"Can core self-evaluation, workplace spirituality, and mindfulness result in task performance: Evidence from Saudi Arabian organizations"

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CAN CORE SELF-EVALUATION, WORKPLACE SPIRITUALITY, AND MINDFULNESS RESULT IN TASK PERFORMANCE: EVIDENCE FROM SAUDI ARABIAN ORGANIZATIONS

Abstract

Creating the ideal atmosphere for employees is essential to an organization's success. Therefore, identifying the appropriate behaviors that will enhance the optimal environment can be a huge asset for an organization. This study aims to investigate the impact of mindfulness, spirituality, and core self-evaluation on task performance. Four standardized questionnaires were used to randomly collect responses via the Internet from 394 gainfully employed Saudi Arabians across multiple sectors. The samples' age, gender, and line of work were all varied. To examine the data, structural equation modeling was applied. The findings demonstrate significant positive relationships at the 0.01 level between all examined variables. The path analysis demonstrates a significant positive relationship between spirituality and core self-evaluation (T-statistics = 4.321**) and between spirituality and task performance (T-statistics = 2.613**). Furthermore, a significant positive relationship was discovered between mindfulness and core self-evaluation (T-statistics = 4.683**) and between mindfulness and task performance (T-statistics = 6.966**). In addition, a significant positive relationship has been found between core self-evaluation and performance (T-statistics = 2.247**). This suggests that mindfulness and core self-evaluation boost task performance. Additionally, mindfulness and spirituality in the workplace improve both core self-evaluation and performance.

INTRODUCTION

In the dynamic landscape of 21st-century commerce, businesses are continually adapting their organizational structures and roles to optimize employee performance (Landy & Conte, 2012). This has prompted a notable shift in industrial-organizational research, directing attention toward intrinsic factors that shape employee disposition (Judge et al., 1998). Seligman's (2002) seminal contributions in this field emphasize the importance of understanding personality variables and fostering positive traits such as optimism among employees, aiming to enhance organizational effectiveness. Additionally, Barrick et al. (2001) highlight the necessity of developing systematic frameworks to assess the reliability of the connection between character traits and work performance. Throughout scholarly investigation, the association between employee personality and performance has consistently emerged as a significant predictor of academic and workplace success (Debicki et al., 2016).

Core self-evaluation, a novel personality construct introduced by Judge et al. (1998), is linked to performance primarily through motivation. According to Judge and Hurst (2008), core self-evaluations

represent an individual's fundamentals of their skills, abilities, and general sense of value within the organization, significantly influencing how they behave at work and demonstrating variations in their demands for motivation. Individual motivation, as highlighted by Judge and Bono (2001), plays a pivotal role in determining work performance. Various studies have demonstrated its predictive power across outcomes such as safety behavior and approach/avoidance motives (Yuan et al., 2014).

The research actively explores the interrelationships among core self-evaluations, workplace spirituality, mindfulness, and task performance. Workplace spirituality encompasses meaningful, shared, and self-transcending experiences among employees, recognizing that organizational dynamics can foster such experiences (Pawar, 2008). Kabat-Zinn (2003) characterizes mindfulness as the deliberate and compassionate focus on the present moment. Motowidlo and Van Scotter (1994) assert that task performance involves behaviors and actions that contribute to an organization's objectives. Despite numerous studies exploring the relationships between these individual variables, there remains a gap in research addressing their comprehensive and combined influence. Social scientists and scholars have yet to investigate the combined influence of all these identified components.

1. LITERATURE REVIEW AND HYPOTHESES

Conservation of resources theory suggests that emotional awareness enables people to invest their psychological energy and cognitive resources to concentrate on potential gains rather than resource losses (Kim & Park, 2023). The theory posits that individual resource level is associated with resource allocation behaviors (Hobfoll, 2001). People who have the resources to overcome obstacles use tactics that might result in resource acquisition. On the other hand, those with fewer resources are more likely to experience resource loss and have a tendency to store resources, which causes them to get detached from their work. Further, those with high cognitive resources create positive emotions. They are committed and engaged, leading to better performance. Core self-evaluations, mindfulness, and spirituality help to respond positively to uncomfortable situations and are critical resources that result in effective performance (Kirmani et al., 2019; Kim & Park, 2023; Mousa, 2020).

