



Workplace Spirituality and Organizational Citizenship Behavior: A Mediating and Moderating Role of Organizational Commitment and Workplace Ostracism

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This study attempts to investigate the impact of workplace spirituality on organizational citizenship behavior through the intervening function of organizational commitment whereas workplace ostracism acts as a moderator between organizational commitment and citizenship behavior. Using the quantitative research design data has been collected from 361 employees working in financial sector from one of the most advance and populated province (Punjab) Pakistan. The moderation-mediation was tested by using SPSS Process Macro. The results reveal that the workplace spirituality significantly influence the organizational citizenship behavior, whereas presence of workplace ostracism reduces the influence of organizational commitment on organizational citizenship behavior. This study serves as a guideline for practitioners and academicians in banking sector to achieve optimal organizational citizenship behavior. This research enhance knowledge regarding the workplace spirituality's impact as an essential determinant of organizational citizenship behavior. It also contributes towards better knowledge of organizational commitment and workplace ostracism.

Key words *Workplace Spirituality, Organizational Commitment, Workplace Ostracism, Organizational Citizenship Behavior.*



Introduction

Work constitutes a fundamental proportion of the majority of the peoples' existence because in this contemporary era, people spend a major portion of their time on the job. The place of their work, their organizations turn out to be the main central zone up to the point of substituting their relatives, friend loops as well as their community groups (Klein and Izzo, 1998). Hence, the supervisor should be aware of employees not being only an expense to the employers instead workers have spirits, desires and a necessity headed for feeling excellent regarding whatever they perform. A working environment should be compassionate as much as probable in case if workers are viewed as a body whose feelings are needed to be regarded or they need to coincide like a common body. Spirituality at the place of work involves people as well as organizations in search of work in an intense way, or else a chance to develop moreover adding towards humanity seriously in a significant manner (Pradhan and Jena, 2016; Kumar and Kumar, 2014; Fry, 2003; Gull and Doh, 2004). The spirituality's feelings are in accordance with the Maslow's concept of self-actualization (Neck and Milliman, 1994). Tischler (1999) connected the growth of workplace spirituality with the Maslow's "hierarchy of needs" theory, and expressed that within most developed nations, firms center of attention is mainly the superior needs including safety and survival needs, as a result making simpler an extraordinary hunt of more outstanding meaning lying on job. Spirituality supports persons, also associations who try living their principles entirely within the tasks they execute (Fry et al., 2005; Duchon and Plowman, 2005).

In reality, work is observed as a way of earning income by a majority of the employees. One major cause behind this rationale is the recent motivational prototype that does not have an employee's spiritual aspect. Moreover, the absent linkage inside the contemporary perspective is observed as a solution to the issues of less organizational commitment along with the resultant deficit organizational performance and incompetence of the organization. In the current uncertain and complex world, the organizational commitment is very difficult to achieve, as a result, firms realized that it's hard to hold on to the best faculty by providing them with a convincing reason that moves past the value-based strategies for retention of workers (e.g. higher pay, bonuses and so forth). Whereas, persons own spiritual pursuits that he or she observes being satisfied at the place of job offers a significant and convincing reason to continue and remain committed with the organizational vision and goals (Pradhan et al., 2012). Therefore, this study tries to investigate if workplace spirituality affects organizational commitment.

However, Turnley et al. (2003) aserted an ability to study meaning afterward workplace spirituality that includes shared faith, regard and fearlessness along with self-assurance which strengthens the feeling of organizational citizenship behavior. Furthermore, in accordance to the social exchange theory, affective commitment considered like a feeling of psychological association, is an ancestor of Organizational citizenship behavior OCB (Organ, 1990). Social identity's theorists proposed that those workers who have been closely identified through



their organization display strong citizenship behaviors (Dutton et al., 1994). On the other hand, the insignificant amount of investigation has been performed on the intervening character of organizational commitment upon the ground of workplace spirituality and OCB. However, this study assists in investigating the mediating function of organizational commitment upon an association among workplace spirituality and OCB.

This study also answers the call for additional research on workplace ostracism, recommended by Jahanzeb et al. (2020) and Zhang (2019), in order to identify significant factors that affect employees' work behavior in organizations. Thus, to investigate workplace ostracism's moderating impact upon the association of organizational commitment and citizenship behavior is one more intention of this literature. As, ostracized workers show a reduced citizenship behavior, also directing towards an inferior intensity of commitment at work (Leung et al., 2011). So, ostracism has to turn out to be an alarming situation for the firms. Based on conservation resource (COR) theory, it is argued that encountering workplace ostracism decreases worker's resources (involving both emotional as well as physical aspects), that in turn, would further impact outcomes link with work for example performance, organizational commitment along with social behaviors like OCB.

