Workplace Spirituality and Organisation Based Self Esteem as Mechanisms Linking Spiritual Leadership with Organisational Citizenship Behaviour: Perceived Organisational Support as a Moderator

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Abstract

The aim of this study is to investigate the correlation among spiritual leadership (SL) and organisational citizenship behaviour (OCB) with two mediating variables workplace spirituality (WPS) and organisation based self-esteem (OBSE). In addition, this study also investigated perceived organisational support (POS) as a moderator in the correlation between SL and WPS. This study used the survey method to collection data from respondents using a questionnaire. To measure variables items, a 5-point Likert type scale is used. Partial least squares-structural equation modelling (PLS-SEM) technique was used for data analysis. The survey included 220 participants from the Islamic educational institute in Thailand, including educational staff and teachers. Five out of eight hypotheses proposed were supported by the results. The OBSE played a partial mediating role as a motivational concept for the followers in SL and OCB relationship. The lack of existing literature on the spiritual leadership adoption in Islamic educational institutions limits the scope of the study system debate. The insights derived from this research into the relationship and understanding between SL and organisational citizenship behaviour among Muslim educators. While a wide variety of research in leadership has embraced a number of leadership theories, the findings have changed the emphasis to spiritual leadership as a core determinant of power in a religious organization. Although extensive research literature on leadership has followed a number of leadership theories, the findings have changed the emphasis on following SL in religious institutions as a key determinant of discretionary behaviour. Teachers with discretionary behaviours are in dire need of Islamic institutions. As a result, SL has shown an important correlation with OCB and OBSE. This helps promote follower's intrinsic wellbeing by developing a shared vision through which people help society by serving others and can achieve their highest life goals and give people a sense of appreciation. This research improves academic knowledge about the role of SL that is a growing area of interest and relatively new to academicians and management in influencing academic staff and teachers' organisational citizenship behaviour in both theory and practice.

Introduction

Leadership has recently changed to a more effective approach to leadership. Inventive, figurative, inspiring leadership, individualized attention, moral and emotional values and also intellectual stimulation tend to make leadership more transformational (Avolio, Walumbwa, & Weber, 2009). This impact is influenced by the increasing need of the members of the organisation for human values and people inner success. Today, people face difficulties like illogicality, loneliness, depression, psychological problems, spiritual emptiness, feeling of uncertainty and being ecocentric (Bahrami & Harandi, 2019). Leaders are also obliged to promote humanistic principles. In addition, SL has been recognized as a new concept, more theoretically effective, in the area of emerging leadership research (Avolio et al., 2009). The model of intrinsic motivation which combines hope/faith, vision and altruistic love can represent an active leader. The concept of SL focuses on leader's attitudes, values and behaviours to inspire the leader himself and the followers by spiritual well-being, "call" and "membership". This style of leadership helps followers to feel meaningful and to make a difference in their lives, to be heard and respected by their leader (Afsar, Badir, & Kiani, 2016; Fry, Vitucci, & Cedillo, 2005).

The growing phenomenon of deviant behaviour of employees is another key driver behind the emergence of SL (Pramuka & Adawiyah, 2017). The rise in the unethical practices of employees, like the subsequent recession, debts crises, failures and scandals in organisations, has contributed to the decline of these organisations (Adawiyah, Putri, & Pramuka, 2017; Arshad, Akhtar, Mahmood, & Ahmed, 2018). Moreover, the deviant behaviour of leaders and businesses seems to be the main elements behind the scandals (Farrag & Galanou, 2015). SL is a response to scandals because it is driven by a combination of dynamic situation like belief systems, religious paradigm and personal inner beliefs (Ahmet, 2015). Therefore, SL is deeply rooted in the goal of human development as a connotation of religious faith. This style of leadership will improve the performance of employees if employees are respected well at work. The Islamic SL focuses on doing good works and obeying the ordained command of Allah. Islamic traditions include instilling a work morality in a viable entity, such as accountability, responsibility, self-discipline and worship (Farrag & Galanou, 2015). In spite of its ever-growing phenomenon, there has been little work on the acceptance of SL in Islamic institutions. Teachers are strong partners for the success of schools. The commitment of teachers to go beyond their duties would improve the achievement of their school's goals and objectives. Thus, the dilemma faced by school administrators is how to encourage the discretionary behaviours of teachers at work.

