

Leaders Workplace Spirituality and Workers Productive Behaviour of Deposit Money Banks in South-South, Nigeria

OGA, Kelechi Charles and EVWIERHURHOMA, Ejiroghene Daniel

Department of Management,
Faculty of Management Sciences,
University of Port Harcourt, Nigeria

Abstract: *The purpose of this paper was to examine the relationship between leaders workplace spirituality and workers productive behaviour of deposit money bank in South-south, Nigeria. We adopted the cross-sectional research design as the research design method and the unit of analysis was at the individual level of employees in managerial and non-managerial cadre in the head offices of DMBs in the region. The study adopted questionnaire as the research instrument distributed to 367 respondents as the sample size from the study population of 7598 employees in the head offices of the 19 DMBs in South-South Region of Nigeria. Data collected was analyzed using Pearson Product Moment Correlation with 0.05 level of significance given the choice of the confidence interval of 95%. Our findings revealed that leaders workplace spirituality positively and directly influence workers productive behavior. We therefore concluded that leaders' workplace spirituality positively and directly influence workers productive behaviour of deposit money bank in South-south, Nigeria. Thus, we recommended that leader of DMBs should constantly encourage and exhibit spiritual values and virtues.*

Keywords: *Workers Productive Behaviour; Workers Productive Behaviour*

© 2023. OGA, Kelechi Charles and EVWIERHURHOMA, Ejiroghene Daniel. This is a research/review paper, distributed under the terms of the Creative Commons Attribution-Noncommercial 4.0 Unported License <http://creativecommons.org/licenses/by-nc/4.0>, permitting all non-commercial use, distribution, and reproduction in any medium, provided the original work is properly cited.

Introduction

Deposit money banks (DMBs) as financial institution help to expedite economic operations in any country globally. This is more and specifically true in Nigeria, where other sectors relate with the DMBs in a direct or indirect way in order to effectively perform their operations (Adewale, Dahiru, Aliyu & Bala, 2020). Consequently, the present-day economy of Nigeria is highly reliant on the activities of DMBs; thus, it is unthinkable for the Nigerian economy to grow without a well-functioning DMBs as they serve as a major financial intermediaries between sectors of the Nigerian economy. Unfortunately, some banks have not essentially and actually live to expectation due to low capital base, poor rating, indebtedness, and deficiency of committed workers, and increase rate of workers turnover (Adewale *et al.*, 2020; Donli, 2004). Additionally, Onyeukwu and Ekere (2018) expressed that low worker productive behaviour vis-à-vis

dissatisfaction and dearth of commitment had led to poor service offering in the sector which have resulted to failure of some banks and their subsequent closure. Currently, it is even more disturbing that some DMBs in the country have not met or exceed the anticipation of its customers due to incessant and unending complain from customers, leading to some been merged and others acquired in order to survive (Umar, 2009). Thus, there is need to improve the productive behaviour of employees in the sector towards better organizational performance which can be done through the adoption of workplace spirituality by leaders.

