



Spirituality In Leadership – A Psychological Approach

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Abstract

The concept of spirituality and leadership is widened in this research to include strategic leadership as well as traditional spirituality. It will be necessary for future advancement in the subject of spirituality and leadership to have greater clarity on the degree of research being conducted, as well as the distinction between individual and societal spirituality. A framework is presented to accomplish this goal, and it illustrates how a top-level leader's personal spiritual beliefs may be utilized as a schema to filter and organize data during strategic decision-making. This functioning is moderated by the leader's progressive growth and meta-belief, which are impacted by the organization's setting and leadership method, among other variables. A complex understanding of spirituality and leadership may be gained via the use of this framework. It also provides as a starting point for examining many different types of spirituality that can be found in organizations.

Index Terms : *leadership, Organization ,Religion Spirituality*

Introduction

The contemporary business climate is marked by severe rivalry and unpredictability. The work demands and anxiety are at all-time high. Workplace pressure, stress, and anxiety have all been related to poor job performance. As a result, the demand for leaders who can engage, disperse, and mobilize individuals to solve these concerns is high. Spiritual leadership, as opposed to other traditional leadership attributes, is a value-based and spirit-centered type of leadership. Individuals are motivated to influence sustainability and corporate social responsibility when they have a sense that they make a difference, that they are understood, that they are valued, and that their behaviors and activities are based on how they feel at hearts. (Fry, 2003). Many studies have found a link between spiritual leadership and increased spirituality in the workplace. Spirituality in the workplace is different from spirituality in common in that it is concerned with employees' own spiritual welfare.

A framework of organisational values evidenced in the culture that promote employees' experience of transcendence through the work process, fostering their ability to relate to others in a way that provides feelings of completeness and joy. ” (Giacalone & Jurkiewicz, 2003, p. 398)

According to the definition of workplace spirituality, "a structure of organizational beliefs evidenced in the culture that encourage employees' experience of transcendence across the business operations, enabling their feeling of being linked to others in a manner that offers emotions of comprehensive ness and happiness". Employees are frequently nervous and fearful at work; therefore, they look to their coworkers and compeers for social support, bravery, and praise (Jurkiewicz & Giacalone, 2004).

Workplace spirituality, in particular, targets to motivate employees to find their life's purpose, grow bonds with coworkers, and expand the workplace. Spirituality in the workplace is not restricted to behaviors like as cultural variety, justice, morals, support, and growth agenda since humans work in peace, have shared aims, are strengthened to communicate information, and are authorized to speak their perspectives. Employee answers and solutions to contemporary organizational problems are seen as creative behavior (Cozzarin, 2017; Scott & Bruce, 1994).

Due to the fierce competition between firms in today's economy, demonstrating creative conduct is critical. Spiritual leadership as well as workplace spirituality have a variety of positive effects on employees, including increased life gratification, organizational citizenship conduct, and in-role execution, institutional commitments (Fry & Slocum, 2008), and group creativeness (Krishnakumar et al., 2015; Houghton et al., 2016;) (Ghaedi et al., 2020).

Prevailing studies on spiritual leadership have mostly concentrated on worker well-being and results; but the subject of how spiritual leadership influences performance remains difficult (Oh & Wang, 2020). The research aspires to construct significant contributions to the grounds of spiritual leadership and workplace spirituality. The research will add to the collection of knowledge because only a handful research has related the principles to creative outcomes that to in hospitality sector (Oh & Wang, 2020). The research reveals method through which spiritual leadership practices contribute to desirable organizational results by embracing service creative behavior.

This research investigates the link among spiritual leadership, workplace spirituality, and services creative conduct using the notion of relational energy (McDaniel, 2011). While it is understood that spiritual concern is not the same as religious concern (Weathers, 2018), religious and spiritual behaviors are nearly inextricably linked in a Middle Eastern and Muslim environment.

Since the majority of exercises and instructing, like as interconnection, serenity, and supremacy, are based on the Holy Quran and Hadiths (Cruz et al., 2017). Since a result, the amenability and urban environment of this research presents a significant topic for further investigation, as previous research has been focused on sophisticated nations like as the United States and the Far East, like as China. This research builds on Afsar et al. (2016)'s hypothetical representation of spirituality in respect of organization and leadership by taking a fresh approach and looking at the relationships in a different environment.

