

2023

Leadership and Spirituality: The Relationship of Incorporating Spirituality in Ethical Workplace Decision Making

Tiffany D. Cooper
Walden University

Follow this and additional works at: <https://scholarworks.waldenu.edu/dissertations>

This Dissertation is brought to you for free and open access by the Walden Dissertations and Doctoral Studies Collection at ScholarWorks. It has been accepted for inclusion in Walden Dissertations and Doctoral Studies by an authorized administrator of ScholarWorks. For more information, please contact ScholarWorks@waldenu.edu.

Walden University

College of Management and Technology

This is to certify that the doctoral study by

Tiffany D. Cooper

has been found to be complete and satisfactory in all respects,
and that any and all revisions required by
the review committee have been made.

Review Committee

Dr. Kathleen Andrews, Committee Chairperson, Doctor of Business Administration Faculty

Dr. Patsy Kasen, Committee Member, Doctor of Business Administration Faculty

Dr. Judith Blando, University Reviewer, Doctor of Business Administration Faculty

Chief Academic Officer and Provost
Sue Subocz, Ph.D.

Walden University
2023

Abstract

Leadership and Spirituality: The Relationship of Incorporating Spirituality in Ethical Workplace

Decision Making

by

Tiffany D. Cooper

MBA, Strayer University, 2013

BS, University of Phoenix 2010

Doctoral Study Submitted in Partial Fulfillment

of the Requirements for the Degree of

Doctor of Business Administration

Walden University

January 2023

Abstract

Unethical actions such as fraud, corruption, and corporate scandals have led to a global loss of more than \$7.1 trillion. The unethical actions concern business leaders because unethical decision-making can lead to business closure. Grounded in Fry's spiritual leadership theory, the purpose of this quantitative correlation study was to examine the relationship between spiritual leadership, spiritual well-being, and ethical decision-making. The participants were 102 mid-level managers in the United States who completed the Spiritual Leadership Survey. The results of the multiple linear regression were significant, $F(4, 97) = 7.808, p < .001, R^2 = .244$. In the final model, hope/faith was the only significant predictor ($t = 2.079, p = .040, \beta = .314$). A key recommendation is for organizations' leaders to incorporate hope/faith in their overall decision-making. The implications for positive social change include the potential of leaders enlightening an individual's thinking toward ethical decisions for themselves, their organizations, and personnel within the workplace.

Leadership and Spirituality: The Relationship of Incorporating Spirituality in Ethical Workplace

Decision Making

by

Tiffany D. Cooper

MBA, Strayer University, 2013

BS, University of Phoenix 2010

Doctoral Study Submitted in Partial Fulfillment

of the Requirements for the Degree of

Doctor of Business Administration

Walden University

January 2023

Dedication

I dedicate this work to my God, His son, my Lord and Savior, Jesus Christ, and the Holy Spirit, who has been my comforter, confidant, rock, and sustainer during this process. I want to thank God; without Him, I would not have been able to endure. I promised God that when I was able to complete this process, I would be sure to give Him all the glory, honor, and praise, and I do that sincerely and wholeheartedly because He is worthy of that and so much more. Thank you, Jesus, for your sustaining power, the support you put around me, and the wisdom to navigate this arduous process.

Thank you for your word as a reminder that the test and trials faced were only temporary, that I am the woman of God you have called me to be, and to remind me I can do all things if I lean on you.

James 1:2-4 (NIV): Consider it pure joy, my brothers and sisters, whenever you face trials of many kinds, because you know that the testing of your faith produces perseverance. Let perseverance finish its work so that you may be mature and complete, not lacking anything.

Proverbs 31:28-30 (NIV): Her children arise and call her blessed; her husband also, and he praises her: "Many women do noble things, but you surpass them all." Charm is deceptive, and beauty is fleeting; but a woman who fears the Lord is to be praised.

Philippians 4:13 (NKJV): I can do all things through Christ who strengthens me.

Acknowledgments

I want to thank my husband, life partner, and biggest supporter, Vernon Cooper, Sr., for your endless support. I am blessed to have you to walk through life with and thank you for not letting me give up on my dream of completing my doctorate. Thank you for understanding the late-nights, missed events, and stress-filled outbursts. Know that this is not just my accomplishment, but OUR accomplishment because I could not have made it through without you; I love you.

Thank you to my daughter, Samiyah Dawnyelle Williams, for inspiring me to push harder by showing me that nothing can stop us. You motivate me to be better, work harder, and be the best I can be. Having you made me into a lifelong student so that you will be encouraged to know you can be whatever you want to be. Let God lead you and believe in yourself. You are smarter than you know, braver than you think, and more caring than most. I love you, Munchkin!

To my mother, Virginia Ditto, twin sister Tikneia Major, and mentor Joy Day-Stevens, I would like to thank you are setting the stage for me to pursue higher education. Without the pushing, reassurance, and persistent spirit you all have, I would not be the woman of God that I am today. When faced with adversity, you all taught me how to stand. I love you!

To my bonus Children - Monique, Vernon Jr., Ebony and Victoria thank you for loving and respecting me for me, continuing to listen to me talk about school, and realizing when I was not there was for a propose. Father-in-law Charles (Pop) a man who told me I know you busy just stick your head in, thank you for understanding and stating you were proud of me. Siblings – Jennifer, Ryan, Towanda, CC., Quandra, Mary, Nicole, Carolyn, Jay, Rochelle and Krissy I am grateful for all your prayers, encouragement, support and let us not forget the food that was

cooked just so I could make it on some Sundays when I had homework. To all my nieces and nephews, I love every one of you and a big shout out to my nieces Raquiera, Chloe, CeMohn and Shaquise you all continually make sure I am all right and know that it did not go unnoticed.

I am immensely grateful to my crew which is too many to name and I don't want to miss anyone. Thank you for answering every phone call (facetime), for texting me when I am not consistent, listening to me cry and complain, and for calling me out when needed. To the rest of my family, friends, Safe Place Women's Ministry, and the Bible Evangelical Methodist Church of Bristol family who put up with me throughout the demanding process of obtaining my doctorate. I thank you for your support, understanding, encouragement, pep talks, and especially all your prayers. Please know that I love every one of you.

Lastly, my most profound appreciation to the Walden staff who contributed to the success of my doctoral study from creation to completion. Thank you to my committee chair, Dr. Kathleen Andrews (Dr. Kate), for guiding me through this process, but most importantly, for kindness, understanding as a woman of God, and showing empathy to me. To my second chair Dr. Patsy Kasen, for stepping in and your excellent feedback. Thank you to my other committee members, URR Dr. Judy Blando, program director Dr. Gail Miles, and everyone on the IRB and Form & Style committees, and my student success advisor, Sarah Hendrickson for your support, guidance, and feedback.

Table of Contents

List of Tables	vi
List of Figures	vii
Section 1: Foundation of the Study.....	1
Background of the Problem	1
Problem and Purpose	2
Nature of the Study	3
Research Question	4
Hypotheses	4
Theoretical Framework.....	4
Definition of Terms.....	6
Assumptions, Limitations, and Delimitations.....	7
Assumptions.....	7
Limitations	7
Delimitations.....	7
Significance of the Study	8
Contribution to Business Practice.....	8

Implication for Social Change	8
A Review of the Professional and Academic Literature.....	9
Spirituality.....	10
Decision-Making.....	16
Leadership.....	18
Spiritual Leadership Theory	21
Methodology	28
Understanding Spirituality	29
Spirituality in the Workplace	29
Spirituality in Ethical Decision Making	31
Transition	33
Section 2: The Project.....	34
Purpose Statement.....	34
Role of the Researcher	34
Participants.....	35
Research Method and Design	37
Research Method	37

Research Design.....	38
Population and Sampling	39
Population	39
Sampling	40
Ethical Research.....	43
Instrumentation	46
Spiritual Leadership Theory	47
Data Collection Technique	47
Data Analysis	49
Linearity.....	53
Multicollinearity	53
Outliers.....	54
Normality	54
Homoscedasticity	54
Independence of Residuals	55
Study Validity.....	56
Validity of Statistical Conclusions.....	56

Instrument Reliability	57
Data Assumptions	57
Sample Size.....	58
Transition and Summary.....	58
Section 3: Application to Professional Practice and Implications for Change	60
Introduction.....	60
Presentation of the Findings.....	60
Tests of Assumptions	61
Descriptive Statistics.....	66
Inferential Statistics	66
Analysis Summary	69
Theoretical Discussion of Findings	69
Applications to Professional Practice	69
Implications for Social Change.....	70
Recommendations for Action	70
Recommendations for Further Research.....	71
Reflections	71

Conclusion	72
References.....	73
Appendix A: Consent Form	96
Appendix B: Pre-Screening & Introduction Questions	98
Appendix C: Spiritual Leadership Theory Survey Permission of Use	99
Appendix D: Spiritual Leadership Theory Survey	100
Appendix E: Spiritual Leadership Questionnaire Segregated Variable Questions Coding Revision 01/2018	103
Appendix F: Survey Flyer.....	106

List of Tables

Table 1. Correlation Coefficients Among Study Predictor Variables	62
Table 2. Collinearity Statistics.....	63
Table 3. Model Summary	64
Table 4. Means and Standard Deviations for Variables (N = 102).....	66
Table 5. Summary of Linear Regression of Study Variables	68
Table 6. ANOVA.....	68

List of Figures

Figure 1. The Organizational Spiritual Leadership Model	6
Figure 2. G*Power 3.1.9.2. Calculation (Power = .80)	42
Figure 3. G*Power 3.1.9.2. Calculation (Power = .95)	43
Figure 4. Scatterplot of the Residuals	65
Figure 5.	65

Section 1: Foundation of the Study

Background of the Problem

Unethical behavior is common and costly in the workplace (Zhao et al., 2020). Leaders who strive for success and power are less fearful of making unethical decisions or the consequences of unethical behavior. Leaders (Arciniega et al., 2019). Unethical actions such as fraud, corruption, and corporate scandals have led to the global loss of more than \$7.1 trillion (Association of Certified Fraud Examiners, 2018). In contrast, spirituality in the workplace improves teamwork, increases kindness and fairness, encourages awareness of other people's needs, promotes honesty, can reduce the mental health challenges well-being of employees, and improves unethical behavior (Van der Walt & Steyn, 2019). As a result, there is a relationship between workplace spirituality and ethics within the organization, one which tends to reduce unethical decisions in the workplace (Hossain et al., 2020).

To see if spirituality and ethics apply to the business world, a discussion must occur regarding the definition of spiritual leadership. Sapta et al., (2021) described spiritual leadership as involving the use of spiritual principles and values in the workplace. Sapta et al. (2021) also stated that the spiritual leader recognizes the significance of having an authentic concern for the person as a whole and not just an employee. Spiritual leaders attempt to help employees find significance in their work (Sapta et al., 2021). Researchers have created ethical theories that aid leaders in evaluating actions as right or wrong by utilizing moral principles and individual values to guide decision-making and future actions (Ferrell et al., 2019). The findings obtained

from this research may help to answer how leaders' spirituality influences ethical decision-making in the workplace.

Problem and Purpose

U.S. securities laws plainly prohibit unethical decision and consider those behaviors morally unacceptable (McManus, 2018). Regardless, thirty-four percent of managers surveyed by the Association of Certified Fraud Examiners (ACFE) performed misconduct such as fraud in the workplace that left organizations with a median loss of \$150,000 per case (Denman, 2019). The general business problem is that some leaders lack spiritual leadership qualities that may improve ethical decisions. The specific business problem is that some leaders are unaware of the relationship between a leader's spiritual leadership qualities, spiritual well-being, and ethical decision-making, which is a lack of awareness that can lead to unethical decisions that negatively influence organizations.

The purpose of this quantitative correlational study was to examine the relationship between a leader's spiritual leadership qualities, spiritual well-being, and ethical decision-making. The targeted population consisted of mid-level leaders in professional corporations within the United States of America. The predictive variables were hope/faith, altruistic love, vision, and spiritual well-being. The dependent variable was ethical decision-making. Implications for social change include helping people to have a higher level of spiritual well-being to reduce present-day fears. The reduction of present-day fears may positively influence relationships, providing a long-term vision for family and self, along with the implementation of skills to overcome ethical obstacles.

Nature of the Study

There are three research methodologies: quantitative, qualitative, and mixed (Sirshar et al., 2019). A quantitative method is suitable for a researcher who intends to examine the connection between variables, predict results, or analyze cause and effect relationships (Rashid & Sipahi, 2021). The quantitative method was appropriate for this study because the aim is to examine the relationship among variables representing the predictive spiritual leadership qualities and ethical decision-making outcomes. A qualitative approach is appropriate for exploratory research phenomena to understand a specific purpose (Johnson et al., 2020). I did not select the qualitative methodology for this study because I did not be conduct exploratory research. Researchers use the mixed methodology to examine a phenomenon or a problem from a qualitative and quantitative viewpoint (Sirshar et al., 2019). The mixed methodology was not appropriate because there is any qualitative portion of this study.

I considered three quantitative research designs for this study: correlational, quasi-experimental, and experimental. Researchers' purpose in using correlational studies is to predict a relationship between variables or to predict an outcome (Schober et al., 2018). Correlational design was appropriate for this study because I examined the relationship between predictor variables and a dependent variable. Quasi-experimental design involves the researcher comparing group mean differences in selected outcome variables (Cook et al., 2020) Quasi-experimental design was not appropriate for this study because there were not any group mean differences to compare. The researchers randomly assign participants to groups to measure a degree of cause and effect (Kok et

al., 2018). An experimental design would not be appropriate for this study because I seek to predict a relationship instead of a cause-and-effect outcome.

Research Question

What is the relationship between hope/faith, altruistic love, vision, spiritual well-being, and ethical decision-making?

Hypotheses

Null Hypothesis (H0): There is no relationship between hope/faith, altruistic love, vision, spiritual well-being, and ethical decision-making.

Alternative Hypothesis (H1): There is a relationship between hope/faith, altruistic love, vision, spiritual well-being, and ethical decision-making.

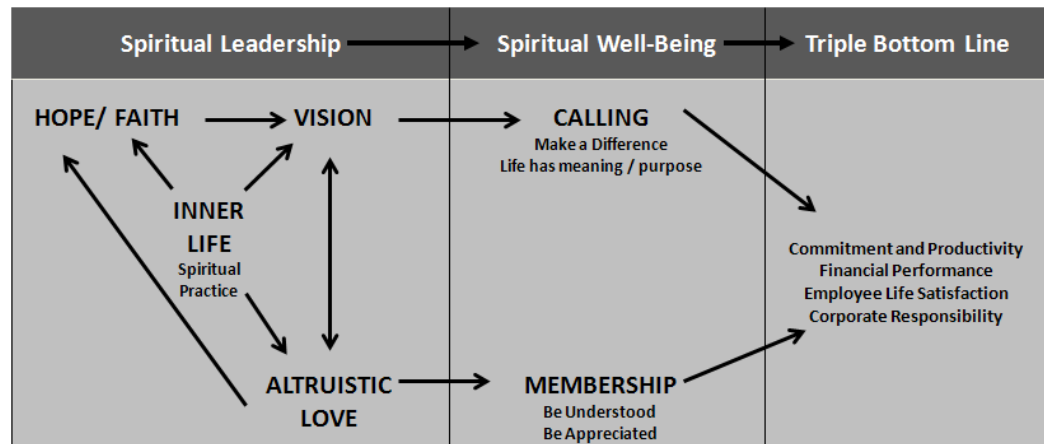
Theoretical Framework

Fry (2003) developed the theoretical framework I used in this study: spiritual leadership theory (SLT). Researchers use empirical research based upon charismatic and transformational theories to study SLT, which combines ethics and value-based theories (Fry, 2003). SLT comprises motivational leadership theories that incorporate hope/faith, altruistic love, vision, and spiritual well-being as SLT's constructs (Fry, 2003; Fry & Cohen, 2009).

The spiritual leadership variables in SLT are vision, hope/faith, and altruistic love (Fry, 2003). Spiritual well-being is part of the SLT construct, Fry did not indicate that spiritual well-being is a measurable variable. Fry (2003) defined vision as leaders how leaders measure where the organization wants to be in the immediate or distant future. Fry and Whittington (2005) found hope/faith to be the method leaders measure desire for

the expectation of fulfillment, and are the source for the belief that an organization should achieve its vision/purpose/mission. Fry and Slocum (2008) stated altruistic love is the approach leaders use to measure what to give to others and the organization's ultimate reason for existence. Leaders' altruistic love is a foundation for creating the vision (Fry, 2003).

The reason for selecting Fry's SLT model as the theoretical framework for this study was to determine if there is a relationship between leaders' spirituality in the workplace with ethical business decisions made in the workplace; I wanted to see if ethical or unethical decision-making may affect profit or effect or other aspects of organizations. In defining SLT, Fry (2003) said that a leader's hope/faith, vision, and altruistic love lead a leader to find their calling (making a difference or life's meaning) and membership (understanding and appreciation), and that both directly affect organizational productivity and commitment. Fry and Matherly (2006) viewed ethical well-being as necessary but insufficient for spiritual well-being. To fulfill the need for membership and calling, key stakeholders must combine ethical well-being and transcendence of self to pursue a purpose, vision, and mission (Fry & Matherly, 2006).

