

Impact of Islamic Spiritual Leadership on Teacher's Performance and Teacher's Life Satisfaction

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Abstract: The role of teachers as nation builders can not be ignored as teacher's good performance and teacher's life satisfaction are indicators of one of the favorable factors of successful universities or any other educational institutions. But how to improve the performance of teachers and their life satisfaction is a challenging question pursued by academicians? To address this question the author introduced the spiritual leadership model which has been constructed on Islamic norms. The purpose of this study is to investigate the role of spiritual leadership on teacher's performance as well as teacher's life satisfaction. The independent variable is spiritual leadership comprised of hope/faith, vision and altruistic love and two dependent variable teacher's performance and teacher's life satisfaction. Stratified random sampling technique was used to get responses from 300 teachers of different faculties of various universities of the Punjab, Pakistan. The results revealed a positive and significant relationship of spiritual leadership with teacher's performance and teacher's life satisfaction. Spiritual leadership is positively associated with Teacher's performance as well as Teacher's Life Satisfaction. This study suggests that dimensions of spiritual leadership containing vision, hope/faith and altruistic love consists of those values, to intrinsically motivate one's performance and life satisfaction is a good fit model.

Keywords: Spiritual Leadership, Spiritual well-being, Teacher's performance, Teacher's Life Satisfaction.

INTRODUCTION

Performance of a teacher is a key indicator of success of any educational institution (Memon, 2007). For improving education, improving the quality of teachers must be a priority. (Budiarti et al., 2020). Improving teacher's performance ranks high on agenda of universities or any other educational institutions, with superisory and educators focussing on accountability, teacher's quality, teacher's skills, teacher's behaviour, curriculum reform and related concerns (Sharma & Jyoti, 2006). While teachers are the building blocks of a

society and a nation who can help the students to develop to shoulder the responsibility of their nation ahead of another nations. Teacher's performance does not improve automatically, but it is be identified, facilitated, devolved and maintained in order to achieve goals (Bafadal et al., 2020) What teachers require in return is not only appreciation of their work but peace of mind on their workplace. So when the needs of university teachers are not fulfilled their satisfaction level decreases and their performance also decreases (Jyoti & Sharma, 2009). Teachers can only be dedicated if they are satisfied with their job as well as with their life (Qayyum, 2013). For many years researchers and educators have been discussing and debating on performance of teachers, quality of teachers and teacher's assessment and training (Malik & Khan, 2006). Some reseachers says that the perfomance of teachers and their satisfaction with life depends upon various factors like paticipative leadership (Coleman et al., 1996) while others suggest directive leadership style help university teachers work more effectively (Sagie et al.,2002). However little work has been done in the area of spiritual leadership and teacher's performance and teacher's life satisfaction.

Spiritual leadership and workplace spirituality has gained a lot of reputation since the last decade, not only for organizational practitioners but for academic literature as well. The importance of spiritual leadership is highly realized (Hyatt, 2005). Dynamic and ever changing culture and climate are the major reasons for the need of spiritual connection at workplace (Marschke, 2008). Researchers are alsolooking for various job related attitudes and behaviours related to spiritual leadership (Connolly & Myers, 2003).

Spirituality expresses itself not in words or preaching but in terms of values such as honesty and behaviour such as expressing care and concern(Giacalone & Jurkiewicz,2004). Spiritual practices emphasized in spiritual teachings have been found to be crucial for leadership skills: showing respect, fair treatment, recongnizing the contribution of others and engaging in reflective practice (Reave, 2005).

Work is an important and integral part of our lives. Although there is an interrelatedness of work and other aspects of our lives, new and emerging involvement to engage the whole person in the workplace is gaining importance(Lips, Wiersma and Morris 2011).Resultantly, the impact of spiritual leaderships on individual and organizational outcome is gaining importance(Chen and Yang 2012; Fry et al 2009; Fry and Nisiewicz 2013; Hall et al., 2012). Recently, work on spirituality, spiritual leadership and business models have brought a balance among corporate social responceibilities, organizational profitability, other performance outcomes and triple bottom line(Benifiel, Fry and Giegle 2014; Fry, Matherly and Ouimet 2010; Fry and Nisiewics 2013; Latham 2013a, 2013 b).

Most of the studies in the field of spiritual leadership have been conducted to explore employees work related outcome (Tejeda, 2012) But it is seldom been tried to explore how spiritual leadership is important for teacher's performance and teacher's life satisfaction.

How to improve the performance of teachers and their life satisfaction is a challenging question pursued by academicians. To address this question the auther introduced the spiritual leadership model.

The objective of this study is to investigate whether teacher's performance increases if we apply spiritual leadership model.

The second objective of this study is to check whether teacher's life satisfaction increase if we apply spiritual leadership model.

Teacher's performance declines due to various insufficient motivational factors, like non friendly environment, no appreciation of work, strict administration, emotional stress, poor working conditions etc, which may lead to dissatisfied life. The bad performance of teachers has a high impact on university's performance. Whether Eastern or Western context the bad performance of teachers is a global phenomina

(Tehseen & Hadi, 2015). Teachers who are not satisfied with their life do not perform well and they have bad influence on students (Ignat and Clipa, 2012). Whereas teachers who are satisfied with their life bring out good effect on work performance so they serve as educational agent who build up the good future of students as well as they help in improving the performance of universities. Life as well as job satisfaction of teachers is a multifaceted phenomena (Srivastava, Holani, Bajpai, 2005) which is critical to turn over (Hom & Griffeth, 1995), commitment (Mathieu & Zajac, 1990) and university effectiveness. Job plays a central role in people's life so the big question is if they are satisfied with job and life or not?