Leaders' workplace spirituality is considered as an effective approach to foster a very high level of worker productive behaviour which enhances firm's productivity, team creativity, and organizational learning capacity (Aydin & Ceylan, 2009). Spiritual leader strengthen workers' sense of belongingness within the workplace and help to increase feeling of purpose in them that facilitate the display of productive behaviour within the firm (Karadag, 2009) that generally influences the firm's success. Similarly, Devendhiran and Wesley (2017) expressed that today, the exhibition of spiritual virtues in the firm especially by business leaders are essential factor in enhancing worker productive behaviour and performance within the workplace. Thus, when leaders display spiritual values, workers are reinvigorated to find value or meaning in their job; once meaning is found, workers are most likely to put on attitude that are productive in nature such as happiness, ambidexterity, commitment as well as satisfaction. Leaders that exhibit workplace spirituality of compassion, love, integrity and humility leads effectively that strongly impacts workers commitment, job satisfaction of the worker as well as the general productivity of the organization (Macey & Schneider, 2015). Leaders' workplace spirituality perform essential roles in impelling and inculcating spiritual well-being within the workplace. When a leader shows and exhibit spiritual virtues such as love within the workplace, it produces work meaningfulness which makes the employee appreciated. Concomitantly, as leaders engage in this practice, workers gain a feeling of membership and feel valuable and appreciated that influences their work behaviour productively (Fachrunnisa, Adhiatma & Mutamimah, 2014). The reason been that leader's workplace spirituality helps workers to build value as a result of the observation about the values, character as well as the overall behaviour display by the leader in the firm which persuade them to follow suit and show dedicated productive work behaviour. Consequently, the purpose of this study is to examine the relationship between leaders' workplace spirituality and worker productive behaviour of deposit money banks in the South-south region of Nigeria. Additionally, the research question for this study is: what is the relationship that exist between leaders' workplace spirituality and worker productive behaviour of deposit money banks in the South-south region of Nigeria? While the stated research hypothesis is: there is no significant relationship between leaders' workplace spirituality and worker productive behaviour of deposit money banks in the South-south region of Nigeria.

Literature Review

Theoretical Framework

This study adopted social exchange theory as the theoretical foundation. Blau (1964) developed the social exchange theory, which emphasizes the importance of reciprocity in behavior. Reciprocity is a key component of social exchange according to the theory of social exchange. As a result of the social exchange process, a party's responses are influenced by what the other party does (Blau 1964). Reciprocity makes it less likely that employees will take actions that harm their

bosses or undermine the efficacy of their leadership. As a result, the theory states that when a person gives another person a reward, resource, or other perceived commodity, the providing party expects the receiving party to reciprocate (Berneth & Walker, 2009). Worker attitudes and job performance may be explained by the theory's conceptual foundations, such as work satisfaction and employees' dedication to their jobs (Kang & Stewart, 2007). The motivating foundation for employee behavior and the improvement of the attitude of employees has been usefully described in this way. As stated by the social exchange theory, when employees perceive an optimum degree of support from their organization by showing moral virtues like humility, love, integrity including a sense of harmony by leaders, workers tend to entertain the idea that they have to put in more effort to repay the firm as regards demonstrating productive behaviour like job satisfaction, commitment, work happiness and become more ambidextrous. That means, the exhibition of spiritual virtues and characters and worker productive behaviour go in pari-pasu. Thus, when leaders act spiritually regarding humility, integrity, love and forgiveness, their subordinates will be tempted to reciprocate the goodwill they received, with better and positive work attitude or outcome.

Concept of Leaders Workplace Spirituality

The concept of leaders' workplace spirituality is very complex and dynamic to define as several academics have defined it variously, thus, Markow and Klenke (2005) expressed that more than seventy definitions of leaders' workplace spirituality exist, however, no single, concrete and widely accepted definition has been found still. The word spirituality has its origin in Latin word called *spiritus* meaning breath, energy, courage, vigor, and soul (Simpson, 1960). The word spirituality is usually depicted as a religious word, even so it has a more basic meaning. Spirituality may be conceived as the life force that moves us, thus, it is what makes humans different from statues and robots. Earlier, Fairholm (1996) defines the term spirit as the vital, refreshing push or guide for a person that consequently affects his or her identity, values, memories, sense of humour which combine leading principles of unity, kinship, internal wisdom and authority. Spirituality is the subtle, life certifying ability in one's self and others as highlighted by Anderson (2000). Likewise, Lean (2002) defined spirituality as a mental disposition or attitude that embraces spirit as integral to one's job, behaviour, thinking, and success. In order words, it is a personal qualities, embedded within self, and it is an unconscious impression that pushes and motivates individuals towards positive ends or visions that are beyond self (Fernando, Beale & Geroy, 2009). Spirituality was further characterized by Mitroff and Denton (1999) as seeking after a definitive objective throughout everyday life and submitting to it all through life. Spirituality is affiliated to a people own qualities like love, friendship, resilience, fulfillment, obligation and agreeable personal inclinations towards self and others. It is regarded as a disposition for self and others on the normal premise of affection, tranquility, certainty, cordial feelings, awareness of certain expectations etc.