Spirituality and leadership

Spirituality, according to Astin (2004), encompasses three wider elements of humanity: the interior of human presence, affective (rather than logical) individual experience, and elements of the individual experience that are complicated to describe or discuss, such as "intuition, motivation, the mysterious, and the mystical". Spirituality is a universal element of individual practice, independent of religion or faith, and is a procedure of meanings creating seeking to completely grasp the human experience (Parks, 2000).

It varies from standard cognitive procedures in that it seeks linkages and meanings throughout all aspects of the individual practice (Love, 2002), and it is described as a feeling of "being linked with one's full self, another, the entire cosmos, and a greater power". HERI (2005) created a set of 12 measures to assess various dimensions of spirituality among college apprentices. Three of these measures assessed spirituality in a way that was not influenced by religious beliefs or practices. They were:

Spirituality is a term that encompasses an exploration for the holiness of human existence as well as the conviction that everyone may be spiritual.

equanimity, which is defined as the capability to detect sense in adversity, to feel at ease or focused, and to sense a deep connection to mankind; and

A spiritual search represents a want to discover the secrets of human lives and presence, as well as a worry for the interpretation or objective of life.

As perceived within a post - industrial perspective, leadership is a relational procedure in which people of a group, including leaders and members, collaborate against a common good aim of social change (HERI, 1996; Komives et al., 2006; Rogers, 2003). An emphasis on connections, a concentration on good transformation inside a community or group, and the belief that leadership can be exercised by anybody, irrespective of rank or title, are three principles that underpin this perspective of leadership.

The underlying notion of authoritative leadership, which concentrates on the creation of connections as "a critical component process in genuine leadership development," contains elements of numerous postindustrial leadership styles, such as transformative, attractive, and servant leadership (Avolio & Gardner, 2005). Good psychological assets, a good moral viewpoint, self-awareness, and self-regulation are all elements of genuine leadership growth.

Walling (1994) found that terminology utilized to express the individual experience via spirituality, perception, morals, society, and sense creating, had started to creep into the discourse around leadership in the early 1990s. Drath and Palus (1994) defined leadership as "meaning creating in a society of practice", encompassing the development of sentimental and intellectual structures that permit humans to grow a knowledge of the globe and their location in it while working with a group of "people united in a prevalent corporation who express a background and therefore definite principles, opinions, methods of communication, and ways of doing business".

Whereas many have highlighted the need for leaders to participate in internal discovery (Bolman & Deal, 2001; Palmer, 1994) or to tap into spiritual qualities of individuals and organizations (Ritscher, 1998), others have treated the problem from a more theoretical perspective. Sanders, Hopkins, and Geroy (2003) demonstrated a comprehensive concept of spiritual leadership that explores leadership advancement from transactional leadership to revolutionary leadership and culminates in transcendence leadership, which necessitates a bigger understanding of spirituality and resulted to greater leader efficacy as the three components of spirituality are developed (consciousness, moral character, and faith).

Fry's (2003) conceptual method to spiritual leadership connects leadership motivating ideas with a larger emphasis on workplace spirituality. Productive spiritual leadership comprehend the principles, beliefs, and actions required to inspire oneself and others in order to promote a feeling of spiritual survival, which involves a concept of transcendence, or calling, as well as social participation or connection.

Spirituality

Spirituality is defined as the awareness of a feeling, sense, or conviction that there is something more to being human than physical sensation, and that the larger total of which we are a fraction is divine or cosmic in nature.

Spirituality entails understanding that our lives have meaning in a context that extends beyond the mundane daily grind of biological necessities that drive greed and aggressiveness. It means understanding that we are a vital component of the universe's deliberate unfolding of Life.

Spirituality is the study of universal themes such as love, tolerance, empathy, immortality, insight, and truth, with the understanding that some people, such as saints or awakened humans, have reached and displayed greater levels of productivity than the average person. For spiritually inclined people, aspiring to embody the qualities of such inspirational figures frequently becomes a significant aspect of their life path.

