

Structural Model of Workplace Spirituality Based on Spiritual Health, Meaning in Life, and Self-Differentiation with the Mediating Roles of Job Crafting and Moral Identity among Faculty Members of Islamic Azad University, Zanzan Branch

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ABSTRACT

The present study aimed to develop a structural model of workplace spirituality based on spiritual health, meaning in life, and self-differentiation, with the mediating roles of job crafting and moral identity among faculty members of Islamic Azad University, Zanzan Branch. This research was applied in terms of purpose and correlational in terms of nature and method, utilizing structural equation modeling (SEM). The statistical population comprised all faculty members of Islamic Azad University, Zanzan Branch, during the academic year 2025–2026, totaling 476 individuals, from which 300 participants were selected through convenience sampling. Data were collected using standardized questionnaires including the Workplace Spirituality Questionnaire (Milliman et al., 2003), Spiritual Well-Being Scale (Paloutzian & Ellison, 1982), Meaning in Life Questionnaire (Steger et al., 2006), Differentiation of Self Inventory (Skowron, 2000), Job Crafting Questionnaire (Laurence, 2010), and Moral Identity Questionnaire (Aquino & Reed, 2002). Data analysis was performed using SPSS version 28 and AMOS version 24, employing Pearson correlation tests and structural equation modeling. The findings indicated that the proposed model demonstrated a good fit (RMSEA = 0.054, CFI = 0.90, GFI = 0.90, AGFI = 0.91, IFI = 0.94). Examination of direct effects revealed that all paths were statistically significant ($p < 0.05$), except for the effect of self-differentiation on workplace spirituality ($p = 0.873$) and the effect of meaning in life on moral identity ($p = 0.086$). Furthermore, the indirect effects of spiritual health ($\beta = 0.146$, $p = 0.002$), meaning in life ($\beta = 0.209$, $p < 0.001$), and self-differentiation ($\beta = 0.174$, $p < 0.001$) on workplace spirituality through job crafting, as well as the indirect effects of spiritual health ($\beta = 0.206$, $p < 0.001$) and self-differentiation ($\beta = 0.206$, $p < 0.001$) on workplace spirituality through moral identity, were all confirmed. Based on the findings, spiritual health, meaning in life, and self-differentiation directly and indirectly influence workplace spirituality through the mediating roles of job crafting and moral identity. Therefore, simultaneous attention to enhancing these constructs through intervention and professional development programs can facilitate the promotion of workplace spirituality in academic environments.

Keywords: Workplace spirituality, Spiritual health, Meaning in life, Self-differentiation, Job crafting, Moral identity.

1. Introduction

Universities are knowledge-intensive organizations in which faculty members are expected not only to fulfill formal responsibilities in teaching, research, and service, but also to sustain motivation, ethical commitment, psychological resilience, collegiality, and a sense of purpose under increasingly complex organizational conditions. Contemporary academic work is characterized by performance pressures, administrative demands, changing technologies, role ambiguity, competition for resources, and growing expectations regarding productivity and social accountability. Under such conditions, merely examining conventional job attitudes may be insufficient for understanding how faculty members experience their work and how they maintain constructive engagement with their professional roles. Workplace spirituality has therefore emerged as an important construct for explaining how employees connect their inner values, sense of meaning, interpersonal belonging, and organizational experiences within the context of work. Reviews of the field indicate that workplace spirituality has developed from a relatively diffuse idea into a multidimensional organizational construct concerned with meaningful work, a sense of community, value congruence, transcendence, and the integration of employees' inner lives with occupational activity (Dubey & Bedi, 2024; Mhatre & Mehta, 2023; Obregon et al., 2022; Singh & Singh, 2022). Recent scholarship has additionally emphasized that spirituality at work should not be reduced to institutional religiosity; rather, it involves broader psychological and organizational processes through which work is experienced as meaningful, connected, ethically coherent, and personally significant (Chirico et al., 2023; Dik et al., 2024; Lahmar et al., 2024).

Workplace spirituality is particularly relevant in educational institutions because academic work intrinsically involves meaning-making, moral responsibility, interpersonal influence, and commitment to goals that extend beyond immediate financial rewards. Faculty members often perceive their professional roles in relation to knowledge creation, student development, service to society, and the transmission of cultural and ethical values. Accordingly, spirituality in academic settings can provide an interpretive framework through which faculty members connect professional responsibilities to deeper personal and collective purposes. Research in educational and organizational settings has linked workplace spirituality with beneficial outcomes such as trust, creativity,

psychological empowerment, flourishing, job satisfaction, innovative work behavior, and reduced occupational stress (Alomar et al., 2022; Arabshahi & Karimi, 2023; Bantha & Nayak, 2023; Garg et al., 2022; Hunsaker & Ding, 2022). More recent theoretical work has likewise suggested that spirituality may contribute to workplace performance by strengthening employees' intrinsic motivation, psychological resources, ethical orientation, and sense of interconnectedness (Kuhn et al., 2025). Evidence from healthcare and other demanding professions further suggests that workplace spirituality may function as a psychological resource through which employees maintain balance, professional meaning, and positive perceptions of their work despite substantial role demands (Faseleh et al., 2024; Lin et al., 2024).

Despite growing interest in workplace spirituality, the mechanisms through which it develops remain insufficiently understood. Existing literature has frequently examined its outcomes, whereas comparatively less attention has been paid to the personal psychological resources that may contribute to spirituality at work and the intervening processes through which these resources are translated into workplace experiences. This limitation is especially important because workplace spirituality may arise from the interaction between relatively enduring personal resources and active forms of adaptation to occupational environments. In this regard, spiritual health, meaning in life, and self-differentiation represent three theoretically relevant personal resources. Spiritual health reflects the quality of an individual's relationship with existential meaning, transcendence, religious or spiritual belief systems, and a coherent sense of self in relation to life. It can help individuals interpret occupational experiences within a broader system of meaning and values, thereby reducing fragmentation between personal convictions and professional conduct. Studies have suggested that spiritual health is associated with stronger work ethics, lower deviant tendencies, and more constructive organizational functioning (Salimi et al., 2024). More broadly, contemporary discussions of religiosity, spirituality, and work have emphasized that spiritual meaning systems shape employees' interpretations of vocation, responsibility, interpersonal relations, and occupational purpose (Dik & Alayan, 2023; Obregon et al., 2022).