Growing literature has shown how important SL is to shape the behaviour of employees. Avolio et al. (2009) stated that the primary focus of future leadership research should be the establishment of a causal mechanism among leadership styles and organisational outcomes. Increasing interest in spiritual leadership research is growing in line with the requirements of organisations to achieve outcomes related to the desirable workplace (Fry, 2003; Jurkiewicz & Giacalone, 2003). Several theories on the role of spiritual beliefs in leadership outcomes have been suggested by past researchers (Cohen & Fry, 2009; Fry et al., 2005). OCB usually relates to the effectiveness and outcome of organizations with a number of possible outcomes (Arar & Nasra, 2019). In addition, employees have a crucial role to play in overcoming an organization's sustainability and challenges. Employees participate in a number of organisational tasks, including performing more productive behaviours, promoting organisational goals, creating supportive work environment and interacting with clients. SL

focuses itself on value-based strategy among leaders and followers that is suggested to have a significant effect on organisational leadership behaviour (Pio & Tampi, 2018).

With the increasing concern that has been expressed as a significant leadership model, it is necessary for spiritual leadership to be more empirically validated (Li, Chen, & Chen, 2013; Yang, Liu, Wang, & Zhang, 2019), particularly in terms of efficiency, environmental and situational aspects. Although the SL model has a positive impact on work outcomes, there are additional moderating and mediating latent constructs exist between employees and the organisation. Further empirical research is needed on the correlation between SL and employee behaviour (Low & Ayoko, 2020). As far as research call is concerned, the current study strengthens this mutual conception by incorporating WPS and OBSE to illuminate the interrelationship between them. This research adds to the existing leadership literature, as more studies are being carried out in Islamic schools.

Literature Review
Spiritual Leadership Theoretical Foundation
For many organisations, organisational sustainability is now a major concern (Adawiyah & Pinasti, 2016; Pramuka & Adawiyah, 2017). The fact that employees spend most of their time at work today has led to the developed and evolution of the spiritual identity of their organisation as a religious entity (Margaret, 2005). The leader therefore plays a key role in improving the spiritual values of the followers, since he shares the greatest influence among employees in the organisation. Hunsaker (2016) describe SL as attitudes, values and behaviors that need to be adapted in such a way that others are intrinsically motivated to make a significant improvement in spiritual wellbeing by membership and calling. Three spiritual factors of leaders were suggested by Fry (2003): the first is faith/hope, which is referred to as the root for the confidence that the mission/vision/purpose of the organisation is fulfilled; the second is a vision that gives an insight into the future and explains why individuals should pursue that vision; and the third one is the altruistic love, which is referred to as a leader and a follower who has a sense of harmony, integrity and well-being created by appreciation, concern and care for self and others. He further suggests that these three aspects can be mediated by followers' membership and calling as they affect the organisational outcome due to the cause and effect of SL. Moreover, Fry developed spiritual leadership which emphasizes on intrinsic inspiration. Lastly, there are three key factors: firstly, the ethical aspect that involves others' care; secondly, the religious factor which emphasizes care and affection; and thirdly, the value based factor of the creation of culture and work environment that respects human spirituality.

Relationship between SL and OCB
The identification of casual mechanism between leadership and behavioural outcomes is a concern for further leadership research (Avolio et al., 2009). Park (2018) propose that organisational citizenship behaviour is generally associated with organisational performance. The attitudes, values and behaviours of a leader influence employees' spiritual well-being (Bayighomog & Araslı, 2019). Past researches indicate that "spirituality" has a significant impact on organisational citizenship behaviour (Ahmadi & Khoddami, 2010; Mahakud & Gangai, 2015). According to Organ (1988), OCB is defined as "individual behavior that is discretionary, not directly or explicitly recognized by the formal reward system, and that in the aggregate promotes the effective functioning of the organization". The spiritual leader must have positive attitude and behaviour towards the workers as a support for the spiritual wellbeing of the employee. The inner portion of the people is nourished by spiritual leadership. However, SL tends to affect the attitude of the school principals in terms of organizational citizenship behaviour (Ahmet, 2015). Moreover, SL has a significant impact on OCB and other OCB-related constructs, like organisational integration, organisational commitment, job satisfaction, morale, favourable climate, affinity and interaction among individuals, members

and workplace peace, corporate health, efficacy, performance, success, productivity, motivation, satisfaction, collaboration, trust and ethical environment (Ahmet, 2015). Therefore, we propose the following hypothesis:

Hypothesis 1: SL positively and significantly affect OCB.