Workplace spirituality is generally perceived by several scholars like the desirable mean of dealing with the disturbance and stress of current organizational life, of improving employee's well-being, as well as of promoting organizational performance (Gull and Doh, 2004). Conversely, in spite of an extensive interest along with optimism concerning the topic (Hart and Brady, 2005), still, the course of research is within its early years (Moore and Casper, 2006); and empirical studies upon the topic of this study are scarce. Thus, by developing organizational spirituality, supervisors would be capable of promoting organizational commitment that will ultimately help to enhance the performance of employees and organization. The notion of SET also put attention towards the side of organizational justice, stating that if workforce is provided with an understandable explanation of course of actions, information and the outcomes, in that case this may facilitate in strengthening worker's performance, additionally this as well help out employees engage within significant work-related performance, hence ultimately enhance performance of organizational. Hence, this paper intends to investigate an impact of workplace spirituality on organizational citizenship behavior, throughout the mediating function of organizational commitment, whereas the workplace ostracism moderates the association among OC and OCB.

Literature Review

Workplace Spirituality

Since past few years, spirituality's concept among the business domain has caught the consideration of researchers. Previously numerous individuals observed this notion as merely

religious or else magical yet has been currently observed like an essential aspect of an organizational field. Religion and workplace spirituality both are totally dissimilar (Milliman et al., 2003; Afsar and Rehman, 2015). Spirituality on job doesn't only concern religious passion, or concern getting people changed into a specific faith system, instead depends on personal standards extremely embedded in feeling of relatedness, meaning, goal, patience and openness (Laabs, 1995; Harrington et al., 2001). Yet, it is hard to define workplace spirituality as per an organizational perspective for the reason that it may be confused with religious goals (Zamar, 2003). On the other hand, the largest part of research about WPS has been carried out on an organizational stage (Kinjerski and Skrypnek, 2004). Workplace spirituality's concept was developed in the beginning of 1920's. This concept came forward like a working-class movement at the workplace having people on the lookout for living their beliefs, spiritual morals. While almost above 70 descriptions of spirituality are present but still not even a single one is broadly acknowledged (Markow and Klenke, 2005). As per Giacalone and Jurkiewicz (2003), some regard it like a behavior (the individual's expression), remaining like an objective reality (which involves eventual and also personal genuineness), some others particularly portray this like the subjective experience. Spirituality on job might also be termed as "recognition that employees have an inner life that nourishes and is nourished by meaningful work that takes place in the context of a community" (Ashmos and Duchon, 2000, p.139). The notion of workplace spirituality is not only based upon an individual's own expectations about the spirit at job instead it as well focuses on how much an organization stand up to his expectations. For previous two decades, workplace spirituality's concept has remained the center of significant research (Krishnakumar and Neck, 2002; Sheep, 2006), having the quantity of academic articles expanding about five times in between period of 1999 to 2008, as compared to the period of 1989 to 1998 (Geigle, 2012). Spirituality incorporates three factors: which include "inner life, meaningful work, and sense of community" (Ashmos and Duchon, 2000); at individual, departmental and organizational stage.

- **Inner Life:** Inner life covers a spiritual aspect of an individual's self-concept, along with a social distinctiveness connected to an organization, more importantly the work division that might permit for an expression of self-concept (Duchon and Plowman, 2005). It describes that in what way an employee can carry its spiritual requirements to the place of work, looking for a part of satisfaction.
- **Meaningful Work:** Meaningful work can be explained as an extent up to which person has an in-depth awareness about the work's meaning and aim (Ashmos and Duchon, 2000). As per meaningful work, workers of an organization give importance to their work for other reasons besides their salary.

- ***Sense of Community***: It can be explained as how individuals view themselves as well as how they bond with other people at work involving assistance, autonomy of speech along with realistic concern (Milliman et al., 2003; Ashmos and Duchon 2000).

