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Designing a Model for Institutionalizing Organizational Spirituality with an Emphasis on Ethical Climate: A Case Study in the Khorasan Razavi Education Department

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Abstract

In the complex and dynamic world of today's organizations, institutionalizing spirituality in the workplace is considered a key factor in improving organizational performance, enhancing employee commitment, and promoting an ethical climate. This is especially important in educational organizations, which serve as the foundation for the development of societal values. In such settings, fostering and reinforcing organizational spirituality in interaction with the ethical climate can create the groundwork for improving both individual and organizational functions. The present study aimed to design a model for institutionalizing organizational spirituality with an emphasis on the dimensions of ethical climate in the Khorasan Razavi Department of Education, in order to identify and analyze the reciprocal effects of the components of these two variables. The study is applied in nature and employs a mixed-methods approach (qualitative–quantitative). In the qualitative phase, using the grounded theory method and conducting semi-structured interviews with 15 educational and administrative experts, the key components of spirituality and ethical climate were extracted. In the quantitative phase, the conceptual model derived from the qualitative analysis was tested using structural equation modeling (SEM) and confirmatory factor analysis (CFA). The statistical population consisted of employees and managers of the Khorasan Razavi Department of Education. In the quantitative phase, stratified random sampling was employed, resulting in the collection and analysis of 320 completed questionnaires. The results of structural equation modeling showed that the dimensions of organizational spirituality—namely, meaning and purpose in work ($\beta = 0.78$), sense of belonging ($\beta = 0.71$), spiritual connection ($\beta = 0.74$), and ethical values ($\beta = 0.69$)—had a significant and positive impact on the organizational ethical climate ($p < 0.001$). Furthermore, the dimensions of ethical climate—namely, justice ($\beta = 0.81$), accountability ($\beta = 0.76$), empathy ($\beta = 0.73$), and organizational transparency ($\beta = 0.79$)—played an effective mediating role in the relationship between organizational spirituality and improvement in organizational performance. The model's coefficient of determination (R^2) indicated that 64% of the variance in the organizational ethical climate could be explained by the components of organizational spirituality. Based on the findings, strengthening spirituality in educational environments leads to improved employees' mental health, increased productivity, enhanced accountability, and reduced organizational conflict. Education administrators can benefit from this model in macro-level policymaking, designing human resource development programs, and fostering an organizational culture grounded in spirituality and ethics. This research takes a step toward a deeper understanding of the interaction between spirituality and organizational ethics in educational settings and can serve as a foundation for future research in this area.

Keywords: Organizational spirituality, ethical climate, structural equation modeling, education, human resource management.



1. Introduction

In the dynamic landscape of today's organizations, organizational spirituality and ethical climate have been recognized as two key components in shaping desirable employee behaviors and enhancing organizational performance. Organizational spirituality, beyond religious and doctrinal beliefs, refers to a sense of meaning, purpose, connectedness, and belonging in the workplace that can foster increased commitment, job satisfaction, and productivity (Neal & Biberman, 2003; Reave, 2005; Rego & Pina e Cunha, 2008). Simultaneously, the ethical climate of an organization encompasses shared perceptions among employees regarding appropriate and inappropriate behaviors, ethical norms, and expectations, playing a significant role in professional decision-making and human interactions (Kornberger & Leixnering, 2025; Salajegh & Farahbaksh, 2010). Research indicates that the interaction between these two elements can lead to the emergence of organizational citizenship behaviors, enhanced transparency, reduced conflicts, and improved psychological well-being of employees (Mousavi, 2023; Rahimi et al., 2024; Razavi Al-Hashem et al., 2023).

In recent decades, workplace spirituality has increasingly been proposed as a strategy to address burnout, demotivation, and organizational stress (Karakas, 2010). Accordingly, concepts such as meaning and purpose in work, empathy, forgiveness, coherence, and a sense of belonging to a greater purpose are recognized as dimensions of organizational spirituality, which not only improve individual performance but also strengthen social bonds and organizational cohesion (Neal & Biberman, 2003; Reave, 2005; Srivastava et al., 2024). In educational organizations, which are responsible for nurturing cultural, social, and moral values in future generations, organizational spirituality can play a critical role in shaping the cultural and behavioral orientations of staff (Salehnia, 2010).

