

**AN EXAMINATION OF EMPLOYEE'S PERCEIVED LEVEL OF THEIR  
LEADER'S RELIGIOSITY AS A MODERATOR OF THE RELATIONSHIP  
BETWEEN AN EMPLOYEE'S RELIGIOSITY AND JOB SATISFACTION**

Brad A. Carney

Liberty University

A Dissertation [Proposal] Presented in Partial Fulfillment

of the Requirements for the Degree

Doctor of Philosophy

Liberty University

August 2024

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## ABSTRACT

The purpose of this study was to investigate whether an employee's perceived level of their leader's religiosity moderates the relationship between an employee's level of religiosity and job satisfaction. The participants in this research study were recruited through the utilization of a snowball sampling method, primarily leveraging Liberty University's doctoral student email list and social media platforms such as Facebook and LinkedIn. Participants in the study were required to be 18 and older and had been employed under their current leader for a minimum of one year. The total sample size was N=65. The researcher used a quantitative self-reporting survey approach to data collection using the Huber and Huber (2012) Centrality of Religiosity Scale (CRS-15) survey to measure a leader's level of religiosity as perceived by the employee and an employee's level of religiosity. The Spector (1985) Job Satisfaction Survey (JSS) was used to measure an employee's level of job satisfaction. The data collected from the online CRS-15 and JSS surveys was analyzed employing a correlation research design using linear regression with moderation analysis. The results did not show a significant moderating effect on an employee's perceived level of their leader's religiosity. Still, they did find that employees who perceived their leader to have a high level of religiosity reported higher levels of job satisfaction. Furthermore, this study is the first to investigate an employee's perceived level of their leader's religiosity and the effect it has on employee job satisfaction.

*Keywords:* religiosity, moderation, employee religiosity, job satisfaction, leader's perceived level of religiosity

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## **Dedication**

The hard work and dedication that went into this dissertation were only sustainable with the strong foundation that was built many years ago. As the youngest of four children, I witnessed my mother do amazing things to raise four boys into hard-working, dedicated, outstanding men. Without her love, support, guidance, and humble attitude, I would not be the person I am today. There is a saying, "We don't get to pick our family, but we get to pick our friends." The truth in this quote is that God selected my mother for me, knowing that my journey through life would not be easy, filled with mistakes, challenges, hardships, pain, joy, happiness, and love. My upbringing has cultivated an unbreakable bond between a mother and son that has not gone unchallenged and is continuously strengthened by the power of our faith. The valuable life lessons and example of humility that my mother taught me helped build a strong foundation in faith that led to the unimaginable sacrifices necessary to achieve a great accomplishment in allowing me to complete this research. Mom, I love you to the stars!

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## CHAPTER 1: INTRODUCTION TO THE STUDY

### **Introduction**

The examination of influential leadership styles, behaviors, and characteristics affecting employee job satisfaction has been researched extensively over the last few decades. Of the wide range of constructs that significantly affect employee job satisfaction, research has identified attributes such as ethical and moral leadership behaviors as significantly influencing employee job satisfaction (Freire & Bettencourt, 2020). Additionally, the relationship between ethical and moral behavior is perceived to be linked with religious beliefs (Alsaad et al., 2021) that provide the foundation for leaders with ethical and moral behavior (e.g., perceived religiosity) to influence their employees' level of job satisfaction. Pio (2002) examined the relationship between spiritual leadership and job satisfaction and discovered a significant positive effect. Therefore, it was hypothesized that an employee's perceived level of their leader's religiosity would moderate the relationship between and employee's religiosity and job satisfaction.

### **Background**

Several studies have explored the multifaceted influence of spirituality and religion in the workplace. Low et al. (2020) emphasize that employees' spirituality and religious beliefs impact their work attitude and job satisfaction and inspire spiritual and religious leadership. Selvarajan et al. (2020) have shown that religiosity serves as both a demand and a resource for employees, exerting its influence across work and family domains. Research by Mousa and Chaouali (2022) and Bal and Kokalan (2021) suggests that employees are increasingly inclined to integrate their religiosity into the workplace,

recognizing its pivotal role in shaping organizational outcomes. Additionally, leaders who exhibit a high level of spiritual intelligence foster positive relationships and enhance their teams' physical and psychological well-being, as Al Eid et al. (2021) demonstrated. Religious leaders are acknowledged for cultivating work environments that lead to reduced turnover, increased productivity, an enhanced sense of well-being, and the cultivation of more robust organizational cultures, as articulated by Lokke (2022).

Leaders who neglect to acknowledge the value of religion within the workplace may inadvertently exacerbate intergroup conflicts, as demonstrated by Hage and Posner (2015). This is because individuals often find it challenging to compartmentalize their religious beliefs and practices from their professional lives, as highlighted by Farrukh et al. (2021). While the bulk of leadership research has predominantly centered on industrialized nations, with limited exploration in culturally diverse contexts where religion plays a substantial role, there persists a notable research void regarding the interplay between religion and various global leadership styles and practices, as emphasized by Hage and Posner (2015).

Despite their distinct differences, the current literature frequently combines spirituality and religiosity, with a prevailing preference for the term "religiosity," as noted by David and Iliescu (2022). Religiosity has emerged as a significant factor impacting various aspects of the workplace as Abu Baker et al. (2018) established its role in fostering employee engagement, while Pio (2022) highlighted a connection between spiritual leadership and job satisfaction. Furthermore, research by Nwachukwu et al. (2021) has revealed links between employee empowerment, job satisfaction, and religiosity. Kutcher et al. (2010) findings emphasize the fundamental role of religious

principles and values in shaping organizational culture, with religiosity contributing to reducing organizational stress and enhancing job satisfaction. The habitual display of ethical and moral leadership behaviors, as explored by Denier et al. (2019), holds considerable influence over employees' behavior, decision-making, and overall well-being, as demonstrated by Olowookere et al. (2016) and Haq et al. (2020).

From an individual perspective, religion significantly influences one's conduct and demeanor within the workplace, ultimately fostering a more favorable work attitude, as affirmed by Bal and Kokalan (2021). Furthermore, religious convictions, along with a belief in a higher power, as indicated by Dinh et al. (2022), serve as motivational drivers, propelling individuals to excel in their professional roles and cultivating increased levels of engagement, as demonstrated by Abualigah et al. (2021). This connection between workplace behavior, happiness, and job satisfaction, as explored by Rosdaniati and Muafi (2021), emphasizes the positive interaction of religiosity with work attitudes, reinforcing relationships among employees, their supervisors, and their organizational commitment, as articulated by Onyemah et al. (2018). Therefore, it is reasonable to suggest that religious beliefs are likely to positively impact an employee's work attitude, aligning with the findings of Osman-Gani et al. (2013). These findings collectively advocate for organizations to actively endorse and facilitate the integration of religion within the workplace, as this practice can enhance employee job satisfaction and elevate levels of engagement (Abu Bakar et al., 2013).

### **Problem Statement**

An employee's perceptions of their leaders' qualities (e.g., ethics and morals) can significantly influence their well-being, and one such attribute of interest is a leader's

perceived religiosity. The researcher anticipated that an employee's perceived level of their leader's religiosity could influence their job satisfaction. This necessitated the need to investigate whether an employee's perceived level of their leader's religiosity moderates the relationship between an employee's religiosity and job satisfaction. Embracing religion within the workplace carries paramount significance, as it has been demonstrated to yield many benefits, including increased employee job satisfaction, resulting in amplified productivity, as highlighted by Hage and Posner (2015). Moreover, it serves as a crucial element in diminishing work-related stress, as noted by Abualigah et al. (2021), reducing turnover rates, as exemplified by Olowookere et al. (2016), and nurturing an employee's overall health and well-being, in accordance with the findings of Koburtay et al. (2023).

Furthermore, investigations into religiosity unveil its association with elevated levels of positive individual behaviors, encompassing ethics, morals, and values, thereby facilitating enhanced career decision-making among both employees and leaders, a phenomenon emphasized by Horvath (2015) and Olowookere et al. (2016). The current literature consistently affirms the positive impact of an individual's religious convictions on their job satisfaction and work-related outlook. However, there remains a gap within this literature, namely, the examination of a leader's perceived level of religiosity, whether perceived or self-reported, and its consequential influence on employee job satisfaction. The dearth of literature, specifically investigating how a leader's perceived level of religiosity might act as a moderating factor affecting employee job satisfaction, supports the need to examine the construct of perceived religiosity further. The current study addressed these prevailing gaps in the literature by investigating an employee's

perceived level of their leader's religiosity and its moderating effect on the relationship between employee religiosity and job satisfaction.

### **Purpose of the Study**

The purpose of this research study was to investigate the moderating effects of an employee's perceived level of their leader's religiosity on the relationship between employee religiosity and job satisfaction.

### **Research Question(s) and Hypotheses**

The following research questions used a quantitative approach to collect data through the use of online surveys.

#### **Research Questions**

RQ1: What effect does an employee's level of religiosity have on job satisfaction?

RQ 2: Does an employee's perceived level of their leader's religiosity moderate the relationship between an employee's level of religiosity and job satisfaction?

#### **Hypotheses**

Hypothesis 1: There is a significant positive effect between an employee's level of religiosity and job satisfaction.

Hypothesis 2: An employee's perception of their leader's level of religiosity has a significant positive moderating effect that strengthens the relationship between an employee's level of religiosity and job satisfaction.



## **Assumptions and Limitations of the Study**

### **Assumptions**

The researcher made several assumptions regarding this study. First, it was assumed that the quantitative data collected through online surveys accurately reflects the participants' true perceptions and opinions. The integrity of the data relied on the honesty and self-awareness of each participant in reporting levels of religiosity and job satisfaction. Second, the researcher operated under the assumption that an individual's level of religiosity is relatively stable over the short term. This stability is important for interpreting the influence of their perceived level of their leader's religiosity on job satisfaction. Further, there was an assumption that the online survey response rate would be sufficient to provide a representative sample of the population under study. Finally, the study assumed that cultural differences do not significantly influence the concept of religiosity and its impact on job satisfaction. This assumption would be necessary to generalize the findings across diverse populations.

### **Limitations**

While this study holds valuable insights, it is essential to acknowledge its inherent limitations and challenges. These barriers included difficulty securing an adequate number of participants through snowball sampling and effectively addressing response bias. Additionally, the use of Liberty University's doctoral student email list provided a significant number of participants to the study, and this may have contributed to a strong Christian representation among participants. There were concerns over fluctuations in personal beliefs and practices that may have affected the reliability of the study's findings as a participant may have higher or lower religiosity levels at the time of survey

completion. These fluctuations may result in social desirability, causing participants to respond to the online surveys in a false manner to make themselves appear more religious. Other uncontrolled factors that may have limited the accuracy of data collection are personal life satisfaction, work environment, and external conditions that influenced participant survey responses. Further, the exclusive use of self-reporting online surveys as the main data collection method limited the study's ability to capture more nuanced aspects of religiosity and job satisfaction. The use of qualitative data or a mixed-methods approach could have provided a more comprehensive understanding of how a participant interpreted their perception of the leader's level of religiosity. Additionally, a limitation arose from the restricted generalizability of the results since the data collection was gathered from a snowball sampling method that did not represent a specific population or employment industry.

### **Theoretical Foundations of the Study**

Current literature shows that many researchers use the Social Exchange Theory as their primary framework for comprehending and demonstrating employee engagement within the workplace, as Nwachukwu et al. (2021) highlighted. This theory centers on the dynamics of social exchange, characterized by ongoing interactions among individuals, which in turn generate experiences that foster an inherent obligation to reciprocate the support received from others, as expounded upon by Nwachukwu and Chladkova (2017). Furthermore, social exchange is encapsulated by the concept of the "norm of reciprocity," signifying that when individuals perceive support from their peers, colleagues, and leaders, it instills in them a natural inclination to reciprocate this support to others, a principle articulated by Hu and Shen (2022). Further, Nwachukwu et al. (2021) assert that

the Social Exchange Theory provides a sound and fitting theoretical foundation for exploring and comprehending the intricate relationship among employee engagement, empowerment, and religiosity.

Additionally, Nwachukwu et al. (2021) reinforce the association between the Social Exchange Theory and the considerable influence of both intrinsic and extrinsic religiosity on employee engagement and empowerment. As a consequence, when employees perceive organizational support, they are inclined to reciprocate this support by demonstrating high levels of engagement, as emphasized by Nwachukwu et al. (2021). Moreover, the concept of social exchange is intricately tied to how employees perceive support from their leaders and the organization as a whole, encompassing the endorsement of workplace religiosity, which, in turn, fosters positive outcomes and increased performance. Furthermore, the Social Exchange Theory bears direct relevance to leadership support, ethical conduct, organizational culture, and employee engagement, establishing a comprehensive framework for understanding these interrelated dynamics.

In addition to the Social Exchange Theory, the Leader-Member Exchange Theory (LMX) has emerged as a prominent framework for investigating the hypothesized connections between leadership processes and employee outcomes, particularly job satisfaction, as Gerstner and Day (1997) examined. LMX serves as a foundational pillar in understanding how organizational leadership relates to employee job satisfaction, performance, and job role commitment. What sets LMX apart from other leadership theories is its distinctive focus on the dyadic relationship between a leader and their employee, emphasizing leader-member interactions rather than the leader's personal attributes, a distinction demonstrated by Gerstner and Day (1997). Further, Leader-

member exchange categorizes subordinates into in-groups or out-groups based on the quality of their exchanges with leaders. In-group relationships receive higher attention from leadership and involve trust, respect, reciprocity, and solidarity that go beyond contractual obligations. In contrast, out-group relationships receive lower leadership attention and are defined as a one-way dynamic that focuses solely on task-based interactions (Dansereau & Haga, 1975).

The strength of LMX hinges upon the facets comprising the leader-member relationship, encompassing elements like trust, respect, and obligation. These facets necessitate leaders to consistently uphold ethical and moral principles (Nie & Lämsä, 2015). The connection between ethical and moral principles, particularly those associated with religion and religiosity, forms a crucial facet of LMX. Furthermore, the outcomes stemming from LMX, such as satisfaction with the leader, performance, and commitment, align closely with transformational and servant leadership styles, forging a comprehensive framework that harmonizes these interrelated dimensions.

Along with Social Exchange and Leader-member Exchange Theories, the Spiritual Leadership Theory (SLT) is a transformative leadership framework devised to instigate organizational change with a focus on intrinsic motivation, as Fry et al. (2005) outlined. This theory delves into the realm of intrinsic motivation, drawing from various dimensions such as workplace spirituality, vision, spiritual survival, altruistic love, hope, and faith (Fry et al., 2005). SLT strengthens the bond between leaders and their followers by creating a compelling vision centered on one's sense of calling, encompassing elements like life purpose and the desire to make a meaningful impact (Fry et al., 2005). Additionally, SLT fosters an organizational culture that nurtures morals and values,

fostering a sense of mutual appreciation, belonging, and care among leaders and followers. The outcomes of SLT are far-reaching and encompass enhanced well-being, heightened organizational commitment, increased productivity, and elevated satisfaction levels (Fry et al., 2005). This comprehensive theory thus contributes to a holistic understanding of leadership that transcends traditional paradigms.

### **Biblical Foundation**

Leadership deprived of guidance is destined for failure (*New International Bible*, 1978/2011, Proverbs 11:14), while faith can guide individuals through challenges and setbacks (*New International Bible*, 1978/2011, Psalm 37:23-24). The scholarly literature investigating leadership has begun to focus on Biblical figures as the first examples of leadership (Friedman & Friedman, 2019). There are many examples of both good and bad leaders in the Bible. By focusing on the positive effects of good leaders, such as Jesus, Abraham, Joseph, Moses, David, and Isaiah, we are provided with examples of biblical leaders who were about righteousness, justice, elimination of corruption, speaking up for those who were unable to defend themselves, and helping people rather than focusing on their own needs. The Book of Proverbs provides the foundation for true ethical leadership rooted in social justice, humility, and integrity (*New International Bible*, 1978/2011, Book of Proverbs; Friedman & Friedman, 2019).

Furthermore, Biblical leaders, including Jesus, used the phrase “Fear Not” or “Do Not Fear” 365 times throughout the Bible. The Biblical context of the phrase Fear Not has a fundamental meaning that the leader will protect, guide, provide, and keep safe their followers, as Jesus did in Mark 4:37-41 when he calmed the waves and wind during a ferocious storm and then said to his disciples, “Why are you so afraid? Do you still have

no faith?” (*New International Bible*, 1978/2011, Mark 4:40). Jesus exemplifies leadership through humility, faith, and servitude, which built trust with his disciples and allowed him to lead with purpose without using authority.

### **Definition of Terms**

The following is a list of definitions of terms that are used in this study.

*Ethical Leadership* – Ethical Leadership refers to character traits, such as reliability, honesty, caring, and fairness, that followers look for in leaders to perceive them as ethical (Freire & Bettencourt, 2020).

*Extrinsic Religiosity* – Extrinsic Religiosity refers to an individual's adherence to their religion for its perceived benefits (Olowookere et al., 2016).

*Intrinsic Religiosity* – Intrinsic Religiosity refers to an individual's involvement in religious activities guided by their conviction in religious values and beliefs (Olowookere et al., 2016).

*Job Satisfaction* – Job Satisfaction refers to an employee's overall perception of happiness, positivity, and feelings of accomplishment toward their job (Pieters, 2018).

*Organizational Culture* – Organizational Culture is defined as a set of beliefs, values, and assumptions that are shared by members of an organization (Meng & Berger, 2019).

*Perceived Organizational Support* – Perceived Organizational Support refers to an employee's perception of how the organization values their contributions and overall well-being (Canboy et al., 2023).

*Religiosity* – Religiosity is defined as a belief in a God (Mensah et al., 2019).

*Servant Leadership* – Servant Leadership is defined as a servant leader being a servant first as they serve their followers (Greenleaf, 1970).