Organizational Commitment

This notion was primarily investigated by (Porter et al., 1974). It is defined like a process of adjusting one's self in an organization as well as to work for and accomplish the interests of the firm (Colquitt et al., 2000). Employees with lower level of commitment leave the organization as soon as they find another good chance. So, the concept of organizational commitment can also be demonstrated as how an employee puts back his self-interests for the sake of his firm, along with how the employer or the firm treat their employees in the organization. Commitment exists while the person relates to and also makes bigger contributions towards organizational objectives along with values (Reichers, 1985). In contrast, it focuses upon the responsibility that a person considers that he needs to remain within the organization (Wiener and Vardi, 1980). Workers keep on focusing on the organization as they think that it might be the correct as well as an ethical thing to be (Allen and Meyer, 1990). According to this study, organizational commitment means the psychological position which connects a person with its firm (Allen and Meyer, 1990). It may be described like a power which binds a person to the guidelines that are important for one and more objectives (Meyer and Herscovitch, 2001). As per Baron and Greenberg (2000) organizational commitment has been based upon three aspects: first, acknowledgment of the goals along with freedom of action in the organization. Second is eagerness of helping the organization to accomplish its objectives. Third is an aspiration to stay with the organization. Organizational commitment has been an accepting huge attention from investigators (Chughtai and Zafar, 2006; Mowday et al., 1982). Organizational commitment's three-section model surrounds affective, continuance along with normative commitment (Meyer and Allen, 1991) but this study focuses upon ***affective commitment***, considering positive outcomes and attachment with an organization. ***Affective Commitment*** is an urge to be with an organization as its member because of an emotional bond with an organization (Allen and Meyer, 1990). It is also identified similar to a psychological state that differentiates the worker's affiliations for an association (English et al., 2010).

Workplace Ostracism

Ostracism was used by ancient Greeks for punishing people by excluding them out of their societies (Williams, 1997). Moreover, in literature it has been described in different meanings for example overlooking, removal, transferring to banish (Williams, 2001). Ostracism is an intentional overlooking of a person among other individuals, and others intentional separation from a person (Sommer et al., 2001). The feeling of affiliation which is considered as a basic requirement gets terrorized as a result of harmful consequence of ostracism over the social

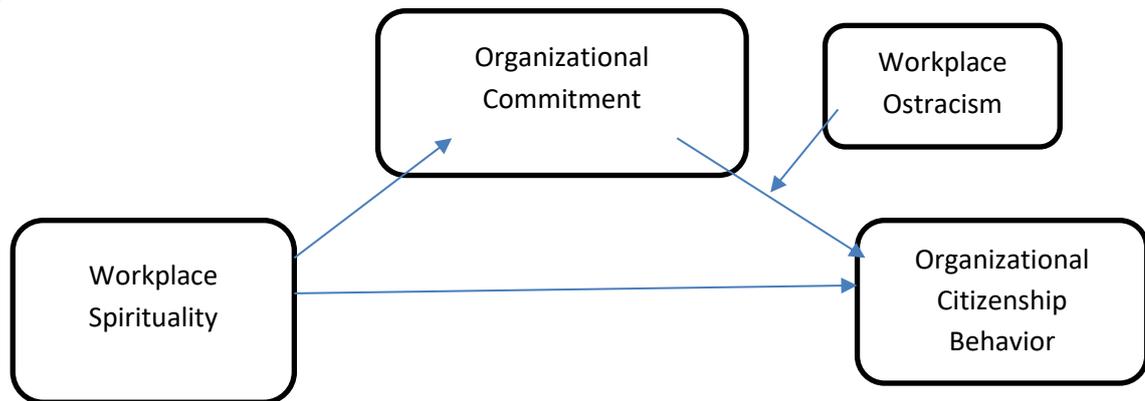
and the psychological functioning of an individual (Yang, 2012). Ostracism can leave long-term, frequent serious depressing and mismatched actions (Lustenberger and Jagacinski, 2010). Ostracism has been defined in form of a widespread experience as it happens beyond demographic diversity like sex, age. Workplace ostracism can be explained by an opinion of an individual, the one who is eliminated or overlooked by colleagues at his place of work (Leung et al., 2011). An individual cannot invite their other colleagues for having a lunch together, also they might pay no attention in meetings towards their coworker's suggestions, and they may also not succeed to give back at the time of their personal coin, such as, good wishes sent by their certain co-workers to them (Balliet and Ferris, 2013). Ostracism at the workplace has been an extremely powerful variable which avoid feelings of affiliations moreover reduces the input completed for the work (O'Reilly and Robinson, 2009). Workers at the workplace may be cut off intentionally or else unintentionally by a few foci, for example bosses, subordinates or friends (Ferris et al., 2008). Moreover, intentional ostracism happens when someone knows that some individual intentionally excludes another person (target) while participating into socially appropriate practices (Robinson et al., 2013), for example, declining to speak with or staying away from an eye to eye connection with the object (Williams, 2001). However, in unintentional ostracism that is quite regular, a person doesn't know that their activities socially eliminate another. While someone doesn't react towards the greetings of our associates, it does not imply that individual has unrighteous purposes; conversely, the individual might be preoccupied otherwise engaged in his personal work (Williams and Zadro, 2001).