Quacquarelli Symonds (QS) is a British world university ranking agency which recently did a survey of higher education system of various countries including Pakistan. Pakistan scored the lowest ranking among the fifty countries with the score of 9.2. Even country like India scored 24 points. The teacher's performance is one of the key factors of universities performing well. In order to meet the current standards a revolution in teaching is needed to help university students secure their future (Tatlow, 2012). For institutions it is important to ensure that the offered education meets the expectation of students as well as the requirement of the employer both for today and for tomorrow (Pounder, 2014).

The problem in this research addressed the basic issue that teachers of Pakistan are not satisfied with their jobs therefore their performance is decreasing. For good quality education a high quality teacher serves as a cornerstone of a successful education system so retaining and attracting that high quality teacher is an utmost requirement of that education system (Sharma and Jyoti, 2006).

As one of the important factors of university's performance is good quality teacher and teacher's satisfaction (Wright and Crapanzano, 1997). If teachers are not satisfied with their job and life then it will affect their performance which in turn affects universities performance (Qayyum, 2013). The organizations who care for their employees feelings can achieve a better organizational performance by increasing the motivation and faithfulness of the employees (Milliman, Ferguson, Trickett & Condemini, 1999). Individuals make up most important part of the structure of organization not only through their physical presence but through their spiritual characteristics (Karadag, 2009). In recent years, the problems university teachers are facing is spiritual emptiness, being egocentric, psychological problems, depression and uncertainty (Polat, 2011). Organization's success depends on the leadership (Bemowski, 1996; Covey, 1996). Furthermore, Polat added that the leaders of 21st century try to put effort to make humanistic values such as integrity, sincerity, trust, affection, peace, honesty, compassion grow.

Though spiritual leadership model is considered to be in its nascent phase, but empirical research in this domain is now been considered by many groups of researchers (Whitaker & Westerman, 2014). So the available research according to our literature review suggests that there is still a need to conduct a research on performance of teaching faculty using spiritual leadership model. The author therefore selected the variables teacher's performance and teacher's life satisfaction applying spiritual leadership model in Pakistan. Though the spiritual leadership model is not used in universities of Pakistan and the variables teacher's performance and teacher's life satisfaction are not used before. Knowing that Pakistan has different economic conditions, different religious background and different living standards, this study investigated the impact of spiritual leadership on teacher's performance and teacher's life satisfaction.

This Study will address following questions

1. What is the effect of Spiritual Leadership on Teacher's performance?
2. What is the effect of Spiritual Leadership on Teacher's life satisfaction?

University education lays the foundation of a progressive and developed society (Mughal, 2011). Therefore it is necessary to bring high quality in university education system. For improving quality of university education teachers play an important part. Teacher's can only perform well if they are satisfied with their job. (Qayyum, 2013)

The study will add value to the universities to improve its teacher's performance by adopting spiritual leadership model. Spiritual leadership theory describes the leadership traits regarding spiritual practices (Fry, 2003). If the teacher's life satisfaction increases then their performance will also increase. And this increased performance will give benefit to students as well as universities performance will also increase.

Universities are bearing the highest cost in terms of managing the human capital therefore it is necessary to know the factors contributing in the satisfaction and loyalty (Qayyum, 2013). According to Truell et al., (1998) the satisfaction of faculty always attracts the attention of educational thinkers. Therefore, satisfaction of faculty members is significantly important for their performance. Researchers believe that student's achievement is dependent on teacher's satisfaction (Joyoti & Sharma, 2016). Employee's performance depends on two factors i.e internal and external. Internal factors include job satisfaction, organizational commitment while external factors include leadership and organizational culture (Melina Taurisa & Intan, 2012). The role of a leader plays a very important role in employee's satisfaction (Maryati et al., 2019). Work unit performance is positively associated with work place spirituality (Douchon & Plowman, 2005). But in recent years people working in organizations have started to feel more spiritual emptiness which is the cause of psychological problems, depression, loneliness and uncertainty. So, the leaders of 21st century need to put in more effort in spiritualism. (Polat, 2011). Moreover, spiritualism make leadership more effective with values and meaning as basic element. (Conger, 1998; Fry 2003, 2005b; Kanungo & Mendonca, 1996; Marcic, 1997; Metroff & Denton, 1999).

A number of scholars say that in the last two decade the leadership style has changed completely. (Capra 1996; Giacalone and Dafna, 2000; Harman and Hormann, 1990; Ray et al., 1993; Wheatley, 1992) from command and control-based leadership style to trust and empowerment (Conger and Kanungo, 1988) from transactional leader to transformational leadership style (House and Shamir, 1993) from closed system to more adaptive system (Dooley, 1997). A new paradigm shift that has emerged is "spirituality movement". Ashmos and Duchon (2000) describe this movement as "major transformational" (p.34) where there is a room for spiritual dimensions.

Spiritual Leadership

Fry (2003) defines spiritual leaderships as "the attitudes, values and behaviors necessary to intrinsically encourage and motivate one's self and others so that they have spiritual survival through calling and membership" (p. 694-695). To motivate and inspire employees to achieve the organization goal, spiritual leadership has played a great role in it (Akbar, Udin, & Djastuti, 2018; Udin, Handayani, & Bakhri, 2017; Udin Udin, 2019) Spiritual leadership views leadership in a new way along with the line of other value-based theories about leadership including ethical leadership, ecological leadership and authentic leadership. SLT proposes that hope/faith, vision and altruistic love increases employee's satisfaction by considering work as calling rather than extrinsically rewarding. Positive emotions form the core of spiritual leadership. In order to help individual to get involved in productive behavior the three positive emotions are gratitude, forgiveness and hope (Bono and McCullough 2006). Instead of top-down approach spiritual leadership adopts the interactive approach so it can induce a sense of empowerment in the employees (Khani et al.