Task performance is the anticipated total worth of a person's actions across time with the goal of producing goods and services. Motowidlo and Van Scotter (1994) define task performance as "the outcomes and behaviors that advance the organization's objectives." It indicates how well people do the basic substantive or technical tasks necessary for their position. An individual's cognitive ability predicts task performance. Individuals with high cognitive aptitude are better positioned to assimilate the necessary knowledge to execute their task performance optimally (Campbell et al., 1993). According to Alanzi et al. (2022), it involves all responsibilities outlined in an employee's job description, thereby inherently linked to their position. Additionally, it includes various extra-role, contextual, and in-role actions that employees undertake (Obuobisa-Darko, 2020). This encompasses many tasks, including but not limited to purchasing, supplying, selling, distributing, and overseeing production processes. Furthermore, it may involve staffing, supervisory duties, and organizational tasks (Johnson, 2001). Task performance, per Motowidlo and Van Scotter (1994), consists of two distinct behavioral categories. One relates to the processes that are directly engaged in turning raw materials into the products and services that the business provides. Tasks that maintain and support the major activities fall into the second group. These tasks ensure that the company's technological core is upheld and supported by task performance behaviors.

There is a wide range of behaviors and viewpoints that are included in spirituality, delving into inquiries about the essence of life and one's purpose. As delineated by Koenig et al. (2001), spirituality embodies an individual's internal quest for tangible answers regarding existential questions, including the meaning of life and their connection to the sacred or transcendent, which may or may not manifest in the adoption of religious rituals and involvement in a community.

Although relatively novel, workplace spirituality has garnered attention from experts who emphasize its significance as individuals continually attempt to satisfy their spiritual demands within the workplace (Pawar, 2009). Within the organizational context, workplace spirituality pertains to the spiritual engagements of employees within their job atmosphere. The relationship between workplace spirituality and employee behavior has long captivated the interest of psychologists and management experts (Milliman et al., 2018).

Various descriptions of workplace spirituality exist, reflecting its multifaceted nature. For instance, Dehler and Welsh (1994) define spirituality as an inner consciousness and a motivating force for action within the work context. Moreover, one could also interpret a sense of belonging and attachment to one's workplace as spirituality at work. Individuals who operate within an environment conducive to expressing their thoughts tend to cultivate stronger relationships with colleagues, perceive greater safety, and exhibit higher levels of job engagement (Rathee & Rajain, 2020).

Despite its recent emergence, workplace spirituality exhibits various conceptual interpretations and definitions. Markow and Klenke (2005) identified more than 70 distinct definitions, highlighting the absence of a universally accepted definition. Cavanagh (1999) succinctly defines spirituality as "the desire to find ultimate purpose in life and to live accordingly." Understanding workplace spirituality necessitates consideration within the organizational context. For instance, Paul and Jena (2022) discovered that workplace spirituality could enhance employees' "professional well-being" within firms. Practicing workplace spirituality entails a deep sense of purpose in one's job, reflecting individuals' daily interactions with routine tasks (Milliman et al., 2003). Most workplace spirituality interpretations incorporate transcendence, community, meaning, and purpose. Community is central to the concept of workplace spirituality. It is the acknowledgment of interconnectedness among individuals and the recognition of a relationship between one's inner self and others (Maynard, 1992).

Numerous scholars, including Garg (2020) and Milliman et al. (2018), have delved into the effects of workplace spirituality on various facets, such as life satisfaction, service delivery, and organizational performance. Moreover, workplace spirituality has been influenced by employee demographics, as evidenced by Van der Walt and De Klerk (2014), who identified education, gender, and religious inclination as notable demographic factors. Furthermore, organizational environments and cultures have been found to impact workplace spirituality. Empirical studies suggest that workplace spirituality can influence knowledge management, as Garg (2020) highlighted. Thus, spiritual employees perform better (Marques, 2005). Van der Walt and de Klerk (2014) observed a strong correlation between workplace spirituality and organizational performance. Additionally, Mousa (2020) discovered that task performance correlates to workplace spirituality. Molaey et al. (2017) have established a robust and positive correlation between workplace spirituality and task performance. They found that augmenting workplace spirituality could enhance task performance. Furthermore, their study revealed that internal motivation and engagement significantly influence task performance.

Core self-evaluation, a term coined by Judge et al. (1998), is a higher-order personality trait linked to performance that has received tremendous empirical focus. It concerns the basic assessments that express people's opinions about the world, other people, and themselves. Judge et al. (2005) define it as "the fundamental assessments that people make about their worthiness, competence, and capabilities." It profoundly influences workplace attitudes and behaviors (Judge & Hurst, 2008). It is a complex psychological concept that includes how people view themselves, their skills, and their perceived degree of influence. (Li et al., 2014). As a comprehensive personality trait, core self-evaluations encapsulate a person's fundamental assessments of their skills, knowledge, and beliefs (Judge et al., 1997, 1998), reflecting their core self-evaluations regarding their abilities and self-worth. This construct represents enduring personality characteristics, including individuals' innate and subconscious evaluations of themselves, their competencies, and their sense of autonomy. Core self-evaluations comprise four primary personality traits (Barać et al., 2018): neuroticism, locus of control, self-esteem, and generalized self-efficacy. According to Iqbal (2012), individuals with high

core self-evaluations typically harbor positive self-perceptions and exhibit a sense of confidence, while those with low core self-evaluations may experience feelings of inadequacy. It measures individuals' self-appraisals and encompasses personality attributes related to their perceptions of themselves, their capabilities, and their perceived control over those capabilities, forming a foundational aspect of self-assessment.