Organizational Citizenship Behavior

Bateman and Organ established this notion of OCB for the first time in the beginning of 1980's. OCB is explained as a person's behavior that is free from an influence and not directly affected by any official reward method instead is strengthen as a result of in general effectiveness of the organization. This behavior is free as well as deliberate, because this is based on a personal preference of a person as it is neither a part of the job description nor mentioned as a requirement in the employment contract (Podsakoff, et al., 2000). As per Podsakoff et al. (2000), OCB's terminology was primarily invented by Organ along with his colleagues (Smith et al., 1983; Bateman and Organ, 1983). This term relates to the workers voluntary actions which are not officially praised through an organizations official reward method (Konovsky and Pugh, 1994). OCB is one of the most wanted behaviors for the organizational success (Podsakoff et al., 2011). Afterwards, OCB was seen as one of the most important behavior related to the workers loyalty along with identification. Furthermore, it also helps organizations is their functioning along with purpose accomplishments. Afterwards, OCB was discovered to be associated to worker's loyalty and identification. In addition, OCB also support organizational functioning and target achievement (Podsakoff et al., 2011; Lim and Loosemore, 2017). As per Smith et al., (1983), this study spotlights on top of OCB's two dimensions, including altruism and general compliance.

Altruism involves voluntary conducts which are legitimately and purposefully aimed for helping people inside an organization (such as helping people who were absent, volunteering for stuff which is not needed, also assisting other people with serious workloads, adjusting new people despite the fact that this isn't required). Second, **General compliance** also called conscientiousness is displayed through Impersonal conducts which are aimed upon the organization generally (such as being on time, being on time, not investing time in worthless conversation, and not taking unjust breaks).

Conceptual Framework



Hypotheses Development

Workplace Spirituality and Organizational Citizenship Behavior

Till this moment workplace spirituality as a variable has been left unnoticed in behavioral study of an organization, additionally WPS contains a vast chance of influencing OCB. Workplace spirituality has helped workers, managers along with business heads throughout the world search deeper meaning as well as deeper rewards at the place of work (Laabs, 1995). Besides, hypothetical model recommended that WPS is monitored associated with OCB; in addition, have validated it practically (Tan and Geh, 2009). Affective commitment act like a firm motivation to simplify the acts related to helping out colleagues on purpose or else presenting additional acts about OCB (Meyer et al., 2002). Workers are directed through workplace spirituality to cover a enhanced affective commitment degree and portray progressively more positive OCB conducts (Rego and Cunha, 2008). Nasurdin et al., (2013) examined the WPS's dimensions influence upon 15 private Malaysian higher education organizations scholarly staff's OCB. And after that they monitored that WPS's dimension (meaningful work) was perceived positively interrelated with both of OCB's dimension. Further the study of Muok, (2018) also found the positive association of WPS on OCB at the Office of the Auditor-general, Kenya and recommended to further study this relationship in other sectors. Most recently Hashemi et al., (2020) also studied the proposed association in industrial sector of Iran and found positive influence of WPS on OCB. Similarly, Dubey et



al., (2020) also conducted a literature-based study and concluded that maximum researchers supported the correlation of workplace spirituality and organizational citizenship behavior. Depending upon past empirical facts the given hypothesis is suggested:

H1: Workplace spirituality is significantly and positively related to Organizational Citizenship Behavior.