Figure 1*The Organizational Spiritual Leadership Model*

Note: (Fry & Nisiewicz, 2012). Reprinted with permission

Definition of Terms

Spiritual Intelligence: Spiritual intelligence is the level at which individuals focus on moral acts and keep involvement ethical regardless of the circumstances (Dhami et al., 2021). Spiritual intelligence assists in a person's ability to conquer anxiety, fear, and stress (Dhami et al., 2021).

Spiritual Leadership: Spiritual leadership is how leaders integrate various features of spirituality such as values, attitudes, and behavior into the process of leading subordinates or motivating oneself by having a sense of producing change and insight or understanding (Alfarajat & Emeagwali, 2021).

Workplace Spirituality: Workplace spirituality is the behavior that leads to the growth, empowerment, and success of both the organization and the individual (Alfarajat & Emeagwali, 2021).

Assumptions, Limitations, and Delimitations

Assumptions

Assumptions in research are the researcher's fundamental ideas, issues, or beliefs about the design of the study until the concluding report is complete (Theofanidis & Fountouki, 2018). I assumed, based on the existing research, that spirituality is involved with improving interpersonal relationships and employee satisfaction, and that may explain why few connections have been made between spirituality and decision-making. Another assumption is that all responses to questions would be honest. The final assumption was that participants would provide complete responses.

Limitations

Limitations are those uncontrolled factors of a design methodology that the researcher might view as constraints of the study's generalizability and conclusions, which, in turn, may affect the research results (Theofanidis & Fountouki, 2018). There are two limitations to this study. The first limitation is that the data gained from the participants may not establish causation among the variables in this research, but the information I used for examining the relationship between variables. Secondly, the population is limited because I did not use business leaders outside the United States of America.

Delimitations

Delimitations are the choices made by the researcher that form restrictions for the study (Theofanidis & Fountouki, 2018). There are two delimitations for this study. The first delimitation is the partial use of the spiritual leadership theory survey, as this study's

results include only those questions that relate to the variables in the study. The second delimitation is the range of the study population among managers within organizations in the United States of America. By delimiting to the United States of America, I cannot generalize the results to other regions worldwide.

Significance of the Study

Contribution to Business Practice

Abdullah et al. (2019) described unethical leaders as deceptive persons who break the law, engage in corruption and other criminal behavior, and who are dishonest, unfair, nonempathetic, and lack a sense of responsibility. An interest in spirituality in the workplace has come about to ease tumultuous business and social changes, to reduce the increase in unethical decision-making and work insecurity and to address the philosophical difference in values on a global scale (Marques, 2019). Spirituality affects ethical decision-making and has implications that could potentially reduce present-day uncertainties for leaders as they combat unethical decision-making within organizations. Natarajan (2016) said that with spirituality, leaders tend to be copiously productive, highly adaptable, have a broader perspective, and have a longer-term, more complex vision.

Implication for Social Change

Implications for social change include helping people to have a higher level of spiritual well-being to reduce present-day fears. Further, the reduction of present-day fears may positively influence relationships, provide long-term vision for family and self, and implement skills to overcome ethical obstacles. A person's spirituality can enlighten

an individual's potential, help understand their sense of existence, and cope with challenges of living in a period of global social changes (Malone & Dadswell, 2018). Johnson and Acabchuk (2018) suggested that spirituality is beneficial to social change approaches when the objective is to enable conservation, impart skills for empowerment, or improve poverty.

A Review of the Professional and Academic Literature

In the workplace, unethical behavior is both recurrent and expensive (Zhao et al., 2020). Leaders who strive for success and power are less fearful of making unethical decisions or the consequences of unethical behavior. Leaders (Arciniega et al., 2019). Unethical actions such as fraud, corruption and corporate scandals have led to a global loss of more than \$7.1 trillion (Association of Certified Fraud Examiners, 2018). In contrast, spirituality in the workplace can improve teamwork, increase kindness and fairness, encourage awareness of other people's needs, promote honesty, reduce the mental health challenges wellbeing of employees, and improve unethical behavior (Van der Walt & Steyn, 2019). As such, a positive relationship exists between workplace spirituality and ethics within an organization (Hossain et al., 2020).

In this literature review, I analyzed literature to better understand the current research on spirituality and ethical decision-making in the workplace. I provided research publications and documentation concerning ethical decision-making and workplace spirituality. The database resources used for this literature review were as follows: Academic Search, EBSCO, Google Scholar, and ProQuest obtained through the Walden University Library. *Ethical decision making, ethical leadership, spirituality in the*

workplace, ethics spiritual leadership theory, Fry, and spirituality were some of the key search terms that I used to retrieve sources for the literature review.

Spirituality

Spirituality has influenced the lifestyles of people everywhere and continues to have a considerable influence in their daily lives. Even though modernization has introduced the modern-day techniques into human life, spirituality still has its role amid some of these dispositions and transformations (Nahardani et al., 2019). As human beings, fulfilling individual wants is common (Chen et al., 2021). Luxurious items and comforts only provide temporary pleasure to people because they do not advance a person's quality of life (Chen et al., 2021). The desire for peace, contentment, tranquility, and balanced existence is growing (Lala & Prasad, 2020). Periodical efforts made to fulfill a personal need for harmony, peace, and contentment influence the inner human, leading to transformations and changes (Lala & Prasad, 2020). According to Nahardani et al. (2019), systematic methods are quintessential in spirituality because they provide a pearl of inborn wisdom that exists in every person. Theological contexts often use the notion of spirituality, but it is not equal in all circumstances (Nahardani et al., 2019). Additionally, some people view spirituality as breaking free of religion, and they consider themselves spiritual and not religious (Nahardani et al., 2019). Developing literature and studies are attempting to define spirituality outside religious or theological contexts (Nahardani et al., 2019). It is important to study spirituality as its own subject and not in terms of theology and religiosity.

Anser et al. (2021) notes that spirituality may also be present in the workplace; however, some management personnel cannot understand spirituality from a universal point of view. Many employees seem to use their intellectual discourse and interactive approach to find a purpose for their lives (Anser et al., 2021). Even so, according to Answer et al. (2021), spirituality performs a critical phase in the workplace (Anser et al., 2021).

According to Miller and Ewest (2018), individuals tended to stay close to their immediate or extended family members; however, families are more spread out in the present day, leading to a lack of familial connection. These living conditions have led to a loss of identification and connectedness to people outside a person's immediate household (Miller & Ewest, 2018). People with formalized faith and connection to spiritual institutions have changed dramatically in current years. Miller and Ewest (2018) found that in the 1960s, a general feeling of dissatisfaction and skepticism about organized faith grew universally, particularly among younger people. In the 21st century, there have been changes in attendance at nonsecular events, and active involvement in faith has declined worldwide. Some people self-identify as members of some religious faith, while many no longer attend formal nonsecular services (Miller & Ewest, 2018). While some have a tenuous connection with the church or synagogue, Miller & Ewest (2018) found that many people appear estranged from formal religion, thereby removing the feeling of self-worth, identification, and connectedness to spiritual growth. In sum, people are connecting to spirituality instead of formalized religious services.

Many people have a sense of identity and connection to their neighborhoods and communities that influence their general well-being (Lardier, 2018). For example, in the United States mid-20th century, most people lived near their immediate family, and extended family (e.g., grandparents, aunts, uncles, cousins). These living conditions are decreasing in the United States, as many in the United States and worldwide no longer stay close to their immediate or extended family members (Miller & Ewest, 2018). The connections have changed, and many people have relocated several times through their careers, spending notably brief periods in one place (Miller & Ewest, 2018). As a result, Miller and Ewest (2018) report they do not become established in their nearby community, no longer participate in neighborhood events, and do not form intimate relationships with neighbors. Anecdotal and survey evidence has revealed that it is common for people to live close to one another, yet they seem to know nearly nothing about their neighbors, even in small towns (Miller & Ewest, 2018). Many people are moving away from connections to others or a personal sense of purpose (Miller & Ewest, 2018). Some believe that the lack of connectivity to the people close to an individual has decreased connectivity which can affect wellbeing a main concept of spirituality (Miller & Ewest, 2018).

Explaining why so many people are trying to derive meaning from their work and organizations within the context of spirituality is helpful to gain a mutual understanding. As found by Horan et al. (2021), most people spend more time in the place of business with their coworkers than elsewhere, and close friendships, courtships, and marriages are common among coworkers. The workplace is no longer merely an area where people

work but a place where they structure friendships, socialize, and try to discover a feeling of fulfillment (Ajzen & Taskin, 2021). A workplace is also where people attempt to determine which experiences and activities to incorporate in what is called “work” and how these things fit inside individuals’ lives (Horan et al., 2021). This quest for personal fulfillment has triggered the recognition that spirituality in the workplace and spiritual leadership are actual issues affecting the quality of existence (Bayighomog & Araslı, 2019). A person’s spirituality affects personal fulfilment in every aspect of their lives, including the workplace.

Before the 20th century, beliefs regarding faith and spirituality were considered the same. According to Smith (2018), spirituality became associated with faith and unique to non-secularism in the 20th century. To differentiate between faith and spirituality, it is essential to explain how spirituality and faith are interrelated but different, as well as the origins of the words themselves (Kira et al., 2021). Some researchers have proposed that spirituality is a segment of faith or religion and cannot be separated, especially as spirituality is a particularly new concept that might not be influenced through faith with its own separate identity (Kira et al., 2021). Further, people use spirituality and faith interchangeably; faith originated from the phase religion, which functions as ritual, involves time-venerated life stories, and means belief in God or the teachings of the doctrine of religion (Kira et al., 2021). Alternatively, spirituality is evident in many languages; for example, in Latin, spirituality is Spirare or Spiritus; in Greek, it is Pneuma; in Hebrew, it is Ruach; and in Sanskrit, it is Prana (Chakkarath,

2021). These words for spirituality have identical meanings: the breath of life and inspiration.

Organizations in the United States have started competing with worldwide businesses and fulfilling multinational personnel needs. The rapid increase of spirituality has created a shift in the place of business (Miller & Ewest, 2018). Personal contact and knowledge use are diminishing workplace norms put on spirituality (Takhsha et al., 2020). From the 1990s to the 2020s, there was a substantial interest in spirituality in the workplace where people were searching for ways to incorporate their spiritual values into their work (Bhattacharyya & Afroz, 2019). Some researchers found that personnel find contentment, individual well-being, fulfillment, and development by incorporating spirituality (Bhattacharyya & Afroz, 2019). Spirituality inside the workplace is an unusual phenomenon and is considered personal; after its introduction into the workplace, however, it has helped shape the perception that spirituality should not be private inside the workplace (Bhattacharyya & Afroz, 2019).

Employees may try to conceptualize how their place of work might assist with publicly displaying their spirituality. Organizational managers need to obtain a clear and broader understanding of what the issues are with spirituality in the workplace, why they exist, and how they can be improved (Yang et al., 2019). Spirituality in the workplace encompasses personal resource improvement, organizational culture, and the corporation's vision and mission (Rocha & Pinheiro, 2021). A person's inherent beliefs influence dedication and loyalty; similarly, willpower and loyalty are associated with better organizational performance (Rocha & Pinheiro, 2021). Spirituality inside the

workplace requires a person to simultaneously and regularly find ways to encourage different viewpoints (Phipps & Shelton, 2020); researchers point out that spirituality at work seeks to eliminate the differences among people's value structures within the workplace and in their nonpublic lives.

Spiritual groups broaden the framework that describes how the personal religious ideals of management function in strategic decision-making (Yang et al., 2019). The leadership's commitment to spirituality changes how management influences the worker's performance, citizenship behavior, retention, and emotional suitability (Yang et al., 2019). According to Eva et al. (2019), there is an existing correlation between spirituality and employees' engagement. This correlation includes dimensions of spirituality such as amicability, conscientiousness, sociability, and honesty (Tutar et al., 2020). The dimensions relate to spirituality and worker engagement by suggesting optimistic perception, creating support, shared commitment and trust, and meaningfulness in performance (Tutar et al., 2020).

Aspects of spirituality may not be understood by companies, which may cause misunderstandings of its effects. Yang et al. (2019) implied workplace spirituality consists of control and instrumentality. Similarly, leaders in organizations can perceive these as negative dimensions where it is feasibly impossible to outline what spirituality is to all (Yang et al., 2019). As Nguyen et al. (2018) reported, leadership perceives spirituality as a device to identify personal values of honesty and integrity of employees inside the company workplace when making choices. Pandey and Singh (2019) argued some people understand this and hide faith and spirituality in the workplace. An

organization may support aspects of a person's spirituality as a way to assist the people to make choices full of integrity and honor.

Decision-Making

Leaders of organizations should focus on areas of appreciation. Pandey and Singh (2019) argued that corporations must focus on appreciation and consider happiness an integral factor in the workplace. Spirituality and perception have a few aspects in common. There are eight factors of perception to consider: (a) current moment, (b) interpersonal appreciation, (c) ritual, (d) loss/adversity, (e) awe, (f) self/social comparison, (g) center of interest on what one has or had and (h) gratitude (Hudecek et al., 2020). The level of assistance in organizational decision-making fluctuates with the stage or extent of issues or situations the decision-making faces. Joseph and Gaba (2020) found a religion-based framework would enrich organizational decision-making systems. Rational and nonrational assessment of decision-making techniques would co-exist perfectly in an integrative framework. Vasconcelos (2018) purported a data distinction framework helped decision-makers determine the manageable effectiveness of the data used to inform their decisions.

Leaders have an abundant amount of information available when evaluating and deciding the appropriate use of statistics to inform decisions (Cullen, 2016). Workplace spirituality can help measure unethical behavior in a company's decision-making (Fry, 2003). Leaders' management style enables behavior and techniques that helps leadership study spirituality, proper judgment, and analytical abilities within an employer's activities (Farmer et al., 2019). The management method connects to the concept of spiritual

leadership in the workplace (Farmer et al., 2019), making it more challenging for leaders to list the effectiveness of spirituality in decision-making.

People can occasionally consider spirituality a personal hobby in which the enterprise, in simple terms, allows for the expression of spirituality (Foster & Foster, 2019). Foster and Foster (2019) described companies at other times as having nonpublic religious values that parallel the organizational way of life or mission (Foster & Foster, 2019). Rojas (2018) asserted every group, entity, or person has a spirit.

Employees nowadays spend most of their time in their work area, which makes up a crucial section of their existence (Hunsaker, 2020). Sound decision-making and practices in the workplace have resulted in the desire for personnel to be interconnected (Hunsaker, 2020) and develop better interpersonal skills with a sense of belonging and capability in their work (Hunsaker, 2020). According to Otaye-Ebede et al. (2020), firms that offer their personnel with community experiences enable their organizations to include spirituality, which helps personnel transcend self-interest and work together, thus linking these experiences to spirituality (Otaye-Ebede et al., 2020). A relationship exists between the two concepts of spirituality and faith inside organizational contexts (Rocha & Pinheiro, 2021). The rationalization for that spiritual management engenders moral, social, and political reforms, as well as a belief in the integrity of the person and social harmony (Hunsaker, 2020); all of the above foster solid human values and opposes punitive measures to repress others.

Leadership

Leadership has the strength to work for the betterment of humanity; whether it is used properly or improperly depends on the leaders' various level of enlightenment, capacity, faith, honesty, devotion, and high-mindedness (Otake-Ebede et al., 2020). Researchers can argue that leaders can structure the world through their actions, and they establish these actions from their religious upbringing and development. Enlightened or religious leaders have altruistic behaviors for the betterment of all as opposed to being self-serving. These leaders are proactive, successfully inspiring others to modify their behaviors to attain a common purpose that would benefit all (Oman & Neuhauser, 2018), and use their spirituality to make ethical selections (Phipps & Shelton, 2020). The basis of spiritual leadership is on values, attitudes, and behaviors required to intrinsically motivate oneself and others to feel spiritual survival through calling and membership (Rocha & Pinheiro, 2021). Phipps and Shelton (2020) explained that spiritual leadership requires conscious effort, reflecting on oneself, and making intelligent decisions, which can be difficult. Spiritual leadership directly affects how personnel commits to the organization, motivation, expands morale, lowers stresses, and provides job satisfaction while influencing the consistency of organizational performance (Sani & Ekowati, 2021); this results in tremendous financial results and elevating social accountability for the organization (Foster & Foster, 2019).

As the field of spirituality and leadership strike from idea to measurement, the construct's readability and degrees of dimension are critical. Analysis of spirituality and leadership may partially explain the absence of literature on spirituality and decision-

making (Yang et al., 2019). It is possible that the failure to examine spirituality at the decision-making stage specifically may be only a symptom of the more significant failure to consider the level of evaluation at all (Storsletten & Jakobsen, 2015). Nevertheless, because of the qualitatively extraordinary nature of decision-making, leadership theories developed for decreased stages do not always apply to strategic leaders (Storsletten & Jakobsen, 2015). At a minimum, their desire to be transparent about the use of terms (Storsletten & Jakobsen, 2015). For example, while the term spirituality has traditionally been used in leadership literature to describe both man or woman and organizational experiences, the field has developed to the point that more significant specific terminology is wanted to facilitate differentiation in tiers analysis.