Core self-evaluations, which include a fundamental assessment of oneself, are a persistent dispositional feature and offer a foundation for people to generate subjective cognitive assessments of themselves (Judge et al., 1998). Depending on an abundance of evidence, Judge et al. (1997) stated that individual perceptions of the world are influenced by internal and external factors, such as their beliefs about the world, other people, and themselves. Additionally, it has been discovered that core self-evaluations offer emotional stability (Judge & Bono, 2001). There is a positive association between workplace spirituality and core self-evaluations, according to Irfan et al. (2023). Bono and Judge (2003) identified the core self-evaluation as connected to job satisfaction and the resultant performance. Empirical evidence indicates that core self-evaluations play a significant role in fostering various positive employee outcomes. For instance, Z. Jiang and X. Jiang (2015) link core self-evaluations to increased life satisfaction. Additionally, Kirmani et al. (2019) show that core self-evaluations have a beneficial effect on task performance by influencing acquired motivational needs.

Academic and business circles have recently shown significant interest in workplace mindfulness (Jnaneswar & Sulphey, 2021) ever since it was introduced in the organizational sphere (Weick & Roberts, 1993). Mindfulness averts mind wandering by fostering and sustaining focus on the present moment. With a surge in research highlighting the compelling benefits of mindfulness, organizational and behavioral researchers continue to explore this topic. According to Vago and Silbersweig (2012), mindfulness encompasses an individual state of mind, enduring dispositional traits, attitude, cognitive or affective processes, behavioral patterns, meditation practice, and intervention programs. According to Kabat-Zinn (2003), mindfulness is focusing deliberate, accepting, and compassionate attention on the present time, with an emphasis on intention, attention, and attitude as its main constituents.

Issues like burnout, conflicts, and psychological distress have become increasingly prevalent across organizations, posing risks to employee health, escalating business costs, and undermining productivity (Pérez-Fuentes et al., 2020). Recognizing the importance of addressing these challenges, forward-thinking companies have turned to mindfulness training as a potential solution (Jnaneswar & Sulphey, 2021). Moreover, Britton (2019) and Good et al. (2016) have observed several positive organizational outcomes associated with mindfulness, including enhanced hope, ethics, confidence, stability, attentional control, efficiency, cognitive capacity, and flexibility. Saleem et al. (2022) have further established dispositional mindfulness and core self-evaluations as reliable indicators of psychological well-being, with dispositional mindfulness exerting its influence on mental health through core self-evaluations. According to Kong et al. (2014), there is a direct correlation between core self-evaluations, life satisfaction, and mindfulness.

Adequate empirical examinations exist about the connection between mindfulness and task performance. Good et al. (2016) found them positively related. Lindsay and Creswell (2017) found that mindfulness diminishes anxiety and stress while enhancing task performance. Likewise, a meta-analysis conducted by Mesmer-Magnus et al. (2017) revealed a positive association between mindfulness and confidence, emotional regulation, and performance. Corroborating these findings, Pérez-Fuentes et al. (2020) discovered that mindfulness-based treatments could improve employee performance and mental wellness. He et al. (2023) and Kim and Park (2023) documented the significant impact of mindfulness on task performance.

This study holds significant importance as it explores how workplace spirituality, mindfulness, and core self-evaluation foster a positive work environment among staff, which will eventually boost task performance and organizational effec-
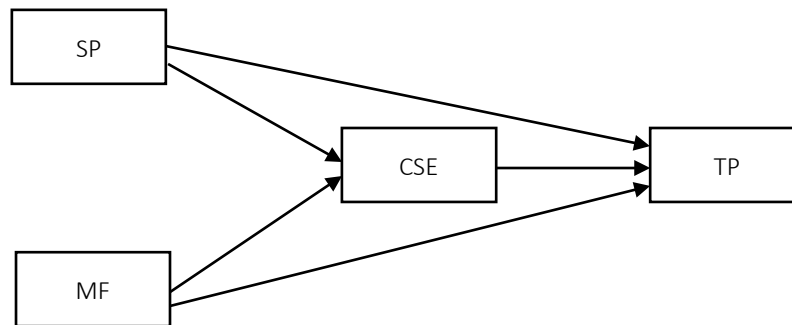
Note: SP – spirituality, MF – mindfulness, CSE – core self-evaluation, and TP – task performance.

Figure 1. Initial model

tiveness. Notably, this paper fills a gap by examining these dimensions within the context of Saudi Arabia, which has not been previously explored. By elucidating the intricate relationships between these factors and their impact on task performance, this analysis is poised to significantly contribute to the body of management literature.