Relationship between SL and Motivational Concept of Followers

Fry's spiritual leadership theory is primarily based on an idea of motivation, similar to both charismatic and transformational leadership, both of which have focused on intrinsic enthusiasm. This also includes value based, ethics based and religious based factors. Spiritual leadership includes every aspect and dimension of spirituality in a motivational based system of leadership theory (Fry, 2003). Spiritual leadership promotes a person's intrinsic motivation by membership and calling to a sense of spiritual survival. In addition, the correlation among the leader and the followers is seen as a relationship of mutual exchange. As a result of the exchange relationship, the attitudes, values and behaviour of the leaders influence the follows values and beliefs. Moreover, self-esteem is an important antecedent of organisational citizenship behaviour (Fuller, Twigg, & Hester, 2008). This was articulated as a key element of intrinsic motivation of employees (Gardner & Pierce, 2004) and plays a role of mediating variable in the relationship among leaders and followers (Budhwar, Aryee, & Tan, 2003). It is therefore prudent to add self-esteem to the spiritual leadership model as a mediating mechanism for followers (Li & Chen, 2013). By collective and personal influence, spiritual leaders may foster the self-esteem of their followers (Clarke & Mahadi, 2017). In addition, the spiritual leader fosters the self-esteem of their subordinates by showing respect and care through coaching, training and other career advancement opportunities (Kim & Beehr, 2018). Spiritual leader creates a culture that communicates love and care, which encourages subordinates' intrinsic motivation. Therefore, we propose the following hypothesis:

Hypothesis 2: SL positively and significantly affect OBSE.

The organisation needs workers to function outside their basic position (Katz & Kahn, 1978). Educational institutions require educators who show citizenship behaviour. Such behaviour will be demonstrated only by teachers with a strong character. If teachers prove to be serious at work, they can help institutions achieve their desirable performance (Oke, Ogunleye, Olawa, & Osagu, 2014). However, personality is a human behavioural aspect that can be both organizational and causal. In many integrated processes, the character of teachers may lead to the organisational citizenship behaviour. Teachers with a higher level of self-esteem can participate in extra-role behaviour by motivating themselves to become a good person. Besides that, low self-esteem teachers show motivation with self-protection to explain their negative outcome. A teacher should perform and maintain the interpersonal functions that enhance their sense of coherence. Few earlier researches have shown a significant correlation among OBSE and OCB (No & Ariani, 2012; Oke et al., 2014). Therefore, we propose the following hypothesis:

Hypothesis 3: OBSE positively and significantly affect OCB.

People often seem to repay in a similar manner as they did to others, which is in accordance with the social exchange theory (SET) (Blau, 1964). When individuals are happy at work, they may react by demonstrating extra role behaviour to the organisation. Nonetheless, the SET has not addressed enough features that make workers display extra-role behaviour at work (Sulaiman, Kamil, Gani, & Ahmad, 2015). Further analysis is therefore needed to identify an overall "characteristic" that can guide the choice of a person to go further than that required for a specific job (Sulaiman et al., 2015). Besides that, past literature reviews endorse OBSE as a mediating construct among workplace complaining, leader-member exchange, distributive justice, procedural justice, affective commitment and job satisfaction and organisational citizenship behaviour (Royle, 2010). Therefore, we propose the following hypothesis:

Hypothesis 4: OBSE mediates the relationship among SL and OCB.