*Spiritual Leadership* – Spiritual Leadership refers to the values, attitudes, and behaviors that one must adopt in intrinsically motivating one's self and others so that both have a positive increase in the sense of spiritual well-being through calling (Fry et al., 2005).

*Transformational Leadership* – Transformational Leadership is defined as a person who fully engages with and seeks to satisfy the needs of the follower (Burns, 1978).

*Turnover Intention* – Turnover Intention is defined as the willingness to quit (Olowookere et al., 2016).

*Work Engagement* – Work Engagement refers to an employee's response to their well-being and positive working environment, which drives an internal motivation that focuses energy on daily work responsibilities (Rosdaniati & Muafi, 2022).

*Workplace Spirituality* – Workplace Spirituality refers to an employee finding nourishing aspects of their inner lives through meaningful work (Milliman et al., 2018).

### **Significance of the Study**

The research study focused on building upon the existing literature by investigating whether an employee's perception of their leader's level of religiosity moderates the relationship between an employee's religiosity and job satisfaction. A positive moderating effect of an employee's perception of their leader's level of religiosity on the relationship between an employee's religiosity and job satisfaction would yield numerous valuable implications. As a multifaceted construct, religiosity is seen as a foundational factor influencing an individual's ethical attitude and moral behaviors (Rashid & Ibrahim, 2008). Moreover, research has emphasized the significance of attributes like ethical and moral conduct in shaping employee job satisfaction, as evidenced by Freire and Bettencourt (2020).

Recognizing the significance of an employee's perceived level of their leader's level of religiosity and its potential effects on employee job satisfaction can offer organizations valuable insights. This newfound understanding can inform improved hiring practices, enhance leadership training programs, create stronger leader-employee job fit, and nurture positive work attitudes. The research findings are bolstered by the support of Onyemah et al. (2018), who recognize the importance of religiosity within the workplace as a factor that reinforces the relationship between leaders and employees. The most compelling aspect of religiosity's impact in the workplace is its capacity to yield positive work outcomes, especially when religious employees are able to integrate their beliefs into their work, leading to an increased sense of meaningfulness in their tasks (David & Iliescu et al., 2022; Seo et al., 2022).

Therefore, a leader's perceived level of religiosity, particularly in terms of ethical and moral conduct, emerges as a pivotal factor in shaping positive outcomes for employees. It can have considerable influence, inspiring employees to become more deeply engaged and productive and experience enhanced well-being. An additional advantage of religiosity in the workplace lies in its capacity to foster employee engagement, a factor that directly contributes to lower turnover rates and heightened retention levels, a phenomenon supported by Abu Baker et al. (2018). The insights obtained from this study should prove invaluable for organizations grappling with the substantial financial burdens associated with high employee turnover rates. The study's results hold the potential to lay the foundation for developing a more robust organizational culture, which places significant emphasis on the importance of leaders who exhibit high levels of perceived religiosity. This shift towards a strong leadership



and engagement culture could mitigate turnover-related costs and drive productivity and overall organizational excellence.

### **Summary**

The research study, which investigated the moderating effect of an employee's perceived level of their leader's religiosity on the relationship between employee religiosity and job satisfaction, aimed to fill existing gaps in the current literature. Further, the results obtained from this study will provide organizations with potentially transformative insights that can reshape their existing policies, encompassing areas like recruitment, retention, and training. By employing a quantitative data collection approach, the researcher gained a comprehensive understanding of the perceived extent of a leader's religiosity and its implications for employee job satisfaction. Furthermore, the study's findings regarding an employee's perceived level of their leader's religiosity were expected to align with existing literature that highlights a positive correlation between religiosity and employee job satisfaction. Additionally, by exploring the connection between a religious employee working under a religious leader, the study was positioned to unearth additional variables that significantly influence employee job satisfaction and overall life satisfaction. These insights are invaluable for both organizations and academia in comprehending the multifaceted interactions of religiosity, leadership, and job satisfaction within the contemporary workplace.

The current literature, which supports the positive impact of religion on individuals, was anticipated to be expanded by this study as there was an expected positive correlation between an employee's perceived level of their leader's religiosity and employee job satisfaction. This belief stemmed from the notion that religious leaders

contribute positively to their employees' experiences through their own ethical and moral conduct, fostering trust and respect in their relationships. When employees perceive their leader's ethical behavior as genuine, they are more inclined to emulate it (Low et al., 2022). Still, there is difficulty in assessing a leader's perceived level of religiosity and its influence on employee job satisfaction, as perceived religiosity is a complex and multifaceted construct, posing challenges in measurement. The results of this study will serve as a foundational ideology that organizations can leverage to cultivate new leaders, foster the development of improved organizational cultures, and implement more comprehensive and robust diversity, equity, and inclusion policies and procedures. The results of the study could ultimately drive positive transformations within organizational leadership and workplace dynamics.

## CHAPTER 2: LITERATURE REVIEW

### Overview

Employee job satisfaction has been extensively researched over the last several decades, as researchers have examined which variables and constructs have the most significant effect. Most of the research on employee job satisfaction examines the effects of leadership styles such as transformational leadership (Kovjanic et al., 2013), servant leadership (Craun & Henson, 2022), spiritual leadership (Fry et al., 2005), ethical leadership (Freire & Bettencourt, 2020), and several others. Over the last decade, and influenced by diversity, equity, and inclusion initiatives, researchers have begun to focus on the relationship between religiosity and spirituality and employee job satisfaction. Therefore, examining the effects of an employee's perceived level of their leader's religiosity on employee job satisfaction will expand upon and fill gaps in the current literature.

Religiosity and spirituality are commonly seen as connected and overlapping, but they are quite different, and most researchers prefer the term religiosity over spirituality (David & Iliescu, 2022). Many studies show that scholars agree that spirituality is the pursuit of significance by humans, while religiosity is characterized as a system of convictions established by a religious organization, frequently encompassing the concept of a supreme being or God (Soroka et al., 2019; Mensah et al., 2019). The vague definition and generalization of "pursuit of significance" makes spirituality uniquely different from religiosity, which specifically defines what it means to be religious and have a devoted belief in a God. Further, current literature refers to religiosity as an individual's observance of religious practices (Olowookere et al., 2016; Sholihin et al.,

2022), conviction, feelings, and motivation toward their religion (Mousa & Chaouali, 2022; Nwachukwu et al., 2021), the practice of being religious (Bal & Kokalan, 2021; Zollo et al., 2022), the strength of a person's beliefs and connection to their religion (Adnan et al., 2019; Seo et al., 2022), and most importantly, belief in a God (Mensah et al., 2019). Moreover, religiosity is believed to provide a foundation and understanding of a person's ethical attitude and moral behavior (Rashid & Ibrahim, 2008).

Furthermore, the current literature examining the effects of religiosity on job satisfaction focuses on the relationship between an individual's spirituality, religion, or religiosity and their job satisfaction level. Therefore, the focus on an individual's level of religiosity, type of religion, and spirituality has left a gap in the current literature that has yet to examine how an employee's perception of their leader's level of religiosity affects employee job satisfaction. Therefore, this study examined the effects of religiosity rather than spirituality on job satisfaction. Specifically, an employee's perceived level of their leader's religiosity was measured and used to examine the moderating effects on an employee's religiosity and job satisfaction. The gap in the current literature was identified after an extensive literature review that discovered no previous studies examining a leader's level of religiosity, perceived or self-reported, and its effects on employee job satisfaction. Therefore, the current research study is believed to be the first to examine the effects of an employee's perceived level of their leader's religiosity on an employee's level of job satisfaction.

### **Description of Search Strategy**

The researcher identified the literature used to support the current study through the use of the online Jerry Falwell Library at Liberty University and the Google Scholar

search engine. A Boolean search design was the primary search method used to identify peer-reviewed research articles that included religiosity and other variables of interest that have an effect on job satisfaction (e.g., religiosity and job satisfaction). An extensive search of online databases resulted in a total of 70 peer-reviewed research articles published in 2018 and after. Another 34 peer-reviewed research articles published prior to 2018 were identified and included due to the significance of their results. In addition to peer-reviewed research articles, the online version of the *New International Bible* (NIV) was also used as biblical passages were identified through the use of an online keyword search.

The search terms utilized to locate and identify research articles that were used to complete a thorough literature review included the following: employee religiosity, leadership religiosity, perceived leader religiosity and job satisfaction, religiosity and job satisfaction, religiosity and employee engagement, religiosity and organizational culture, religiosity and perceived organizational support, religiosity and turnover intention, extrinsic religiosity, intrinsic religiosity, leadership styles and job satisfaction, transformational leadership, servant leadership, spiritual leadership, ethical leadership, job satisfaction, religiosity in the workplace, religion in the workplace, religion and job satisfaction, spirituality and job satisfaction, job satisfaction and turnover intention, religiosity and meaningful work, job satisfaction and organizational culture, perceived religiosity, perceived morality, and perceived ethics.

Furthermore, biblical research was conducted by searching for keywords through online web browsers (e.g., Google) that helped identify biblical passages related to the current study's main constructs. The search for Bible passages supporting the current

study's biblical foundation included a keyword search for the following areas of interest: religiosity, servitude, ethical behavior, morals, leadership, faith, commitment, values, and trust. These keywords were referenced in the reviewed research articles and were commonly associated with religious individuals' attributes and characteristics. Therefore, the keyword search identified and supported the current literature's relationship to a biblical foundation.

### **Review of Literature**

The literature required to support the need for the current study included a range of topics that play a role in influencing employee job satisfaction. The primary focus of the study was the effect that an employee's perceived level of their leader's religiosity had on the employee's job satisfaction, which necessitated the consideration of research areas such as leadership styles, organizational culture, work engagement, workplace spirituality, and turnover intention. Other considerations were given to the type of religiosity, including extrinsic and intrinsic religiosity.

### **Influential Effects of Religiosity**

The current literature struggles with defining religiosity in a universally agreed-upon manner, primarily because of its complexity (Achour et al., 2015; Asamani et al., 2022). Religiosity is a concept open to various interpretations, described as "interdisciplinary" by Sholihin et al. (2022). Most researchers agree that religiosity encompasses the orientation and observance of religious practices (Olowookere et al., 2016; Sholihin et al., 2022), religious affiliation, personal emotions, and motivation (Mousa & Chaouali, 2022; Nwachukwu et al., 2021), the act of practicing one's religion (Bal & Kokalan, 2021; Zollo et al., 2022), the depth of an individual's beliefs,

connection, and commitment to their faith (Adnan et al., 2019; Seo et al., 2022), the knowledge, faith, and dedication of individuals to their religious beliefs (Hage & Posner, 2015), and a belief in a divine entity (Mensah et al., 2019).

Religiosity can be assessed through several dimensions, including religious knowledge, faith, belief, religiousness, and devotion (Hage & Posner, 2015), as well as an individual's commitment to adhering to their religious principles and beliefs (Mousa & Chaouali, 2022). Additionally, religiosity represents a theological perspective on religious practices and beliefs, significantly influencing an individual's overall life satisfaction. There is a direct, positive correlation between religiosity and life satisfaction, with religiosity as a contributing factor alongside other variables (Sholihin et al., 2022). Work-life balance is a prominent determinant of an employee's life satisfaction, and organizational enhancements influence this equilibrium in human resources. Beyond organizational improvements, religiosity is crucial in enhancing work-life balance (Adnan et al., 2019).

Achour et al. (2015) demonstrated that as an employee's religiosity increases, their stress related to work-family demands decreases. Religion plays a crucial role in strengthening the connection between work-family demands and employee well-being, acting as a moderator that fosters a positive relationship between the two. Additionally, employees who practice religiosity tend to experience significantly higher levels of well-being compared to those who do not (Achour et al., 2015). Much of the existing literature aligns with these findings, emphasizing the positive effects of regular religious practices on employee well-being and work-life balance (Achour et al., 2015; Mousa & Chaouali, 2022; Sholihin et al., 2022). However, in contrast to this body of research, Dal Corso et

al. (2020) discovered that workplace spirituality, rather than religiosity, is associated with employee well-being.

Furthermore, Osman-Gani et al. (2013) discovered that spirituality has a greater impact than religiosity on enhancing spiritual conditions, which, in turn, positively influences employee performance. This finding is reinforced by Garg (2017), who underscores the beneficial outcomes of workplace spirituality. Garg identifies a connection between workplace spirituality and three critical facets of employee well-being: commitment, work-life balance, and job satisfaction. In addition to workplace spirituality, the existing literature supports a link between job satisfaction and religiosity (Mensah et al., 2019). Onyemah et al. (2018) demonstrated that religiosity is a precursor to job satisfaction. Moreover, Osman-Gani et al. (2013) observed a noteworthy positive association between employee job performance and religiosity and spirituality, with spirituality exhibiting a greater effect.

Religion serves as a moderating factor that enhances employee job performance, as demonstrated by Osman-Gani et al. (2013). As religiosity increases, so does an employee's job satisfaction, as Mensah et al. (2019) highlighted. Additionally, Mensah pointed out that the relationship between religiosity and job satisfaction holds true across various geographical regions, indicating the potential generalizability of these findings. To reinforce the cross-cultural and geographical impact of religiosity on job satisfaction, Oyemah et al. (2018) identified that countries with higher levels of religiosity had employees with improved communication skills, more cohesive work environments, and significantly higher overall satisfaction.



Furthermore, the findings of Oyemah et al. (2018) reinforce the workplace advantages of religiosity. Research has demonstrated that religiosity positively influences various aspects of the work environment, including employee workplace safety (Asamani et al., 2022), intention to remain with the organization (Olowookere et al., 2016; Zollo et al., 2022), ethical decision-making (Sulaiman et al., 2022), organizational citizenship behavior (Haq et al., 2020), and the cultivation of increased faith at work, which in turn leads to a sense of greater meaningfulness in one's job (Adnan et al., 2019; David & Iliescu, 2022). Religiosity is regarded as a valuable resource for employees, fostering a mutually beneficial relationship between personal beliefs and job-related activities (Abu Bakar et al., 2018). In addition to religiosity, religion in the workplace also positively influences job satisfaction, as religious employees tend to report higher levels of job satisfaction than their non-religious counterparts (Bednarczuk, 2019).

The advantages of religiosity extend beyond workplace happiness and job satisfaction, encompassing positive employee and organizational behaviors (Nwachukwu et al., 2021). Religiosity encourages employees to exert their best efforts, enhancing job performance (Kutcher et al., 2010). As noted by Bal and Kokalan (2021), individuals with high levels of religiosity exhibit improved stress-coping abilities and contribute to more favorable working environments. Additionally, the effectiveness of religiosity on work behavior is influenced by factors such as an employee's actions, the workplace environment, and the leadership within the organization (Adnan et al., 2019).

Organizational leadership, particularly among Christian leaders, is more engaging than leaders of other religious affiliations (Hage & Posner, 2015).

In contrast to the current literature, Hage and Posner (2015) argue that religion, rather than religiosity, significantly impacts behavior. They contend that once an employee's religion is identified, religiosity has minimal to no influence on their behavior. Thus, while religiosity does contribute to predicting employee behavior, it should not be regarded as the primary determinant of employee work behavior (Adnan et al., 2019). Supporting the existing literature exploring the link between religiosity and employee work behavior, Haq et al. (2020) connect the personal benefits of religiosity to cultivating personal fulfillment, a sense of consistency, and improved work behaviors. Religiosity also impacts an employee's motivation, leading to a sense of personal fulfillment at work (Haq et al., 2020). Employees who experience fulfillment at work may also exhibit increased commitment and engagement in their tasks.

Religion in the workplace notably impacts employee work commitment and engagement, as investigated by Adnan et al. (2019). Their research suggests that fostering a workplace environment that embraces religion can enhance work commitment and employee engagement. Additionally, religiosity exhibits a positive correlation with increased employee work engagement, prompting recommendations for organizational leadership to actively promote religion's integration within the workplace environment (Abualigah et al., 2021). Encouraging religious expression within the workplace is vital, as it empowers every employee to openly and freely practice, express, and promote their religiosity, contributing to a more inclusive and supportive work environment.

Thomson et al. (2023) observed variations in religious expression across different organizational levels, with higher-level employees exhibiting more overt religiosity compared to their lower-level counterparts. They also noted a "trickle-down" effect,

where mid-level employees displayed less religious expression than upper-level employees but more than those at the bottom of the organization. Lower-level employees often feel less empowered to openly express their religiosity, as per Thomson et al. (2023). Over the past few decades, there has been a growing focus on workplace spirituality in research, which has uncovered that employees derive nourishment from their inner lives through meaningful work (Milliman et al., 2018). This connection between workplace spirituality and job satisfaction impacts an employee's sense of gratitude towards their organization, a sentiment further influenced by their perception of leadership and organizational support, as supported by WNUK (2018).

Furthermore, Rashidin et al. (2020) identified a significant and positive correlation between workplace spirituality and employee job satisfaction, particularly when organizations actively strive to enhance workplace spirituality on an ongoing basis. Osman-Gani et al. (2013) support findings emphasizing the significant positive relationships between job satisfaction, ethical conduct, and spirituality within the workplace. Osman-Gani et al. (2013) revealed that spirituality exerts a more pronounced influence on employee job performance than religiosity. While these findings may appear at odds with the prevailing literature emphasizing the positive impacts of both religiosity and spirituality on job satisfaction, they contribute significantly to expanding our understanding of workplace spirituality and its influence on employee job satisfaction.