The study elaborated on the following hypotheses:

H1: *There is a significant positive relationship between workplace spirituality and task performance.*

H2: *There is a significant positive relationship between workplace spirituality and core self-evaluation.*

H3: *There is a significant positive relationship between core self-evaluation and task performance.*

H4: *There is a significant positive relationship between mindfulness and core self-evaluation.*

H5: *There is a significant positive relationship between mindfulness and task performance.*

Based on the hypotheses formulated for the study, an initial model is developed (Figure 1).

2. METHODOLOGY

This study used a quantitative research design. Data were gathered via online questionnaires from gainfully employed respondents in Saudi Arabia. The comprehensive literature review identified the most suitable survey instruments for each variable (Table A1, Appendix A):

1. Core self-evaluations were assessed using the core self-evaluations scale created by Judge et al. (2003). This widely used self-assessment gauges people's basic assessments of their psychological resources and self-worth. There were 12 items on a five-point scale. "I am confident I get the success I deserve in life" and "When I try, I generally succeed" are examples. The alpha of this scale was above .80.

2. Pawar (2016) created a scale that is a shortened version of the spiritual well-being scale. It covers a wider variety of aspects of spirituality. This scale comprises five items and a five-point rating system. One example is "My life provides important service to the world."

3. Mindfulness was assessed using the cognitive and affective mindfulness scale-revised (CAMS-R), standardized by Feldman et al. (2007) and revised by Teixeira and Pereira (2015). There are 12 items. "I am preoccupied with the past" is an example item. A robust alpha of above 0.70 was observed in previous investigations that used this scale, such as Teixeira et al. (2017).

4. The questionnaire created by Koopmans et al. (2013) was used to evaluate task performance. Within the questionnaire, there are five items with a five-point rating system. An example would be, "I can perform my work well with minimal time and effort." As an illustration, Alanzi et al. (2022) have utilized this questionnaire.

Table 1. Sample's demographics

| Demographics		Frequency	%
Gender	Male	278	70.56
	Female	116	29.44
Age	25 or below	112	28.43
	26 to 40	198	50.25
	41 to 50	62	15.74
	51 or above	22	5.58
Qualification	High school	49	12.44
	Diploma	61	15.48
	Bachelor	230	58.38
	Postgraduate	54	13.70
Industry	Education	101	25.63
	Government	92	23.35
	Hospital	53	13.45
	Service	28	7.11
	Others	120	30.46

The questionnaire also gathered data on demographic factors, including age, gender, education, and types of organizations. Conducted over two sessions spaced 14 days apart, the data collection spanned eight weeks and resulted in 394 samples. The gender distribution of respondents was 70.6% male and 29.4% female (Table 1). The majority of responses were from individuals in the 26 to 40 age range. Regarding educational qualifications, 58.4% of respondents held a bachelor's degree, 15.5% had a diploma, 12.4% had a high school diploma, and the remaining respondents possessed postgraduate degrees. Additionally, most respondents were employed in educational organizations.

Krejcie and Morgan (1970) claim that a sample size of 384 is sufficient for a population of 10 million people. Thus, 394 samples provided data for this investigation. In addition, the KMO and Bartlett's tests were also carried out. The Bartlett's Test of Sphericity results were 4068.246, which was significant at .000, and the Kaiser-Meyer-Olkin measure of sampling adequacy was .885. These findings demonstrate that the data are sufficient to perform factor analysis.

Common method bias, a type of methodological bias, may have occurred when respondents responded to all items simultaneously (Podsakoff et al., 2003). Hence, controlling common method bias is thus definitely necessary. The current study used Harman's single-factor test (Harman, 1976). The overall variance obtained was 25.9%, less than the widely recommended level of 50% (Kock, 2021). Furthermore, no factor significantly reduced the amount of volatility. As a result, there are no issues related to common method bias.