Relationship between SL and WPS

WPS is referred to as understanding the presence of the inner life of employees who not only maintain work but also that work will maintain their inner life in the social context (Petchsawang & McLean, 2017). However, WPS includes an attempt to know the primary purpose of one's life, to establish good relations with colleagues and those concerned with work, and to maintain a balance between the core values and beliefs of employees in their organisations (Garg, 2017). SL as attitudes, values and behaviours that need to be adapted to empower employees to improve their sense of spiritual wellbeing by membership and calling (Fry et al., 2005). Spiritual leadership includes better comprehension of the spiritual meaning, values and intent of a person's life, spiritual wellbeing and group connectivity (Bayighomog & Araslı, 2019). Although limited research has been done in this field, there is still a need to further investigate the correlation among spiritual leadership and WPS (Czaplewski, Milliman, & Ferguson, 2003). The effect of SL on WPS is due to four major reasons. Firstly, SL encourages his employees to understand the importance of their workplace by linking them to the society of other coworkers, transcendent and self, by becoming an individual as a whole, thereby encouraging and motivating them to pursue greater meaning and purpose (Richard, 2015). Secondly, SL motivates his followers, who take care of nature and society, to reflect on a wider community over and above (Ahmet, 2015). Thirdly, SL links the system, values and goals of the organisation with people's values and goal/purpose, making them feel better and better connected to the organisation (Margaret, 2005). Lastly, SL is willing to encourage his subordinates to transcend their high purpose in life, community sense, meaningful work and to identify with the organisation. Therefore, we propose the following hypothesis:

Hypothesis 5: SL positively and significantly affect WPS.

POS as a Moderator

The correlation between SL and WPS is moderated by POS. Perceived organisational support is referred to as people's belief in the way their organisations care about their wellbeing and value their contributions and therefore satisfy their emotional and social needs (Eisenberger & Rhoades, 2002). POS contributions are based on mutual exchange relationships that benefit or support their beneficiary. In spiritual leadership context, people need to cultivate the views of organisational solidarity and concern that represent the sense of self-interest that employees have transcended. Perceived organisational support based on a mutual exchange relationship may contribute to extra role behaviours and feel it is the responsibility to support others (Armeli, Eisenberger, Rexwinkel, Lynch, & Rhoades, 2001). The employees interpreted the POS as the care they obtain from the organisation. When employees are better treated by their respective organisations, employees seek to establish a closer relationship and understanding with the aims and objectives of the organisation through enhanced cooperation (Shanock et al., 2019). If an individual believes that he or she has got a satisfactory treatment from their organisation, he or she will try to reciprocate the obligation he or she has received by showing extra role behaviour and influencing the degree of continuity between his or her beliefs and the values of his or her organisation, which refers to a stronger sense of unity in the context of spiritual leadership. Therefore, we propose the following hypothesis:

Hypothesis 6: POS moderates the correlation among SL and WPS.

Relationship between WPS and OCB

Past research has shown that OCBs are most frequently performed by individuals who are happier at work (Organ, Smith, & Near, 1983). The spirituality suggested by Tepper (2003) as a predictor of employee organisational citizenship behaviour, will work at a higher frequency of employees OCB who are encouraged to pursue the spiritual meanings of their goal. Spirituality at workplace improves the integrity of people, leading to satisfaction and happiness (Deb, Thomas, Bose, & Aswathi, 2019). Individuals who contribute their whole being to the working environment (e.g. spiritual, emotional, mental and physical) interact strongly with

colleagues. People have an adequate and strong relationship with the company between personal values and goals, and instead consider their work more than just a task. In return, employees put their extra efforts in the form of OCB (Rego & Cunha, 2008). Individuals who embrace their spirituality in the workplace demonstrate the combined vision and mission of an organisation with personal values. These spiritual values help to create a sense of relationship among individuals and organisation, thereby encouraging individuals to behave and work well towards the organisation, in particular the performance of OCB. Therefore, we propose the following hypothesis:

Hypothesis 7: WPS positively and significantly affect OCB.

Most of the research on organisational citizenship behaviour shows that workers perform better when they believe that their organisation has a secure relationship and that in their everyday work they have found purpose and meaning (Graham, Van Dyne, & Dienesch, 1994). Milton (1973) suggests that values and beliefs form the attitudes of people at workplace, which then influence their behaviour in every specific condition (Sulaiman et al., 2015). In addition, spirituality is an important aspect in all elements of society that influences ethical, social and cultural values. Thus, spirituality at workplace is a potential factor that may affect the propensity of Muslim educators to show organisational citizenship behaviour irrespective of their cultures. Therefore, we propose the following hypothesis:

Hypothesis 8: WPS mediates the relationship among SL and OCB.
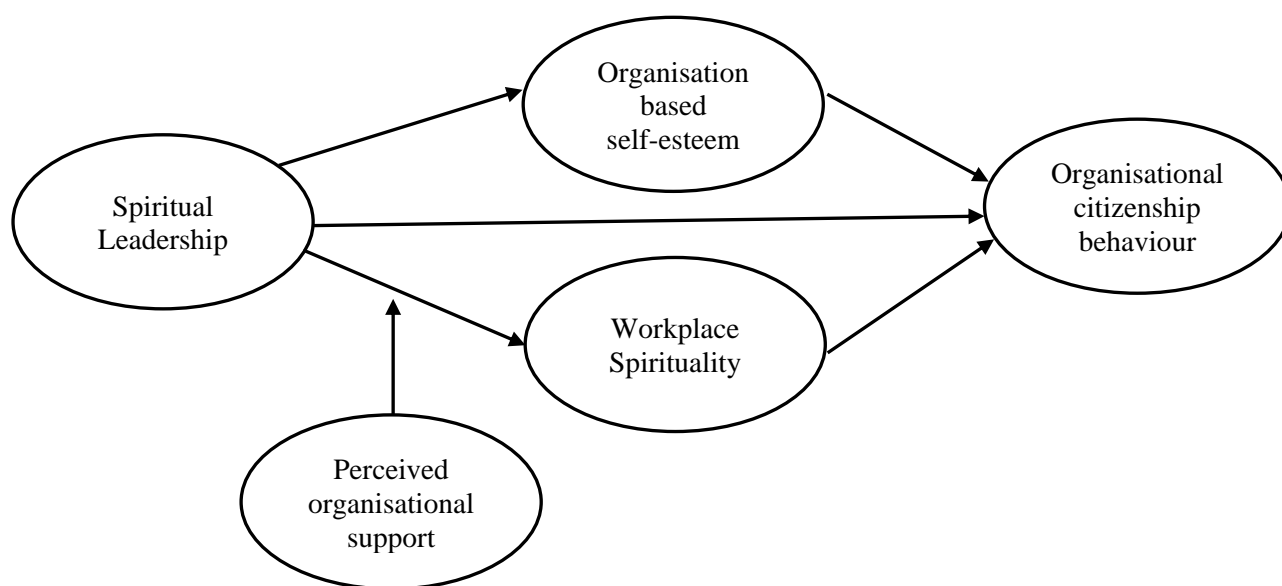
Figure 1: Research Framework

Research Methods and Measurement Scales

The current study was carried out in Thai private educational institutions (e.g. middle, elementary and high schools). Purposive sampling method was used according to the following criteria; management boards, educational staff and teachers with at least one year of work experience at the educational institution. The variables measurements were adopted/adapted from the past studies. The measurement scale of SL with seventeen (17) items was adopted from Fry et al. (2005). Moreover, the measurement scale of OCB with twenty (20) items was adopted from MacKenzie, Podsakoff, Moorman, and Fetter (1990). The measurement scale of OCBE with ten (10) items was adopted from Gardner and Pierce (2004). Similarly, scale of WPS with twenty one (21) items was adopted from Czaplewski et al. (2003). Lastly, the scale of POS with eight (8) items was adopted from Eisenberger, Lynch, and Armeli (1999). 220 out

of 290 questionnaires were received for the final analysis with a response rate of 75.86 percent. The current research proposed hypotheses has been evaluated using the partial least squares-structural equation modelling approach.

Findings and Analysis of Data

Out of the 220 participants, 113 (51.36 percent) were female and 107 (48.64) were male participants. The proportion of respondents was therefore nearly similar to that of male and female. In addition, the age of the participants was between 20 years and 50 years. The participants with age between 20 years and 29 years were 82 individuals (37.27 percent), between 30 years and 39 years were 75 (34.09 percent), between 40 years and 49 years were 50 (22.73 percent) and above 50 were 13 (5.91 percent). Smart PLS 3.0 was used to analyze the data. This software is a precise tool for estimating structural equation based on variance. A two-stage approach was used to analyze the proposed hypotheses: measurement model and structural model.