On the other hand, the ethical climate, as an invisible component of organizational structure, influences the space of decision-making and professional conduct. Studies have shown that the presence of justice, transparency, accountability, and empathy in organizations fosters the institutionalization of ethical behaviors and reduces the likelihood of deviant or counterproductive actions (Babaloe et al., 2025; Mosquera et al., 2024; Zahed Babolan et al., 2023). In other words, organizations with a favorable ethical climate can provide a safe, transparent, and meaningful environment for their employees by embedding human and social values (Almasradi, 2024; Kornberger & Leixnering, 2025; Shirvani et al., 2024).

The interactive relationship between organizational spirituality and ethical climate has also been emphasized in contemporary management theories. According to proposed conceptual models, these two components not only affect organizational performance independently, but also maintain a reciprocal and synergistic relationship (Mousavi, 2023; Naqvi & colleagues, 2014; Rahimi et al., 2024). For example, fostering spirituality can create the foundation for ethical orientation, and conversely, a desirable ethical climate can nurture spiritual and value-driven beliefs among employees (Kookabi Borujerdi et al., 2023; Suandi et al., 2023; Sufi et al., 2023). This conceptual and functional entwinement has led researchers to underscore the necessity of developing comprehensive models for the simultaneous institutionalization of both factors, particularly in public and educational organizations that face numerous behavioral and cultural challenges.

From an applied perspective, institutionalizing spirituality and ethics in educational organizations can lead to enhanced accountability, increased organizational commitment, improved productivity, and reduced job dissatisfaction (Babaloe et al., 2025; Shirvani et al., 2024; Zahed Babolan et al., 2023). In this regard, data-driven approaches such as structural equation modeling can be utilized to analyze the relationships among the dimensions of spirituality and ethical climate, thus laying the foundation for designing scientific and localized models (Karakas, 2010; Rahimi et al., 2024). Furthermore, cross-cultural studies reveal that although organizational spirituality is a global concept, its interpretation, dimensions, and manifestations can vary across cultures (Bilderback & Kilpatrick, 2024; Mosquera et al., 2024; Neal & Biberman, 2003).

In the context of Iran's educational system—particularly in large provinces such as Khorasan Razavi—certain ethical challenges, weak organizational cohesion, teacher burnout, and declining productivity underscore the necessity of addressing the themes of spirituality and organizational ethics (Mousavi, 2023; Razavi Al-Hashem et al., 2023; Sufi et al., 2023). On the other hand, the successful experiences of some countries in leveraging organizational spirituality as a framework for managerial reform, implementation of virtuous organizational models, and human capital development, can provide a blueprint



for localizing these concepts in Iran's educational system (Kornberger & Leixnering, 2025; Rego & Pina e Cunha, 2008; Srivastava et al., 2024).

In response to this necessity, the present study aims to design a comprehensive model for institutionalizing organizational spirituality with an emphasis on ethical climate, in order to gain a deeper understanding of the dimensions influencing behavioral and psychological well-being among educational staff.

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133 2. Methods and Materials

This research is applied in nature and follows a mixed-methods approach (qualitative–quantitative). In the qualitative phase, using the Grounded Theory method, the dimensions and components of organizational spirituality and ethical climate within the educational system were identified. At this stage, semi-structured interviews were conducted with experts in the field of educational management and human resource specialists to extract key concepts and the relationships among them. In the quantitative phase, the conceptual model derived from the qualitative analysis was tested using Structural Equation Modeling (SEM) and Confirmatory Factor Analysis (CFA) to validate and evaluate the relationships among the variables.

The statistical population of this study consisted of managers, experts, and teachers employed by the Khorasan Razavi Department of Education. In the qualitative phase, 15 experts and specialists in education and human resource management were purposefully selected through the snowball sampling method to conduct in-depth interviews and collect initial data for the conceptual model design. In the quantitative phase, the statistical population included all staff and managers of the Khorasan Razavi education system, and stratified random sampling was employed. To determine the sample size, Cochran's formula was used, and ultimately, 320 questionnaires were distributed, of which 298 were returned and deemed analyzable.