To date, the literature on spirituality has provided a broad range of interpretations for the word spirituality (Giacalone and Jurkiewicz 2003). Spirituality, in general, relates to a person's preoccupation with or connectedness to a transcendent being, and it frequently involves a person's quest for a final goal in life (Fry 2003). Spirituality, according to Mitroff and Denton (1999), is "the underlying yearning to find final objective and meaning in one's existence and to live a comprehensive life."

According to Ashforth and Pratt (2003), spirituality in the workplace has three components: connection with something higher than oneself (transcendence), integration of one's multiple elements of self (holism), and achievement of one's purpose (growth). Homogeneous with Ashforth and Pratt's interpretations, the word spirituality will be used in this book to describe to the human longing for connectedness with the transcendent, unification of the self into a significant totality, and achievement of one's prospects.

Spiritual value and leadership

Spirituality, as per to Fry (2003), consists of two key parts in a human's life: (a) self- predominance manifested in a feeling of calling or the fates, and (b) conviction that one's actions have purpose and worth outside the range of economic advantages or self-satisfaction. A sensation of calling and greater sense nurtures the advancement of specific principles, such as perception (i.e., identifying the destination, representing greater ideologies, and promoting optimism/belief), unselfish love (i.e., absolutism, gentleness, uprightness, compassion, truthfulness, forbearance, fortitude, believe, and humbleness), and optimism/belief (i.e., permanence, persistence, and anticipation of recompense/success). Kriger and Hanson (1999) presented a comparable collection of spiritual morals—honesty, faith, modesty, mercy, empathy, appreciation, assistance, and placidness—that are required for spiritual principles to flourish and expand in modern companies. On the other hand, author did not offer any probable origins of these spiritual norms.

Spirituality manifests itself in the manifestation of spiritual norms (i.e., honesty, faith, moral impact, honest conversation, and modesty) and spiritual practices (i.e., respecting others, addressing others fairly, displaying care and compassion, listening attentively, recognizing others' efforts, and practicing spirituality), according to Reave (2005), who conducted a thorough review of the literature. Reave found that none of the authors reviewed in the literature review gave credible spiritual beginnings, other than to say that spiritual trust is not required for

spiritual practice. Maybe this is because of a concern that correctly articulating spirituality will lead to emphatic rigidity (Markow & Klenke, 2005), as well as the concept that spirituality should not be restrained by the teachings of any one religion or denomination (Yukl, 2010).

Leadership

Previous study on leadership from a social science perspective employed reductionism to explain this social Phenomenon. A study of leadership conceptions by Rost (1993) and Barker (2002) ended with a five-point description of leadership and argued that leadership is about two things – procedures and behaviors – which in actuality had the similar reductionist fault.

A leader is an individual or group of people who chooses, facilitates, teaches, and impacts one or more adherents with a diversity of gifts, expertise, and skills, and then concentrates them on the institution's assignment and goals, prompting them to deplete spiritual, sentimental, and physical power voluntarily and enthusiastically in a coherent synchronized attempt to obtain the institution's mission and goals. Not just for himself, but also for his or her followers, the Leader gains self-improvement, rejuvenation, regeneration, and greater endurance through leader/follower conversations. The leader acknowledges the followers' variety and guarantees that the intended goals are met through the followers' own learning. This might be as a consequence of their own or others' accomplishments, mistakes, and failures as they work toward achieving their goals.

Workplace spirituality

There is still far more work to do in constructing a definition that will accommodate the majority of scholars who, themselves, may be narrating from their personal spiritual and leadership worldview, even though we have addressed a few of the definitions provided by academics in the workplace spirituality zone and have chosen an operating definition offered by Giacalone & Jurkiewicz (2003) as a reference point. The definitions of workplace spirituality and spiritual leadership must take this into consideration, like ice, water, and steam.

Both spirituality and leadership have an issue with a lack of a defined, agreed-upon definition, and this absence of unanimity in discourse maintains the conceptual fog and stymies scientific advancement (Fry & Smith, 1987). Furthermore, merging the terms spiritual and leadership complicates the defining process because scholars are already confronted with a confusing number of distinct usages of these two categories. For example, the phrase spiritual might refer to a personal trait, whereas leadership can refer to a set of group behaviors (Drath & Palus, 1994). Furthermore, combining the theories may result in definitional duplication and confounding factors in organizational and leadership studies.