Assessment of Measurement Model

We assessed composite reliability (CR), discriminant validity and convergent validity (CV) in the measurement model. The construct convergent validity is assessed by the value of the average variance extracted, which should exceed the threshold value of 0.50 as recommended by Hair Jr, Hult, Ringle, and Sarstedt (2017). Each construct AVE value was higher than threshold value of 0.50 as shown in Table 1. Findings revealed that the AVE values of all constructs ranged from 0.544 to 0.618, indicating that all constructs are valid. The extent to which each latent variable varies from other latent variables in a model is referred to as discriminant validity (Zeller & Carmines, 1979). If the value of AVE is greater than 0.50, the discriminant validity is sufficient, which means at least 50 percent of the variance in measurement is captured when the diagonal factors in the corresponding columns and rows are substantially greater than the off diagonal values. In smart PLS, the individual factors loadings on their particular latent variables were evaluated by individual factors reliability. For each construct, the value of CR should exceed 0.70 as suggested by (Hair Jr et al., 2017). The CR of all latent variables ranges from 0.874 to 0.912 and is above 0.70, indicating that the latent variable is reliable as shown in Table 1.
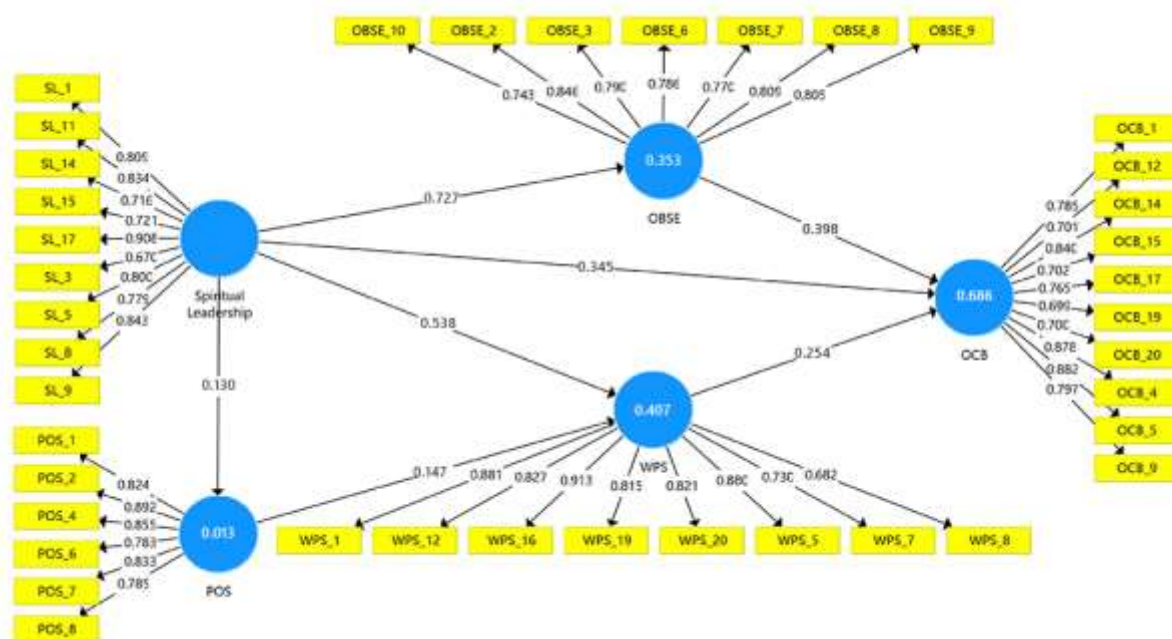
Figure 2 Measurement Model