Spiritual health may be especially influential in academic environments because faculty roles often involve prolonged intellectual effort, delayed rewards, social responsibility, and exposure to evaluative pressures. Individuals with

greater spiritual health may be better able to sustain a coherent sense of purpose, view challenges within a broader existential framework, and align professional responsibilities with personal values. Such alignment is conceptually close to central dimensions of workplace spirituality, including meaningful work and value congruence. Research addressing spirituality at work increasingly recognizes that the workplace can become a domain in which individuals express, reinforce, and negotiate personal systems of meaning and transcendence (Dik et al., 2024; Lianto, 2023). Moreover, self-transcendent orientations have been linked to workplace spirituality and innovative behavior, indicating that spiritual resources may become occupationally consequential when they are activated within work-related processes (Sode & Chenji, 2024). Accordingly, spiritual health can reasonably be expected to function not only as a direct antecedent of workplace spirituality but also as a resource that shapes the ways employees redesign and morally interpret their work.

Meaning in life constitutes another central psychological variable in understanding workplace spirituality. Meaning in life refers to the extent to which individuals experience their lives as coherent, significant, purposeful, and directed toward valued goals. Contemporary perspectives distinguish between the presence of meaning and the search for meaning, recognizing that individuals may differ in both the extent to which they currently experience meaning and the degree to which they actively seek it. Meaning has broad implications for psychological adjustment because it provides a cognitive and motivational framework through which experiences are organized and personal actions are connected to valued future outcomes. Evidence from clinical and psychological research indicates that strengthening meaning can be associated with improved psychological functioning and adaptive emotional outcomes (Satvat Ghasriki et al., 2023), while broader scholarship continues to emphasize the transformative psychological role of meaning under difficult life circumstances (Morrison, 2025). In occupational contexts, meaningfulness is similarly regarded as a major pathway through which work becomes integrated with identity, values, spirituality, and personal purpose (Dik & Alayan, 2023). Therefore, faculty members who perceive greater meaning in life may be more likely to interpret teaching, scholarship, and service as personally significant rather than merely instrumental obligations.

The relationship between meaning in life and workplace spirituality may also depend on employees' capacity to actively shape their jobs. Job crafting describes self-initiated

changes employees make to the task, relational, or cognitive boundaries of their work in order to better align job demands and resources with their abilities, motivations, identities, and needs. Unlike top-down job redesign, job crafting emphasizes employees' proactive role in modifying how work is performed and experienced. Existing literature demonstrates that job crafting is shaped by contextual and personal antecedents and can influence engagement, adaptability, motivation, and occupational success (Park & Park, 2023; Zarei, 2021). In educational settings, job crafting has been identified as a meaningful mechanism linking career-related psychological resources with indicators such as career success and adaptive teaching-related functioning (Mohammadi et al., 2023). Intervention research also suggests that job crafting is potentially modifiable, although its effectiveness depends on individual characteristics, organizational conditions, intervention design, and contextual fit (Roczniewska et al., 2023). Thus, job crafting provides a theoretically plausible mediating mechanism through which spiritual health, meaning in life, and self-differentiation may be transformed into a stronger experience of workplace spirituality.

From this perspective, employees who possess stronger internal psychological resources may be more capable of actively reconstructing their jobs in ways that increase meaningfulness, relational connection, and consistency with personal values. Cognitive crafting may enable faculty members to reinterpret routine responsibilities as contributions to student development or scientific advancement; relational crafting may strengthen collegial support and a sense of community; and task crafting may permit greater alignment between occupational responsibilities and personally valued activities. These processes closely correspond to major dimensions of workplace spirituality. Moreover, the literature on workplace spirituality has increasingly emphasized that employees are not passive recipients of organizational conditions; rather, they participate in constructing meaningful work experiences through agency, interpretation, and relational engagement (Dubey & Bedi, 2024; Pawar, 2024). Accordingly, job crafting may help explain why individuals with comparable institutional roles experience markedly different levels of workplace spirituality.

Self-differentiation represents a further personal resource that may shape this process. Derived from Bowen family systems theory, self-differentiation refers to the ability to maintain a coherent sense of self while remaining

emotionally connected to others, regulate emotional reactivity, preserve an I-position, avoid excessive emotional cutoff, and resist fusion within interpersonal relationships. Contemporary reviews indicate that self-differentiation has become a well-established construct associated with emotional regulation, relational functioning, psychological adjustment, and identity stability (Calatrava et al., 2022; Liuwong, 2024). Empirical work has also demonstrated relationships between self-differentiation and variables such as emotional intelligence and self-esteem, supporting its role as a broader marker of adaptive self-regulation and interpersonal functioning (Ramos-Luna & Oliver, 2024). Studies examining differentiation among professors and staff further underscore the relevance of this construct within educational and occupational populations (Kshash, 2024), while individual differences in differentiation have also been considered in relation to family-position variables and developmental experiences (Jain, 2024).

Within the workplace, highly differentiated individuals may be better able to manage interpersonal tension, preserve value-based decision making, tolerate disagreement, and remain psychologically connected without becoming emotionally overwhelmed. These capacities may be particularly important in universities, where collaboration, evaluation, competition, intellectual disagreement, and administrative negotiation occur simultaneously. Self-differentiation may therefore support workplace spirituality indirectly by facilitating constructive relational behavior and proactive job adaptation. A differentiated faculty member may be more able to reshape work boundaries, seek meaningful interactions, and sustain professional values despite institutional pressures. At the same time, self-differentiation may strengthen moral consistency by helping individuals act according to internalized standards rather than becoming excessively governed by social approval, emotional contagion, or situational pressure. This potential connection suggests that the influence of self-differentiation on workplace spirituality may operate partly through both job crafting and moral identity.

Moral identity is another important mechanism in the proposed model. Moral identity refers to the degree to which moral traits and commitments are central to an individual's self-concept and are expressed through internalization and symbolization. When morality is deeply integrated into identity, ethical values are more likely to guide judgment, emotion, and behavior across situations. Research has shown that moral identity is associated with integrity, compassion, self-control, prosocial conduct, and morally relevant

emotional processes (Krettenauer et al., 2022; Rahman et al., 2023). Moral self-appraisals have also been linked to the emotional rewards associated with prosocial behavior, indicating that seeing oneself as a moral person can influence affective responses to ethical action (Miles & Upenieks, 2022). Meta-analytic evidence further indicates meaningful associations between moral identity and emotional well-being, suggesting that moral self-definition can have broader psychological consequences beyond overt ethical behavior (Goering et al., 2024). In Iranian research, moral identity has likewise been examined as an important predictor within causal models of maladaptive social behavior, supporting the construct's relevance in the local cultural context (Azimi et al., 2023).

Moral identity is theoretically relevant to workplace spirituality because workplace spirituality involves not only feelings of meaning and connectedness but also consistency between personal values and organizational conduct. Faculty members with stronger moral identity may be more likely to interpret academic work through principles of responsibility, fairness, integrity, respect, and service. Such employees may experience greater coherence between who they believe they are and how they enact their occupational role. This consistency can strengthen perceptions of meaningfulness and value alignment, both of which are foundational to workplace spirituality. Furthermore, moral identity may mediate the effects of spiritual health and self-differentiation because spiritual orientations can reinforce ethical self-understanding, while greater differentiation may support autonomous adherence to moral standards. Research showing relationships between workplace spirituality, ethical climates, trust, and responsible organizational behavior further supports the conceptual relevance of moral identity within models of spirituality at work (Arabshahi & Karimi, 2023; Faseleh et al., 2024).