From the many leadership descriptions available, Bennis & Nanus (1985), Cashman (1998), and Giacalone & Jurkiewicz+ (2003) offer leadership definitions that may be used to examine connection with the Giacalone & Jurkiewicz (2003) concept of workplace spirituality. Leadership, according to Bennis & Nanus (1985), is the natural manifestation of a completely unified human being, while leadership, according to Cashman (1998), is the real self-expression that produces value. Fry's (2005) concept of spiritual leadership may offer a required connection among the notion of leadership and workplace spirituality, which may be enhanced by evaluating for consistency and uncertainty (Fry & Smith, 1987). Spiritual leadership, according to him, is "the ideals, attitudes, and actions required to naturally inspire self and others so that they have a feeling of spiritual survival via calling and participation."

The Impact of Spiritual Belief on the Leader's Role

Only some scholarly publications have previously concentrated on a leader's personal and spiritual views and how they connect to strategic leadership. McCormick (1994) evidenced five subject matter in the literature and exercise of spirituality and leadership: kindness, fair subsistence, altruistic assistance, perform as contemplation, and difficulties with pluralism, noticing that most functions on spirituality and leadership have ended in failure to confront the personal manager's interconnection with the sanctity. Nash and McLennan (2001) looked at how leaders combine their personal religious beliefs with their professional lives, identifying three degrees of involvement: espoused, catalytic, and fundamental. A publicly declared affiliation in which the proclaimer and the religious trust have a shared compassionate is known as espoused religion (e.g., institutionalized creeds).

This strategy, according to the authors, can be extremely troublesome, tending to accusations of peddling or renouncing leadership responsibilities to a religious power. A catalytic religious experience is a personal encounter that changes one's perspective. It is feasible for leaders to communicate with different world perspectives in a manner that is both individually authoritative and not perceived as preaching under this style of interaction. Personal understanding is situated in a framework broader than the individual and recognized as part of a wider norms of reality at the basic level of involvement. Nash and McLennan's (2001) work are enlightening, although it does not fully address the issue at hand.

Their previous research looked at the larger influence of religious conviction on business operation in overall, but the prevalent research is focused on the more specific topic of institutional decision-making. In this regard, the new research might be seen as a continuation of Nash and McLennan's first investigation. Fernando and Jackson did the most relevant earlier work to the current question (2006). They talked to religious leaders from many faiths on how they practiced religion-based workplace spirituality. They discovered that executives' motivations for practicing workplace spirituality were frequently linked to decision-making, especially in "difficult circumstances." To put it another way, when asked how they showed their spiritual convictions at workplace, these leaders especially mentioned resorting to their spiritual convictions when experienced with inconvenient institutional resolutions.

"When spiritually inspired leaders are challenged to the point where they require to approach greater depth and attract on their spirituality to find the 'right way' of handling the circumstance, it is probable that their decision-making procedure performs a major, if not the predominate, position in identifying the result," Fernando and Jackson (2006) conclude. This outcome underlines the necessity of knowing how strategic leaders' individual spiritual beliefs function, as well as the significance of the issues discussed here.

Literature review

Fernando, 2011 stated that despite the fact that scholars have been studying Spirituality and Leadership for decades (Fry, 2003), further cross-cultural investigation is required. In illumination of this, it appears that future research of Spirituality and Leadership should consider addressing the topic through a variety of lenses, methodologies, and concepts, possibly using a comprehensive approach that considers variables like as atmosphere, leaders, supporters, spirituality, and circumstances as interconnected. Its use might provide a higher-level meta-type of perspective that goes beyond the intellectual distinctions between Spirituality and Leadership.

Spirituality and Leadership:

Goethals & Sorenson, (2007); Chawla & Guda, (2010); Fernando, (2011); Yang & Fry, (2018) found that numerous interpretations of Spirituality and Leadership may be found in the literature. Scholars argue that there appears to be no consensus on how to define it (Goethals & Sorenson, 2007). Kapuscinski and Masters (2010) used the "PsycINFO and PsycArticles computer databases to get peer-reviewed academic literature" to conduct a precarious evaluation of the current state of Spirituality and Leadership's descriptions in the available literature.