3. RESULTS

Before evaluating the relevance of connections in any structural model, validity and reliability standards must be satisfied (Fornell & Larcker, 1981). The study used Cronbach's alpha and composite
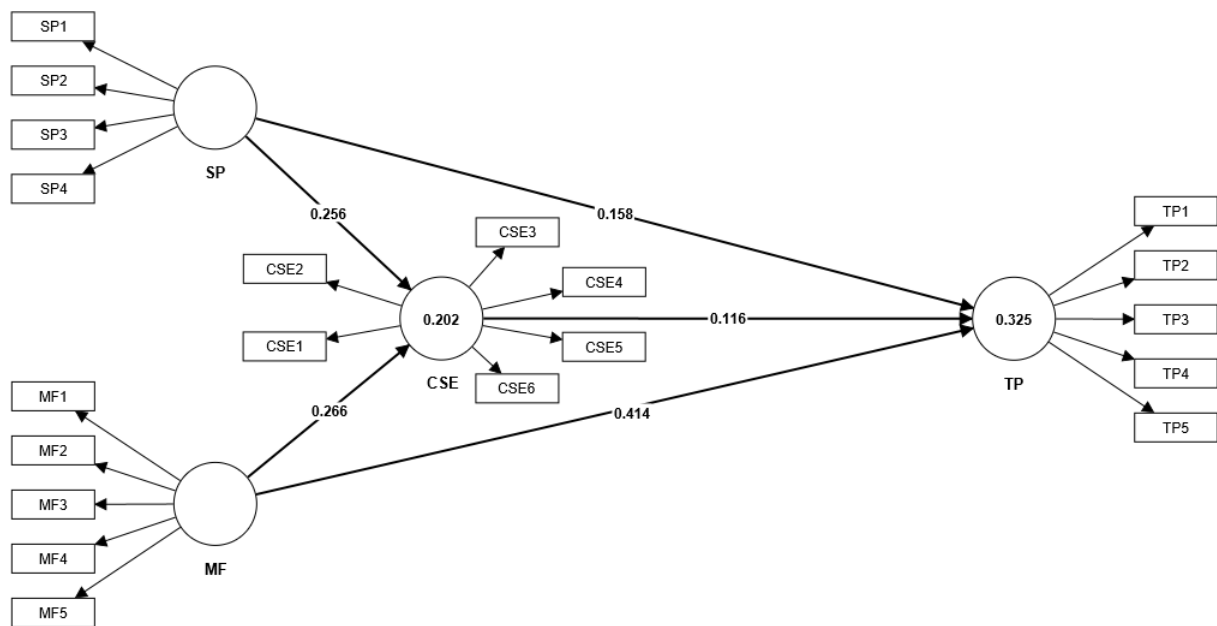
Note: SP – spirituality, MF – mindfulness, CSE – core self-evaluation, and TP – task performance.

Figure 2. The initial model before bootstrapping

Table 2. Construct reliability and validity

Variables	Cronbach's alpha	Composite reliability (rho_a)	Composite reliability (rho_c)	Average variance extracted (AVE)
Core self-evaluation	0.806	0.816	0.860	0.507
Mindfulness	0.750	0.759	0.832	0.500
Workplace spirituality	0.689	0.704	0.808	0.513
Task performance	0.759	0.784	0.837	0.508

reliability (CR and rho_a) to examine consistencies. These techniques assess the consistency of the constructs using indicators (Götz et al., 2009). Table 2 demonstrates the reliability of each construct, achieving the established criterion by Hair et al. (2014). Furthermore, the values of rho_a are higher than 0.70, as Dijkstra and Henseler (2015) proposed. AVE is a metric to evaluate convergent validity. All the constructs have an AVE value greater than the threshold of 0.50 set by Fornell and Larcker (1981). These findings suggest that the measurement model's convergent validity and internal consistency are adequate.

By using discriminant validity, one may determine if ideas that are meant to be connected are truly unconnected. An effective method to examine discriminant validity is the heterotrait-monotrait (HTMT) ratio. Gold et al. (2001) note that HTMT values ≤0.90 are acceptable. The measurement model's discriminant validity using HTMT is presented in Table 3. All the HTMT values are less than 0.90. Fornell-Lacker is another criterion that evaluates discriminant validity (Fornell & Larcker, 1981). This criterion contrasts the correlations of latent constructs with the square roots of the AVE. The square roots of AVE should be higher than the *r*-values of the latent constructs. In the event that the HTMT value exceeds the square roots of the AVE, discriminant validity is absent. Table 4 displays the constructs' discriminant validity. Tables 3 and 4 confirm the discriminant validity of the model.

Table 3. Heterotrait-monotrait ratio – HTMT matrix

	CSE	MF	SP	TP
CSE				
MF	0.477			
SP	0.490	0.641		
TP	0.417	0.681	0.534	

Note: SP – spirituality, MF – mindfulness, CSE – core self-evaluation, and TP – task performance.

Table 4. Fornell-Larcker criterion

	CSE	MF	SP	TP
CSE	0.712			
MF	0.390	0.706		
SP	0.385	0.486	0.716	
TP	0.338	0.536	0.404	0.713

Note: SP – spirituality, MF – mindfulness, CSE – core self-evaluation, and TP – task performance.

Table 5. R-square

	R-square	R-square adjusted
CSE	0.202	0.198
TP	0.325	0.320

Note: SP – spirituality, MF – mindfulness, CSE – core self-evaluation, and TP – task performance.

