

## Investigating the Effect of Spirituality in the Workplace on the Principles of Organizational Ethics in Payam e Noor University of Gilan

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**Abstract:** Spirituality in the workplace including new topics in the field of organizational behavior addressed and each day attracts more enthusiasts. There are diverse views about spirituality, caused the matter to be investigated by different approaches, three main approaches are religious approach to spirituality in compliance a particular religion, introspective approach that considers spirituality internal and existential approach knows spirituality meaning in work and life. This study was descriptive-survey and the structural equation, to collect literature library method, to collect field method data and to analyze the data, descriptive and inferential statistical methods were used. In this study, the underlying concepts of ethics and morality in literature review and then doing a introspective concept of spirituality, for the first time as a factor influencing ethical behavior of employees is considered in Payam e Noor University of Gilan province. Ethical behavior of employees by criteria such as: honesty, ownership, validity and reliability, transparency, dignity, fairness, citizenship and sensitivity measured and in the model has been used as indicators of organizational ethics. The results of testing research hypothesis by structural equation modeling showed positive effects spirituality in the workplace on the observance principles of organizational ethics by employees.

**Key words:** Spirituality in the workplace, principles of organizational ethics, indicator, dignity, data

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### INTRODUCTION

The social dimension, ethics as a regulator of relationships among human has always great importance. As well as the internal mechanism in management without any external levers need to be able to guarantee employee and ethical practices and create a spiritual organization. On the other hand spirituality in organizations that could become a new paradigm in the management of significant developments in the modern world. However, the question was raised whether spirituality with high capacity in organizational change can also be effective in improving the ethical performance of employees?

**Describe and statement of problem:** Territory management and organization theoretically and practically has been affected recently by powerful force as spirituality that, if properly managed and guided, it seems that the capacity to lead the deepest collaboration, not only in professional fields but also to have a full-fledged development of humanity. This powerful force covers business and management principles and affected its theories which is considered by some experts as a major development in the field of management and business. Now a days organizations can be considered as a spiritual entity and this is because people spend too much time on their work environment and hence spiritual identity is located within the organizations (Afsar *et al.*, 2016).

Judith Nill an important pioneer in the organizational spirit says; the recent challenges that in line with changes in personal, social and organizational changes emerged in the field of management and organization will have increasing growth. It seems that the direction of change and development is to the spiritual vision to theory, research and management processes and organization (Abedi and Rastgar, 2007). Spirituality is a common phenomenon that can be found in human beings and are included human dignity. People have different spiritual background in their original nature (Soha *et al.*, 2016).

Studies show that encourages spirituality in the workplace can lead to many benefits. One of the areas management that could have used a lot of spirituality is organizational change management which aims to help change the behavior of individuals in the organization and as a result in achieving goals is effective and fast performance. Traditional methods of changing people and organizational culture focused on aligning structures and organizational systems with desirable behaviors. This method is called outside to inside change. Because in this way, change begins at the very beginning of the external elements of spiritual knowledge suggests that change can be managed from the inside to outside. In fact, people who experience spiritual life can stimulate the growth and development methods compatible with organizational goals and organization.

The researchers argue that encourage spirituality in the workplace can lead to the advantages and benefits such as increased happiness, peace, serenity, enhance creativity, increase loyalty and trust, enhance the sense of personal development, increase organizational commitment, improve employee job attitudes such as increased job satisfaction, job involvement and reduce intentions to leave the workplace. All of this directly and indirectly improves performance, profitability and organizational effectiveness (Farhangi *et al.*, 2006). It is also one of the questions that can be raised for organizations today; it is the reasons for the moral and immoral behavior of its employees. It is important to address this issue ethics as a regulator of relationships between human beings always been very important. Moral norms are right and wrong principles that is used to guide behavior. It also specifies the obligations of professional members and public (Perlis and Shannon, 2012). The role of ethics in the performance and behavior, in deciding and choosing and dealing and communication is crucial. That is why ethics is one of the main issues discussed was the management field. Ethics in the organization as a system of values and “should” and “should not be“ defined according to which good and bad are determined and distinguished good from bad practice. That is why organizations to institutionalize ethics in its corporate members, have resorted a variety of techniques and tools that one of them is principles of corporate ethics (code of ethics).

