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How does Spiritual Leadership Influences Employee Well-Being? Findings from PLS-SEM and FsQCA

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Abstract

This study aims to examine the relationship between spiritual leadership, affective commitment, work engagement, and employee well-being. In this test, the hypotheses of 356 public sector employees through Partial Least Squares-Structural Equation Modeling (PLS-SEM) and fuzzy set Qualitative Comparative Analysis (fsQCA). PLS-SEM results show that spiritual leadership affects affective commitment, work engagement, and employee well-being and shows that affective commitment and work engagement have different effects because of parallel mediation with spiritual leadership in improving employee well-being. The results of the FsQCA provide theoretical insights and practical recommendations on how to improve understanding of spiritual leadership, affective commitment, work engagement, and employee well-being. This research has implications for policymakers, especially in the public sector, to support and develop spiritual practices that can help employees improve employee well-being through affective commitment and work engagement. In addition, this research can help organizations improve the performance of individuals in organizations, especially public organizations, to make positive contributions to society at large.

Keywords:
Spiritual Leadership;
Affective Commitment;
Work Engagement; FsQCA;
Employee Well-Being; PLS-SEM.

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1- Introduction

Public sector institutions in Indonesia are responsible for enhancing people's well-being, implementing sustainable development, and ensuring social justice by carrying out the functional components of government efficiently and effectively to achieve good governance. With the advancement of the reform era, there is a need to enhance the performance of public sector organizations so that they are more focused on achieving excellent public and corporate governance. A government organization requires good management and leadership, which will heavily influence the capability to manage an organization effectively. Creating change in an organization oriented to its environment, vision, mission, strategies, procedures, cultures, and structural forms contributes to the variety of practical organizational commitments demonstrated by employees [1]. Leadership thus becomes a critical element of controlling an organization or industry. Many approaches and theories have described the nature of leadership based on historical growth approaches. Leadership theory based on spirituality is one form of leadership theory studied to promote internal motivation and learning in organizations [2, 3]. A leader has a vital position in communicating strategic matters, guiding the achievement of organizational goals and objectives [4, 5] and strengthening governance [6]. Based on Ali et al. [7], spiritual leadership is leaders by blending social-spiritual values and rational criteria in decision-making through the implementation of a transcendent vision, hope, and altruism. This style differs from transactional leadership and transformative leadership

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towards serving followers' spirituality, including the professional needs. A positive attitude is associated with vision, and hope plays a significant role in helping an organization achieve its goals, while altruistic love encourages employees to strive for true happiness [8].

Devendhiran and Wesley [9] found that spiritual values have received increasing attention as a component that can increase organizational commitment, engagement, and employee performance within an organization or company. This is indicated by an increase in employee well-being and requires a spiritual leadership model [10], which has a favorable effect on a variety of results, including organizational commitment [11]. Accepting the employee's spiritual needs will encourage individuals to discover the value or significance of their career. Once they do, that person will demonstrate a unique role in their work [9]. Macey and Schneider [12] show that the development of behavioral engagement is preceded by an expansion of the psychological state of involvement and followed by a change in employee roles. To achieve this goal, spiritual leadership requires a platform to align individual interests and needs with organizational conditions. A conducive work environment will increase employee engagement and commitment as well as employee well-being, which is the most important part of the organization. In the workplace, it refers to the physical, organizational, and socio-psychological aspects that contribute to the achievement of goals and the employee's well-being [13].

In today's organizations, there is increased demand for better well-being, which is manifested in leadership constructs. These constructs are multi-dimensional, value-based, and incorporate organizational culture and climate that utilize collective social influences to engage all and capture deeper dimensions of human experience [14]. A high-level construct of spiritual leadership is related to employees' spiritual well-being, with promising findings[15], and the spiritual leadership model impacts employees' attitudes and performance[16, 17]. Therefore, this study uses affective commitment and work engagement as a dual mediation parallel between spiritual leadership and employee well-being in organizations. A majority of the studies conducted on spiritual leadership publications have been conducted in private organizations [18, 19]. Public sector organizations might find this topic interesting in two ways [20]. The first way reason is that those public sectors that use a spiritual leadership approach can show their commitment to their employees' well-being and contribution to society. The second reason way is that public sector leaders are often considered incompetent at motivating staff to achieve better results. Leaders need to conduct themselves in a spirit of inspiration, even though it is done in another way, to encourage people in the workplace. There has been little research related to the relationship between spiritual leadership, affective commitment, work engagement, and employee well-being in public sector organizations, particularly in developing countries like Indonesia.

The findings of this study make a specific vital contribution:

- The research identifies that affective commitment and work engagement as multiple mediations link spiritual leadership and employee well-being.
- This research describes the relationship between affective commitment and work engagement as a dual mediation on spiritual leadership and employee well-being by using a combination of analysis techniques, such as structural equation modelling (SEM) and fuzzy set qualitative comparative analysis (FsQCA). This study contributes to both theoretical development and practical implications by providing different causal conditions for spiritual leadership and employee well-being using FsQCA configuration analysis.

The following article consists of five sections. In the first section, we discuss the introduction, and then in the second one, we review the theory and develop hypotheses. The third section discusses the research methodology. The fourth section four outlines the results from PLS-SEM and FsQCA and discusses the results of testing the hypothesis from PLS-SEM and FsQCA. And in the final section of the paper, the researcher presents conclusions, recommendations, limitations, and future directions.

2- Literature Review and Hypothesis Development

2-1- Spiritual Leadership and Employee Well-Being

Spiritual leadership is essential in cultivating a culture that values the spiritual well-being of its followers (Figure 1). Care, concern and respect create a strong relationship between leaders and employees through spiritual leadership [21]. Spiritual activities and goals are closely related to the leader's efficacy in encouraging followers, creating a favourable working atmosphere, increasing trust, and creating positive relationships between employees and leaders to achieve organizational goals [22]. Spirituality emphasizes compassion, humanity, toughness, openness, compassion, true happiness, self-responsibility, and peaceful coexistence on morale and the well-being of employees [23]. Well-being at work is a synthesis of employees' work-life's physical, psychological, social, and interpersonal components [24]. This study shows employees' well-being through relationship based on trust, recognition, and a continuous flow of feedback between leader and follower [25]. Evaluating an important organisational performance factor, such as employee well-being, seems reasonable given the potential impact on an organization’s bottom line. Therefore, it has proposed:

H1: Spiritual leadership positively influences employee well-being.