The structural model is then assessed using the coefficient of determination (R^2) (Dijkstra & Henseler, 2015). It illustrates the combined impact of the exogenous variables on the endogenous variables and evaluates the predicted accuracy of the model. R^2 assesses the predictive accuracy of a model. According to Cohen (1988), R^2 values corresponding to substantial, moderate, or poor levels of explanatory power are 0.26, 0.13, and 0.02, respectively. The R^2 values (Table 5), which are 0.202 and 0.325, indicate strong explanatory power (Cohen, 1988). As a result, both endogenous variables satisfy this requirement.

Table 6. F-square

	CSE	TP
CSE		0.016
MF	0.068	0.182
SP	0.063	0.027
TP		

Note: SP – spirituality, MF – mindfulness, CSE – core self-evaluation, and TP – task performance.

The F^2 outcomes are shown in Table 6. The F2 explains the exogenous variable in the models. The values shown in Table 6 also meet Cohen's (1988) requirement for effect size.
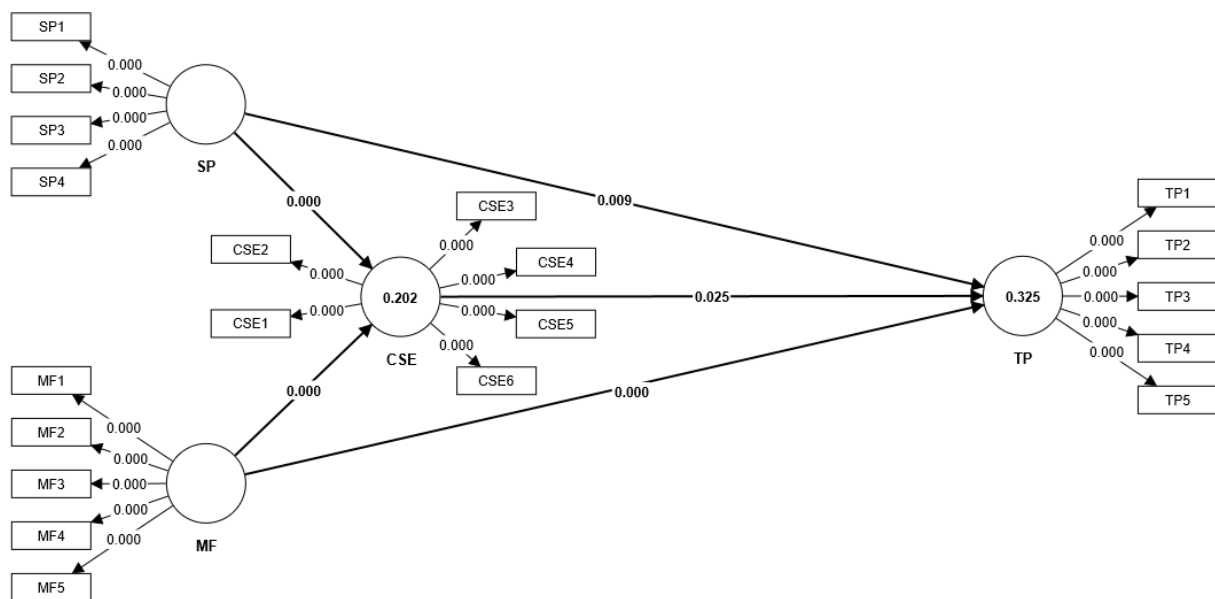
The unidirectional predictive relationships between the latent construct and the observable in-

dicators constitute a key aspect of the outer model (Hair et al., 2014). Table 7 shows that each standardized factor loading coefficient exceeds 0.50 (Kline & Santor, 1999).

Table 7. Outer loadings (EFA)

Items	CSE	MF	SP	TP
CSE1	0.651			
CSE2	0.786			
CSE3	0.711			
CSE4	0.769			
CSE5	0.678			
CSE6	0.667			
MF1		0.755		
MF2		0.702		
MF3		0.722		
MF4		0.656		
MF5		0.693		
SP1			0.673	
SP2			0.723	
SP3			0.705	
SP4			0.761	
TP1				0.756
TP2				0.810
TP3				0.698
TP4				0.628
TP5				0.657

Note: SP – spirituality, MF – mindfulness, CSE – core self-evaluation, and TP – task performance.

Table 8. VIF (inner model)

	Core self-evaluation	Task performance
Core self-evaluation		1.254
Mindfulness	1.309	1.398
Workplace spirituality	1.309	1.391

The study employed variance inflation factor (VIF) to ascertain the presence of collinearity among endogenous constructs before conducting the structural model analysis (Ringle et al., 2015). As depicted in Table 8, the inner VIF values are all below 3.3, within the specified range suggested by Kock and Lynn (2012). According to them, collinearity concerns are addressed when VIF values are $\leq$ 3.3. These results confirm the absence of common method bias issues and indicate the lack of lateral multicollinearity concerns (Hair et al., 2017).