Frequently, scholars associate search for significance with spirituality which is a common topic in the literature on spirituality. Hence, in its most profound form according to Tisdell (2003), spirituality is about meaning-making or finding meaning in a person's life, which means in a person's job or in the design of the universe (Estanek, 2006). In the pursuit for significance, one is checking out both the external actual world that is seen by the faculties and the inward

profound world that has been influenced and smitten by similar faculties. In another definition, spirituality is associated with unselfish inspiration which is known with the concept of devotion (Duval & Carlson, 2019). Hence, a spiritual life is one connected with benevolent deeds. Spirituality is to be experienced. It is not passive or latent. It makes life more than physical and chemical processes. It is a lifestyle and not a series of enchanted, disconnected encounters.

Because of the danger of converting or persuading just as intrusion of protection, a few scholars have communicated doubt about spirituality in the work environment, contending that it tends to be used as an avenue for controlling and taking advantage of workers to meet the egotistical or materialistic destinations of some leaders (Cavanagh & Bandsuch, 2012). Nonetheless, leaders' work environment spirituality can subsist without changing or forcing followers or employees; accordingly, spirituality puts itself out there not in many words or teaching, but in the exemplification of spiritual qualities like modesty, respectability, and in the showing of spiritual conduct like communicating concern and care. Numerous leadership speculations set accentuation in the need for leaders to verbalize a motivating vision, however what is important is not so many words but instead actions: the degree of positive qualities illustrated, the regard and sympathy displayed to other people. Spiritual qualities like trustiness, authenticity, and tranquility have been repeatedly observed to be key element of leaders' achievement: spiritual quality like honesty, has been viewed as the primary component for causing follower regard and trust (Meng, 2016). Accordingly, as the leader treats others with respect and empathy, recognize others, exhibit fairness, express care, listen attentively, and appreciate workers' talents and commitments, employees' work mentality will probably become positive.

The motive behind leaders' workplace spirituality is to seize advantage of the key necessities of the leader and the follower, ensuring spiritual well-being through a sense of calling and involvement, assisting to formulate a vision with esteem proportionality across all people, with every organizational groups and level (Fry & Cohen 2009). A spiritual leader is that person that brings their own quest for meaning and self-awareness and other spiritual characteristics into their job. Today, business associations are seeing the need to look beyond the main focus in order to make a more solid, more useful association. Subsequently, Narayanswamy (2008) communicated that spirituality is essential in leadership to foster balanced leaders. He further expressed that if leaders accept their feeling of spirituality they will actually be empowered to deal with the contentions, mysteries and ambiguities that make a significant part of the pressure a leader faces.

Leaders with spiritual characteristics are frequently viewed as compelling, visionary and ready to move past the present impediments (Sikula & Sikula, 2005). Spiritual leaders are viewed to be more inspired by the demand to have an effect rather than to just earn enough to go by and will be more focused around mutual objective or social targets (Speck, 2005). Consequently, spiritual leaders are concerned with higher-request demands and tries to formulate a persuasive connection between them and employees. Spiritual leaders are very active and can alter the manner others see and act. They assume control over conditions and impact others' attitude and activities with the view of completing a shared objective which would in the end bring advantage for the organization at last. Hoppe's (2005) perception shows that spiritual superiors have the power to assemble trust and empathy. This suggests that without the intercession from spiritual leaders, trust and empathy would wilt and bite the dust, even inside an ocean of generosity.