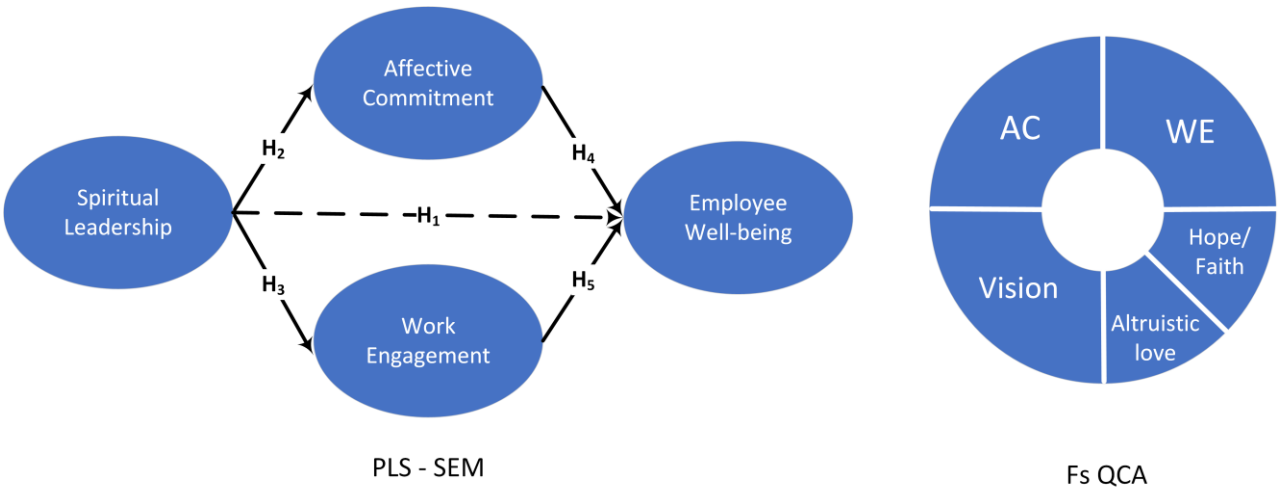


Figure 1. Proposed research model and hypothesis

2-2- Spiritual Leadership and Affective Commitment

According to Fry (2003) study, through social engagement and membership, a person can sense that they are understood and valued [15]. Membership demonstrates that the organization values and appreciates its members; as a result, employees become committed members of the organization. Employees in the organization place a high value on their affiliations and their belief that they are part of interdependent whole [15, 26]. Studies have found that aligning individual and corporate values is a key factor for workplace spirituality (and hence spiritual leadership) and lays the groundwork for a feeling of purpose and belonging through meaningful work [27]. Membership is a sense of belonging to the community experienced through a social network and at a specific place and time [15]. Where spiritual leadership" is a set of moral and ethical values that lead to the psychological well-being of leaders and subordinates so that both can contribute to productivity and organizational commitment [28]. It's indicated by the presence of spirituality in the workplace and spiritual survival integrated with spiritual leadership based on intrinsic motivations (vision, hope/faith, compassionate love). Employees who experience these intrinsic motivations will strengthen their sense of belonging and, eventually, develop a commitment to their employers [15]. Therefore, it has proposed:

H2: Spiritual leadership positively influences affective commitment.

2-3- Spiritual Leadership and Work Engagement

Employees typically spend much time at work and face considerable work obstacles in contemporary culture. A pleasant and rewarding work environment should characterize a work engagement, reflecting the workplace values of vitality, dedication, and involvement in the activity [29]. Spiritual leadership, in general, might be defined as a process that inherently inspires followers with a vision of service to others through selfless love through the establishment of hope/faith [30]. Additionally, spiritual leaders have high regard for their subordinates, encouraging them to accomplish their assigned tasks. In other words, spiritual leaders may foster a helpful and pleasant climate, thereby assisting their staff in achieving professional success. In previous research, spiritual leadership has been linked to increased unit productivity [30] and staff task performance [31]. Therefore, it has proposed:

H3: Spiritual leadership positively influences work engagement.

2-4- Affective Commitment and Employee Well-Being

"Affective Commitment" is the results of emotional bonds which result in employee involvement in the business and the organization where they work [32, 33]. Today, "well-being" refers to physical health and psychological well-being [34]. According to de Klerk [35], "a sense of significance should directly relate to the well-being of employees in the workforce." According to the evidence, job satisfaction is highly and persistently associated with subjective well-being [36]. Previously, research has shown that this triadic reciprocal model helps to explain employees' behaviour in diverse work environments [37]. Environmental factors (e.g., workplace well-being) have been suggested to influence individual characteristics. Thus, it has proposed:

H4: Affective commitment positively influences employee well-being.

2-5- Work Engagement and Employee Well-Being

Work engagement comes from burnout studies, covering the full spectrum of employee well-being, from employee distress to employee well-being [38]. Saks [39] embraced Kahn [40] idea of role-related work engagement, in which an employee is psychologically "present" in a specific organizational function. Additionally, he argued that "the two primary functions for most organizational members are their work role and position as organizational members" (p. 604).

As a result, he claimed that organizational and work engagement might be differentiated. Thus, workplace well-being is a synthesis of employees' work lives' physical, psychological, social, and interpersonal aspects [24]. Well-being in the workplace goes beyond the physical environment where a person works. It also involves their relationships with coworkers, supervisors, and even clients. Organizations that have employees with psychological well-being and job satisfaction are shown by work engagement in work that can build sustainable benefits for the organization and its employees[41].Shuck [42] demonstrated a robust relationship between psychological workplace atmosphere and engagement and discretionary effort. Thus, it has proposed:

H5: Work engagement positively influences employee well-being.

