



SPIRITUAL LEADERSHIP: A PLS-SEM BASED APPROACH IN CONTEXT TO ORGANIZATIONAL CULTURE AND WORK STRESS IN INDIAN AUTOMOBILE SECTOR

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Abstract

Purpose:

In today's highly competitive business scenario, effective and efficient leadership symbolizes one of the key growth elements. The purpose of this paper is to understand the spiritual leadership behaviour exhibited by managers and how it impacts the development of work stress among employees. Another objective is to understand the impact of spiritual leadership on organisational culture in different automobile agencies in the NCR, India.

Design/methodology/approach:

A careful mix of qualitative (focus group) and quantitative (structured questionnaire survey) research methods was used for the present study. The study was conducted on 147 mid-level employees who were working in different automobile agencies located in the NCR. The partial least squares structural equation modelling technique (PLS-SEM 3.3.6 version) was used to test the conceptually drafted model.

Findings:

The study found that for the automobile sector, effective leadership is the key component to driving the agencies both in terms of sales and service. The results highlighted that spiritual leadership is positively correlated with the development of a healthy work culture. The results also recommended that both spiritual leadership and organisational culture have a significant negative impact on work stress among employees. The more congenial the spiritual behaviour displayed by the leaders, the better the work culture and the lower the stress level of the employees.

Practical Implication:

The result of the study suggested that work stress can be shaped and managed favourably through spiritual leadership. Automobile companies must arrange special training sessions, such

as meditation or yoga sessions, for their managers to ensure a supportive work culture and employee behaviour at work.

Limitations and future scope:

The scope of the present study is limited to some automobile companies in NCR, India, with limited sample size. The findings can be interpreted and generalised at the national level only.

Originality/value

The research work is the first of its kind to attempt to study the impact of spiritual leadership on work stress and organisational culture in an Indian automobile context. The findings and recommendations can be used for the planning of training sessions and workshops for employees and managers.

Keywords: Spiritual Leadership, Organizational Culture, Work Stress PLS-SEM, Automobile

1.1 Introduction

Work is the focal point of our lives because it occupies the majority of our waking hours (Yang et al., 2023) and has a significant impact on both our "personal" and "professional" spheres of life (Fry, 2008). In contemporary organisations, workplace stress, burnout, and anxiety have significantly increased in recent years (Chen et al., 2019). Employees often put in extra hours at work, get physically and mentally exhausted, and have little time for friends and family. This restricts their relationships and interactions with their families and causes them to become socially isolated. Employees experience extreme pressure and anxiety as a result of this internal frustration that eventually finds its way out on the subordinates, often through harsh language or physical violence (Chen & Yang, 2012). As a result, the main question that needs to be answered is how employees working in companies can maintain their inner serenity and stability while dealing with external work situations (Anggara and Aulia, 2021). At this point, the need for spirituality and spiritual leadership in the workplace, as well as the requirement to be both understood and valued, enter the picture (Yang & Fry, 2018). Spiritual leadership has been widely studied and practised (Dinh et al., 2014). Because of its positive effects and value-laden approach, spiritual leadership engenders feelings and expressions of spirituality at the workplace that motivate the followers to envision work as a calling, resulting in better organisational performance (Kumar et al., 2015). This type of leadership encourages the followers to view their jobs as a calling, which in turn boosts morale and productivity (Vedula and

Agrawal, 2023). Existing research has shown that the catalyst for spiritual leadership is rooted in the "positive spillover" effect of the leaders' quotient of spiritual well-being, both in personal and professional life, and exhibiting themselves in ways that impact employees' perceptions of life satisfaction, reduced job burnout, improved innovation, organisational citizenship behaviour, and a healthy and congenial work atmosphere (Fry et al., 2005; Hunsaker, 2019; Yang & Fry, 2018; Hunsaker, 2022). Researchers like Meng (2016), Mubashar et al. (2020), Samul (2019), Vedula and Agrawal (2023), and Lahmar et al. (2023) have attempted to summarise the concept and knowledge of spiritual leadership in their literature reviews, referenced the fundamental principles of spiritual leadership, and thoroughly evaluated the literature on spiritual leadership in organisations. Thus, the requirement for a mixed-methods approach study to comprehend the concept of spiritual leadership and its influence on various significant elements by combining a literature review with quantitative data. This study aims to fill the aforementioned gap in the literature on spiritual leadership by presenting a comprehensive picture of it. The primary study focused on the following questions:

- RQ1: What is the impact of spiritual leadership on work stress among employees in the Automobile sector?
- RQ2: What is the impact of spiritual leadership on organizational culture in the Automobile sector?
- RQ3: How is the organizational culture related to work stress in the Automobile sector?

This study aims to thoroughly synthesise and organise the existing literature on spiritual leadership in companies to address the research questions. Also through primary data collection and analysis based on the PLS-SEM approach. The findings of this study contribute to our understanding of the current scenarios and potential future directions in spiritual leadership research. The next sections of the paper will discuss spiritual leadership, organisational culture, work stress, findings, theoretical and practical implications, and a conclusion.

1.2 Literature Review

Spiritual Leadership

The word "spirit" is the basis for the concept of spiritual leadership. According to Anderson (2000), the Latin term 'spiritus', which signifies breath, is the source of the word spirit. According to Fairholm (1997), "spirit" is the ephemeral force that keeps individuals alive and energised and refers to a person's profound sense of self and understanding of the truths of human nature. According to Anderson (2000), the Latin term spiritus, which signifies breath, is the source of the English word spirit. It is abstract power that keeps individuals energised. Spiritual leadership, in contrast to traditional organisational, administrative, and leadership theories, addresses employees' spiritual dimensions at work (Fair-Holm, 1997). According to this leadership philosophy, it can be challenging to detach leadership from the religious faith image, and this is because many researchers and authors see spiritual leadership as a form of religious leadership (Sandage and Hee, 2023; Rashi, 2022; Wolfteich et al., 2021). Guillory (2002) asserts that spiritual leadership requires fostering an environment at work where people are free to fully express their skills and roles and is based on trust and humanistic beliefs. While Fleming sees spiritual leadership as a wholly world-based endeavour, Thompson (2004) describes spiritual leadership as a type of leadership that focuses on organisational meaning. Fry (2003) mentions that people must satisfy a few specific requirements to exist, and he views spirituality as one of these necessities. The contemporary business world needs a new understanding of

leadership phenomena based on a spiritual component (Jiang et al., 2023), and spiritual leaders should emphasise creating a creative workplace with highly encouraged employees (Khaddam et al., 2023). Through a better workplace and environment, employees can discover their purpose in life and get to know themselves better (Hunsaker and Jeong, 2023).

Organizational Culture

Due to organisational culture theory, studies on organisational culture have gained popularity. Organisational cultures focus on organisational behaviours, efficiencies, and effectiveness (Alvesson, 1990; Hofstede, 1998). In the literature, organisational culture has been stressed as a cleaning strategy to integrate supportably practises within the organisation (Bansal and Song, 2017). The cleaning aspect of organisational culture is not only the physical features of the organisation but also the culture and attitudes of employees (Leite et al., 2019). The significance of motivations and values like social and environmental responsibility and innovation has been acknowledged as crucial to aspects of organisational culture (Hens et al., 2018) at the level of norms and values. The compatibility between an organisation's and its employees' values is developed through organisational culture, which is regarded as an organisational capital (Azeem et al., 2021), which is linked to "organisational performance" (Al-Swidi et al., 2021). Organisational culture is the collection of values, norms, and behaviours that influence how individuals behave within the organisation (Lubis and Hanum, 2020). A dynamic and creative work atmosphere is produced by a positive organisational culture as it promotes adaptability, resourcefulness, and creativity in an environment where taking risks and being innovative are common behaviours (Sapta et al., 2021). According to Cheng et al. (2021), clan culture fosters a hospitable, inspiring, and stress-free workplace. It enables organisations to focus on fostering employee development and teamwork. To maintain stability, efficiency, and performance as long-term goals, management strives for efficiency and strives to create a good culture (Xie et al., 2020). The focus of organisations is to improve efficiency, and

they work hard to develop an effective culture.