Workers Productive Behaviour

Workers productive behaviour is the inclination an employee has toward the various parts of their workplace (Carpeter, Talya & dan Erdogan, 2009). It is the assessment or individual interests of business related focuses of an employee (Riketta, 2008). Worker productive behaviour involves the different potential ways a worker is most likely going to turn out in a workplace or in an establishment. It clarifies the different commitments a worker is saddled with the responsibility to work towards the accomplishment of the organizational goals. Employees' productive behaviour is the activity or conduct that is relevant to the realization of organizations missions (Kuvaas, 2006). It is an outcomes of activities performed by the workers in the organization. Subsequently, it is the tendency of an employee to react either decidedly or contrarily to his or her work environment. Positive work perspectives help to foresee productive practices; negative work mentalities help to anticipate unfortunate practices. When employees are disappointed with their positions and low in obligation to the organization, assortment of outcomes may follow particularly if the sentiments are both solid and persevering like mental withdrawal (for instance, fantasizing at work), actual withdrawal (for instance, unapproved nonattendances, early takeoffs, expanded breaks, or work log jams), or much over demonstrations of animosity and reprisal for assumed wrongs. Negative work outcome incorporate uneasiness, stress, nonattendance and turnover goals and lower level of organizational responsibility, work performance, work satisfaction, and establishment membership which can contrarily influence the entire organizational success. Organizations exists to succeed and accomplish great goals which can only be accomplished via the show of positive productive behaviour by employees. This has initiated expansion in research on work environment attitude and conduct like employee responsibility, work satisfaction, job bliss and employee ambidexterity because of their latent capacity advantages to the individual and organizations. This is mainly because employees with positive productive conduct will most likely not exhibit low productive behaviour and are typically profoundly productive who relate to organizational aims and organizational qualities (Samad, 2011). Accordingly, Armstrong (2006) communicated that occupation related perspectives, for instance, work satisfaction and organizational commitment affect the success of the organization.

Methodology

The study was carried out in DMBs operating in the South-South States of Nigeria that included Edo, Delta, Bayelsa, Rivers, Akwa-Ibom and Cross River State. We adopted the cross-sectional research design as the research design method and the unit of analysis was at the individual level of employees in managerial and non-managerial cadre in the head offices of DMBs in the region. The study adopted questionnaire as the research instrument distributed to 367 respondents as the sample size from the study population of 7598 employees in the head offices of the 19 DMBs in South-South Region of Nigeria. The questionnaire was a five point Likert structured questionnaire which consist of four questions and 5 respond choices with point scales ranging from 1 to 5: 1-strongly disagree; 2- disagree; 3- indifference; 4- agree and; 5- strongly disagree for each of the variables covered in the study. Leader's workplace spirituality was used as the predictor variable while workers productive behavior was the criterion variable. The validity of the research instrument was further tested using face and content validity. More so, Cronbach's Alpha was used in testing the reliability of the research instrument showing a Cronbach's Alpha greater than 0.7; for the study variables. Furthermore, a total of 319 retrieved questionnaire from the 367 distributed questionnaire were useful which were used for data analysis using Pearson

Product Moment Correlation with 0.05 level of significance given the choice of the confidence interval of 95%.

Data Analysis and Result

The Association between Leaders Workplace Spirituality and Worker Productive Behaviour

Table 1: Relationship between leaders workplace spirituality and worker productive behavior of DMBs in South-South Region of Nigeria

| variables | n | r | df | crt.r | p-value | Remarks |
|------------|-----|-------|-----|-------|---------|-------------|
| Leaders WS | 319 | 0.983 | 317 | .1045 | 0.001 | Significant |

Worker Productive Behaviour

P < 0.05; significant at 0.05 level of significance

Source: Field Survey Data, 2021.

Table 1 showed the relationship between leaders workplace spirituality and worker productive behaviour of DMBs in South-South Region of Nigeria. The results revealed a very strong and positive significant relationship between leaders workplace spirituality and worker productive behaviour: $r(317) = 0.983$, $\text{crit.}r = .1045$, $p = 0.001$, ($p < 0.05$). The result indicate a direct relationship exist between the two variables, suggesting that DMBs in South-South Region of Nigeria with high work spirituality also reported high work productive behaviour. Thus, the null hypothesis was rejected, consequently, positive and direct significant relationship exist between leaders’ workplace spirituality and workers productive behaviour of DMBs in South-South Region of Nigeria. Attached is the scattered graph on the relationship.