Moral character is now considered an important issue in business and government organization. In response to this, executives are increasingly adopting a variety of strategies to reduce unethical behavior in organizations. These techniques include the implementation of ethical regulations, providing moral education and changing reward systems (McCabe *et al.*, 1996). Therefore, ethics as ethics code of ethics and rules of professional conduct for jobs has set foot within the organization. In the last decade increasing attention to this topic which must be due to events in recent decades as globalization, development of decentralization, managerialism, increased working relationships in governmental and commercial organizations or private sector, social studies growth and the growing demand for accountability and social responsibility of the legal authorities and political.

The independent variable in this study is spirituality through three levels: individual, group and organizational measured. Since, the spirituality term is used in various fields, it is difficult to define. As Hill in book spiritual life about sensitivity of spirituality expressed is defined as: while on the one hand we have to avoid ambiguity and



Fig. 1: Organizational conceptualization

abstraction, on the other hand we must prevent the hard and hasty definitions, because almost no words in the human language we talk about spiritual realities is not appropriate. From Hill's view, indescribable spirituality is barrier to define it while others have tried to define spirituality in detail. However, to do any research, achieving an acceptable definition is necessary (Farhangi *et al.*, 2006).

The definition of spirituality is difficult to define spirituality at work. Because, first definitions is many and second it is not easy to reach acceptable definition Reave (2005), spiritual values and practices related to leadership effectiveness. So, after a study and comparative studies about the various definitions of spirituality in the work was done, the following definition was based on the model structures have been extracted and operational definition was: spirituality at work, sensitivity growth and caring foster meaningful work at the individual level in line with the values of solidarity group level and at the enterprise level is in line with the job development (Miliman *et al.*, 2003). In this study, we use the concept of spirituality in the workplace from Miliman taken out. Miliman (2003) three dimensions of seven dimensions Schems and Dochen 2000 to measure spirituality in the workplace raised, elected and they used an experimental research. These three dimensions correspond to the three levels of individual, group and organizational conceptualization as in Fig. 1.

The concept of spirituality in the workplace at three levels: individual, group and organizational. It should be noted that the conceptualization listed according to overall views available in the literature to be detailed, more introspective view classified in the following. In this study, we sought to explore religious and spiritual beliefs are not staff but by looking inward seek the views of staff about the sense of meaning in work, solidarity with colleagues and alignment with the organization's values examined and we believe according to this conceptualization, the empirical research methods used in social sciences, including survey results. Therefore,

research is performed as positivist paradigm. The dependent variable, is organizational ethics (code of ethics) and by measuring 8 agent, trustee, property, reputation and trust, openness, respect, fairness, citizenship and sensitivity is measured. In this dimension of Paine *et al.* (2005) a model was presented in 2006 were used. This model of corporate ethics principles for communities who want to measure their moral principles or the principles of the new to do business with global standards and guiding principles extract the corporate world. These principles have been divided into eight categories that include:

**The principle of honesty:** This principle means that we must be honest for organizations and individuals concerned with the seriousness and loyalty towards the company's activities appear to be the same purity and sincerity that is expected of honest. Trusteeship has cultural and intellectual trends and achieving real security and ethics in real world.

**Ownership principle:** Respect for ownership and the rights of individuals and avoiding the transfer of ownership or misappropriation and waste and create a sense of commitment to physical benefits, physical and human consumption on the principle of ownership. As Neller in human life, everywhere is talking about values ??and respect for and about each other is the most important human values.

**Principle of credibility and trust:** Trust word has a special meaning and a faithful adherence to the philosophy of human existence and law to be supervisor or not.

**Transparency:** It is one of the major principles and basic standards of ethical charters communities and organizations in the transparency rule. Activities carried out in a way that is honest and openly and without deception and keep records of activities and work processes. This is one of the basic factors of good manners together, for each other and to the objectives of social, cultural, professional and organizational.

**Principle of dignity:** Dignity of the people is very high, these principles protect the sanctity and dignity of individuals and includes things such as health, safety, privacy and human rights which the development of human resources in organizations environment and labor market and community occurred.

**The principle of fairness:** Fairness principle is entering free and fair competition and respect for all people and their views and avoids any discrimination in various activities.

**Principle of citizenship:** It are expected citizens to be responsible, respect law and protect public property. Today, a good citizen is one who in every place adhere a moral society organizations, professional environment and family, refrain from participating in political and cultural activities, in society has decisive role. As we can see in the above principle and the key concepts of citizenship secrets very broad and cover many different topics and the realization of high society marks to quote human behavior in society is a function of various components and most notably the environment and the environment is a school of citizenship behaviors both visible and invisible behavioral training people to acquire it.