Workplace spirituality plays a pivotal role in elevating employee satisfaction and fostering improved interactions among employees, ultimately resulting in increased work engagement, as Rashidin et al. (2020) indicated. In contrast, Garg et al. (2019) proposed that workplace spirituality is not necessarily a prerequisite for an employee to attain job

satisfaction. These findings neither align with nor oppose the existing literature but contribute supplementary insights into workplace spirituality and its influence on job satisfaction. Furthermore, Garg et al. (2019) noted that workplace spirituality positively impacts an employee's organizational citizenship behavior, which, in turn, directly contributes to increased job satisfaction. Ettore de Carvalho Oriol and Gomes (2022) discovered that spirituality has a moderate yet affirmative effect on various factors that influence an employee's job satisfaction. According to Bhaskar and Mishra (2019), workplace spirituality provides multiple resources that bolster employees in addressing work-related challenges, reducing turnover rates, and increasing job satisfaction.

### **Effects of Religiosity on Work Engagement and Well-Being**

Work engagement is an employee's response to their well-being and positive working environment, which drives an internal motivation that focuses energy on daily work responsibilities (Rosdaniati & Muafi, 2022). Multiple variables and constructs can influence an employee's level of work engagement, and more specifically, the current literature supports the significant relationship between religiosity and work engagement. Religiosity is a key factor in an employee's work and is considered a job resource that significantly affects work engagement (Abu Bakar et al., 2018). Further, religiosity as a personal resource predicts work engagement and is known to improve an employee's well-being (Abualigah et al., 2021). In addition to employee well-being, religiosity positively affects an employee's happiness at work (Rosdaniati & Muafi, 2022), leading to job satisfaction and higher employee work engagement (Nwachukwu et al., 2021).

Zahrah et al. (2017) argue that organizational leadership should continuously monitor religiosity awareness among their employees as it will promote a more engaging

work atmosphere that leads to improved job performance. Many organizations have already implemented diversity, equity, and inclusion initiatives to encourage employee religiosity in the workplace (Abualigah et al., 2021). Employees who perceive their organization to care for their happiness and well-being tend to have higher levels of work engagement (Rosdaniati & Muafi, 2022). Higher levels of work engagement combined with religiosity lead to trusting leader-member relationships that increase job satisfaction and organizational commitment (Mousa & Chaouali, 2022; Nwachukwu et al., 2021). Therefore, religiosity positively affects work engagement and workplace happiness (Mousa & Chaouali, 2022).

According to Kovjanic et al. (2013), an employee has greater work performance (quality and quantity) when they have a high level of work engagement, which supports the current literature that has identified the positive relationship between religiosity, work engagement, and work performance (Abu Bakar et al., 2018; Abualigah et al., 2021; Mousa & Chaouali, 2022; Rosdaniati & Muafi, 2022; Zahrah et al., 2017). In contrast to the majority of current literature in support of the positive effect of religiosity on job performance, Roznowski and Zarzycka (2020) argue that religiosity does not affect job performance and, therefore, was not a significant difference in job performance between religious and non-religious employees. Roznowski and Zarzycka (2020) found that female employees with higher religiosity had higher work engagement, but male employees with higher religiosity had lower work engagement.

Work engagement binds employees to the organization (Rosdaniati & Muafi, 2022) and results in higher levels of employee job satisfaction and workplace happiness, which is influenced by an employee's well-being and perception of a positive work

environment. Workplace happiness has a bi-directional relationship with work engagement, and when there are changes in an employee's level of happiness, there are changes in their level of work engagement (Rosdaniati & Muafi, 2022). According to Abu Bakar et al. (2018), religiosity positively affects job satisfaction, promoting higher levels of employee work engagement. Moreover, an employee's work engagement increases when internal stressors are reduced with workplace spirituality (Rashidin et al., 2020).

The acceptance of religion in the workplace has grown over the last few decades and is no longer considered taboo, as researchers have shown religion in the workplace increases employee performance and overall well-being (Olowookere et al., 2016). Many organizations today encourage and support employees to express their faith and religion at work (Kutcher et al., 2010). The freedom to express one's religiosity has been linked to employees feeling more empowered while at work (Abu Bakar et al., 2018). Further, organizations and leaders should develop processes that cultivate their employees' religious freedoms at work by providing platforms from which employees can practice their religion (Nwachukwu et al., 2021). In addition to necessary platforms that allow employees to practice religion at work, organizations will need to implement programs through their human resource departments that promote an employee's religious orientation, development, and growth (Adnan et al., 2019; Nwachukwu et al., 2022).

Promoting religious expression in the workplace encourages and strengthens an employee's religiosity, which can improve organizational culture through religious expression and moral behaviors (Mensah et al., 2019). The benefits of allowing employees to express and practice their religion at work include organizational awareness

(Abu Bakar et al., 2018), stress management, reduced burnout (Kutcher et al., 2010), and increased motivation (Pio, 2022). Further, the resilience that is built up by an employee's faith and religious practices is shown to reduce work-related stress levels and significantly reduce employee burnout (Kutcher et al., 2010). According to Pio (2022), spiritual expression at work is an internal motivator for employees and promotes individual and organizational relationships that benefit organizational missions and values.

Perceived organizational support influences an employee's perception of how the organization values their contributions and overall well-being (Canboy et al., 2023). Therefore, when an employee perceives their organization does not value their contributions or well-being, they will have negative attitudes toward work (Wang & Xu, 2019). Further, the impact of perceived organizational support on employee job attitudes shows a direct correlation between positive work attitudes when an employee feels appreciated and cared for (Wang & Xu, 2019). Additionally, higher perceived organizational support is positively related to job satisfaction and organizational commitment (Lartey et al., 2019) and positively increases an employee's attitude (Canboy et al., 2023) and overall well-being (Wang & Xu, 2019).

A significant positive relationship between religiosity and job satisfaction as a predictor of organizational commitment was identified by Farrukh et al. (2016). In addition to increased organizational commitment, Farrukh et al. (2021) found that perceived organizational support has a significant relationship with an employee's positive behavior towards their work and the organization. Further, organizational support for employees to freely express religiosity at work is beneficial, as an individual

is unable to separate themselves from their religious beliefs and practices in the workplace (Farrukh et al., 2021). Therefore, when an employee's perception of their organization is that it values and appreciates their contributions favorably, they tend to have higher perceived organizational support and experience higher levels of job satisfaction (Maan, 2020).

Religiosity provides a foundation and understanding of a person's ethical attitude and behavior (Rashid & Ibrahim, 2008). Therefore, the perceived level of a leader's religiosity is believed to have an impact on their attitude toward ethical and moral behaviors. Elçi and Alpkın (2009) suggest that nine ethical climate types influence job satisfaction and identify their effects as positive, negative, or unrelated to satisfaction. Furthermore, Elçi and Alpkın (2009) found a positive relationship between job satisfaction and an ethical work environment when managers ensure organizational and professional codes of ethics are in place. These findings can also be used as a predictor for superior workplace performance resulting from an ethical working environment.

Similar arguments have been made throughout the current literature regarding ethical working climates and a person's perceived level of organizational ethical norms. Higher perceived levels of ethics correlate to higher levels of job satisfaction (Lamm et al., 2015). In comparison, Prottas (2008) found that perceived behavioral integrity is positively related to higher levels of job satisfaction, which leads to higher levels of employee commitment and work performance.

### **Leader Religiosity and Employee Commitment**

Religiosity is a complex, multi-dimensional construct, and much of the current literature has examined spirituality rather than religiosity in the workplace. The two



beliefs have very different interpretations, but many researchers still use the terms interchangeably. David and Iliescu (2022) found that religiosity is positively correlated with faith at work, and faith at work is positively correlated with meaningful work. David and Iliescu (2022) also found significant positive relationships between meaningful work and work engagement, and work engagement and organizational citizenship behavior. The positive relationship between meaningful work and job engagement was also identified by Jung and Yoon (2016), which found a positive relationship between job engagement and employee organizational commitment.

The moderating effects of religiosity on employee organizational commitment were examined by Robbie and Novianti (2020). The study found that ethical value had no significant effect on organizational commitment and that religiosity does significantly affect employee performance while strengthening employee performance, commitment, and ethical values. Religiosity moderates employee performance and organizational commitment, and a positive correlation exists between a leader's ethical behavior and the ethical practices of the organization's culture (Robbie & Novianti, 2020). Through moral and religious values, religiosity influences commitment, a sense of duty, responsibility, loyalty, and values that make employees more committed to work (Farrukh et al., 2016).

### **Spiritual Leadership Influence on Work Outcomes**

Spiritual leadership encompasses adopting values, attitudes, and behaviors that inherently motivate oneself and others, fostering a mutually positive elevation in spiritual well-being through a sense of calling and belonging. Which entails finding meaning in one's life, feeling a sense of purpose, making a meaningful impact, and experiencing understanding and appreciation (Fry et al., 2005). This leadership style is distinct,

drawing from a transcendent vision rooted in hope, faith, and altruistic values such as honesty, kindness, fairness, and compassion (Ali et al., 2020; Anser et al., 2021; Low et al., 2022). Moreover, the advantages of spiritual leadership encompass increased job satisfaction and engagement in organizational citizenship behavior (Anser et al., 2021), enhanced work commitment resilience, and reduced employee burnout (Dal Corso et al., 2020).

Yang et al. (2019) emphasize the pivotal role of a spiritual leader's integrity in determining the effectiveness of their influence on employee performance. Conversely, Dal Corso et al. (2020) propose that the positive impact of a spiritual leader on employee performance stems from their recognition of employees' spiritual needs, ultimately reducing burnout. In contrast, Pio (2022) discovered that spiritual leadership indirectly affects employee performance, but this influence is contingent upon moderating job satisfaction. The development of spiritual leaders encompasses various facets, as Low et al. (2022) highlighted, including leading a spiritual lifestyle, serving as ethical role models, practicing humility, and exhibiting inspirational behavior. Moreover, Low et al. (2022) advocate for cultivating and enhancing spiritual leadership through training, creating religion-based social environments, and nurturing a strong relationship with God.

### **Servant Leadership Influence on Work Outcomes**

Robert Greenleaf introduced the concept of servant leadership in the 1970s, defining it as a leadership style where the leader's primary role is that of a servant to their followers (Greenleaf, 1970). Servant leadership instills hope in followers (Craun & Henson, 2022) by strengthening followers and increasing employee satisfaction

(Alafeshat & Tanova, 2019). In addition to boosting job satisfaction, servant leadership fosters trust, bolsters organizational commitment, encourages collaboration, and supports the growth and empowerment of employees (Allen et al., 2018). Jit and Kawatra (2016) noted that servant leadership represents a culmination of various leadership styles that go beyond merely serving followers. This leadership approach motivates followers by demonstrating qualities such as humility, concern for employee well-being, offering developmental opportunities, active listening, and fostering a sense of community within the workplace (Jit & Kawatra, 2016).

A growing body of research highlights the beneficial impact of servant leadership on organizational cultures through the virtuous actions and behaviors exhibited by leaders, including qualities such as grace, gratitude, compassion, empathy, and forgiveness. These attributes foster an environment characterized by collaboration, commitment, cohesion, and civility (Jit & Kawatra, 2016). Allen et al. (2018) support these findings, emphasizing that servant leaders establish strong relationships with their followers by promoting an empowering organizational atmosphere. Servant leadership actively creates a positive and productive organizational setting emphasizing fairness, diversity, equity, and inclusion by adeptly addressing and resolving conflicts, tensions, and differences among team members (Craun & Henson, 2022). In this capacity, servant leaders excel as arbitrators and moderators during conflict resolution, exhibiting self-restraint and composure throughout the process (Jit & Kawatra, 2016).

Servant leadership finds its roots in faith, drawing from a biblical calling that encourages leaders to prioritize service over being served, aiming for greatness through humility (*New International Bible*, 1978/2011, Matthew 20:26-28). In this leadership

paradigm, engagement is built on trust and respect rather than authority, resulting in elevated levels of job satisfaction, enhanced morale, and improved employee retention (Alafeshat & Tanova, 2019). Alafeshat and Tanova (2019) advocate for the adoption of servant leadership by organizational leaders, as it contributes to greater stability and effectiveness within the organization. This increased stability and effectiveness, in turn, produce favorable outcomes such as employee engagement and job satisfaction as employees align themselves with the organization's commitments and values (Alafeshat & Tanova, 2019).

### **Ethical Leadership Influence on Work Outcomes**

Ethical leadership hinges on character traits such as reliability, honesty, caring, and fairness, which followers seek out in a leader to perceive them as ethical (Freire & Bettencourt, 2020). Ethical behavior assumes a pivotal role in establishing and implementing processes that foster an ethical work environment (Barkhordari-Sharifabad et al., 2018). Kaffashpoor and Sadeghian (2020) examined three key dimensions of ethical leadership behavior: fairness, power sharing, and role clarification. Leadership fairness embodies trustworthy and honest conduct on the part of the leader. Power sharing entails behaviors that empower subordinates, granting them representation and input in decision-making processes. Lastly, role clarification involves leadership behavior that clearly defines expectations and facilitates effective and transparent communication with followers (Kaffashpoor & Sadeghian, 2020).

A trusting and honest relationship between an ethical leader and their followers yields positive outcomes, including increased improvement and higher productivity (Barkhordari-Sharifabad et al., 2018). Furthermore, the advantages of ethical leadership

extend not only to followers but also to the well-being and job satisfaction of the leader (Barkhordari-Sharifabad et al., 2018). Ethical leadership is associated with various positive outcomes, encompassing heightened job satisfaction, improved employee well-being, increased productivity, and enhanced work-family relationships (Barkhordari-Sharifabad et al., 2018; Freire & Bettencourt, 2020; Kaffashpoor & Sadeghian, 2020). Moreover, Sulaiman et al. (2022) examined the relationship between leadership demands and religious employees, which may cause employees to engage in unethical behavior when exposed to a leader's unethical behaviors.

### **Transformational Leadership Influence on Work Outcomes**

Transformational leadership, widely acknowledged as the most preferred and effective leadership style, has garnered significant attention in research (Hussain & Khayat, 2021; Kovjanic et al., 2013). Burns (1978) is credited with introducing this style, characterizing transformational leadership as a dynamic relationship where leaders and followers inspire each other to attain higher moral and motivational standards. The strong association between transformational leadership and positive outcomes manifests in elevated employee job satisfaction and organizational commitment levels. Additionally, this leadership style fosters improved communication and overall performance (Hussain & Khayat, 2021; Kovjanic et al., 2013).

Transformational leadership aligns with core Christian values of serving others, resembling the biblical principle found in the *New International Bible* (Proverbs 11:30), as leaders engage with each employee on a personal level and foster a work environment that brings out the individual's best potential. Fitriyani (2018) examined the effects of transformational leadership combined with employee religiosity and found that it fosters

employee loyalty toward both their leader and the organization. Additionally, a leader's religious beliefs significantly influence how their followers process information during decision-making, exerting a positive impact (Hage & Posner, 2015)

In addition to the positive impact of religion and religiosity on leaders, Hage and Posner (2015) observed that Christian leaders tend to exhibit stronger faith and higher levels of religiosity compared to leaders of other faiths. This heightened religiosity often translates into Christian leaders more actively engaging with their followers. Christian et al. (2022) established a direct link between faith, particularly within the Christian context, and the enhancement of transformational leadership. Faith is regarded as a role model and foundational influencer for transformational leaders. Further, transformational leaders play a pivotal role in fostering a spiritual working environment, as evidenced by the findings of Wu et al. (2020). This environment positively influences employees by reducing emotional exhaustion and mitigating burnout. Wu et al. (2020) also noted that a majority of their survey respondents reported having a transformational leader, leading to higher levels of employee job satisfaction.

Bass (1985) expanded upon the concept of transformational leadership initially introduced by Burns (1978). He refined it as a leadership style where leaders address the psychological needs of their followers and subsequently inspire them to surpass normal performance expectations significantly. This approach to transformational leadership fosters followers' identification with their leader and promotes awareness of personal growth and self-expression (Kovjanic et al., 2013). Kovjanic et al. (2013) also conducted the first study to establish a causal relationship between transformational leaders and fulfilling their followers' needs, leading to increased work engagement. As a result, the

connection between transformational leadership and followers' creativity positively correlates with improved performance (Kovjanic et al., 2013).

Bsoul (2021) discovered that transformational leadership fosters intellectual stimulation, cultivates moral reasoning, and induces changes in followers' behavior. This occurs as transformational leaders inspire their followers to strive for loftier objectives, demonstrating a willingness to invest efforts beyond conventional expectations. Additionally, Specchia et al. (2021) observed that leaders who adopt a transformational leadership style tend to elicit higher levels of employee job satisfaction, a finding consistent with the research of Hussain and Khayat (2021), Kovjanic et al. (2013), and Hage and Posner (2015).

### **The Influential Effects of Religiosity**

There is a dearth of literature examining the relationship between perceived leader religiosity and employee job satisfaction (Sholihin et al., 2022). Sholihin et al. (2022) found a relationship between religiosity and life satisfaction and that religiosity moderates life satisfaction in non-religious variables. Many researchers use religiosity and spirituality interchangeably, and Van der Walt and de Klerk (2014) found a significant positive relationship between employee job satisfaction and workplace spirituality. Van der Walt and de Klerk also identified that organizations that cultivate and promote workplace spirituality values are likelier to have organizational cultures that produce higher employee job satisfaction. Van der Walt and de Klerk also found that spirituality in the workplace promotes better outcomes, higher performance, and positive employee attitudes.

The current literature shows that religiosity plays a significant role in the workplace, as religiosity contributes to job satisfaction and strengthens a positive relationship between employee work satisfaction and workplace performance (Abu Baker et al., 2018). Additionally, countries with greater levels of religiosity show higher levels of job satisfaction (Onyemah et al., 2018). These findings are similar to those of Abu Baker et al. (2018), who revealed that religiosity positively affects employees as they view their work on a spiritual level and not an economic level. Additional findings by Abu Baker et al. (2018) show that individuals with religiosity (belief in a God) have a sense of empowerment at work and have increased life satisfaction. Religiosity has also been shown to reduce workplace injuries, as religious leaders have a more positive attitude toward workplace safety, resulting in employees exhibiting increased positive safety behaviors (Amin et al., 2021; Asamani et al., 2022).