Work Stress

Individuals' responses to various circumstances are referred to as stress. It comprises alterations in their physiology or psychology as a result of external events that are deemed to be too much for them to handle, affecting their physical and mental well-being (Victoria, 2022). Workplace stress is defined as the interaction between an individual and their surroundings (Jason, 2023), which is an accumulation of unfavorable feelings brought on by their jobs (Manoppo, 2020). These adverse reactions cause a sustained state of high stress, which has an impact on both physical and mental health. It specifically leads to a variety of undesirable symptoms, including greater family strife, poorer work quality, interpersonal interaction issues, and other bad outcomes (Fahmi et al., 2022). These symptoms include sleeplessness, headaches, fatigue, anxiety, gastrointestinal discomfort, and a drop in immunity (Karakurt et al., 2023). According to Darmawan et al. (2021), workplace stress is a condition that has an impact on mood, thoughts, and emotions. Workplace stress and increased negativity and dissatisfaction will result from the mismatch between the expectations of the job and the available resources (Kim et al. 2019). Stress is a term used to describe the characterization and/or specific psychological processes that connect this adaptive reaction (Hsu et al. 2019). Additionally, stress can be described as a state of tension that impacts one's emotions, thinking patterns, and physical health. Unmanaged stress will make it difficult for a person to interact positively with their surroundings, from their workplace to their surroundings outside of work. As a result, the employee had unpleasant symptoms that interfered with their ability to do their jobs (Virgiawan et al., 2021). According to Yaribeygi et al. (2017), stress is a state of tension that has an impact on a person's emotions, thoughts, and physical health. It occurs when a person must react to demands from the outside world beyond their capacity to do so. Stress is linked to religion and resilience, which are important elements

impacting the development of employees' psychological well-being (Alsa et al., 2021).

1.3 Conceptual Framework and Hypothesis Development

Theory of spiritual leadership

The ideals, attitudes, and behaviours that are "necessary to intrinsically motivate oneself and others so that they have a sense of spiritual survival through calling and membership" are what is meant by spiritual leadership. According to Fry and Melanie (2009), spiritual leadership is also leadership based on love, service, and presence. Effective leadership techniques almost always include traits that have long been regarded as spiritual ideals, such as integrity, honesty, and simplicity. Traditional spiritual practises in daily life also point to their applicability to effective leadership (Fry, Louis W., 2006). Vision, hope, faith, altruistic love, membership, and calling are all components of spiritual leadership, and they all contribute to corporate productivity and commitment.

Spiritual leadership and work stress

Spiritual intelligence is highly significant for leaders. According to Zou et al. (2020), spiritual leadership has a significant impact on employee workplace spirituality, promotes well-being, and lessens work-related stress among employees. Hunsaker (2021) found that employee well-being and spiritual leadership had the opposite effect on work conflict and role interference. Additionally, it has a detrimental effect on how work stress develops. In his study of spiritual leadership and job burnout, Hunsaker, W. (2019), found that worker weariness and job burnout, which are both indicators of workplace stress and supervisory support, are adversely correlated. Yang, M., and Fry, L. (2018) investigate how much spiritual leadership can improve organisational commitment, work unit productivity, and employee life satisfaction while lowering burnout among medical laboratory workers. Alsufyani et al. (2022) studied work stress among nurses and identified it as a constraining factor in their optimal performance. Effective leadership acts as a barrier against work stress, and emotional intelligence is a catalyst for improved performance. Ahmad (2020) addressed the

impact of spiritual leadership on job stress, job satisfaction, and work motivation. It was found that spiritual leadership has a direct impact on job satisfaction, job stress, and work motivation. Thus, we can frame the hypothesis as

H1: "Spiritual leadership has a significant negative impact on work stress".