2013). SLT produces positive organization outcomes like productivity and commitment (Chen et al. 2012). Spiritual leadership helps in character development of leaders (Sweeney and Fry, 2012). SLT involves a number of positive hypothetical qualities. To start with, in the same way as other Administration speculations, it has a solid full of feeling part. As Fry (2003) has proposed, positive feelings shape the center of profound authority. For precedent, pardoning, appreciation, and expectation are three of the positive social feelings that have been appeared in the past to enable people to take part in gainful practices and to add to their social prosperity (Bono and McCullough 2006). Second, SLT receives an interactional methodology, instead of a best down methodology. The two pioneers and supporters encounter a portion of the sentiments what's more, feelings included under the SLT system. SLT recommends a persistent procedure of administration movement and authority rise. This view is in Line with other participatory ways to deal with administration (e.g., way objective model, Shared initiative and so forth.). Later research has likewise demonstrated that profound initiative can actuate a feeling of strengthening in representatives (Khani et al. 2013). Third, SLT is proposed as a causal model. Numerous elements recommended in SLT cooperate to cause certain hierarchical results, for example, duty what's more, profitability (e.g., Chen et al. 2012). Fourth, profound administration moreover energizes character improvement in pioneers. Sweeney and Fry (2012), for precedent, depict a model where a pioneer's character is produced by a sense of organization, self-direction, self-inspiration, and social mindfulness. Fifth and at long last, the SLT system can be coordinated into a general key administration system (Fry and Nisiewicz 2013). Similarly, as with any key administration process, setting a dream and a mission is the initial step. In any case, with an incorporated profound authority system, the vital administration process is enhanced with a "triple main concern", which incorporates, among different results, moral conduct and social obligation. Along these lines, through the improvement of individual character and qualities, otherworldly initiative likewise empowers ethically sound conduct.

Spiritual leadership dimensions

Vision: Due to intense global competition, vision became important topic in the literature of leadership in 1980's as leaders were paying attention to future direction of their organization (Conger and Kanungo, 1998). Vision is basically what organization wants to achieve. It is the verbal portrait of what organization aspires to be one day. (Carton, Murphy, and Clark 2014, 1544). Many practitioners and scholars believe that vision is important to motivate and guide employees (Bass and Avolio 1994; Levin 2000). There are three purposes of vision. First it sets the overall direction for an organization. Second it helps in decision making. And third it helps in coordination of actions across the organization. (Fry and Cohen 2009). A strong vision has great demand, it defines meaning to your work, it encourages faith and hope and lastly it reflects high goals (Daft and Lengel 1998; Nanus 1992).

Hope/ Faith: Hope is a longing, a dream with expectation of fulfillment and Faith is a trust in something. Faith adds certainty to hope. Hope is based on the behaviors, attitudes and values that demonstrate trust and certainty that what is expected and desired will come true. Those people having hope/faith are clear of their direction, they are willing to face hardships to achieve their goals. (MacArthur 1998). Hope/faith is reason and source of firmly held belief that organization's mission, vision and purpose that will be fulfilled. Race is used as a metaphor for describing faith in working or in action with the vision and expectations of

reward and the joy of journey and running the race itself (MacArthur1998). Sweeney, Hannah, and Snider (2007,33) discussed the importance of faith in soldiers and state that faith is important as it provides the path and direction and will persist in continuous long journey of life and wish that the journey will be fulfilled and produce a life worth living.

Altruistic Love: In spiritual leadership altruistic love is defined as “a sense of harming, well-being and wholeness produced by care and concern for both self and others.”(Fry 2003, 712). Separating need from love, care and concern for others is the essence of giving and receiving which has a great psychological benefit. Love has power to overcome the negative influences of destructive emotions as found by both medical and psychological field (Allen 1972; Fry, Vitucci, and Cedillo 2005; Jones 1995; Seligman and Csikszentmihalyi2000). The values such as kindness, forgiveness, loyalty, humility, patience, integrity underlay in the definition of altruistic love. In terms of organizational context altruistic love is defined as the set of values, ways and assumptions considered to be morally right that are shared by group members and taught to new members (Klimoski and Mohammed 1994; Schein 2010).According to Latham (2013b), the CEOs who led successful transformations have high integrity and “walk the talk” as well as “talk the talk”, which is a central value of altruistic love. The main element of altruistic love is honesty without any false pride (Fry 2003). Successful leaders have the combination of being role model with the concept of integrity which creates alignment and consistency of leadership behaviors and values with action strategy and measurement throughout the organization. Humility leads to respect for people at all levels in the organization. The combination of humility, empowerment and respect for people led to appreciate employee. (Latham 2013b).