The assumption that spirituality is involved with improved interpersonal relationships and employee satisfaction may explain why few connections have become prevalent between spirituality and decision-making. While the influence of strategic leaders using no capability excludes leader-follower relations decision-making, while centering on organizational course and mission (Cockburn, 2021). Assumptions involving the influence of spirituality may have slowed research and principal construction in this area. The data to which strategic leaders attend and their standpoint on the organizational context can be quintessential to its future (Yang et al., 2019). Suppose agencies are reflections of their top leaders. In that case, the nature and influence of a leader's religious beliefs are necessary for grasping how those chief functions in the position of a strategic leader.

Studies of decision-making are often on leaders who have average accountability for an organization, such as executives, pinnacle administration teams, and board directors (Cockburn, 2021). Decision-making can also be in contrast with supervisory theories of leadership. Supervisory leaders focus on guiding, directing, and supporting subordinates, while strategic leaders focus on developing organizational means and causes (Cockburn, 2021). A component of decision-making explicitly applicable to the spirituality dialogue is that corporations are to be reflections of their top leaders (Cockburn, 2021).

Decision-making is a critical section of proper human resource development (Aydiner et al., 2019). The right decision at the appropriate time promotes corporate interest (Aydiner et al., 2019). Human resource functions have come across unusual circumstances; dealing with such events, can lead to extreme decisions that may play an influential role in the company (Aydiner et al., 2019). With the support of spirituality, a disciplined response or a systematic approach to any essential issues affects the corresponding effect on ethical decision making (Dinçer et al., 2021). Centering a decision with constructive ideas can be carried out with power and conviction, making a sizeable distinction in company management (Dinçer et al., 2021). Observing human values in a company is an integral aspect of success (Dinçer et al., 2021).

An individual can use the inner spirit to achieve the organizational goal (Dinçer et al., 2021). Organizations fascinated by religious standards contain these values in their management systems (Foster & Foster, 2019). Educated individuals teach these skills; all these capabilities are more significant than the exterior, whereas the spirituality ideas are

more from inside, or interior to an individual (Ghosh & Mukherjee, 2020). Spirituality reveals the values from within us, and these values are manifested in a person's functions at the workplace, both in technical and nontechnical areas (Sachdeva, 2019). Spirituality at work is also about the thought that spiritually inspired not just about searching for meaningful work, but also trying to align their values and understanding with colleagues (Pourjam, 2020). Spirituality energizes and presents the enthusiasm to pursue our life's work alongside others with appreciation (Chen et al., 2019).

Spiritual Leadership Theory

These unexpectedly accelerating traits for workplace spirituality and the new gaining knowledge of organizational paradigm appear to be confluent (Melé & Fontrodona, 2017). Organizations must address essential dilemmas: features and processes for strategic leadership, management in empowered teams, and personal management to facilitate this confluence (Melé & Fontrodona, 2017). Organizations that do not make the crucial modifications to comprise business spirituality can also fail to transition to the getting to know organizational paradigm vital for success (Melé & Fontrodona, 2017). The study of spiritual leadership falls into the category of workplace spirituality. Both are in the development stage as fields of research and lack a significant body of research and theoretical findings (Fry, 2003; Héliot et al., 2020). The areas of Western Christian theology and practice, as well as leadership ethics and values, are where much of the organization theory provided in this subject originates (Fry, 2003; Héliot et al., 2020). From an ethical and value-based standpoint, leaders create and uphold individual, group, and organizational principles (Fry, 2003). Fry's spiritual

leadership theory provides a basis in research for leaders to understand spiritual intelligence (Mahmood et al., 2018).

Research on leadership ethics and values is scarce (Fry,2003; Melé & Fontrodona, 2017). The nature of the leadership process and the need to interact with followers to achieve shared goals, ethics are essential to leadership. (Fry, 2003). All ethical and values-based methods of leadership often include a vision along with the fundamental principles of humility, altruistic love, and honesty that are obtained through work (Fry, 2003). Discussion of the development of moral theory as it relates the form of values and morals a person or society finds appropriate is beyond the scope of this of Fry's research (Fry, 2003). Service as a servant leader is no longer considered as a foundation for leadership, but a means of delivering unique kind of assistance to others (Fry, 2003). When a leader is attuned to when serving others is serving themselves, includes colleagues, the organization, and society, and fundamental spiritual values the servant leader provides meaning and service collectively— (Fry, 2003).

The framework for servant leadership includes assisting people in connecting with their inner spirit, earning and maintaining others' trust, prioritizing others over self-interest, and high-quality listening (Fry, 2003). Exceptional leadership is not supplied by those trying to find leadership roles but utilizes those with a compelling desire to serve others first (Fry, 2003). Greenleaf's servant leaders aim to adhering to universal norms and ideals while living a life of service/calling (Fry, 2003).

Using the seven habits, principle-centered leaders are constantly learning, radiate peaceful energy, service-oriented, are synergistic, trust in other individuals, regard life as

an adventure, live balanced lifestyles, and engage in self-renewal activities (Fry, 2003). The objective of the seven habits is to assist individuals achieve renewing harmony (membership) and stability in their lives, despite constant changes and outside influences (Fry, 2003). Fry (2003) addressed the four key characteristics of personal trustworthiness, management empowerment, interpersonal trust, and organizational alignment. From the inside out, principled-centered leaders use these principles at the managerial, organization, interpersonal, and individual levels to release the creativity, skill, and power of a workforce whose roles previously did not require or incentivize the utilization of these skills (Fry, 2003). Hage and Posner (2015) outlined leadership as the ability of inspiring others to decide to fight for common goals. Five essential principles help leaders to simplify the process, empower people to act, encourage a shared vision, set the example by behaving consistently with shared values, and exhibiting the technique (Fry, 2003; Hage & Posner, 2015).

People are more likely to be organizationally dedicated and productive when they believe their leaders have credibility (Fry, 2003). Inspiring in pursuit of a common vision, forward-thinking, being honest, and competence are four values and qualities that followers admire and give the leader credibility in encouraging people to perform. (Fry, 2003; Phipps & Shelton, 2020). Encouragement is necessary for keeping individuals committed to organizations and results (Fry, 2013). The beliefs and actions that help the primary human desire is to be understood and appreciated are anchored in practicing the encouragement the heart. Leaders recognize that doing what has never been done before takes personal drive and dedication (Hage & Posner, 2015). Leaders' credibility about the

arduous work is required to get significant matters performed in organizations (Fry, 2003). Leaders' credibility is based on techniques to improve people's ability to recognize and celebrate the accomplishments of others (Fry, 2020). Value-based management implies shared, strongly internalized values recommended and acted on by the leader (Fry & Slocum, 2008). By connecting themselves to employees' deeply held beliefs, value-based leaders provide the mechanism for increasing effort and corporate goals. (Fry, 2003; Fry & Slocum, 2008).

Value-based leaders articulate an imaginative and judicious future to energize more considerable follower motivation, commitment, and performance (Fry & Slocum, 2008). Leaders has a way of fascinating subordinates' ideals, improving self-efficacy, and tying their self-worth to the leaders' mission, collective creativity, and perceptive (Allen & Fry, 2019). Fry (2003) stated that empirical evidence from over 50 pieces of study shows that a value-based leader's behavior has powerful implications on follower motivation and work unit performance, with impact sizes often being larger. According to researchers, there is a need for solid alignment between employees' values, the standards of the current organization, and the values that personnel deem essential for a high-performance business (Fry, 2003).

Fry (2003) suggested that every degree of Maslow's (1954, 1968) hierarchy of desires can be considered a level of consciousness. Self-actualization, often known as attaining the highest state, can be expanded to include four levels of spiritual awareness improvement: transformation, cohesion, inclusion, and unification (Fry, 2003). Fry's model assumes that leaders who can operate from the full spectrum of recognition and

have a high degree of value alignment with their employees would outperform the market in customer/client satisfaction and shareholder value. Fry's research indicates that well aligned, full-spectrum groups that prioritize employee success and customer happiness are extremely profitable (Fry, 2003), was created using thoughts about servant leadership, and is most established model of spiritual leadership so far (Fry, 2003; Foster & Foster, 2019).

When compared to other theories, spiritual leadership tends to be a holistic perspective (Fry, 2003; Samul, 2019). In contrast to previous assumptions, spiritual leadership is not limited to a specific feature, behavior, talent, or contextual factor (Samul, 2019). Leadership spirituality is concerned with operating in line with universal ideals such as honesty, integrity, love, compassion, and gratitude, which influence a leader's qualities, behaviors, attitudes, and abilities (Samul, 2019). The holistic strategy considers each leader and follower's full capacities, potential, needs, pastimes, and the organization's dreams (Fry 2003; Bayighomog & Araslı, 2019). Spiritual leaders help others make decisions about how to care for their spirit, heart, body, and mind (Fry, 2003). They must advance exciting vision and mission statements that foster a sense of dedication to the group, cooperation, trust, organizational effectiveness, and mutual caring (Fry, 2003). To acquire follower acceptance, leaders must be skilled in four areas: reliability, inspiration, trust, teaching, and familiarity of the group's works (Fry, 2003).

SLT has eight features that operate in three main categories: spiritual leadership process technologies, leadership tasks, and continuous (Fry, 2003). The high need is to increase a lifestyle that helps nonstop development and enchantment in consumer service

(Fry, 2003). The goal is for spiritual leadership duties and methods to constantly build and function while learning about the organization (Bayighomog & Araslı, 2019). It liberates and brings out the best in people while also assisting to create a condition of internal peace for the benefit of leaders, their followers, and other stakeholders (Fry, 2003). It becomes obvious from both the religious, value, and ethics-based leadership processes that leaders must connect with their underlying beliefs and convey them to followers through innovative, foresightful, and private activities (Fry, 2003; Cook, 2018). Leaders must be aware of their followers' spiritual survival needs through vision, calling and membership, as well as the fundamental values (Fry, 2003). Humility, charity, and integrity in the carrier to followers and relevant stakeholders are the primary values used in relationships (Fry, 2003; Bayighomog & Araslı, 2019; Nigri et al., 2020).

Traditionally, empirical research on leadership has had a clear but limited focus on management factors such as behaviors, strength dimensions, traits and abilities, and situations (Allen & Fry, 2019). Other themes have emerged as a result of the qualitative and nonempirical study, such as management as a collective phenomenon (Allen & Fry, 2019). There is an emergence of the idea of leadership as an effect of an individual's religious core (Nguyen et al., 2018). Individuals religious core has a direct influence on leadership because of an individual's thinking, inquiring, perceiving, valuing, and appearing in a community as an alternative than involving a gender context (Nguyen et al., 2018). On the other hand, the concept of spirituality has attracted the academic community enormously in the last few decades (Nguyen et al., 2018).

The literature on this subject has appeared in nonacademic publications, historical scriptures, or leader discourses (Fry, 2003). It is not surprising that this area is prominent with the typically evolutionary traits of paradigm development exclude God and spirituality from their theories (Fry, 2003). Studies in the fields of spirituality and leadership frequently demonstrate a lack of agreement on definitions, assumptions, theories, methodology, and clarity regarding the scope of the area in terms of contextual breadth and depth coverage (Phipps & Shelton, 2020). Spirituality and leadership studies repeatedly introduce more recent paradigms emerging in spirituality and leadership separately (Phipps & Shelton, 2020).

We can examine similarities between leadership and spirituality to identify qualities that led to the inclusion of spirituality as an essential component of a leadership development paradigm (Fry et al., 2017). Leadership development is frequently regarded as a science, and spirituality as a philosophy, with scientific leadership tactics evolving through time (Rocha & Pinheiro, 2021). The lack of scientific inquiry methodologies for spirituality led to its therapy being different from philosophy to science (Allen & Fry, 2019).

Spirituality in the workplace was not just important to Fry, other scholars developed theories and instruments to measure spirituality at work. The instrument, spiritual expression at work (SEW), developed by Tombaugh et al. (2011) measures spirituality within the place of business. The results of the Tombaugh SEW show a way to assess how workplace spirituality has progressed beyond some studies. The SEW construct's convergent, discriminate, and predictive validity has been supported by

researchers (Tombaugh et al., 2011). Tombaugh et al. (2011) stated employees would probably express their spirituality regardless of their perceptions of the commercial enterprise's religious nature. The effects of religious expression at work revealed that spirituality inside the workplace could either positively or negatively influence the employee's spiritual needs (Bayighomog & Araslı, 2019).

Methodology

Innovative science research follows the scientific method. Mukherjee (2019) suggested broadly that the scientific technique includes:

Creating an aim.

Making a hypothesis.

Facts series through sampling or experimentation.

Fact analysis and interpretation.

Eventually, accepting or rejecting the idea.

The methodology process takes time and considerable effort, and the conclusions reached are no longer definitive due to the nature of the statistical analysis (Mukherjee, 2019). In the past few decades, there has been a shift in the direction of embracing spirituality in the workplace (Fry, 2022). This shift is, at least partly, a response to sociocultural and demographic changes in Western society combined with a developing distaste among people for the morally questionable movements of numerous organizations (Fry, 2022). There is a wide range of literature highlighting the benefits of individuals engaging their faith at work (Fry, 2022). Research has observed that spirituality enhances more constructs, such as organizational commitment, job

satisfaction, teamwork, creativity, organizational-based self-esteem, and more (Tutar et al., 2020). Much of this work also promotes the idea that religious people are ethical and may have a positive moral impact on any organization. (Fry, 2022).

Understanding Spirituality

According to several sources, the first thing that came to mind when they thought of spirituality was faith or some type of link with it (Fry, 2022). Most literature can debate the concept of spirituality; some question its definition, and most contrast spirituality with ethics and morals and employ those terms (Allen & Fry, 2019). Smith et al. (2018) related spirituality, ethics, and morality. While Fry (2003) proposed the idea that universally accepted personality characteristics such as humility, kindness, and forgiveness should also be considered spiritual. Four research based on atheists or agnostics concluded that spirituality was once synonymous with faith and was used interchangeably (Fry, 2003). While they admired people who practiced prepared faith or spirituality, they did not believe in faith (Fry, 2003).

Spirituality in the Workplace

Organizations place a high value on leadership, which is one of the most researched and debated topics in organizational science (Fry et al., 2017). The Leadership Quarterly journal served as a means of creating the discipline of spiritual leadership as a specialized area of study within the greater framework of workplace spirituality (Fry & Slocum, 2008). Vaughn (2002) emphasized the effectiveness of spiritual leadership, and spiritual intelligence questioned the concept that spiritual qualities had no place in leadership. Spiritual intelligence influences a leader's organizational outcomes, such as

organizational performance, organizational citizenship behavior, sustainability, organizational learning, job satisfaction, and organizational commitment (Sani & Ekowati, 2019).

It was interesting to observe the differing views on the inclusion of ethics in the curriculum and how it is taught (Mayer et al., 2017). Ethical practices and core values provide a moral imperative for someone's right or wrong conduct (Fry, 2003). Other sources, on the other hand, advocated that organizations with a code of ethics should adhere to (Miller & Ewest, 2018). Other researchers argued that ethics was no longer a standalone concept and integrated into all enterprise topics (Miller & Ewest, 2018). Researchers taught ethics in more contexts, hoping that the graduating experts would make responsible and moral decisions (Miller & Ewest, 2018). The researchers supported spirituality, but only after cautious planning and coaching academics in the concept (Miller & Ewest, 2018).

Miller & Ewest mentioned how enterprises treat employees, the nature of management, and employees' desire to sense individualism within the workplace. Some researcher's sources defined that some firms deal with their employees like warm-blooded robots, negatively affecting their performance. Organizations appear to prioritize addressing the company's interests over employees' social difficulties (Phipps & Shelton, 2020). One motive for this could be that establishments try to gain a remaining measure of being among the top businesses globally and leaders are responsible for this (Phipps & Shelton, 2020). When leaders cannot obtain their ambitions, they become indifferent, which affects themselves and personnel finding themselves with no sense of learned

helplessness, the inability to feel joy or value in working in work, and a lack of motivation (Zhou et al., 2021). Responsible decision-making requires leadership to cater to the employees' wishes and advance specific attributes that positively affect the agency (Smith et al., 2018).

Spirituality would extensively help them in their place of work situation when confronted with crises (Phipps & Shelton, 2020). Their decisions influence the company and the employees, and if they have a spiritual base, they take place in difficult situations (Phipps & Shelton, 2020). Differing opinions have been developing whether spirituality needs should be covered in the curriculum as a unit, direction, or integrated into all devices as a topic (Fraser-Burgess, 2020). One source noted that spirituality must be built-in during the curriculum, while others said that some factors are already in their ethics unit and, as such, are no longer required (Fraser-Burgess, 2020). Another educational asserted that spirituality has to be taught as a separate unit, enabling students to recognize the existence of spirituality in contrast to religious contexts (Fraser-Burgess, 2020). Smith et al. (2018) discussed that servant leadership and other leadership styles all contributed to spiritual leadership. Servant leadership touches upon the heart and develops according to an individual's spirituality (Melé & Fontrodona, 2017). This closing form of management is a profound and humbling concept, especially for humans who understand it as powerful, practical, and spiritual (Fraser-Burgess, 2020).