Table 1 Loadings, Composite Reliability and Average variance Extracted

Construct	Indicators	Loadings	CR	AVE
Organisational citizenship behaviour	OCB_1	0.785	0.874	0.544
	OCB_4	0.878		
	OCB_5	0.882		
	OCB_9	0.797		
	OCB_12	0.701		
	OCB_14	0.840		
	OCB_15	0.702		
	OCB_17	0.765		
	OCB_19	0.699		
	OCB_20	0.700		
Spiritual Leadership	SL_1	0.809	0.895	0.548
	SL_3	0.670		
	SL_5	0.800		
	SL_8	0.779		
	SL_9	0.843		
	SL_11	0.834		
	SL_14	0.716		
	SL_15	0.721		
	SL_17	0.908		
Workplace Spirituality	WPS_1	0.881	0.887	0.546
	WPS_5	0.880		
	WPS_7	0.730		
	WPS_8	0.682		
	WPS_12	0.827		
	WPS_16	0.913		
	WPS_19	0.815		
	WPS_20	0.821		
Perceived organisational support	POS_1	0.824	0.898	0.568
	POS_2	0.892		
	POS_4	0.855		
	POS_6	0.783		
	POS_7	0.833		
	POS_8	0.785		
Organisation based self esteem	OBSE_2	0.846	0.912	0.618
	OBSE_3	0.790		
	OBSE_6	0.786		
	OBSE_7	0.770		
	OBSE_8	0.809		
	OBSE_9	0.805		
	OBSE_10	0.743		

Table 2 Discriminant Validity (Fornell-Larcker Criterion)

Construct	1	2	3	4	5
Organisation based self esteem	0.793				
Organisational citizenship behaviour	0.514	0.778			
Perceived organisational support	0.341	0.315	0.829		
Spiritual Leadership	0.618	0.402	0.162	0.790	
Workplace Spirituality	0.481	0.585	0.318	0.363	0.822

Assessment of Inner Model

In the case of smart PLS, computing path coefficients are used to evaluate the proposed hypotheses. As smart PLS does not necessarily require data to be normally distributed and the coefficient of determination (R^2) value is used to estimate the influence of variables as suggested by Hair Jr et al. (2017). The value of R-square is used to measure the percentage change of the variable which the model explains. On the basis of the Table 3, the OBSE R^2 value is 0.353, meaning that a 35.3 percent variance in teacher's OBSE is explained by spiritual leadership. Moreover, SL also demonstrated 0.013 percent variance in perceived organisational support. The SL and POS described 0.407 percent variance in WPS. The remaining 0.686 percent variance in OCB is explained by SL, OBSE and WPS.

Furthermore, a bootstrapping technique with 5000 subsamples is used to analyze the proposed hypotheses. The results of the path coefficient indicate that the association between SL and OCB is positive and significant (beta value = 0.331 and p-value = 0.002), therefore supporting hypothesis 1. Similarly, results of the path coefficient indicate that the association between SL and OBSE is positive and significant (beta value = 0.703 and p-value = 0.000). Likewise, results of the path coefficient indicate that the association between OBSE and OCB is positive and significant (beta value = 0.376 and p-value = 0.000), thus supporting hypotheses 2 and 3. Moreover, results of the path coefficient indicate that OBSE positively mediates the association between SL and OCB, thus supporting hypothesis 4. In addition, results of the path coefficient indicate that the association between SL and WPS is not significant as p value is greater than 0.10, thus rejecting hypothesis 5. Moreover, the correlation between SL and WPS is not moderated by POS, therefore hypothesis 6 was not accepted. The findings reveal that insignificant associations: first, SL and WPS (b1), perceived organisational support and WPS (b2) and negligible relationship between spiritual leadership and spirituality at work (b1), second, POS and spirituality at work (b2) and third interaction to WPS (b3). In cases where paths b2 and b3 do not have a significant relationship, the variable which is moderator is considered homologizing moderating variable, suggesting that the variable still has a potential to act as a moderating variable. The results of the path coefficient indicate that the association between WPS and OCB is significant (beta value = 0.258 and p-value = 0.008), thus supporting hypothesis 7. Lastly, the results of the path coefficient indicate that the association between SL and OCB is not moderated by WPS, thus rejecting hypothesis 8 as the hypothesized association among SL and WPS in hypothesis 5.
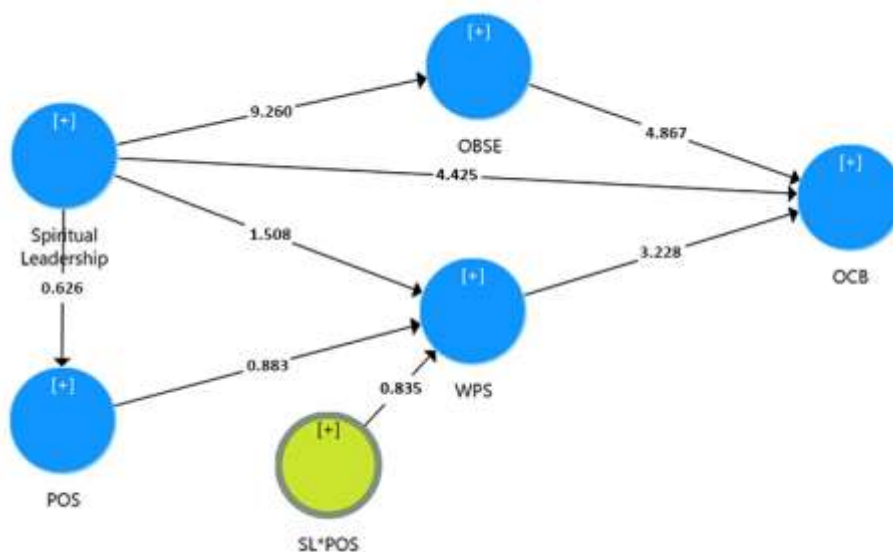
Figure 3 Structural Model