Spiritual Leadership and Teacher's Performance: The empirical study conducted by Adigun, Oyekunle, and Onifade (2017), Eliyana, Ma'arif, and Muzakki (2019), Farooqui and Nagendra (2014), Melián-González, Bulchand-Gidumal, and González López-Valcárcel (2015), Gu and Chi Sen Siu (2009), Wikaningrum et al. (2018) revealed that job satisfaction has a significant influence on both employees and employee performance. Spiritual Leadership helps employees improve their performance as they indulge themselves to work up to maximum. Spirituality has a link with organizational behavior and it has a direct link with job performance (Amin et al., 2004). Prior studies have shown that job conditions and organizational performance can be improved where spirituality is the essence in the organizational culture. Organizations are concerned with the efficiency and performance of the employees, so organizations should include spiritual values at workplace. Academics research is focusing on spiritual leadership and we have witnessed a rapid growth in this area during the last decade (Beekun&Badawi, 2005; Giacolone&Jurkiewicz, 2003).

In any of the organization the job nature matters very much, that the work which employees are doing should be of such nature which can produce benefits for the human beings and with this intention the employees will be working more honestly. Doing a job which is such nature, that is not producing meaning to the employees will frustrate the employees. The frustrating employees will not be enjoying a good mental and physical health and the result will be absenteeism and low job engagement. So, employees having an environment of workplace spirituality will be enjoying a good health, they will be happier and they will be more productive as well (Tischler, Biberman, &McKeage, 2002). Employees form a perception that the organization which uses spiritual leader, it will be giving a good and healthy workforce will be performing better than the others.

H₁: Spiritual Leadership is positively correlated with Teacher's performance.

H₂: Spiritual Leadership has significant effect on Teacher's performance.

Spiritual leadership and Teacher's Life Satisfaction: Universities develop individuals not only socially but psychologically, biologically and physically. Isaacson (2001) suggested that in educational sector spiritually plays a very important role in raising individuals successful in every sphere of life. Spiritual leadership helps both students and teachers to live a meaningful life and getting more satisfied with life by displaying altruistic love. Those individuals who have more moral values in life are more satisfied (DağlıandArdıç, 2014). A satisfied worker will have a very positive and constructive attitude about work while a dissatisfied worker has always a very negative attitude towards work. This attitude change correlates to complex arrangement of emotions, behavioral tendencies, behavioral cognitions and overall working style (Harmer & Smith, 1978). According to Hayyat (1998) one becomes satisfied due to fulfillment of various needs like food, safety, health and other social needs. The measures which help in satisfaction assessment include career stability pay, sense of belongingness and pride with institution as well as work environment and supervision. Spiritual leadership involves both leaders and followers to create visions and values compatible with empowered team and individual levels to encourage and promote positive human health and life satisfaction (Fry et al., 2010)

This suggests the following hypothesis

H₃: Spiritual Leadership is positively correlated with Teacher's life satisfaction.

H₄: Spiritual Leadership has significant effect on Teacher's life satisfaction.

Figure 1 shows that Spiritual Leadership has three dimensions which include hope, vision and altruistic love. So Spiritual leadership is an independent variable. There are two dependent variables "Teacher's performance" and "Teacher's Life Satisfaction".

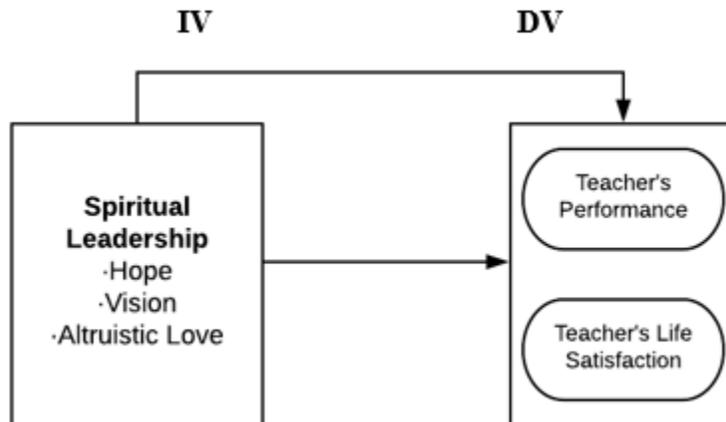


Figure 1: Frame work of the study

RESEARCH METHODOLOGY

Introduction: The purpose of this study is to investigate the role of spiritual leadership on teacher's performance and teacher's life satisfaction. This chapter discusses the research philosophy, the research

design and research question in details. It then discusses the details of the population and sampling procedures, survey method, survey instruments used and statistical methods used in this research.

Research Philosophy: Positivism research philosophy and deductive research has been used for this study. (Hussey and Hussey, 1997; Robson, 1993). This study is mainly explanatory research with quantitative research methodology used. Research methodology for the given study has been conducted with the help of the research onion, developed by Saunders et al. (2003).

Research Design: Cross sectional research design has been used because data is collected at one time. Survey research design has been used as a research strategy for this purpose. The sample size was 300 but in order to get 100% result 350 questionnaires were distributed and then 300 valid questionnaires were received at a response rate of 85% as a result of self-administered survey. The study was accumulated with the help of primary data. The questionnaire was developed by adopting dimension's item from cited author whose Cronbach's alpha was more than 0.7 (Fry et al., 2016). The questionnaire is split into two parts demographics and subjective.

Instrumentation: Designed for the data valuation and analysis "Statistical Package for Social Sciences (SPSS 23.0)" was employed in the research. For better understanding of the respondents and consistency, this survey was conducted by using five points Likert scale from strongly disagree (1) to strongly agree (5) was adopted. Five points Likert scale is the particular global rating approach (Davidson, 1979) as it is supposed to be an important approach for collecting data (Haque and Taher, 2008; Yu and Egri, 2005). Pearson moment correlation and regression analysis was applied.

