

# Investigating the Mediating Role of Workplace Spirituality in the Relationship between Spiritual Leadership and Teachers' Workplace Burnout Alleviation in Secondary Schools in Kathmandu

<sup>1</sup>\*Sahaj Kumar Ghale,

PhD Scholar, Faculty of Management, Parul University, Gujarat, India

Principal, Lotus English Boarding School, Lalitpur, Nepal.

Email: nepaliskg@gmail.com

<sup>2</sup>Dr. Tejal Sah,

Assistant Professor, Faculty of Management, Parul University, Gujarat, India

<sup>3</sup>Prof. Dr. Vilas Vasantrao Kulkarni,

Post Graduate Department of Business Management Sardar Patel University, Gujarat, India

\*Corresponding Author: nepaliskg@gmail.com

## Abstract:

**Objective:** With an emphasis on the leadership facets of vision, selfless love, and faith/hope, this study investigates how workplace spirituality mediates the effects of spiritual leadership on alleviating burnout among secondary school teachers in Kathmandu.

**Methods:** A quantitative survey design was used to examine data from 606 teachers in 62 schools. The study used SPSS 25 and PROCESS Macro4.2's correlation, regression, and mediation analyses to evaluate the connections between workplace spirituality, spiritual leadership, and alleviating burnout.

**Results:** A partial mediator, workplace spirituality strengthened the link between burnout alleviation and spiritual leadership. Regression analysis showed that vision ( $B = 0.325$ ,  $\beta = 0.335$ ,  $p < 0.001$ ), selfless love ( $B = 0.250$ ,  $\beta = 0.255$ ,  $p < 0.001$ ), and faith/hope ( $B = 0.273$ ,  $\beta = 0.252$ ,  $p < 0.001$ ) were the three leadership dimensions that had the greatest positive effects on burnout alleviation. These qualities were also found to have positive relationships with burnout alleviation (Vision:  $r = 0.573^{**}$ ,  $p < 0.001$ , Selfless Love:  $r = 0.536^{**}$ ,  $p < 0.001$ , and Faith/Hope:  $r = 0.512^{**}$ ,  $p < 0.001$ ), underscoring the vital role that spiritual leadership plays in fostering teachers' resilience and reducing burnout.

**Conclusion:** The results show that workplace spirituality acts as a mediator between spiritual leadership and teacher burnout alleviation. By putting these leadership techniques into practice, Kathmandu's schools can improve teacher performance and resilience, which will improve overall academic results.

**Keywords:** Spiritual leadership, workplace spirituality, burnout, education, Kathmandu.

## 1. Introduction:

**Background:** Research on the topic of teacher burnout has grown crucial, especially as educators deal with increased demands from growing workloads, resource constraints, and rising social expectations (Pressley, Marshall, & Moore, 2024). Emotional weariness, depersonalization, and a lessened sense of success are the hallmarks of burnout, which has been especially common in secondary schools in high-stress settings like Kathmandu, Nepal (Joshi, 2024). Since teacher satisfaction and mental health are closely related to educational quality, student engagement, and school performance, addressing teacher burnout is important for reasons other than personal health (Einav et al., 2024).

The idea of spiritual leadership has surfaced as a viable framework to mitigate burnout in response to these issues. In order to create a work environment that is meaningful, linked, and in line with individual and corporate ideals, spiritual leadership combines traditional leadership skills with aspects of spirituality (Li, Ju, & Kong, 2024). The focus on three aspects vision, selfless love, and faith/hope distinguishes spiritual leadership. Selfless love creates a welcoming and inclusive culture, while vision offers a distinct sense of direction and purpose. On the other hand, hope/faith encourage fortitude and optimism amid trying situations (Subhaktiyasa & Sintari, 2024).

Examining spiritual leadership in secondary schools is made more interesting by Kathmandu's distinctive cultural and spiritual background. Integrating spiritual ideas into leadership practices is in line with local values and cultural expectations because Nepal has a rich spiritual heritage that affects many facets of life (Raut & Pant, 2024). Therefore, by bridging the gap between spiritual leadership and burnout alleviation, workplace spirituality which includes a sense of alignment, belonging, and intrinsic motivation may act as a mediator. According to this study, an employee's sense of community, purpose, and meaningful work that is consistent with company values constitutes workplace spirituality (Kurnia et al., 2024).

This research has broad ramifications because teacher burnout affects student outcomes and overall school performance in addition to the mental health and job satisfaction of individual teachers. This project is to investigate how secondary schools in Kathmandu might use spiritual leadership and workplace spirituality to help teachers manage stress and avoid burnout (Dhakal, Lummis, & Jones, 2024).

With substantial effects on student achievement, institutional performance, and teacher well-being, teacher burnout is a major global concern. This issue is made worse in Kathmandu's secondary schools by particular stressors like big class sizes, scarce resources, and cultural demands for academic success. Teachers are further burdened by the stigma associated with mental health and the lack of formal support systems (Joshi, 2024). Although its symptoms differ depending on the situation, globally, including Western educators teacher burnout is associated with things like emotional labor, work overload and performance criteria (Pressley, 2024). Teachers in Kathmandu work under societal expectations with no institutional support. By analyzing burnout in this distinct cultural setting and placing it within the larger framework of global educational issues, this study closes the gap.