**Principle of mutual sensitivity:** Sensitivity to the needs of human resources and having a sense of empathy and facilitate the provision in the original intent and purpose. This could be a prelude to a select set of companies and managers about best practices, high-ranking officials and experts in business ethics concepts (Paine *et al.*, 2005). In short, the moral vision of society is based on the assumption that human beings are social creatures and much of their sense of identity and concepts adopts its own social context (ie from your community). Based on the metaphor of organizations as "societies in a bigger community (community)", people act only in conjunction with their associated communities and social structures adapted (like functions) is well known in the community. A person as a citizen of a particular community is required standards of "honesty" (other virtue) and in accordance with individual roles in that society accepted. Therefore, judging the morality of an individual's actions, this is done based on whether the person in accordance with community expectations about how the person acted in a certain position or not. Therefore, according to this view, moral regulations that could be a community effort to provide clear explanations and frankly the expectations society has its own members (e.g., with responsibilities, duties and obligations) (McCabe *et al.*, 1996). Lawless behavior, such as violation of the code of ethics of the organization can create a range of risks for manager's responsibility at individual and organization-level (Scharrer, 2015).

According to the above description, it seems that spirituality in the workplace on improving organizational ethics affect compliance with global standards. Therefore,

this study aimed to provide a new model of spirituality in the workplace impact on improving compliance with international standards of corporate ethics in Payam Noor University of Gilan Province, is measured.

**Research significance and necessity:** A code of conduct general as ethical criteria of policy defined in an organization. The purpose of an ethical code of conduct is providing ethical guidelines to professionals and providing an alert mechanism to help them deal with problems and moral barriers. Kevin and Sims said in 1999 said a code of conduct in many cases can reduce unethical behavior. In addition, the book related to ethics shows that a code of ethics is a key component of ethics management. A code of conduct with the introduction of ethical philosophies to managers and employees, facilitates creating an ethical environment. Research shows that an ethical organizational environment can have a positive impact on employees. At the same time, this code of conduct can promote ethical behavior of employees. On the contrary, people without a developed code of conduct employed in organizations are more likely adopt an immoral performance trends. Adams were concluded in 2001 concluded a code of conduct of people's beliefs about the nature of the company's ethics and raised moral principles and reduces questionable behavior (Chang, 2012).

A code of conduct can lead to improved business reputation and image, a commitment to ethical behavior, increase employees' sense of intimacy throughout the organization on a corporate culture, reduce legal penalties when violations of the law by the company and raise the standard of the commercial world is rooted in strong ethical foundation. Code of conduct is effective and appropriate form of support, spiritual culture of an organization strengthens and creates benefits for a wide variety of stakeholders. The creation of shareholder value ultimately leading to improvement of relations between stakeholders is the result of a source of competitive advantage for the company. To create real benefit, code of conduct should be extended beyond the effects of adoption and promote and maintain a spirit of social culture throughout the organization that emphasize the development of positive moral behavior, while simultaneously seeking to prevent diversions are ethical. In addition, the implementation of a code of conduct continuous and increasingly challenging and valuable to the organic growth is important. With organizations becoming more complex, it is important that senior management to develop a system of strong ethics in the field of activity of its own. Although, the development of a code of conduct itself is not enough to create superior value

stakeholders. The Director shall be a serious and consistent support system and follow the conversation on issues of ethics is stable (Gilley *et al.*, 2010).

A number of studies show that the need for a new paradigm to work in an organization with an integrated approach personal life and work life is increasing (Abedi and Rastgar, 2007). Now a days, many people in their research feel dissatisfaction, restlessness and lack of security. Morris believes job satisfaction, confidence and work ethic is rare in most work environments (Farhangi *et al.*, 2006). Many organizational measures for change and improvement in the last two decades such as downsizing, re-engineering, suspension, dismissal from work and undermines staff morale and spiritual confusion (Kinjerski and Skrypnek, 2004).