Spiritual leadership and organisational culture

The impact of leadership practises and strategies on organisational culture have been extensively studied up to this point (Bass, 1990; Hood, 2003; Verschoor, 2006). According to Bodinson (2005), only effective leadership can foster organisational culture. Despite the increased interest in the spiritual side of organisational leadership, there is not enough evidence in the literature to support its effects on organisational culture (Markow & Klenke, 2005). According to Karadag (2009), Spiritual leadership impacts on organisational culture's effects were examined using structural equation modelling, and they were then attempted to be explained within the context of teachers' perceptions of the spiritual leadership of primary education principals. Also, according to the results of Pio et al. 2020, spiritual leadership has a very positive impact on company culture. Alimudin (2017) also indicated that company culture was directly impacted by spiritual leadership. Thus, we can frame the hypothesis.

H2: "Spiritual leadership has a significant negative impact on organisational culture".

Organisational culture and work stress

The connection between organisational culture and stress is complicated and understudied; according to Thompson et al. (1996), the concept of a "culture of stress" and the effect of organisational culture are addressed in particular ways. Organisational culture has established a significant inverse relationship with work-related stress. Monga (2015) asserts that you can understand workplace stress by looking at how organisational culture affects it. A gap between organisational culture and workplace stress was attempted to close. Although the relationships between organisational culture,

stress, and commitment have been thoroughly studied in the past, only a few studies have gone into great detail regarding these relationships. The workforce has too much work to complete in the allotted time. The evaluation of employee dedication also showed that the workers were happy with the reward scheme. Organisational culture, stress, and dedication all had a strong association. According to the study, it is necessary to alter the workload policy to lower employee stress levels and increase their organisational commitment. By examining the effects of organisational culture and stress on employee commitment in the workplace, Samuel (2015) broadens the knowledge and understanding of workplace stress. The relationship between organisational cultures and workplace stress has received limited attention in studies, even though the notions of culture and stress have been well investigated. There is an important link between organisational culture, stress, and commitment. According to the study, it is necessary to alter how departments view culture, lower employee stress levels, and strengthen staff loyalty to the organisation. Thus, we can frame a hypothesis, and Figure 1 shows the proposed conceptual framework.

H3: "Organisational culture and work stress have a significant inverse relationship".

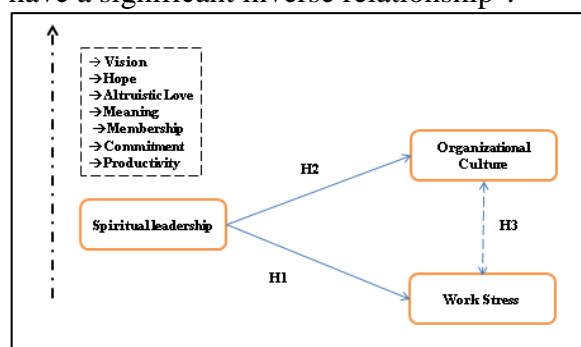


Figure 1: Proposed Conceptual framework; Source Author

1.4 Research Methodology

The research has an explorative bent and is cross-sectional. Both quantitative and qualitative data were incorporated into the study. While primary data was gathered through a questionnaire (Oct. 2022–March 2023) used appropriately and tested through SmartPLS (Dawabsheh *et al.*, 2020), secondary data was gathered through interviews with managers and mid-level

employees to understand the concept of spiritual leadership in different organisational aspects as well as their outlook towards organisational culture and work stress in the automobile sector. Primary data were used to conduct a statistical analysis of the suggested model, while secondary data from research papers and other articles published in indexed journals were used to build the theoretical foundation. Due to the diversity of culture, religion, and ethnicity in Delhi-NCR, the primary data included 147 full-time mid-level employees working in the sales and service departments of 50 automobile agencies located there. Delhi-NCR was therefore selected as the main site for data collection. As sample strategies, the non-probability method and snowball sampling were employed. Purposive sampling was initially employed to choose professors from adjacent agencies who showed a moderate interest in spirituality. Additionally, snowball sampling was used when it would be challenging to find and contact the chosen employees, and they were asked to share the questionnaire with other employees. The study's sample size was set at 450 (Krejcie and Morgan, 1970), and although 500 questionnaires were distributed, only 162 were returned on time, and only 147 completed replies were used as the study's final set of data for analysis. G*Power software 3.1.9.7 (Faul *et al.*, 2009; Verma and Verma, 2020; Kang, 2021) was also used to determine the sample size. and the smallest sample size of 132 employees was recommended; however, for the study, a sample size of 147 was employed, meeting the minimal sample size requirements (Faul *et al.*, 2007). Additionally, the information was primarily gathered from employees of car dealerships in Delhi and NCR via an online survey and, when possible, in-person visits. The study used Fry and Nisiewicz's (2013) concept of spiritual leadership as an independent variable. Work stress and organisational culture were the two dependent variables. Work stress was adopted from Golparvar and Vaseghi (2011), and organisational culture was adapted from the Organisational Culture Assessment Questionnaire (OCAQ) by Sashkin (2013). A modified version of the questionnaire used