Taken together, spiritual health, meaning in life, and self-differentiation may be conceptualized as foundational intrapersonal resources, whereas job crafting and moral identity represent more proximal pathways through which these resources can be expressed in workplace experience. Such an integrated framework is consistent with recent calls for workplace spirituality research to move beyond isolated bivariate relationships and investigate explanatory mechanisms, multilevel processes, and theoretically integrated models (Dubey & Bedi, 2024; Mhatre & Mehta, 2023; Pawar, 2024). It also responds to the need to distinguish spirituality as a personal resource from workplace spirituality as an experience emerging from

interactions among the individual, the job, and the organizational context (Dik et al., 2024; Lahmar et al., 2024). In addition, the expanding literature on workplace spirituality suggests that its benefits may depend on how employees translate internal values into meaningful, relational, and adaptive forms of occupational functioning rather than on spirituality alone (Bantha & Nayak, 2023; Hunsaker & Ding, 2022; Sode & Chenji, 2024).

Faculty members of Islamic Azad University, Zanjan Branch, represent a particularly relevant population for testing such a model because academic staff operate within an environment that simultaneously emphasizes intellectual performance, professional autonomy, interpersonal coordination, ethical responsibility, and culturally meaningful values. Yet the integrated relationships among spiritual health, meaning in life, self-differentiation, job crafting, moral identity, and workplace spirituality have not been adequately examined in this population. Methodologically, testing these simultaneous direct and indirect relationships requires an adequately powered multivariate design, and contemporary methodological guidance emphasizes the importance of sufficient sample size when estimating models containing multiple predictors and mediated pathways (Seabrook, 2025). Clarifying these relationships may provide a stronger basis for designing faculty development programs that do not treat workplace spirituality as an isolated attitudinal outcome but instead cultivate the personal, behavioral, and ethical processes through which it develops.

Accordingly, the present study aimed to develop and test a structural model of workplace spirituality based on spiritual health, meaning in life, and self-differentiation, with the mediating roles of job crafting and moral identity among faculty members of Islamic Azad University, Zanjan Branch.

2. Methods and Materials

2.1. Study Design and Participants

The present study was applied in terms of purpose and correlational in terms of nature and method, employing a structural equation modeling (SEM) design. The relationships among the exogenous variables (spiritual health, meaning in life, and self-differentiation), mediating variables (job crafting and moral identity), and the endogenous variable (workplace spirituality) were examined. The statistical population of the present study consisted of all full-time and part-time faculty members of

Islamic Azad University, Zanjan Branch, during the 2025–2026 academic year. According to statistics obtained from the Human Resources Department of Islamic Azad University, Zanjan Branch, the population consisted of 476 faculty members. Of these, 300 participants were selected using convenience sampling. In predictive models, a sample size ranging from 300 to 500 participants can be considered adequate (Sabrook, 2025). To ensure sampling adequacy and account for the possibility of incomplete questionnaire responses and the presence of outliers, 350 participants were initially selected using cluster sampling. Of these, 50 questionnaires were excluded from the analysis because they had been incompletely completed by the participants; consequently, data analysis was conducted using 300 questionnaires.

The inclusion criteria were as follows: holding an official full-time faculty position at Islamic Azad University, Zanjan Branch, at the time of the study; possessing at least a master's degree, with preference given to holders of a specialized doctoral degree; having at least two years of service at the university to ensure sufficient experience with the work environment and organizational interactions; willingness to participate voluntarily in the study and complete the questionnaires; and absence of acute psychological disorders that could affect responding, based on self-report. At the time of the study, participants were also required not to be engaged in long-term assignments or leaves of absence exceeding three months, thereby ensuring their accessibility and ability to complete the research instruments. The exclusion criteria were as follows: faculty members who left the university for any reason during the implementation of the study, such as retirement, resignation, or dismissal; those participating in long-term educational programs or work assignments outside the university lasting more than three months; and those experiencing acute physical or psychological illnesses that impaired their ability to respond. Individuals who failed to answer more than 20% of the questionnaire items or who provided uniform or otherwise invalid response patterns were excluded from the final analysis. In the event of voluntary withdrawal at any stage of the study, the respective participant's data were excluded from the analytical process.

The implementation of the study was designed and conducted in several stages. Initially, after obtaining an ethics code from the Research Ethics Committee of Islamic Azad University, Zanjan Branch, the necessary permissions were obtained from the Vice-Chancellor for Research and the University Security Office. Subsequently, 300

participants were selected using convenience sampling. In the next stage, research packages containing an introductory letter describing the study, an informed consent form, and a set of standardized questionnaires were prepared and provided to each faculty member. Given differences in faculty members' accessibility and preferences, data collection was conducted using a mixed-mode approach involving both in-person and online administration. A substantial proportion of the questionnaires were distributed in person by visiting different faculties and academic departments of the university. In addition to in-person administration, an electronic version of the questionnaires was developed and made available through reputable online survey platforms to maximize sampling coverage and facilitate the participation of faculty members who, for various reasons such as heavy workloads, intensive teaching schedules, or distance from the workplace, were unable to attend in person. The data collection process lasted approximately six weeks. During this period, an acceptable number of faculty members completed and returned the questionnaires distributed in either paper or electronic format. Following completion of the fieldwork, all questionnaires collected through both in-person and online methods were initially screened for completeness and response quality. Questionnaires containing outliers, incomplete responses, or uniform response patterns were excluded from the final analysis.

2.2. Data Collection Tools

The Workplace Spirituality Questionnaire was developed by Milliman et al. (2003) and consists of 15 items encompassing three dimensions at the individual, group, and organizational levels. These dimensions include meaningful work at the individual level (6 items), sense of community at the group level (4 items), and alignment with organizational values at the organizational level (5 items). Responses are rated on a 5-point Likert scale ranging from 1 (*very low*) to 5 (*very high*). The minimum possible score is 15 and the maximum score is 75. Scores closer to 75 indicate a higher level of workplace spirituality. In the study by Milliman et al., reliability coefficients were reported as .88 for meaningful work at the individual level, .91 for sense of community at the group level, and .94 for alignment with organizational values at the organizational level. In the study by Safari et al. (2019), the construct validity of the questionnaire was confirmed, with factor loadings of .70 for the individual-level dimension, .83 for sense of community

at the group level, and .77 for alignment with organizational values at the organizational level. Cronbach's alpha coefficients were also reported as .72, .80, and .72 for the individual-level dimension, sense of community, and alignment with organizational values, respectively. In the study by Arabshahi and Karimi (2023), the validity of the questionnaires was confirmed based on expert evaluations, and questionnaire reliability was supported by a Cronbach's alpha coefficient of .90. Composite reliability and average variance extracted were also evaluated. A composite reliability coefficient greater than .80, together with an adequate average variance extracted value, was considered indicative of convergent validity and construct reliability; composite reliability was reported as .91 in that study. In the present study, Cronbach's alpha for the Workplace Spirituality Questionnaire was .90.