Workplace Spirituality and Organizational Commitment

In spite of the rapidly increasing researches being carried out lying upon organizational commitment indicators and predecessors, workplace spirituality's part over organizational commitment is still to be resolved. The study regarding WPS is presently beginning to progress towards the empirical phase from the conceptual phase (Gupta et al., 2014). Spirituality's effect at job and workers organizational commitment has been explored by Rego and Cunha, (2008). Their inventions suggested that whenever an employee realizes strong workplace spirituality's reality, then they represent and grow enhanced level of affective and normative commitment in comparison to continuance commitment. Since the research point out that increasing spirituality at work faced by workforce would have a positive consequence over an employee's attitude about work, thus eventually being the reason of firm's effectiveness. The point when an employee locates meaning within the work they do, then they perform whole heartily with their full potential and commitment to accomplish organizational objectives (Pradhan et al., 2012; Gavin and Mason, 2004). One more study by Nasina et al., (2011), evaluated the effect of WPS upon affective commitment. These studies reveal that employees who experience joy and feel satisfied at the workplace will be in general affectively committed to their firm. Spiritual culture influence employees with committed attitude and the prospective outcome appear in the form of employee's passion and sense of involvement towards their own line of work and organization (Pradhan and Jena, 2016). Garg (2018) explored empirically the influence of WPS on organizational commitment and concluded that WPS is necessity of the organization to promote healthy environment by winning the commitment of workers toward their tasks. Further, Nuzufa, (2019) also recommended in his study that the leaders must conduct spiritual training, which in turn improve employees' OC and organizational effectiveness. Moreover, Utami et al., (2021) also found the significant impact of WPS on organizational commitment in credit institutions. Depending upon past empirical facts the below hypothesis is suggested:

H2: Workplace spirituality is significantly and positively related to Organizational commitment.

Organizational Commitment and Organizational Citizenship Behavior

As, affective commitment depends upon an emotional association with an organization, all things considered, emotionally attached workers would be inspired for making more

contributions towards an organization as compared with the workers having a poor affective connection. Thus, the model forecasts that an affective commitment refers towards a less turnover, less absenteeism, better performance as well as higher OCB. OCB received so much of consideration (Zeinabadi, 2010), as it is considered like a useful function of an organization (Organ, 1988). Organizational commitment corresponds as an appropriate determinant of OCBs while there is a tiny hope of official organizational rewards (Williams and Anderson, 1991). As per a meta-analysis study of Organ and Ryan (1995), affective commitment had been found meaningfully linked with both OCB's dimensions (altruism as well as compliance). Affective commitment was showed as a major dominant component of commitment as far as clarifying variance within OCB (Bolon, 1997). To be committed with the organization, hence suggest that workers are ready for going beyond legally binded obligations and prepared to add to their work environment in a productive way beyond that is obligatory as per their positions (Organ, 1988). Furthermore, in accordance to the **social exchange theory**, affective commitment considered like a feeling of psychological association, is a predecessor of OCB (Organ, 1990). Depending upon past empirical facts the given hypothesis is suggested:

H3: Organizational commitment is significantly and positively related to Organizational Citizenship Behavior.

The mediating Role of Organizational Commitment

Workplace spirituality includes an effort of finding individual's ultimate purpose throughout life, for growing a powerful association with work related colleagues and people, moreover for having uniformity (or alliance) among someone's core beliefs along with organizational principles (Milliman et al., 2003). Researchers who learnt about the gains of workplace spirituality over organization's results specified that WPS develops individual entirety that leads to gladness and contentment between workers (Krishnakumar and Neck, 2002). Therefore, WPS has been viewed like a vital factor which promotes workers happiness (Jurkiewicz and Giacalone, 2004). Happy workers are more cooperative as well as respectful to others; moreover, will in general better represent OCB (Miles et al., 2002). Additionally, theoretical framework recommends that workers having spiritual values find out more importance and rationale through their work skills and thus perform several acts related to OCB (Tepper, 2003). Besides, in major number of empirical studies related to workplace spirituality, the factor OCB has been a behavioral product (Marschke, 2008). Meyer et al., (2002) mentioned that affective commitment has been a firm inspiration to shed light upon the facts concerning consciously helping out associates or fulfill additional acts concerning OCB. Furthermore, according to Rego and Cunha (2008) among employees, workplace spirituality becomes the source of increasing affective commitment and positive OCB conducts. The study of Utami et al., (2021) also claimed that the WPS does not affect OCB



directly, however the presence of organizational commitment in between them helps to make this relation significant. Depending upon past empirical facts the given hypothesis is suggested:

H4: Organizational commitment mediates the relationship of Workplace spirituality is and Organizational Citizenship Behavior.