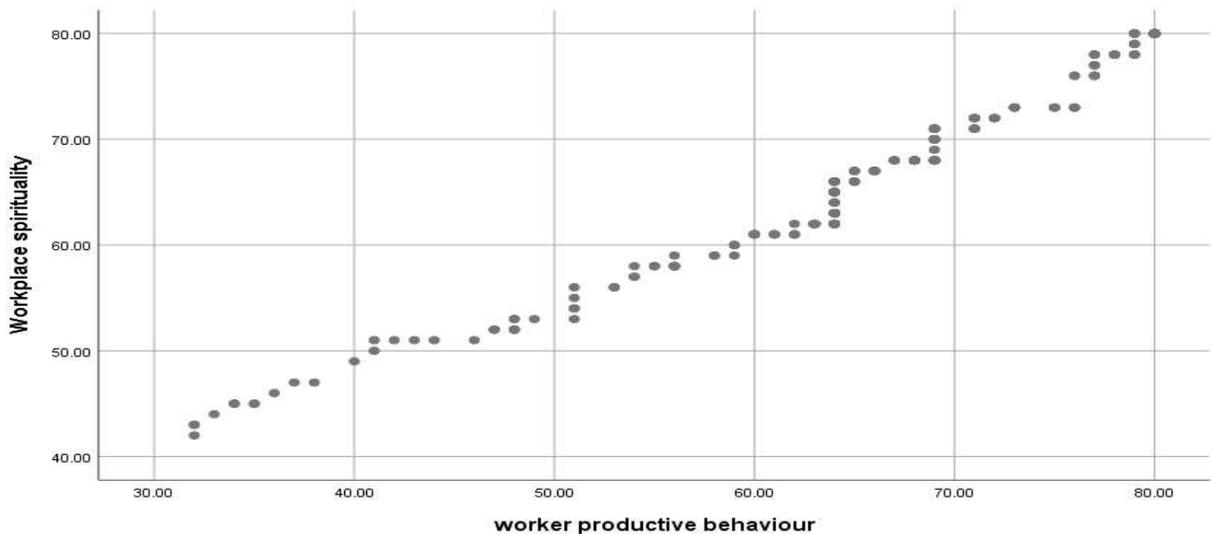


Figure 1: Scattered graph between leaders workplace spirituality and worker productive behaviour.

Discussions of Findings

The analysis of collected data in table 1 showed that leaders' workplace spirituality positively and directly influences workers' productive behavior, which is also in accordance with the findings of scholars (such as Chen & Yang, 2013; Devendhiran & Wesley, 2017) who have shown that leader's ability to inspire people by displaying spiritual virtues has a direct impact on the productivity of workers, who are more inclined to put on productive behaviors like satisfaction, fulfillment, ambidexterity and dedication to the company. Compassion, love, honesty, and humility are all characteristics of great leadership that have a significant influence on staff dedication, job happiness, and the overall success of a business (Macey & Schneider, 2015). Love, honesty, and humility, according to Mansor, Ismail, Alwi, and Anwar (2013), are the primary strengths of workplace spirituality, which they identified and highlighted for workplace leaders. To improve worker productivity and job performance, leaders must cultivate an atmosphere of workplace spirituality, which serves as a more stable foundation for employees' productive behavior (Kaya, 2015). Leaders' workplace spirituality not only meets the emotional needs of workers, but also focuses on meeting the fundamental needs for spiritual survival of the workers by inspiring the workers to seek interesting and meaningful work that enhances their productive behavior (Guillen, Ferrero & Hoffman, 2015; Fry, 2003). Workplace spirituality focuses on motivating employees by demonstrating spiritual beliefs and virtues in the workplace, but it also enhances intrinsic motivation, which leads to more productive behavior on the part of employees (Deci & Ryan, 2000).