The Spiritual Well-Being Scale developed by Paloutzian and Ellison in 1982 consists of 20 items, of which 10 assess existential well-being and 10 assess religious well-being. The total spiritual well-being score is obtained by summing these two subscales and ranges from 20 to 120. Responses are rated on a 6-point Likert scale ranging from *strongly disagree* to *strongly agree*. A score of 6 is assigned to *strongly agree*, whereas a score of 1 is assigned to *strongly disagree*. Negatively worded items are reverse scored. Total spiritual well-being scores are classified into three levels: low (20–40), moderate (41–99), and high (100–120). In the study by Habibi et al. (2011), the validity of the Persian-translated version of the Spiritual Well-Being Scale was established through content validity assessment. Its reliability was also evaluated using Cronbach's alpha and was reported as .82. In the present study, Cronbach's alpha for the Spiritual Well-Being Scale was .93.

The Meaning in Life Questionnaire was developed by Steger et al. in 2006. It is a 10-item instrument comprising two components, with five items assessing the presence of meaning and five assessing the search for meaning. Items are scored on a 7-point Likert scale ranging from 1 (*absolutely untrue*) to 7 (*absolutely true*). Scores on each subscale range from 5 to 35, with higher scores indicating a greater presence of meaning or a stronger search for meaning in life. The two-factor structure of this instrument has been supported in various studies. The developers reported convergent validity coefficients of .46 with life satisfaction and .32 with positive affect, as well as divergent validity coefficients of .48 with depression, .28 with negative affect, and $-.23$ with neuroticism. Internal consistency coefficients exceeding .86 were reported for both subscales, while internal consistency

coefficients of .70 and .73 were obtained for the presence of meaning and search for meaning subscales, respectively. In the study by Gomrokchizadeh et al. (2024), the reliability coefficient of the Meaning in Life Questionnaire, calculated using Cronbach's alpha, was .86. Cronbach's alpha for the meaning in life measure in the present study was .79.

The Differentiation of Self Inventory, developed by Skowron (2000), is a 46-item instrument used to assess individuals' level of self-differentiation. It comprises four subscales: emotional reactivity, I-position, emotional cutoff, and fusion with others. Each item is rated on a 6-point scale (Eskyian & Changizi, 2008). The validity of the questionnaire has been confirmed by experts and supported in studies by Skowron (2000), Skowron and Smith (2003), and Eskyian (2005). In the study by Skowron and Smith (2003), Cronbach's alpha for the total scale was .92, while reliability coefficients for emotional reactivity, I-position, emotional cutoff, and fusion with others were .89, .86, .81, and .84, respectively. In Iran, Eskyian and Changizi (2008) reported a Cronbach's alpha coefficient of .88 for the total scale. In the study by Jahanbakhshi and Kalantar-Kousheh (2012), Cronbach's alpha was .69 for the total questionnaire and .73, .64, .61, and .75 for emotional reactivity, I-position, emotional cutoff, and fusion with others, respectively. Cronbach's alpha for the Differentiation of Self Inventory in the present study was .95.

The Job Crafting Questionnaire was developed by Laurence (2010) and consists of 18 items covering three domains: changing task boundaries, changing relational boundaries, and changing cognitive boundaries. Items are scored on a 5-point scale ranging from 1 (*never*) to 5 (*very often*). Nelson et al. (2017) assessed construct validity through discriminant validity using the Fornell–Larcker criterion and reported a significant negative correlation of $-.12$ with job satisfaction. Laurence (2010) reported Cronbach's alpha coefficients of .91, .90, and .90 for changing task boundaries, changing relational boundaries, and changing cognitive boundaries, respectively. In the study by Naami and Shenavar (2014), predictive validity was reported as .079. Moreover, Cronbach's alpha coefficients of .82, .60, and .44 were reported for changing task boundaries, changing relational boundaries, and changing cognitive boundaries, respectively. In the study by Mohammadi et al. (2023), Cronbach's alpha coefficients were .85, .88, and .88 for the three respective subscales and .93 for the total scale. Cronbach's alpha for the Job Crafting Questionnaire in the present study was .87.

Moral identity was assessed using the Moral Identity Questionnaire developed by Aquino and Reed (2002), a 10-item self-report instrument comprising two subscales: internalization (Items 1, 2, 4, 7, and 10) and symbolization (Items 3, 5, 6, 8, and 9). Respondents indicate their level of agreement with each item using a 7-point Likert scale ranging from 1 (*strongly disagree*) to 7 (*strongly agree*). Items 4 and 7 are reverse scored, whereas all other items are scored directly. Higher scores indicate a stronger overall endorsement of moral identity. Yusof, Shaharom, and Kueh (2021) reported satisfactory validity of the Moral Identity Scale based on confirmatory factor analysis in a sample of Malaysian adolescents. Furthermore, Cronbach's alpha coefficients of .81 and .85 were obtained for the internalization and symbolization subscales, respectively, indicating acceptable internal consistency reliability (Yusof et al., 2021). In Iran, Jokar and Haghnegahdar (2016) reported satisfactory validity, assessed through exploratory factor analysis, and reliability, with Cronbach's alpha coefficients of .74 for the overall moral identity scale, .66 for the internalization subscale, and .62 for the symbolization subscale. In the study by Azimi et al. (2023), confirmatory factor analysis was conducted to evaluate the construct validity of the Moral Identity Scale. The results indicated that the validity indices demonstrated an acceptable fit. Reliability was also estimated using Cronbach's alpha. Cronbach's alpha coefficients were .80 for the overall moral identity scale, .65 for the internalization subscale, and .82 for the symbolization subscale. Cronbach's alpha for moral identity in the present study was .86.

2.3. Data Analysis

The data analysis process was conducted at two levels. At the descriptive level, descriptive statistical indices including frequency, percentage, minimum score, maximum score, mean, and standard deviation were used. At the inferential level, Pearson's correlation coefficient was initially employed to examine relationships among the variables. The assumptions underlying path analysis were assessed using the Durbin–Watson statistic to evaluate independence of observations/residuals, the variance inflation factor (VIF) to assess the absence of multicollinearity among predictor variables, and skewness and kurtosis indices to assess data normality. For evaluation of conceptual model fit, the adjusted goodness-of-fit index (AGFI), comparative fit index (CFI), goodness-of-fit index (GFI), and incremental fit index (IFI), each with an acceptable cutoff value greater than

.80, were employed. In addition, the chi-square to degrees-of-freedom ratio (χ^2/df) with a value less than 3 and the root mean square error of approximation (RMSEA) with a cutoff value below .08 were used. Bootstrap estimation was used to assess indirect effects. Data were analyzed using SPSS version 28 and AMOS version 24. The maximum alpha level for hypothesis testing was set at .05.

