

“The interconnections of workplace spirituality, mindfulness, subjective well-being, and task performance: A study using structural equation modeling”

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THE INTERCONNECTIONS OF WORKPLACE SPIRITUALITY, MINDFULNESS, SUBJECTIVE WELL-BEING, AND TASK PERFORMANCE: A STUDY USING STRUCTURAL EQUATION MODELING

Abstract

The wellness of employees is one of the most important aspects of a successful business. Therefore, workplace spirituality, mindfulness, and subjective well-being are highly valued by businesses. This study examined the relationship between workplace spirituality, mindfulness, and subjective well-being on task performance. Online responses from 394 Saudi Arabians gainfully employed in different industries were randomly gathered using four standardized questions. The respondents' gender, age, experience levels, and industries were diverse, which created a wide and diverse sample. The study looked at common method bias using Harman's single-factor test. With a total variance of 25.86%, the measured value is below the widely recommended 50% limit. This demonstrated that common method bias had no significant effect. Since all the fit indices have robust fit, the proposed model qualifies for conducting structural equation modeling. The results revealed a significant positive relationship, at a 0.01 level, between spirituality and subjective well-being ($t = 3.77, < 0.05$) and between spirituality and task performance ($t = 3.27, < 0.05$). In addition, a significant positive relationship was found between mindfulness and subjective well-being ($t = 3.48, < 0.05$) and mindfulness and task performance ($t = 4.16, < 0.05$). Another significant positive relationship existed between subjective well-being and task performance ($t = 4.02, < 0.05$). This indicates that subjective well-being and mindfulness reinforce employee performance. Also, workplace spirituality and mindfulness enhance both subjective well-being and performance. This finding provides additional evidence and opportunities to address issues related to employee performance.

Keywords performance, wellness, mindfulness, spirituality, Saudi Arabia, SEM

JEL Classification M12, M19

INTRODUCTION

Leaders have considerable challenges building and maintaining a healthy organization in today's volatile, competitive business world. One of the most crucial components of a successful business is the wellness of the staff. As a result, organizations place a high value on workplace spirituality, mindfulness, and wellness. Spirituality is a particular emotion that motivates actions (Dehler & Welsh, 1994). Employee spiritual experience is known as workplace spirituality. Mindfulness involves awareness about the experience of the present, which is a state rather than a characteristic (Davis & Hayes, 2011). Subjective well-being is how individuals assess their own lives. When people consciously assess their satisfaction with their overall quality of life, this evaluation may take the shape of cognitions (Bakker &



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Oerlemans, 2011). Additionally, mindfulness and workplace spirituality are essential indicators of mental well-being. Motowidlo and Van Scotter (1994) described task performance as the actions and conduct that help an organization achieve its goals.

Performance is the final criterion by which an employee is evaluated. Furthermore, organizational processes such as selection, development, performance, and pay are influenced by individual performance. In any organization, performance is the ultimate criterion by which an employee is judged. As a result, effective task performance is vital in today's unpredictable, uncertain, and confusing corporate environment.

1. LITERATURE REVIEW

This study derives inputs from the job demands and resources (JD-R) theory (Demerouti et al., 2001). A central proposition in JD-R theory is that employees' job characteristics are classified into job demands and resources. Therefore, job demands require sustained effort and are connected with physiological and psychological costs (Bakker & Demerouti, 2017). Job resources involve aspects of the job that help attain work-related goals, stimulating personal growth and development (Demerouti et al., 2001).

The theory proposes unique effects and puts employee well-being on the central stage. In addition, the theory explains how organizational needs and resources affect employee health, behavior, and work performance. The theory helps analyze how the work environment impacts well-being and performance (Bakker & Demerouti, 2017). Moreover, the theory suggests and predicts employee behavior and organizational outcomes. Furthermore, according to Bakker and Demerouti (2017), the JD-R hypothesis posits that employees develop a cycle of job resources and are engaged based on workplace health and well-being.

The term "spirituality" encompasses a broad range of behaviors and ideas, including inquiries into the purpose of life and what it means to live. According to Koenig et al. (2001), spirituality is the personal search for definable answers to fundamental questions about life, its purpose, and one's relation to the sacred or infinite, which could result in the development of religious rituals and the formation of a social group. Employee spiritual experiences at work are called workplace spirituality.