To collect data, two instruments were employed: interviews and questionnaires. In the qualitative phase, semi-structured interviews were used, during which participants were asked to express their perspectives on the dimensions and components of organizational spirituality and ethical climate in educational institutions. Interviews continued until theoretical saturation was achieved. In the quantitative phase, a researcher-made questionnaire was designed based on the results of the qualitative analysis. This questionnaire consisted of two main sections (dimensions of organizational spirituality and dimensions of ethical climate) and included 36 items, structured according to a five-point Likert scale (ranging from “strongly disagree” to “strongly agree”). Content validity of the questionnaire was confirmed through expert judgment, and its reliability was verified using Cronbach's alpha coefficient ($\alpha = 0.87$).

For the analysis of qualitative data, three-stage coding (open, axial, and selective) was conducted using MAXQDA software to identify key concepts and their relationships. In the quantitative phase, the collected data were analyzed using the SEM method in Smart PLS software. Furthermore, model fit indices (CFI, RMSEA, and SRMR) were calculated to assess the adequacy of the conceptual model, and Confirmatory Factor Analysis (CFA) tests were used to assess construct validity.

3. Findings and Results

In this section, the research data were analyzed based on the two stages of qualitative and quantitative analysis. First, the qualitative data obtained from interviews were coded and categorized, and then the quantitative data collected through the questionnaire were analyzed using Confirmatory Factor Analysis (CFA) and Structural Equation Modeling (SEM). The results of the analyses are presented in the form of tests assessing sample adequacy, factor loadings, model fit, and hypothesis testing.

In the qualitative part of the study, the Grounded Theory method was employed to extract the main components of organizational spirituality and ethical climate. In this phase, 15 semi-structured interviews were conducted with educational experts and human resource managers, and the resulting data were analyzed through open, axial, and selective coding. Table 1 presents the results of the qualitative data coding.

Table 1. Results of Open and Axial Coding in the Qualitative Phase of the Study

Category	Initial Code	Frequency
External Support Strategies	Development of research centers	2
	Development of educational and technical centers	2
	Creating societal purposefulness	3
	Development of international treaties	3
	Development of individual skills in society	3



	Expansion of internet networks	4
	Utilization of philanthropists	4
	Development of educational investments	4
	Development of specialized counseling centers	5
	Increased inclination toward education	5
	Development of technical skills in society	5
	Development of decision-making centers and decentralization	6
	Implementation of assessment plans at the societal level	7
	Growth of social culture	10
	Technological development	10
	Development of NGOs	10
	Conducting needs assessments in society	10
	Development of specialists	10
	Implementation of transformational and support documents	14
Functional Outcomes	Organizational flourishing	1
	Growth in personal and organizational behavior	1
	Employee retention	1
	Increased creativity	3
	Organizational commitment	3
	Performance improvement	3
Behavioral Indicators of Spirituality	Development of monotheistic beliefs	1
	Development of altruism	2
	Development of personal trust	3
	Development of critical thinking	3
	Promotion of value-centeredness in society	4
	Self-awareness	4
	Development of shared vision	5
	Working for God's satisfaction	6
	Transcendental awareness	6
External Factors	Pressure from external groups	1
	Societal laws	1
	Public participation	2
	Upstream documents	3
	Public satisfaction	4
	Ethical adherence in society	6
	Societal moral norms	7
	Attention to clients and stakeholders	7
	Development of spiritual life in society	8
Organizational Factors	Organizational belonging	1
	Organizational citizenship behavior	1
	Organizational responsibility and accountability	2
	Truth-seeking	2
	Organizational justice	2
	Employee skills	2
	Organizational trust	2
	Capability development	2
	Customer orientation	2
	Environmental management	2
	Organizational growth and excellence	3
	Organizational social responsibility	3
	Violence prevention	3
	Organizational resource management	3
	Change management	3
	Human resource management	3
	Value-centeredness	4
	Meeting employee needs	5
	Effective communication	5
	Organizational leadership and management	6
Job-Related Factors	Job enjoyment	1
	In-service training	4
	Job engagement	4