This study aimed to improve and extend the available information on the variables under investigation using a multi-analytical approach. The conceptual model created with the help of current theories and literature can be validated using PLS-SEM. After completing the factor analysis, a bootstrapping technique was used to assess the significance of each direct and indirect effect of the structural model. A bootstrapping $N = 10000$ sample size was used for the test (Henseler et al., 2015). To assess the significance of the proposed relationships, the study utilized the bootstrapping

Note: SP – spirituality, MF – mindfulness, CSE – core self-evaluation, and TP – task performance.

Figure 3. Final model after bootstrapping

Table 9. Path coefficients

Hypotheses	Paths	Original sample (O)	Standard deviation (STDEV)	T statistics (|O/ STDEV|)	Results
H1	WS → TP	0.158	0.061	2.613**	Accepted
H2	WS → CSE	0.256	0.059	4.321**	Accepted
H3	CSE → TP	0.116	0.051	2.247**	Accepted
H4	MF → CSE	0.266	0.057	4.683**	Accepted
H5	MF → TP	0.414	0.059	6.966**	Accepted

Note: ** significant at the 0.01 level. SP – spirituality, MF – mindfulness, CSE – core self-evaluation, and TP – task performance.

technique to examine the *t*-statistics for the path coefficients. The results are presented in Figure 3 and Table 9.

The results show that all the hypotheses formulated for the study are accepted at 0.01. H1 is accepted at the 0.01 level (*T*-statistics = 2.613**). As for H2, it is also accepted at the 0.01 level (*T*-statistics = 4.321**). H3 is accepted with *T*-statistics = 2.247**. H4 is also accepted at the 0.01 level (*T*-statistics = 4.683**). H5 is accepted with a *T*-statistics of 6.966**. The attainment of results consistent with anticipated and hypothesized levels underscores the validity of the study's theoretical framework and research methodology. This alignment affirms the hypotheses' reliability and suggests a robust understanding of the relationships among the study constructs. Such congruence between expected and observed outcomes enhances confidence in the study findings and reinforces the validity of the theoretical propositions. This alignment bolsters the study's credibility and provides a solid foundation for future research endeavors and practical applications to optimize task performance and organizational outcomes.

4. DISCUSSION

The connection between task performance, workplace spirituality, core self-evaluation, and mindfulness has only been partially studied. By examining the links between these factors, this study aims to close the gap in the literature. Workplace spirituality encompasses meaningful, shared, and self-transcending experiences among employees. Mindfulness, on the other hand, involves a deliberate focus on the present moment. Task performance entails behaviors and actions contributing to achieving an organization's objectives.

H1 proposed a positive association between workplace spirituality and task performance; it is accepted. This result is consistent with Molaey et al. (2017) and Van der Walt and de Klerk (2014). In addition, Mousa (2020) also found a significant correlation between workplace spirituality and task performance. H2 suggested a positive connection between workplace spirituality and core self-evaluations. This hypothesis was also accepted at the 0.01 level. Core self-evaluations are of vital importance due to their capability to provide emotional stability (Judge & Bono, 2001). The acceptance of H2 is as per the earlier findings of Irfan et al. (2023). This study also provides evidence of the significant positive link between core self-evaluations and task performance (H3).

According to Saleem et al. (2022), mindfulness and core self-evaluations are reliable indicators of mental well-being, which could lead to better performance. H4 proposed the relationship between mindfulness and core self-evaluations, which was also accepted at the 0.01 level. This result confirms the findings of Kong et al. (2014), who observed a strong association between mindfulness and core self-evaluations. This study explored the association between mindfulness and task performance (H5), revealing a significant positive relationship at the 0.01 level. This finding aligns with Kim and Park (2023). This study also found that workplace spirituality impacts task performance at the 0.01 level, which supports the results of He et al. (2023).

Thus, this study has positively contributed to management literature by elucidating the complex relationships between the identified variables and their impact on task performance. In addition, this study fills the gap by examining an unexplored dimension within the context of

Saudi Arabia. It is noteworthy that Saudi Arabia has a unique culture, distinct from other parts of the world.

Numerous theoretical and practical ramifications flow from this analysis. The study is framed against the backdrop of the conservation of resources theory. According to this theory, emotional awareness enables individuals to invest their psychological energy and cognitive resources toward focusing on potential gains (Kim & Park, 2023). Thus, this study enriches the literature by demonstrating that the three variables studied can contribute to employee performance and organizational effectiveness by focusing on their cognitive resources.