### **Extrinsic Religiosity**

Extrinsic religiosity refers to an individual's adherence to religion for its perceived benefits (Olowookere et al., 2016). The current literature on extrinsic religiosity and its relationship to employee engagement, job satisfaction, and burnout is unfavorable. According to Nwachukwu et al. (2021, p. 1200), extrinsic religiosity has a positive effect on affective engagement, which is "the extent to which one experiences a state of positive affect relating to one's work role," but has no significant effect on intellectual engagement which is "the extent to which one is intellectually absorbed in work and thinks about ways to improve work." Nwachukwu et al. (2022) found that extrinsic religiosity negatively affects employee job satisfaction and engagement. In contrast,



extrinsic religiosity is also positively related to increasing an individual's overall life satisfaction (Przepiorka & Sobol-Kwapinska, 2018).

Furthermore, extrinsic religiosity contributes to self-centered behaviors and attitudes that cause employees to focus on only obtaining personal goals, which correlates to its insignificant effect on employee job satisfaction and engagement (Nwachukwu et al., 2022). Bal and Kokalan (2021) also identified the insignificant effects of extrinsic religiosity and found no relationship between extrinsic religiosity and employee job satisfaction. In addition to the insignificant effects of extrinsic religiosity and job satisfaction, there is no relationship between extrinsic religiosity and ethical judgment (Dinh et al. (2022)). Regarding an individual's ethical judgment and behavior, extrinsic religiosity also significantly increases a person's surface acting, which refers to suppressing or faking one's true emotions (Seo et al., 2022).

### **Intrinsic Religiosity**

Intrinsic religiosity refers to an individual's involvement in religious activities guided by their conviction in religious values and beliefs (Olowookere et al., 2016). In contrast to extrinsic religiosity, intrinsic religiosity positively affects intellectual engagement, which is "the extent to which one is intellectually absorbed in work and thinks about ways to improve work" (Nwachukwu et al., 2021, p. 1200). Moreover, intrinsic religiosity was found to moderate employee job satisfaction and engagement (Nwachukwu et al., 2022). Employees with higher levels of intrinsic religiosity were found to have increased commitment to their organizations, resulting in increased work motivation and job satisfaction (Bal & Kokalan, 2021). Intrinsic religiosity is also

positively related to an individual's overall life satisfaction (Przepiorka & Sobol-Kwapinska, 2018).

The benefits of intrinsic religiosity go beyond an employee's level of life satisfaction, job satisfaction, or organizational commitment, as intrinsic religiosity also positively affects an individual's psychological outcomes (Seo et al., 2022). Intrinsic religiosity stimulates an individual's ethical judgment and increases loyalty (Dinh et al., 2022). Intrinsic religiosity also decreases surface acting, "faking one's true emotions" (Seo et al., 2022), and increases an individual's deep acting, which refers to "a conscious investigation into and modification of an individual's deep sense of meaningfulness" (Seo et al., 2022, p. 3). Additionally, intrinsic religiosity's positive effect on deep acting may improve employee behavior, but there is no relationship between deep acting and employee job performance (Goodwin et al., 2011). Hassi et al. (2021) also found that intrinsic religiosity does not affect an employee's job performance.

### **Employee Religiosity Influence on Job Satisfaction**

Job satisfaction refers to an employee's positive attitude toward their job, working environment, leadership, and co-workers (Hussain & Khayat, 2021; Nwachukwu et al., 2022; Rosdaniati & Muafi, 2022). Job satisfaction is influenced by a multitude of variables that individually and collectively impact an employee's happiness at work. Constructs such as the style of leadership (Hussain & Khayat, 2021; Specchia et al., 2021), work environment (Specchia et al., 2021), organizational practices (Bal & Kokalan, 2021), workplace spirituality (Pio, 2022), and religiosity (Hussain & Khayat, 2021; Mensah et al., 2019; Onyemah et al., 2018; Nwachukwu et al., 2022) all have significant effects on job satisfaction. According to Hussain and Khayat (2021),

transformational leadership positively affected job satisfaction, while Specchia et al. (2021) identified a significant correlation between leadership style (regardless of the style adopted) and job satisfaction.

In addition to leadership style, Bal and Kokalan (2021) found that managerial and organizational practices can reduce employee burnout, which increases job satisfaction. Moreover, stress and burnout negatively affect employee job satisfaction (Bal & Kokalan, 2021). According to Pio (2022), increased and complete job satisfaction is related to workplace spirituality, and spiritual leadership also increases job satisfaction and positively influences employee performance. Employee religiosity has also been identified as having a positive effect on job satisfaction (Mensah et al., 2019; Nwachukwu et al., 2022), and according to Onyemah et al. (2018), religiosity affected every facet of job satisfaction. Nwachukwu et al. (2022) support the positive effect of religiosity, specifically intrinsic religiosity, on job satisfaction.

### **Religiosity Influence on Turnover Intention**

Turnover intention is related to a negative work attitude that is influenced by an employee's disengagement from their work and organization, whether voluntarily or involuntarily (Olowookere et al., 2016). Turnover intention is currently defined as the willingness to quit (Olowookere et al., 2016), a redefinition of previous literature that defined turnover intention as permanently quitting or separating from one's job (Zafar et al., 2012). According to Olowookere et al. (2016), employee turnover intention precedes quitting and is currently considered a good measurement or predictor of actual turnover (Olowookere et al., 2016). Employee turnover can be positive or negative, depending on

the circumstance. An employee leaving can be seen as positive and negative for both the employee and the organization (Zafar et al., 2012).

Furthermore, the negative impact of turnover on an organization can be reduced by improving an employee's behavior. Employee behavior can also have an effect on employee job satisfaction, and according to Zhang et al. (2021), job satisfaction has a significant direct effect on turnover intention, and job satisfaction is a strong predictor of turnover intention (Huning et al., 2020). High job satisfaction can reduce employee turnover intentions, while decreased job satisfaction may lead to increased turnover intentions (Mulyawan et al., 2021). Employee behavior also plays a major role in job satisfaction and an individual's turnover intentions. According to Olowookere et al. (2016), religiosity can help promote positive work behaviors that lessen the effect of negative work behaviors and lower employee turnover intention.

Additionally, the results of Zafar et al. (2012) show a significant relationship between religiosity and employee turnover intentions. Therefore, when religiosity increases, turnover intention decreases. Research shows that extrinsic religiosity increases employee turnover intention, while intrinsic religiosity decreases employee turnover intention (Olowookere et al., 2016). Moreover, organizational leadership should encourage intrinsic religiosity through organizational policies as this approach increases an employee's resilience and strengthens their resolve to cope better with stressful situations (Olowookere et al., 2016). In addition to organizational policies, job resources are shown to increase job satisfaction and decrease turnover intention positively (Scanlan & Still, 2019). Scanlan and Still (2019) also found that managers reported higher levels of job satisfaction and lower levels of turnover intention versus non-manager employees.

### **Perceived Leader Effectiveness and Employee Job Satisfaction**

The current literature supporting the link between perceived leader religiosity and employee job satisfaction is limited, but there are other perceived constructs, specifically, perceived effectiveness, that have a positive effect on job satisfaction (Eliophotou Menon, 2014). The importance of the results from Eliophotou Menon (2014) is that a leader's behavior idealized by “values and a sense of purpose” were key characteristics of perceived effectiveness, which significantly positively impacted job satisfaction. Moreover, perceived leadership effectiveness positively affects employee organizational outcomes (Ajia, 2021). The positive effects of perceived leader effectiveness are also connected with leader-member exchange, the relationship between leaders and their employees. Rowold et al. (2014) examined the predictive effects of job satisfaction and its relationship with leader-member exchange and identified a positive correlation between leader-member exchange and perceived job performance, which is predictive of job satisfaction.

### **Effects of a Leader's Religiosity**

According to Alafeshat and Tanova (2019), a key finding is an individual's view of God may influence a leader's ethical judgment from an organizational context. Therefore, the relationship between a leader's religiosity (e.g., belief in God) can be seen as interchangeable with their ethical and moral behavior. Employees perceive leader behaviors through explicit interactions and exchanges and assess their trust in a leader through cognitive processes that evaluate the information received. When an employee trusts their leader, the employee-leader relationship is strengthened, resulting in increased job satisfaction (Gilstrap & Collins, 2012). Furthermore, trustworthiness moderates the

leader-employee relationship, and if an employee lacks trust in their leader, the effects of a leader's behavior will be diminished. Higher levels of trust among employees and leaders lead to higher job satisfaction, organizational commitment, and a positive work attitude (Gilstrap & Collins, 2012). Moreover, according to Ruiz et al. (2011), ethical leadership significantly affects employee job satisfaction.

Furthermore, Qureshi and Ramish's (2023) study sheds light on the positive effects of servant leadership, revealing its benefits in enhancing employees' psychological well-being and reducing perceived stress. Additionally, Franco and Antunes (2020) draw connections between religiosity and servant leadership, characterized by moral qualities and virtues. According to the Bible, religiosity is based on moral values that are cultivated by individuals who add faith, knowledge, and goodness to their endeavors, both for themselves and others (*New International Bible*, 1978/2011, 2 Peter 1:5). Therefore, the effects of a leader's religiosity on employee job satisfaction can be linked directly to the dimensions of servant leadership (Qureshi & Ramish, 2023).

### **Religious Leader and Non-religious Employee and Job Satisfaction**

The current literature that examines the relationship between a religious leader and a nonreligious employee's job satisfaction is extremely limited, as much of the literature focuses on the effects of the employee's religious beliefs on their job satisfaction. Therefore, servant leadership will be referenced as this leadership style closely resembles religious beliefs. Servant leadership brings hope to followers (Craun & Henson, 2022) by strengthening followers and increasing employee satisfaction (Alafeshat & Tanova, 2019). Along with job satisfaction, servant leadership builds trust, increases organizational commitment, promotes collaboration, and cultivates the

development and empowerment of employees (Allen et al., 2018). Employees spend most of their time at work; therefore, a predictor of employee well-being is the level of employee job satisfaction. Ortiz-Gómez et al. (2022) identified faith-based organizations positively affect employee well-being, and a moral leadership style is best suited for these organizations.

### **Religious Leader and Religious Employee and Job Satisfaction**

There is a dearth of current literature investigating the relationship between a religious leader and a religious employee and the effects on employee job satisfaction. With little attention to religiosity, researchers have examined other variables that affect the leader-employee relationship and job satisfaction. Researchers have identified that employees who perceive favorable support from their leaders have greater feelings of psychological safety, more positive attitudes, and are less distracted at work (Kolodinsky et al., 2018). Further, higher levels of work engagement combined with an individual's religiosity led to trusting leader-member relationships that increase job satisfaction and organizational commitment (Mousa & Chaouali, 2022; Nwachukwu et al., 2021). Duffy et al. (2017) also found that living a calling significantly predicts increased life satisfaction and overall employee well-being. Supporting the findings of Duffy et al. (2017), Kolodinsky et al. (2018) also found a positive relationship between an employee's calling motivation and their perceptions of living a calling. Workplace spirituality is also a predicting factor for employee job satisfaction, as spirituality is related to feelings of joy, sense of accomplishment, and hope. Employees also achieve higher levels of performance when workplace spirituality is present (Fatima et al., 2017).

### **Biblical Foundations of the Study**

According to Alafeshat and Tanova (2019), an individual's perception of God can impact a leader's ethical judgment within an organizational context. The Bible provides a solid basis for ethical and moral judgment, reflecting values present in contemporary literature. Effective leaders, stemming from diverse backgrounds, should possess faith in God, prioritize honesty, and exhibit trustworthiness (*New International Bible*, 1978/2011, Exodus 18:21). Leadership deprived of guidance is destined for failure (*New International Bible*, 1978/2011, Proverbs 11:14), while faith can guide individuals through challenges and setbacks (*New International Bible*, 1978/2011, Psalm 37:23-24). Furthermore, the Bible encompasses many of the qualities, attributes, behaviors, ethics, and morals essential for exemplary leadership, job satisfaction, organizational commitment, and work-life balance. The Bible's influence extends to personal happiness, life satisfaction, meaningful work, ethics, and morals, all of which illuminate one's path to glorify our Heavenly Father in the eyes of others (*New International Bible*, 1978/2011, Matthew 5:16).

Moreover, numerous qualities, characteristics, behaviors, ethics, and morals deemed essential for effective leadership, job satisfaction, organizational commitment, and work-life balance can be found within the teachings of the Bible. The biblical principles support our conduct, emphasizing the importance of treating others as we would wish to be treated (*New International Bible*, 1978/2011, Matthew 7:12). Ethical standards are upheld by setting an example of integrity in all our actions (*New International Bible*, 1978/2011, Titus 2:7). Furthermore, moral values are cultivated by



individuals who add faith, knowledge, and goodness to their endeavors, both for themselves and others (*New International Bible*, 1978/2011, 2 Peter 1:5).

Therefore, a belief in God and the desire to honor His kingdom form a reciprocal relationship that hinges on an individual's level of religiosity. The strength of one's religiosity is reinforced through active religious practices, unwavering conviction, faith motivation, and deep-seated belief in God. Furthermore, those who embrace Jesus as "the bread of life" find eternal nourishment and fulfillment (*New International Bible*, 1978/2011, John 6:35). Further, leaders who are spiritually enriched by "the bread of life" possess a foundation of faith that can profoundly influence those they lead, fostering behaviors aligned with ethics and morals. This, in turn, can lead to increased levels of job satisfaction among their employees.

### **Summary**

The current literature on job satisfaction is extensive, as researchers have investigated this concept over the last several decades. Likewise, the relationship between religion and religiosity and their impact on job satisfaction has been a subject of study for many years. A comprehensive review of the literature reveals consistent support for the significant positive influence of religiosity on job satisfaction (Farrukh et al., 2016; Mensah et al., 2019). Furthermore, a mutually reinforcing relationship exists with other factors, such as employee engagement (Alafeshat & Tanova, 2019), employee well-being (Wang & Xu, 2019), and turnover intention (Huning et al., 2020), all contributing to increased job satisfaction, while job satisfaction, in turn, positively affects these constructs. Additionally, various leadership styles, including transformational (Hussain & Khayat, 2021; Kovjanic et al., 2013), servant leadership (Alafeshat & Tanova, 2019),

spiritual leadership (Anser et al., 2021), and ethical leadership (Barkhordari-Sharifabad et al., 2018), have all been linked to increased levels of job satisfaction.

Moreover, the beneficial impacts of religiosity find affirmation and reinforcement in biblical scriptures. The Bible contains numerous passages supporting ethical leadership, servant leadership, moral conduct, the pursuit of righteousness, empathetic engagement, and the golden rule governing interpersonal treatment. These biblical references lend credibility and substantiate the existing literature, which has explored and confirmed the favorable outcomes associated with religiosity. Additionally, the Bible aligns with the central focus of this study, which centers on the influence of an employee's perceived level of their leader's religiosity on employee job satisfaction, drawing insights from the narrative of Jesus and his disciples.

The story of Jesus exemplifies the positive influence of a leader's religiosity, a dimension that researchers have yet to thoroughly explore in the context of job satisfaction. Jesus, characterized by a profound belief in God (*New International Bible*, 1978/2011, Mark 9:23), harnessed his religiosity to engage, connect with, and inspire his followers. He led through humility (*New International Bible*, 1978/2011, John 13:1-5) and servitude (*New International Bible*, 1978/2011, Mark 10:45) rather than relying on authoritarianism. Furthermore, Jesus displayed traits of a transformational leader, tailoring his mentorship to each disciple while maintaining a focus on their development as future leaders (*New International Bible*, 1978/2011, Luke 6:40). The disciples of Jesus found contentment and a sense of overall well-being under his leadership, as evidenced in the Bible (*New International Bible*, 1978/2011, Acts 5:41).

The biblical foundation endorsing the advantages of a leader's religiosity emphasized the necessity of the current study. This study attempted to broaden the existing body of literature and address a gap that researchers have yet to explore. Just as Jesus' religiosity had a transformational impact on his disciples, this study sought to illuminate the potentially transformative power of a leader's religiosity on employee job satisfaction. The study encompasses both biblical and scientific significance that reinforces the connection between religion and science by offering an empirically supported investigation founded on biblical principles, thereby bridging the current gap in the literature.

## CHAPTER 3: RESEARCH METHOD

### Overview

The purpose of this moderation model was to examine the effects of an employee's perceived level of their leader's religiosity on employee job satisfaction. A linear regression with moderation analysis was used to examine whether an employee's perception of a leader's level of religiosity was a moderator in the relationship between an employee's level of religiosity and job satisfaction. An overview of the surveys, population sampling procedures, measurement scales, data collection, and analysis will be reviewed.

### Research Question(s) and Hypotheses

The following research questions used a quantitative approach to collect data through the use of online surveys.

#### Research Questions

RQ1: What effect does an employee's level of religiosity have on job satisfaction?

RQ 2: An employee's perception of their leader's level of religiosity has a significant positive moderating effect that strengthens the relationship between an employee's level of religiosity and job satisfaction.

#### Hypotheses

Hypothesis 1: There is a significant positive effect between an employee's level of religiosity and job satisfaction.

Hypothesis 2: An employee's perception of their leader's level of religiosity has a significant positive moderating effect that strengthens the

relationship between an employee's level of religiosity and job satisfaction.

### **Research Design**

The moderation analysis that was used allowed the researcher to examine a given variable, which was believed to function as a moderator or account for the direction or strength of the relationship between the predictor and criterion. The moderating variable is a third variable that affects the zero-order correlation between independent and dependent variables (Baron & Kenny, 1986). This study will use online surveys that collect quantitative data that measure an employee's perceived level of their leader's religiosity and an employee's self-reported levels of religiosity and job satisfaction.