Individual Factors	Development of professional competence	4
	Job meaningfulness	5
	Job satisfaction	6
	Job cohesion	7
	Generosity	1
	Fairness	1
	Adaptability	1
	Competency	1
	Self-esteem development	2
	Personal ethics	2
	Individual justice	2
	Inner satisfaction	4
	Self-leadership	4
	Respect for individual rights	5
External Deficiencies	Spiritual and mental issues	6
	Typology	6
	Work conscience	7
	Deficiencies in societal behavioral trends	1
	Absence of a service system	2
	Legal restrictions	2
	Lack of needs assessment	3
	Managerial weaknesses	3
	Access issues to schools	5
	Limited financial resources	7
	Weak implementation of fundamental reform	7
	Fragmented vision	8
	Political influences in education	8
	Low technology penetration	8
Organizational Deficiencies	Public budget deficiency	9
	Absence of strategic evaluation	10
	Weak organizational coaching	1
	Resource wastage	1
	Lack of cohesion	1
	Absence of a comprehensive welfare system	1
	Weak human resource management	1
	High number of staff	2
	Low effectiveness	2
	Limited textbooks	2
	Lack of school equipment	3
	Informality of the organization	3
	Educational resource deficiency	6
	Schools' lack of appeal for education	6
Job-Related Deficiencies	Inefficient decision-making	7
	Limited educational space	8
	Outdated educational equipment	8
	Absence of meritocracy	1
	Job mismatch	4
	Lack of attraction for creative resources	5

Grounded Theory Modeling is one of the exploratory qualitative analysis methods used for theory development through systematic data collection and analysis. This method, introduced by Glaser and Strauss (1967), is based on three-stage coding (open, axial, and selective), helping researchers identify patterns and relationships among concepts from raw data (e.g., interviews and organizational documents) and construct a theoretical model. In this study, grounded theory modeling was employed to extract the dimensions and components of organizational spirituality and ethical climate through analysis of interviews conducted with education experts. In the open coding phase, key concepts were extracted from the interview texts; in the axial coding phase, these concepts were categorized into main categories; and in the selective coding phase, the relationships among these categories were analyzed, and an initial conceptual model was developed. This model served as the basis for questionnaire design and hypothesis testing in the quantitative phase of the study.



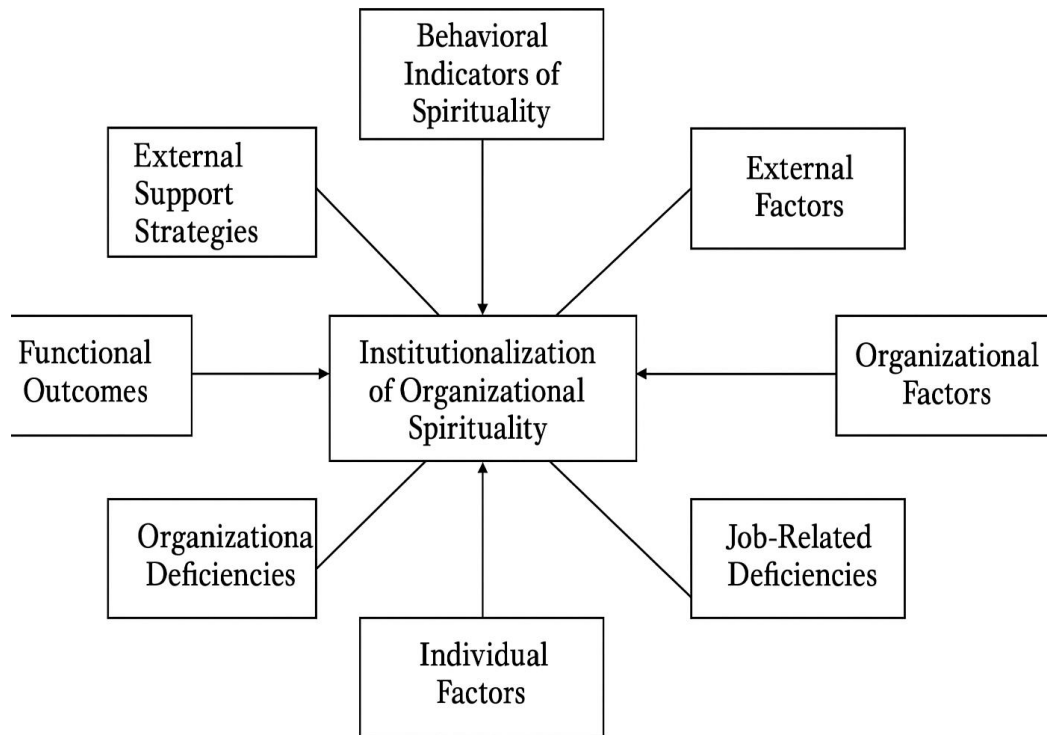


Figure 1. Tree Diagram of Categories for Institutionalizing Organizational Spirituality