Kapuscinski & Masters, (2010) found that the lack of agreement on how to define spirituality and how it related to religiousness. Despite their discoveries, Kapuscinski and master's did not propose a new definition. Despite the differences, it seems that the notion of Spirituality and Leadership is oriented towards service and well-being in overall. The concept of Spirituality and Leadership also appears to emphasize the importance of "responsible leadership" (Fernando, 2011).

Fry, Matherly & Ouimet, (2010); Fernando, (2011); discussed that the Spirituality and Leadership notion seems to value modesty, implying that it gives "better purpose at work, higher ethical standards," according to the concept. Fry's (2003) description seems to incorporate most of how most scholars tend to describe the term, based on the literature and for this work. "As encompassing the beliefs, attitudes, and behaviors that are essential to naturally inspire oneself and others so that they have a feeling of spiritual existence via calling and participation,"

Empirical Studies of Leadership and Spirituality

Miles, Sledge, & Coppage, (2008); Nafei, (2018) stated that Spirituality and Leadership, as recently said, may be critical for social and corporate demands in today's fast-changing culture. "A spirituality-driven leadership strategy can assist to build a much-needed equilibrium among improvement of profits, people, and the earth," Fernando (2011) wrote. Empirical study on Spirituality and Leadership has acquired traction in the last decade, drawing the concentration of academics all around the world. Researchers have performed exhaustive literature reviews over the years in order to describe Spirituality and Leadership in the Organization and to contemplate the principles and behaviors affiliated with leaders.

Kamil, Al-Kahtani, and Sulaiman (2011) conducted a quantitative research of 405 Muslim workers in 50 Malaysian firms. The research looked at "socio-cultural and religious settings, with a focus on Islamic viewpoints" (Kamil et al., 2011). To investigate spirituality in the workplace via Islamic lenses, the authors used "SPSS (version 18.0) for principal component analysis (PCA) and AMOS (version 18.0) for confirmatory factor analysis (CFA)". The study was relevant because researchers and experts may use the results to legitimize their attempts in creating, developing, and executing suitable learning and performing enhancement interventions to enhance Muslim employees' Islamic spirituality (Kamil, 2011).

Fry, Hannah, Noel, and Walumbwa (2011) Furthermore, conducted a fascinating study on developing military leaders, with the goal of determining the "dynamic link among spiritual leadership and spiritual well-being". The goal of this study was to scientifically confirm Fry's (2003) concept of Spirituality and Leadership. The data revealed a "positive and substantial association among spiritual leadership and numerous unit-level results, including organizational commitment," according to the authors (Fry, et al., 2011).

Karada, (2009) studied that, For Spirituality and Leadership, quantitative approaches tend to be the favored way of study. Karada (2009), for example, studied 2,447 primary school instructors working in 32 Turkey elementary schools. The study's purpose was to use quantitative methodologies to evaluate school principals' spiritual leadership practices, using Fry's (2003) Spiritual Leadership Scale and Open Systems theory.

Karada, (2009) The scholar focused on "spiritual leadership behaviors and their link to corporate culture, to evaluate a constructed autonomous theoretical model". The research is significant because it illuminated and connected Spirituality, Leadership, and organizational custom, implying that "peace substantially impacts organizational culture".

Petchsawang and Duchon (2009) Likewise, in a "western work setting," used quantitative techniques to investigate spirituality at employment in a Thai business. Petchsawang and Duchon's research is important not just since it includes to the constrained amount of literature for the traditional knowledge of Spirituality and Leadership, such as Karada's (2009) research, but also since it describes the requirement to research big sectors, with the goal of redefining the notion's definition. This technique may pave the way for further research of this sort in the future, with a broader scope and bigger samples.

Fry, et al., (2011) stated that the research was useful for companies and academics looking for an experimentally verified description of Spirituality and Leadership, as well as making linkages among Spirituality and Leadership and efficiencies. "Positive connections discovered between meaning/calling and organizational commitment and conceptions of team productivity additionally speak to the practical value of spiritual leadership in developing a powerful feeling of meaning/calling in organizations," according to the research.