There are numerous ways to characterize workplace spirituality. For instance, spirituality is described as a particular type of work emotion that motivates action (Dehler & Welsh, 1994). In addition, having a sense of connection between oneself and the workplace might serve as spirituality at work. Such individuals enjoy better connections with coworkers, feel safer, and are more involved in their work when they work in an environment that promotes their right to openly express their opinions (Rathee & Rajain, 2020).

Subjective well-being is a social construction similar to "fairness" and "beauty," which deal with how individuals assess their lives. These assessments may focus solely on cognitive factors (such as life satisfaction), or they may measure how frequently people experience both positive (such as joy) and negative emotions (like depression) (Diener et al., 1997). Studies show that when individuals evaluate their satisfaction with their overall quality of life, such an assessment may manifest as cognitions and effects that could be channeled toward task performance (Bakker & Oerlemans, 2011).

Organizational and behavioral research is interested in mindfulness due to the recent explosion of research that has established a strong case for its advantages. At the level of the individual, mindfulness has been described as a state of mind, a persistent dispositional feature, an attitude, a cognitive or affective process, a set of behaviors, a sort of meditation, and a program for intervention (Vago & Silbersweig, 2012). According to Kabat-Zinn (2003), mindfulness is paying intentional, loving, and accepting attention to the moment. Thus, intention, attention, and attitude are the three components of mindfulness. Psychological distress, exhaustion, conflicts, and burnout are

now experienced in almost all workplaces. Such issues are likely to result in health problems, which can increase expenditures for the company and even cause productivity loss (Pérez-Fuentes et al., 2020). Further, Britton (2019) identified that practicing mindfulness could lead to goodness in organizations.

Task performance was described as “the outcomes and behaviors that accomplish the organization’s objectives” by Motowidlo and Van Scotter (1994). Through task performance behaviors, employees turn raw materials into products and services. In return, employees earn compensation and maintain employment (Kalia & Bhardwaj, 2019). According to Motowidlo and Van Scotter (1994), two types of behavior are involved in task performance. One entails processes that directly convert raw materials into the company’s products and services. The second category includes tasks that support and sustain the core activities. Thus, task performance behaviors directly relate to the organization’s technical core by maintaining and servicing its technical requirements.

Workplace spirituality and subjective well-being among US and Chinese employees have been examined by Zou and Dahling (2017). The study found that employees having high levels of workplace spirituality protected themselves from the negative impacts of not having the required levels of subjective well-being. In a study among university teachers, Pavan Kumar (2020) found a direct link between workplace spirituality, life satisfaction, and subjective well-being. In addition, the study found that all these variables have a combined effect on performance.

The relationship between subjective well-being and mindfulness has been investigated by Shier and Graham (2011). Respondents identified that being mindful could impact overall subjective well-being. Pan et al. (2022) found mindfulness to predict subjective well-being. They also found that the two variables are mediated by emotional intelligence and work-family balance.

Empirical evidence suggests that employees having spirituality have higher productivity (Garcia-Zamor, 2003). Van der Walt and de Klerk (2014) observed a substantial interface between work-

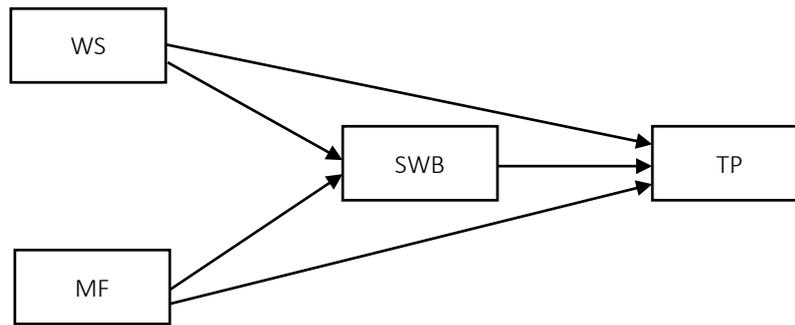
place spirituality and organizational output. In addition, Mousa (2020) found that if workplace spirituality is present in an organization, it has a direct connection with task performance.