Leaders' spirituality in the workplace has been shown to have a significant impact on employee engagement and productivity, according to Kazemipour, Amin, and Pourseidi (2012), who found that spirituality in the workplace accounted for a 16 percent and 35 percent variation in employee citizenship behavior and employee commitment, respectively. Thus, according to Giacalone and Jurkiewicz (2003), leaders' workplace spirituality gives employees with a feeling of completeness and transcendence that promotes their personal contentment at work. Leaders' workplace spirituality helps leaders recognize spiritual qualities reinforced by meaningfulness, which is also crucial in instilling spiritual virtues in the firm's employees (Duchon & Plowman, 2005). It is the goal of leaders' spirituality to connect with the basic needs of their followers for emotional well-being via membership and significance in generating a purpose for each employee that will create better levels of productive behavior and commitment (Fry & Matherly, 2006). Thus, spirituality in leadership facilitates the processes through which employees strive to identify their own calling and meaningful life that coincide with common company objectives, helping to deliver pleasure and well-being to the workers in this way employee well-being is enhanced, which leads to job satisfaction, company dedication and employee pleasure in the workplace (Fry & Slocum, 2008). The spiritual practices of leaders in the workplace inspire intrinsic drive in employees, which is crucial for the effective presentation of productive work behavior. Because leaders' displays of spiritual virtue aid in the achievement of employees' individual happiness and loyalty, which is necessary for increasing their productive attitude (Krishnakumar & Neck, 2002). Consequently, Pawar (2017) said that leaders who are spiritual may increase the force of collaboration, trust, and the efficacy of organizational systems toward increased worker productivity by raising the expectations of their followers. Leaders who have spiritual values create a goal-oriented and worker-oriented atmosphere that encourages good behavior from their employees. As a result, the leader/organization meets its objectives, increasing productivity, decreasing staff turnover,

and increasing the survival rate of the company. Worker productivity improves as a result of the spirituality of the company's executives, since employees are more likely to identify with a leader who cares about their well-being. Thus, Akbar, Udin, Wahyudi, and Djastuti (2018) said that leaders' spirituality is a key motivator of positive and productive employees' attitudes, which in turn boosts the firm's overall performance.

Additionally, spiritual leadership increases the scope of an employee's thinking to include the company's core values, the company's operational procedures and systems, and the employee's core beliefs and goals as a whole, thereby enhancing their productivity (Yang, Liu, Wang & Zhang, 2019). Encouragement of bigger life objectives, meaningful work and transcendence as well as a feeling of community in the workplace aid to foster more productive behavior among workers (Baykal & Zehir, 2018) that creates an atmosphere where workers feel valued and dedicated, which leads to a greater level of positivity in the workplace. According to Crossman (2011) as spiritual leaders stick to spiritual virtues at workplace, workers are more likely to stay committed to an organization. As a result, employees who have spiritual leaders are more engaged, loyal, and eager to follow the leader. Workers who have leaders who practice spiritual characteristics have a better chance of being attached and pleased in their workplaces than workers who don't have such leaders. As a result, leaders with spiritual characteristics build up employees' feeling of belongingness and generate a purpose of meaningfulness inside them, which impacts their attitude positively.

Conclusion and Recommendations

According to the findings of this paper, a leader's workplace spirituality has a significant impact on workers productive behavior of workers of DMBs in the South-South region of Nigeria. As a result, we find that leaders' workplace spirituality has a significant impact on employee productive behavior. Through the display of workplace spirituality by their leaders, Nigerian DMBs in South-South Nigeria can boost their employees' productive behavior. When leaders' workplace spirituality is poor, organizations would report low levels of worker productive behavior. Consequently, we recommend that leaders of DMBs in the South-south region of Nigeria should be more attentive to the emotions they express to employees every day within the bank as their mood creates a cultural blueprint for employees that determine the employees' level of productive behaviour. Furthermore, leader of DMBs should constantly encourage and exhibit spiritual values and virtues.