Spirituality in Ethical Decision Making

When discussing spirituality, most individuals believed that spirituality within them would be beneficial for the holistic development leader's total capacity, needs,

potential, and the organization's goals (Fry, 2022). Future managers and leaders would be able to make decisions beneficial for all stakeholders (Smith et al., 2018). Researchers have revealed a significant relationship between spirituality and the workplace (Vasconcelos, 2018). Leaders and managers knowledgeable in spirituality are prepared to embody diversity, influence human beings, and respond to job spirituality (Driscoll et al., 2019). In business terms, these leaders help maximize human capital and allow ideal human improvement inside the business (Hage & Posner, 2015). Most scholars think that ethics is about goodness toward nonpublic and professional practices, and that it is comparable to spirituality, which is about living a good life and includes ethics, interconnectedness, and other concepts outlined above (Storsletten & Jakobsen, 2015).

There is a failure of business ethics, and the world economy now requires a 'more religious foundation, which is a more significant innovative in nature (Fry, 2020). Requiring clear thinking closer to the evolution of spirituality permits each of the eastern and western religious traditions to be beneficial (Fry, 2020). While most contributors have favored including spirituality in the curriculum, one participant disagreed. Being an atheist, this participant believed that spirituality is a personal issue and should no longer be part of the curriculum at the university due to its sensitive nature. Researchers present literature that reflects spirituality in sense of wholeness and is essential for getting to know and improve (Storsletten & Jakobsen, 2015). Experiences with spirituality can enhance the spiritual development of college students. Spirituality might also benefit their professional lives as it allows them to make responsible moral decisions as business leaders (Fraser-Burgess, 2020).

Transition

The purpose of this quantitative correlational study is to examine the relationship between a leader's spiritual leadership qualities, spiritual well-being, and ethical decision-making. The first section of this study has provided relevant background information, a literature review, and methodology details. In Section 2, I provided specifics of the research method and design for the study. I clarified the purpose of the study, the role of the researcher, sampling methods, accessing the population, ethical safeguards for the respondents, data collection, analysis techniques, instruments, reliability, and validity.

Section 2: The Project

Purpose Statement

The purpose of this quantitative correlation study was to examine the relationship between a leader's spiritual leadership qualities, spiritual well-being, and ethical decision-making. The targeted population consists of mid-level leaders in professional corporations within the United States of America. The predictive variables were hope/faith, altruistic love, vision, and spiritual well-being. The dependent variable was ethical decision-making. Implications for social change include the thought process that people with a higher level of spiritual well-being experienced a reduced rate of present-day fears that may positively affect their relationships, lead to a long-term vision for family and self, and help them implement skills to overcome ethical obstacles.

Role of the Researcher

The researcher's role is to utilize various data sources, use the appropriate analysis of gathered information, and ensure the reliability and validity of the instruments (Edwards, 2020). My position as a researcher identifies the design, methodology, and population. In quantitative study, the researcher must have integrity and objectivity while collecting generalized numerical data outside of the population (Edwards, 2020). Edwards (2020) stated that it is important not to have a previous relationship with the participants or the topic as a researcher as it is to remain unbiased. I must remain detached and keep an impartial stance on the participants and the study subject matter.

The Belmont Report (U.S. Department of Health and Human Services, 2018) is a resource for researchers to outline ethical responsibilities such as ensuring the anonymity,

consent, confidentiality, and privacy of research participants. The Belmont Report focuses on ensuring the well-being of research participants (Adashi et al., 2018). I followed the rules The Belmont Report provides to uphold ethical standards involving human subjects during this study. I was careful to construct my research questions not to lead participants to predetermined assumptions that may lead to bias. The researcher should not impose any personal feeling of spirituality or ethics when calculating results toward the conclusion.

Participants

While convenience sampling techniques can be appropriate for both quantitative and qualitative research, their use is more common in quantitative studies (Bekele & Ago, 2020). Participants are easily obtainable in convenience samples, and research findings are not automatically generalizable (Bekele & Ago, 2020). An advantage of convenience sampling for quantitative studies is that researchers can improve the statistical power by increasing the sample size (Farrugia, 2019). The participants for this study were mid-level managers from any industry in the United States of America (US). These mid-level managers had work experience with a history of ethical decision-making. The participants need to view themselves as having ethical leadership decision-making capabilities.

This study utilizes self-report questionnaires as a method of collecting data. The self-report questionnaire is a method of collecting data within intercultural research (Nield, 2019). Researchers may utilize various strategies to gain access to participants and distribute questionnaires. Electronic distribution of questionnaires or surveys has

become common among researchers (Nayak & Narayan, 2019). Internet-based questionnaires promote a larger number of people from a wide geographical area to supply wide-ranging assessments without conventional difficulties such as finances (Nield, 2019).

I used the internet as a basis for the delivery of questionnaires. I formatted the questionnaires with SurveyMonkey and used Facebook and LinkedIn to distribute the questionnaires. The invitation included a description of the research and explanation of the time expected to complete the questionnaire. There was also a link for potential participants to click to access the questionnaire.

One focus should be protecting participants, promoting trust, and considering any ethical implications (Nayak & Narayan, 2019). A voluntary, anonymous questionnaire is the vehicle of use for this quantitative study that protect participants from the dissemination of personal information (Nayak & Narayan, 2019). Due to the lack of direct interaction with individual participants, establishing working relationships with owners and managers of the sample company was not essential for the study (Nayak & Narayan, 2019).

Participant permission in an online format depends on participating in the survey (Nayak & Narayan, 2019). For the researcher to obtain approval from the participant, the researcher's consent form explains that the participants, by choosing to gain access to the questionnaire, indicate understanding and consent to all conditions outlined in the consent form (Nayak & Narayan, 2019). Participants may withdraw from the study by not accessing the questionnaire instrument or by exiting the questionnaire at any time.

Research Method and Design

Research Method

There are three research methodologies: quantitative, qualitative, and mixed method (Sirshar et al., 2019)). A research method is a process that scholars use to construct a research project (Blair et al., 2019). Selecting the correct research method is vital when considering quantitative research (Guetterman, 2020). The purpose of this quantitative study is to examine the relationship among variables. Quantitative methodology is appropriate for this research because quantitative methodology permits gathering measurable and numerical data that focus on the variables in the research questions that are reliable and valid (Berryman, 2019). The quantitative method is the most suitable for this study because its purpose is to investigate the relationship among variables representing the predictive qualities of the spiritual well-being of ethical decision-making.

Qualitative and mixed methodologies are not suitable for this type of study. A qualitative approach is ideal for exploring research facts or situations to understand a specific subject (Johnson et al., 2020). Qualitative researchers strive to identify experiences among connections with the research participants, often using subjective interpretation (Kynge et al., 2020). I did not use qualitative methodology because I was not examining the relationship among variables or exploring strategies, nor was I using a subjective interpretation of the data. Researchers use a mixed methodology to examine a phenomenon or a problem from a qualitative and quantitative viewpoint (Guetterman, 2020). When utilizing a mixed methodology to respond to research questions, a scholar

combines quantitative and qualitative methods (Pham et al., 2019). The mixed methodology intends to advance further the research problem's comprehension than qualitative or quantitative methods can singularly provide (Flynn & Korcuska, 2018). As I did not use the qualitative portion of the mixed methodology, a mixed methodology is not appropriate for this study.

Research Design

The three quantitative research designs are correlational, quasi-experimental, and experimental. Researchers use correlational studies to predict a relationship between variables or predict an outcome (Schober et al., 2018), as well as to investigate the connection between dependent and independent variables without randomization and manipulation of variables (Onivehu et al., 2018). A correlational design is appropriate for this study because I examined the relationship among four predictor variables and a dependent variable without randomization. Swart et al. (2019) noted that nonexperimental correlation design studies use questionnaires to assess behavioral markers that exclude effect or causality. Business studies frequently use the nonexperimental correlational design when the researcher establishes the variables and gauges the concepts and behaviors (Swart et al., 2019).

A quasi-experimental design involves the researcher comparing group mean differences in selected outcome variables (Cook et al., 2020). A quasi-experimental design is not appropriate for this study because there were no group mean differences to compare. Experimental studies lean towards using trials rather than surveys (Erba et al., 2018). Using an experimental design, researchers randomly assign participants to

measure a degree of cause and effect (Kok et al., 2018). An experimental design would not be appropriate for this study because I sought to predict only a relationship instead of a cause-and-effect outcome and did not use a randomization method of assigning participants to groups.

Population and Sampling

Ball (2019) stated there is no benefit to surveying the total population in quantitative research, and the appropriate sample size may produce more accurate results. According to Peterson et al. (2019), sampling identifies all probable samples from the population. A good sample size has inclusion and representation, meaning the population represents the sample; in this case, accuracy means without bias (Peterson et al., 2019). According to Peterson et al. (2019), the sample truthfully represents the population; precision, means, standard deviations, and the accuracy of the data in the sample needs to be comparatively insignificant; and to be reliable, the sample size should be an adequate size.

Population

The population for this study were mid-level managers from any industry in the United States of America. There were prescreening questions for these mid-level managers to gauge their ethical decision-making. Questions asking if the participant had a history of making ethical decisions and if the participant viewed themselves as an ethical leader were included (see Appendix B). The questions proposed to the participants would not let them continue to the survey if they did not answer yes to the question on ethics (see Appendix B). As a result of the location restrictions on the study, a population

size estimate was not probable. I utilized SurveyMonkey as a platform to electronically dispense the questionnaire for user participation, data collection, and overseeing results.

Sampling

The two main categories for sampling are probability and nonprobabilistic (Wiśniowski et al., 2020). Studies that use probability sampling often incorporate the entire population into the research study (Wiśniowski et al., 2020). The type of sampling I chose is nonprobability convenience because I did not regulate who participates in the questionnaire. Nonprobability convenience sampling is beneficial for the researcher to get an appropriate sample size and suitable reply rate (Wiśniowski et al., 2020). Utilizing the practice of a nonprobability sampling strategy is best with a convenience approach (Bekele & Ago, 2020). The convenience sampling approach is advantageous for quantitative research because of the ease of conducting the research and maintaining a budget for the project (Bekele & Ago, 2020). Participants tend to be more available and incorporate their information more readily while using convenience samples (Farrugia, 2019).

The software used to analyze and determine the appropriate sample size for the study was G*Power version 3.1.9.2. The G*Power 3.1.9.2. approach analyzes parameters such as the numerical test referring to regressions and correlations, as well as incorporating the construct that utilizes dependent versus independent variables (Darling, 2021). Darling's (2021) findings indicate that linear regression problems with several predictors should use G*Power 3 software for *F*-test: multiple regression, fixed model, and R^2 deviation from zero. I used linear multiple regression test with a priori power

analysis, with medium effect size ($f^2 = .15$); $\alpha = .05$; power = .80; and four predictor variables; the calculation was 85 participants as the appropriate sample size for this study (see Figure 2). When calculating a higher power =.95, the total number of participants increases to 129 as the appropriate sample size for this study (see Figure 3). The calculation for a suitable sample size then ranges from 85-129 participants.

Figure 2

*G*Power 3.1.9.2. Calculation (Power = .80)*

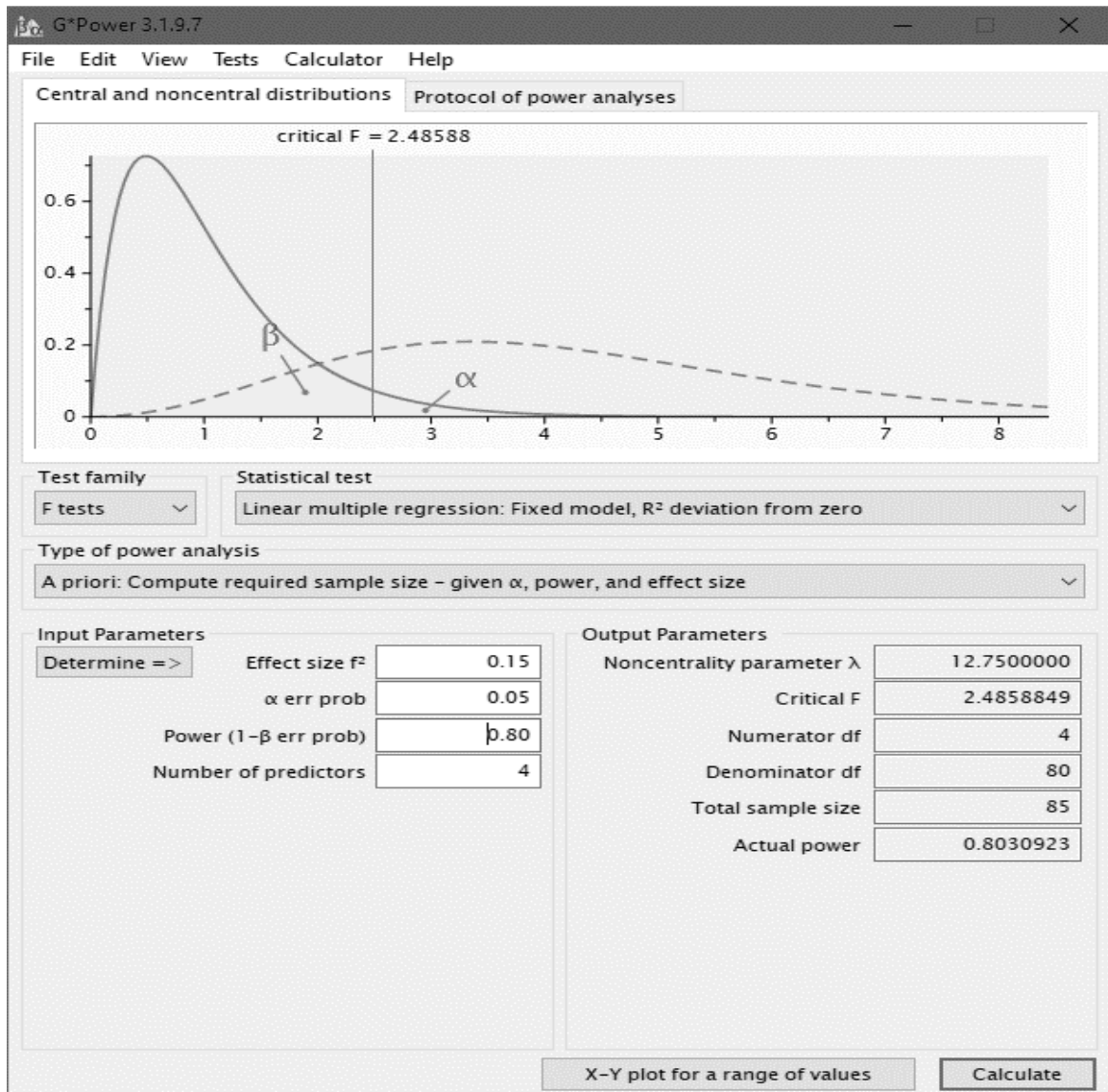
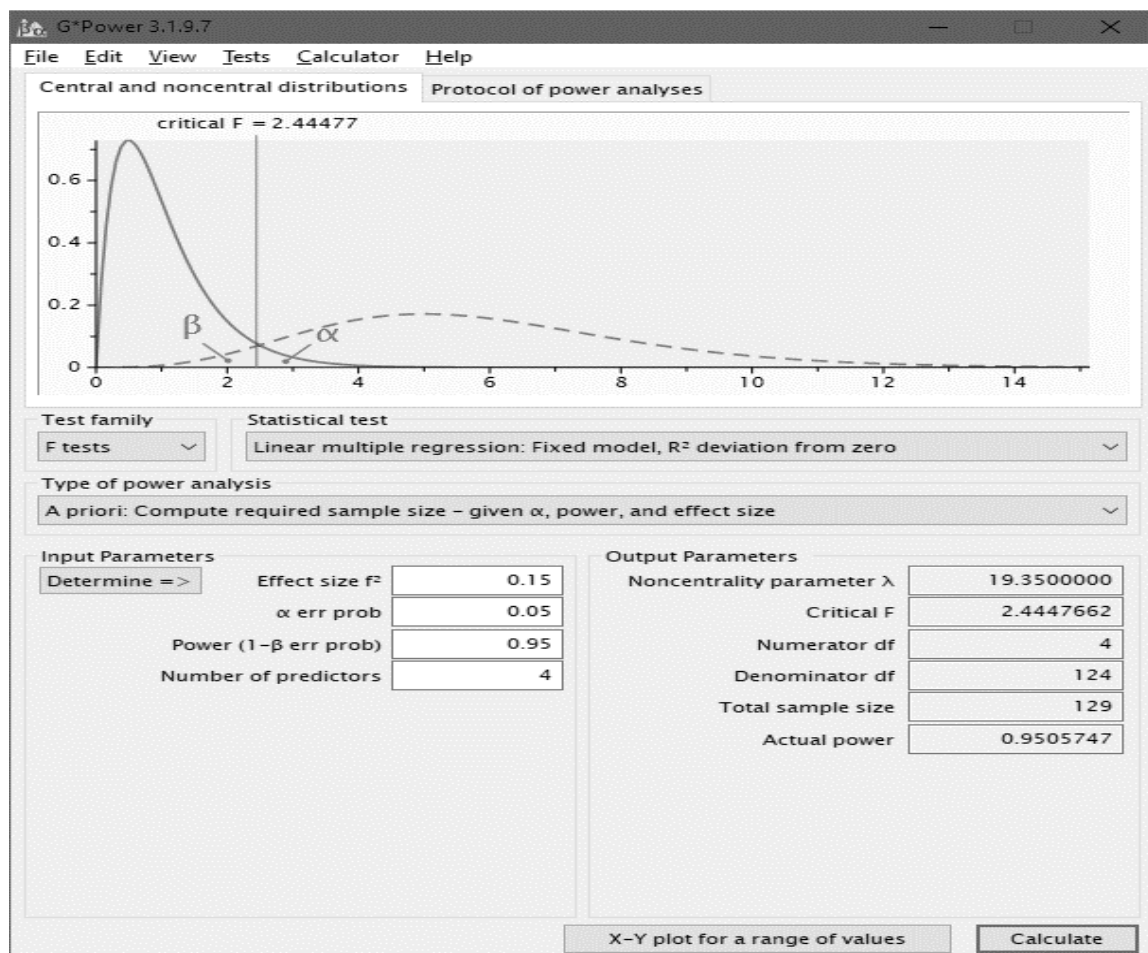


Figure 3

*G*Power 3.1.9.2. Calculation (Power = .95)*



Ethical Research

A researcher has the responsibility to ensure the well-being of the participants (Wilbanks, 2020). Informed consent is necessary, so the participants understand that participation in the study is entirely voluntary and includes procedures to protect their privacy (Murniarti et al., 2020). Acquiring informed consent from the participants is a requirement in federal research regulations (Wilbanks, 2020). According to Nayak and

Narayan (2019), the researcher is responsible for obtaining approval from each participant. The researcher's informed consent form explains that participants choosing to access the questionnaire indicate consent to conditions set forth on the consent form (Nayak & Narayan, 2019), which is shown in Appendix A.