### **Literature Review:**

Studies on spiritual leadership have repeatedly demonstrated its beneficial effects on worker engagement and well-being, especially in industries where stress and burnout are common (Li, Ju, & Kong, 2024). According to Kurnia et al. (2024), spiritual leadership is acknowledged in organizational psychology for its capacity to foster an atmosphere that prioritizes personal fulfillment, community, and purpose all of which support employee resilience. Research in business environments has demonstrated that when executives embrace spirituality, workers frequently report feeling more fulfilled at work and experiencing less burnout (Aboobaker & Zakkariya, 2024). Nevertheless, there is still a dearth of actual data regarding these dynamics in educational environments, particularly secondary schools.

Within this leadership approach, workplace spirituality is a crucial concept, especially as a possible mediator. Workplace spirituality is defined by Hilton, Puni, and Yeboah (2024) as a feeling of belonging, purposeful work, and alignment with ideals that make work inherently fulfilling. These elements provide workers a stronger feeling of purpose and help them deal with the pressures of their jobs.

According to research, educators who feel a sense of spirituality at work are more resilient, report higher levels of job satisfaction, and exhibit less symptoms of burnout. Teachers' emotional health and dedication to their jobs are improved when spiritual beliefs are included into the workplace because it creates a supportive atmosphere (Paul & Jena, 2022). Despite these realizations, little study has been done on the precise effects of spiritual leadership on teachers' workplace spirituality and how this relationship might change depending on regionally specific cultural characteristics, such as those in Kathmandu.

Apart from spirituality, some aspects of spiritual leadership, such as vision, selfless love, and faith/hope, have demonstrated differing impacts on organizational results (Nanang, 2024). Vision is essential because it unifies individual and corporate objectives, giving workers a feeling of purpose and direction. While faith/hope encourage optimism and tenacity, selfless love creates a welcoming, encouraging atmosphere that supports trust and wellbeing (Subhaktiyasa, 2024). Nevertheless, little is known about how these factors differ in their influence on workplace spirituality and how they indirectly affect burnout, especially in the teaching profession.

### **Conceptual Framework:**

This study develops a conceptual framework grounded in literature, positioning spiritual leadership (vision, selfless love, and faith/hope) as the independent variable, workplace spirituality as the mediator, and burnout alleviation as the dependent variable. Spiritual leadership theory posits that leaders who foster a spiritually supportive environment enhance employees' sense of purpose and intrinsic motivation, creating a value-aligned workplace that reduces stress and promotes resilience (Fry & Vu, 2024). Workplace spirituality further suggests that when employees feel aligned with

organizational values and experience community, they better manage occupational challenges (Astuti & Haryani, 2021). Thus, workplace spirituality is expected to mediate the relationship, enhancing the impact of spiritual leadership on reducing burnout. This framework supports investigating how spiritual leadership indirectly contributes to burnout alleviation through a meaningful work environment.

### **Research Gap:**

Although the advantages of workplace spirituality and spiritual leadership are widely known in business contexts (Raut & Pant, 2024), there is little empirical study on these concepts in educational settings, especially secondary schools in Kathmandu. Limited understanding of how the elements of spiritual leadership (vision, selfless love, and faith/hope) affect workplace spirituality, particularly for teachers, is provided by the literature currently in publication (Subhaktiyasa, 2024). Furthermore, although studies have examined how workplace spirituality mediates the relationship between spiritual leadership and affective commitment (Astuti & Haryani, 2021), few have examined how it affects burnout. Given the particular cultural and professional pressures that Kathmandu's teachers deal with, which probably have an impact on the dynamics of leadership, spirituality, and wellbeing in schools, this disparity is noteworthy.

In light of these factors, this study fills a research gap on spiritual leadership and workplace spirituality in Kathmandu's educational system. This study intends to advance theory and practice by examining the mediating function of workplace spirituality, offering insights that can guide burnout therapies and leadership strategies in comparable high-stress educational environments.

### **Objective:**

This investigation is grounded in the following research objectives: i. To examine the relationship between the dimensions of spiritual leadership (vision, selfless love, and faith/hope) and the alleviation of teachers' workplace burnout in secondary schools in Kathmandu. ii. To investigate whether workplace spirituality mediates the relationship between spiritual leadership dimensions (vision, selfless love, and faith/hope) and the alleviation of teachers' workplace burnout in secondary schools in Kathmandu. iii. To assess the impact of spiritual leadership dimensions (vision, selfless love, and faith/hope) on the alleviation of teachers' workplace burnout in secondary schools in Kathmandu.

### **Research Questions:**

The following research questions serve as the basis for this investigation:

- i. What relationship exists between the dimensions of spiritual leadership (vision, selfless love, and faith/hope) and the alleviation of teachers' workplace burnout in secondary schools in Kathmandu?
- ii. Does workplace spirituality mediate the relationship between spiritual leadership dimensions (vision, selfless love, and faith/hope) and teachers' workplace burnout alleviation in secondary schools in Kathmandu?
- iii. What is the impact of spiritual leadership dimensions (vision, selfless love, and faith/hope) on teachers' workplace burnout alleviation in secondary schools in Kathmandu?

### **Hypotheses:**

The following research hypotheses form the foundation of this study:

- H1: There is significant positive relationship between vision in spiritual leadership and secondary school teachers' burnout alleviation in Kathmandu. H2: There is significant positive relationship between selfless love in spiritual leadership and secondary school teachers' burnout alleviation in Kathmandu. H3: There is significant positive relationship between faith/hope in spiritual leadership and secondary school teachers' burnout alleviation in Kathmandu. H4: There is a mediating role of workplace spirituality between the relationship of each dimension of spiritual leadership (vision, selfless love, faith/hope) and secondary school teachers' burnout alleviation.