to gather the data included 55 items on a Likert 5-point scale from strongly disagree to strongly agree, as well as information about the employee's age, gender, experience level, and job title. The suggested model (Figure 1) was tested on PLS-SEM in Smart PLS and consists of reflective modelling with one second-order construct (Hair *et al.*, 2019; Hair *et al.*, 2020). The least-advised sample of 132 employees calculated an actual power of 0.95.

1.5 Results and Findings

Descriptive Analysis

The descriptive details of the employees are reported in Table 1, and it was observed that among the employees who participated in the survey, the majority of the respondents were male (56.0%). A maximum number of respondents were aged 30-35 (36.0%), and 33.0% had 5–10 years of work experience.

Table 1: Sample Demographics (N = 147)

Table 1 Sample demographics (N=147)

Age	Frequency	Percent
25-30	30	20.0
30-35	53	36.0
35-40	44	30.0
Above 40	20	14.0
	147	100
Gender	Frequency	Percent
Male	82	56.0
Female	65	44.0
	147	100.0
Experience	Frequency	Percent
0-5y	35	24.0
5-10y	48	33.0
10-15y	37	25.0
15y -above	27	18.0
	147	100.0

Source: Author

To find some systematic variance explained by this marked component, marker variable analysis was also used to evaluate the common variance with a supposedly unrelated construct. A latent construct of language expertise that was presumably unrelated to the other constructs in the model was taken and examined for correlations with other constructs to use as a marker variable in the PLS graph. There was no correlation above 0.900 (for discriminant validity) and squared had the strongest correlation between the marker variable and other constructs. The maximum shared

variance was 0.041. The largest shared variance with the marker variable was less than 1% (0.041 squared), and none of the other correlations were above the threshold

value of 0.900, according to the correlation matrix in Table 2. As a result, there is no common technique bias in the study.

Table 2 Correlation Matrix for CMB

	Organizational Culture	Spiritual Leadership	Work Stress	MarkVar
Organizational Culture	1			
Spiritual Leadership	0.466	1		
Work Stress	0.064	0.613	1	
MarkVar	0.008	0.006	0.045	1

Source: Author's Calculation

Model Assessment

This investigation analysed the framework for external model assumptions employing internal consistency and convergent construct validity. The confirmatory composite analysis (CCA) was employed in PLS-SEM to examine the reflective measurement assessments of spiritual leadership programmes, organisational culture, and work stress. Additionally, the Cronbach alpha values, as well as the Dijkstra and HenselerrhoA coefficients and composite reliability (CR), were subjected to

testing and were observed to exceed the threshold of 0.70, as stipulated by Hair et al. (2017; 2020). The research findings indicate that the study has achieved convergent validity with an average variance extracted (AVE) score that is consistent with the proposed value of above 0.50, as well as for all reflective constructs, as suggested by Fornell and Larcker (1981) and Hair et al. (2019). Table 3 delineates the outcomes of internal consistency and convergent coherence.