2-6- Spiritual Leadership, Affective Commitment, and Employee Well-Being

Fry et al. [34] defined spiritual leadership as "the practice of leading one self and others in such a way as to experience spiritual well-being through calling and membership." According to Fry et al. [43], spiritual leadership predicts employee dedication, well-being on the mental and spiritual front, and good human health. Therefore, spiritual leadership is considered a process [15], involving intrinsic drivers of motivation and values aligned with organizational values among leaders, followers, and coworkers [44]. In Fry's model, this interaction is referred to as altruistic love, hope/faith, and vision [15]. Therefore, participatory spiritual leadership promotes spiritual well-being among participants, as purpose and membership affect organizational and individual performance. We anticipate that spiritual leaders will positively impact employees' affective commitment as a form of leadership. Studies on the subject of spiritual leaders have shown that spiritual leadership behavior influences their employees' affective commitment [23]. Hence, it has proposed:

H6: The connection between spiritual leadership and employees' well-being is mediated by affective commitment.

2-7- Spiritual Leadership, Work Engagement, and Employee Well-Being

Leadership influences employee behavior by influencing their views toward the workplace, such as contentment, dedication, well-being, and utilizing performance-related, motivating structures associated with engagement in the workplace [45]. The theory of spiritual leadership is built on an underlying paradigm that includes vision, hope, faith, altruistic love, and ideas of workplace spirituality and spiritual well-being variables [34]. According to Chen and Li [46], in contrast to traditional leadership theories, spiritual leadership emphasizes behaviors that are motivated by a sense of calling and meaning of work, as opposed to leaders and followers (i.e., membership exchange theories) and economic exchange models (i.e., transactional leadership). By focusing on qualities like love, service, and compassion, spiritual leadership can capture these more profound dimensions of the human experience demanded by employees in today's workplace, as opposed to more traditional approaches like transformational leadership, which focus on these other traits [14, 15]. According to researchers, work engagement is a different construct from an organizational commitment that is affected [47]. Apart from directly affecting organizational commitment, work engagement is a positive mediator between organizational commitment and supervisory support and leadership [47, 48]. The behaviour of spiritual leaders can encourage subordinates to engage in their work keenly, show high commitment, and create employee well-being to increase the performance of employees and organizations:

H7: The connection between spiritual leadership and employees' well-being is mediated by work engagement.

3- Methodology

3-1- Measurement Instrument

The data collection questionnaire was constructed using Likert scales with 1 and 7 representing strongly disagree and strongly agree. The items to measure spiritual leadership (fourteen items) [49], Affective commitment (six items) [50], and modifications three items [51], Work engagement (six items) [52], shortened version (Utrecht Work Engagement Scale-9), Employee well-being (twelve items) [24]. The pilot and pre-test were to verify the items, distribute the questionnaire to 50 respondents, and analyzing the Cronbach's alpha reliability. Cronbach's Alpha was more than 0.8 for all constructs, indicating an acceptable level of reliability from the pilot test (see Appendix I for more details).

3-2- Data Collection

The data for this study comes from Indonesian government agencies that employ active civil servants. Based on data from government database, individuals are contacted directly via WhatsApp. A random sample of 450 individuals from the collected data was selected, and confidentiality was maintained upon request participation. The survey link is available between October 2020 and April 2021. This document provides data on participants' knowledge of the supervisor's spiritual leadership style. Before distributing the questionnaire link to participants, the English version was translated into Indonesian and retranslated into English according to the recommendations [53]. The final response rate was 79%, representing 356 final responses from 450 respondents. Male respondents made up constituted 221 (62%) of the study sample, while female respondents made constituted 135 (38%) of the sample (see Table 1 to get more details). The demographic characteristics of respondents who provide complete data compared with those who provide partial

data. As a result, no significant differences were found, indicating that the data collected were unaffected by response bias. Guidelines to prevent general bias were applied, and respondents were guaranteed complete anonymity and were aware that their responses would be used purely for academic research, ensuring correct answers [54].

Table 1. Characteristics of participants

Demographic Characteristics	N	Frequency (%)
Gender		
Male	221	62
Female	135	38
Total	356	100
Age (years)		
17 – 25	18	5
26 – 35	39	11
36 – 45	96	27
46 – 55	172	48
56 – 60	31	9
Total	356	100
Marital Status		
Single	36	10
Married	296	83
Divorce	24	7
Total	356	100
Education Level		
High School	11	3
Diploma	20	6
Bachelor Degree	188	53
Master Degree	118	33
Doctoral Degree	19	5
Total	356	100
Position In The Organization		
Staff	146	41
Head of Division	93	26
Head of Bureau	15	4
Head of Department	98	28
Regional Secretary	4	1
Total	356	100
Grade		
Echelon I	8	2
Echelon II	28	8
Echelon III	126	35
Echelon IV	194	55
Total	356	100
Working Period (Years)		
1 – 5	34	9
6 – 10	24	7
11 – 20	113	32
>20	185	52
Total	356	100
Revenue (IDR)		
1.100.000 – 3.000.000	24	7
3.100.000 – 5.000.000	112	31
> 5.000.000	220	62
Total	356	100

4- Data Analysis

In this research, we used two analysis methods for analyzing data to PLS-SEM and FsQCA. There are differences between these methods regarding goals and the use of very different principles [55]. PLS path modeling was employed because it has proven helpful in the management and related fields [56]. The proposed relationship was therefore further explored using Smart-PLS 3. FsQCA was conducted due to its capacity to adequately handle uncertainty and its suitability for analyzing social phenomena with few samples [57]. FsQCA has been used to address a wide variety of issues. Because it enables the explanation of a result in terms of the conditions [58], a comparison of FsQCA was performed using the FsQCA v. three software [59]. This study analyzed fuzzy sets using FsQCA v.3 for comparative qualitative comparison [59]. Analytical approaches have been followed when presenting findings from this research. To begin with, data will be analyzed using PLS-SEM, after which will use the FsQCA method to evaluate the results.