## **2. Methods:**

### **Research Design:**

In order to investigate how workplace spirituality mediates the relationship between spiritual leadership dimensions (vision, selfless love, and faith/hope) and the reduction of workplace burnout among secondary school teachers in Kathmandu, this study uses a quantitative research approach.

Data on these important variables will be gathered through a structured survey that uses a 5-point Likert scale to allow respondents to indicate how much they agree with questions (Villarino, 2024) about burnout, workplace spirituality, and

spiritual leadership. With its accurate measuring and statistical testing capabilities, the quantitative approach offers an unbiased perspective on the interactions (Dehalwar, & Sharma, 2024) between key leadership and spirituality components in an educational setting. First, a frequency distribution analysis will be performed to provide a summary of demographic factors and guarantee the representativeness of the sample (Kotronoulas et al., 2023).

The direct effects will be ascertained by regression and correlation analysis in order to thoroughly investigate the correlations between these variables (Qulmamatova et al., 2024) of spiritual leadership dimensions on burnout alleviation. To support hypothesis testing, ANOVA, t-tests, and F-tests will also look at group differences and variance explanations (Zhao, Yang, Zhang, & Yang, 2024). Utilizing the PROCESS Macro 4.2 in SPSS 25, which calculates indirect effects, mediation analysis will be carried out to evaluate the mediating function of workplace spirituality (Hu et al., 2024) and makes clear how much workplace spirituality helps to heal the connection between burnout and spiritual leadership. To confirm that each measurement scale is reliable and that the constructs are measured consistently, Cronbach's alpha will be computed (Ahmad et al., 2024). When combined, these statistical techniques provide a thorough understanding of how workplace spirituality and spiritual leadership affect burnout reduction, providing insightful information for Kathmandu's educational system.

#### **Participants/Sample:**

Out of the 499 secondary or +2 schools in Kathmandu, the study's institutional sample included 62 secondary or +2 schools from both public and private institutions. In Kathmandu, there are 499 +2 or secondary schools with a total of 55,616 students (National Examination Board, 2023). Approximately 1,030 teachers work in Kathmandu, where the national average is one teacher for every 34.12 students (Edusanjal, 2024). The research uses 606 samples for more acceptable results, even though the Raosoft sample size calculator produces a sample of 280 teachers at a 95% confidence level and 5% margin of error. In order to give a thorough picture of the teaching workforce, the target sample was chosen to include people with a range of demographic characteristics. To guarantee coverage across various school sectors and demographic categories, convenient sampling was used. Participants had to be secondary school full-time teachers with at least a year of teaching experience in order to meet the inclusion requirements. Teachers with less than a year of experience as well as temporary or part-time instructors were excluded.

#### **Data Collection:**

A self-administered survey that was printed on paper was used to gather quantitative data for the study. Demographic variables such as age, gender, years of teaching experience, district, salary, educational qualification, and job passion were all reported by respondents. A 5-point Likert scale was used to measure the survey items, recording answers ranging from "Strongly Disagree" to "Strongly Agree" in order to guarantee a consistent method of assessing participant viewpoints and experiences. The survey was broken up into sections that matched the study variables (Jamil, Urooj, & Waqar, 2024): spiritual leadership, workplace spirituality, and burnout alleviation. The standardized tools listed below were employed: **Spiritual Leadership Scale:** Three dimensions vision, selfless love, and faith/hope are used by the Spiritual Leadership Scale to evaluate spiritual leadership. This scale measures how leaders encourage their teams to have compassion, optimism, and a sense of purpose, which boosts motivation and organizational alignment (Grobler & Sibanda, 2024). **Workplace Spirituality Scale:** Employees' feeling of purpose, sense of community, and alignment with company values are measured by the Workplace Spirituality Scale. This scale measures how workers relate to fulfilling work and a common company goal, which improves job satisfaction (Delle & Segaro, 2023). **Burnout Alleviation Scale:** By evaluating emotional weariness, depersonalization, and lower personal accomplishment in people, the Burnout Alleviation Scale evaluates burnout. This measure aids in determining the severity of burnout symptoms and provides information for focused interventions aimed at enhancing wellbeing and productivity at work (Jhinkwan, Sharma, and Suryawanshi, 2024).

By making sure that every scale item thoroughly addressed important characteristics, such as vision, unselfish love, faith/hope in spiritual leadership, workplace spirituality, and burnout relief, content validity was established. In order to correctly capture teachers' perspectives, items were modified to reflect the educational and cultural context of Kathmandu, adhering to recommendations from earlier studies (Astuti & Haryani, 2021; Jhinkwan et al., 2024). Each scale's construct validity verified that it measured workplace spirituality, spiritual leadership, and burnout reduction accurately. The Spiritual Leadership Scale, Workplace Spirituality Scale, and burnout reduction have all been validated in

the past (Astuti & Haryani, 2021; Jhinkwan et al., 2024), demonstrating their validity and applicability in both educational and professional contexts.

#### **Data Analysis:**

The study makes use of IBM SPSS for reliability analysis, multiple regression, descriptive statistics, and Pearson's correlation. It was chosen for its extensive statistical tools and interpretability, which enable in-depth examination of correlations, forecasts, and data dependability. Furthermore, the PROCESS Macro was utilized for mediation analysis due to its ability to manage intricate models and generate bootstrapped, bias-corrected confidence intervals, which is crucial for confirming mediation effects. The goals of the study are well-aligned with the methodological rigor, analytical accuracy, and transparent reporting of results that are guaranteed by the combination of SPSS and PROCESS Macro (Hu et al., 2024).