Sampling Design: Survey was conducted based on Stratified Random Sampling in 2018 in the months of June and July. The unit of analysis were teachers of various faculties of different universities of Lahore both private and non-private universities. Sample size was calculated according to the given formula that the number of respondents or sample size should be 10 times the number of items in the instrument (Hair, Black, Babin and Anderson, 2010). Following that the sample size is 300 faculty members from different faculties of different universities. The respondent was belonging to different level of their education as well different designations starting from lecturer to professor grade.

RESULTS

Gender of the Respondents

There were 300 valid respondents in our survey, out of these respondents 146 were male (48.6%) and 154 were female respondents pertaining 51.3% of overall data as shown in Figure 2.

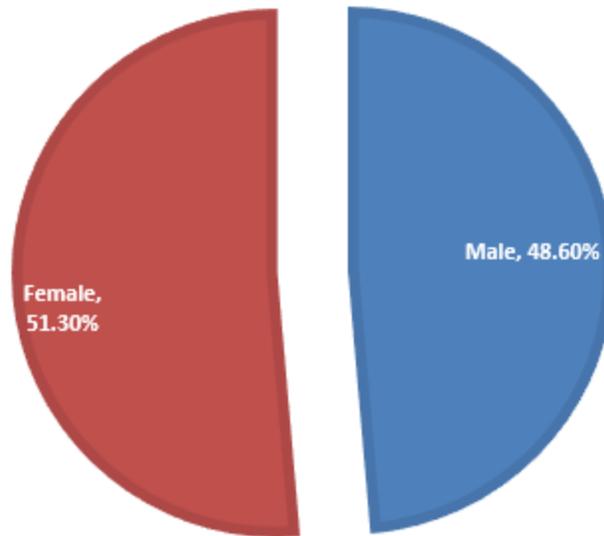


Figure 2: Gender of the Respondents

Figure 3 illustrates the age of the respondents, and most of the respondents are between the ages of 26-35, containing 42% of overall sample. After this larger number then comes the middle-aged people, whose age is between 36-45 years and these respondents are 35.3% of the overall survey.

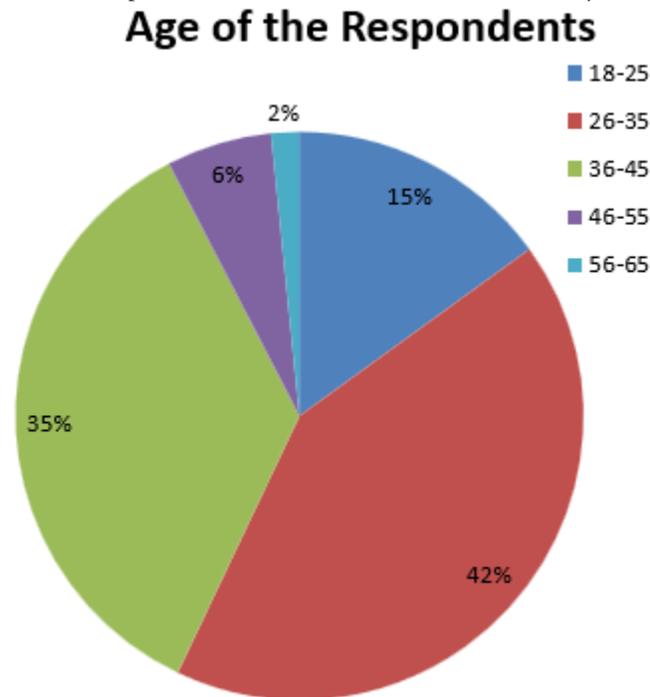


Figure 3: Age of the Respondents

Figure 4 illustrates the role of the respondents in their concerned organizations. Data was collected from various designations of teaching faculty members ranging from Professor to demonstrator's level. Most of the respondents were Demonstrators in various universities of private or government sector containing

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about 29.6%. The rest 21% of the respondents were Lecturers and 19.3 % were Assistant Professors. Only 4 % of the respondents were Professors From different universities.

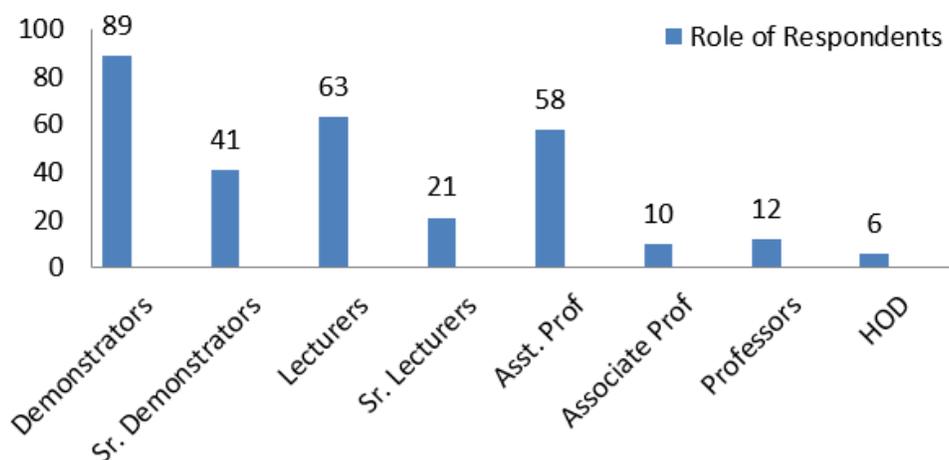


Figure 4: Role of the Respondents

A faculty is basically consisting of further division within a university or college which is comprised of one subject area or a number of subject areas which are related. So, Data was collected from respondents of various faculties of various universities or colleges. Most of the respondents were from faculty of Engineering and Technology about 10% and FAHS were also 10%. To be precise. 8% of the respondents were from faculty of education and 8.3% respondents were from faculty of business. 7.3% of respondents were from faculty of law and 10% of the respondent were belonging to faculty of Information technology while 6 % belong to the faculty of Language and Literature as demonstrated in Table 1.