The consent form (see Appendix A) explained to each participant the purpose of the study and distributed on SurveyMonkey. Instructions were given to participants detailing how to take part in the study. The form highlights the participant's voluntary involvement, as well as the right to depart from the study at any time without penalties. In the form, I stated that in agreeing to consent, they acknowledge that there was no coercion, incentives, or persuasion to participate. The participants had to answer "yes" or "no" to acknowledge consent to complete of the study. The consent forms were automatically recorded by SurveyMonkey as part of the survey results for me to review.

An invitation to take part in my study with a link to SurveyMonkey's research study was posted on Facebook and LinkedIn. Participants would visit the SurveyMonkey-hosted research site by clicking the survey link on the social media platform. The first screen that showed was the consent form; participants checked the box and clicked the button to acknowledge their agreement to participate in the study. The consent form's information included the following to guarantee research transparency:

- Detailed guidelines on how to take part in the study and information on the research study.
- Information on risk.

- A statement highlighting the voluntariness of participation and the freedom to leave without penalty.
- A checkbox for participants to confirm their permission to participate in the study.
- Summary of data confidentiality and information protection procedures.

Each participant had to mark their agreement to participate by checking a checkbox after reading and comprehending the consent information to confirm that they had acknowledged reading and understanding the consent form, agreed to take part in the research study, and both read and understood the consent form material provided.

The data collection utilization method was self-reporting. I informed all participants that the questionnaires excluded any personally identifiable information about the contributor or their place of employment, IP addresses were not recorded, and demographic information was not sought. Self-reporting assures more privacy and freedom (Nayak & Narayan, 2019). As a result of the self-reporting nature of the study, every participant had the right to withdraw at any time. Withdrawing from the study could have been completed by not accessing the questionnaire instrument or by stopping to provide answers at any point. Completing the survey did not prevent a participant from withdrawing from the study. Participants that wanted to withdraw were to notify me of their need to withdraw. While participant withdrawals from the study could be frustrating and may cause delays, researchers should not cause guilt or shame to the study's voluntary participants because of their choice to withdrawal (Fernandez Lynch, 2020). Survey Monkey did capture the participants that did not complete the study. The

incomplete results were automatically separated by SurveyMonkey; they were not made part of the downloadable survey results.

I provided participants with an overview of the information privacy, including security protocols to secure the data for five years to ensure confidentiality. After five years, the method of destruction/disposal includes destroying the data permanently and irreversibly by deleting or overwriting data with a series of characters or reformatting the disk (destroying everything on it). The doctoral study approval number is 08-23-22-0671666 from Walden University's Institutional Review Board.

Instrumentation

I used a validated instrument for this study, the Spiritual Leadership Theory (SLT) Survey (see Appendix C). There were self-disclosure questions in the survey. I had five prescreening questions, whereby I asked the participants:

Are you considered a Mid-Level Manager in any field? (Hard Stop)

Do you work within the United States of America? (Hard Stop)

Do you consider yourself spiritual?

Do you believe you are an ethical leader?

Do you have a history of making ethical workplace decisions?

The first three questions were answered only by Yes or No. The last two questions were responded to on Likert-type scales 1-5 (1 = Strongly Disagree through 5 = Strongly Agree). The first two questions were prescreening questions that entailed a hard stop. If no was the response, they were taken to a disqualification page and thanked for

taking the time to fill out the survey. At the end of the survey, I thanked all participants for volunteering to take the questionnaire and then closed out the SLT Survey.

Spiritual Leadership Theory

Spiritual leadership theory combines ethics and value-based theories to produce a productive and committed workforce (Fry & Nisiewicz, 2012). SLT is essential for continuous success and transformation of organizations (Fry, 2003). The measurable variables in SLT are vision, hope/faith, and altruistic love, each of which actions essential to encourage oneself and satisfy the basic necessity for spiritual wellbeing (Fry, 2003; Fry & Nisiewicz, 2012). While spiritual well-being is part of the SLT construct, Fry did not indicate that spiritual well-being is a measurable variable (2003).

The original SLT original survey had seven sections with 33 questions (Fry et al., 2005), and has since been updated to 42 questions, as seen in Appendix B. The SLT Survey has a five-point Likert scale with a 1-5 (strongly disagree to strongly agree) response set (Fry et al., 2005). Although, no permission was needed to use the SLT for educational purposes (see Appendix B; Fry et al., 2005), I received permission from Jodi Fry, who gave permission to utilize the survey and reproduction of figures. SLT was the best instrument to measure if there is a relationship between leaders' spirituality in the workplace with ethical business decisions made in the workplace.

Data Collection Technique

Electronic administration was applied as the data collection process. For this research study, I used the tool SurveyMonkey to electronically dispense the validated surveys for data collection to the participants (Murniarti et al., 2020). According to

Nayak and Narayan (2019), researchers can use internet surveys as a reliable method when processing, collecting, collaborating, visualization, organizing, and storing the data. When participants use internet-based surveys, there is no pressure to join in the study. Participants think they can complete surveys at their leisure (Murniarti et al., 2020).

There were few concerns when using a completely online collection tool. Internal validity includes a low response rate and inaccuracies when completing the questionnaires (Murniarti et al., 2020). When the results were slow coming in, I reposted to the social media platforms to remind people about the survey until I received the required number of responses. As an external validity, internet-only surveys could come across as having selection bias as a result of the inability to use when there is no internet access (Murniarti et al., 2020). One drawback of internet-based surveys is that participants can provide late submissions (Murniarti et al., 2020).

As part of the data collection technique, I posted an invitation to participate in my study with a link to SurveyMonkey's research study on Facebook and LinkedIn. I used SurveyMonkey as the web-based tool to gather the study's data using the techniques described below:

1. To gather and arrange the data in a format that can be easily retrieved, I used SurveyMonkey.
2. I posted an invitation to participate in my study with a link to the SurveyMonkey research study on Facebook and LinkedIn.

3. After clicking the link, the participants viewed the study consent form. To move on to the survey, the participants acknowledged obtaining the consent form and agreed to take part in the study.
4. After agreeing, the system automatically led participants to the previously validated instrument, the Spiritual Leadership Theory Survey (see Appendix D).
5. Participants' survey submissions were completed and submitted through SurveyMonkey.
6. SurveyMonkey was used to retrieve anonymous survey responses from the participants. I made sure that no personal identifiable information was connected the survey respondents' responses survey data.
7. I downloaded the data into an SPSS file after the data collection period had ended.

The data will be stored in secure by using password-protected USB or on SurveyMonkey, which is also password protected. Data will be kept for a period of at least five years, as required by the university.

Data Analysis

The objective of this quantitative correlational study was to examine the relationship between a leader's spiritual leadership qualities, spiritual well-being, and ethical decision-making. To investigate a relationship, the research question had to line up with the purpose. The research question that has driven the basis of the study is as follows: What is the relationship between hope/faith, altruistic love, vision, spiritual well-being, and ethical decision-making? In quantitative methodology, the researchers initially

hypothesize the relationship between measurable variables, then analyze and interpret the outcomes to obtain the results (Mohajan, 2020).

The research question was, “What is the relationship between hope/faith, altruistic love, vision, spiritual well-being, and ethical decision-making?”. I formulated the following research hypotheses based on spiritual leadership qualities, spiritual well-being and ethical decision making amongst midlevel managers. The hypotheses of this study were the following:

Null Hypothesis (H0): There is no relationship between hope/faith, altruistic love, vision, spiritual well-being, and ethical decision-making.

Alternative Hypothesis (H1): There is a relationship between hope/faith, altruistic love, vision, spiritual well-being, and ethical decision-making.

The quantitative method was appropriate for this study because the study examined the relationship among variables representing the predictive spiritual leadership qualities and ethical decision-making outcomes. Nonexperimental correlational design involves examination by the researcher to study the relationship between two or more variables without inferring causation (Anggara & Aulia, 2021). The predictive variables were hope/faith, altruistic love, vision, and spiritual well-being. The dependent variable was ethical decision-making.

Because the data from the surveys was ordinal, and as the individual scores were summed to translate the ordinal data to integer, linear regression analyses was sufficient for the numerical statistical test used in finding correlations. Multiple linear regression is used for problems with more than one predictor variable (Anggara & Aulia, 2021).

Multiple linear regression is appropriate for this study because the research question has multiple predictive variables.

Researchers can analyze relationships between variables in other ways including Pearson correlation and bivariate linear regression. I did not select Pearson correlation as the primary statistical test because Pearson correlation is part of multiple linear regression's output. Pearson correlation is used only to test the relationship between two variables (Field, 2018). I did not select bivariate linear regression as the primary statistical test because bivariate linear regression is part of multiple linear regression's output. Bivariate linear regression was used as the analysis method to determine the degree two variables differ (Green & Salkind, 2017).

While inconsistent cases may come from either data not being understood or missing data to cause the accuracy and data analysis to be at risk because of testing errors or even unintentional errors (Nayak & Narayan, 2019). According to Nayak and Narayan (2019), missing or incomplete data may stem from a lack of responses to questions on survey submissions (see Appendix D). Researchers may reach inaccurate conclusions by computing survey results with missing or incomplete data (Berchtold, 2019). To circumvent having incomplete or missing data, I structured the questions to prevent the participant from moving on to the next question if they had not supplied the required answer to subsequent question by utilizing methods provided by SurveyMonkey.

Researchers utilizing convenience sampling reduce the probability of generalizing the results (Rivera, 2019). Results that have a low external validity may be brought about by using convenience sampling, this could be because the researcher generalizes the

results to a specific population (Rivera, 2019). Differences between the predicted population value by the regression model and the actual value for the response variable may generate an error value (Rustam et al., 2020). I allowed a 5% level of error rate.

To perform data analysis, I used the SPSS version 28 system. Green and Salkind (2017) suggested when researchers conduct correlational studies, they use SPSS. By utilizing the SPSS system, the researcher can measure the data and perform proper analysis of the data (Pallant, 2020). Assumptions are inevitable in research studies and are a part of quantitative risk assessments (Flage & Askeland, 2020). I used SPSS version 28 to compute all parametric and nonparametric statistics. Two critical data assumptions occur from this study.

Researchers assess various assumptions when examining the relationships between variables. When performing quantitative research, a researcher must recognize assumptions of linearity, multicollinearity, normality, homoscedasticity, and independence of residuals that can cause threats to an interpretation of regression coefficients (Thompson et al., 2018). According to Adepoju and Ogundunmade (2019), researchers can achieve accounting for some assumptions by performing bootstrapping. Bootstrapping is a process to aid in minimizing assumption violations: By using bootstrapping the entire population for analysis becomes the sample. Bootstrapping is a technique that uses a nonparametric test to confirm the regression model results by randomly resampling data (Adepoju & Ogundunmade, 2019). To address regressions coefficients on standard errors concerns researchers can utilize the bootstrapping method (Adepoju & Ogundunmade, 2019). Before conducting the regression analysis, I assessed

the assumptions. There was no violation of any of the assumptions. Bootstrapping was not used to alter the analysis results.

Linearity

Linearity presumes a linear relationship between the independent and dependent variables (Green & Salkind, 2017). Confirming linear relationship allows researchers to circumvent misconceptions with the relationship between variables. Scatterplots is an efficient way to assess linearity assumptions (Ravinder et al., 2019). The use of scatterplots confirms whether a linear relationship exists between independent and dependent variables (Yang et al., 2018). I examined the normal probability plots, P-P & Q-Q, to verify there was a linear relationship between variables.

Multicollinearity

Multiple linear regression assumes there is no multicollinearity in the data (Mohammadi, 2020). A multicollinearity violation occurs when two predictor variables are indistinguishable because one predictor variable had a strong correlation with other predictor variables (Green & Salkind, 2017). A researcher can assess multicollinearity violations by using the variance inflation factor (VIF) to detect any correlation between the study's independent variables (Lavery et al., 2019). If the VIF is greater than 10, which is a tolerance of 0.1, then the occurrence of multicollinearity is indicated (Lavery et al., 2019). A common solution of multicollinearity is having a larger sample size (Green & Salkind, 2017).

Outliers

An outlier is data that is distant from the other data points in the sample of the population (Leys et al., 2019). Data outliers can jeopardize the precision and direction of the regression line, leading to a Type I error rate and reduce statistical power to reach conclusions (Liao et al., 2016). Outliers can be easily identifiable by visually examining scatterplot graphs (Yang et al., 2018). Outliers can result from incorrectly entering data, incorrectly measuring data, or can be a valid observation and all outliers need to be thoroughly examined (Leys et al., 2019). To resolve outliers the researcher has the right to remove the incorrect data from the calculation (Yang et al., 2018) the process did not need to be completed because there were no outliers in the data.

Normality

Errors related through the values of predictor variables have a normal distribution (Knief & Forstmeier, 2021). Normality errors show that residuals do not fit a normal distribution (Green & Salkind, 2017). Normality violation affects Type I and Type II error rates that affect statistical conclusions (Courtney & Chang, 2018). Zhao et al. (2020) suggested using a plot to aid in identifying outliers within the data points. I examined box plots and the normal probability plots (P-P & Q-Q) of the regression standardized residuals to verify there was no normality.

Homoscedasticity

Homoscedasticity occurs when the residuals have similar variances at each level (Sureiman & Mangera, 2020). Observation of scatterplots can be used to assess the existence of homoscedasticity in regression analysis that shows the vertical distance from

the regression line point to the actual plotted point (Yang et al., 2018). To address homoscedasticity the researcher can examine the consistent residuals scatterplot for a systematic pattern (Ravinder et al., 2019). The absence of an orderly pattern supports the homoscedasticity assumption (Ravinder et al., 2019). I examined box plots and the normal probability plots (P-P & Q-Q) of the regression standardized residuals the pattern of the plots to see if it was an orderly pattern. There was an orderly pattern of data.

Independence of Residuals

Independence of residuals happens when the residual terms are uncorrelated in any two observations (Green & Salkind, 2017). Replicated data compromises statistical assumptions because the residuals are reliant on, interrelating and effecting Type I and Type II rate errors in a separate way (Rutz & Watson, 2019). An independence violation may exist if residuals are conceptually or statistically, like other residuals (Green & Salkind, 2017). The Durbin-Watson is a statistical test that indicates if there is autocorrelation within the sample (Van Dusen & Nissen, 2019). I used the Durbin-Watson test to confirm the independence of residuals. This statistic will always have a value between 0 and 4 to indicate independence of residuals (Ravinder et al., 2019). The calculation in this study of the Durbin-Watson statistic rendered a 1.669 (see Table 3). Autocorrelation reveals a false association between the dependent variable and the independent variables (Green & Salkind, 2017). Positive autocorrelation has values of 0 to 2, while negative autocorrelation values are 2 to 4 (Van Dusen & Nissen, 2019). Using the standardized variables, the calculation using the Durbin-Watson statistic indicated the independence of residuals.