In fact, these measures have been based on the mechanistic paradigm and modern rational, failed to meet the expectations of staff. Globalization, moving towards a knowledge-based organization, growing employees demand for rich workforce as well as meaningful work grower, this pressure becomes more. In fact, it seems that employees in their jobs are looking for something more than just economic rewards. Some researchers believe that a fundamental tension between the objectives of intellectual and spiritual development throughout the working environment has been created (Farhangi *et al.*, 2006). Gregory Pierce director and founder of a publishing business leaders for perfection, ethics and justice says we often spend a lot of time to work out, it is shameful if God does not see here (Bradley and Kauamui, 2003). Organizations are now increasingly worthless financial success have grasped the expense of human values and at the beginning of the new millennium in order to help employees balance work life and their family and also their potential in the workplace blossoming of new ways (Marques *et al.*, 2005).

Accordingly, Rifkon in 1995 concludes that communities must develop new labor contracts which have shorter work features week so people can have more time to other parts of their lives. Some researchers consider a new paradigm to meet the challenges of the future management of spirituality. They argue that satisfy the needs of employees transcendental spirituality can be traced in the model (Abedi and Rastgar, 2007). Research studies show that scholars have given each of them a particular perspective to the issue of spirituality but this study, spirituality and its impact on global standards has not studied organizational ethics. This study is based on this theoretical vacuum. It is trying to influence the concept of the standard and accepted principles of corporate ethics among employees review in Payam e Noor University of Gilan province.

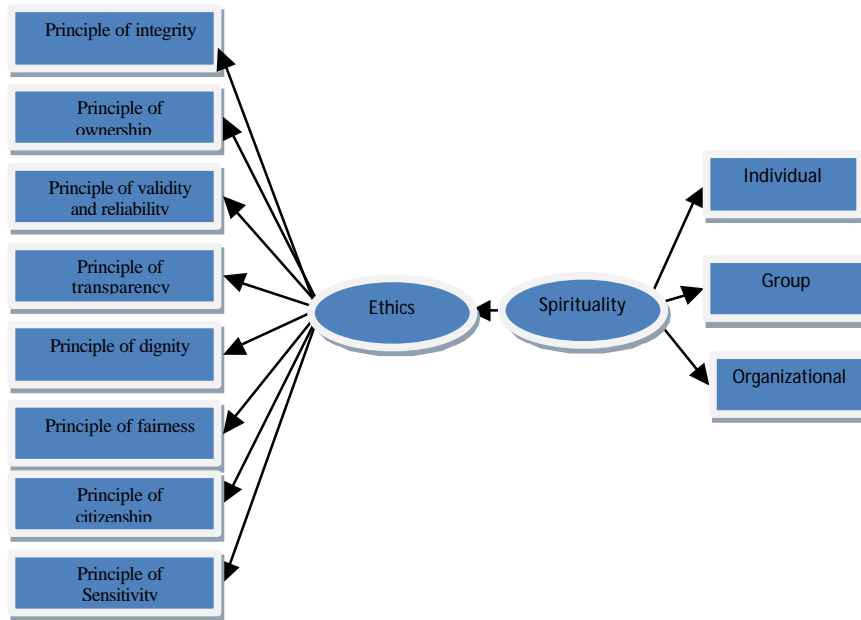


Fig. 2: Theoretical models

**Research hypothesis:** The main hypothesis: spirituality in the workplace has a positive effect on observance of organizational and ethical principle among staff in Payam e Noor University of Gilan province.

**Sub-hypothesis:**

- Spirituality in the workplace has a positive effect on observance of trust principle among staff in Payam e Noor University of Gilan province
- Spirituality in the workplace has a positive effect on observance of ownership principle among staff in Payam e Noor University of Gilan province
- Spirituality in the workplace has a positive effect on observance of credit and trust principle among staff in Payam e Noor University of Gilan province
- Spirituality in the workplace has a positive effect on observance of transparency principle among staff in Payam e Noor University of Gilan province
- Spirituality in the workplace has a positive effect on observance of dignity principle among staff in Payam e Noor University of Gilan province
- Spirituality in the workplace has a positive effect on observance of fairness principle among staff in Payam e Noor University of Gilan province
- Spirituality in the workplace has a positive effect on observance of citizenship principle among staff in Payam Noor e University of Gilan province
- Spirituality in the workplace has a positive effect on observance of sensitivity principle among staff in Payam e Noor University of Gilan province

**Theoretical models:** In this study, spirituality used the concept of spirituality in the workplace that presented by Miliman *et al.* (2003). Miliman (2003) three dimensions of seven dimensions Schems and Dochen 2000 to measure spirituality in the workplace raised, elected and they used an experimental research. These three dimensions correspond to the three levels of individual, group and organizational. Include meaningful work at the individual level, group level and align with the values of solidarity at the enterprise level. This model does not follow a particular approach but as states exist in the spiritual consequences of each approach that will be created in three dimensions.