Research on the relationship between mindfulness and task performance has presented contradictory results (Pérez-Fuentes et al., 2020; Quickel et al., 2014). While Quickel et al. (2014) found no relationship between high mindfulness scores and performance, Pérez-Fuentes et al. (2020) found that mindfulness-based treatments can enhance mental wellness and employee performance. Hence, there is a need to examine the relationship between the two.

Bryson et al. (2017) found a significant relationship between subjective well-being and performance in a British sample. Salgado et al. (2019) state that the relationships between subjective well-being and job performance have received scant empirical attention. Salgado et al. (2019) examined the relationship between subjective well-being and job performance over a four-year follow-up study. The results revealed that subjective well-being predicted performance. Performance is the ultimate criterion by which an employee is evaluated in any firm. Therefore, effective task performance is essential in today’s confusing, uncertain, and unpredictable corporate environment. Workplace spirituality, subjective well-being, and mindfulness have been shown to improve task performance, create a pleasant environment, and improve organizational outcomes.

The present study aims to explore the relationships between workplace spirituality, mindfulness, subjective well-being, and task performance. Though a few studies have examined the relationship between a few identified variables, examination of the comprehensive and combined effect of all the variables is lacking. This paper attempts to fill this gap. In addition, the study is significant as a study of this dimension has not been undertaken among Saudi Arabian samples. The current study can contribute to management literature by clarifying the complex relations between the variables and their impact on task performance in Saudi Arabia.

Based on the review, the following hypotheses are formulated (Figure 1):



Note: WS = workplace spirituality; MF = mindfulness; SWB = subjective well-being; TP = task performance.

Figure 1. Initial model

- H1: *There is a significant positive relationship between workplace spirituality and subjective well-being.*
- H2: *There is a significant positive relationship between mindfulness and subjective well-being.*
- H3: *There is a significant positive relationship between workplace spirituality and task performance.*
- H4: *There is a significant positive relationship between mindfulness and task performance.*
- H5: *There is a significant positive relationship between subjective well-being and task performance.*

of subjective well-being (SWB), Diener et al. (1985) created the satisfaction with life scale (SWLS). The tool has seven items on a five-point scale. An item includes “I am satisfied with my life.”

A scale developed by Pawar (2016) is a shorter version of the spiritual well-being scale. It addresses a broader range of spiritual well-being components. This study used this scale with five items on a five-point scale. “My life provides kindness to others” is a sample item.

The cognitive and affective mindfulness scale-revised (CAMS-R), standardized by Feldman et al. (2007) and revised by Teixeira and Pereira (2015), was used in this study to measure mindfulness. The scale contains 12 items. A sample item includes “I am able to focus in the present moment.” Several studies have used this scale, which reported a robust alpha of over 0.70, like Feldman et al. (2007).

The questionnaire created by Koopmans et al. (2014) was used to measure task performance. The questionnaire has five items on a five-point scale. “I manage my work so it is done on time” is an example item.

2. METHODOLOGY

Responses were collected through an online questionnaire from gainfully employed Saudi Arabian respondents to gain a large sample representing Saudi Arabia. The most suitable survey instruments were found for each variable after a thorough literature review.

The satisfaction with life scale (SWLS), developed by Diener et al. (1985), was used to measure subjective well-being. The emotional or affective and judgmental or cognitive components are the sub-variables of subjective well-being (Diener, 1984). The judgmental component of subjective well-being has received very little attention from academics despite the affective component receiving much attention. Therefore, as a measure of the judgmental aspect

Demographic variables like gender, age, qualification, total years of experience, and type of organizations they work for were also collected. The data collection took over eight weeks, with an interval of 14 days between them. The process yielded 394 samples, the details of which are presented in Table 1. It shows that the collected samples enjoyed wide diversity and could be considered representative.

Table 1. Demographics of the sample

Demographics		Number	Percent
Gender	Male	278	70.6
	Female	116	29.4
Age (in years)	Less than 25	112	28.4
	26 to 40	198	50.3
	41 to 50	62	15.7
	51 and above	22	5.6
Qualification	High-school	49	12.4
	Diploma	61	15.5
	Bachelor	230	58.4
	Postgraduate	54	13.7
Overall experience	0 to 3	147	37.3
	3 to 6	61	15.5
	6 to 9	42	10.7
	10 to 15	64	16.2
	+15	80	20.3

The gender ratio of the responders was 29.44% female, while the remainder were male. The majority of respondents were working in educational organizations. In addition, 58.37% of the respondents had a bachelor's degree as their highest qualification, 15.48% had a diploma, and 13.70% had a Master's or Ph.D.