Table 3: Quality Criterion for reflective model and Composite Model

Construct	Measurement Items	Standardized Factor Loadings	Cronbach Alpha	AVE	CR
Spiritual Leadership	Alove1	0.854	0.928	0.73	0.903
	Alove2	0.803			
	Alove3	0.883			
	Alove4	0.893			
	Alove5	0.854			
	Alove6	0.837			
	Hope1	0.734	0.832	0.576	0.94
	Hope2	0.667			
	Hope3	0.823			
	Hope4	0.78			
	Hope5	0.783			
	Meaning1	0.596	0.864	0.104	0.902
	Meaning2	0.118			
	Meaning3	-0.153			
	Meaning4	0.152			
	Mship1	-0.886	0.923	0.755	0.952
	Mship2	-0.82			

	Mship3	-0.874	0.959	0.565	0.941
	Mship4	-0.875			
	Mship5	-0.887			
	OrgCom1	0.916			
	OrgCom2	0.905			
	OrgCom3	0.905			
	OrgCom4	0.917			
	OrgCom5	0.929			
	OrgCom6	0.894			
	Prod1	0.884	0.946	0.779	0.855
	Prod2	0.883			
	Prod3	0.89			
	Prod4	0.899			
	Prod5	0.857			
	Vision1	-0.906	0.965	0.848	0.932
	Vision2	-0.932			
	Vision3	-0.915			
	Vision4	-0.925			
	Vision5	-0.927			
	Prod1	0.884	0.946	0.779	0.855
Prod2	0.883				
Prod3	0.89				
Prod4	0.899				
Prod5	0.857				
Organizational Culture	OC1	0.844	0.951	0.868	0.947
	OC2	0.846			
	OC3	0.841			
	OC4	0.844			
	OC5	0.835			
	OC6	0.837			
	OC7	0.651			
	OC8	0.662			
	OC9	0.647			
	OC10	0.662			
	OC11	0.662			
	OC12	0.667			
	OC13	0.761			
	OC14	0.702			
	OC15	0.744			
Work Stress	Stress1	0.966	0.985	0.918	0.845
	Stress2	0.965			
	Stress3	0.963			
	Stress4	0.958			
	Stress5	0.949			
	Stress6	0.946			

Source: Author's Calculations.

Additionally, the study employed Fornell and Larcker's Criteria (1981) to examine the discriminant validity of the data. The findings were in line with the recommended thresholds, as the square root of the average variance extracted (AVE) of the constructs

on the slope exceeded the inter-item correlation values. Each construct exhibited a distinct dissimilarity from the other, rendering the study suitable for further analysis. Table 4 illustrates the correlation.

Table 4 Discriminant Validity Assessment

	Spiritual Leadership	Work Stress	Organizational Culture
Spiritual Leadership	0.854		
Work Stress	0.589	0.814	
Organizational Culture	0.490	0.457	0.869

Source: Author's Calculations.

The present study utilised the heterotrait-monotrait ratio of correlations (HTMT) as a means of ascertaining the discriminant validity of the constructs. According to scholarly literature, it has been recommended that the upper threshold value for the heterotrait-monotrait (HTMT) ratio of correlations should not exceed 1. However, some studies have suggested that an HTMT ratio of correlations with the highest ratio of 0.85 (Voorhees *et al.*, 2016) or even 0.9 (Gold *et al.*, 2001) may be permissible. The study revealed that all constructs remained below the threshold limits, indicating the distinctiveness of each construct by the pragmatic standards outlined in Table 5.

Table 5 HTMT Ratio of Correlations for Discriminant Validity Assessments

	Spiritual Leadership	Work Stress
Spiritual Leadership		
Work Stress	0.645	
Organizational Culture	0.513	0.489

Source: Author's Calculations

Structural Model Assessments

The present investigation employed structural model assessments to scrutinise the various proposed associations. To obtain the necessary p-values, Hair *et al.* (2017; 2020) advised testing the hypotheses using a bootstrapping process with 5000 iterations. The order of the results did not exhibit any significant changes. In order to evaluate the structural inner model, the predictor constructs were assessed individually for