4-1- Results of PLS-SEM

4-1-1- Reflective Measurement Model Assessment

The AVE procedure can be used to determine convergent and divergent validity. AVE measures the average degree of similarity between latent factors in reflective models. According to an acceptable model, AVE is higher than 0.5 [60], [61] is more significant than cross-loadings, indicating that factors must account for 50% of the variance. An AVE below 0.5 means that the error variance is more effective than an explained variance. The square root of AVE must be at least as high as the correlations in the structural model [62]. Correlations for both constructs suggest that one construct has a higher variance. Table 2 shows the factor loading value ranging from 0.725 - 0.904, indicating that the factor loading value should exceed 0.50 [63]. For a Cronbach's alpha value to be considered, the significance must exceed 0.70 [64]. Cronbach's alpha value in this study ranges from 0752-0.954. Composite Reliability (CR) was applied to assess the validity of the questionnaire. According to the Composite Reliability in this study, it was higher than 0.70 [64], where the CR value ranged from 0.888- 0.960, indicating that all the items were internally reliable in this study. The AVE value must exceed 0.50 [64]. Across the range of AVE values in this study, the results show 0.593-0.799. The AVE root test standard also recommends at least equal to and preferably higher than 0.70 [65]. This study shows that the root of the AVE root value in Table 3 is higher than 0.70.

Table 2. Results of the measurement model

Construct	Item Code	Loading	p-Value	Cronbach Alpha	CR Value	AVE
Spiritual Leadership				0.954	0.960	0.667
	SL1	0.804	< 0.000			
	SL2	0.802	< 0.000			
	SL3	0.813	< 0.000			
	SL4	0.824	< 0.000			
	SL5	0.792	< 0.000			
	SL6	0.838	< 0.000			
	SL7	0.869	< 0.000			
	SL8	0.779	< 0.000			
	SL9	0.817	< 0.000			
	SL10	0.789	< 0.000			
	SL11	0.741	< 0.000			
	SL12	0.904	< 0.000			
Affective Commitment				0.752	0.888	0.799
	AC1	0.902	< 0.000			
	AC2	0.885	< 0.000			
Work Engagement				0.910	0.930	0.691
	WE1	0.802	< 0.000			
	WE2	0.879	< 0.000			
	WE3	0.860	< 0.000			
	WE4	0.866	< 0.000			
	WE5	0.773	< 0.000			
	WE6	0.801	< 0.000			

Employee Well-Being				0.902	0.921	0.593
	EWB1	0.776	< 0.000			
	EWB2	0.731	< 0.000			
	EWB3	0.834	< 0.000			
	EWB4	0.808	< 0.000			
	EWB5	0.796	< 0.000			
	EWB6	0.725	< 0.000			
	EWB7	0.731	< 0.000			
	EWB8	0.762	< 0.000			

Table 3. Correlation matrix and discriminant validity

	AC	EWB	SL	WE
AC	0.894			
EWB	0.636	0.770		
SL	0.618	0.624	0.817	
WE	0.694	0.807	0.661	0.831

Note: Each diagonal element represents the square root of the Average Variant Extracted. In addition, there are latent variable correlations.

In summary, the measuring model provides a strong foundation for discriminant validity. Additional studies were performed to determine the constructs' convergent and discriminant validity by comparing their AVE and correlations. According to Table 2, the correlation between constructs is smaller than the square root of AVE (as indicated in bold in the table). This demonstrates the existence of discriminant validity [66]. As a result, the findings indicated that the constructs in the model had good convergent and discriminant validity.

To determine the discriminant validity of the measure, we used the Heterotrait-Monotrait Ratio (HTMT), a new criterion for assessing discriminant validity when a value is less than one [67], or when weights are less than 0.85 or 0.90 [68] . These results show in Table 4 that the HTMT values were below 0.90, with HTMT values ranging between 0.663-0.878. Verification to verify that none of the upper confidence intervals extended beyond 1.

Table 4. Heterotrait-Monotrait (HTMT) ratio

	AC	EWB	SL	WE
AC	-	-	-	-
EWB	0.763	-	-	-
SL	0.725	0.663	-	-
WE	0.832	0.878	0.700	-

Note: AC: Affective Commitment; EWB: Employee Well-Being; SL: Spiritual Leadership; WE: Work Engagement.

4-1-2- Structural Model Assessment

Based on the hypothesized relationships shown in table 5, this research analyses the direct effect of spiritual leadership on employee well-being, affective commitment, and work engagement and the immediate impact of affective commitment on employee well-being and work engagement. The results in Table 5 and Figure 2 show that, based on the analysis in Table 2, a *p*-value of 0.000. Based on the research, the direct effect results show a *p*-value < 0.005, indicating that H1 (t =2.243, $p < 0.05$), H2 (t= 8.486, $p< 0.05$) H3 (t= 8.944, $p < 0.05$), and H5 (t= 10.505, $p < 0.05$) were supported, and H4 (t= 1.764, *p*-value > 0.05), showing that affective commitment has no significant effect on employee well-being. As a result, increasing affective commitment does not substantially affect the employee's well-being. Employee well-being relates to an employee's health and well-being. Employers are responsible for fostering an environment conducive to employee well-being. Furthermore: this study examined work engagement and affective commitment as multiple mediators in the relationship between spiritual leadership, and employee well-being, the finding (Tabel 5, Figure 2) reveals that H7 (t= 7.175, $p < 0.05$) has a direct effect on which spiritual leadership and employee well-being mediated by work engagement showed a p-value < 0.05 indicated work engagement as a mediation variable between spiritual leadership and employee well-being. The significant results indicate spiritual leadership will lead to greater employee well-being, mediated by work engagement, which was also high.