Table 1: Faculties of various universities

	Frequency	Percentage
Faculty of Education	24	8
Faculty of Allied Sciences	30	10
Faculty of Arts	14	4.6
Faculty of Business	25	8.3
Faculty of Engineering and Technology	30	10
Faculty of Humanities	24	8
Faculty of Information Technology	30	10
Faculty of Language and Literature	18	6
Faculty of Management Sciences	15	5
Faculty of Medicine and Dentistry	12	4
Faculty of Pharmacy	13	4.3
Faculty of Law	22	7.3
Faculty of Commerce	10	3
Faculty of Science	11	3.6

Faculty of Economics	22	7.3
Total	300	100

Figure 5 illustrates data collection from different universities in Lahore. 12.3% of the data was collected from The University of Lahore. 6% of data was collected from University of Central Punjab. 7.6% of the respondents belong to University of The Punjab. And the rest belong to various universities in Lahore. Details are given below.

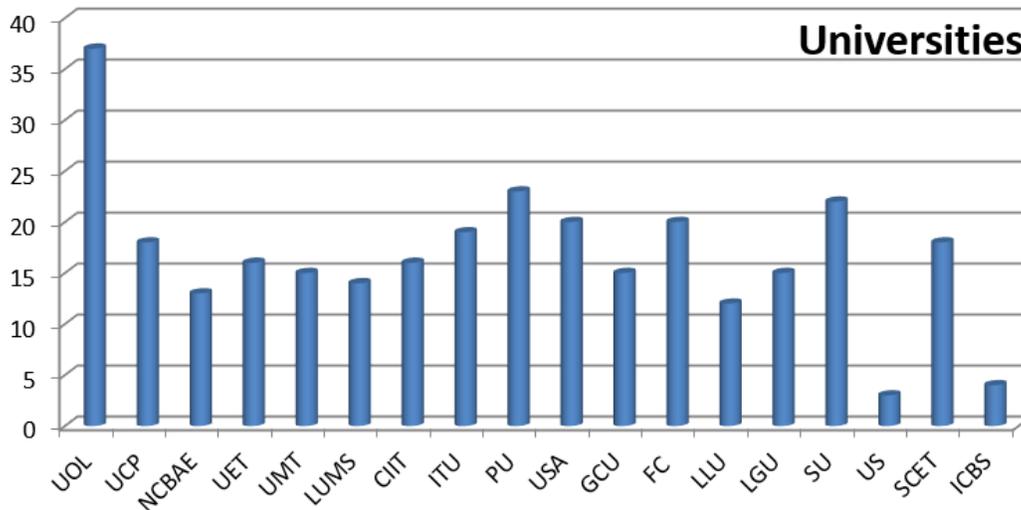


Figure 5: Data collection from different universities in Lahore

Cronbach’s alpha is the most common measure of internal consistency (“reliability”). It is most commonly used when you have Likert questions in a survey that form a scale and you wish to determine if the scale is reliable. It may be stated that its value varies from 0 to 1 but the reasonable value is necessary should be more than 0.6 for the scale to be consistent (Malhotra, 2000; Cronbach, 1951). In the present study, we, therefore, used Cronbach’s alpha scale as a measure of reliability shown in Table 2.

Table 2: Reliability of Measurement

Scale	Valid N	No of items	Cronbach’s Alpha
Vision	300	4	0.895
Hope/Faith	300	4	0.907
Altruistic Love	300	5	0.894
Teacher’s Performance	300	4	0.756
Teacher’s Life Satisfaction	300	5	0.827

Connection is a factual technique that decides the shared connection between (at least two) factors which are considered commonly related so that efficient changes in the estimation of one variable are joined by orderly changes in the other variable and the other way around. Pearson’s r demonstrates the connection among dependent and independent variables. When r is closer to 1 it will indicate a strong correlation and if r is closer to 0 it shows a weak correlation. If the 2-Tailed Sig is less than 0.05 we can then conclude that

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there is a statistically significant correlation between the dependent and independent variables. Vice versa if the 2-Tailed Sig is greater than 0.05 then we can state that there is no significant correlation between the variables. Positive (+) and negative (-) signs show the direction of the correlation for instance with positive sign we can state that with one unit increase in one variable, the second variable will also increase with some percentage. Perfect correlation is shown by the values ranging from -1 or +1. Strong correlation shows values ranging from (0.7 < r < 0.9) among variables. The correlation will be moderate if the values ranging from (0.4 < r < 0.7) among variables. The values between (0.1 < r < 0.4) have weak correlation.

Table 3: Correlation analysis

	SL	TP	TLS
SL	1		
TP	0.791**	1	
TLS	0.717**	0.692**	1

** Correlation will be significant at 0.01 levels (2-tailed).

Table 3 shows that the Pearson's $r=0.791$ and $r=0.717$ where $p < .001$ relating that there is highly significant relationship between the variables. The positive sign of the Pearson's test values shows that the relationship is positive. It means that spiritual leadership is positively correlated with Teacher's performance as well as Teacher's Life Satisfaction. Hence H_1 and H_3 are accepted.