Krejcie and Morgan (1970) proposed a table that presented an adequate sample size. As per the table, 384 samples are adequate for ten million. Based on this, the sample of 394 collected for the study is adequate. In addition, the KMO and Bartlett's test was conducted. The Kaiser-Meyer-Olkin Measure of Sampling Adequacy was .885, and Bartlett's Test of Sphericity was 4068.246, significant at .000. These results show that the data are adequate to conduct Factor Analysis (FA).

There could be methodological bias, known as Common Method Bias (CMB), when the respondents simultaneously responded to the questionnaire's statements measuring several constructs (Podsakoff et al., 2003). Therefore, there is a definite need to control CMB. Harman's single-factor test was conducted to examine CMB for the current study (Harman,

1976). The total variance obtained was observed to be 25.86%, which falls below the 50% level that is generally suggested (Kock, 2021). Further, no factor accounted for a high level of variance. Hence, this demonstrates that CMB had no significant impacts.

3. RESULTS

The descriptive statistics and correlation of the sample are presented in Table 2.

From Table 2, it can be observed that all the variables have a significant correlation at 0.01 level. The r-value of the relationship between workplace spirituality and mindfulness is .454, subjective well-being is .491, and task performance is .357. The r-value between mindfulness and subjective well-being is .431, and task performance is .536. The correlation analysis between subjective well-being and task performance revealed an r-value of .460.

Structural equation modeling (SEM) was used to analyze the data. Its advantages include user-friendliness, simultaneous analysis of multiple statistics, and data fit (Igolkina & Meshcheryakov, 2020). SEM is ideal for testing comprehensive and simultaneous relationships involving multiple study variables (Hair et al., 2010).

The reliability and validity were examined with Cronbach's α , EFA, and CFA, as Byrne (2016) suggested. Reliability was determined using Cronbach's α (Johnson & O'Leary-Kelly, 2003), with an acceptable range of higher than 0.70. Table 3 shows that for all the constructs, α -values are over 0.70, confirming reliability (Nunnally & Bernstein, 1994). Table 3 also presents the item-to-total correlation and the loadings. It can be seen from the table that all r-values are above 0.708, denoting significance. In addition, all factor loadings (EFA and CFA) exceeded the required 0.50, as Kline and Santor (1999) stipulated.

Table 2. Descriptive statistics and correlation

	Mean	Standard deviation	WS	Mindfulness	SWB	TP
WS			1	.454**	.491**	.357**
Mindfulness				1	.431**	.536**
SWB					1	.460**
TP						1

Note: ** Significant at 0.01 level. N = 394. WS = workplace spirituality; SWB = subjective well-being; TP = task performance.

Table 3. Factor analysis results

Items	EFA	Item to total correlation	CFA	Cronbach's alpha
SP1	0.879	0.977	0.878	0.817
SP2	0.907	0.878	0.833	
SP3	0.955	0.904	0.807	
SP4	0.876	0.811	0.914	
SP5	0.824	0.846	0.927	
MF1	0.836	0.855	0.936	0.866
MF2	0.911	0.816	0.855	
MF3	0.966	0.708	0.811	
MF4	0.887	0.855	0.834	
MF5	0.783	0.833	0.855	
MF6	0.955	0.817	0.836	
MF7	0.904	0.815	0.807	
MF8	0.924	0.896	0.915	
MF9	0.932	0.966	0.904	
SWB1	0.955	0.915	0.945	0.843
SWB2	0.876	0.914	0.933	
SWB3	0.884	0.924	0.815	
SWB4	0.837	0.976	0.865	
SWB5	0.815	0.807	0.825	
TP1	0.954	0.844	0.833	0.872
TP2	0.833	0.833	0.814	
TP3	0.847	0.815	0.826	
TP4	0.833	0.833	0.845	
TP5	0.811	0.822	0.896	

Note: WS = workplace spirituality; MF = mindfulness; SWB = subjective well-being; TP = task performance.