Table 5. **Results of hypothesis testing**

Effects	Relationship	Mean	CR Value	STDEV	t-value	Decision
			Direct Effect			
H_1	SL→EWB	0.129	2,256	0.058	2,243	Supported
H_2	SL→AC	0.621	9,040	0.073	8,486	Supported
H_3	SL→WE	0.668	9,177	0.074	8,944	Supported
H_4	AC→EWB	0.104	1,916	0.060	1,764	Unsupported
H_5	WE→EWB	0.651	11,387	0.062	10,505	Supported
			Indirect Effect			
H_6	SL→AC→EWB	0.065	1,800	0.038	1,697	Unsupported
H_7	SL→WE→EWB	0.434	7,411	0.060	7,175	Supported

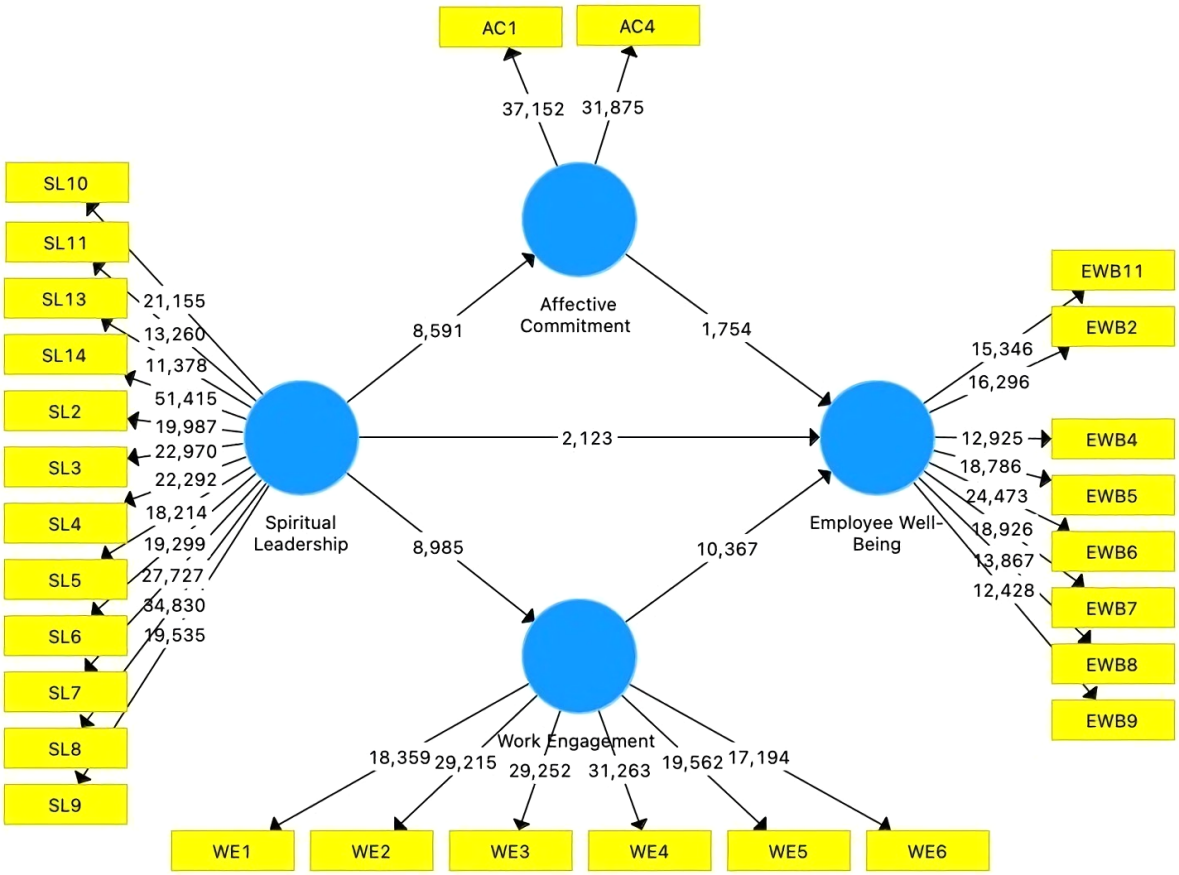


Figure 2. **The structural model**

In contrast, H6 (t= 1.697, $p > 0.05$) indirectly affects spiritual leadership and employee well-being mediated through affective commitment with a p-value of 0.000. Based on the p-value in the analysis, affective commitment appears to be insignificant when it comes to the mediation of the relationship between spiritual leadership and employee well-being. Indicates that lower spiritual leadership values are associated with lower employee well-being, mediated by affective commitment.

4-2- Results of FsQCA

FsQCA generated fuzzy-set responses based on a seven-point Likert scale. The data set was checked for missing values, whereas our sample contained no missing values. In this study determined their blends by adding the component element marks. The FsQCA method generates a list of causal themes related to knowledge sharing. The recommendation is to ensure that knowledge sharing should occur if the FsQCA meets all the requirements. This study builds on significant prior research by Ragin [57], who argued that FsQCA enables the distinction between necessary and sufficient

causal conditions. FsQCA evaluates antecedents and combinations using consistency and coverage indexes [69]. Ganter and Hecker [69] argued that FsQCA enables the management of complex causal relationships. For FsQCA, the study did not average the items but looked at them to get more information about the desire to share knowledge with others.

Table 6 summarizes the results of a fuzzy set analysis to identify high levels of employee well-being. A circle filled with black (●), indicates the presence of a condition, while a circle with a cross (⊗) indicates the absence of its presence [57]. The centrality of an element will be represented by a large circle (prime implicants), while the presence of a small circle will describe the peripheral components. The 'Don't care' space indicates that a causal condition may or may not exist [70]. The two causalities in this study configurations increase employee well-being adoption, supporting H1. Across all structures and overall solutions, the consistency value is more significant than 0.75 [59]. Thus, the model offers a solution that supports affective commitment and work engagement. Solution 1 shows that high can achieve employee well-being through spiritual leadership through Vision, altruistic love, and hope/faith. Solution 2 reveals that it can improve employee well-being through high spiritual leadership (Vision), affective commitment, and work engagement.