Table 4: Model Summary of the variable's spiritual leadership and Teacher's performance

R	R Square	Adjusted R Square	Std. Error of Estimate	F-value	Sign
0.851	0.724	0.723	0.466935	728.855	0.000

In table 4 the model summary is provided in which R illustrates correlation value involving SL and M indicating 0.851 a strong connection between variables. The value of R^2 illustrates variance/percentage change caused in the response variable M because of predictor variable SL. So, the value is 0.724 which indicates that 72.4% change is explained in the outcome variable M due to predictor variable SL. Adjusted R^2 value is more accurate and straight value to obtain the variance or percentage on response variable. In this case the value 0.723. F value of this model is $728.855 > 10$ also p-value is $0.0002 < 0.05$ which illustrate a considerable model at level of 0.01. The model is good and in other terms it is also fit.

Table 5: Regression coefficients of the variable's spiritual leadership and Teacher's performance

Model	Un-standardized		Standardized		
	Coefficients		Coefficients		
	B	Std. Error	Beta	t	Sig.
Constant	-1.141	.121		-1.163	.246
spiritual leadership	.911	.033	.851	27.980	.000

Table 5 illustrates regression coefficients including values of the beta coefficients. In order to calculate the individual effect of the predictor variables on the response variables, beta values of the variables were deduced. For predicting the dependent variable since the others, the B value is used. The B value of SL is

0.851 which indicates that change in single unit in SL will cause 85.1%-unit change within Teacher’s performance.Hence H_2 is accepted.

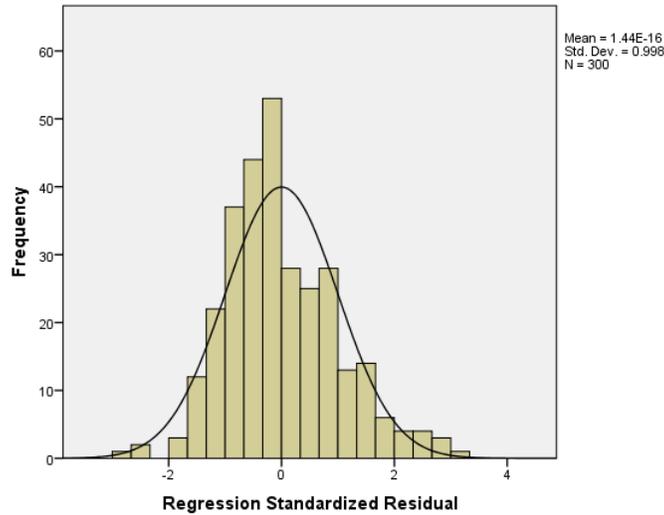


Figure 6: Histogram and normal curve of the variables spiritual leadership and Teacher’s performance

The bars in the histogram form a distribution that is similar to bell shaped curve shown in figure 6. By looking at the figure give above we can see that the data is normally distributed.

Table 6: Model Summary of the variable’s spiritual leadership and Teacher’s Life Satisfaction

R	R Square	Adjusted R Square	Std. Error of Estimate	F-value	Sign
0.716	0.512	0.511	0.625436	313.250	0.000

In Table6 the model summary is provided in which R illustrates correlation value involving SL and Teacher’s Life Satisfaction indicating 0.716 a strong connection between variables. The value of R^2 illustrates variance/percentage change caused in the response variable Teacher’s Life Satisfaction because of predictor variable SL. So, the value is 0.512 which indicates that 51.2% change is explained in the outcome variable Teacher’s Life Satisfaction due to predictor variable SL. Adjusted R^2 value is more accurate and straight value to obtain the variance or percentage on response variable. In this case the value of adjusted R square is 0.511. F value of this model is $313.250 > 10$ also p-value is $0.0003 < 0.05$ which illustrate a considerable model at level of 0.01. The model is good and in other terms it is also fit.

Table 7Regression coefficients of the variable’s spiritual leadership and Teacher’s Life Satisfaction

Model	Un-standardized Coefficients		Standardized Coefficients		
	B	Std. Error	Beta	t	Sig.
Constant	0.455	0.162		2.813	0.005

spiritual leadership	0.771	0.044	0.716	17.699	0.000
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Table7 illustrates regression coefficients including values of the beta coefficients. In order to calculate the individual effect of the predictor variables on the response variables, beta values of the variables were deduced. For predicting the dependent variable since the others, the B value is used. The B value of SL is 0.716 which indicates that change in single unit in SL will cause 71.6%-unit change within Teacher’s Life Satisfaction. For both variables P value will be less than 0.05. Hence H_4 is accepted.

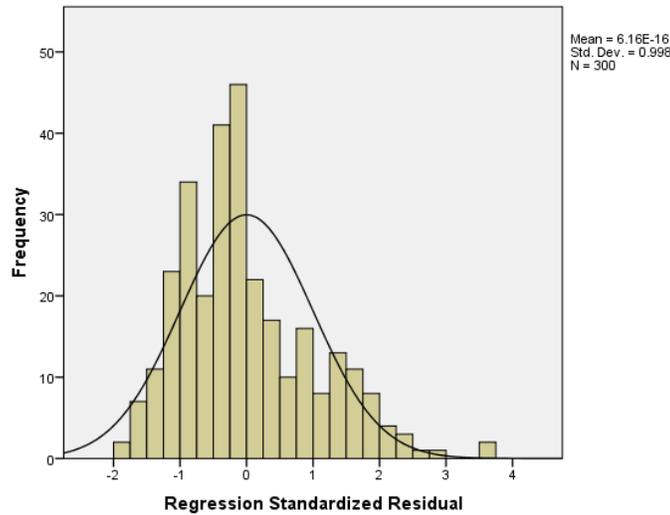


Figure 7: Histogram and normal curve of the variables spiritual leadership and Teacher’s Life Satisfaction

The bars in the histogram form a distribution that is similar to bell shaped curve shown in figure 7. By looking at the figure give above we can see that the data is normally distributed.