Moreover, the ethical dimension of the Pin was used in 2006. This model of corporate ethics principles for communities who want to measure their moral principles or the principles of the new, to do business with global standards and guiding principles extract the corporate world. These principles have been divided in 8 categories these include: Principle of integrity, Principle of ownership, Principle of validity and reliability, Principle of transparency, Principle of dignity, Principle of fairness, Principle of citizenship and Principle of Sensitivity shown in Fig. 2.

**MATERIALS AND METHODS**

The aim of the present study is “descriptive-survey”. In term of the process, study is “qualitative”, in term of branch is field, in term of logical is an “inductive” study and in term of results, is an “Applied” study. This

research was conducted in the spring of 1395. The study population consisted of 309 persons of staff in Payam Noor University of Gilan province and to select samples, random sampling method is used, 172 people were eventually chosen. The main tool for collecting data in this study was a questionnaire. According to the results of Cronbach's alpha, Cronbach's alpha coefficients for the variables spirituality 0.932 and the principles of corporate ethics is 0.951 which indicates a high validity. In the present study, due to the nature of the variables, assumptions and methods of descriptive statistics such as frequency distribution table, percentage, mean, variance, standard deviation and inferential statistics also test .... and multiple regression, correlation coefficient is used at the end of the test materials cover for analyzing and using software SPSS, Excel and AMOS Software will be used to test the model.

**RESULTS AND DISCUSSION**

**Descriptive findings demographic variables:**

- Respondents were evaluated in terms of gender, the results of this study showed that samples from 172 people: 129 men 75%, 43 women 25%. So there is more of cases are male
- The respondents in terms of age were studied and the results of this study showed that, from 172 samples,

<30 years 28 samples equal to 16.3%, between 31 and 40 years, 103 samples equal to 59.9%, between 41-50 years 36 samples equal to 20.9% and between 51 and 60 years 5 samples equal to 2.9% and 0 samples older than 61 years. So be viewed most of the students in the age category 31 year

- The respondents in term of level of education were examined and the results of this study showed that, from 172 samples, 0 of them on education below diploma, associate degree 0, 0 diploma, 98 bachelors or 57% and 74 equivalent to 43% of them had master education. So, it viewed most of the students has bachelor education
- Respondents were evaluated in terms of experience and the results of this study showed that 24 their experience between 5-0 years equal to 14%, 98 samples 5-10 years equal to 57%, 30 samples 10-15 years equal to 17.4 and 20 have more than 15 years' experience equal to 11.6%

**Research analytical findings:** According to the characteristics and needs of statistical analysis of research data to confirm or reject the hypothesis, test multiple regression and correlation coefficient as the major technical indicators have been selected. The results related to the effect of spirituality on the principles of corporate ethics in Table 1.

Table 1: Results related to the effect of spirituality on the principles of corporate ethics

Hypothesis	Multiple correlation coefficient	Significance level			Beta coefficient			Confirmed or rejected
		Individual	Group	Organizational	Individual	Group	Organizational	
The main hypothesis	0.747	0.407	0.007	0.000	0.070	0.240	0.612	Confirmed
Sub-hypothesis 1	0.550	0.204	0.008	0.000	0.136	0.299	0.403	Confirmed
Sub-hypothesis 2	0.595	0.002	0.022	0.000	0.323	0.247	0.601	Confirmed
Sub-hypothesis 3	0.666	0.003	0.000	0.000	0.283	0.390	0.541	Confirmed
Sub-hypothesis 4	0.747	0.001	0.000	0.000	0.284	0.527	0.503	Confirmed
Sub-hypothesis 5	0.711	0.000	0.003	0.000	0.440	0.286	0.749	Confirmed
Sub-hypothesis 6	0.689	0.249	0.417	0.000	0.107	0.079	0.554	Confirmed
Sub-hypothesis 7	0.718	0.371	0.453	0.000	0.079	0.070	0.720	Confirmed
Sub-hypothesis 8	0.732	0.001	0.220	0.000	0.304	0.112	0.397	Confirmed