Using PROCESS Macro 4.2 in SPSS 25, the data analysis of this study investigated the mediating role (Hu et al., 2024) of workplace spirituality in the link between spiritual leadership and burnout alleviation among secondary school teachers in Kathmandu. Cronbach's Alpha demonstrated reliability for the constructs tested (Ahmad et al., 2024), and descriptive statistics gave an overview of participant demographics and variable distributions. Correlation and regression analyses showed relationships and predicted effects (Qulmamatova et al., 2024) between spiritual leadership, and reducing burnout.

ANOVA principles divided the variance explained by the predictors, the F-test evaluated the overall model fit, and the t-tests determined the significance of each predictor (Zhao, Yang, Zhang, & Yang, 2024). In order to show that spiritual leadership indirectly affects burnout by fostering workplace spirituality, mediation analysis verified that workplace spirituality mediates the connection between spiritual leadership and burnout alleviation. The relationship between teacher well-being and leadership practices was made clear by this all-encompassing approach.

#### **Ethical Considerations:**

The entire research process was conducted with strict adherence to ethical guidelines. Each participant gave their informed consent prior to data collection, with guarantees of confidentiality and anonymity. The freedom to leave the study at any moment without facing any repercussions was explained to the participants. To protect privacy, data questionnaires were safely kept in a locked cabinet. Prior to data collection (Adley et al., 2024).

### **3. Results:**

#### **Descriptive Statistics**

While analyzing the 606 respondent teachers, their age ranges from 24 years to 58 years where top three 56, 38, and 37 frequencies are found to the ages of 27, 28, and 40 respectively. Conversely, lowest 2, 3, and 3 frequencies are found to the ages of 46, 54, and 55 respectively. 165 respondents belong to female, 438 belong to male, and 3 didn't prefer to say their gender. 199 teachers have work experience of 2-5 years, 195 teachers have work experience of 6-10 years, 180 teachers have work experience of more than 10 years, and 32 teachers have work experience of 1 year. Respondent teachers belong to 31 districts out of 77 districts where highest three 216, 38, and 30 frequencies are found from the districts like Kathmandu, Nuwakot, and Gorkha respectively. Conversely, lowest 3, 4, and 5 frequencies are found to the districts of Udayapur, Banke, and Rautahat respectively. 199 teachers have salary 35,001-50,000, 173 teachers have salary above 50,000, 68 teachers have salary 20,000 or below. 487 teachers have academic qualification of master (post-graduate), 74 teachers have academic qualification of Mphil/PhD or above, 43 teachers have academic qualification of bachelor or graduate, and 2 teachers have other type of academic qualification. 515 teachers are found that they are enjoying their job but 91 teachers have passion in other industry rather than to academic field.

To account for variables that might affect the association between spiritual leadership, workplace spirituality, and burnout alleviation, this study included control variables such age, gender, teaching experience, district, salary, educational qualification and passionate job in the analysis. The inclusion of these control variables improves the accuracy and validity of the primary connections analyzed by reducing confounding influences, even when their precise effects are not highlighted.

**Main Findings:**

There is a moderate positive correlation between each of the three dimensions of spiritual leadership: vision, selfless love, and faith/hope and alleviation of teachers' workplace burnout in secondary schools in Kathmandu as the correlation between these three dimensions and the alleviation of teachers' workplace burnout are 0.572\*\*, 0.536\*\*, and 0.512\*\* respectively. There is a significant positive impact of the dimensions of spiritual leadership: vision, selfless love, and faith/hope on alleviation of teachers' workplace burnout in secondary schools in Kathmandu since Unstandardized Coefficients (B) for vision, selfless love, and faith/hope are respectively 0.325, 0.250, and 0.273 with p values 0.000, 0.000, and 0.000 respectively which are below 0.05 ( $p < 0.05$ ). Workplace spirituality mediates the relationship between spiritual leadership dimensions like vision, selfless love and faith/hope and teachers' workplace burnout alleviation in secondary schools in Kathmandu with partial mediation since there are direct(-.200, -.249, and -.169) as well as indirect(.757, .773, and .724) effect of leadership dimensions on teachers' workplace burnout alleviation in secondary schools in Kathmandu with significant p values i.e. less than 0.05 ( $p < 0.05$ ). All the hypotheses are accepted using correlation analysis for H1-H3 and using mediation analysis for H4: H1: There is significant positive relationship between vision in spiritual leadership and secondary school teachers' burnout alleviation in Kathmandu ( $r = .573^{**}$ ). H2: There is significant positive relationship between selfless love in spiritual leadership and secondary school teachers' burnout alleviation in Kathmandu ( $r = .536^{**}$ ). H3: There is significant positive relationship between faith/hope in spiritual leadership and secondary school teachers' burnout alleviation in Kathmandu ( $r = .512^{**}$ ). H4: There is a mediating role of workplace spirituality between the relationship of each dimension of spiritual leadership (vision, selfless love, faith/hope) and secondary school teachers' burnout alleviation (direct effects = -.200, -.249, and -.169 with significant p values i.e.  $p < 0.05$  and indirect effects = .757, .773, and .724 with significant p values i.e.  $p < 0.05$ ).