The Moderating Role of Workplace Ostracism

It has been hypothesized and discovered that ostracized workers indicated lower confidence level and also engaged not as much within citizenship behaviors so as to stay steady to their insufficient self-perspectives (Ferris et al., 2015). According to Chen and Li (2019), workplace ostracism negatively influencing the quality of work. Ostracized workers participate less within citizenship behaviors which become the cause of lower commitment at the workplace; regulatory resources also lessen when workers experience ostracism (Leung et al., 2011). In a recent research of Choi, (2020) who studied the influence of workplace ostracism on employees' performance (citizenship behavior) among Korean employees, concluded a strong negative relation among them. A modern research standing on the view of social identity expressed that workplace ostracism trim downs citizenship behaviors by declining an employee's recognition to their organization (Wu et al., 2016). When people are ignored, they distinguish themselves like outsiders from the grouping, moreover consider that they are not like their other colleagues and thus, undermining their feelings of belonging (Williams, 2007). Until at this moment, not a lot is well-known with regard to the impact of workplace ostracism over OCB, nonetheless not many researchers have inspected the moderating job of workplace ostracism (Ma, 2016). Therefore, more consideration should be paid towards workplace ostracism's moderating role. While workers go through ostracism, they would progressively grow negative sentiments. These negative sentiments not only demolish their belief upon reciprocity, but reduce their trust upon an organization as well (Williams, 2007). Therefore, they would decrease the voluntary efforts furthermore merely perform responsibilities described as per the formal agreement regardless of whether they contain organizational commitments. Depending upon past empirical facts the given hypothesis is suggested:

H5: Workplace ostracism moderates the connection amid organizational commitment and OCB.

When WPS increases within an organization, organizational commitment's impact upon OCB minimizes.

Research Methodology

Sample and procedure

In this researcher, model and hypotheses were tested by collating data from employees' working in banking sector from Punjab (Province) Pakistan. As employees' population working within in this sector is unknown and thus using "item response theory" approximately 600 employees from this sector were approached for participating in this research. However, 500 employees took part in this research. So, 500 questionnaires were distributed through survey method using convenience sampling technique. 410 questionnaire feedbacks were received back generating exceptional response rate of about 82%. After discarding 49 incomplete and insignificant responses, 361 total responses were utilized for data analysis, causing response rate of 72.2%. Respondent's largest percentage were of age < 26 (57.1%). Among the respondents, around 54% were females, 66.8% respondents were single. Pertaining to uppermost educational point, 40.4% had a graduation degree.

Measures

All variables within this study were assessed upon five-point likert scale varying from "strongly disagree" (1) to "strongly agree" (5).

Workplace spirituality was estimated using scale of 12 items used in the study of Ashmos and Duchon, (2000). Ashmos and Duchon, (2000) has defined workplace spirituality in three dimensions (i.e. inner life, meaningful work and sense of community). The questions asked from respondents were like "I feel hopeful about life", "The I look forward to coming to work most days", "I feel part of a community in my immediate workplace (department, unit, etc.)".

Organizational commitment was based on affective commitment and estimated by using scale of 4 items from study of Mowday et al., (1979). The question asked from respondents was like "I talk up this organization to my friend as a great organization to work for".

Workplace ostracism was estimated using scale of 5 items adapted from the research of Ferris et al., (2008). The question asked from respondents was like "You noticed others would not look at you at work".

Organizational citizenship behavior was measured based on three subconstructs (altruism, general complaisance and authenticated) used in the studies of Podsakoff et al., (1990), Chiang and Hsieh (2012) and Lin et al., (2010). For this study the scale of 7 items was used. The questions asked from respondents were like "I help others who have heavy workloads" and "I do not take extra breaks".

Empirical Results

Reliability and Validity Test

Before testing the model and hypotheses of this study, this study has determined the reliability of all variables for assessing the overall internal consistency of measurement model. As demonstrated in table 1, the scale's reliability was achieved, with the value for Cronbach alpha higher than 0.70 (Hair et al., 2010).