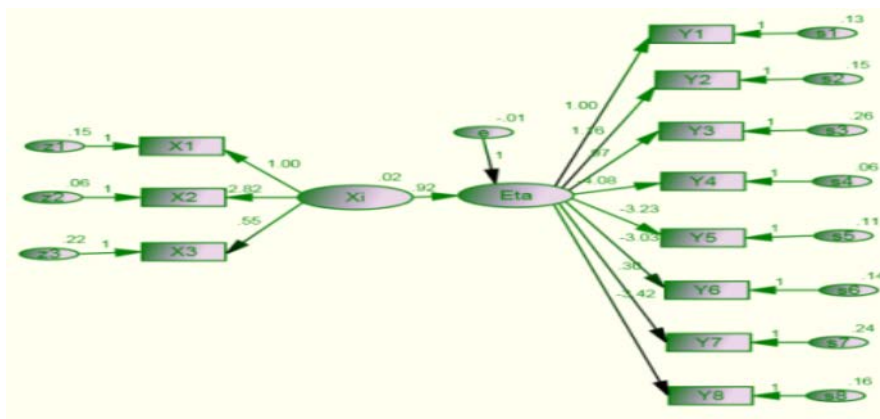


Fig. 3: The model was developed with the calculated values

Table 2: The results of tests on structural equation modeling using AMOS

Fit indices	Values	Acceptable values	Results
Chi-square (CMIN)	383.698	Smaller Values	Unacceptable
Root Mean square Residual (RMR)	0.049	Values closer to zero	Unacceptable
Tucker index-Louis (TLI)	0.335	>0.95	Unacceptable
Comparative Fit Index (RFI)	0.309	Closer to 1	Unacceptable
Thrifty normalized Fit Index (PNFI)	0.360	>0.5 or 0.6	Unacceptable
Thrifty Goodness of fit Index (PGPI)	0.375	>0.5 or 0.6	Unacceptable
The estimated Root Mean Square Errors (RMSEA)	0.339	0.05 or less	Unacceptable
Normalized chi-square (CMIN/DF)	8.923	Between 1 and 2	Unacceptable

Table 3: Table results after the reform model

Fit indices	Values	Acceptable values	Results
Chi-square (CMIN)	31.544	Smaller values	Acceptable
Root Mean square Residual (RMR)	0.014	Values closer to zero	Acceptable
Tucker index-Louis (TLI)	1.000	>0.95	Acceptable
Comparative Fit Index (RFI)	0.928	Closer to 1	Acceptable
Thrifty normalized Fit Index (PNFI)	0.591	>0.5 or 0.6	Acceptable
Thrifty Goodness of fit Index (PGPI)	0.618	>0.5 or 0.6	Acceptable
The estimated Root Mean Square Errors (RMSEA)	0.000	0.05 or less	Acceptable
Normalized chi-square (CMIN/DF)	0.928	Between 1 and 2	Acceptable

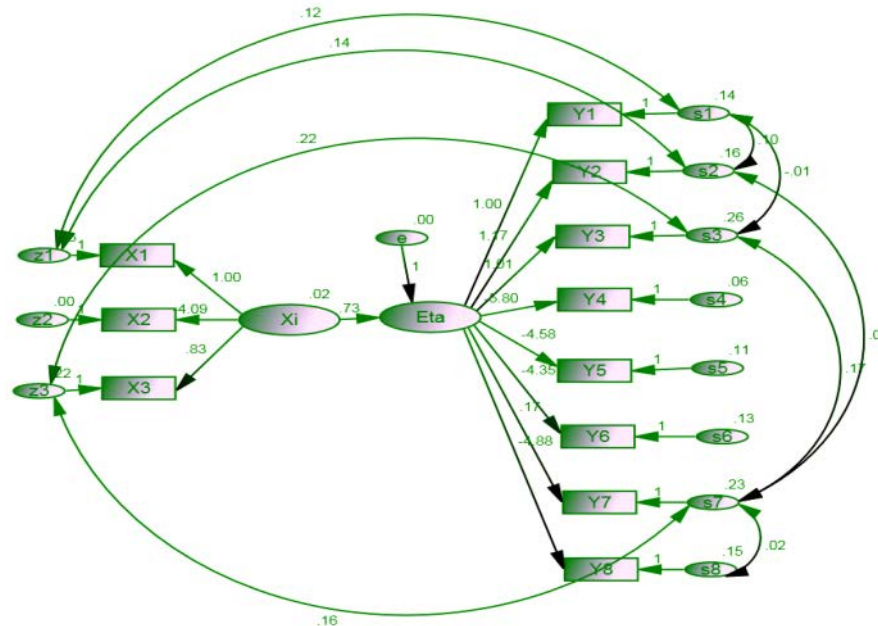


Fig 4: The model modifications

**Structural model:** Model was developed in AMOS Software based on theoretical studies and researches that previous studies and analyzes logic is as follows in Fig. 3. At this stage, we want to know to what extent the data model designed to support. As can be seen, according to the above values, indices of model fit and the total is not acceptable and must be the model for reform shown in Table 2. In order to request a modification of the software parameters, the model changed as follows. It should be noted that the modified version of the method used to release fixed parameters and after each model modification, the resulting changes were analyzed shown in Fig. 4. As can be seen, as amended and final estimate