Study Validity

In quantitative studies, a study's validity is essential and researcher bias must be mitigated (Knekta et al., 2019). Researchers must balance internal validity and external validity in the development and conduct of a study (Fredericks et al., 2019). Researchers using quantitative methodology display an evident consensus about the use, importance, and operationalization of the study's validity (Hayashi et al., 2019).

There are concerns for internal validity. Internal validity is the study's creditability that the goals are correctly measured (Chaplin et al., 2018). When completing a quantitative study, low internal validity may occur from a low rate of response and inaccuracies when completing the questionnaires (Nayak & Narayan, 2019). Using the statistical approach in correlational studies reduces outliers by applying data cleanup procedures that could normally make internal validity not relevant for correlational studies (I et al., 2020).

External validity refers to the researcher's ability to take a topic outside of the study's present framework and make reliable conclusions (DeMonbrun et al., 2017). A researcher's study's external validity addresses the study and simplifies the findings (Chaplin et al., 2018). External validity requires little control over certain parts of the assessment (DeMonbrun et al., 2017). Another way to decrease external validity is to not pressure participants to participate or complete the study (Matthay & Glymour, 2020).

Validity of Statistical Conclusions

The validity of statistical conclusions can be affected by two error types (Harms & Lakens, 2018). According to Pallant (2020), violations occur when researchers utilize

inadequate statistical analysis within statistical conclusion validity. Statistical problems can show links or lack of links between dependent and independent variables (Grigsby & McLawhorn, 2019). Type I error arises when the researcher rejects a true null hypothesis by concluding there is a relationship when one does not exist (Harms & Lakens, 2018). Type II error arises when the researcher accepts a false null hypothesis when the research states there is a not a relationship when one does exist (Harms & Lakens, 2018). Threats to the validity of statistical conclusions include (a) reliability of the instrument, (b) data assumptions, and (c) sample size.

Instrument Reliability

According to Adashi et al. (2018), an instrument's reliability is the degree to which the instrument's consistency gauges the study's intention to study. Fry (2005) confirmed Malone and Fry's (2003) findings that strong validity and reliability exists for the SLT Survey measures that shows the seven scales exhibited a coefficient alpha reliability between 83% and 93%. Fry et al. (2007), provided an SLT Survey reliability average as 89% and a content validity ratio (CVR) of 64% in a study conducted in 2007. Fry established a measurement of SLT Survey validity and reliability by using a quasi-experimental approach to content to assist in simplifying the retention or rejection of specific data.

Data Assumptions

To compute all parametric and nonparametric statistics, I used SPSS v.28. I used the SPSS v.28 software to test the assumptions of the study. An assumption is a statement that is thought to be fact (Brownstein et al., 2019) Two data assumptions can occur from

this study. According to Ferraro et al. (2019), violation of assumptions that come from the research causes the implication that a relationship is not present when the relationship does exist or may imply a relationship being present when one is not. There were no violations of assumptions detected while evaluating the assumptions relevant to multiple linear regression.

Sample Size

A sample size is a requirement of quantitative studies, and a researcher must address sample validity when the study requires a sample size. According to Erba et al. (2018), Sampling methods can establish validity. Drawing conclusions about a sample size of the population about the results from analyzing data is a component of external validity. When using G*Power 3.1.9.2., the statistical power level of .80 with an estimate of the effect size of .15 and a probability alpha value of .05, the minimum sample size required is 85. I increased the power to .95, requiring a minimum sample size of 129. The sample range for this study is between 85 and 129 participants.

Transition and Summary

The objective of this quantitative correlational study was to examine the relationship between a leader's spiritual leadership qualities, spiritual well-being, and ethical decision-making. The first two sections of this study supplied relevant background information and methodological details. In Section 2, I discussed specifics of the research method and design. I clarified the purpose of the study, the role of the researcher, sampling methods, how I accessed the population, and ethical safeguards for the respondents.

In Section 3, I discuss the analysis of the data and final stages of the research process. The next section component of Section 3 I detail the statistical findings. I address whether the statistical analysis of the quantitative data indicates the acceptance or rejection of the null hypothesis. Last, I provided interpretation of the application of the results in the field and recommendations for future studies.

Section 3: Application to Professional Practice and Implications for Change

Introduction

The purpose of this quantitative correlational study was to examine the relationship between a leader's spiritual leadership qualities, spiritual well-being, and ethical decision-making. I utilized multiple linear regression analyses to determine if there was a significant relationship between the variables. The independent variables were the spiritual leadership theory variables (hope/faith, altruistic love, vision, and spiritual well-being) with the dependent variable of ethical decision-making. The null hypothesis was rejected, and the alternative hypothesis was accepted. In sum, a leader's spiritual leadership quality of hope/faith influenced ethical decision-making in the workplace. The statistical model (see Table 6) predicted ethical decision making, $F(4,97) = 7.808, p = <.001, R^2 = .244$. In the multiple linear regression model, the R^2 value of .244 (see Table 3) indicated that approximately 24% of the variation in ethical decision-making is accounted for by the linear combination of the predictor variables (hope/faith, altruistic love, vision, and spiritual well-being).

Presentation of the Findings

In this section, I present and discuss the results associated with evaluating the assumptions, analyze the findings descriptive statistics on the predictor and dependent variables, show inferential statistic outcomes, discuss my study's findings, and finish with a summary. There was no risk of duplication within this study because the sample was from a considerable population size. For correlation studies, Green and Salkind (2016) advised that researchers utilize SPSS. I used SPSS for my research in accordance with the

advice to compute answers for the independent variables, which were the spiritual leadership theory variables hope/faith, altruistic love, vision, and spiritual well-being; the dependent variable was ethical decision-making. I used multiple linear regression analysis since correlation studies seek to establish the relationship between independent and dependent variables (Plonsky & Oswald, 2017).

I also performed other types of analysis to further evaluate the relationship between the variables. Bivariate linear regression and Pearson correlation analyses were calculated as part of the multiple linear regression analysis as they are statistical tests that examine variable relationships. Bivariate linear regression analysis is used to predict how one variable affects another (See Table 5; Green & Salkind, 2016). Pearson correlation is used for researchers to see how two variables are related (Chen & Wu, 2017). During data analysis, I used the Pearson correlation of the multiple linear regression test to explain how spiritual leadership theory variables, hope/faith, altruistic love, vision, and spiritual well-being, and the dependent variable, ethical decision-making, related to each other, as shown in Table 1.

Tests of Assumptions

I evaluated the following assumptions relevant to multiple linear regression before conducting the regression analysis: variable types, multicollinearity, independence of residuals, linearity, homoscedasticity, outliers, and normal distribution of errors. There was no violation of any of the assumptions. Bootstrapping was not used to alter the analysis results.

Multicollinearity

By viewing the correlation coefficients, multicollinearity was assessed as the predictor variable. The predictor variable data was small for all bivariate correlation coefficients. It was not an apparent violation of the multicollinearity assumption. If there is correlation between two independent variables when the variance inflation factor (VIF) is more than 3 (>3) and the tolerance value levels are less than 0.10 ($<.10$), multicollinearity will be evident (Thompson et al., 2018). Multicollinearity was not apparent, as the VIF was greater than 3. Coefficient correlations are shown in Table 1, and VIF collinearity statistics are shown in Table 2.

Table 1

Correlation Coefficients Among Study Predictor Variables

		Ethical Decision			Altruistic	Spiritual Well
		Making	Vision	Hope/Faith	Love	Being
Pearson Correlation	Ethical Decision	1.000	.334	.467	.331	.457
	Making					
	Vision	.334	1.000	.726	.666	.763
	Hope/Faith	.467	.726	1.000	.638	.803
	Altruistic/Love	.331	.666	.638	1.000	.749
	Spiritual Well Being	.457	.763	.803	.749	1.000

Table 2*Collinearity Statistics*

	Collinearity Statistics	
	Tolerance	VIF
(Constant)		
Vision	.366	2.734
Hope/Faith	.325	3.079
Altruistic Love	.418	2.394
<u>Spiritual Well Being</u>	<u>.237</u>	<u>4.219</u>

a. Dependent Variable: Ethical Decision Making

Note. VIF = variance inflation factor; N = 102.

Independence of Residuals

I utilized the Durbin-Watson statistic to validate the independence of residuals.

The Durbin-Watson statistical test has a value between 0 and 4; a value of 2 indicates no autocorrelation detection in the analyzed sample (Van Dusen & Nissen, 2019). Positive autocorrelation has values of 0 to 2, while negative autocorrelation values are 2 to 4 (Van Dusen & Nissen, 2019). Using the standardized variables, in this study of the Durbin-Watson statistic rendered a 1.669 (see Table 3), which is close enough to 2, indicating the independence of residuals.

Table 3*Model Summary*

Model Summary ^b										
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	R Square Change	Change Statistics			Sig. F Change	Durbin-Watson
						F Change	df1	df2		
1	.494 ^a	.244	.212	.68510	.244	7.808	4	97	<.001	1.669

a. Predictors: (Constant), Spiritual Well Being, Altruistic Love, Vision, Hope/Faith

b. Dependent Variable: Ethical Decision Making

Homoscedasticity, Independence of Residuals, Homoscedasticity, Linearity, Normal Distribution of Errors, and Outliers

To check for outliers, normality, linearity, homoscedasticity, the normal distribution of errors, and residual independence, I examined the scatterplots of the data set. I assessed the normality distribution of errors assumption by viewing the normal probability and examining the box plots and the normal probability plots (P-P & Q-Q) of the regression standardized residuals. Because there were no apparent violations in the data set, all the data remained in the analysis.

Figure 4

Scatterplot of the Residuals

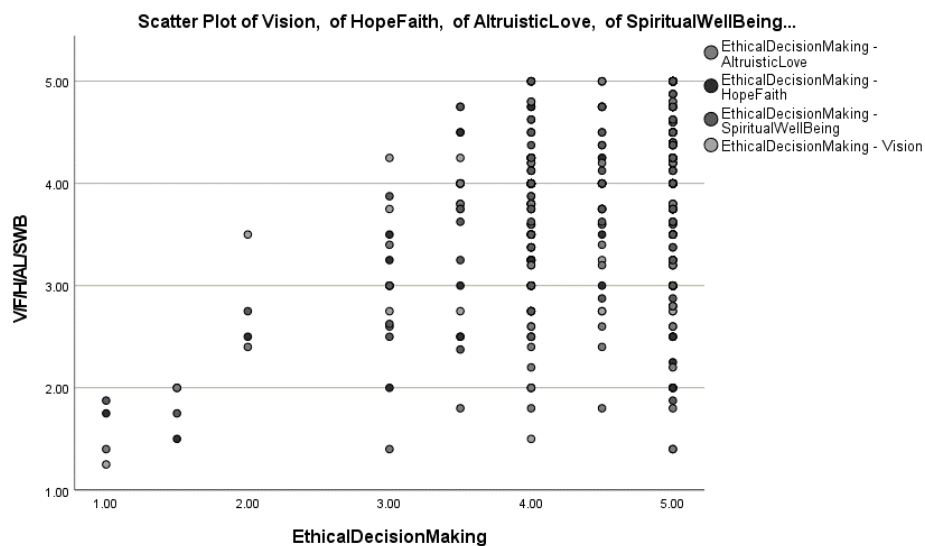
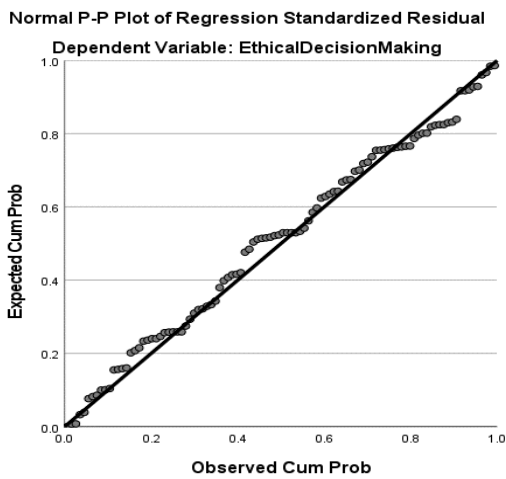


Figure 5

Normal Probability (P-P Plot)



Descriptive Statistics

The participants were mid-level managers within the United States of America. A total of 102 participants completed the survey. In total, 87 respondents (85.29%) believed they were spiritual, 92 respondents (90.20%) either agreed or strongly agreed that they are ethical leaders, and 94 respondents (92.16%) believed that they have a history of making ethical decisions in the workplace. Table 4 includes the descriptive statistics (M and SD) for the study variables with a 95% confidence interval.

Table 4

Means and Standard Deviations for Variables (N = 102)

Descriptive Statistics		
Variable	Mean	Std. Deviation
Ethical Decision Making	4.3578	.77196
Vision	3.8137	.85139
Hope/Faith	3.7745	.79175
Altruistic Love	3.5137	.93576
Spiritual Well Being	3.8578	.74317

Inferential Statistics

I used standard multiple linear regression, $\alpha = .05$ (two tailed), to examine a leader's spiritual leadership qualities, spiritual well-being, and ethical decision-making. The independent variables were hope/faith, altruistic love, vision, and spiritual well-being. The dependent variable was ethical decision-making. The null hypothesis (H0) was as follows: There is no relationship between hope/faith, altruistic love, vision, spiritual well-being, and ethical decision-making. The alternative hypothesis (H1) was as

follows: There is a relationship between hope/faith, altruistic love, vision, spiritual well-being, and ethical decision-making. I calculated the assumptions of multicollinearity, outliers, normality, linearity, homoscedasticity, and independence of residuals.

The ANOVA and statistical model (see Table 6) predicted ethical decision making, $F(7.808)$, $p < .001$, $R^2 = .244$. The R^2 value of .244 indicated that approximately 24% of the variation in ethical decision-making is accounted for by the linear combination of the predictor variables (hope/faith, altruistic love, vision, and spiritual well-being). In the final statistical model (see Table 5), the variable hope/faith was significant with ($t = 2.079$, $p = .040$, $\beta = .314$) with ethical decision making as the dependent variable. Spiritual well-being was partially significant ($t = 1.703$, $p = .092$, $\beta = .321$) because of the use of $\alpha = .05$ compared to $\alpha = 1.0$. The independent variables of hope/faith have a slope of .341, representing a .341 prediction in ethical decision-making because of a one-unit increase for hope/faith. Spiritual well-being has a slope of .321, representing a .321 prediction in ethical decision-making for a one-unit change in the spiritual well-being variable. The coefficients for the variables vision and altruistic love were not significant (see Table 5). The final regression equation is ethical decision-making = $-.106 * \text{vision} + .314 * \text{hope/faith} - .023 * \text{altruistic love} + .321 * \text{spiritual well-being}$. Table 5 includes a summary of the linear regression of the study variables.

Table 5*Summary of Linear Regression of Study Variables*

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.	95.0% Confidence Interval for B	
	B	Std. Error	Beta			Lower Bound	Upper Bound
1 (Constant)	2.420	.370		6.546	<.001	1.686	3.153
Vision	-.106	.132	-.117	-.800	.426	-.369	.157
Hope/Faith	.314	.151	.322	2.079	.040	.014	.614
Altruistic Love	-.023	.113	-.028	-.206	.838	-.247	.201
Spiritual Well Being	.321	.188	.309	1.703	.092	-.053	.695

a. Dependent Variable: Ethical Decision Making

Table 6*ANOVA*

		ANOVA ^a				
Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	14.660	4	3.665	7.808	<.001 ^b
	Residual	45.529	97	.469		
	Total	60.189	101			

a. Dependent Variable: Ethical Decision Making

b. Predictors: (Constant), Spiritual Well Being, Altruistic Love, Vision, Hope Faith

Analysis Summary

This quantitative correlational study aimed to examine the relationship between a leader's spiritual leadership qualities (vision, hope/faith, altruistic love), spiritual well-being, and ethical decision-making. I evaluated the assumptions of multicollinearity, outliers, normality, linearity, homoscedasticity, and independence of residuals.

Assumptions surrounding multiple regression were assessed, with no serious violations noted. The statistical model was able to significantly predict ethical decision-making, $F = 7808, p < .001, R^2 = .244$.

Theoretical Discussion of Findings

I relied on the SLT theory as the theoretical framework for this study. Researchers have used SLT theory to explain the effects of spirituality on the continuous success and transformation of organizations (Fry, 2003). SLT is essential to determine a person's ethical decision-making processes because it combines ethics and value-based theories. This study's findings extend the SLT theory's knowledge and the relationship between a leader's spiritual leadership qualities, spiritual well-being, and ethical decision-making. As pertaining to this study, the SLT theory supported a relationship between leaders' spiritual leadership quality, hope/faith and ethical decision-making. My study's findings extended the SLT and established a baseline when ethical decision-making is used as the dependent variable.