Table 6. Intermediate solutions for high employee well-being

Configurations	High-Level Employee Well Being	
	1	2
Spiritual Leadership		
Vision	●	●
Altruistic Love	●	⊗
Hope/Faith	●	
Affective Commitment		●
Work Engagement		●
Raw Coverage	0.936	0.111
Unique Coverage	0.832	0.001
Consistency	0.9755	1.000
Overall Solution Coverage	0.949	
Overall Solution Consistency	0.970	

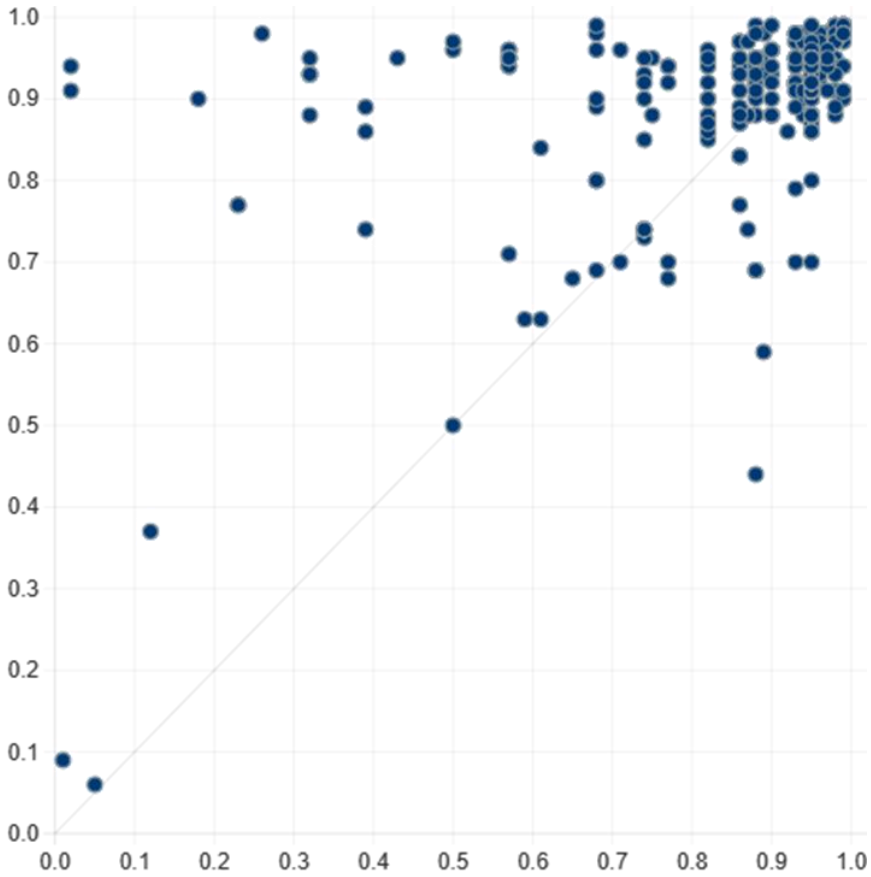
Note: The symbol: (●) means present, (⊗) means absent, a blank space means doesn't care condition. The threshold for overall solutions consistency should be > 0.70.

Furthermore, Table 6 shows that spiritual leadership attributes (vision, altruistic love, and hope/faith) can increase employee well-being. However, in the second solution, the absence or negation of the same point may produce the right outcome based on how it combines with other factors. This finding supports H4 and H5. To test for solutions (models) from subsamples generated. As with the primary analysis, FsQCA is used to analyze the modeling sub-sample using the same number of observations and consistency criteria. Table 7 presents the results of the study for the modelling subsample. This test involved utilizing the data from the holdout sample to test the models generated by the modelling solutions. Each model is plotted against the corresponding outcome variable, creating highly consistent models with high coverage. Figure 3 shows how data from the holdout sub-sample will moderate affective commitment and work engagement with spiritual leadership and employee well-being from Model 1. Adding a prediction test to the remaining models revealed that highly consistent models for the modeling subsample performed better for the holdout subsample.

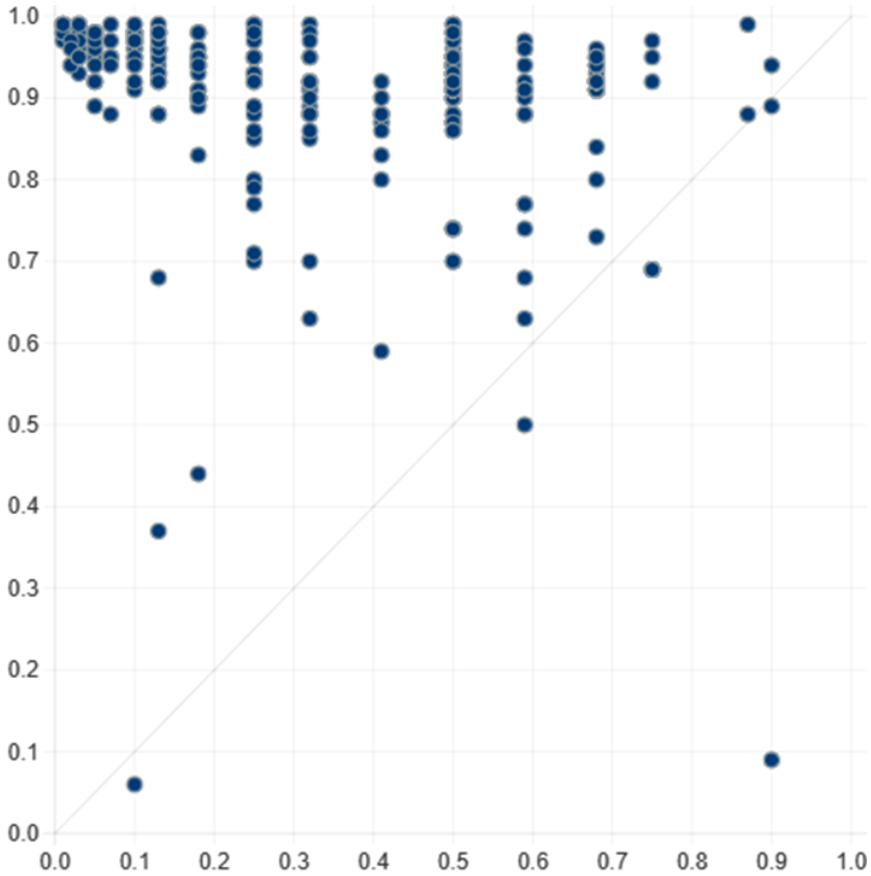
Table 7. Solutions (models) from subsamples generated