### **Participants**

The participants in this research study were recruited through the utilization of a snowball sampling method, primarily leveraging a bulk email sent to Liberty University doctoral students and social media platforms such as Facebook and LinkedIn. Snowball sampling is a nonprobability convenience sampling technique used in this study to identify and involve individuals who met the criteria for inclusion (Simkus, 2023). The target population consisted of individuals aged 18 and older who had been employed under their current leader for a minimum duration of one year. Participation in the study was entirely voluntary, and individuals meeting the inclusion criteria were invited to participate through an electronic link embedded in the emails and social media posts. The recruitment process involved a bulk email to Liberty University Doctoral students and posting a research study description along with inclusion criteria on social media sites such as LinkedIn and Facebook. The link to the survey was included in the social media

posts and the email to students. Once the participants accessed the survey link, they were provided with detailed information about the study, its purpose, and the expected time commitment to complete the survey. Participants were required to answer “knockout” questions that automatically excluded them (e.g., divert them to a disqualification page) if they failed to meet the inclusion criteria. The knockout questions asked participants to confirm their age (18 or older) and tenure working for their current leader (minimum of 1 year). Participants who met the inclusion criteria were electronically consented prior to completing the survey. Any participants who disagreed with the consent were also excluded and diverted to the disqualification page. The consented participants who continued with the completion of the survey were advised during the consenting process that they could discontinue the survey at any point without any negative consequences.

Prior to initiating the recruitment process, approval was obtained from the Institutional Review Board (IRB). The IRB approval ensured that the study adhered to ethical guidelines and protected the rights and well-being of the participants. All data collected has been handled with strict confidentiality, and steps are being taken to ensure that participant identities remain anonymous throughout the research process. The informed consent was electronically obtained from each participant before their involvement in the study, and the consent process clearly communicated the purpose of the research, the voluntary nature of participation, and the procedures involved.

### **Sample Size**

An *a priori* G\*Power (Erdfelder et al., 1996) analysis for the study’s quantitative data collection was evaluated using an F-test .35 large effect size to determine an acceptable sample size for the study. The *a priori* analysis results showed that achieving

a .35 large effect size would require a sample size of  $N=40$ . The calculation used an alpha level of .05 and a minimum *a priori* power (probability of rejecting the null hypothesis) of .95. The actual sample size that was obtained for the study was  $N=65$ .

### **Study Procedures**

The researcher used a snowball sampling approach to recruit participants for the study. The snowball sampling approach leveraged social media platforms like Facebook and LinkedIn alongside a bulk email sent to Liberty University Doctoral Students. The participants in the study participated voluntarily without compensation or reward. The recruitment process involved posting a description of the research study along with inclusion criteria on social media sites such as LinkedIn and Facebook. An email was also sent to current Liberty University doctoral students, inviting them to participate. The link to the survey was included in the social media posts and the email to students. Participants were required to answer “knockout” questions that automatically excluded them (divert them to a disqualification page) if they failed to meet the inclusion criteria. The knockout questions asked participants to confirm their age (18 or older) and tenure working for their current leader (minimum of 1 year). Study participants were electronically consented when they accessed the survey online, which was administered by SurveyMonkey (A trusted global leader in survey software). The consent ensured participants that all personal information would remain confidential and only aggregate level non-identifying information (e.g., age and gender) was reported in the study's results. Participants were aged 18 and older and had been employed under their current leadership for a minimum duration of one year.

The participants first completed the Centrality of Religiosity Scale (CRS-15), which asked them to answer questions about their religiosity and perception of their leader's religiosity. Participants were instructed in this section of the survey to complete the CRS-15 questions for (*Yourself*) and then (*Perception of your leader*), which required the participant to answer each of the CRS-15 questions twice. *Instruction Example: Question 1. Do you pray? (Yourself) and you will answer for yourself, and then you will answer question 2. Do you pray? (Perception of your leader) and you will answer from your perception of your leader whether they pray or not.* The Centrality of Religiosity Scale (CRS-15) is a 15-item scale measuring five core dimensions of intellect, ideology, public practice, private practice, and religious experience (Huber & Huber, 2012).

After completing the Centrality of Religiosity Scale (CRS-15), participants completed the 36-item Spector (1985) Job Satisfaction Survey (JSS), measuring the participant's self-reported level of job satisfaction. The data from the survey was analyzed using a linear regression with moderation analysis with the most current version of IBM SPSS Statistics software version 28 to identify if an employee's perceived level of their leader's religiosity was a moderator on the relationship between an employee's level of religiosity and job satisfaction.

### **Instrumentation and Measurement**

#### **Spector Job Satisfaction Survey**

The Spector (1985) Job Satisfaction Survey (JSS) was used to measure the employee's job satisfaction level. The JSS is a 36-item, 9-facet scale that is assessed with four items to compute a total score. The JSS uses a summated 6-point Likert rating scale ranging from 1 strongly disagree to 6 strongly agree. The JSS is also designed to reverse



score half of the items. The internal consistency reliability of the JSS was demonstrated by a coefficient alpha of greater than .50 for each scale item, with all but two items over .70 and a total scale of .91 (Spector, 1985). Reliability data of the JSS scale and subscale demonstrate internal consistency, while the test-retest results show significant reliability over time (Spector, 1985).

The JSS is a nine-facet (subscales) survey that measures an employee's satisfaction with pay, promotion, fringe benefits, supervision, contingent rewards, coworkers, operating procedures, communication, and the nature of work. Each of the nine subscales includes four items. Some of the items are written in both a positive and negative direction, and about half of the items will be reverse-scored. Items written in a negative direction and reverse scored include items 2, 4, 6, 8, 10, 12, 14, 16, 18, 19, 21, 23, 24, 26, 29, 31, 32, 34, 36. The sum of all scores can range from 36 to 216, and the high scale scores indicate high job satisfaction. The JSS measures job satisfaction in three categories: satisfied, ambivalent, and dissatisfied. Satisfied employees scored highest on the survey, with a total score of 144 and 216. Ambivalent (having mixed feelings) employees score between 108 and 144 on the survey, while dissatisfied employees score the lowest on the survey with a total score between 36 and 108.

### **The Centrality of Religiosity Scale (CRS-15)**

The Centrality of Religiosity Scale (CRS-15) is a 15-item scale that was created to measure the centrality of religious meanings in personality and consists of five theoretical core dimensions of religiosity (Huber & Huber, 2012). The five core dimensions are designed as modules forming personal religious constructs that are regarded as a reliable measure of a person's level of religiosity. Each of the five core

dimensions measures intellect, ideology, public practice, private practice, and religious experience, with three items for each dimension (Huber & Huber, 2012). The scale is measured on a 5-point Likert scale ranging from 1 = never to 5 = very often. To calculate the CRS score, the sum of all items divided by the total of items scored allows for a CRS score between 1.0 and 5.0. The scoring thresholds to differentiate non-religious, religious, and very religious are (1.0 to 2.0) non-religious, (2.1 to 3.9) religious, and (4.0 to 5.0) very religious. The CRS-15 measures religiosity in three categories: highly religious, religious, and nonreligious. A highly religious score represents a central position of the religious construct system in the individual. A religious score represents a subordinated position of the personal religious construct system. Meanwhile, the nonreligious score represents hardly any religious construct system in the individual (Huber & Huber, 2012).

The intellectual dimension refers to an individual's knowledge of religion and can articulate their understanding and views of religion and religiosity. The dimension also indicates how often someone thinks about religious matters. The dimension of ideology refers to an individual's beliefs and convictions about the existence of God or divinity. The public practice dimension refers to the social practices and communities an individual associates themselves with. The dimension measures the frequency of an individual's participation in religious events. The private practice dimension refers to an individual's devotion to isolated activities and rituals in private, such as meditation and prayer. The religious experience dimension includes two forms of experiences. One-to-one experiences related to dialogical spirituality and being-at-one experiences that relate to participative experiences.

The validity and reliability of the Centrality of Religiosity Scale are confirmed empirically with very high correlations between self-reports and CRS of the prominence of religious identity, which is applied as a one-item scale of religiosity (Huber & Huber, 2012). The scale differentiates between non-religious, religious, and very religious scores, which is further validated by the test of differential predictors of categorical facets of participants and their CRS scores. Huber and Huber (2012) explain that The Centrality of Religiosity Scale is designed to be a 5, 10, or 15-item scale, with the CRS-15 scale version having the highest discriminant value of all three scale designs and allowing for the highest reliability and accuracy of the three scale lengths. The scale's validity is supported by high correlations between the CSR and self-reported values regarding the importance of religion in daily life, with coefficients of .78 and .67, respectively. In a multitude of different studies conducted in various countries in the fields of psychology of religion and sociology of religion, the individual dimensions of the CRS-15 supported the high reliability of each dimension with resulting coefficients ranging from .80 to .93, and from .92 to .96 (Huber & Huber, 2012).

### **Operationalization of Variables**

**Employee's Perceived Level of their Leader's Religiosity (IV)** – this moderating variable is an ordinal variable and will be measured by the Centrality of Religiosity Scale (CRS-15). The scale is measured on a 5-point Likert scale ranging from 1 = never to 5 = very often. Ordinal data does not include a numerical value of zero, and the variable is

reflected by the assigned category or ordering of the data (e.g., worst to best) (Gravel et al., 2021).

**Employee Level of Religiosity (IV)** – this variable is an ordinal variable and will be measured by the Centrality of Religiosity Scale (CRS-15). The scale is measured on a 5-point Likert scale ranging from 1 = never to 5 = very often. Ordinal data does not include a numerical value of zero, and the variable is reflected by the assigned category or ordering of the data (e.g., worst to best) (Gravel et al., 2021).

**Job Satisfaction (DV)** – is an ordinal variable that will be measured by a 6-point Likert scale ranging from (1) disagree very much to (6) agree very much. The researcher used the Spector (1985) Job Satisfaction Survey (JSS), asking participants to circle one number for each scale item. The JSS is measured by a summated rating scale format, from 1-6 accordingly, and half of the scale items are meant to be reversed scored.

### **Data Analysis**

The data collected from the JSS and the Centrality of Religiosity Scale (CRS-15) surveys were analyzed using the most current version of the IBM SPSS Statistics software version 28. A linear regression with moderation analysis was used to examine whether an employee's perceived level of their leader's religiosity was a moderator on the relationship between an employee's level of religiosity and job satisfaction. The relationship between an employee's self-reported level of religiosity and job satisfaction was analyzed, along with the moderating effect of a leader's perceived level of religiosity on an employee's job satisfaction. The analysis examined the relationship between the perceived level of a leader's religiosity and the level of an employee's religiosity, as it

was hypothesized that an employee's perceived level of their leader's religiosity moderates the relationship between an employee's religiosity and job satisfaction.

### **Delimitations, Assumptions, and Limitations**

#### **Delimitations**

The delimitations set by the researcher of the study include participants aged 18 and older who have been employed under their current leader for a minimum duration of one year. Other factors delimited by the research include participants who work and live in the United States and comprehend English, as the surveys will only be provided in English. The survey questions will be completed online in an electronic-only format, which will reduce the costs of printing the surveys and administering them in person. The use of an electronic-only format also allows participants to complete the survey at a time and place that is convenient for them.

#### **Assumptions**

The researcher assumed that participants could accurately measure the perceived level of religiosity of their leader and their own level of religiosity due to working with their leaders on a daily basis. Therefore, the researcher made the assumption that the participants understand what it means to be religious and what actions and behaviors are expressed by someone following their religious beliefs and faith. Further, assumptions regarding the integrity of the data collected are made as the participants will provide their responses with complete honesty and without influence from the researcher. The data collection outcomes will be valid and reliable as the scales used to collect data on levels

of religiosity and job satisfaction are widely used and proven valid and reliable.

### **Limitations**

This study is not without challenges and limitations. Some of the challenges and limitations included obtaining sufficient participants, eliminating response bias, and finding participants through the use of a snowball sampling approach. Additionally, the use of Liberty University's doctoral student email list provided a significant number of participants to the study, which may have contributed to a strong Christian representation among participants. Further limitations include generalizing the results as the data was collected from participants through a snowball sampling process. Therefore, future research should include specific industries, organizations, and or countries other than the United States. Researchers should also consider a longitudinal approach to future studies that observe the effects of a religious leader over time rather than at a point in time, as the current study did. Additionally, the survey questions were presented in English only, which may have caused participants who are not fluent in English to answer questions incorrectly or not answer some questions at all.

### **Summary**

This study investigated the moderating effects of an employee's perceived level of their leader's religiosity on the relationship between employee religiosity and job satisfaction. Using a quantitative approach to data collection allowed the researcher to deepen their understanding of an employee's perceived level of their leader's religiosity and the effect it has on the relationship between an employee's level of religiosity and job satisfaction. The study's results did not support the current literature on a positive relationship between employee religiosity and job satisfaction. Further, the study's results

support the relationship between an employee's perception of their leader's religiosity and job satisfaction.

The study did not differentiate between different types of religions and used the Centrality of Religiosity Scale (CRS-15) results to determine the religiosity levels of leaders and employees only. Religiosity is a way of living one's life by a higher standard of morals, values, and ethics based upon one's belief in a God. Therefore, the current literature supporting religion's positive impact on an employee's job satisfaction influenced the researchers' assumptions for the study's results to support these findings. The study's results show a positive effect between an employee's perception of their leader's level of religiosity and an employee's job satisfaction. Therefore, religious leaders do positively affect an employee's job satisfaction.

Examining a leader's religiosity and its effects on employees is a complex and multi-faceted construct to measure. Therefore, using a quantitative approach in this study was necessary to expand upon the current literature. Moreover, the study's results should be considered a foundational ideology that organizations can use to develop new leaders, build better organizational cultures, and implement broader and stronger diversity, equity, and inclusion policies and procedures. The study's implications through a biblical worldview lens are endless, and the benefits to both employees and organizations could be imperative to sustained success.

## CHAPTER 4: RESULTS

### Overview

The purpose of this applied research study was to investigate the moderating effect an employee's perception of their leader's level of religiosity has on the relationship between the employee's level of religiosity and job satisfaction. Data collection involved a comprehensive three-part survey employing the Centrality of Religious Scale (CRS-15) by Huber and Huber (2012) and the Job Satisfaction Survey (JSS) developed by Spector (1985). The CRS-15 measures religiosity in three categories: highly religious, religious, and nonreligious. A highly religious score represents a central position of the religious construct system in the individual. A religious score represents a subordinated position of the personal religious construct system. Meanwhile, the nonreligious score represents hardly any religious construct system in the individual.

The JSS measures job satisfaction in three categories: satisfied, ambivalent, and dissatisfied. Satisfied employees scored highest on the survey, with a total score between 144 and 216. Ambivalent (having mixed feelings) employees score between 108 and 144 on the survey, while dissatisfied employees score the lowest on the survey with a total score between 36 and 108. These instruments were utilized to measure the participant's individual levels of religiosity, perception of their leader's level of religiosity, and overall job satisfaction. Two core research questions guided the study: firstly, examining the impact of employee religiosity on job satisfaction, and secondly, exploring whether the perceived religiosity level of one's leader moderates the relationship between employee religiosity and job satisfaction.



## Research Questions

RQ1: What effect does an employee's level of religiosity have on job satisfaction?

RQ 2: Does an employee's perceived level of their leader's religiosity moderate the relationship between an employee's level of religiosity and job satisfaction?

## Descriptive Results

The total sample size for the study included 65 participants who were recruited via a snowball sampling method, leveraging social media platforms like Facebook and LinkedIn, alongside a bulk email sent to Liberty University Doctoral Students. The central tendency for ordinal data descriptive statistics was assessed through a mean analysis. The results for participant gender are 60% female (N=39) and 40% male (N=26), and the age of the participants ranged from 18 to 64, with 87.6% of all participants being between 18 and 44 years of age. Participants were required to have a minimum of one year working with their current leader. Of the 65 participants, 35.4% (N=23) had 1-2 years, 43.1% (N=28) had 3-4 years, and 21.5% (N=14) had 5+ years working for their current leader.

The results of the CRS-15 measuring the employee's level of religiosity show that 73.8% (N=48) are highly religious, 23.1% (N=15) are religious, and 3.1% (N=2) are non-religious. The results of the CRS-15 measuring the employee's perceived level of their leader's religiosity show that 30.8% (N=20) are perceived to be highly religious, 56.9% (N=37) are perceived to be religious, and 12.3% (N=8) are perceived to be non-religious. The results of the JSS survey measuring employee job satisfaction show that 52.3%

(N=34) are satisfied, 32.3% (N=21) are ambivalent, and 15.4% (N=10) are dissatisfied with their job.

Participants' mean age of 31.63 years fell within the range of 25-34, with a mean of 2.9 years tenure under their current leader. The mean for employee religiosity was 3.28, which indicated a level of “religious,” while the employee's perceived level of their leader's religiosity was 4.06, which indicated a level of “highly religious” (Huber & Huber, 2012). The mean for employee job satisfaction was 145.94, indicating a "satisfied" level (Spector, 2022). See Table 1.

**Table 1**

*Mean Descriptive Statistics*

	Range	Mean
Age	25 - 34	31.63
Years Working for Leader	2 - 4	2.9
Employee Level of Religiosity	2.1 – 3.9	3.28
Employee Perceived Level of Leader’s Religiosity	4.0 – 5.0	4.06
Job Satisfaction	144 - 216	145.94

a. N = 65

b. Mean for Employee Level of Religiosity - Religious

c. Mean for Employee Perceived Level of Leader’s Religiosity – Highly Religious

d. Mean for Job Satisfaction – Satisfied

### Study Findings

The quantitative data collected from the 65 participants who completed the survey was exported from the online platform Survey Monkey. The results were then uploaded into IBM SPSS Statistics software, version 28. All items from the Centrality of Religiosity Scale (CRS-15) and the Job Satisfaction Survey (JSS) that required special coding were identified and coded per scoring guidelines. The JSS required several items

to be reverse-scored, which are 2, 4, 6, 8, 10, 12, 14, 16, 18, 19, 21, 23, 24, 26, 29, 31, 32, 34, 36 (Spector, 2022). There was a total of 87 responses to the online survey, and after significantly incomplete surveys were removed, a total of 65 completed surveys were analyzed using a multiple linear regression method. The 65 completed surveys exceeded the total number of participants required based on a G\*Power a priori power analysis. The a priori G\*Power calculation recommended a total sample size of 40 participants to obtain a desired large effect size of .35 and an error probability of 0.05 for a linear regression with moderation analysis.