Applications to Professional Practice

When defining SLT, Fry (2003) said that a leader's hope/faith, vision, and altruistic love lead to finding their calling (making a difference or life's meaning) and

membership (understanding and appreciation), noting that both directly affect organizational productivity and commitment. As tied to the SLT theory, I found a relationship between spiritual leadership qualities, hope/faith, and ethical decision-making.

Implications for Social Change

Johnson and Acabchuk (2018) advised that spirituality is valuable to social change tactics when the objective is to encourage conservation, teach skills for empowerment, or improve poverty. Implications for positive social change consist of the potential to benefit organizations and leaders by improving ethical decision-making for themselves, their households, and their communities. Including helping people to have a greater level of spiritual well-being to reduce present-day fears. The reduction of present-day fears may positively influence relationships, provide long-term vision for family and self, and implement skills to overcome ethical obstacles. A person's spirituality can directly impact an individual's potential, help recognize their sense of existence, and deal with challenges of living in a period of global social changes (Malone & Dadswell, 2018). The importance of the predictive model in this study is its ability to help leaders make better more ethical decisions. Understanding the predictor variables (hope/faith, altruistic love, vision, and spiritual well-being) concerning a leader's ethical decision-making can make leaders more productive.

Recommendations for Action

The recommendation that can be derived after this study is for further research to discover how an organization's management of hope/faith increases ethical decision-

making that influences a leader's organizational outcomes, performance, job satisfaction, and organizational commitments. I want to continue researching the influence of spirituality on organizations within the US. I also hope to present my study at professional conferences and publish my study in peer-reviewed journals, as well as in the ProQuest dissertation database.

Recommendations for Further Research

To examine the effects of spirituality and ethical decision-making while performing a qualitative or mixed method study, I collected a convenience sample, which may have limited the potential to generalize the results to only the population sample (Landers & Behrend, 2015). Other individual characteristics such as compassion, inner life, and organizational commitment could be used to further understand ethical decision-making. Other studies based on upper management and first-line supervisors would be beneficial to study, particularly questions of if there is more of a spiritual influence if a person moves up or down the management ladder.

Reflections

As part of our spiritual intelligence, a person's spirituality is a factor in how other people, me included, make wise decisions (Vaughan, 2002). A leader's spiritual intelligence helps them to be an effective change agent, make compassionate and wise decisions, have a healing/calming presence, and adapt to changes in life (Wigglesworth, 2006). My opportunity to develop into a scholar-practitioner was made available by the DBA doctoral program, which helped me combine my professional expertise with my spirituality. During the entire DBA process, I made sure that my perspective on

spirituality did not lead to a study bias. My goal was to accurately convey the research respondents' views without considering my prejudice. I used Survey Monkey to gather data anonymously and waited until the collecting procedure was over before reviewing or analyzing the data, which helped me understand the topic.

The DBA path at Walden University has been a long one filled with challenges. I appreciate the support and inspiration from Dr. Kate Andrews and my committee members. Many thanks to family, friends, and to my peers who have interacted with me during this process.

Conclusion

With the help of the data and the SLT theory, I was able to show a statistical relationship between spiritual leadership for hope/faith, and ethical decision-making. All components of the variable spirituality did not achieve statistical significance; however, using an independent variable in the regression model is acceptable without the variable achieving statistical significance if the variable has a vital magnitude and precision (Laerd Statistics, 2015). This study showed that the individual characteristic of spirituality of hope/faith has a positive association with ethical decision making. The results indicate how individual characteristics can be associated with ethical decision making.

References

- Abdullah, M. I., Dechun, H., Ali, M., & Usman, M. (2019). Ethical leadership and knowledge hiding: a moderated mediation model of relational social capital, and instrumental thinking. *Frontiers in Psychology, 10*, 2403.
<https://doi.org/10.3389/fpsyg.2019.02403>
- Adashi, E. Y., Walters, L. B., & Menikoff, J. A. (2018). The Belmont Report at 40: Reckoning with time. *American Journal of Public Health, 108*(10), 1345–1348.
<https://doi.org/10.2105/ajph.2018.304580>
- Adepoju, A. A., & Ogundunmade, T. P. (2019). Dynamic linear regression by bayesian and bootstrapping techniques. *Studies of Applied Economics, 37*(2), 166.
<https://doi.org/10.25115/eea.v37i2.2614>
- Ajzen, M., & Taskin, L. (2021). The re-regulation of working communities and relationships in the context of flexwork: A spacing identity approach. *Information and Organization, 31*(4), 100364.
<https://doi.org/10.1016/j.infoandorg.2021.100364>
- Alfarajat, H. S., & Emeagwali, O. L. (2021). Antecedents of service innovative behavior: The role of spiritual leadership and workplace spirituality. *Organizacija, 54*(4), 320–333. <https://doi.org/10.2478/orga-2021-0022>
- Allen, S., & Fry, L. W. (2019). Spiritual development in executive coaching. *Journal of Management Development, 38*(10), 796-811. <https://doi.org/10.1108/JMD-04-2019-0133>
- Anggara, F. S. A., & Aulia, A. (2021). How spiritual leadership and organizational

- culture influence employee performance? *Jurnal Manajemen Maranatha*, 20(2), 175-184. <https://doi.org/10.28932/jmm.v20i2.2939>
- Anser, M. K., Shafique, S., Usman, M., Akhtar, N., & Ali, M. (2021). Spiritual leadership and organizational citizenship behavior for the environment: An intervening and interactional analysis. *Journal of Environmental Planning & Management*, 64(8), 1496–1514. <https://doi.org/10.1080/09640568.2020.1832446>
- Arciniega, L. M., Stanley, L. J., Puga-Méndez, D., Obregón-Schael, D., & Politi-Salame, I. (2019). The relationship between individual work values and unethical decision-making and behavior at work. *Journal of Business Ethics*, 158(4), 1133–1148. <https://doi-org/10.1007/s10551-017-3764-3>
- Association of Certified Fraud Examiners (ACFE). (2018). *Report to the nation's 2018 Global Study on Occupational Fraud and Abuse*. <http://www.acfe.com/report-to-the-nations/2018/>
- Aydiner, A. S., Tatoglu, E., Bayraktar, E., & Zaim, S. (2019). Information system capabilities and firm performance: Opening the black box through decision-making performance and business-process performance. *International Journal of Information Management*, 47, 168-182. <https://doi.org/10.1016/j.ijinfomgt.2018.12.015>
- Ball, H. L. (2019). Conducting online surveys. *Journal of Human Lactation* 35(3), 413-417. <https://doi.org/10.1177/0890334419848734>
- Bayighomog, S. W., & Araslı, H. (2019). Workplace spirituality - customer engagement Nexus: the mediated role of spiritual leadership on customer-oriented boundary-

spanning behaviors. *The Service Industries Journal*, 39(7-8), 637-661.

<https://doi.org/10.1080/02642069.2019.1570153>

Bekele, W. B., & Ago, F. Y. (2020). Good governance practices and challenges in local government of Ethiopia: The case of bonga town administration. *Research in Educational Policy and Management*, 2(2), 97-128.

<https://doi.org/10.46303/repam.2020.6>

Berchtold, A. (2019). Treatment and reporting of item-level missing data in social science research. *International Journal of Social Research Methodology*, 22(5), 431–439. <https://doi.org/10.1080/13645579.2018.1563978>

Berryman, D. R. (2019). Ontology, epistemology, methodology, and methods: Information for librarian researchers. *Medical reference services quarterly*, 38(3), 271-279. <https://doi.org/10.1080/02763869.2019.1623614>

Bhattacharyya, N., & Afroz, N. (2019). Workplace spirituality and employee work outcomes: A review. *Indian Journal of Positive Psychology*, 10(4), 288-293. http://www.iahrw.com/index.php/home/journal_detail/19#list

Blair, G., Cooper, J., Coppock, A., & Humphreys, M. (2019). Declaring and diagnosing research designs. *American Political Science Review*, 113(3), 838–859. <http://doi.org/10.1017/S0003055419000194>

Brownstein, N. C., Louis, T. A., O'Hagan, A., & Pendergast, J. (2019). The role of expert judgment in statistical inference and evidence-based decision-making. *The American Statistician*, 73(1), 56-68.

<https://doi.org/10.1080/00031305.2018.1529623>

- Chakkarath, P. (2021, April 16). How India almost lost its soul: The detrimental effects of ethnocentrism and colonialism on the psychology of spirituality and religion. Indigenous psychology of spirituality. https://doi.org/10.1007/978-3-030-50869-2_10
- Chaplin, D. D., Cook, T. D., Zurovac, J., Coopersmith, J. S., Finucane, M. M., Vollmer, L. N., & Morris, R. E. (2018). The internal and external validity of the regression discontinuity design: A meta-analysis of 15 within-study comparisons. *Journal of Policy Analysis and Management*, 37(2), 403–429. <https://doi.org/10.1002/pam.22051>
- Chen, M., Zhang, J., Xie, Z., & Niu, J. (2021). Online low-key conspicuous behavior of fashion luxury goods: The antecedents and its impact on consumer happiness. *Journal of Consumer Behaviour*, 20(1), 148-159. <https://doi.org/10.1002/cb.1863>
- Chen, S., Jiang, W., Zhang, G., & Chu, F. (2019). Spiritual leadership on proactive workplace behavior: the role of organizational identification and psychological safety. *Frontiers in Psychology*, 10, 1206. <https://doi.org/10.3389/fpsyg.2019.01206>
- Chen, T., & Wu, C. (2017). Improving the turnover intention of tourist hotel employees: Transformational leadership, leader-member exchange, and psychological contract breach. *International Journal of Contemporary Hospitality Management*, 29, 1914-1936. <https://doi.org/10.1108/IJCHM-09-2015-0490>
- Cockburn, T. (2021). *Reflections on emerging digital technologies' impact on leadership models and decision-making*. <http://doi.org/10.2139/ssrn.3889464>

- Cook, M. A. (2018). *CS Lewis through select correspondences: Spiritual, authentic, and indirect leadership characteristics in the letters of CS Lewis*. Dallas Baptist University.
- Cook, T. D., Zhu, N., Klein, A., Starkey, P., & Thomas, J. (2020). How much bias results if a quasi-experimental design combines local comparison groups, a pretest outcome measure and other covariates?: A within study comparison of preschool effects. *Psychological methods*, 25(6), 726. <https://doi.org/10.1037/met0000260>
- Courtney, M. G. R., & Chang, K. C. (2018). Dealing with non-normality: An introduction and step-by-step guide using R. *Teaching Statistics*, 40(2), 51-59. <https://doi.org/10.1111/test.12154>
- Cullen, J. G. (2016). Nursing management, religion and spirituality: A bibliometric review, a research agenda and implications for practice. *Journal of Nursing Management*, 24(3), 291-299. <https://doi.org/10.1111/jonm.12340>
- Darling, H. S. (2021). Basics of statistics-5: Sample size calculation (iii): A narrative review for the use of computer software, tables, and online calculators. *Cancer Research, Statistics, and Treatment*, 4(2), 394. https://doi.org/10.4103/crst.crst_88_21
- DeMonbrun, M., Finelli, C., Prince, M., Barrego, M., Shekhar, P., & Waters, C. (2017). Creating an instrument to measure student response to instructional practices. *Journal of Engineering Education*, 106, 273-298. <https://doi.org/10.1002/jee.20162>
- Denman, D. E. (2019). 2018 Report on occupational fraud: Results and how companies

can protect their assets. *Journal of Accounting & Finance*, 19, 97–112.

<https://doi.org/10.33423/jaf.v19i4.2175>

Dhami, M., Sharma, S., & Kang, T. K. (2021). A relational analysis of mental health and spiritual intelligence among youth: A new paradigm. *Indian Journal of Positive Psychology*, 12(4), 314–317. <https://doi.org/10.7551/mitpress/13412.003.0003>

Dinçer, H., Baykal, E., & Yüksel, S. (2021). Analysis of spiritual leadership and ethical climate for banking industry using an integrated IT2 fuzzy decision-making model. *Journal of Intelligent & Fuzzy Systems*, 40(1), 1443–1455.

<https://doi.org/10.3233/JIFS-201840>

Driscoll, C., McIsaac, E. M., & Wiebe, E. (2019). The material nature of spirituality in the small business workplace: from transcendent ethical values to immanent ethical actions. *Journal of Management, Spirituality & Religion*, 16(2), 155-177.

<https://doi.org/10.1080/14766086.2019.1570474>

Edwards, J. R. (2020). The peaceful coexistence of ethics and quantitative research. *Journal of Business Ethics* 167, 31–40. [https://doi.org/10.1007/s10551-019-](https://doi.org/10.1007/s10551-019-04197-6)

[04197-6](https://doi.org/10.1007/s10551-019-04197-6)

Erba, J., Ternes, B., Bobkowski, P., Logan, T., & Liu, Y. (2018). Sampling methods and sample populations in quantitative mass communication research studies: A 15-year census of six journals. *Communication Research Reports*, 35, 42-47.

<https://doi.org/10.1080/08824096.2017.1362632>

Eva, N., Robin, M., Sendjaya, S., van Dierendonck, D., & Liden, R. C. (2019). Servant leadership: A systematic review and call for future research. *The leadership*

quarterly, 30(1), 111-132. <https://doi.org/10.1016/j.leaqua.2018.07.004>

Farmer, M., Allen, S., Duncan, K., & Alagaraja, M. (2019). Workplace spirituality in the public sector: a study of US water and wastewater agencies. *International Journal of Organizational Analysis*, 27(3), 441-457. <https://doi.org/10.1108/ijoa-11-2017-1281>

Farrugia, B. (2019). WASP (write a scientific paper): Sampling in qualitative research. *Early Human Development*, 133, 69-71. <https://doi.org/10.1016/j.earlhumdev.2019.03.016>

Fernandez Lynch, H. (2020). The right to withdraw from controlled human infection studies: justifications and avoidance. *Bioethics*, 34(8), 833-848. <https://doi.org/10.1111/bioe.12704>

Ferraro, P. J., Sanchirico, J. N., & Smith, M. D. (2019). Causal inference in coupled human and natural systems. *Proceedings of the National Academy of Sciences*, 116(12), 5311-5318. <https://doi.org/10.1073/pnas.1805563115>

Ferrell, O. C., Harrison, D. E., Ferrell, L., & Hair, J. F. (2019). Business ethics, corporate social responsibility, and brand attitudes: An exploratory study. *Journal of Business Research*, 95, 491-501. <https://doi.org/10.1016/j.jbusres.2018.07.039>

Field, A. (2018). *Discovering statistics using IBM SPSS statistics* (5th ed.). Sage Publications.

Flage, R., & Askeland, T. (2020). Assumptions in quantitative risk assessments: When explicit and when tacit? *Reliability Engineering and System Safety*, 197. <https://doi.org/10.1016/j.res.2020.106799>

- Flynn, S. V., & Korcuska, J. S. (2018). Credible phenomenological research: A mixed methods study. *Counselor Education and Supervision, 57*(1), 34–50.
<https://doi.org/10.1002/ceas.12092>
- Foster, S., & Foster, A. (2019). The impact of workplace spirituality on work-based learners. *Journal of Work-Applied Management. <https://doi.org/10.1108/JWAM-06-2019-0015>*
- Fraser-Burgess, S. (2020). Accountability and troubling the caring ideal in the classroom: A call to teacher citizenry. *Educational Studies, 56*(5), 456-481.
<https://doi.org/10.1080/00131946.2020.1799216>
- Fredericks, S., Sidani, S., Fox, M., & Miranda, J. (2019). Strategies for balancing internal and external validity in evaluations of interventions. *Nurse Researcher, 27*(4), 19–23. <https://doi.org/10.7748/nr.2019.e1646>
- Fry, L. W. (2003). Toward a theory of spiritual leadership. *Leadership Quarterly, 14*(6), 693-727. <https://doi.org/10.1016/j.leaqua.2003.09.001>
- Fry, L. W. (2020). The numinosity of soul: Andre Delbecq's legacy for MSR. *Journal of Management, Spirituality & Religion, 17*(1), 5-21.
<https://doi.org/10.1080/14766086.2019.1583597>
- Fry, L. W. (2022). Spiritual leadership in the workplace. *Oxford Bibliographies in Management. <https://doi.org/10.1093/OBO/9780199846740-0147>*
- Fry, L. W., & Cohen, M. (2009). Spiritual leadership as a paradigm for organizational transformation and recovery from extended work hours cultures. *Journal of Business Ethics, 84*, 265–278. <https://doi.org/10.1007/s10551-008-9695-2>