This study also underscores the impact of employee mindfulness and workplace spirituality on task performance, suggesting their potential as remedies to assist employees in focusing on their work in the present moment through mindfulness practices. This recommendation resonates with Fitzgerald (2020) and He et al. (2023). Organizations may consider incorporating the positive effects of mindfulness and spirituality practices into their training programs to leverage their benefits, as advocated by Kabat-Zinn (2013). In the current technologically complex, highly volatile, and uncertain business environment, organizations need to consider the spiritual needs of employees to enhance employee awareness and skills (Jnaneswear & Suplhey, 2021). Implementing mindfulness and workplace spirituality practices could foster a humanistic environment within organizations. Organizations can effectively address employees' psychological needs by attending to their spiritual well-being and helping promote continuous learning and growth. In addition, core self-evaluations, which are the fundamental evaluations that individuals make to evaluate themselves, others, and the world, profoundly influence workplace attitudes and behaviors (Judge & Hurst, 2008). Combining the three will help individuals contribute their might toward organizational effectiveness and success. Another valuable implication of this study is that most earlier studies were conducted in the Western world, with scant empirical evidence from Asian countries. This study is the first to examine the complex relationship of the identified variables in Saudi Arabia.

This study has limitations, just like any other research project, and several considerations should be taken into account. First, Adler et al. (2016) state that the study's reliance on self-reporting measures raises the possibility of bias stemming from raters' subjective viewpoints. Furthermore, there are issues with common method bias when predictor and outcome variables are simultaneously collected from the same source. To address this, the study did, however, apply a number of procedural research design modifications that Podsakoff et al. (2003) had suggested. The measures taken included keeping information private, utilizing many parts of the questionnaire, and assigning distinct answer scales to distinct measurements. Furthermore, the study was limited to samples sourced from Saudi Arabia, an area distinguished by its distinct cultural environment. As such, doubts have been raised about the results' generalizability. Consequently, to explore the impact of cultural influences on the variables under investigation, future research attempts may seek to repeat the study using varied groups. Additionally, Stajkovic and Luthans (2003) propose that combining positive cognitive reinforcers could yield synergistic effects and enhance performance. Hence, forthcoming studies should explore how these combinations affect attitudes and behaviors.

Future research endeavors can significantly enhance understanding of the antecedents and outcomes associated with diverse study constructs. In addition, these constructs may be influenced directly or indirectly by other factors. Finding these factors can help develop optimal task performance. Professional investigation into these variables stands poised to illuminate crucial insights that can inform strategies for nurturing employee welfare and organizational efficacy. Finally, other variables and individual dispositions may warrant examination to advance further understanding of the antecedents and consequences of the variables investigated in this study.

CONCLUSION

The paper studied the relationships between workplace spirituality, mindfulness, core self-evaluations, and task performance. It has furnished a comprehensive understanding and insight into the intricate dynamics of the three variables and their impact on task performance. As a result, the study has also advanced the comprehension of the ways in which the three factors affect task performance.

The findings indicate that the variables have a substantial positive link, and all of the suggested pathways in structural equation modeling (SEM) analysis are approved. The constructs offer organizations a strategic advantage in navigating the intensely competitive and ever-evolving business landscape. Such elucidation equips businesses with the knowledge to optimize these factors, bolstering task performance and their operational effectiveness and resilience in today's dynamic marketplace. In addition, this study has unveiled compelling relationships that align with previous research findings, though with acknowledged limitations that warrant exploration in future studies.

Additional research endeavors are required as they transcend the scope of the current study. Moreover, conducting empirical studies with people working in different professions may provide insightful information about the complex interactions between the studied factors. Furthermore, identifying additional variables capable of exerting direct or indirect influences on the investigated constructs holds promise in establishing benchmarks for workplace spirituality, mindfulness, core self-evaluations, and task performance. Addressing these unexamined avenues could help advance understanding of these phenomena and refine strategies to enhance task performance and organizational effectiveness.

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APPENDIX A

Table A1. Questionnaire

Variable	Items
Core self-evaluation	I am confident I get the success I deserve in life. Sometimes I feel depressed. When I try, I generally succeed. Sometimes, when I fail, I feel worthless. I complete tasks successfully. Sometimes, I do not feel in control of my work. Overall, I am satisfied with myself. I am filled with doubts about my competence. I determine what will happen in my life. I do not feel in control of my career success. I am capable of coping with most of my problems. There are times when things look pretty bleak and hopeless to me.
Spirituality	I feel God's positive influence in my life. My life provides kindness to others. My life provides important service to the world. I have harmonious relationships with others. My life is filled with inner peace.
Mindfulness	It is easy for me to concentrate on what I am doing. I am able to pay close attention to one thing for a long period of time. I am able to focus on the present moment. I try to notice my thoughts without judging them. I am able to accept the thoughts and feelings I have. It is easy for me to keep track of my thoughts and feelings. I am easily distracted. I am preoccupied with the past. I can usually describe how I feel at the moment in considerable detail.
Task performance	I managed to plan my work so that it was done on time. My planning was optimal. I kept in mind the results that I had to achieve in my work. I was able to separate main issues from side issues at work. I was able to perform my work well with minimal time and effort.