## **Results**

This study investigated the potential influence of two factors on employee job satisfaction: employee level of religiosity and their perception of their leader's level of religiosity. Analyses were conducted using IBM SPSS version 28 and Process v4.2 (Hayes, 2013). A linear regression analysis was used to investigate H1. The individual coefficient for employee level of religiosity was not statistically significant  $F(1,63) = 2.856, p = .096$ . The result for H1 suggests a null effect, meaning the level of employee religiosity, on its own, does not significantly predict job satisfaction, which was hypothesized to have a positive effect.

The use of a multiple regression with moderation analysis was used to investigate H2. The moderation conceptual model seen in Figure 1 illustrates the structure of the moderation analysis. To ensure the validity of the results, the first analysis addressed potential statistical assumptions, as normality, linearity, and multicollinearity were assessed. Normality was checked using the Shapiro-Wilk test (Shapiro & Wilk, 1965),

while linearity was evaluated visually using scatterplots, and multicollinearity was checked using Variance Inflation Factors (VIFs) and tolerance.

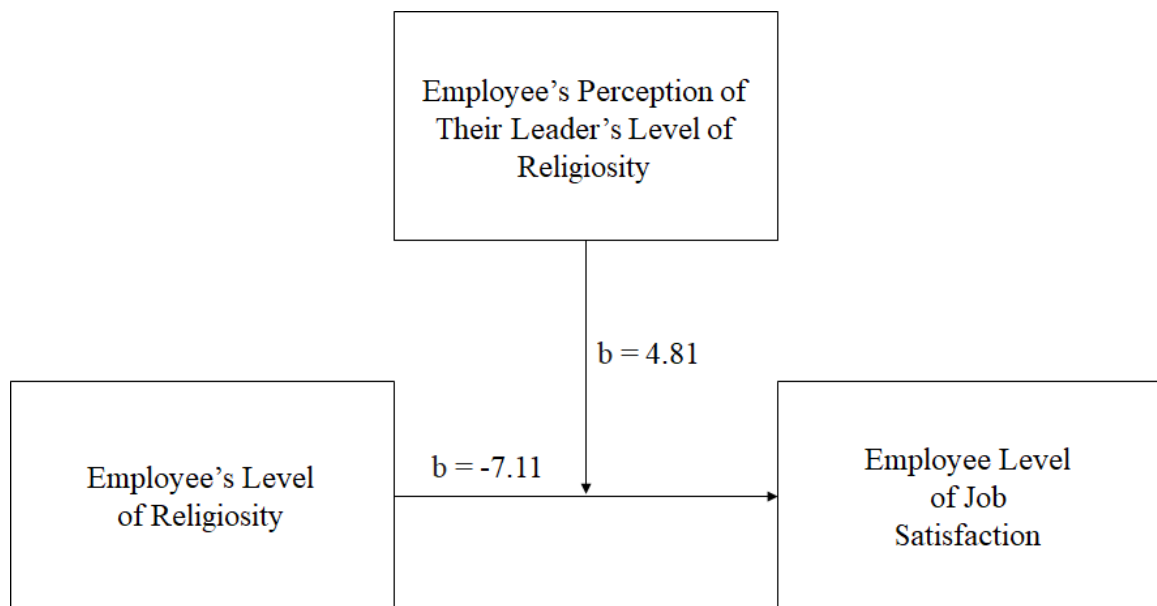
Following these checks, a three-step analytical approach was employed.

1. *Correlation Analysis*: Pearson's correlation coefficients were calculated to examine the initial bivariate relationships between the variables.
2. *Multiple Linear Regression*: A multiple linear regression analysis was conducted to assess the combined and individual effects of an employee's level of religiosity and an employee's perceived level of their leader's religiosity on job satisfaction.
3. *Moderation*: This analysis utilized Process Macros by Andrew F. Hayes (Hayes, 2013) within SPSS to explore potential moderation effects.

The subsequent sections will detail the specific findings from these analyses.

### **Figure 1**

#### *Moderation Conceptual Model*



After checking assumptions, in the first step, this study used a correlation analysis to examine the relationships between job satisfaction, employee perceived level of their leader's religiosity, and employee level of religiosity. The results show a weak positive correlation emerged between an employee's level of religiosity and job satisfaction and between an employee's perceived level of their leader's religiosity and job satisfaction. The relationship between an employee's level of religiosity and job satisfaction was not significant  $r(63) = .208, p = .096$ . A significant positive relationship was found between an employee's perceived level of their leader's religiosity and job satisfaction  $r(63) = .286, p = .021$ , as seen in Table 2.

**Table 2**

*Statistical Correlations Among Major Variables (N=65)*

		Employee's Perceived Level of Leader's Religiosity	Employee Level of Religiosity	Employee Job Satisfaction
Employee's Perceived Level of Leader's Religiosity	Pearson Correlation	1	.067	.286*
Employee Level of Religiosity	Pearson Correlation	.067	1	.208
Employee Job Satisfaction	Pearson Correlation	.286*	.208	1

\*. Correlation is significant at the 0.05 level (2-tailed).

### Normality

The normality of the data sets for employees' religiosity, employees' perceived level of their leader's religiosity, and job satisfaction were assessed using the Shapiro-Wilk test. While employee level of religiosity data significantly deviated from normality ( $p < .001$ ), the employee's perceived level of their leader's religiosity ( $p = .072$ ) and job satisfaction ( $p = .189$ ) approached normality. In addition, it is generally not a major concern for linear regression unless the data is highly skewed (Shapiro & Wilk, 1965).

See Table 3.

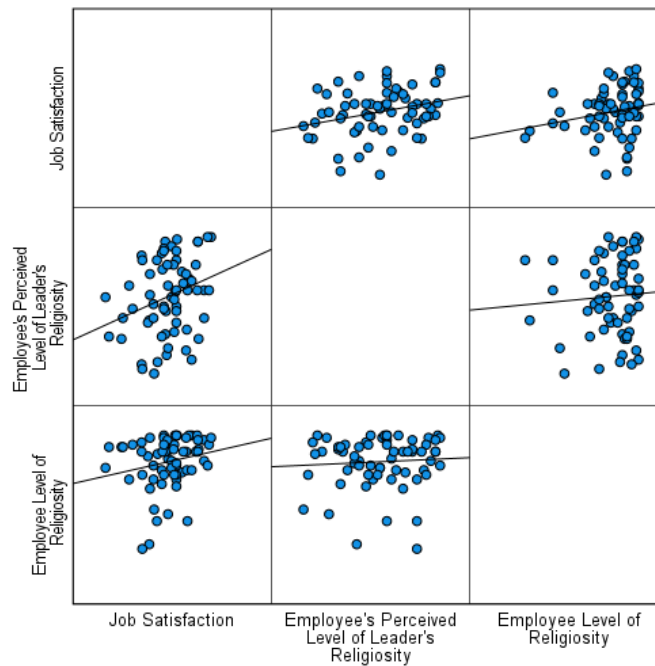
**Table 3**

*Shapiro-Wilk Test of Normality*

Variables	Statistic	df	P
Employee Level of Religiosity	.839	65	<.001
Employee's Perceived Level of Leader's Religiosity	.966	65	.072
Employee Job Satisfaction	.974	65	.189

### Linearity

The scatter plot in Figure 2 suggests a linear but weak positive correlation between job satisfaction and an employee's perceived level of their leader's religiosity. While the data points generally trend upwards, indicating a positive association, their scattered distribution implies that the increase in an employee's perceived level of their leader's religiosity is not perfectly consistent with increasing job satisfaction. These results suggest a potentially weak positive relationship. However, the scatter plot in Figure 2 also indicates a nonlinear correlation between job satisfaction and employee level of religiosity.

**Figure 2***Correlation Scatter Plot***Multicollinearity**

The results indicate that all the VIF values are less than 5, which means the tolerance values (all greater than 0.996) are well above the concerning thresholds. Therefore, it's safe to conclude that there's likely no multicollinearity among these variables (Daoud, 2017), as seen in Table 4.

**Table 4***Collinearity Statistics*

<b>Predictor</b>	<b>VIF</b>	<b>Tolerance</b>
Employee Level of Religiosity	1.004	.996
Employee's Perceived Level of Leader's Religiosity	1.004	.996

In the second step, a multiple linear regression analysis was used to explore how an employee's level of religiosity and their perception of their leader's level of religiosity both influence job satisfaction. The analysis shows that only the employee's perceived level of their leader's religiosity had a significant positive association with job satisfaction  $\beta = 8.581$ ,  $p = .026$ , meaning that employees who perceived their leader as more religious reported higher job satisfaction. An employee's level of religiosity did not significantly impact job satisfaction  $\beta = 8.663$ ,  $p = .117$  in the analysis for H2, suggesting other factors likely play a role in the relationship between employee religiosity and job satisfaction. See Table 5.

**Table 5**

*Coefficient Results for Multiple Linear Regression Analysis*

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.	95.0% Confidence Interval for B	
		B	Std. Error	Beta			Lower Bound	Upper Bound
1	(Constant)	79.650	25.799		3.087	.003	28.079	131.221
	Employee Level of Religiosity	8.663	5.451	.190	1.589	.117	-2.234	19.560
	Employee's Perceived Level of Leader's Religiosity	8.581	3.751	.273	2.288	.026	1.083	16.080

a. Dependent Variable: Employee Job Satisfaction

In the third step, a multiple regression with moderation analysis was used to examine H2. The moderation analysis for H2 focused on the employee's perceived level of their leader's religiosity as a moderator on the relationship between an employee's level of religiosity and job satisfaction. The interaction term between an employee's level



of religiosity and an employee's perceived level of their leader's religiosity (denoted by Interaction Term ER x PLR) was not statistically significant ( $p = .341$ ). This result suggests that the effect of employee religiosity on job satisfaction does not depend on the employee's perceived level of their leader's religiosity. In other words, the relationship between employee religiosity and job satisfaction is likely similar regardless of how religious the employee perceives their leader to be.

### **Additional Findings**

The JSS measures an individual's total job satisfaction through the use of a 36-item 9-subscale survey. Each of the nine subscales includes 4-items and is categorized by Pay, Promotion, Supervision, Fringe Benefits, Contingent Rewards, Operating Conditions, Coworkers, Nature of Work, and Communication. The nine subscales were examined using a correlation analysis. The subscale of supervision was identified as an individual factor of overall job satisfaction that could further explain the findings of H1. The result of the correlation analysis for the subscale of supervision was not significant, but other subscales did show significance. The results of the remaining subscales that were examined showed that the Pay, Coworkers, and Nature of Work subscales were significant. The first of the three subscales, Pay, showed a positive correlation  $r(63) = .269$ ,  $p = .030$ . The second subscale, Coworkers, showed a positive correlation  $r(63) = .296$ ,  $p = .017$ . Finally, the third subscale, Nature of Work, showed the strongest correlation of the three with a positive correlation  $r(63) = .304$ ,  $p = .014$ . All other subscales lacked significance, and the subscale correlation analysis findings are shown in the correlation matrix, as seen in Table 6.

Table 6

## Correlation Matrix JSS Subscales

	Pay	Promotion	Supervision	Fringe Benefits	Contingent Rewards	Operating Conditions	Coworkers	Nature of Work	Communication	Employee Level of Religiosity
Pay	1	.433 <sup>**</sup>	.252	.619 <sup>**</sup>	.575 <sup>**</sup>	.339 <sup>**</sup>	.528 <sup>**</sup>	.302	.538 <sup>**</sup>	.269 <sup>**</sup>
		<.001	.043	<.001	<.001	.006	<.001	.015	<.001	.030
		65	65	65	65	65	65	65	65	65
Promotion	.433 <sup>**</sup>	1	.528 <sup>**</sup>	.373 <sup>**</sup>	.743 <sup>**</sup>	.340 <sup>**</sup>	.433 <sup>**</sup>	.452 <sup>**</sup>	.708 <sup>**</sup>	1.46
		<.001	<.001	.002	<.001	.006	<.001	<.001	<.001	.245
		65	65	65	65	65	65	65	65	65
Supervision	.252	.528 <sup>**</sup>	1	.178	.744 <sup>**</sup>	.386 <sup>**</sup>	.435 <sup>**</sup>	.466 <sup>**</sup>	.638 <sup>**</sup>	.043
		<.001	.043	<.001	<.001	.001	<.001	<.001	<.001	.731
		65	65	65	65	65	65	65	65	65
Fringe Benefits	.619 <sup>**</sup>	.373 <sup>**</sup>	.178	1	.451 <sup>**</sup>	.107	.345 <sup>**</sup>	.190	.411 <sup>**</sup>	.008
		<.001	.002	.156	<.001	.398	.005	.130	<.001	.951
		65	65	65	65	65	65	65	65	65
Contingent Rewards	.575 <sup>**</sup>	.743 <sup>**</sup>	.744 <sup>**</sup>	.451 <sup>**</sup>	1	.501 <sup>**</sup>	.624 <sup>**</sup>	.555 <sup>**</sup>	.855 <sup>**</sup>	.160
		<.001	<.001	<.001	<.001	<.001	<.001	<.001	<.001	.203
		65	65	65	65	65	65	65	65	65
Operating Conditions	.339 <sup>**</sup>	.340 <sup>**</sup>	.386 <sup>**</sup>	.107	.501 <sup>**</sup>	1	.416 <sup>**</sup>	.232	.527 <sup>**</sup>	.037
		.006	.001	.398	<.001	<.001	<.001	.063	<.001	.769
		65	65	65	65	65	65	65	65	65
Coworkers	.528 <sup>**</sup>	.433 <sup>**</sup>	.435 <sup>**</sup>	.345 <sup>**</sup>	.624 <sup>**</sup>	.416 <sup>**</sup>	1	.769 <sup>**</sup>	.608 <sup>**</sup>	.296 <sup>**</sup>
		<.001	<.001	.005	<.001	<.001	<.001	<.001	<.001	.017
		65	65	65	65	65	65	65	65	65
Nature of Work	.302	.452 <sup>**</sup>	.466 <sup>**</sup>	.190	.555 <sup>**</sup>	.232	.769 <sup>**</sup>	1	.581 <sup>**</sup>	.304 <sup>**</sup>
		.015	<.001	.130	<.001	.063	<.001	<.001	<.001	.014
		65	65	65	65	65	65	65	65	65
Communication	.538 <sup>**</sup>	.708 <sup>**</sup>	.638 <sup>**</sup>	.411 <sup>**</sup>	.855 <sup>**</sup>	.527 <sup>**</sup>	.608 <sup>**</sup>	.581 <sup>**</sup>	1	.135
		<.001	<.001	<.001	<.001	<.001	<.001	<.001	<.001	.285
		65	65	65	65	65	65	65	65	65
Employee Level of Religiosity	.269 <sup>**</sup>	.146	.043	.008	.160	.037	.296 <sup>**</sup>	.304 <sup>**</sup>	.135	1
		.030	.245	.731	.203	.769	.017	.014	.285	.285
		65	65	65	65	65	65	65	65	65

\*\* Correlation is significant at the 0.01 level (2-tailed).

\* Correlation is significant at the 0.05 level (2-tailed).

## Summary

The study investigated two main hypotheses H1 and H2. H1 examined the relationship between an employee's level of religiosity and job satisfaction, while H2 examined the moderating effect of an employee's perceived level of their leader's religiosity on the relationship between an employee's level of religiosity and job satisfaction. The results show that while employee religiosity significantly deviated from normality an employee's perceived level of their leader's religiosity and job satisfaction approached normality. A scatter plot analysis revealed a weak positive correlation between job satisfaction and perceived leader religiosity and a nonlinear correlation between job satisfaction and employee religiosity.

The linear regression analysis for H2 indicated that an employee's perceived level of their leader's religiosity significantly predicted job satisfaction, while an employee's level of religiosity did not have a significant effect, as hypothesized in H1. The results of the moderation analysis for H2 indicate that the interaction term (ELR x EPLLR) between an employee's level of religiosity and an employee's perceived level of their leader's religiosity was not statistically significant for H2, suggesting that the effect of employee's level of religiosity on job satisfaction does not depend on the employee's perceived level of their leader's religiosity.

The results for a moderation effect were not statistically significant for H2, and only the employee's perceived level of their leader's religiosity had a significant positive association with job satisfaction, meaning employees who see their leader as more religious report higher job satisfaction. The employee's perceived level of the leader's religiosity was hypothesized in H2 to have a moderating effect on the relationship

between an employee's level of religiosity and job satisfaction, and this result was not statistically significant. Therefore, the relationship between an employee's level of religiosity and job satisfaction does not depend on the employee's perceived level of their leader's religiosity. Further, the results from the additional findings that examined the JSS subscales show that three of the subscales were significant, while all others lacked significance.

## CHAPTER 5: DISCUSSION

### Overview

The purpose of this applied research study was to investigate the moderating effect an employee's perception of their leader's level of religiosity (moderator variable) has on the relationship between the employee's level of religiosity (independent variable) and their job satisfaction (dependent variable). A multiple regression with moderation analysis was used to examine whether an employee's perception of a leader's level of religiosity is a moderator in the relationship between an employee's level of religiosity and job satisfaction. This chapter will discuss the findings, limitations, implications, and recommendations for future research.