tolerance and the variance inflation factor (VIF). The results indicated that values were below 3.33, which suggests that there were no issues of collinearity present in the study. These findings are consistent with previous research conducted by Diamantopoulos *et al.* (2008) and Hair *et al.* (2017). Additionally, the statistical importance and pertinence of the path coefficients were evaluated using a bootstrapping procedure involving 5000 subsamples. The coefficient of determination (R²) of the endogenous construct "work stress" was 39.7 percent, which is higher than the recommended value of R² of 0.20 (Rasoolimanesh *et al.*, 2017), and here work stress was extensively determined by organisational culture. The goodness-of-fit criterion of spiritual leadership was also explored by the standardised root mean square residual (SRMR), and the results show an SRMR value of 0.059, which was well under the threshold value of 0.08 to indicate that the proposed model had good explanatory power (Henseler *et al.*, 2016; Hair *et al.*, 2020). The structural model estimation and hypothesis testing are given in detail in Table 6. Results revealed that spiritual leadership has a significant negative impact on work stress (-0.826, p=0.001), with spiritually oriented leadership, employees become more competent and skilled, thereby executing more effectively, and it aids in decreasing work stress among employees. Also, the level of exposure employees are experiencing by attending spiritual leadership somehow influences their satisfaction level, as they can learn and upscale themselves in advanced skill sets and other relevant areas, which keeps them more engaged at the workplace. Hence, H1 is significantly supported by the study.

Another important impact observed was that spiritual leadership has a significant positive impact on the organisational culture of the employees. $\beta = 0.134$ ($p < 0.001$), stating that with spiritual leadership the work culture and organisational environment become more congenial and healthy further influencing creativity and innovation trust, and teamwork at the workplace hence H2 is supported for the study. Further,

organisational culture has also been found to have an inversely significant correlation with work-related stress ($\beta = -0.218$, $p < 0.001$), indicating that with employees working better and effective organisational culture, employees develop less work-related stress and are better engaged at work, therefore supporting H3. Table 6 represents structural model assessments.

Table 6 Structural Model Assessments

Path Relationship	Std. Beta	Sample Mean (M)	Standard Deviation	T Stats.	P value	Decision
Spiritual Leadership \rightarrow Stress	-0.826	-0.827	0.034	23.955	0.00***	Supported
Spiritual Leadership \rightarrow Organization Culture	0.134	0.134	0.022	6.14	0.00***	Supported
Organizational Culture \leftrightarrow Work Stress	-0.218				0.000***	Supported

Source: Author's Calculations

Effect sizes (f^2) and (Q^2) of the proposed model understudy for testing the prognostic importance and relevance were also done (Ringle *et al.*, 2020). In this study, spiritual leadership ($f^2 = 0.28$) and organisational culture ($f^2 = 0.07$) affected work stress. For spiritual leadership, medium effects were highlighted, whereas, for organisational culture, small effects were present. Spiritual leadership has emerged as the most important construct responsible for explaining work stress. Lastly, the prognostic significance of the structural model with spiritual leadership, organisational culture, and work stress was examined by Stone-Geisser's Q^2 , and a value above 0.02 can be used to take a broad view of the results later on and have adequate projecting power (Richter *et al.*, 2016). It was found to be 0.54 for work stress, highlighting the strong predictive relevance of the model (Geisser, 1975; Stone, 1974). Stone-Geisser's Q^2 for spiritual leadership was also found to be 0.66, which concludes that spiritual leadership is also important in the conceptual model under study and that the inferences can be generalised to different contexts for future studies.

1.6 Discussion

The present investigation revealed that spiritual leadership has an impact on work-

related stress. According to research by Yang and Fry (2018), implementing spiritual leadership practises can lessen the negative effects of work exhaustion by improving the perceptions of the employees' spiritual well-being.

The present research postulated associations among spiritual leadership, organisational culture, and work stress, which were examined among professionals in the automobile industry situated in Delhi-NCR. Furthermore, the research indicates that spiritual leadership harms significant organisational outcomes, such as work stress. Hunsaker (2019) has identified work stress as a specific area of management research that warrants attention. Therefore, this study makes a valuable contribution to the field of work stress research. The findings suggest that emotional intelligence has a notable negative correlation with work-related stress among employees. The study revealed a noteworthy finding: the utilisation of spiritual leadership exhibited a positive correlation with the organisational culture. The presence of an organisational culture can potentially mitigate the adverse effects of work stress resulting from low levels of spiritual intelligence. As an illustration, within a corporate setting where extended working hours are customary, it is anticipated that this would engender

heightened degrees of weariness as opposed to vigor. The reduction of stress and exhaustion levels can be achieved by spiritually oriented leaders who establish a healthy culture of appreciation, rewards, and effective communication, even if employees have worked overtime.