The convergent and discriminant validities of the measurement model determine its robustness (Hair et al., 2010). Hair et al. (2016) state that convergent validity involves the “association between items of a latent factor and other items within the factor.” The average variance extracted (AVE) helps evaluate convergent validity. The AVE presents the observable variance a latent concept explains (Fornell & Larcker, 1981). Further, Fornell and Larcker (1981) stipulated that any AVE needs to be over 0.50 to ensure good convergent validity. In this study, all the AVEs are over this stipulation (the values ranging between 0.711 and 0.771), indicating robust convergent validity (Table 4). These findings meet the criteria set forth by experts like Hair et al. (2010). In addition, the CRs ranged between 0.925 and 0.963 (Table 4), indicating intrinsic consistency. These values are over the stipulated 0.60 (Bagozzi et al., 1991), signifying robust convergent validity.

Discriminant validity is presented in Table 5, from which it can be observed that it meets Anderson and Gerbing’s (1988) stipulation. No r-values are over the stipulated 0.70. In addition, the r-values are lesser than the square roots of AVEs, comfortably having Fornell and Larcker’s (1981) stipulation.

Table 4. Convergent validity

Items	Estimate	Item reliability	Error (Delta)	AVE	Sum of Estimate	Sum of Error (Delta)	CR
SP1	0.878	0.771	0.229	0.762	4.359	1.189	0.941
SP2	0.833	0.694	0.306				
SP3	0.807	0.651	0.349				
SP4	0.914	0.835	0.165				
SP5	0.927	0.859	0.141				
MF1	0.936	0.876	0.124	0.744	7.753	2.304	0.963
MF2	0.855	0.731	0.269				
MF3	0.811	0.658	0.342				
MF4	0.834	0.696	0.304				
MF5	0.855	0.731	0.269				
MF6	0.836	0.699	0.301				
MF7	0.807	0.651	0.349				
MF8	0.915	0.837	0.163				
MF9	0.904	0.817	0.183				
SWB1	0.945	0.893	0.107	0.771	4.383	1.143	0.944
SWB2	0.933	0.870	0.130				
SWB3	0.815	0.664	0.336				
SWB4	0.865	0.748	0.252				
SWB5	0.825	0.681	0.319				
TP1	0.833	0.694	0.306	0.711	4.214	1.444	0.925
TP2	0.814	0.663	0.337				
TP3	0.826	0.682	0.318				
TP4	0.845	0.714	0.286				
TP5	0.896	0.803	0.197				

Note: WS = workplace spirituality; MF = mindfulness; SWB = subjective well-being; TP = task performance.

Table 5. Discriminant validity

	SP	MF	SWB	TP
SP	0.78			
MF	0.06	0.85		
SWB	0.14	0.18	0.83	
TP	0.11	0.14	0.06	0.91

Note: WS = workplace spirituality; MF = mindfulness; SWB = subjective well-being; TP = task performance.

Table 6. Data fit

Fit index	Model value	Stipulation
Chi-square χ^2/df	6.63	< 5
Root mean square error of approximation (RMSEA)	0.025	< 0.07
Comparative fit index (CFI)	0.918	> 0.90
Normed fit index (NFI)	0.903	> 0.80
Root mean square residual (RMSR)	0.038	< 0.05
Parsimony goodness of fit index (PGFI)	0.674	No limit, but near 0.50
Tucker Lewis index (TLI)	0.968	> 0.95

Table 6 presents the data fit. Table 6 shows that the data collected for the study fits well. The χ^2/df is 6.63 ($p < 0.01$). The p-value needs to be > 0.05 if the model is to have a fit (Bentler, 1990), which is met in the current study. In addition, TLI and RMSEA were also examined (Kenny et al., 2015). All these indices are within stipulated limits, signifying robust data fit. The RMSEA is 0.025, which meets Steiger's (2007) stipulation (0.07). The CFI is 0.918, meeting the thumb rule (> 0.90) prescribed by Bentler (1990). In addition, the NFI value of 0.903 also meets the stipulation of > 0.80 set by Hooper et al. (2008). Further, RMSR (0.038) and TLI (0.968) also meet stipulations. These values signify robust data fit.