**Statistical Analysis:**

While checking the internal consistency of the variables' statements, Cronbach's Alpha for vision is found 0.819 which is good, 0.830 for selfless love which is good, 0.794 for faith/hope which is acceptable, 0.769 for workplace spirituality which is acceptable, and 0.834 for burnout alleviation which is good. The following correlation table of variables is based on the gathered and analyzed data:

Independent Variables	Pearson Correlation with Dependent Variable Burnout Alleviation
Vision	0.573**
Selfless Love	0.536**
Faith/Hope	0.512**

Correlation between dimensions of spiritual leadership like vision, selfless love, and faith/hope is moderately significant positive at 0.01 level with .573\*\*, .536\*\*, and .512\*\* correlation values respectively. The following table is Model Summary table:

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.677 <sup>a</sup>	.458	.455	.31362

R (.677): This value shows a moderately strong positive correlation between the expected and actual values of Burnout Alleviation, indicating that the independent variables (Vision, Selfless Love, and Faith/Hope) are fairly effective in predicting the outcome. R Square (.458): These independent variables account for approximately 45.8% of the variance in Burnout Alleviation, indicating a substantial explanatory power of the model. Adjusted R Square (.455): This adjusted metric accounts for the number of predictors, showing a slight decrease from ( $R^2$ ), indicating that the model remains reasonably effective without overfitting. Standard Error of the Estimate (.31362): This measures the average distance of observed values from the regression line, with a smaller value implying better accuracy in predictions. The following table is ANOVA<sup>a</sup> Analysis table:

Model	Sum of Squares	Df	Mean Square	F	Sig.
1 Regression	49.977	3	16.659	169.370	.000 <sup>b</sup>

	Residual	59.211	602	.098		
	Total	109.188	605			

a. Dependent Variable: Burnout Alleviation

b. Predictors: (Constant), Vision, Selfless Love, and Faith/Hope

Sum of Squares: Regression (49.977): Shows how much of the variance in Burnout Alleviation prediction is explained by the model (Vision, Selfless Love, and Faith/Hope). The residual (59.211) is the amount of variance that remains after the independent factors have been taken into consideration. Total (109.188): The sum of the explained and unexplained differences in Burnout Alleviation. Degrees of Freedom (Df): Regression (3): Each predictor has three degrees of freedom. Residual (602): Relative to the total sample size minus the predictors, the residuals' degrees of freedom. Total (605): Total degrees of freedom, subtracting one from the total sample size. Mean Squares is divided by the corresponding degrees of freedom to determine the mean square. While Mean Square for Residual (.098) represents the average unexplained variance, Mean Square for Regression (16.659) shows the average explained variance per predictor. F (169.370): The F-value evaluates the importance of the entire model. A high score suggests that the predictors have a substantial role in the explanation of burnout alleviation. Sig. (.000): The p-value, which indicates the degree of significance of the model. In this case, it is less than 0.05, indicating that the model's ability to predict Burnout Alleviation is statistically significant. Following is the coefficients table:

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	.634	.147		4.300	.000
	Vision	.325	.035	.335	9.272	.000
	Selfless Love	.250	.036	.255	7.037	.000
	Faith/Hope	.273	.038	.252	7.219	.000

A statistical model's coefficients are compiled in the table. Important variables include "Vision," "Selfless Love," and "Faith/Hope," each of which has a matching significance level (Sig.), standard errors, t-values, and unstandardized (B) and standardized (Beta) coefficients. Vision: significant t-value (9.272,  $p < .001$ ), unstandardized coefficient (B) = 0.325. Selfless Love: Significant ( $t = 7.037$ ,  $p < .001$ ), unstandardized coefficient (B) = 0.250. Unstandardized coefficient (B) = 0.273 for faith/hope is also significant ( $t = 7.219$ ,  $p < .001$ ). With the standardized coefficients showing their respective influences, each variable exhibits a significant positive effect: Faith/Hope (Beta = .252), Selfless Love (Beta = .255), and Vision (Beta = .335). A constant term with a significant positive value is part of the model.

#### 4. Discussion:

##### Interpretation of Results:

This study emphasizes the value of spiritual leadership in lowering teacher burnout in secondary schools in Kathmandu. This includes vision, selfless love, and faith/hope. Every aspect of leadership has a positive effect on reducing burnout, suggesting that leaders who foster supportive, purpose-driven workplaces make teachers feel less emotionally spent and more resilient.

This effect is somewhat mediated by workplace spirituality, which suggests that spiritual leadership lowers burnout by promoting teachers' sense of purpose, community, and values alignment. The distinct effects of each spiritual dimension: faith/hope creating optimism, selfless love promoting inclusivity, and vision offering direction create a constructive environment that directly addresses the underlying reasons of burnout.

Since Kathmandu's spiritual legacy probably makes teachers more open to spiritually grounded leadership, the city's cultural background may amplify these impacts. Since Kathmandu's spiritual legacy probably makes teachers more open

to spiritually grounded leadership, the city's cultural background may amplify these impacts. Future research could look at this in a variety of cultural settings. Future research could look at this in a variety of cultural settings.

In conclusion, spiritual leadership mediated by workplace spirituality is a significant strategy for lowering burnout and offers educational leaders in high-stress environments a useful framework.

### **Comparison of Findings with Existing Literature:**

The results of this study are in good agreement with previous research on the beneficial effects of spiritual leadership in reducing burnout, particularly in high-stress settings. In line with Kurnia et al. (2024), who highlighted that spiritual leadership promotes personal fulfillment, community, and purpose, it affirms that each dimension: vision, selfless love, and faith/hope significantly contributes to lowering burnout. The current findings that spiritual values build a supportive culture that is crucial for lowering burnout were also supported by Aboobaker and Zakkariya (2024), who emphasized the importance that spiritual leadership plays in improving employee satisfaction by fostering a meaningful work atmosphere.