Reference

- Adewale, A. A., Dahiru, I., Aliyu, M.S. & Bala, A.K. (2020). Perceived job insecurity and task performance among bank employees in Nigeria banking industry: the role of emotional-intelligence and self-efficacy. *Accounting & Taxation Review*, 4(2), 13-32.
- Akbar, A. B., Udin, Wahyudi, S., & Djastuti, I. (2018). Spiritual leadership and employee performance: mediating role of organizational commitment in Indonesian public university. *Journal of Engineering and Applied Sciences*, 13(12), 4344-4352.
- Anderson, P. (2000). This place hurts my spirit! *Journal for Quality and Participation*, 23(4), 16-17.

- Armstrong, M. (2006). *A handbook of human resource management practice*. London: Kogan Page Limited.
- Aydin, B. & Ceylan, A. (2009). The effect of spiritual leadership on organizational learning capacity. *African Journal of Business Management*, 3, 184–190.
- Baykal, E., & Zehir, C. (2018). Mediating effect of psychological capital on the relationship between spiritual leadership and performance. *Economics and Management*, 4(6), 71-86.
- Bernerth, J.B. & Walker, H.J. (2009). Propensity to trust and the impact on social exchange. *Journal of Leadership and Organizational Studies*, 15(3), 217-226.
- Blau, P. (1964). *Exchange and power in social life*. New York: Wiley
- Carpeter, M., Talya, B. & Dan Erdogan, B. (2009). *Principles of management*. New York: Flat World Knowledge.
- Cavanagh, G. F., & Bandsuch, M. R. (2012). Virtue as a benchmark for spirituality in business. *Journal of Business Ethics*, 38(1), 109–117.
- Cheng, C. & Yang, C. (2013). The impact of spiritual leadership on organizational citizenship behavior: a multi-sample analysis. *Journal of Business Ethics*, 105, 107–114.
- Crossman, J. (2011). Environmental and spiritual leadership: tracing the synergies from an organizational perspective. *Journal of Business Ethics*, 103, 553-565.
- Deci, E. L. & Ryan, R. M. (2000). The what and why of goal pursuits: human needs and the self-determination of behavior. *Psychology Inquiry*, 11, 227–268.
- Devendhiran, S., & Wesley, J. R. (2017). Spirituality at work: enhancing levels of employee engagement. *Development and Learning in Organizations*, 31(5), 9–13.
- Donli, J.G. (2004). Causes of bank distress and resolution options. *Nigerian Tribune 10th February*.
- Duschon, D., & Plowman, D. A. (2005). Nurturing the spirit at work: impact on work unit performance. *The Leadership Quarterly*, 16, 807–833.
- Duval, J., & Carlson, R.V. (2019). *Portraits of teacher dedication in vermont*. *International Journal of Organizational Analysis*, 9(5), 14-31.
- Estanek, S. (2006). Redefining spirituality: A new discourse. *College Student Journal*, 40(2), 270-281.
- Fachrunnisa, O., Adhiatma, A. & Mutamimah, G. (2014). The role of work place spirituality and employee engagement to enhance job satisfaction and performance. *International Journal of Organizational Innovation*, 7(1), 15-35.
- Fairholm, G.W. (1998). *Perspectives on leadership: From the science of management to its spiritual heart*. Westport: Praeger.
- Fernando, M., Beale, F., & Geroy, G. D. (2009). The spiritual dimension in leadership at Dilmah tea. *Leadership & Organization Development Journal*, 30(6), 522–539.
- Fry, L. W., & Matherly, L. L. (2006). *Workplace spirituality, spiritual leadership and performance excellence*. San Francisco, CA: Sage.