Conclusion

The study results reinforce the theory of SL by exploring how leadership of Islamic education schools investigate SL in the ethical lapses of leadership. Islamic educational institutions require discretionary behaviour teachers, as SL has been significantly linked to OBSE and OCB. It helps promote the follower's inner wellbeing by developing a future through which individuals have achieved their broader life goals and have contributed to society through service and appreciation to others. SL demonstrates a leader's constructive attitude to promote subordinates' self-esteem. Individuals have a sense of importance and meaningful at workplace. In fact, SL motivates employees to behave, act and perform as responsible corporate citizens. This basic mechanism also revealed OBSE as a mediator in SL and OCB relationship. Moreover, WPS has a significant influence on organisational citizenship behaviour. An individual who adjusts his or her spiritual beliefs to his or her job is encouraged to derive the essential meaning from his or her job, to establish an intimate relationship with his or her colleagues and to have a clear connection between his or her personal interests and those of the company. This also helps them to achieve higher OCBs. The current research extended Fry's theory of SL with the incorporation and empirical evidence of OBSE and WPS as mediators. The results show that it is worthwhile to explore the mediating role of leadership behaviours against subordinates' work behaviour.

Implications of the Study

SL includes efforts to align religious values of individuals with OCB. Effective spiritual practice is motivating at work as it not only increases the performance of academic staff and teachers but also the performance of schools. The idea of SL clarifies how school development is perceived and structured as a matter of moral integrity, while seeing corporate faith as a way out toward modern transformations. It has established the role played by personality in discretionary behaviours that OBSE mediates the correlation among SL and OCB. In order to prevent deviant behaviour, the discretionary behaviours of teachers must be strengthened. Responsible schools will therefore hire employees who encourage prosocial behaviour and mediate if anti-social behaviour occurs.

Limitations and Future Research Directions

This research is subject to restrictions in spite of its methodological rigour. This research has been conducted by taking into account the degree of organisational interaction at the individual level, whereas the organization has several interactive cross levels that can have an impact on the efficiency of leadership requiring further analysis. The results of this paper demonstrate the moderating impact that perceived organisational support will have to explore in future studies. The self-determination theory (SDT) can lead to different outcomes related to work and behaviour from different motivational contexts (Deci & Gagné, 2005). Employees can vary in various groups in an organisation because they are extrinsically involved. The different mechanisms of motivation and its impact on work outcomes should be investigated in future studies. Other behavioural and organisational problems relating to leadership, like workaholic behaviour, employee engagement and psychological contract should be examined in future studies. This research was eventually conducted in the educational context; it is therefore advisable to test the concept of this analysis in another context.

Furthermore, self-administered questionnaires were distributed among the participants for the collection of data, which increase the likelihood of bias in responses, because it requires literacy from the respondents of the study while completing the questionnaire. Demographic variables, like gender, age, qualification, working experience of the participants have also been deliberately abandoned; we are, however, well conscious at this point of the significance of these components which need further investigation. The present study is based on limited work outcomes, such as OBSE, WPS and OCB. Further research should focus on the correlation of SL with other work outcomes, like organisational commitment and job satisfaction.

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