Ngunjiri's (2010) found in his research that in aspects of qualitative study techniques, it seems that qualitative research of Spirituality and Leadership are slowly but steadily appearing and participating the array of established quantitative studies. Although, much of the new qualitative study released in the last five years has taken place outside of North America. For example, Ngunjiri conducted a qualitative study of Kenyan women leaders, using findings and interviews to look for linkages between the women's data and the literature on Spirituality and Leadership. "How leaders may apply their identity – along with their spiritual identity – in their leadership practices, therefore becoming more genuine leaders by being capable to act from sincerely held spiritual beliefs,".

Usman and Danish (2010) Similarly, performed quantitative research on the "Spiritual Awareness" of banking executives using Rojas' (2002) Spirituality Assessment Scale. The investigation's findings revealed that spirituality has a significant favorable influence on employee gratification, implying that infusing spirituality into an organization's heritage tends to a bigger sensation of gratification among its members, finally constructing them more efficient in devoting to the institution's achievement (Usman & Danish, 2010).

Pawar (2013) studied 170 people in an Indian setting, looking at the impacts of a leader's personal spirituality and organizational spirituality, and trying to figure out how leaders treat their followers spiritually (Pawar, 2013). "The relevance of a leader's personal spirituality in accounting for a leader's spiritual actions toward subordinates provide quite a few areas for future study as well as consequences for practice," the researchers concluded. This research is unique in that it described a "new field of investigation relating spirituality-related antecedents to LSB [leadership Spiritual Behavior] toward subordinates," according to the authors (Pawar, 2013). The study may aid higher education institutions and academics concerned in Spirituality and Leadership by exploring Spirituality and Leadership via leadership or follower behavior.

Spirituality and leadership Theory to Current Practices

Pawar (2009) investigated the communicative impacts of "meaning in work, organization at work, and positive organizational purpose" in workplace spirituality and personal spirituality, as well as their potential relationship with "job satisfaction, work engagement, and organizational commitment" in both workplace spirituality and personal spirituality. "Individual spirituality will mitigate the influence of workplace spirituality features on work attitudes," according to Pawar's research. The outcomes can furnish some important resources

for leadership behaviors and organization advancement attempts targeted at executing workplace spirituality in institution, making this study unique in that it offers potential conceptual and practical consequences for the knowledge and improvement of Spirituality and Leadership (Pawar, 2009).

Fernando, Beale, and Geroy (2009) investigated leader spirituality and its effects on organizations "against the present conversation on spiritual leadership in general, and the transcendence leadership paradigm" in response to a demand for qualitative research. Using a fundamental theory approach, the scholars concluded that "a spiritually influenced leader's high internal orientation, a powerful passion for granting and caring for his supporters, and spirituality epitomize the notion of transcendence leadership," and that it "analyses the functionality of a spirituality-driven organizational leader as initial evidence of the functioning of the notion of transcendental leadership".

Fernando, et al., (2009) Fernando and colleagues also stated that it "offers an alternative manner of characterizing spiritually focused leaders, as they endeavor to integrate spirituality into all aspects of their lives," and that it "delivers potential conceptual and practical consequences for the knowledge and growth of Spirituality and Leadership". In summation, the demonstration and interpretation of contemporary experimental research connected to Spirituality and Leadership, as well as its relevance, were the emphasis of these two last parts. Theoretical frameworks, research techniques, and empirical study consequences were discovered and debated.

Research objective

This research project aims to investigate the concepts of Workplace Spirituality (WS) and Spiritual Leadership (SL). The purpose of this work is to investigate the impact of SL on organizational results. But first and foremost, the authors seek to figure out what elements combine to develop WS. Many academics believe that WS is linked to a feeling of calling and belonging, hence this study aims to investigate those elements.

The research 's key goals are as follows:

- To investigate the WS framework in Indian organizations.
- The purpose of this research is to look into the SL construct in Indian organizations.
- To see if the factors discovered during the factor identification procedure can predict SL.
- To investigate the influence of SL on the WS in the Indian organization.
- To look at the link among employee SL and WS.

Methodology

The purpose of this secondary analysis was to acquire a better knowledge of the elements that impact spiritual leadership coordination and collaboration into ordinary workplace spirituality practice. The targets of qualitative study were satisfied since the author drew on secondary sources of information about the incorporation of spiritual leadership into workplace spirituality. Quantitative data is the most common type of secondary data. Secondary data is gathered from periodicals, books, and journal articles. Only secondary data gathering methods were employed in this study.