1.7 Theoretical Implications

The aforementioned theoretical frameworks have analysed the association between diverse leadership methodologies, specifically transformational, transactional, and servant leadership, and the inclination to encounter job-related stress. The frameworks under consideration have also investigated the mediating and moderating impacts of various noteworthy organisational factors, including but not limited to job satisfaction, job commitment, loyalty, corporate culture, climate, salary and wages, age, experience, and gender. The aforementioned models have been subjected to rigorous testing and validation procedures, utilising data gathered from employees operating across diverse industry segments. The preliminary results have met all relevant criteria and can be easily generalised. Various organisational factors can be employed to define and explicate the incidence of managing work-related stress among individuals who possess spiritual leadership and emotional intelligence more efficiently. This study has showcased the influence of organisational culture on the association between spiritual leadership and occupational stress. Furthermore, it has suggested the possibility of exploring the presence of other influential factors using a significant sample size. The research has uncovered a significant theoretical implication, indicating that the explanatory model can serve as a constructive framework for understanding the viewpoints of executives and leaders concerning the indirect influence of organisational culture on job-related stress via spiritual leadership. This study contributes to the academic exploration of leadership styles and work-related stress by utilising a convergent approach. The results are consistent with a previous study conducted under similar conditions, which increases the applicability of the findings to comparable populations.

1.8 Practical Implications

The study aims to offer guidance to organisations in their selection of leaders who exhibit favourable personality traits, including emotional intelligence quotient and spirituality, to effectively manage work-related stress among their workforce. The importance of cognitive growth, coupled with motivation and acknowledgment to inspire employees in shaping their career paths, ought to be considered a pivotal factor. The efficacy of organisations is reliant on the acquisition of proficient spiritual leaders who possess the ability to cultivate a constructive and enduring workplace atmosphere employing a heightened degree of emotional intelligence. Several additional practical implications can be identified as follows:

The findings indicate that there is a negative association between spiritual leadership, emotional intelligence, and the emergence of work-related stress. Additionally, organisational culture plays a significant mediating role among employees in the automobile sector. As a result, organisations grappling with this issue should consider recruiting leaders who possess strong spiritual traits to mitigate the impact of stress caused by the behaviour of managers, supervisors, and leaders. The organisation anticipates delivering spiritual and behavioural instruction to their leaders and managers to cultivate exceptional and harmonious connections with their subordinates. One potential strategy to cultivate positive leadership behaviour and attitudes towards employees is to organise meditation sessions or workshops. It is recommended to implement policies aimed at reducing employee stress levels. The implementation of appropriate reward systems and performance appraisals can contribute to the satisfaction of employees.

Limitation

The main limitation of this research concerns the generalizability of the framework's findings to a wider population, as the results, encompassing effect size, direction, and statistical significance, may demonstrate heterogeneity across various contexts. There exist multiple supplementary limitations that necessitate contemplation. A constraint of this investigation relates to the

size of the sample. The explanatory model under consideration was subjected to testing utilising a restricted sample size of over 500 respondents. The study's findings revealed that there existed relationships with low beta values, some of which were significant while others were not. The metric utilised for data collection is: A possible constraint of this research concerns the extent of the explanatory framework, which exclusively concentrated on spiritual leadership approaches and was solely evaluated among workers in automobile firms located in Delhi and NCR. Securing authorization from establishments to conduct surveys among their employees is an essential phase in the research procedure. For certain individuals, participation in the survey is perceived as a potentially time-intensive activity that could impede their overall productivity. Furthermore, certain organisations may opt out of the survey owing to a perceived deficiency in usefulness. Another constraint that may hinder data collection is related to geographical limitations.

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