### Summary of Findings

The study consisted of 65 participants, which included 39 females and 26 males, with 87.6% of all participants being between 18 and 44 years of age and 43.1% (N=28) of participants having 3-4 years of experience with their current leader. The employee level of religiosity survey shows that 73.8% (N=48) of participants scored in the highly religious category, while the employee perceived level of a leader's religiosity survey had 56.9% (N=37) of participants score in the religious category. The high percentage of highly religious participants was unexpected and a possible result of the high participant recruitment from the Liberty University doctoral student email. Further, the high number of participants who reported high levels of religiosity did not report high levels of job satisfaction as hypothesized in H1. The number of participants that reported the perception of their leader's level of religiosity as religious is also noteworthy as this study is the first known study to measure an employee's perceived level of their leader's

religiosity. Further, 52.3% of participants reported a score of “satisfied” on the JSS, while 73.8% of participants reported a score of highly religious on the CRS-15 survey. More than half of all participants reported a high level of job satisfaction and religiosity, but the results for H1 were not significant  $F(1,63) = 2.856, p = .096$ . Moreover, an employee’s level of religiosity did not have a significant effect on job satisfaction, yet over half of all participants were satisfied with their jobs.

In addition to the regression analysis that was used to examine H1, a multiple regression with moderation analysis was used to examine H2. The moderation analysis examined the moderating effect of an employee’s perceived level of their leader’s religiosity on the relationship between job satisfaction and an employee’s level of religiosity. The results for the moderation analysis were not statistically significant for H2 ( $p = .341$ ). An unexpected finding during the investigation of H2 indicated that employees who perceived their leader as more religious reported higher job satisfaction  $\beta = 8.581, p = .026$ . While H1 only hypothesized the effect of an employee’s level of religiosity on job satisfaction, H2 was expanded to examine an employee’s perceived level of their leader’s religiosity on the relationship between an employee’s level of religiosity and job satisfaction.

The results indicated that only the employee’s perceived level of their leader’s religiosity had a significant positive association with job satisfaction, meaning employees who see their leader as more religious report higher job satisfaction. Further, the results for H1 indicate that an employee’s level of religiosity does not significantly predict level of job satisfaction and only explains a relatively small portion of the variance overall,

which suggests that other factors likely play a role in the relationship between an employee's level of religiosity and job satisfaction.

### **Discussion of Findings**

The study found a mild positive relationship between religiosity and job satisfaction, though no statistical significance was noted for H1. This less-than-significant association between an employee's level of religiosity and job satisfaction aligns with Dal Corso et al. (2020), who argue that workplace spirituality, rather than religiosity, is linked to employee well-being, and with Osman-Gani et al. (2013), who found spirituality to have a greater impact than religiosity on enhancing spiritual conditions, thus positively affecting employee performance. However, these findings conflict with other literature, such as Mensah et al. (2019), who support a significant connection between employee religiosity and job satisfaction, and Onyemah et al. (2018), who demonstrated religiosity as a precursor to job satisfaction. Osman-Gani et al. (2013) identified religion as a moderating factor that improves job performance, observing a notable positive correlation between employee job performance and religiosity. Therefore, the results of this study did not confirm the results of the above-mentioned studies by Mensah, Onyemah, and Osman-Gani, which were an influential foundation for this study.

In addition to the main analysis of H1, the researcher examined the nine subscales of the JSS survey, particularly the subscale of supervision. The subscale of supervision was examined using correlation analysis to determine if there was a significant relationship between an employee's level of religiosity and supervision and further explain the findings from H1. The subscale of supervision was not significant, but the

analysis of the remaining subscales found significant results for the Pay, Coworkers, and Nature of Work. Further examination into the relationship between the nine subscales and an employee's level of religiosity could provide valuable insight into the multi-faceted variables that contribute to an employee's overall job satisfaction.

In the study's examination of H2, a multiple regression with moderation analysis was used to investigate whether an employee's perception of their leader's level of religiosity was a moderator for the relationship between the employee's level of religiosity and job satisfaction. The findings for H2 were not statistically significant, indicating that the relationship between an employee's level of religiosity and job satisfaction is not influenced by how an employee perceives their leader's level of religiosity within this sample. The results for H2 differ from those of Robbie and Novianti (2020), who found religiosity to moderate the connection between employee performance and organizational commitment. Furthermore, the current study didn't differentiate between intrinsic and extrinsic religiosity, whereas Nwachukwu et al. (2022) discovered intrinsic religiosity to moderate employee job satisfaction and engagement at work.

A notable finding during the analysis of H2 was the significant discovery that an employee's perception of their leader's level of religiosity was positively associated with job satisfaction. These results show that employees who view their leader(s) as more religious tend to report higher levels of job satisfaction  $\beta = 8.581$ ,  $p = .026$ . Such findings align with existing literature, suggesting that religious leaders are recognized for fostering work environments linked to reduced turnover, heightened productivity, improved well-being, and the development of more robust organizational cultures, as articulated by



Lokke (2022). Religious leaders are often equated with ethical and servant leaders, with research using these terms interchangeably. Barkhordari-Sharifabad et al. (2018) found positive outcomes in the relationship between ethical leaders and their employees, including enhanced development and performance.

Alafeshat and Tanova (2019) demonstrated that servant leadership increases employee satisfaction, while Craun and Henson (2022) show how servant leaders instill hope in their followers. The current study's results for H2 conflict with Roznowski and Zarzycka's (2020) argument that religiosity does not affect job performance, suggesting no significant difference in performance between religious and non-religious employees. The significant findings during the analyses of H2 in this study show that employees perceiving their leader as more religious tend to report higher job satisfaction, contributing to the ongoing exploration of the effects of ethical and servant leadership on employee satisfaction.

The current study investigated employee job satisfaction within the workplace, utilizing Social Exchange Theory as its foundational framework, as noted by Nwachukwu et al. (2021). This theory centers on the dynamics of social exchange, highlighting continuous interactions among individuals that cultivate experiences that foster a sense of obligation to reciprocate support, as discussed by Nwachukwu and Chladkova (2017). Religiosity is recognized as a pivotal factor in shaping ethical attitudes and behaviors (Rashid & Ibrahim, 2008), influencing employees' perception of their leader's ethical conduct. When leaders' ethical behavior is perceived as authentic, employees are more inclined to mirror it (Low et al., 2022). The current study's findings further reinforce Social Exchange Theory, indicating that employees tend to report higher job satisfaction

when they view their leader as more religious. Moreover, the "norm of reciprocity" principle encapsulates social exchange, suggesting that perceiving support from peers, colleagues, and leaders naturally inspires individuals to reciprocate such support, as articulated by Hu and Shen (2022).

The Leader-Member Exchange Theory (LMX) serves as another crucial theoretical framework in this study, emphasizing the relationship between leadership processes and employee outcomes, particularly job satisfaction, as Gerstner and Day (1997) explored. The study's hypothesis H2 which was derived from LMX, suggests that an employee's perception of their leader's religiosity positively moderates the relationship between the employee's religiosity and job satisfaction. The findings from the current study support LMX, indicating that the leader-employee connection influences job satisfaction, as employees who perceived their leader to have a high level of religiosity reported higher levels of job satisfaction.

Further, the leader-employee connection of LMX stands out due to its focus on the unique relationship between leaders and employees, as Gerstner and Day (1997) highlighted. Leader-member exchange categorizes subordinates into in-groups or out-groups based on the quality of their exchanges with leaders. In-group relationships receive higher attention from leadership and involve trust, respect, reciprocity, and solidarity that go beyond contractual obligations. In contrast, out-group relationships receive lower leadership attention and are defined as a one-way dynamic that focuses solely on task-based interactions (Dansereau & Haga, 1975). The study found that 56.9% of participants perceived their leader as religious, and there was a significant relationship between leader religiosity and employee job satisfaction. Dansereau and Haga (1975)

suggest that in-group leader-member relationships foster higher levels of trust, respect, and attention, while out-group relationships are more one-sided with less leader attention. While the study did not specifically examine leader-member groups, LMX principles could help explain the findings of this study, particularly if employees with higher job satisfaction perceive their leaders as religious and belong to in-group relationships.

The Spiritual Leadership Theory (SLT) served as the final theoretical foundation in this study, aiming to harmonize with Biblical principles. SLT, a transformative leadership model, focuses on inspiring organizational change through intrinsic motivation, as investigated by Fry et al. (2005). SLT delves into intrinsic motivation, encompassing workplace spirituality, vision, altruistic love, hope, and faith (Fry et al., 2005). By fostering a compelling vision rooted in one's sense of calling and purpose, SLT strengthens leader-follower relationships (Fry et al., 2005). SLT also formed the basis for hypothesizing the moderating effect of an employee's perception of their leaders' level of religiosity. Existing literature supports the positive impact of both employee religiosity and leaders' ethical behavior on job satisfaction.

The current study also draws on a Biblical framework exemplified by revered Biblical leaders such as Jesus, Abraham, Joseph, Moses, David, and Isaiah. These figures epitomized righteousness, justice, combatting corruption, advocacy for the vulnerable, and prioritizing others' needs over their own. Their leadership engendered highly engaged and loyal followers who trusted and respected them deeply. While the religiosity levels of their followers varied, belief in their leaders' religiosity bolstered their faith. This biblical perspective was affirmed by the study's findings, indicating that employees reported higher job satisfaction when perceiving their leader to have high levels of religiosity.

Moreover, the study revealed that 73.8% (N=48) of employees scored as highly religious, while only 56.9% (N=37) perceived their leader as religious. Additionally, an employee's level of religiosity did not significantly influence job satisfaction, but their perception of their leader's level of religiosity did. These results resonate with Biblical teachings on the positive impact of leaders with strong religiosity on their followers.

### **Implications**

Research on employee job satisfaction has been a key focus for decades, gaining even more attention in the post-pandemic era of 2020 and beyond. Enhanced job satisfaction correlates with increased workplace productivity, as emphasized by Hage and Posner (2015). It also acts as a vital factor in reducing work-related stress, lowering turnover rates, and promoting overall employee health and well-being, as observed by various researchers (Abualigah et al., 2021; Koburtay et al., 2023; Olowookere et al., 2016). Leadership significantly influences employee job satisfaction levels, with studies like that of Qureshi and Ramish (2023) highlighting the positive impact of servant leadership on employees' psychological well-being and stress levels. Furthermore, Franco and Antunes (2020) establish connections between religiosity and servant leadership, emphasizing moral qualities and virtues.

The current study highlights the significance of a leader's religiosity in shaping employee job satisfaction. While individual employee religiosity alone did not significantly predict job satisfaction, their perception of their leader's level of religiosity emerged as a key factor. These findings highlight the need to explore how religious perceptions of a leader uniquely enhance and validate the value of the contributions that a leader's religiosity brings to the work environment. Moreover, the study's findings can aid

organizations in comprehending the determinants of employee job satisfaction more effectively. Many organizations need help with low levels of employee job satisfaction that lead to high turnover rates, diminished productivity, and financial strains. The outcomes found in this study can benefit such organizations by informing their hiring, training, and retention strategies, especially for those struggling to pinpoint the underlying causes of low employee job satisfaction.

### **Limitations**

While this study offers valuable insights, it's important to acknowledge its inherent limitations. These include challenges in recruiting an adequate number of participants through a snowball sampling method and effectively addressing response bias. Additionally, the use of Liberty University's doctoral student email list provided a significant number of participants to the study, which may have contributed to a strong Christian representation among participants. Moreover, concerns arise regarding fluctuations in personal beliefs and religious practices, potentially impacting the reliability of study findings. Participants may have experienced varying levels of religiosity at the time of survey completion, leading to potential social desirability biases, causing participants to respond to the surveys falsely to make themselves appear more religious. Factors such as personal life satisfaction, work environment, and external conditions may have also influenced survey responses regarding job satisfaction. A notable limitation to the study was the lack of a thorough examination of the JSS nine subscales. Further investigation into how an employee's level of religiosity is affected by the individual subscales could have expanded the current study and further explained additional variables that impact job satisfaction.

Additionally, relying solely on self-reporting surveys for data collection restricted the study's ability to capture nuanced aspects of religiosity and job satisfaction. Further, by incorporating qualitative data or a mixed-methods approach, the study could have provided a more comprehensive understanding of how uncontrolled variables influenced participant survey responses. In addition to the limitations related to participants' survey responses, another constraint was the sample size used in the study. An *a priori* G\*Power (Erdfelder et al., 1996) analysis recommended a sample size of N=40 to achieve a large effect size of .35 with an alpha level of .05. The actual sample size obtained was N=65 and is considered a smaller sample size overall. Smaller sample sizes pose challenges to the generalizability of study results, and a larger sample size could enhance generalizability.

Moreover, the use of snowball sampling restricted the study's ability to generalize results with regard to specific groups of individuals or industries where participants are employed. The responses from the snowball sampling method yielded 15 participants from LinkedIn, 19 from Facebook, and 31 from the Liberty University doctoral student email list. The large number of participants from Liberty University may have caused a heavily weighted religious (Christian) presence within the group of participants. A significant barrier arose from limited financial funding, hindering the study's scope and effectiveness in overcoming challenges that could have enhanced the study. Finally, the surveys used for the study were presented in English only, which limited the ability of non-English speaking participants to complete the surveys.

### **Recommendations for Future Research**

To enhance and expand upon research in this area, future studies could broaden their scope by sampling individuals based on religious affiliations and exploring specific industries like healthcare or technology. Adopting a longitudinal approach would also allow researchers to track the evolving impact of an employee's perceived level of their leader's religiosity over time. Employing qualitative or mixed-method approaches could offer deeper insights into the factors shaping employees' perceptions of their leader's religiosity. Furthermore, utilizing alternative measurement scales for religiosity and job satisfaction could help broaden the understanding of how participants interpret their leader's level of religiosity. Future research might also investigate the nine subscales of the JSS survey to understand further the role they play in the relationship between an employee's level of religiosity and job satisfaction. Moreover, the subscales can provide valuable research opportunities to expand upon the current study's investigation into the value that religiosity brings to the workplace. Additionally, researchers should explore the leader-member exchange (LMX) in-group and out-group relationship while examining different moderators that affect the relationship between employee religiosity and job satisfaction.

### **Summary**

The results for H1 showed a mild positive relationship between religiosity and job satisfaction, but no statistical significance was found. The results for H2 suggest that the effect of employee religiosity on job satisfaction does not depend on the employee's perceived level of their leader's religiosity. In other words, the relationship between employee religiosity and job satisfaction is likely similar regardless of how religious the

employee perceives their leader to be. A key finding from the study results shows that an employee's perceived level of their leader's religiosity has a significant positive association with job satisfaction, meaning employees who see their leader as more religious report higher job satisfaction.

The study highlights the importance of a leader's level of religiosity in influencing employee job satisfaction. While the focus was on an employee's perception of their leader's level of religiosity, the implications for organizational practices are significant. The current literature extensively supports the positive impact of a leader's behavior and certain leadership styles on employee satisfaction. Therefore, this study addresses gaps in the literature by examining the effects of an employee's perceived level of their leader's religiosity on job satisfaction. Despite ample evidence linking religious employees with higher levels of job satisfaction, this study reveals that employee religiosity itself was not a significant factor. Instead, employees, regardless of their level of religiosity, reported higher job satisfaction when perceiving their leader as highly religious. Notably, organizations exhaust perpetual efforts to enhance job satisfaction; this study offers valuable insights into the types of leaders they should prioritize in recruitment, promotion, and retention efforts.



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## APPENDIX A: SURVEYS

**Dissertation Research Study Survey****I am 18 years of age or older**

Yes

No

**I have worked for my current supervisor for 12 months or more?**

Yes

No

**Tenure working with current leader**

1-2 years

3-4 years

5+ years

**Gender**

Male

Female

Other

**Age**

18-24

25-34

35-44

45-54

55-64

65+

**Informed Consent**

**Title of the Project:** AN EMPLOYEE'S PERCEIVED LEVEL OF THEIR LEADER'S RELIGIOSITY MODERATES THE RELATIONSHIP BETWEEN AN EMPLOYEE'S RELIGIOSITY AND JOB SATISFACTION

**Principal Investigator:** Brad Carney, I/O Psychology Doctoral Candidate, School of Behavioral Sciences, Liberty University

**Invitation to be Part of a Research Study**

You are invited to participate in a research study. To participate, you must be age 18 and older and have been employed under your current leadership for a minimum duration of one year. Taking part in this research project is voluntary. Please take time to read this entire form and ask questions before deciding whether to take part in this research.

**What is the study about, and why is it being done?**

The purpose of the study is to investigate whether an employee's perception of their leader's level of religiosity partially moderates the relationship between an employee's level of religiosity and job satisfaction.

**What will happen if you take part in this study?**

If you agree to be in this study, I will ask you to do the following:

Complete survey questions about your level of religiosity, your perception of your leader's level of religiosity, and your level of job satisfaction. The estimated time to complete the combined surveys is about 7-minutes.

**How could you or others benefit from this study?**

Participants should not expect to receive a direct benefit from taking part in this study. Benefits to society and current literature include valuable information that organizations can use to create leadership development programs, improve Diversity, Equity, and Inclusion (DEI) initiatives, enhance employee engagement and job satisfaction initiatives, and improve organizational cultures. Other benefits will include expanded research into employee job satisfaction, leadership effectiveness, organizational commitment, and development.

**What risks might you experience from being in this study?**

The expected risks from participating in this study are minimal, which means they are equal to the risks you would encounter in everyday life.

**How will personal information be protected?**

The records of this study will be kept private, all personal information will remain confidential, and only aggregate-level non-identifying information (e.g., age and gender) will be reported in the study's results. Research records will be stored securely, and only the researcher will have access to the records.

- Participants' responses to the online survey will be confidential.
- Data will be stored on a password-locked computer. After five years, all electronic records will be deleted.