3. Findings and Results

Most respondents were men, accounting for 57.7% of the sample ($n = 173$), whereas women constituted 42.3% ($n =$

127). In terms of academic rank, assistant professors represented the largest group at 65% ($n = 195$), whereas full professors represented the smallest group at 0.7% ($n = 2$). In addition, 29% ($n = 87$) were instructors and 5.3% ($n = 16$) were associate professors. The mean age of the respondents was 44.17 years ($SD = 6.24$), with ages ranging from 33 to 65 years. The respondents' mean length of service was 19.72 years ($SD = 5.17$), with a range of 3 to 30 years. Table 1 presents the descriptive statistics for the study variables, including means, standard deviations, skewness, and kurtosis.

Table 1

Means, Standard Deviations, Skewness, and Kurtosis of the Study Variables

Variable	Mean	SD	Skewness	Kurtosis
Existential well-being	35.93	6.11	0.409	-0.953
Religious well-being	28.16	4.25	0.314	-1.122
Spiritual health, total	64.09	10.88	0.238	-0.807
Presence of meaning	17.09	3.59	1.394	1.835
Search for meaning	22.10	4.56	-0.572	-0.761
Meaning in life, total	39.19	7.71	0.138	-0.640
Emotional reactivity	33.14	5.14	0.421	-0.928
Emotional cutoff	29.45	6.61	0.016	-1.361
I-position	38.13	4.89	-0.856	0.118
Fusion with others	32.70	4.52	0.482	-0.841
Self-differentiation, total	133.42	22.48	0.059	-0.630
Changing cognitive boundaries	15.82	3.94	0.579	-0.362
Changing relational boundaries	17.16	4.13	0.792	-0.125
Changing task boundaries	14.63	3.25	0.521	-0.974
Job crafting, total	47.61	13.35	0.591	-0.379
Internalization	20.47	3.15	-1.229	1.615
Symbolization	18.32	2.97	0.941	0.930
Moral identity, total	38.79	6.26	0.527	0.613
Individual level	14.02	2.17	0.648	-0.367
Group level	13.65	2.50	-0.070	-0.418
Organizational level	15.14	3.11	0.396	0.232
Workplace spirituality, total	42.81	7.86	0.689	0.050

Examination of the means presented in Table 1 showed that the mean scores for spiritual health, meaning in life, self-differentiation, job crafting, moral identity, and workplace spirituality were 64.09, 39.19, 133.42, 47.61, 38.79, and 42.81, respectively. For workplace spirituality, the minimum and maximum scores were 29 and 66, respectively. The skewness and kurtosis values indicated that the distributions of the study variables did not substantially deviate from normality. The skewness and kurtosis coefficients for all main variables fell within the range of -2 to $+2$, indicating univariate normality. Accordingly, the parametric Pearson correlation test was used to examine relationships among the variables. Assessment of the multivariate normality

assumption showed that the obtained critical ratio was 2.35, indicating that the multivariate distribution did not deviate beyond the acceptable range of -2.56 to $+2.56$. Therefore, the assumption of multivariate normality was considered satisfied, supporting the use of covariance-based structural equation modeling. The variance inflation factor values were below the criterion of 5. The maximum VIF value was 2.14 and was observed for meaning in life. Accordingly, the assumption of absence of problematic multicollinearity was satisfied, indicating that no severe or problematic correlations existed among the predictor variables of spiritual health, meaning in life, self-differentiation, job crafting, and moral identity. Therefore, multivariate

structural equation modeling could appropriately be performed. The Durbin–Watson statistic was 2.24, supporting the assumption of independence of regression

residuals. Table 2 presents the correlations among the variables based on Pearson’s correlation coefficient.

Table 2

Pearson Correlation Matrix of the Study Variables

Variable	Spiritual Health	Meaning in Life	Self-Differentiation	Job Crafting	Moral Identity
Spiritual health	1				
Meaning in life	.59***	1			
Self-differentiation	.48***	.62***	1		
Job crafting	.49***	.45***	.24***	1	
Moral identity	.28***	.28***	.18**	.41***	1
Workplace spirituality	.43***	.47***	.31***	.47***	.34***

The results presented in Table 2 showed statistically significant relationships between spiritual health, meaning in life, and self-differentiation and workplace spirituality ($p < .01$). Significant relationships were also observed between the two mediating variables, job crafting and moral identity, and the dependent variable, workplace spirituality ($p < .05$). Spiritual health, meaning in life, and self-differentiation were significantly related to the mediating variable of job

crafting ($p < .05$). Significant relationships were also found between spiritual health, meaning in life, and self-differentiation and the mediating variable of moral identity ($p < .05$). The proposed research model was tested using structural equation modeling in AMOS. Figure 1 presents the empirical model with standardized coefficients. The statistical significance of the relationships among the latent constructs is indicated by asterisks.

Figure 1

*Empirical research model with standardized path coefficients ($p < .05 = *$, $p < .01 = **$, and $p < .001 = ***$).*