Models from subsamples	Raw Coverage	Unique Coverage	Consistency
Hope*~AffectiveCommit	0.419	0.001	0.991
~AffectiveCommit*WorkEngaged	0.417	0.001	0.999
Vision*WorkEngaged	0.960	0.020	0.978
Vision*AlturisticLove*Hope	0.936	0.009	0.975
Overall solutions coverage		0.977	
Overall solutions consistency		0.969	

Subsamples conducted → Vision*, Altruistic love*, Hope*, ~Affective Commitment, ~Work engagement; Logical conjunction *; (AND), ~; negation (NOT).



(a)



(b)

Figure 3. (a) Plotting of a specific proposition, subsamples of propositions XY: consistency = 0.975, coverage = 0.936; (b) Fuzzy-plot of model 1 using data from holdout sample: consistency = 0.991, coverage = 0.419 (b)

4-3- PLS-SEM and FsQCA Results Compared

Based on the findings of the PLS-SEM, spiritual leadership contributes to encouraging the formation of employee well-being with multiple mediating affective commitment and work engagement. Meanwhile, the inhibiting factors in the research can hinder the role of spiritual leadership in mediating between affective commitment and work engagement on employee well-being. This finding aligns with the PLS-SEM analysis, which identified that spiritual leadership has a positive role in employee well-being, affective commitment, and work engagement. Likewise, spiritual leadership positively impacts employee well-being by mediating work engagement. Other results show an obstacle to a practical commitment to employee well-being and spiritual leadership with affective commitment mediation. In this study, FsQCA revealed two solutions to achieve results. According to the results, additional complex configurations could only be used in conjunction with the initial conditions to achieve the same results [71]. Based on the asymmetry of causal relations, FsQCA shows that spiritual leadership with the same attributes, namely vision, altruistic love, and hope or faith, can improve employee well-being in solution one. Meanwhile, solution two shows low altruistic love towards employee well-being. The following finding shows that affective commitment and work engagement in solution two positively impact employee well-being.

5- Discussion

This study provides insight into the formulation of spiritual leadership using multiple mediations by using affective commitment and work engagement among government employees in Indonesia. Applying combines two methods: symmetric (PLS-SEM) and asymmetric (FSQCA), therefore, this study provides overall goals and validates all hypotheses through participation. Hypothesis 1: Examine that spiritual leadership has positive and significant effects on employee well-being. Fry [15] revealed that spiritual leadership entails instilling accurate concepts in followers and facilitating self-governance through tools. He states that "spiritual leadership" is an intrinsic motivation theory that encompasses vision, hope, faith, and altruistic love; workplace spirituality theories; as well as theories of spiritual survival and well-being. Models for organizational development and spiritual leadership may assist with the emergence of positive organizations that promote employee well-being and organizational performance. The inability to distinguish between religion and spirituality at work may be offensive to employees and detrimental to workplace morale and wellbeing [23]. Hypothesis 2 and 3: Spiritual leadership has positive and significant effects on affective commitment and work engagement. These findings correlate with previous research by Jeon and Choi [72], they found a link between spiritual leadership and employee creativity. Their analysis found that employees' affective commitment is positively related to vision, hope/faith, and altruistic love. In line with this, Devendhiran and Wesley [9] discovered that spiritual values had become increasingly recognized as a component that can help an organization or firm boost organizational commitment, engagement, and employee performance. Hypothesis 4 found that affective commitment has no significant effects on employee well-being. It means that employers are responsible for fostering an environment conducive to employee well-being.

According to previous research, stress at work results from an increased workload, insufficient break time, and strict deadlines, and everyone reacts differently to stress [73]. Numerous workplace stressors, such as role conflict, could negatively affect organizational commitment [74] – conflict is commonly considered a stress factor in stress research. A conflict at work indicates that the employee must meet contradictory expectations. A possible explanation for these findings is that role conflict impairs employees' capacity to execute and be effective in their employment, lowering job satisfaction [75].

Hypothesis 5 found that work engagement has positive and significant effects on employee well-being. It means that increased work engagement significantly influences employee well-being; the higher the value of work engagement, the higher the value of employee well-being. This finding is related to another study explaining that active personnel is highly energetic, self-sufficient individuals who control life events [76]. Work engagement originated from the burnout study, namely, as an attempt to encompass the complete spectrum of employee well-being [38]. Hypothesis 6 indicates that affective commitment is not significant as a mediator between spiritual leadership and employee well-being. According to this study, the relationship between employee well-being and mediated affective commitment does not align with spiritual leadership theories. Researchers have suggested that spiritual leaders' practices affect employees' commitment to the organization [23]. However, they did not conduct empirical research on the impact of spiritual leadership on employees' commitment within an organization (except for a few studies) [46].

According to Meyer et al. [77], commitment is more likely to occur when an individual feels psychologically identified with an organization instead of self-interest or a sense of obligation. As a result, we can expect that spiritual leadership that approaches organizational values, convictions, compassion, and belongingness is likely to encourage an impact on organizational commitment on a practical level [30]. Hypothesis 7 indicates that work engagement as a mediation variable has significant positive effects on the relationship between spiritual leadership and employee well-being. The significant results indicate that the higher value of spiritual leadership is linked to increased employee well-being when mediated by high work engagement. Spiritual leadership mediated by work engagement had a significant

indirect effect on work engagement. As shown in this study, providing a work environment that follows work engagement leads to improved employee well-being, which results in increased productivity, which ultimately benefits the organization. Recent research indicates that organizational resources like leadership's influence on organizational climate have impacted employees' ability to perform in the workplace. Saks [78], for example, broadened the definition of work engagement by analyzing the impact of a spiritual workforce environment on work engagement as defined by the purpose of employment.