According to Hilton et al. (2024), workplace spirituality fosters purpose, belonging, and value alignment, all of which improve resilience. This finding supports the mediating function of workplace spirituality in the relationship between spiritual leadership and burnout. The mediation effect seen here supports the idea put forth by Hilton et al. (2024) that workplace spirituality acts as a stress-reduction mechanism. The results of this study, which showed lower burnout rates among teachers who practiced workplace spirituality, are consistent with those of Paul and Jena (2022), who also found similar advantages among educators, noting that workplace spirituality improved resilience and decreased burnout symptoms.

Prior studies also support the unique effects of vision, selfless love, and faith/hope. This study indicated that vision is substantially correlated with reducing burnout by providing teachers with a sense of direction, which is in line with Subhaktiyasa and Sintari's (2024) emphasis on the role of vision in aligning personal and organizational goals. Similar to how Subhaktiyasa (2024) emphasized selfless love as a basis for trust and wellbeing, this study demonstrates its beneficial impact in creating a welcoming atmosphere that lessens burnout. The part that faith and hope play in fostering resilience is consistent with Raut and Pant's (2024) finding that optimism is essential for overcoming obstacles at work.

This study's emphasis on Kathmandu's particular context adds a crucial cultural dimension. According to Raut and Pant (2024), Nepal's spiritual legacy may increase teachers' openness to spiritually based leadership, enhancing its beneficial impacts on lowering burnout. This cultural focus raises the possibility that spiritual leadership's influence could be amplified in Nepal, a theory that Kurnia et al. (2024) recommend be investigated further in a variety of contexts.

In conclusion, our study confirms the findings of Paul and Jena (2022) and Hilton et al. (2024) by demonstrating the significant roles that workplace spirituality and spiritual leadership play in reducing burnout. Additionally, it adds to the body of literature by highlighting the distinct ways in which each aspect of spiritual leadership helps to mitigate burnout, as endorsed by Subhaktiyasa and Sintari (2024). Furthermore, the study's emphasis on Kathmandu's cultural background raises the possibility that local values may have an impact on the efficacy of spiritual leadership, which is an intriguing topic for further investigation.

### **Implications for Practice:**

The study's conclusions have important ramifications for enhancing the learning environment in high-stress environments, such as Kathmandu's secondary schools. First, this study emphasizes spiritual leadership as a useful framework for school administrators looking to lower teacher burnout. This framework includes vision, selfless love, and faith/hope. By fostering a workplace that is aligned with values, purposeful, and spiritually filled, administrators can boost teachers' resilience, emotional well-being, and job satisfaction, directly addressing burnout (Li, Ju, & Kong, 2024). School administrators may include training courses on spiritual leadership concepts, which would enable them to help teachers develop a sense of purpose and hope.

Workplace spirituality was found to be a significant mediator in reducing burnout, indicating that fostering a spiritually satisfying workplace helps teachers cope with stress. Practices that provide a feeling of direction, community, and value alignment can be supported by schools. Professional development focused on coordinating individual and organizational objectives and encouraging inclusive practices that boost teachers' intrinsic motivation could be a part of this strategy (Kurnia et al., 2024). Furthermore, this study shows that spiritually aligned leadership resonates with local values by addressing the cultural quirks of Kathmandu, which could increase its efficacy. In order to improve acceptance and



efficacy, school administrators can use this understanding to guide their cultural adaptation of leadership approaches (Raut & Pant, 2024).

Last but not least, the favorable relationships found between spiritual leadership traits and a decrease in burnout suggest that leadership techniques emphasizing vision, selfless love, and faith/hope are good for the wellbeing of teachers. To enhance these traits and promote a leadership style that is considerate of teachers' psychological needs, schools might conduct leadership training. According to these findings, integrating spiritual leadership and workplace spirituality can help establish a long-lasting, encouraging learning environment that not only reduces burnout but also fosters a more engaged and driven teaching staff.

### **Theoretical Implications:**

By emphasizing how its components: vision, selfless love, and faith/hope effectively reduce burnout, especially in high-stress educational contexts, this study adds to the theory of spiritual leadership. The results confirm spiritual leadership theory, which highlights the importance of supportive, values-aligned, and meaningful leadership for worker resilience and well-being (Subhaktiyasa & Sintari, 2024). By encouraging a feeling of purpose, belonging, and alignment with organizational values, the study further supports the significance of workplace spirituality as a crucial mediator and demonstrates how spiritual leadership can lower burnout (Hilton et al., 2024).

Furthermore, studying Kathmandu's cultural context reveals how local values can strengthen the influence of spiritual leadership. These findings hint to new directions for cross-cultural study on the impact of spiritual leadership in various organizational contexts, as Nepal's spiritual heritage suggests that culturally aligned leadership can increase the effects of workplace spirituality (Raut & Pant, 2024). When taken as a whole, these observations broaden theoretical viewpoints on how workplace spirituality and spiritual leadership function in many cultural and educational contexts.

### **Limitations:**

Despite its insightfulness, this study has some limitations that should be taken into account. First, the findings may not be as applicable to other educational or cultural contexts because it just focuses on secondary schools in Kathmandu. The findings may not be entirely applicable in different situations due to regional differences in institutional, cultural, and economic factors that may change the way spiritual leadership affects burnout (Raut & Pant, 2024).