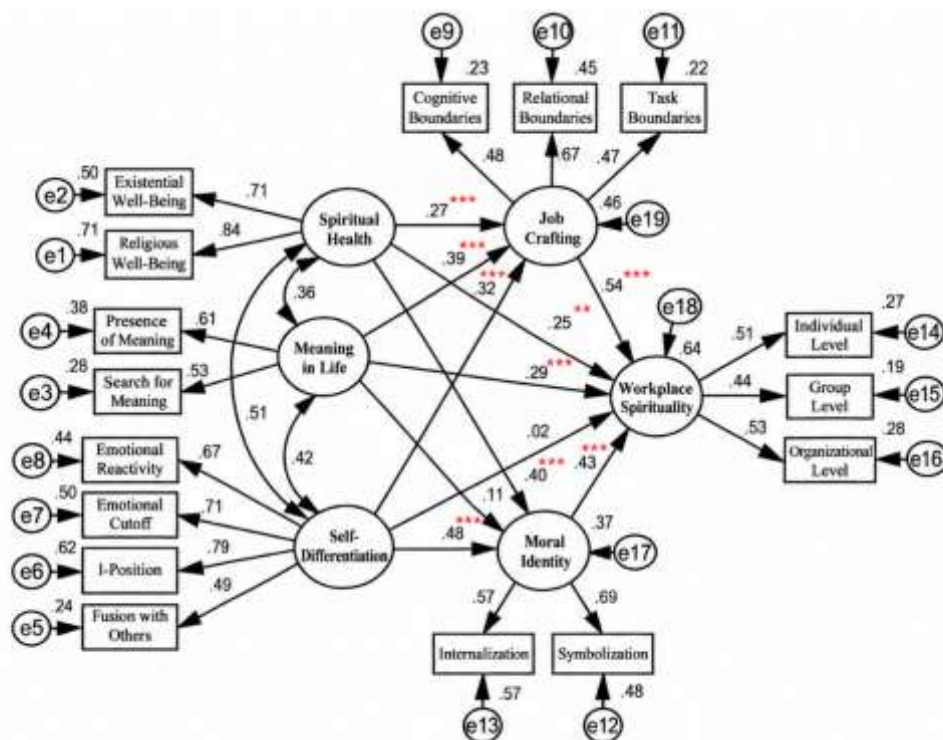


Figure 1 presents the empirical model with standardized coefficients, reflecting the magnitude of the effects among

the variables. Examination of the empirical model indicated that 9 of the 11 relationships included in the model were

statistically significant ($p < .05$). The results showed that the direct effect of self-differentiation on workplace spirituality was not significant; however, the direct effects of spiritual health, meaning in life, job crafting, and moral identity on workplace spirituality were significant, and all significant relationships were positive. Examination of the magnitude

of the coefficients indicated that the strongest predictor of workplace spirituality was job crafting, with a standardized coefficient of .54, followed by moral identity, with a standardized coefficient of .43. The fit of the empirical model and the research hypotheses were subsequently examined. The model fit indices are presented in Table 3.

Table 3

Goodness-of-Fit Indices for the Structural Model

Index	χ^2/df	GFI	AGFI	IFI	CFI	NFI	RMSEA
Model estimates	3.04	.90	.91	.94	.90	.90	.054

The results presented in Table 3 indicate that all calculated goodness-of-fit indices were within the acceptable ranges. Thus, the collected data demonstrated an acceptable fit with the proposed model, and the model was

supported. Table 4 presents the direct effects of spiritual health, meaning in life, self-differentiation, job crafting, and moral identity within the structural model of workplace spirituality.

Table 4

Direct Effects in the Structural Model of Workplace Spirituality Based on Spiritual Health, Meaning in Life, Self-Differentiation, Job Crafting, and Moral Identity Among Faculty Members of Islamic Azad University, Zanzan Branch

Relationship	Standardized Coefficient	<i>t</i>	<i>p</i>
Spiritual health → Workplace spirituality	.252	3.13	.002
Meaning in life → Workplace spirituality	.288	4.16	< .001
Self-differentiation → Workplace spirituality	.017	0.16	.873
Job crafting → Workplace spirituality	.541	9.20	< .001
Moral identity → Workplace spirituality	.426	7.11	< .001
Spiritual health → Job crafting	.270	3.62	< .001
Spiritual health → Moral identity	.403	6.41	< .001
Meaning in life → Job crafting	.387	5.61	< .001
Self-differentiation → Job crafting	.322	4.57	< .001
Meaning in life → Moral identity	.110	1.72	.086
Self-differentiation → Moral identity	.484	8.19	< .001

The model testing results presented in Table 4 indicated that the direct relationship between spiritual health and workplace spirituality was statistically significant ($p = .002$).

The direct relationship between meaning in life and workplace spirituality was supported ($p < .001$). The direct relationship between self-differentiation and workplace spirituality was not supported ($p = .873$). The direct relationship between job crafting and workplace spirituality was supported ($p < .001$). The direct relationship between moral identity and workplace spirituality was supported ($p < .001$). The direct relationship between spiritual health and

job crafting was supported ($p < .001$). The direct relationship between spiritual health and moral identity was supported ($p < .001$). The direct relationship between meaning in life and job crafting was supported ($p < .001$). The direct relationship between self-differentiation and job crafting was supported ($p < .001$). The direct relationship between meaning in life and moral identity was not supported ($p = .086$). The direct relationship between self-differentiation and moral identity was supported ($p < .001$). The results of the analysis of the indirect effect of spiritual health on workplace spirituality through job crafting are presented in Table 5.

Table 5

Mediating Roles of Job Crafting and Moral Identity in the Relationships of Spiritual Health, Meaning in Life, and Self-Differentiation With Workplace Spirituality Among Faculty Members of Islamic Azad University, Zanzan Branch

Indirect Effect	Effect Coefficient	<i>t</i>	<i>p</i>
Spiritual health → Job crafting → Workplace spirituality	.146	3.15	.002
Spiritual health → Moral identity → Workplace spirituality	.206	4.43	< .001
Meaning in life → Job crafting → Workplace spirituality	.209	4.55	< .001
Self-differentiation → Job crafting → Workplace spirituality	.174	3.88	< .001
Meaning in life → Moral identity → Workplace spirituality	.046	1.59	.113
Self-differentiation → Moral identity → Workplace spirituality	.206	4.43	< .001

The findings presented in Table 5 showed that spiritual health exerted a significant indirect effect on workplace spirituality through job crafting. Spiritual health also exerted a significant indirect effect on workplace spirituality through moral identity. Meaning in life exerted a significant indirect effect on workplace spirituality through job crafting. Self-differentiation exerted a significant indirect effect on workplace spirituality through job crafting. The indirect effect of meaning in life on workplace spirituality through moral identity was not supported. Self-differentiation exerted a significant indirect effect on workplace spirituality through moral identity.

4. Discussion

The present study aimed to develop and test a structural model of workplace spirituality based on spiritual health, meaning in life, and self-differentiation, with the mediating roles of job crafting and moral identity among faculty members of Islamic Azad University, Zanjan Branch. The findings showed that the proposed model had an acceptable fit with the observed data, indicating that the hypothesized network of relationships among the study variables provided a plausible explanation of workplace spirituality in the academic context. More specifically, spiritual health and meaning in life had significant positive direct effects on workplace spirituality, whereas the direct effect of self-differentiation on workplace spirituality was not significant. Job crafting and moral identity both had significant positive direct effects on workplace spirituality, with job crafting emerging as the strongest direct predictor. Spiritual health significantly predicted both job crafting and moral identity; meaning in life significantly predicted job crafting but not moral identity; and self-differentiation significantly predicted both job crafting and moral identity. Regarding mediation, job crafting significantly mediated the relationships of spiritual health, meaning in life, and self-differentiation with workplace spirituality. Moral identity also significantly mediated the relationships of spiritual health and self-differentiation with workplace spirituality, whereas its mediating role in the relationship between

meaning in life and workplace spirituality was not supported.