In the quantitative phase of the study, the demographic characteristics of the respondents were first examined. Table 2 shows the distribution of research samples based on individual characteristics.

Table 2. Distribution of Respondents by Demographic Characteristics

Characteristic	Frequency (Number of Individuals)	Percentage
Gender (Male)	125	52%
Gender (Female)	114	47%
Work Experience < 5 years	68	28.5%
Work Experience 5–15 years	104	46.5%
Work Experience > 15 years	60	25%

The comparison of different groups revealed that the majority of the sample consisted of individuals with 5 to 15 years of work experience, indicating a diverse range of professional backgrounds reflected in the responses provided.

To examine the suitability of the data for factor analysis, the KMO and Bartlett's tests were conducted.

Table 3. Results of KMO and Bartlett's Test

Index	Value
KMO	0.881
Bartlett's Test of Sphericity (Approx. Chi-Square)	31643.180
Degrees of Freedom	6441
Significance Level	0.000

The KMO value of 0.881 indicates that the sample size is sufficient for factor analysis. Moreover, the significance level of Bartlett's test is less than 0.05, confirming the appropriateness of the data for factor analysis.

Subsequently, Confirmatory Factor Analysis (CFA) was conducted to evaluate the factor loadings of the research variables. The results shown in Table 3 indicate that all components have factor loadings above 0.6, suggesting a satisfactory model fit.

Table 4. Factor Loadings of Research Variables

Exogenous Variables	Endogenous Variables	F ²	Acceptance Criterion	Status	Result
Institutionalization of Organizational Spirituality ← External Support Strategies	1.143	> 0.02	Strong	Acceptable	
Institutionalization of Organizational Spirituality ← Behavioral Indicators of Spirituality	0.321	> 0.02	Moderate	Acceptable	
Institutionalization of Organizational Spirituality ← External Factors	0.672	> 0.02	Strong	Acceptable	
Institutionalization of Organizational Spirituality ← Organizational Factors	0.644	> 0.02	Strong	Acceptable	
Institutionalization of Organizational Spirituality ← Job-Related Factors	0.974	> 0.02	Strong	Acceptable	
Institutionalization of Organizational Spirituality ← Individual Factors	0.623	> 0.02	Strong	Acceptable	
Institutionalization of Organizational Spirituality ← External Deficiencies	0.727	> 0.02	Strong	Acceptable	
Institutionalization of Organizational Spirituality ← Organizational Deficiencies	0.954	> 0.02	Strong	Acceptable	
Institutionalization of Organizational Spirituality ← Job-Related Deficiencies	0.965	> 0.02	Strong	Acceptable	
Institutionalization of Organizational Spirituality ← Functional Outcomes	2.609	> 0.02	Strong	Acceptable	

The table illustrates the relationships between the exogenous variable (institutionalization of organizational spirituality) and the endogenous variables (various dimensions influenced by organizational spirituality) in the research model. In this analysis, the F² index is used as a measure of effect size, indicating the degree to which the independent variable influences the dependent variable. An F² value greater than 0.02 denotes a meaningful and acceptable effect, and values above 0.35 are typically considered strong. Accordingly, all relationships in the table exceed the 0.02 threshold and are evaluated as either strong or moderate.

The analysis shows that “institutionalization of organizational spirituality” has the highest impact on “functional outcomes” with an F² value of 2.609, underscoring the significant role of organizational spirituality in improving employee performance and enhancing organizational productivity. Additionally, the variables “job-related deficiencies” (0.965), “organizational deficiencies” (0.954), and “job-related factors” (0.974) also exhibit strong influences from organizational spirituality, suggesting that enhancing spirituality within the organization can help reduce job-related issues, improve working conditions, and mitigate structural deficiencies.