DISCUSSION

Summing up this research, this study suggests that the principles of spiritual leadership including hope/faith, altruistic love and vision consists of those values, behaviors and attitudes that are necessary to motivate oneself and others to have sense of calling and membership. Then these values, attitudes and behaviors encourage goodperformance and life satisfaction.

There are many managerial implications if the universities take this research under their consideration. As mentioned earlier this research is conducted in Pakistan where the literacy rate has dropped from 60% to 58% according to economic survey (2017-2018). As teachers are the pillars of any educational institution. If teachers do not perform well, it has a definite effect on student’s performance.Through spiritual leadership training our findings have implications for practice. If the university leadership is guiding faculty members in right direction and facilitating them in every walk of life using spiritual leadership guidelines then the life satisfaction of teachers will increase which in turn enhances their performanceSpiritualleadership program

enhances teachers' commitment and productivity for their organization by collective social influence process meeting spiritual needs. Teaching organizations should therefore integrate spiritual leadership into its administration as faculty members would improve their workplace life by finding meaning and purpose through their work. (Benefiel, 2005b).

Another point highlighted in this research is that teachers can achieve positive work behavior and attitude through spiritual leadership. It is mentioned in this research that teachers can be best source for the organization when organization considers their problems seriously so proper establishment of workplace spirituality will enable teachers to work at a better place so as they would feel meaning in their work and workplace.

While recognizing all these important areas, now the Pakistani organizations are also showing the urge to implement spiritual leadership model and workplace spirituality program. Through spiritual leadership model faculty members will feel safe at their workplace and they will feel empowered hence their performance will improve.

Although there are many leadership theories such as servant leadership (Ehrhart 2004; Liden et al., 2008), ethical leadership (Brown, Trevino, and Harrison 2005), transformational and authentic leadership (Walumbwa et al., 2008) but this study has added value to the literature of spiritual leadership theory proposed by Fry in 2003. Few studies have been conducted using spiritual leadership model in teaching organization, this study has added value by the use of spiritual leadership model in teaching organization of Pakistan. Faculty members work hard in this materialistic environment and face many ethical and moral issues. Moreover teachers feel that they are working like machine. So working in such an environment employees need to have such climate where they can have a meaning in their work and workplace, so that they can feel a sense of community at workplace and where they can satisfy the inner self. In other words they need a spiritual workplace. Conducting a study of spiritual leadership in Pakistan, which is in developing stage (Jeswani et al., 2008) and facing problems in teaching organizations, would be a great contribution in the body of literature.

CONCLUSION

In sum, this study was an empirical research and quantitative data was collected from 300 teaching faculty members from different faculties from various universities of Lahore. The objective of this study was to check the role of spiritual leadership in enhancing teacher's performance and teacher's life satisfaction. This study suggests that dimensions of spiritual leadership containing vision, hope/faith and altruistic love consists of those values, behaviors and attitudes which are necessary to intrinsically motivate one's performance and life satisfaction. The results revealed a positive and significant relationship of spiritual leadership with teacher's performance and teacher's life satisfaction. Spiritual leadership is positively associated with Teacher's performance as well as Teacher's Life Satisfaction. This study suggests that dimensions of spiritual leadership containing vision, hope/faith and altruistic love consists of those values, to intrinsically motivate one's performance and life satisfaction is a good fit model. Thus, this study has helped to advance a new frame work of workplace spirituality and has incorporated the human spirit in new and existing models for leadership theory, practice and research. Specifically, this study has extended prior research elevating the importance of spiritual leadership model in teaching organizations of Pakistan.

Limitations and Future Directions

This research study has a few limitations which are discussed below:

- Research is required on several other fronts to establish further the validity of spiritual leadership model.
- Variety of other sample types are needed to test the change in key variables as the time passes.
- Due to sample access limitation, this study did not use the alternative leadership theories as control measure.
- The time perspective of this study is ultimately cross sectional and data collection on time confines the level in which change can be conditional. The longitudinal approach can be helpful for gaining better results.
- For testing the model SPSS 20.0 is used. So, in future stronger technique or additional superior statistical software courses can be used.
- The survey was based on self-report questionnaires so it was assumed that all the respondents were capable enough to reply to all questions in an objective way but it might be possible that not all the respondents answered objectively as they might be biased. The results may not be generalized.
- As a final point, for generating novel ideas qualitative approach can be used.

This study was performed by using the SPSS 21.0 "Statistical Package for Social Sciences". But, the future research model with stronger methods can be tested by the future researchers. We were limited on demographic information due to anonymity issues so data was collected from multiple sources to avoid some resource biases. To estimate the relationship of cause and effect a fine way is to gather data at diverse point of time. The data which was collected for the present study was gathered at one time simply. For reducing biasness of reactions in future the longitudinal approach could be helpful. The future research can be made by testing actual groups and controlling both.

This study conducted only limited dimensions of spiritual leadership model. Other dimensions like meditation are yet to be discovered by future researcher.

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