Furthermore, the findings' depth and causality are limited by the quantitative, cross-sectional design. Although surveys offer organized data, qualitative techniques such as interviews may provide more in-depth understanding of the spiritual leadership experiences of teachers. Additionally, by using a longitudinal method, researchers may track changes over time and gain a better understanding of how spiritual leadership affects burnout over the long run. By extending to different contexts, integrating qualitative data, and employing longitudinal designs to enhance the analysis, future research could overcome these constraints.

The study's shortcomings mostly pertain to generalizability because of its exclusive focus on Kathmandu secondary schools, which might restrict the findings' generalizability to other educational or cultural contexts. Furthermore, using self-reported data raises the possibility of response biases since participants could exaggerate or understate their experiences, which could affect the findings' objectivity. Because the study only collects data at one point in time, its cross-sectional design further restricts the ability to draw conclusions about causality. Last but not least, although useful, using a Likert scale to rate concepts like spirituality and exhaustion may limit the range of answers and possibly miss subtleties in participants' experiences. Addressing these constraints adds a significant layer of reflection on the study's methodological decisions and identifies areas that need improvement in subsequent research.

### **Future Research Directions:**

Building on this research, future studies could investigate cross-cultural comparisons to look at how workplace spirituality and spiritual leadership work in various cultural and educational contexts. It would be beneficial to look into whether similar effects are seen in other cultural contexts or whether particular cultural traits strengthen the relationship between spiritual leadership and burnout, as Nepal's spiritual heritage may amplify the effects of spiritual leadership on alleviating burnout (Raut & Pant, 2024). Such comparative research may highlight features of the influence of spiritual leadership that are culturally specific vs universal.

Furthermore, to comprehend the long-term effects of spiritual leadership practices on teacher burnout, longitudinal studies might be helpful. Monitoring burnout levels as schools adopt spiritual leadership techniques may show long-term

advantages and offer more convincing causal evidence. Furthermore, integrating qualitative methods with quantitative techniques, like case studies or interviews, may provide more in-depth understanding of teachers' individual experiences and perspectives on spirituality in the workplace. A more nuanced understanding of how spiritual leadership promotes resilience and job satisfaction would be possible with this mixed-methods approach, which would also offer thorough recommendations for educational leadership practices.

This study could be expanded upon in the future by investigating leadership models other than spiritual leadership to determine whether other strategies have a comparable effect on burnout. Furthermore, a more comprehensive understanding of the elements that contribute to burnout relief may be obtained by looking at several mediating variables, such as psychological resilience or job satisfaction. Further investigation into these topics would enhance understanding of successful burnout mitigation techniques and increase the generalizability of results in diverse organizational and educational contexts.

## **5. Conclusion:**

### **Summary:**

In secondary schools in Kathmandu, this study examined the mediating function of workplace spirituality in the link between teacher burnout alleviation and spiritual leadership (vision, selfless love, and faith/hope). The results show that each aspect of spiritual leadership has a favorable effect on reducing burnout, with workplace spirituality acting as a partial mediating factor. By demonstrating that a sense of purpose, belonging, and alignment with values greatly enhances teacher resilience, the study emphasizes the significance of a spiritually enriched work environment. In the end, these realizations give educational leaders a foundation for successfully addressing burnout using leadership techniques rooted in spirituality.

### **Significance:**

The results of this study have significant ramifications for teacher well-being and educational leadership. This study makes a strong case for implementing values-based, compassionate, and purpose-driven leadership in educational institutions by demonstrating the beneficial effects of spiritual leadership on reducing burnout. The mediating function of workplace spirituality emphasizes how important it is to creating a happy and encouraging atmosphere, which can act as a protective barrier against the high levels of stress that are typical in the teaching profession. Furthermore, the focus on spiritual activities that are culturally relevant implies that local values can increase the efficacy of leadership, making spiritual leadership a flexible and global strategy. Policymakers and school administrators will find these insights especially helpful in formulating plans that include spirituality into leadership practices in an effort to boost teacher resilience and satisfaction, which will ultimately improve student learning results.

### **Statement on Conflict of Interest Statement:**

Regarding the study's research, authorship, and publication, the authors disclose no potential conflicts of interest. To ensure objectivity and impartiality in the results, this study was carried out independently without any funding from outside groups or sponsors. The authors' relationships with Parul University, Sardar Patel University, and Lotus English Boarding School were all purely academic in nature and had no bearing on the study's design, analysis, or findings.

## **REFERENCES:**

1. Aboobaker, N., & KA, Z. (2024). Nurturing the soul at work: unveiling the impact of spiritual leadership, interpersonal justice and voice behavior on employee intention to stay. *International Journal of Ethics and Systems*, 40(3), 539-560.
2. Adley, M., Alderson, H., Jackson, K., McGovern, W., Spencer, L., Addison, M., & O'Donnell, A. (2024). Ethical and practical considerations for including marginalized groups in quantitative survey research. *International Journal of Social Research Methodology*, 27(5), 559-574.
3. Ahmad, N., Alias, F. A., Hamat, M., & Mohamed, S. A. (2024). RELIABILITY ANALYSIS: APPLICATION OF CRONBACH'S ALPHA IN RESEARCH INSTRUMENTS. *PIONEERING THE FUTURE: DELVING INTO E-LEARNING'S LANDSCAPE*, 114.