The significant positive direct effect of spiritual health on workplace spirituality is theoretically coherent because spiritual health provides individuals with a framework for interpreting their experiences in relation to transcendence, existential coherence, values, and a broader sense of purpose. Faculty members with higher spiritual health may be better able to perceive academic work as more than a set of contractual duties and instead experience teaching, research, mentoring, and service as meaningful activities connected to deeper personal and social values. This interpretation is consistent with scholarship conceptualizing workplace spirituality as involving meaningful work, interconnectedness, and alignment between personal and organizational values (Chirico et al., 2023; Dik et al., 2024; Singh & Singh, 2022). It also accords with findings suggesting that spiritual and religious resources can be integrated into employees' occupational meaning systems and influence the way they understand their roles, responsibilities, and work relationships (Dik & Alayan, 2023; Obregon et al., 2022). In the Iranian context, the reported relationship is also compatible with evidence that spiritual health is related to more constructive ethical and behavioral functioning in organizations (Salimi et al., 2024). Thus, spiritual health may create an internal psychological foundation through which work is experienced as purposeful, coherent, and value-congruent.

The significant effect of meaning in life on workplace spirituality similarly supports the proposition that employees who experience their lives as purposeful and coherent are more likely to perceive their work as meaningful. Meaning in life may function as a broad interpretive orientation that shapes how occupational activities are understood. Faculty members who possess a clear sense of life purpose may be more inclined to perceive teaching as contributing to students' development, research as contributing to knowledge, and academic service as contributing to society. This interpretation is consistent with the literature emphasizing the psychological importance of meaning as a source of coherence, motivation, and resilience (Morrison,

2025). It is also consistent with research showing that interventions capable of enhancing meaning in life are associated with improvements in psychological functioning (Satvat Ghasriki et al., 2023). From an occupational perspective, meaningfulness and religious or spiritual meaning systems have been described as important mechanisms through which individuals connect personal identity and values with work roles (Dik & Alayan, 2023). Consequently, the positive direct association found in the present study suggests that meaning in life may extend into the occupational domain and contribute to a stronger sense of spirituality at work.

In contrast, the direct effect of self-differentiation on workplace spirituality was not statistically significant. This finding suggests that self-differentiation may not automatically translate into a direct experience of spirituality in the workplace. Self-differentiation primarily concerns emotional regulation, maintenance of a stable sense of self, the ability to preserve an I-position, and the capacity to remain connected to others without excessive emotional fusion or cutoff (Calatrava et al., 2022; Liuwong, 2024). These characteristics may be highly relevant to psychological and relational functioning but may affect workplace spirituality only when expressed through more proximal behavioral or identity-related processes. This interpretation is supported by the significant indirect effects observed through job crafting and moral identity. Previous studies have linked self-differentiation with emotional intelligence, self-esteem, and adaptive interpersonal functioning (Ramos-Luna & Oliver, 2024), and studies among professors and staff have similarly highlighted the relevance of differentiation in occupational populations (Kshash, 2024). Therefore, the absence of a direct path should not be interpreted as indicating that self-differentiation is unimportant; rather, its contribution to workplace spirituality appears to operate primarily through mechanisms that translate intrapersonal stability into workplace behavior and moral self-regulation.

Job crafting demonstrated the strongest positive direct effect on workplace spirituality. This result is particularly important because it indicates that workplace spirituality may be shaped not only by personal beliefs or dispositions but also by the active ways in which faculty members restructure their work. Through task crafting, relational crafting, and cognitive crafting, employees can alter how they perform, interpret, and connect with their occupational roles. Faculty members may, for example, emphasize more personally meaningful teaching activities, strengthen

professional relationships with colleagues and students, or cognitively reframe routine tasks as contributing to broader educational and social goals. Such processes can directly enhance meaningful work, a sense of community, and congruence with personal values, which are central components of workplace spirituality. This finding is consistent with research emphasizing job crafting as a proactive process influenced by both personal and contextual antecedents (Park & Park, 2023). It also aligns with Iranian findings demonstrating the mediating role of job crafting in relationships involving career adaptability, career calling, work engagement, and career-related outcomes (Mohammadi et al., 2023; Zarei, 2021). Moreover, systematic work on job crafting interventions suggests that deliberate modification of work roles can produce meaningful changes when individual and organizational conditions are supportive (Roczniewska et al., 2023).

The significant mediating role of job crafting in the relationships of spiritual health, meaning in life, and self-differentiation with workplace spirituality further clarifies the mechanism underlying these associations. Spiritual health may provide value-based motivation, meaning in life may provide direction and purpose, and self-differentiation may provide emotional autonomy and interpersonal stability; however, these personal resources may influence workplace spirituality more strongly when individuals actively use them to redesign the boundaries and interpretation of their work. In this sense, job crafting operates as a behavioral pathway that converts internal resources into more meaningful occupational experiences. This interpretation is compatible with evidence that proactive changes in work can strengthen engagement and adaptive functioning (Park & Park, 2023; Zarei, 2021). It is also consistent with broader workplace spirituality literature showing that employees' positive experiences at work emerge from interactions between personal values and organizational behavior rather than from inner spirituality alone (Dubey & Bedi, 2024; Mhatre & Mehta, 2023). Research linking workplace spirituality to creativity, psychological empowerment, innovative behavior, and flourishing further supports the idea that active agency within work is an important part of the process (Bantha & Nayak, 2023; Hunsaker & Ding, 2022; Sode & Chenji, 2024).

Moral identity also exerted a significant positive direct effect on workplace spirituality. This result indicates that faculty members who regard moral characteristics as central to their self-concept may be more likely to perceive their

work as value-congruent, meaningful, and ethically coherent. Moral identity provides a basis for integrating ethical standards into self-definition and behavior, particularly through internalization and symbolization. Research has shown that moral identity is associated with integrity, compassion, and everyday moral behavior (Krettenauer et al., 2022), while moral self-appraisals can also influence the emotional rewards associated with prosocial behavior (Miles & Upenieks, 2022). A recent meta-analysis further demonstrated meaningful links between moral identity and emotional well-being (Goering et al., 2024). In academic settings, where responsibilities include fairness in evaluation, integrity in research, respect for students, professional accountability, and service to the scholarly community, moral identity may create a strong sense of consistency between personal values and professional action. Such consistency closely parallels the value-alignment component of workplace spirituality.

The significant path from spiritual health to moral identity and the significant indirect effect of spiritual health on workplace spirituality through moral identity suggest that spirituality may become organizationally meaningful partly when it is transformed into an ethical self-concept. Spiritual health may strengthen sensitivity to values, responsibility, and transcendence, which may then become incorporated into moral identity and expressed in workplace relationships and decisions. This interpretation is broadly compatible with studies linking spirituality, ethics, and organizational behavior (Faseleh et al., 2024; Salimi et al., 2024). It is also consistent with findings showing that workplace spirituality is associated with trust and perceptions of organizational justice, both of which have ethical foundations (Arabshahi & Karimi, 2023). Therefore, moral identity may function as an important psychological bridge connecting spiritual resources with the lived experience of workplace spirituality.