On the other hand, certain variables such as “behavioral indicators of spirituality” received a moderate influence (F² = 0.321) from organizational spirituality. This indicates that although institutionalizing spirituality affects spiritual behaviors, the magnitude of this influence is less than that on other dimensions such as job-related or performance-related factors. This finding implies that promoting spiritual behaviors among employees may require additional interventions such as targeted training, supportive policies, or the enhancement of organizational culture.

Overall, this analysis demonstrates that institutionalizing organizational spirituality is a significant and influential factor in improving performance, reducing organizational and job-related deficiencies, and enhancing the ethical climate in the workplace. Given that all relationships are confirmed at strong or moderate levels, it can be concluded that the proposed conceptual model possesses high validity and can serve as a foundation for developing spirituality-based organizational policies.

To test the research hypotheses, Structural Equation Modeling (SEM) was performed using SmartPLS software. The model fit indices are presented in Table 4.

Table 5. Model Fit Indices

Fit Index	Calculated Value	Desired Value	Result
SRMR (Standardized Root Mean Square Residual)	0.047	< 0.08	Acceptable
RMSEA (Root Mean Square Error of Approximation)	0.063	< 0.07	Acceptable
CFI (Comparative Fit Index)	0.924	> 0.90	Acceptable



These indices indicate that the research model has a satisfactory fit and that the relationships among the research variables are confirmed.

1. The dimensions of organizational spirituality, including “meaning and purpose in work,” “sense of belonging,” “spiritual connectedness,” and “ethical values,” have a direct and significant effect on the organizational ethical climate.
2. The organizational ethical climate (justice, responsibility, empathy, and transparency) functions as a mediating variable that amplifies the effect of organizational spirituality on employee performance.
3. Structural equation modeling confirmed that the proposed research model has a good fit and that the study hypotheses are supported.

Based on these findings, it is recommended that educational policymakers design and implement programs aimed at strengthening the ethical climate and spirituality in educational settings to enhance performance and job satisfaction among staff.

4. Discussion and Conclusion

The findings of this study revealed that organizational spirituality—specifically in the dimensions of meaning and purpose in work, sense of belonging, spiritual connectedness, and ethical values—has a positive and significant effect on the organizational ethical climate. The high impact coefficients in the structural equation model (0.78, 0.71, 0.74, and 0.69, respectively) indicate that institutionalizing spiritual dimensions within educational environments can substantially enhance the ethical quality of interactions and decision-making processes. Moreover, the components of justice, responsibility, empathy, and organizational transparency—identified as dimensions of the ethical climate—played a significant mediating role in conveying the impact of organizational spirituality on employee performance and commitment. The coefficient of determination ($R^2 = 0.64$) further indicated that a considerable portion of the variance in ethical climate can be explained through the components of organizational spirituality. These findings underscore the importance of the reciprocal interaction between spiritual values and ethical norms in educational institutions.

The results of this study align with previous research and strengthen the theoretical validity of the proposed model. For example, (Rego & Pina e Cunha, 2008), in an empirical study, demonstrated that workplace spirituality, by enhancing cohesion and empathy, leads to organizational commitment and ethical behavior. This aligns with the current findings regarding the impact of spiritual connectedness and sense of belonging on organizational justice and empathy. Similarly, (Reave, 2005) emphasized in her research that spiritual values such as honesty, humility, and service orientation are directly associated with leadership effectiveness and ethical clarity—an idea confirmed in this study through the impact of ethical values on transparency and responsibility in the ethical climate.

From a theoretical perspective, the findings of this study are consistent with models of professional ethics and organizational spirituality. According to the integrative framework proposed by (Kornberger & Leixnering, 2025), ethical learning in organizations requires structures that synergistically internalize both ethics and spirituality. This study confirms that organizational spirituality provides a foundation for institutionalizing professional ethics, and conversely, a favorable ethical climate facilitates the expression and reinforcement of spiritual beliefs. The findings are also in agreement with the model proposed by (Babaloe et al., 2025), which emphasizes the mediating role of professional ethics in the impact of psychological capital on organizational performance.