showed the fit indices which was modified significantly, helped to improve model and the extent that it can largely be interpreted scientifically acceptable shown in Table 3.

**CONCLUSION**

**The conclusion of the main hypothesis:** The results of testing main hypothesis showed that the attitude of staff in Payam e Noor University on spirituality in the workplace was positive and spirituality in the workplace onobservance of principles of corporate ethics is desirable that is spirituality in the workplace increases the level of ethics in organizations by employees increased.

Therefore, spirituality in the university workplace, not only beneficial to the individual outcomes such as increased happiness, peace, serenity, job satisfaction and commitment. Also, increase global standards of ethics in organizations that promote higher levels of organizational performance.

**The conclusion of the sub-hypothesis:** The results of testing the first sub-hypothesis showed that the attitude of staff in Payam e Noor University on spirituality in the workplace was positive and spirituality in the workplace on observance of principles of trust is desirable. Therefore, we can say that spirituality in the university workplace makes employees trust of organization and beneficiaries and activities of the organization with diligence and loyalty to appear with the same sincerity and devotion that is expected of a trustee. The results of testing second sub-hypothesis showed that the attitude of staff in Payam e Noor University on spirituality in the workplace was positive and spirituality in the workplace on observance of principles of ownership ethics is desirable. So, it can be said spirituality in the university workplace makes employees of the activity of asset protection and care (including care of the confidential and proprietary information, figures and equipment) as well as theft, embezzlement and other methods, the company's resources are not squandered and property rights (including intellectual property rights) are respected and valued.

The results of testing the third sub-hypothesis showed that the attitude of staff in Payam e Noor University on observance of credit and confidence principles was positive and spirituality in the workplace on observance of credit principles is desirable. Therefore, we can say that spirituality in the university workplace makes employees trust of organization and beneficiaries and activities of the organization with diligence and loyalty to appear with the same sincerity and devotion that is expected of a trustee. The results of testing the fourth sub-hypothesis showed that the attitude of staff in Payam e Noor University on observance of transparency principles was positive and spirituality in the workplace on observance of transparency principles is desirable. Therefore, we can say that spirituality in the university workplace makes employees than the organization; colleagues and students are honest and true protector of all things and release of misleading reports and deceiver as well as targeted removal of log information, in matters relating refrain organization and calls for audits to be impartial in their reporting.

The results of testing fifth sub-hypothesis showed that the attitude of staff in Payam e Noor University on observance of dignity principles was positive and

spirituality in the workplace on observance of dignity principles is desirable. Therefore, we can say that spirituality in the university workplace makes dignity and human rights of others are respected and protect the health and safety of persons. Therefore work and so that it does not use any type of abuse. The results of testing six sub-hypothesis showed that the attitude of staff in Payam e Noor University on observance of fairness principles was positive and spirituality in the workplace on observance of fairness principles is desirable. Therefore, we can say that spirituality in the university workplace makes behave justly with all parties and do not discriminate in their dealings with colleagues and students. The results of testing seventh sub-hypothesis showed that the attitude of staff in Payam e Noor University on observance of citizenship principles was positive and spirituality in the workplace on observance of citizenship principles is desirable. Therefore, we can say that spirituality in the university workplace makes employees to obey the law and regulations and illegal activities such as organized crime, bribery and bribery and other corruption and supporting sustainable development are not patch the eye and decided not to participate. The results of testing eight sub-hypothesis showed that the attitude of staff in Payam e Noor University on observance of sensitivity principles was positive and spirituality in the workplace on observance of sensitivity principles is desirable. Therefore, we can say that spirituality in the university workplace makes employees sensitive to the needs of colleagues and students and a sense of empathy and facilitating matters and discuss and negotiate in good faith to the conflict. The test model was developed and the reforms carried out after the model was confirmed.

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