Since the data enjoyed a robust fit, it was not required to involve error variables or fresh paths among the constructs. Thus, the formulated hypotheses and the theoretical model proposed earlier were examined for their tenability. The SEM analysis results are presented in Figure 2 and Table 7. The study chose SEM due to its considerable merits, like broad and parallel analysis of

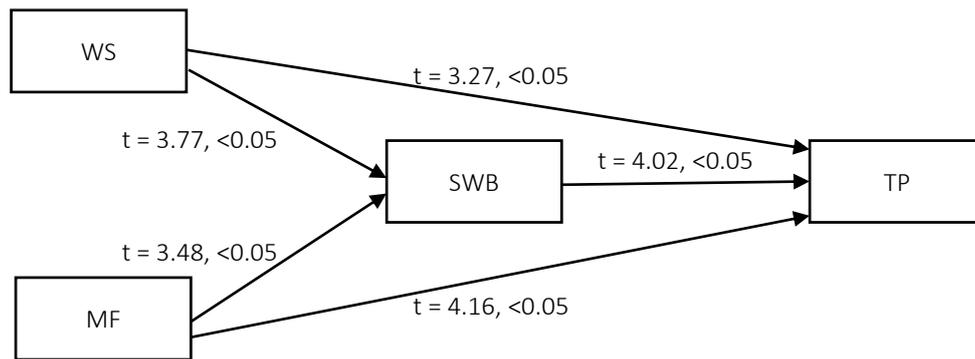
multiple relationships (Tabachnick & Fidell, 2007). In addition, it is best suited for answering the research questions raised in this study due to the numerous variables examined.

The path coefficients of the latent variables were examined by comparing their β values. Aibinu and Al-Lawati (2010) define a high β value to denote a robust effect of the predictor on dependent variables. Further, the significance of β is investigated using the t-values (Hair et al., 2011). The analysis showed all paths to be significant, accepting all five hypotheses at 0.01 level. H1 that workplace spirituality has a significant positive relationship with subjective well-being is accepted at 0.01 level (path coefficient of 0.33, t-value of 3.77). Likewise, H2 that mindfulness has a significant positive relationship with subjective well-being is also accepted at 0.01 level (path coefficient of 0.37, t-value of 3.48). H3 that workplace spirituality has a positive relationship with task performance is also accepted. The path coefficient is 0.41, and the t-value is 2.27. H4 is also accepted at 0.01 level (path coefficient of 0.38 and t-value of 4.16). H5 that subjec-

Table 7. Test of tenability of hypotheses

Hypothesis	Path coefficient	Standard deviation	t-statistics	p values	Results
H1 SP \rightarrow SWB	0.33	0.05	3.77	<0.05	Supported
H2 MF \rightarrow SWB	0.37	0.07	3.48	<0.05	Supported
H3 SP \rightarrow TP	0.41	0.03	3.27	<0.05	Supported
H4 MF \rightarrow TP	0.38	0.01	4.16	<0.05	Supported
H5 SWB \rightarrow TP	0.46	0.08	4.02	<0.05	Supported

Note: WS = workplace spirituality; MF = mindfulness; SWB = subjective well-being; TP = task performance.



Note: WS = workplace spirituality; MF = mindfulness; SWB = subjective well-being; TP = task performance.

Figure 2. Final model

tive well-being has a significant positive relationship with task performance is accepted with a path coefficient of 0.46 and t-value of 4.02 ($p < 0.05$). The final model presenting the regression weights is presented in Figure 2.

4. DISCUSSION

Despite the multiple practical implications, the relationship between workplace spirituality, mindfulness, and subjective well-being on task performance has not been examined in the Saudi Arabian context. It is all the more important as Saudi Arabia has a cultural context distinct from other parts of the globe. Against this backdrop, the current study assumes great significance. This paper formulated a model and tested it to examine the effect of workplace spirituality, mindfulness, and subjective well-being on task performance. The SEM analysis results exhibited good support for all the hypothesized links. As predicted, spirituality has a significant and positive relationship with subjective well-being and task performance. In addition, mindfulness also has a significant relationship with subjective well-being and task performance. Another identified relationship was between subjective well-being and task performance. In general, the study confirms the findings from previous studies that support the influence of subjective well-being and mindfulness on employee performance (Zou & Dahling, 2017). The finding is also in consonance with Pérez-Fuentes et al. (2020), who identified that mindfulness could enhance wellness and performance.