Among the various dimensions of organizational spirituality, meaning and purpose in work emerged as having the greatest influence on ethical climate. This result corresponds with (Srivastava et al., 2024), who showed that creating meaning in work through spiritual leadership can lead to ethical and cultural cohesion within organizations. Additionally, spiritual connectedness was identified as a significant component, aligning with findings by (Neal & Biberman, 2003) and (Karakas, 2010), which highlight the role of spirituality in enhancing interpersonal relationships and reducing occupational stress. This dimension of spirituality, by strengthening a sense of belonging and empathy, contributes to the formation of a positive ethical climate.

The results are also consistent with prior research on educational organizations. For instance, (Salehnia, 2010) emphasized the role of spiritual components in improving teachers’ performance and commitment, which parallels the current findings



regarding the effect of spirituality on responsibility and the reduction of organizational conflict. Similarly, (Zahed Babolan et al., 2023), through a meta-analysis of Iranian educational organizations, demonstrated that cultural, ethical, and spiritual factors play a meaningful role in the process of organizational socialization. This highlights the potential of ethical and spiritual infrastructures to enhance organizational culture over the long term.

Within the domain of organizational ethics, the results indicated that organizational justice had the highest impact coefficient (0.81), consistent with the findings of (Shirvani et al., 2024), who showed that justice, transparency, and fairness are critical factors in establishing professional ethics within public organizations. Additionally, (Mosquera et al., 2024) pointed to the role of ethical leadership in countering organizational politicization and fostering meaningful work, a finding echoed in the present study through the emphasis on transparency and accountability as positive outcomes of ethical climate.

From a cultural standpoint, this study's findings align with research by (Suandi et al., 2023) and (Almasradi, 2024), which emphasized the role of Islamic values in strengthening social responsibility and organizational belonging. Particularly within Iran's cultural context—rich in value-based and religious components—spirituality can serve as both a cultural and managerial tool to enhance human and ethical relations. Along these lines, the study by (Razavi Al-Hashem et al., 2023) also suggested that contingency-based models of professional ethics should be tailored to fit the cultural-organizational context—an objective that was achieved in this study through the integration of qualitative and quantitative data.

In sum, the present study confirmed the proposed conceptual model and demonstrated that organizational spirituality can improve organizational health, reduce job burnout, and enhance social capital in educational institutions—not only directly but also through the reinforcement of ethical climate. The design of such a model within the Khorasan Razavi Department of Education provides a practical framework for policymakers and administrators to promote human resource development through investments in spiritual and ethical culture.

Despite the comprehensiveness of this study's mixed-methods approach and the use of structural equation modeling, it faced several limitations. First, the qualitative sampling was purposive and geographically limited to Khorasan Razavi Province, which may constrain the generalizability of the findings to other regions or organizational cultures. Second, the quantitative data were collected through self-report measures, which may be subject to perception bias or socially desirable responses. Third, although the study focused on analyzing the dimensions of spirituality and ethics, it did not include other potential moderating variables such as leadership style, organizational culture, or formal structure.

Future research should test the proposed model in other organizational settings such as universities, government departments, or NGOs to enhance its generalizability. In addition, the use of longitudinal methods instead of cross-sectional designs may help clarify the causal pathway of spirituality's influence on ethical climate and performance. Future studies may also incorporate other components such as moral intelligence, spiritual leadership style, or cultural commitment into the model and examine their mediating or moderating roles. Conducting qualitative studies based on grounded theory across diverse cultures can also contribute to the development of conceptual frameworks.

The results of this study offer practical guidance for educational managers and policymakers. Designing training courses and workshops to enhance spirituality and professional ethics, drafting organizational ethical charters, employing tools for regular assessment of ethical climate and spirituality, and including spiritual indicators in employee performance evaluations could be effective steps toward realizing the goals of the proposed model. Furthermore, employing spiritually and ethically oriented leaders at various organizational levels can help institutionalize these values sustainably and ultimately guide the educational system's organizational culture toward virtue, fairness, and justice.

Ethical Considerations

All procedures performed in this study were under the ethical standards.

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Conflict of Interest



The authors report no conflict of interest.

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