Self-differentiation also significantly predicted moral identity, and moral identity significantly mediated its relationship with workplace spirituality. This finding suggests that the capacity to maintain a stable self while regulating emotional responses and preserving autonomy in relationships may facilitate more consistent adherence to internal moral standards. Highly differentiated individuals may be less likely to base their decisions solely on emotional pressure or interpersonal approval and may instead act according to internalized principles. This is conceptually compatible with the view of moral identity as an internal self-regulatory system guiding integrity and compassionate action (Krettenauer et al., 2022). It also corresponds with

research linking moral identity to self-control in morally relevant behavior (Rahman et al., 2023). Within academic work, this pathway may be especially important because faculty members regularly encounter situations requiring independent judgment, ethical consistency, and resistance to interpersonal or institutional pressure.

In contrast, the path from meaning in life to moral identity was not statistically significant, and the corresponding indirect effect through moral identity was also unsupported. This result suggests that experiencing life as meaningful does not necessarily imply that morality occupies a central position in one's self-concept. Meaning may derive from numerous sources, including achievement, family relationships, intellectual development, personal goals, creativity, or social contribution, and these sources do not necessarily involve moral identity to the same extent. Therefore, meaning in life may influence workplace spirituality more directly and through job crafting than through moral self-definition. This distinction is important because it indicates that meaning and morality, although potentially related, represent conceptually different psychological systems. Existing moral identity research emphasizes integrity, compassion, ethical self-relevance, and morally regulated behavior (Azimi et al., 2023; Goering et al., 2024; Krettenauer et al., 2022), whereas meaning-focused literature emphasizes purpose, coherence, and existential significance (Morrison, 2025). The present findings therefore support maintaining a conceptual distinction between these constructs in models of workplace spirituality.

5. Conclusion

Taken together, the findings reinforce contemporary conceptualizations of workplace spirituality as a multidimensional outcome arising from the interaction of personal meaning systems, ethical identity, relational functioning, and proactive occupational behavior. Reviews of workplace spirituality have repeatedly emphasized the need to move beyond simple direct-effect models and investigate explanatory processes and mechanisms (Dubey & Bedi, 2024; Mhatre & Mehta, 2023; Pawar, 2024). The current findings contribute to this perspective by showing that spiritual health and meaning in life have direct relevance to workplace spirituality, while self-differentiation exerts its influence indirectly. They also identify job crafting as a particularly strong proximal mechanism. This pattern is compatible with research suggesting that spirituality at work

is associated with psychological empowerment, creativity, satisfaction, flourishing, innovative work behavior, and more adaptive functioning (Bantha & Nayak, 2023; Garg et al., 2022; Hunsaker & Ding, 2022). Furthermore, the findings fit recent theoretical arguments that spirituality may contribute to workplace performance when it becomes embedded in employees' motivation, values, relationships, and work practices (Kuhn et al., 2025). Overall, the results suggest that workplace spirituality among faculty members is not solely a consequence of internal spiritual orientation; rather, it appears to emerge through the integration of existential resources, proactive job redesign, and morally grounded self-regulation.

The present study had several limitations that should be considered when interpreting its findings. First, the correlational and cross-sectional design does not permit definitive causal conclusions, even though the proposed relationships were examined using structural equation modeling. Second, the participants were faculty members from a single branch of Islamic Azad University, which limits the generalizability of the findings to faculty members in other universities, regions, cultural contexts, and organizational systems. Third, the study relied entirely on self-report questionnaires, increasing the possibility of common-method variance, social desirability bias, and subjective response tendencies, particularly for constructs such as spirituality and moral identity. Fourth, despite the acceptable sample size, convenience-based elements in participant recruitment may have introduced selection bias. Fifth, potentially influential variables such as organizational culture, perceived justice, leadership style, academic discipline, employment status, occupational stress, and religious orientation were not included in the structural model. Finally, the study examined mediation statistically at a single point in time; therefore, the temporal ordering of spiritual health, meaning in life, self-differentiation, job crafting, moral identity, and workplace spirituality remains to be established empirically.

Future research should replicate the proposed model using longitudinal and prospective designs to determine whether changes in spiritual health, meaning in life, and self-differentiation precede changes in job crafting, moral identity, and workplace spirituality over time. Experimental and quasi-experimental studies could also evaluate whether interventions designed to strengthen job crafting, meaning-making, emotional differentiation, or ethical self-reflection produce measurable improvements in workplace spirituality. Future studies should include faculty members from public

universities, medical universities, technical institutions, and universities in different geographical and cultural settings to test the stability and generalizability of the structural relationships. Multigroup analyses may be useful for examining whether the model differs according to gender, academic rank, employment status, years of service, or disciplinary field. Researchers may also incorporate organizational variables such as authentic leadership, organizational justice, perceived support, ethical climate, psychological safety, and workload in order to develop a more comprehensive multilevel model. In addition, combining self-report data with peer ratings, supervisor assessments, qualitative interviews, or behavioral indicators would reduce common-method bias and provide a deeper understanding of how workplace spirituality is experienced and enacted in academic environments.

University administrators and academic policymakers can use the findings to design faculty development initiatives that simultaneously address spiritual, psychological, behavioral, and ethical dimensions of academic work. Programs focused on meaning-centered reflection, value clarification, professional purpose, and spiritual well-being may help faculty members connect their personal values with their teaching, research, and service responsibilities. Because job crafting showed the strongest direct relationship with workplace spirituality, universities should provide faculty members with reasonable autonomy to redesign aspects of their tasks, professional relationships, and interpretation of work in accordance with their strengths and meaningful professional goals. Workshops on job crafting can help faculty members identify modifiable job boundaries, develop more constructive collegial networks, and cognitively reframe routine responsibilities in terms of broader educational outcomes. Training in emotional regulation, interpersonal boundaries, and self-differentiation may also strengthen faculty members' capacity to manage academic conflicts while preserving professional relationships. Finally, ethical leadership, transparent decision-making, mentoring, and opportunities for reflection on professional values should be strengthened so that moral identity can be supported and translated into a workplace culture characterized by integrity, meaningfulness, connection, and shared academic purpose.

Authors' Contributions

Authors equally contributed to this article.

Declaration

In order to correct and improve the academic writing of our paper, we have used the language model ChatGPT.

Transparency Statement

Data are available for research purposes upon reasonable request to the corresponding author.

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Declaration of Interest

The authors report no conflict of interest.

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Ethical Considerations

The study protocol adhered to the principles outlined in the Helsinki Declaration, which provides guidelines for ethical research involving human participants.

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