitzer & Porath, 2012) and so adds to the possibility of an organization's survival in today's shifting business setting. Our research aims to attract managers' attention to the importance of servant leadership, workplace spirituality and thriving at work in fostering creativity. The findings show that being a member of a team has a considerable impact on thrive at work. In addition, the team leader's leadership style encourages team members to behave in a consistent manner. As a result, the supervisor's leadership style should be uniform across the board. The model can help managers who are constantly trying to encourage their employees to be more creative.

The study also identifies workplace spirituality's mediation function in the relationship between servant leadership and workplace thrive. Individuals who work under the direction of servant leaders develop a good feeling of cognitive and emotive development, which improves their chances of thriving. Subordinates that have a high level of spirituality and work for a servant leader are more willing to resonate contact their leader on a regular basis, which increases the optimistic energy needed to direct and adjust work environments for high performance. This upbeat attitude inspires people to apply relevant creativity to their work, allowing them to contribute to their own personal and organizational goals (Porath and Spreitzer, 2012). To promote thrive-at-work, managers must build an environment of admiration and intellectual abilities in order for an organization to have a sense of learning and enthusiasm while at work. Managers must be responsive to employee behavior given the favorable effects of servant leadership on thrive-at-work. Healthy interactions among organizational members make this possible. This type of connection generates a progressive energy source that has a significant impact on the way people behave (Spreitzer et al., 2005). There are those people who flourish in any work environment, cultivate learning and vigor, and stimulate teammates (Paterson et al., 2014). The majority of people, however, are simply impacted by their work environment. A wise leader would seek out such individuals and arrange the work environment to support their success. Our research offers an approach for managers who want to maximize thrive at work while also earning employees' trust and supporting their affective and cognitive development.

Limitations and Future Research Direction

This study has observed limitations. This study has chosen the descriptive and relational design in which the claim for causality is weakened. Though study has ensured all validity and reliability

criteria, even then causality is ensured best through experimental studies. As the servant leadership traits is difficult to manipulate within natural organizational setting, thereby the future research can opt the quasi-comparative design that is quite possible within organizational settings (Ruiz-Palomino et al., 2022; Sendjaya et al., 2008). This study has only chosen the servant leadership, however future studies could study positive and negative traits of leaders that promote thrive at work or hinder it.

A third constraint link to the study's framework: the research was done in Quetta, which restricts the scope of our findings. It may be argued, for example, that measuring work productivity in this unique work situation is more challenging than measuring work output in private institute's personnel. Because of this, we encourage further research into applying recent evidence to other professional and business fields where production performance can take many forms. Because cultural values are used to evaluate the relevance of various motivating tactics in terms of a person's self-worth and happiness, they may have an influence on how well people perform at work. Future researchers are encouraged to apply our outcomes to various cultural contexts. Future research should study the types of occupations as possible mediators in determining whether or not people thrive at work.

Fourth limitation is that study followed the convenience sample design to reach target population which is non-probability technique. In this technique the true participation is limited. This can be overcome by doing research on probability design by getting the actual sampling frame. This research dedicated on the thriving of followers and found a correlation among servant leadership and thrive at work. Given recent claims that servant leadership can influence employee behaviors and hence indirectly influence outcomes, future study should look into the driving processes and settings in which servant leadership links to thriving at work (Chang et al., 2012). Future research could look into other motivating techniques, such as the attitude motivational paradigm, to explain the link between servant leadership and thrive at work. Leaders must also thrive in order to be effective. For future study, it is important to examine how the success of a leader translates to the well-being of their subordinates. At many levels of abstraction, the relationship between work happiness and performance results needs to be examined by researchers in the future. Other mechanisms could be at work, because thriving at work improves job-related consequences in a variety of ways. People who are happy and successful are more likely to be committed to the institution, and our findings support this, future research could look into the role of various foci of engagement or empathy as proposed processes linking work thriving and performance at multiple levels of abstraction. To further

understand the relationship between job pleasure and performance, future research should examine various modifiers, such as company culture or surroundings. Future research should look at the reasons and evolution of unit and organizational success to see if they alter across time and degree of study.

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