**Is study participation voluntary?**

Participation in this study is voluntary. Your decision whether to participate will not affect your current or future relations with Liberty University. If you decide to participate, you are free to not answer any question or withdraw at any time prior to submitting the survey without affecting those relationships.

**What should you do if you decide to withdraw from the study?**

If you choose to withdraw from the study, please exit the survey and close your internet browser.

**Whom do you contact if you have questions or concerns about the study?**

The researcher conducting this study is Brad Carney. You may ask any questions you have now. If you have questions later, you are encouraged to contact him at

██████████. You may also contact the researcher's faculty sponsor, Dr. Benjamin Wood, at ██████████.

### **Whom do you contact if you have questions about your rights as a research participant?**

If you have any questions or concerns regarding this study and would like to talk to someone other than the researcher, you are encouraged to contact the IRB. Our physical address is Institutional Review Board, 1971 University Blvd., Green Hall Ste. 2845, Lynchburg, VA, 24515; our phone number is 434-592-5530, and our email address is irb@liberty.edu.

**Disclaimer:** The Institutional Review Board (IRB) is tasked with ensuring that human subjects research will be conducted in an ethical manner as defined and required by federal regulations. The topics covered and viewpoints expressed or alluded to by student and faculty researchers are those of the researchers and do not necessarily reflect the official policies or positions of Liberty University.

### **Your Consent**

Before agreeing to be part of the research, please be sure that you understand what the study is about. You will be given a copy of this document for your records/you can print a copy of the document for your records. If you have any questions about the study later, you can contact the researcher using the information provided above.

*I have read and understood the above information. I have asked questions and have received answers. I consent to participate in the study.*

Agree  
Disagree

## **The Effects of Religiosity on Job Satisfaction**

Does an employee's perception of their leader's level of religiosity partially moderate the relationship between an employee's level of religiosity and job satisfaction?

For this section of the survey, you will be asked to answer questions about your religiosity and your perception of your leader's religiosity. A question will ask you to answer for (*Yourself*), and then the next question will ask you to answer (*Perception of your leader*). Example: 1. *Do you pray? (Yourself)* and you will answer for yourself, then you will answer, 2. *Do you pray? (Perception of your leader)* and you will answer from your perception of your leader whether they pray or not.

### **1. (Yourself) How often do you think about religious issues?**

Never  
Rarely  
Occasionally  
Often

Very often

**2. (Perception of your leader) How often do you think about religious issues?**

Never  
Rarely  
Occasionally  
Often  
Very often

**3. (Yourself) To what extent do you believe that God or something divine exists?**

Not at all  
Not very much  
Moderately  
Quite a bit  
Very much so

**4. (Perception of your leader) To what extent do you believe that God or something divine exists?**

Not at all  
Not very much  
Moderately  
Quite a bit  
Very much so

**5. (Yourself) How often do you take part in religious services?**

Never  
Less often  
A few times a year  
One or three times a month  
Once a week  
More than once a week  
Once a day  
Several times a day

**6. (Perception of your leader) How often do you take part in religious services?**

Never  
Less often  
A few times a year  
One or three times a month  
Once a week  
More than once a week  
Once a day  
Several times a day

**7. (Yourself) How often do you pray?**

Never

- Less often  
 A few times a year  
 One or three times a month  
 Once a week  
 More than once a week  
 Once a day  
 Several times a day
- 8. (Perception of your leader) How often do you pray?**  
 Never  
 Less often  
 A few times a year  
 One or three times a month  
 Once a week  
 More than once a week  
 Once a day  
 Several times a day
- 9. (Yourself) How often do you experience situations in which you have the feeling that God or something divine intervenes in your life?**  
 Never  
 Rarely  
 Occasionally  
 Often  
 Very often
- 10. (Perception of your leader) How often do you experience situations in which you have the feeling that God or something divine intervenes in your life?**  
 Never  
 Rarely  
 Occasionally  
 Often  
 Very often
- 11. (Yourself) How interested are you in learning more about religious topics?**  
 Not at all  
 Not very much  
 Moderately  
 Quite a bit  
 Very much so
- 12. (Perception of your leader) How interested are you in learning more about religious topics?**  
 Not at all  
 Not very much  
 Moderately

Quite a bit  
Very much so

**13. (Yourself) To what extent do you believe in an afterlife (e.g., immortality of the soul, resurrection of the dead, or reincarnation)?**

Not at all  
Not very much  
Moderately  
Quite a bit  
Very much so

**14. (Perception of your leader) To what extent do you believe in an afterlife (e.g., immortality of the soul, resurrection of the dead, or reincarnation)?**

Not at all  
Not very much  
Moderately  
Quite a bit  
Very much so

**15. (Yourself) How important is it to take part in religious services?**

Not at all  
Not very much  
Moderately  
Quite a bit  
Very much so

**16. (Perception of your leader) How important is it to take part in religious services?**

Not at all  
Not very much  
Moderately  
Quite a bit  
Very much so

**17. (Yourself) How important is personal prayer for you?**

Not at all  
Not very much  
Moderately  
Quite a bit  
Very much so

**18. (Perception of your leader) How important is personal prayer for you?**

Not at all  
Not very much  
Moderately  
Quite a bit  
Very much so

- 19. (Yourself) How often do you experience situations in which you have the feeling that God or something divine wants to communicate or to reveal something to you?**  
Never  
Rarely  
Occasionally  
Often  
Very often
- 20. (Perception of your leader) How often do you experience situations in which you have the feeling that God or something divine wants to communicate or to reveal something to you?**  
Never  
Rarely  
Occasionally  
Often  
Very often
- 21. (Yourself) How often do you keep yourself informed about religious questions?**  
Never  
Rarely  
Occasionally  
Often  
Very often
- 22. (Perception of your leader) How often do you keep yourself informed about religious questions?**  
Never  
Rarely  
Occasionally  
Often  
Very often
- 23. (Yourself) In your opinion, how probable is it that a higher power really exists?**  
Not at all  
Not very much  
Moderately  
Quite a bit  
Very much so
- 24. (Perception of your leader) In your opinion, how probable is it that a higher power really exists?**  
Not at all  
Not very much  
Moderately



- Quite a bit  
Very much so
- 25. (Yourself) How important is it for you to be connected to a religious community?**  
Not at all  
Not very much  
Moderately  
Quite a bit  
Very much so
- 26. (Perception of your leader) How important is it for you to be connected to a religious community?**  
Not at all  
Not very much  
Moderately  
Quite a bit  
Very much so
- 27. (Yourself) How often do you pray spontaneously when inspired by daily situations?**  
Never  
Less often  
A few times a year  
One or three times a month  
Once a week  
More than once a week  
Once a day  
Several times a day
- 28. (Perception of your leader) How often do you pray spontaneously when inspired by daily situations?**  
Never  
Less often  
A few times a year  
One or three times a month  
Once a week  
More than once a week  
Once a day  
Several times a day
- 29. (Yourself) How often do you experience situations in which you have the feeling that God or something divine is present?**  
Never  
Rarely  
Occasionally  
Often

Very Often

**30. (Perception of your leader) How often do you experience situations in which you have the feeling that God or something divine is present?**

Never

Rarely

Occasionally

Often

Very Often

**The following questions will ask you about your job satisfaction. Please answer each question as it relates to your level of satisfaction (e.g., from disagree very much to agree very much).**

**31. I feel I am being paid a fair amount for the work I do?**

Disagree very much

Disagree moderately

Disagree slightly

Agree slightly

Agree moderately

Agree very much

**32. There is really too little chance for promotion on my job?**

Disagree very much

Disagree moderately

Disagree slightly

Agree slightly

Agree moderately

Agree very much

**33. My supervisor is quite competent in doing his/her job.**

Disagree very much

Disagree moderately

Disagree slightly

Agree slightly

Agree moderately

Agree very much

**34. I am not satisfied with the benefits I receive.**

Disagree very much

Disagree moderately

Disagree slightly

Agree slightly

Agree moderately

Agree very much

**35. When I do a good job, I receive the recognition for it that I should receive.**

Disagree very much  
Disagree moderately  
Disagree slightly  
Agree slightly  
Agree moderately  
Agree very much

**36. Many of our rules and procedures make doing a good job difficult.**

Disagree very much  
Disagree moderately  
Disagree slightly  
Agree slightly  
Agree moderately  
Agree very much

**37. I like the people I work with.**

Disagree very much  
Disagree moderately  
Disagree slightly  
Agree slightly  
Agree moderately  
Agree very much

**38. I sometimes feel my job is meaningless.**

Disagree very much  
Disagree moderately  
Disagree slightly  
Agree slightly  
Agree moderately  
Agree very much

**39. Communications seem good within this organization.**

Disagree very much  
Disagree moderately  
Disagree slightly  
Agree slightly  
Agree moderately  
Agree very much

**40. Raises are too few and far between.**

Disagree very much  
Disagree moderately  
Disagree slightly  
Agree slightly  
Agree moderately

Agree very much

**41. Those who do well on the job stand a fair chance of being promoted.**

Disagree very much  
Disagree moderately  
Disagree slightly  
Agree slightly  
Agree moderately  
Agree very much

**42. My supervisor is unfair to me.**

Disagree very much  
Disagree moderately  
Disagree slightly  
Agree slightly  
Agree moderately  
Agree very much

**43. The benefits we receive are as good as most other organizations offer.**

Disagree very much  
Disagree moderately  
Disagree slightly  
Agree slightly  
Agree moderately  
Agree very much

**44. I do not feel that the work I do is appreciated.**

Disagree very much  
Disagree moderately  
Disagree slightly  
Agree slightly  
Agree moderately  
Agree very much

**45. My efforts to do a good job are seldom blocked by red tape.**

Disagree very much  
Disagree moderately  
Disagree slightly  
Agree slightly  
Agree moderately  
Agree very much

**46. I find I have to work harder at my job because of the incompetence of people I work with.**

Disagree very much  
Disagree moderately

- Disagree slightly  
Agree slightly  
Agree moderately  
Agree very much
- 47. I like doing the things I do at work.**  
Disagree very much  
Disagree moderately  
Disagree slightly  
Agree slightly  
Agree moderately  
Agree very much
- 48. The goals of this organization are not clear to me.**  
Disagree very much  
Disagree moderately  
Disagree slightly  
Agree slightly  
Agree moderately  
Agree very much
- 49. I feel unappreciated by the organization when I think about what they pay me.**  
Disagree very much  
Disagree moderately  
Disagree slightly  
Agree slightly  
Agree moderately  
Agree very much
- 50. People get ahead as fast here as they do in other places.**  
Disagree very much  
Disagree moderately  
Disagree slightly  
Agree slightly  
Agree moderately  
Agree very much
- 51. My supervisor show too little interest in the feelings of subordinates.**  
Disagree very much  
Disagree moderately  
Disagree slightly  
Agree slightly  
Agree moderately  
Agree very much
- 52. The benefit package we have is equitable.**

Disagree very much  
Disagree moderately  
Disagree slightly  
Agree slightly  
Agree moderately  
Agree very much

**53. There are few rewards for those who work here.**

Disagree very much  
Disagree moderately  
Disagree slightly  
Agree slightly  
Agree moderately  
Agree very much

**54. I have too much to do at work.**

Disagree very much  
Disagree moderately  
Disagree slightly  
Agree slightly  
Agree moderately  
Agree very much

**55. I enjoy my coworkers.**

Disagree very much  
Disagree moderately  
Disagree slightly  
Agree slightly  
Agree moderately  
Agree very much

**56. I often feel that I do not know what is going on with the organization.**

Disagree very much  
Disagree moderately  
Disagree slightly  
Agree slightly  
Agree moderately  
Agree very much

**57. I feel a sense of pride in doing my job.**

Disagree very much  
Disagree moderately  
Disagree slightly  
Agree slightly  
Agree moderately  
Agree very much

**58. I feel satisfied with my chances for salary increases.**

Disagree very much  
Disagree moderately  
Disagree slightly  
Agree slightly  
Agree moderately  
Agree very much

**59. There are benefits we do not have which we should have.**

Disagree very much  
Disagree moderately  
Disagree slightly  
Agree slightly  
Agree moderately  
Agree very much

**60. I like my supervisor.**

Disagree very much  
Disagree moderately  
Disagree slightly  
Agree slightly  
Agree moderately  
Agree very much

**61. I have too much paperwork.**

Disagree very much  
Disagree moderately  
Disagree slightly  
Agree slightly  
Agree moderately  
Agree very much

**62. I don't feel my efforts are rewarded the way they should be.**

Disagree very much  
Disagree moderately  
Disagree slightly  
Agree slightly  
Agree moderately  
Agree very much

**63. I am satisfied with my chances for promotion.**

Disagree very much  
Disagree moderately  
Disagree slightly  
Agree slightly

Agree moderately  
Agree very much

**64. There is too much bickering and fighting at work.**

Disagree very much  
Disagree moderately  
Disagree slightly  
Agree slightly  
Agree moderately  
Agree very much

**65. My job is enjoyable.**

Disagree very much  
Disagree moderately  
Disagree slightly  
Agree slightly  
Agree moderately  
Agree very much

**66. Work assignments are not fully explained.**

Disagree very much  
Disagree moderately  
Disagree slightly  
Agree slightly  
Agree moderately  
Agree very much



## APPENDIX B: Survey Tables

**Centrality of Religiosity Scale (CRS-15) Table**

<b>Dimension</b>	
Intellect	1: How often do you think about religious issues?
Ideology	2: To what extent do you believe that God or something divine exists?
Public Practice	3: How often do you take part in religious services?
Private Practice	4: How often do you pray?
Experience	5: How often do you experience situations in which you have the feeling that God or something divine intervenes in your life?
Intellect	6: How interested are you in learning more about religious topics?
Ideology	7: To what extent do you believe in an afterlife – e.g., immortality of the soul, resurrection of the dead, or reincarnation?
Public Practice	8: How important is it to take part in religious services?
Private Practice	9: How important is personal prayer for you?
Experience	10: How often do you experience situations in which you have the feeling that God or something divine wants to communicate or to reveal something to you?
Intellect	11: How often do you keep yourself informed about religious questions through radio, television, internet, newspapers, or books?
Ideology	12: In your opinion, how probable is it that a higher power really exists?
Public Practice	13: How important is it for you to be connected to a religious community?
Private Practice	14: How often do you pray spontaneously when inspired by daily situations?
Experience	15: How often do you experience situations in which you have the feeling that God or something divine is present?

<b>JOB SATISFACTION SURVEY</b>		
	PLEASE CIRCLE THE ONE NUMBER FOR EACH QUESTION THAT COMES CLOSEST TO REFLECTING YOUR OPINION ABOUT IT.	Disagree very much Disagree moderately Disagree slightly Agree slightly Agree moderately Agree very much
1	I feel I am being paid a fair amount for the work I do.	1 2 3 4 5 6
2	There is really too little chance for promotion on my job.	1 2 3 4 5 6
3	My supervisor is quite competent in doing his/her job.	1 2 3 4 5 6
4	I am not satisfied with the benefits I receive.	1 2 3 4 5 6
5	When I do a good job, I receive the recognition for it that I should receive.	1 2 3 4 5 6
6	Many of our rules and procedures make doing a good job difficult.	1 2 3 4 5 6
7	I like the people I work with.	1 2 3 4 5 6
8	I sometimes feel my job is meaningless.	1 2 3 4 5 6
9	Communications seem good within this organization.	1 2 3 4 5 6
10	Raises are too few and far between.	1 2 3 4 5 6
11	Those who do well on the job stand a fair chance of being promoted.	1 2 3 4 5 6
12	My supervisor is unfair to me.	1 2 3 4 5 6
13	The benefits we receive are as good as most other organizations offer.	1 2 3 4 5 6
14	I do not feel that the work I do is appreciated.	1 2 3 4 5 6
15	My efforts to do a good job are seldom blocked by red tape.	1 2 3 4 5 6
16	I find I have to work harder at my job because of the incompetence of people I work with.	1 2 3 4 5 6
17	I like doing the things I do at work.	1 2 3 4 5 6

18	The goals of this organization are not clear to me.	1 2 3 4 5 6
19	I feel unappreciated by the organization when I think about what they pay me.	1 2 3 4 5 6
20	People get ahead as fast here as they do in other places.	1 2 3 4 5 6
21	My supervisor shows too little interest in the feelings of subordinates.	1 2 3 4 5 6
22	The benefit package we have is equitable.	1 2 3 4 5 6
23	There are few rewards for those who work here.	1 2 3 4 5 6
24	I have too much to do at work.	1 2 3 4 5 6
25	I enjoy my coworkers.	1 2 3 4 5 6
26	I often feel that I do not know what is going on with the organization.	1 2 3 4 5 6
27	I feel a sense of pride in doing my job.	1 2 3 4 5 6
28	I feel satisfied with my chances for salary increases.	1 2 3 4 5 6
29	There are benefits we do not have which we should have.	1 2 3 4 5 6
30	I like my supervisor.	1 2 3 4 5 6
31	I have too much paperwork.	1 2 3 4 5 6
32	I don't feel my efforts are rewarded the way they should be.	1 2 3 4 5 6
33	I am satisfied with my chances for promotion.	1 2 3 4 5 6
34	There is too much bickering and fighting at work.	1 2 3 4 5 6
35	My job is enjoyable.	1 2 3 4 5 6
36	Work assignments are not fully explained.	1 2 3 4 5 6

**JSS Subscale Table**

Subscale	Item numbers
Pay	1, 10, 19, 28
Promotion	2, 11, 20, 33
Supervision	3, 12, 21, 30
Fringe Benefits	4, 13, 22, 29
Contingent rewards	5, 14, 23, 32
Operating conditions	6, 15, 24, 31
Coworkers	7, 16, 25, 34
Nature of work	8, 17, 27, 35
Communication	9, 18, 26, 36
Total satisfaction	1-36

## APPENDIX C: GRAPHS

*a Priori – Linear Multiple Regression: Fixed Model, R<sup>2</sup> Increase*