- Fry, L. W., & Slocum, J. W. (2008). Maximizing the triple bottom line through spiritual leadership. *Organizational Dynamics*, 37(1), 86–96.
- Fry, L. W. (2003). Toward a theory of spiritual leadership. *Leadership Quarterly*, 14, 693–727.
- Guillen, M., Ferrero, I., & Hoffman, W. M. (2015). The neglected ethical and spiritual motivations in the workplace. *Journal of Business Ethics*, 128, 803–816.
- Hoppe, S. (2005). Spirituality and leadership, *New Directions for Teaching and Learning*, 4, 83-92.
- Kang, S. & Snell, S. (2009). Intellectual capital architectures and ambidextrous learning. *Journal of Management Studies*, 46(1), 65-92.
- Karadag, E. (2009). Spiritual leadership and organizational culture: a study of structural equation modeling. *Educational Sciences: Theory & Practice*, 5(3), 1391-1405.
- Kaya, A. (2015). The Relationship between spiritual leadership and organizational citizenship behaviors: a research on school principals' behaviors. *Educational Sciences: Theory & Practice*, 15(3), 597–606.
- Kazemipour, F., Mohamad Amin, S., & Pourseidi, B. (2012). Relationship between workplace spirituality and organizational citizenship behavior among nurses through mediation of affective organizational commitment. *Journal of Nursing Scholarship*, 44(3), 302-310.
- Krishnakumar, S. & Neck, C.P. (2002). The what, why and how of spirituality in the workplace. *Journal of Managerial Psychology*, 17(3), 153-164.
- Kuvaas, B. (2006). Performance appraisal satisfaction and employee outcomes: mediating and moderating roles of work motivation. *International Journal of Human Resource Management*, 17(3), 504–522.
- Lean, E.R. (2002). *The construct development of spiritual leadership*. Unpublished dissertation. University of Arkansas. USA
- Macey, W., & Schneider, B. (2015). The meaning of employee engagement. *Journal of Business Ethics*, 5(1), 31-43.
- Mansor, N., Ismail, A. H., Alwi, M. A. M., & Anwar, N. (2013). Relationship between spiritual leadership and organizational commitment in Malaysians' oil and gas industry. *Asian Social Science*, 9(7), 19-34.
- Markow, F., & Klenke, K. (2005). The effects of personal meaning and calling on organizational commitment: an empirical investigation of spiritual leadership. *International Journal of Organizational Analysis*, 13(1), 8–27.
- Meng, Y. (2016). Spiritual leadership at the workplace: Perspectives and theories. *Biomedical Reports*, 5(4), 408–412.

Mitroff, I.I., & Denton, E. A. (1999). *A spiritual audit of corporate America: A hard look at spirituality, religion, and values in the workplace*. San Francisco, CA: Jossey-Bass.

- Narayanswamy, R. (2008). Why is spirituality integral to management education? My experience of integrating management and spirituality. *Journal of Human Values, 14*(2), 115-128.
- Onyeukwu, P.E. & Ekere, N.E. (2018). Evaluation of staff motivation strategies on the productivity of Nigerian banking industry. *International Journal of Innovation and Economic Development, 6*(3), 34-49.
- Pawar, B. S. (2017). The relationship of individual spirituality and organizational spirituality with meaning and community at work: An empirical examination of the direct effects and moderating effect models. *Leadership & Organization Development Journal, 38*(7), 986-1003.
- Riketta, M. (2008). The causal relation between job attitudes and performance a meta-analysis of panel studies. *Journal of Applied Psychology, 93*(2), 472-481.
- Samad, S. (2011). The effects of job satisfaction on organizational commitment and job performance relationship: a case of managers in Malaysia's manufacturing companies. *European Journal of Social Sciences, 18*(4), 602-611.
- Sikula, J. & Sikula, A., (2005). Spirituality and service learning. *New Directions for Teaching and Learning, 104*, 75-82.
- Simpson, D. P. (1960). Cassell's new Latin dictionary, *Cassell's new Latin dictionary*. New York: Funk & Wagnalls.
- Speck, B. (2005). What is spirituality?, *New Directions for Teaching and Learning, 20*(104), 3-13.
- Tisdell, E.J. (2003). *Exploring spirituality and culture in adult and higher education*. San Francisco: Jossey Bass.
- Umar, G (2009). The impact of the banking industry recapitalization on employment in Nigerian banks. *European Journal of Social Sciences, 1*(11), 486-494.
- Yang, F., Liu, J., Wang, Z., & Zhang, Y. (2019). Feeling energized: a multilevel model of spiritual leadership, leader integrity, relational energy, and job performance. *Journal of Business Ethics, 158*(4), 983-997.