Research and discussion

Much of the focus in this area is probably driven by the belief that spiritual leaders provide better organizational results. This revelation, on the other hand, offers a problem for scientists. When individuals try to figure out which spiritual concepts or practices would provide them better results, the difficulties of pressurization and limited variety raised by Hicks (2002) and others become more evident. The field's capability

to intellectually validate the advantages of spirituality in leadership will be limited if they avoid specifying which ideas are good. This contradiction might be one of the reasons why spirituality and leadership study is so theoretical.

The paradigm suggested below has the prospective to solve the problem of quantifying spiritual notions that are beneficial. First, the implicit compulsion inherent in the idea of "corporate spirituality" is removed by particularizing the degree of inspection for the leader's spirituality as a person. Second, under the suggested paradigm, spirituality does not give a strategic advantage through interpersonal interactions. The strategic benefit is acquired by the leader's interpretation of the circumstances, not by the followers' interpretation.

While the leader's success is ultimately determined by the reaction of his or her followers, it is not necessary to persuade followers to share the leader's ideas. Academics and practitioners can use the above-mentioned technique to evaluate the institutional effectiveness of spiritual beliefs in circumstances. Instead of manipulating followers, a strategic leader's spiritual convictions eventually affect him. Spiritual beliefs, as regulated by the leader's systematic review and constructive improvement, contribute to the leader gaining entrance to greater or lesser useful knowledge and organizing the work environment in a more or less pleasant and productive way.

This method allows for an examination of a leader's spiritual conviction's organizational effectiveness without passing judgement on the belief itself. As a consequence, we may make the following statements concerning spiritual beliefs that, under certain circumstances, will provide the top-level leader a strategic edge. It's necessary to record that this paradigm does not support the effectiveness of any specific spiritual concept. Instead, it is proposed that, relying on the scenario and negotiating factors, a planned leader's spiritual ideas can present a planned edge by filtering and framing the information available to him.

As a consequence, the strategic gain comes from how the leader implements the concept, not from having the "right" notion. This strategy removes the risk of compulsion indicated above and offers a structure for an organization in which theological and spiritual differences may be properly negotiated by leaders and followers (Hicks 2002). It should also be noted that nothing in this book is intended to imply a correlation between spirituality and a positive outlook on life. Indeed, neither individual nor corporate spiritual experiences are uniformly positive, as Benefiel (2005) shows out. Recognizing something bigger than oneself can be a tough and stormy experience, resulting to disillusionment and the "dark night of the soul."

According to Benefiel, this stage of loss is crucial for spiritual progress and should not be disregarded in spirituality institutional study. Using this understanding, a notion that describes the organizational setting should not be assessed purely on whether it offers a desired or hopeful image. Reorienting an organization outside of itself, as Benefiel points out, has the potential to destroy it. Thus, similar to resilience, a belief is effective when it creates an atmosphere that is open to new possibilities despite current constraints (Luthans et al. 2007).

Conclusion

The disconnect between their notion of real spirituality, the proclaimed goals of particular groups, and the actual behavior of people in positions of leadership was at the root of their worry. They intended the integration of faith and work, which would have a significant influence on leadership practices.

Considering the premise that religion as devotion or steely commitment is not restricted to faith traditions, it may be argued that multiple allegiances can reframe, realign, or even misguide organizations and leadership. Perhaps one might therefore resist the demonization of religion as a distortion of some idealistic sense of spirituality. In reality, what appears to be a deviation from religion may just be a divergence in fundamental value systems. The most essential point is that this shift in viewpoint allows spirituality to be reunited with rich religious customs

and the knowledge of communal practices, rather than being reduced to the lowest common denominator of primarily humanistic concepts.

Finally, this perspective to spirituality and leadership allows for the integration of religion, values, and practices, which is sometimes lacking in talks on the subject. The shift from dogma and theory to values provides an important link among organizational spirituality and personal experiences. Whatever position a religion tradition has taken, it is eventually up to the leader to incorporate that value into his or her own practice (or work to reform it). The gift of reflection, which stimulates the investigation of roots, motives, and consequences, is perhaps the biggest gift in this transformation.

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