Table 1: Reliability Analysis and Convergent Validity Analysis

Variables	Cronbach Alpha	Factor Loadings	Average Variance Extracted
Workplace Spirituality	0.864	0.683, 0.716, 0.709, 0.772, 0.736, 0.770, 0.775, 0.817, 0.788, 0.723, 0.737, 0.653	0.741
Organizational Commitment	0.817	0.874, 0.898, 0.896, 0.871	0.884
Organizational Citizenship Behavior	0.893	0.819, 0.823, 0.793, 0.839, 0.764, 0.794, 0.775	0.801
Workplace Ostracism	0.816	0.802, 0.871, 0.842, 0.864, 0.885	0.853

To further evaluate the validity the convergent and discriminant validity were analysed (Fornell and Larcker, 1981). For convergent validity primarily this study has evaluated the values of factor loadings (λ) and average variance extracted (AVE). In convergent validity "all loadings should be at least 0.5 and preferably 0.7" (Hair et al., 2006, p. 808) and AVE values must be >0.50 (Fornell and Larcker, 1981). As demonstrated in Table 5.1, convergent validity has been achieved because factor loadings values were bigger than 0.6; and AVE statistics were also bigger than the threshold of 0.5 (Bagozzi and Yi, 1988). At last, strong and great discriminant validity was observed, since "average variance extracted (AVE) for each construct should be larger than squared correlation between the same constructs and any other constructs" (Wang et al., 2014, p. 18). As demonstrated within table 2, discriminant validity has been achieved because squared correlations among latent construct's pair were lower as compared to each factor's AVE (Fornell and Larcker, 1981).

Table 2: Correlation and Discriminant Validity

	1	2	3	4
WPS	0.860			
OC	0.796**	0.940		
OCB	0.858**	0.815**	0.894	
WPO	0.668**	0.609**	0.673**	0.923

Diagonal Value: AVE's square root, Non diagonal value: Correlation

**** Correlation significant on level 0.01**

Hypotheses Testing

The SPSS Process Macro defined by Hayes (2012, 2015) were used to test the proposed hypotheses of this study. The hypotheses from H1 to H4 were tested by using simple mediation Model 4 and hypothesis H5 was tested by using moderated mediation Model 14.

Mediation Analysis

For mediation analysis the first step was to test the direct effect of independent variable on dependent variable. Table 4, depicts the direct outcome of workplace spirituality (independent variable) upon organizational citizenship behavior (dependent variable) was statistically significant at β estimate 0.942, $p < 0.001$. Further the direct effect of WPS on OC (mediator) and from OC to dependent variable were also found significant with beta value 0.870 and 0.317 respectively.

Lastly, the indirect consequence of workplace spirituality (independent variable) upon organizational citizenship behavior (dependent variable) through organizational commitment (mediating variable) was tested. Table 4 illustrates that workplace spirituality's effect lying on OCB (β value) lessened from 0.942 to 0.666, and remained significant at $p < 0.001$. Hence put forwards that the connection amid WPS and OCB through the mediator (organizational commitment) shows partial mediation.

Table 4: Direct and Indirect Effects of Mediation

Hypothesis	B	S.E	C.R	P-Value	Results
Direct Effect					
WPS→OCB	0.942	0.092	12.564	0.000	***
WPS→OC	0.870	0.094	12.486	0.000	***
OC→OCB	0.317	0.063	4.627	0.000	***
Indirect Effect					
WPS→OC→OCB	0.666	0.101	8.126	0.000	***

*** Represents Significance

Moderated Mediation Analysis

Next for the moderated mediation test this study followed the approach defined by Hayes (2015). The finding in table 5 illustrated, the indirect conditional effects of organizational commitment (independent variable) on organizational citizenship behavior (dependent variable) of employees in the presence of workplace ostracism (moderator). The results show, that the employees commitment interact with workplace ostracism and effect the organizational citizenship behavior significantly with $\beta = -0.19$. Beta's negative value for association between WPO (moderator) and OCB (DV) explains that 1% increase in workplace ostracism decreases OCB by 19%. Lastly, the overall moderated mediation effect,

was checked by using the index value. Table 5 found it significant with CI (-0.18, -0.06) at 95%. It indicated that the indirect effect of WPS on OCB though OC significantly moderated by WPO.

Table 5:
Moderated Mediation Results

Relations	R ²	β	SE	LLCI	ULCI	Decision
WPS → OC		0.51	0.007	0.60	0.96	Sig
WPS → OCB		0.34	0.04	0.10	0.20	Sig
OC → OCB		0.17	0.03	0.02	0.09	Sig
WPO → OCB		0.25	0.03	0.06	0.16	Sig
M*W = OC*OCB (Int)	0.26**	- 0.19	0.00	- 0.18	- 0.00	Sig
Conditional indirect effect						
WPO levels		β	Boot SE	Boot LLCI	Boot ULCI	Decision
Low		0.06	0.02	0.17	0.42	Sig
Med		0.04	0.01	0.15	0.34	Sig
High		0.02	0.03	0.14	0.28	Sig
Index of moderated mediation						
WPO		Index (- 0.38)	0.18	- 0.18	- 0.06	Sig (H5 Accepted)