4. Astuti, R. J., & Haryani, S. P. (2021). Workplace spirituality as mediation of spiritual leadership to affective commitment. *Advances in Economics, Business and Management Research*, 176, 72–77. <https://doi.org/10.2991/aebmr.k.210121.011>
5. Dehalwar, K., & Sharma, S. N. (2024). Exploring the Distinctions between Quantitative and Qualitative Research Methods. *Think India Journal*, 27(1), 7-15.
6. Delle, M. T., & Segaro, E. L. (2023). Workplace spirituality and entrepreneurial behavior among employees in organizations: the role of psychological ownership. *Journal of Enterprising Communities: People and Places in the Global Economy*, 18(2), 415-438.
7. Dhakal, S., Lummis, G. W., & Jones, A. (2024). From Perspectival Myopia to Professional Transformation: An Autoethnographic Retrospection of a High School Principal from Nepal. *Leadership and Policy in Schools*, 1-17.
8. Edusanjal. (2024). Education in infograph. *Edusanjal.com*. Retrieved October 13, 2024, from <https://edusanjal.com/blog/education-in-infograph/>
9. Einav M, Confino D, Geva N, Margalit M. Teachers' Burnout–The Role of Social Support, Gratitude, Hope, Entitlement and Loneliness. *International Journal of Applied Positive Psychology*. 2024 Mar 5:1-23.
10. Fry, L. W., & Vu, M. C. (2024). Leading without a self: Implications of buddhist practices for pseudo-spiritual leadership. *Journal of Business Ethics*, 190(1), 41-57.
11. Grobler, A., & Sibanda, K. (2024). The development and validation of a spiritual leadership scale within the South African context. *SA Journal of Industrial Psychology*, 50, 2098.
12. Hilton, S. K., Puni, A., & Yeboah, E. (2024). Leadership practices and job involvement: does workplace spirituality moderate the relationship?. *Cogent Business & Management*, 11(1), 2316582.
13. Hu, M., Yang, Q., Wang, M., Chao, W., Zhang, H., Zhang, Y., & Lang, H. The Relationship between Social Support and Career Success in Icu Nurses: The Mediating Role of Spiritual Climate. *Available at SSRN 4975013*.
14. Jamil, M., Urooj, T., & Waqar, Y. (2024). Exploring Elementary School Teachers' Pedagogical Content Knowledge: A Quantitative Study. *Pakistan Journal of Law, Analysis and Wisdom*, 3(1), 12-21.
15. Jhinkwan, A., Sharma, N., & Suryawanshi, K. (2024). Effect of yoga nidra in alleviating burnout among school teachers: A randomized controlled trial.
16. Joshi, P. R. (2024). Occupational Stress among School Teachers Working in Kathmandu, Nepal. *AJOIS: Academic Journal of Interdisciplinary Studies*, 1(1), 25-31.
17. Kotronoulas, G., Miguel, S., Dowling, M., Fernández-Ortega, P., Colomer-Lahiguera, S., Bağçivan, G., ... & Papadopoulou, C. (2023, April). An overview of the fundamentals of data management, analysis, and interpretation in quantitative research. In *Seminars in oncology nursing* (Vol. 39, No. 2, p. 151398). WB Saunders.
18. Kurnia, I. G. A. A. D., Supartha, G., Dewi, I. G. A. M., & Surya, I. B. (2024). Spiritual Leadership in Organizations: Literature Review. *Mutiara: Multidisciplinary Scientific Journal*, 2(4), 156-170.
19. Li, J., Ju, S. Y., & Kong, L. K. (2024). THE EFFECT OF SPIRITUAL LEADERSHIP ON PRIMARY AND SECONDARY SCHOOL TEACHERS' PROFESSIONAL WELL-BEING: THE MEDIATING ROLE OF CAREER CALLING. *Journal of Nusantara Studies (JONUS)*, 9(1), 294-319.
20. Nanang, A. S. (2024). THE EFFECT OF SPIRITUAL LEADERSHIP ON ORGANIZATIONAL RESILIENCE: MEDIATED BY ENTREPRENEURIAL INNOVATION.
21. National Examination Board. (2023, June). *Gatibidhi* (p. 6). National Examination Board, Bagmati Province, Sinamgal, Kathmandu.
22. Paul, M., & Jena, L. K. (2022). Workplace spirituality, teachers' professional well-being and mediating role of positive psychological capital: An empirical validation in the Indian context. *International Journal of Ethics and Systems*, 38(4), 633-660.
23. Pressley, T., Marshall, D. T., & Moore, T. (2024). Understanding teacher burnout following COVID-19. *Teacher Development*, 1-16.
24. Raut, D. B., & Pant, B. P. (2024). Headteachers' perspectives and practices on transformative learning in schools: A narrative inquiry. *Journal of Vishwa Adarsha College*, 1(1), 97-117.

25. Subhaktiyasa, P. G. (2024). LECTURERS' PERCEPTIONS OF SPIRITUAL LEADERSHIP: A QUANTITATIVE DESCRIPTIVE STUDY IN HIGHER EDUCATION. *Indonesian Journal of Educational Development (IJED)*, 5(1), 134-142.
26. Subhaktiyasa, P. G., & Sintari, S. N. N. (2024). Elevating Performance: Spiritual Leadership and Mitigation of Counterproductive Work Behavior in Higher Education. *Indonesian Journal of Educational Research and Review*, 7(2).
27. Villarino, R. T. (2024). Conceptualization and Preliminary Testing of the Research Instrument Validation Framework (RIVF) for Quantitative Research in Education, Psychology, and Social Sciences: A Modified Delphi Method Approach. *Psychology, and Social Sciences: A Modified Delphi Method Approach (July 01, 2024)*.
28. Zhao, G., Yang, J., Zhang, L., & Yang, H. (2024). ANOVA F Test of Non-Null Hypothesis. *European Journal of Statistics*, 4, 4-4.