Even when altruistic love support is low, our fsQCA suggests that employee well-being to spiritual leadership is possible if the employee can derive vision, hope/faith, affective commitment, and work engagement. This finding in our study is related to other research that explains how to serve today's workforce better. Organizations need to adopt a more spiritual perspective on leadership that uses qualities inherent in the human spirit rather than traditional leadership models focused on vision, values, and characteristics of various leadership styles [14, 15]. As a result, the data implies that spiritual leadership is a catalyst for employees' emotions of well-being and their desire to be fully engaged at work because of their shared values and collective social processes.

6- Conclusion

The results of this study come from empirical testing, especially those related to spiritual leadership theory. However, the results of this study do not support the theory of spiritual leadership in showing a relationship mediated by an affective commitment to employee well-being in public sector organizations. This study provides insight into that leaders must pay attention to the spiritual and actual needs of the people they lead and can be implemented institutionally and not only personally. Spiritual needs encourage emotional interaction in each member, including interaction with organizations and social activities to play an active role in increasing creativity. Leadership that focuses on vision, hope and belief, compassion, and love shows that effective spiritual leadership provides personal benefits for employees and the organization. For individuals, these benefits can be changes in psychological and mental attitudes such as job satisfaction, mental health, career motivation, decreased job fatigue, increased work engagement, and increased practical commitment. For the organization, spiritual leadership provides tangible and intangible benefits. Practically, the results of this research should create policies, especially in the public sector, to support and develop spiritual practices that can help employees improve employee well-being through affective commitment and work engagement. This study can help organizations improve the performance of individuals in the organization and make a positive contribution to the broader community.

6-1- Limitation and Future Research

There are some limitations to this research. Firstly, this study takes place in the public sector; therefore, the results cannot be generalized to the private sector. Secondly is the lack of understanding of spiritual leadership and religious leadership. This study found no research linking spiritual leadership with employee well-being using parallel mediation of affective commitment and work engagement. Therefore, further research is needed to examine leadership's quantitative and qualitative dimensions. This study provides an opportunity to define the various important components of spiritual leadership, including workplace dignity, workplace spirituality, and trust. The development of new research in this area will likely generate new research points that can be more interesting and relevant to spiritual leadership in organizations and activities tailored to organizational needs. Although this study has limitations, it has several contributions. Firstly, it examines how spiritual leadership can improve employee welfare through parallel mediation of affective commitment and employee involvement in the public sector. Secondly, this research adds to research in spiritual leadership by emphasizing the quality of human resources, spiritual and moral qualities in developing and fostering employees effectively.

7- Declarations

7-1- Author Contributions

Conceptualization, C.L.C and I.A.; methodology, I.A.; software, I.A.; validation, C.L.C, and I.A.; formal analysis, C.L.C; investigation, C.L.C.; resources, I.A.; data curation, I.A.; writing—original draft preparation, I.A.; writing—review and editing, C.L.C; visualization, I.A.; supervision, C.L.C; project administration, I.A.; funding acquisition, C.L.C. All authors have read and agreed to the published version of the manuscript.

7-2- Data Availability Statement

The data presented in this study are available on request from the corresponding author.

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7-4- Acknowledgements

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7-5- Institutional Review Board Statement

Not applicable.

7-6- Informed Consent Statement

Not applicable.

7-7- Conflicts of Interest

The authors declare that there is no conflict of interest regarding the publication of this manuscript. In addition, the ethical issues, including plagiarism, informed consent, misconduct, data fabrication and/or falsification, double publication and/or submission, and redundancies have been completely observed by the authors.

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Appendix I: Questionnaire for Participants

1. Spiritual Leadership	
SL1	My work group has a vision that drives me to the best in me.
SL2	The vision of the organization in which I work inspires me to perform at my best.
SL3	I have the belief that my organization's vision is a perfect fit for its employees.
SL4	My Organization's vision is clear and attractive to me.
2. Altruistic Love	
SL5	The organization is willing to help find solutions for me and other workers when they experience problems.
SL6	The leaders in my organization not only speak but act in contributing to the organization.
SL7	My organization is trustworthy and loyal to its employees.
SL8	The leaders in my organization are honest and open in showing who they really are.
SL9	The leaders in my organization have the courage to stand up for their people.
3. Hope/Faith	
SL10	I have faith in my organization and I am willing to "do whatever it takes" to make sure it accomplishes its mission.
SL11	I always do my best in my work because I trust and believe in my leaders and organization.
SL12	I show confidence that what my organization has done and its mission has helped us to succeed and perform well.
4. Affective Commitment	
AC1	I don't feel part of a family in this organization.
AC2	I don't feel a strong sense of belonging to this organization.
5. Work Engagement	
WE1	In my current job, I feel like I want to overflow the energy I have.
WE2	At my current job, I feel strong.
WE3	When I wake up in the morning, I feel like working.
WE4	I can continue working for a long period of time.
WE5	I am mentally tought at my job.
WE6	At my job, I always endure, even when things aren't going well.
6. Employee Well-Being	
A.	**Life Well-Being**
EWB1	I feel satisfied with my life.
B.	**Workplace Well-Being**
EWB2	In general, I feel quite satisfied with my current job.
EWB3	I find real pleasure in my work.
EWB4	I can always find ways to enrich my work.
EWB5	Work is a meaningful experience for me.
C.	**Psychological Well-Being**
EWB6	I am able to complete daily affairs well.
EWB7	I usually feel good about myself, and I am confident in that.
EWB8	I like having deep conversations with family and friends so we can understand each other better.