β = unstandardized regression coefficient; SE = standard error; LL = lower limit; CI = 95 % confidence interval; UL = upper limit

Next the results of conditional indirect effect also showed significant results at all three levels. However, with increase in the level of WPO the effect of WPS on OCB through OC decreased. Its means that high ostracism at workplace demotivate the commitment of employees and lower down the moral of citizenship behavior among employees in organization. Thus, organizations must introduce and implement such policies i.e. team work, that help to create good environment.

Discussion

This study's findings have three concerns. Primarily, workplace spirituality directly and significantly adds towards the OCB. Secondly, organizational commitment positively and significantly intervenes the outcome of workplace spirituality over OCB. Finally, the workplace ostracism significantly moderated between the relation of workplace spirituality on OCB via organizational commitment.

The findings revealed that the claim of direct influence of Workplace spirituality on citizenship behavior at workplace is supporting the findings of past researchers (Tan and Geh, 2009; Meyer et al., 2002; Nasurdin et al., 2013; Garg, 2020; Hashemi et al., 2020; Dubey et al., 2020). Thus, spirituality at workplace influence work behavior in the form of work ethics, teamwork and attitude of workers that will ultimately contributes social environment which help to achieve high performance.



To further connect the substantial gap, this study structured a mediating framework and the end results of this investigation demonstrated that workplace spirituality indirectly (partially) effect OCB through a mediator (organizational commitment) other than directly. This finding is also backed up by many researchers (like Rego and Cunha 2008; Meyer et al., 2002; Utami et al., 2021) who imply that WPS allow workers possess an advanced affective commitment level and thus reveal positive acts concerning OCB. Thus, it concludes that's workers are directed through workplace spirituality to show more commitment toward their work and portray progressive change in employee's behavior in organization.

Lastly, this study also filled the substantial research gap, by structuring a moderating framework that the end results of the research demonstrated that organizational commitment indirectly strengthens/weakens OCB by workplace ostracism (moderating variable) other than directly. This finding meets the social identity's point of view which discloses that ostracism cut down the OCB by dispiriting workforce identification to its firm (Wu et al., 2016).

Implications

This research incorporates various implications. This research is a prime challenge that has inspected and assessed a mediating and moderating framework of significant features of organizational commitment and workplace ostracism respectively, with the target to consider further insights. A large number of investigators merely checked WPS's direct influence lying over performance of a firm (Sanders et al., 2003). So, this research covers broader background with regards to the major factors of OC and workplace ostracism that has never been considered more principally through combined mediating and moderating framework respectively, in Pakistan's perspective. Western and other Asian organizations may employ WPS's construct to strengthen organization's financial performance, commitment, operational excellence and citizenship behavior. This research also helps strengthen workplace spirituality, organizational commitment, and citizenship behavior through contributing resources within trainings and courses, thus helping workforce decide their future tactics and enabling them improve skills by engagement of an employee to enhance organizational performance (Wang et al., 2014). This study strengthens the process related to customer services as well, which lead towards customer satisfaction and eventually can give rise to financial performance of banks. Academicians, trainers, policy makers and supervisors can figure out and practice through insights provided within this study.

Limitations and Future Recommendations

Irrespective of a range of strengths and usefulness, this study yet lacks in various parts. These constraints state the future examination and guidelines. Primarily, this study is merely bounded to Pakistan's Financial zone, thus future research should consider other service



sectors (i.e., food, telecom, health) or industries (i.e., textile, pharmaceutical or manufacturing). Secondly, this study opted for a cross-sectional design for research that stops researchers from deducing a conclusion from hypothesized associations regarding causality, hence future research ought to consider longitudinal design for research to deduce causal inference. Lastly, this study made efforts to support the substantial gap by adding a mediating and moderating framework through organizational commitment and workplace ostracism respectively, so future research needs to incorporate other insights to analyze the association of WPS driven OCB and performance other than organizational commitment as a mediator. On the other hand, this research is not able to consider some other related factor for moderation in the midst of organizational commitment and OCB other than workplace ostracism. For that reason, future research needs to consider other mediating variables like employee engagement, organizational justice, and culture, etc. and other moderating variables like job satisfaction.



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