This study contributes to the existing literature on spirituality, subjective well-being, and mindfulness and their influence on task performance. It also verifies the earlier studies conducted on the antecedents of task performance. The study has theoretical and practical implications, as there is ample scope for enlarging based on geographical, institutional, or related contexts. One of the practical implications of the present work is that variables like workplace spirituality, mindfulness, and subjective well-being positively affect performance. The finding is consistent with Britton (2019), Pérez-Fuentes et al. (2020), Pavan Kumar (2020), and Rathee and Rajain (2020). Evidence suggests that progressive organizations now provide renewed attention to employee spirituality, mindfulness, and subjective well-being. Therefore, managers could focus on the identified variables to enhance task performance. In addition, this significant positive relationship between the identified variables is a new finding, especially in Saudi Arabia. The finding presents increased evidence and opportunities for solving problems associated with employee performance.

Further, most earlier studies originated from the Western world, and scant proof only exists in Saudi Arabia. Hence, the current study is an attempt in this direction. This result thus presents evidence of a few antecedents of task performance.

The study also has theoretical implications. It was conducted in a Middle-Eastern Asian country with a unique culture. Asian societies are collectivist, and individuals accord high importance to group identity (Kawamura, 2012). The Saudi

cultural milieu is such that the individuals value group goals and strive for harmony and close relationships within groups, be they formal or informal (Hofstede, 2001). Thus, Saudis are less inclined toward a separate, autonomous self. These behaviors are also adopted in workplaces, influencing the study findings. However, a comparative study would help examine this assumption. The present study has also identified a few literature gaps that offer an agenda for future research.

This study has a few limitations that need discussion. Initially, the study relied on self-reporting measures. As Adler et al. (2016) noted, disparities could exist based on individual raters. Further, the data on predictor and outcome variables were collected simultaneously from the same source, including employees. These self-reporting measures and the cross-sectional research design could have increased the probability of Common Method Bias. Further, it could also have precluded establishing causal relationships among variables. However, the study employed several procedural research design corrections that lessened the Common Method Bias, as Podsakoff et al.

(2003) indicated. They include assurance of confidentiality, multiple questionnaire sections, and response scales for different measures. Further, since most of the hypotheses formulated for the study focused on the interactive effect of causative behaviors, the findings could be free from Common Method Bias.

In addition, the study was limited to samples from Saudi Arabia, which has a unique culture. Therefore, the study findings could not be generalized. Hence, further study could evaluate whether the findings can be replicated with different samples, which could help examine the impact of cultural factors on the variables. In addition, Stajkovic and Luthans (2003) suggest that a mixture of positive reinforcers against individual rewards could generate synergistic effects and enhance performance. Future studies should take into account how these combinations affect attitudes and behaviors. Despite providing empirical support about the relationship between the variables, examining other individual dispositions could advance the knowledge about the antecedents and consequences of the variables.

CONCLUSION

This study analyzed the impact of workplace spirituality, mindfulness, and subjective well-being on task performance. All the proposed links between the variables are accepted, signifying a significant positive relationship between the variables. These constructs are essential and would help organizations strengthen their position in this highly competitive and dynamic business environment. In addition, the study also improved the knowledge of how the three variables affect task performance.

The study has thus revealed interesting relationships, substantiating earlier studies, despite a few stated limitations that could be examined in future studies. However, further research could be conducted to confirm this aspect, as it was beyond the scope of the current study. Additionally, empirical examinations could be conducted amongst those with other occupations that help understand the interrelationships among the variables. There is also plenty of room to examine the causes and effects of different study constructs. In addition, other factors could directly or indirectly influence the constructs investigated. Identifying these variables could assist in establishing the necessary standard for workplace spirituality, subjective well-being, and task performance.

AUTHOR CONTRIBUTIONS

Conceptualization: Hatim Abdullah Alruwayti, Sulphey M. M.
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Methodology: Sulphey M. M.
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