- Fry, L. W., Latham, J. R., Clinebell, S. K., & Krahnke, K. (2017). Spiritual leadership as a model for performance excellence: a study of Baldrige award recipients. *Journal of Management, Spirituality & Religion*, 14(1), 22-47.
<https://doi.org/10.1080/14766086.2016.1202130>
- Fry, L. W., & Matherly, L. L. (2006). *Spiritual leadership and organizational performance: An exploratory study*. <http://iispiritualleadership.com>
- Fry, L. W., & Nisiewicz, M. S. (2012). *Maximizing the triple bottom line through spiritual leadership*. Standard Business Books.
- Fry, L. W., & Slocum, J. W. (2008). Maximizing the triple bottom line through spiritual leadership. *Organizational Dynamics*, 37(1), 86-96.
<https://doi.org/10.1016/j.orgdyn.2007.11.004>
- Fry, L. W., Vitucci, S., & Cedillo, M. (2005). Spiritual Leadership Theory Survey. *PsycTESTS*. <https://doi.org/10.1037/t11234-000>
- Fry, L. W., & Whittington, J. L. (2005). In search of authenticity: Spiritual leadership theory as a source for future theory, research, and practice on authentic leadership. *Authentic leadership theory and practice: Origins, effects, and development monographs* (pp. 183-200). Elsevier Science.
- Ghosh, S., & Mukherjee, S. (2020). The relevance of spirituality and corporate social responsibility in management education: Insights from classical Indian wisdom. *Philosophy of Management*, 19(4), 469-497. <https://doi.org/10.1007/s40926-020-00141-1>
- Glende, P. (2008). Preparing literature reviews: Qualitative and quantitative approaches

- (3rd ed.). *Journalism History*, 34(1), 58. <https://journalism-history.org/>
- Green, S., & Salkind, N. (2017). *Using SPSS for Windows and Macintosh*. (8th ed.) Prentice Hall.
- Grigsby, T. J., & McLawhorn, J. (2019). Missing data techniques and the statistical conclusion validity of survey-based alcohol and drug use research studies: A review and comment on reproducibility. *Journal of Drug Issues*, 49(1), 44-56. <https://doi.org/10.1177/0022042618795878>
- Guetterman, T. C. (2020). Qualitative, quantitative, and mixed methods research sampling strategies. *Oxford University Press*. <https://doi.org/10.1093/obo/9780199756810-0241>
- Hage, J., & Posner, B. Z. (2015). Religion, religiosity, and leadership practices: An examination in the Lebanese workplace. *Leadership & Organization Development Journal*, 36(4), 396-412. <https://doi.org/10.1108/LODJ-07-2013-0096>
- Harms, C., & Lakens, D. (2018). Making 'null effects' informative: statistical techniques and inferential frameworks. *Journal of Clinical and Translational Research*, 3, (38), 2 - 393. <http://doi.org/10.18053/jctres.03.2017S2.007>
- Hayashi, P. Jr., Abib, G., & Hoppen, N. (2019). Validity in qualitative research: A processual approach. *The Qualitative Report*, 24(1), 98-112. <https://nsuworks.nova.edu/tqr/vol/24/iss1/8>
- Héliot, Y., Gleibs, I. H., Coyle, A., Rousseau, D. M., & Rojon, C. (2020). Religious identity in the workplace: A systematic review, research agenda, and practical

implications. *Human Resource Management*, 59(2), 153–173.

<https://doi.org/10.1002/hrm.21983>

Horan, S. M., Chory, R. M., Craw, E. S., & Jones, H. E. (2021). Blended work/life relationships: organizational communication involving workplace peers, friends, and lovers. *Communication Research Trends*, 40(2), 3–47.

<https://doi.org/10.3390/bs11100136>

Hossain, F., Kumasey, A. S., Rees, C. J., & Mamman, A. (2020). Public service ethics, values and spirituality in developing and transitional countries: Challenges and opportunities. *Public Administration & Development*, 40(3), 147–155.

<https://doi.org/10.1002/pad.1890>

Hudecek, M. F., Blabst, N., Morgan, B., & Lerner, E. (2020). Measuring gratitude in Germany: Validation study of the German version of the gratitude questionnaire-six item form (GQ-6-G) and the multi-component gratitude measure (MCGM-G).

Frontiers in Psychology, 11. <https://doi.org/10.3389/fpsyg.2020.590108>

Hunsaker, W. D. (2020). Spiritual leadership and work–family conflict: Mediating effects of employee well-being. *Personnel Review* 50(1)143-158.

<https://doi.org/10.1108/PR-04-2019-0143>

Johnson, B. T., & Acabchuk, R. L. (2018). What are the keys to a longer, happier life? Answers from five decades of health psychology research. *Social Science & Medicine*, 196, 218-226.

<https://doi.org/10.1016/j.socscimed.2017.11.001>

Johnson, J. L., Adkins, D., & Chauvin, S. (2020). A review of the quality indicators of rigor in qualitative research. *American Journal of Pharmaceutical Education*,

84(1). <https://doi.org/10.5688/ajpe7120>

- Joseph, J., & Gaba, V. (2020). Organizational structure, information processing, and decision-making: a retrospective and road map for research. *Academy of Management Annals*, 14(1), 267-302. <https://doi.org/10.5465/annals.2017.0103>
- Kira, I., Shuwiekh, H., Al-Huwailah, A. H., Zidan, T., & Bujold-Bugeaud, M. (2021). Measuring interfaith spirituality: Initial validation and psychometrics. *Psychology of Religion and Spirituality*, 13(3), 324–339.
<https://doi.org/10.1037/rel0000242.supp>
- Knekta, E., Runyon, C., & Eddy, S. (2019). One size doesn't fit all: Using factor analysis to gather validity evidence when using surveys in your research. *CBE—Life Sciences Education*, 18(1). <https://doi.org/10.1187/cbe.18-04-0064>
- Knief, U., & Forstmeier, W. (2021). Violating the normality assumption may be the lesser of two evils. *Behavior Research Methods*, 1-15.
<https://doi.org/10.3758/s13428-021-01587-5>
- Kok, G., Peters, G. J. Y., Kessels, L. T., Ten Hoor, G. A., & Ruiter, R. A. (2018). Ignoring theory and misinterpreting evidence: the false belief in fear appeals. *Health Psychology Review*, 12(2), 111-125.
<https://doi.org/10.1080/17437199.2017.1415767>
- Kyngäs, H., Kääriäinen, M., & Elo, S. (2020). The trustworthiness of content analysis. In: Kyngäs, H., Mikkonen, K., Kääriäinen, M. (eds) *The application of content analysis in nursing science research* (pp. 41-48). Springer, Cham.
https://doi.org/10.1007/978-3-030-30199-6_5

- Laerd Statistics. (2015). *Multiple regression using SPSS Statistics* [Statistical tutorials and software guides]. <https://statistics.laerd.com/>
- Lala, S., & Prasad, R. (2020). Health growth with active transformation of mind and body through abundant natural methods. *Wireless Personal Communications*, 113(1), 369–398. <https://doi.org/10.1007/s11277-020-07205-5>
- Landers, R. N., & Behrend, T. S. (2015). An inconvenient truth: Arbitrary distinctions between organizational, mechanical turk, and other convenience samples. *Industrial and Organizational Psychology*, 8(2), 142–164. <https://doi.org/10.1017/iop.2015.13>
- Lardier, D. T., Jr. (2018). An examination of ethnic identity as a mediator of the effects of community participation and neighborhood sense of community on psychological empowerment among urban youth of color. *Journal of Community Psychology*, 46(5), 551-566. <https://doi.org/10.1002/jcop.21958>
- Lavery, M. R., Acharya, P., Sivo, S. A., & Xu, L. (2019). Number of predictors and multicollinearity: What are their effects on error and bias in regression? *Communications in Statistics-Simulation and Computation*, 48(1), 27-38. <https://doi.org/10.1080/03610918.2017.1371750>
- Leys, C., Delacre, M., Mora, Y. L., Lakens, D., & Ley, C. (2019). How to classify, detect, and manage univariate and multivariate outliers, with emphasis on pre-registration. *International Review of Social Psychology*, 32(1). <https://doi.org/10.5334/irsp.289>
- Liao, H., Li, Y., Lewis, S., & Brooks, G. (2016). Outlier impact and accommodation

- methods: Multiple comparisons of Type I error rates. *Journal of Modern Applied Statistical Methods*, 15(1), 452-471. <https://doi.org/fsnd>
- Mahmood, A., Arshad, M. A., Ahmed, A., Akhtar, S., & Khan, S. (2018). Spiritual intelligence research within human resource development: a thematic review. *Management Research Review*, 41(8), 987–1006. <https://doi.org/10.1108/MRR-03-2017-0073>
- Malone, J., & Dadswell, A. (2018). The role of religion, spirituality and/or belief in positive ageing for older adults. *Geriatrics*, 3(2), 28. <https://doi.org/10.3390/geriatrics3020028>
- Marques, J. (2019). Creativity and morality in business education: Toward a trans-disciplinary approach. *The International Journal of Management Education*, 17(1), 15-25. <https://doi.org/10.1016/j.ijme.2018.11.001>
- Matthay, E. C., & Glymour, M. M. (2020). A graphical catalog of threats to validity. *Epidemiology*, 31, 376 - 384. <https://doi.org/10.1097/ede.0000000000001161>
- Mayer, C. H., Viviers, R., Oosthuizen, R., & Surtee, S. (2017). ‘Juggling the glass balls...’: workplace spirituality in women leaders. *South African Journal of Higher Education*, 31(5), 189-205. <https://hdl.handle.net/10520/EJC-abfea34a7>
- McManus, J. (2018). Hubris and unethical decision making: The tragedy of the uncommon. *Journal of Business Ethics*, 149(1), 169–185. <https://doi-org/10.1007/s10551-016-3087-9>
- Melé, D., & Fontrodona, J. (2017). Christian ethics and spirituality in leading business organizations: Editorial introduction. *Journal of business ethics*, 145(4), 671-679.

<https://doi.org/10.1007/s10551-016-3323-3>

- Miller, D. W., & Ewest, T. (2018). Spirituality at the workplace. *Encyclopedia of Business and Professional Ethics*, 1-5. https://doi.org/10.1007/978-3-319-235141_250-1
- Mohajan, H. K. (2020). Quantitative research: A successful investigation in natural and social sciences. *Journal of Economic Development, Environment and People*, 9(4), 50-79. <https://www.ceeol.com/search/article-detail?id=939590>
- Mohammadi, S. (2020). A test of harmful multicollinearity: A generalized ridge regression approach. *Communications in Statistics - Theory and Methods*, 1–20. <https://doi.org/10.1080/03610926.2020.1754855>
- Mukherjee, S. P. (2019). *A guide to research methodology: An overview of research problems, tasks and methods*. CRC Press.
- Murniarti, E., Sihotang, H., & Rangka, I. B. (2020). Life satisfaction and self-development initiatives among honorary teachers in primary schools. *Elementary Education Online*, 19(4), 2571-2586. <https://doi.org/10.17051/ilkonline.2020.19.04.002>
- Nahardani, S. Z., Ahmadi, F., Bigdeli, S., & Soltani Arabshahi, K. (2019). Spirituality in medical education: a concept analysis. *Medicine, Health Care, and Philosophy*, 22(2), 179–189. <https://doi.org/10.1007/s11019-018-9867-5>
- Natarajan, A. (2016). Relevance of spiritual principles for solving global social challenges. *Cadmus*, 2, 65-70. <http://cadmusjournal.org>
- Nayak, M. S. D. P., & Narayan, K. A. (2019). Strengths and weaknesses of online

- surveys. *Technology*, 6, 7. <https://doi.org/10.9790/0837-2405053138>
- Nguyen, P. V., Tran, K. T., Dao, K. H., & Dinh, H. P. (2018). The role of leaders' spiritual leadership on organisation outcomes. *Asian Academy of Management Journal*, 23(2). <https://doi.org/10.21315/aamj2018.23.2.3>
- Nield, S. (2019). The mismeasure of culture: self-report questionnaires and positivist analysis in intercultural communication research. *Journal of Intercultural Communication*, (50), 1–14. <https://www.immi.se/intercultural>
- Nigri, G., Del Baldo, M., & Agulini, A. (2020). The Mondora method: Quantum leaders in benefit corporations. *Entrepreneurship Research Journal*, 10(4). <https://doi.org/10.1515/erj-2019-0309>
- Oman, D., & Neuhauser, L. (2018). Public health education, promotion, and intervention: Relevance of religion and spirituality. *Why Religion and Spirituality Matter for Public Health*, 211-223. https://doi.org/10.1007/978-3-319-73966-3_12
- Onivehu, A. O., Adegunju, A. K., Ohawuiro, E. O., & Oyeniran, J. B. (2018). The relationship among information and communication technology utilization, self-regulated learning and academic performance of prospective teachers. *Acta Didactica Napocensia*, 11(1), 69–85. <https://doi.org/10.24193/adn.11.1.6>
- Otaye-Ebede, L., Shaffakat, S., & Foster, S. (2020). A multilevel model examining the relationships between workplace spirituality, ethical climate and outcomes: A social cognitive theory perspective. *Journal of Business Ethics*, 166(3), 611-626. <https://doi.org/10.1007/s10551-019-04133-8>
- Pallant, J. (2020). *SPSS survival manual*. McGraw-Hill Education.

- Pandey, J., & Singh, M. (2019). Positive religious coping as a mechanism for enhancing job satisfaction and reducing work-family conflict: a moderated mediation analysis. *Journal of Management, Spirituality & Religion*, 16(3), 314-338. <https://doi.org/10.1080/14766086.2019.1596829>
- Peterson, R. E., Kuchenbaecker, K., Walters, R. K., Chen, C.-Y., Popejoy, A. B., Periyasamy, S., Lam, M., Iyegbe, C., Strawbridge, R. J., Brick, L., Carey, C. E., Martin, A. R., Meyers, J. L., Su, J., Chen, J., Edwards, A. C., Kalungi, A., Koen, N., Majara, L., Duncan, L. E. (2019). Genome-wide Association studies in ancestrally diverse populations: Opportunities, methods, pitfalls, and recommendations. *Cell* 179(3), 589-603. <https://doi.org/10.1016/j.cell.2019.08.051>
- Pham, N. T., Tučková, Z., & Jabbour, C. J. C. (2019). Greening the hospitality industry: How do green human resource management practices influence organizational citizenship behavior in hotels? A mixed-methods study. *Tourism Management*, 72, 386-399. <https://doi.org/10.1016/j.tourman.2018.12.008>
- Phipps, K. A., & Shelton, C. (2020). A “north star:” spirituality and decision-making among strategic leaders. *Management Decision*, 59(9), 2143–2163. <https://doi.org/10.1108/MD-05-2020-0632>
- Plonsky, L., & Oswald, F. L. (2017). Multiple regression as a flexible alternative to Anova in L2 Research. *Studies in Second Language Acquisition*, 39(3), 579–592. <https://doi.org/10.1017/S0272263116000231>
- Pourjam, A. (2020). Cultural diversity management and organizational outcome in

- tourism businesses workplace: Spirituality as a mediator. *International Journal of Tourism & Spirituality*, 4(2), 219-235. <https://doi.org/10.22133/ijts.2020.111143>
- Rashid, M. H., & Sipahi, E. (2021). The importance of quantitative research in language testing and assessment: in the context of social works. *Linguistics and Culture Review*, 5(S1), 317-330. <https://lingcure.org/index.php/journal/article/view/1413>
- Ravinder, H., Berenson, M., & Su, H. (2019). Assessing student ability to interpret regression diagnostic plots. *Journal of Business and Economic Studies*, 23(1), 18-34. <http://www.nedsi.org/>
- Rivera, J. D. (2019). When attaining the best sample is out of reach: Nonprobability alternatives when engaging in public administration research. *Journal of Public Affairs Education*, 25(3), 314-342. <https://doi.org/10.1080/15236803.2018.1429821>
- Rocha, R. G., & Pinheiro, P. G. (2021). Organizational spirituality: Concept and perspectives. *Journal of Business Ethics*, 171(2), 241-252. <https://doi.org/10.1007/s10551-020-04463-y>
- Rojas, R. R. (2018). Diversity and workplace spirituality. In *Diversity and Inclusion in the Global Workplace* (pp. 81-107). Palgrave Macmillan, Cham. https://doi.org/10.1007/978-3-319-54993-4_5
- Rustam, F., Reshi, A. A., Mehmood, A., Ullah, S., On, B. W., Aslam, W., & Choi, G. S. (2020). COVID-19 future forecasting using supervised machine learning models. *IEEE Access*, 8, 101489-101499. <https://doi.org/10.1109/ACCESS.2020.2997311>
- Rutz, O. J., & Watson, G. F. (2019). Endogeneity and marketing strategy research: An

overview. *Journal of the Academy of Marketing Science*, 47, 479-498.

<https://bit.ly/3wQDzC9>

Sachdeva, G. (2019). Impact of spirituality in management: a review. *Science and Spirituality for a Sustainable World: Emerging Research and Opportunities*, 1-22.

<https://doi.org/10.4018/978-1-5225-9893-0.ch001>

Samul, J. (2019). Spiritual leadership: meaning in the sustainable workplace.

Sustainability, 12(1), 267. <https://doi.org/10.3390/su12010267>

Sani, A., & Ekowati, V. M. (2021). Spirituality to organizational citizenship behavior from Islamic perspective: mediating role of spirituality at work and organizational commitment. *Journal of Islamic Marketing*. <https://doi.org/10.1108/JIMA-07-2020-0211>

Sapta, I. K. S., Rustiarini, N. W., Kusuma, I. G. A. E. T., & Astakoni, I. M. P. (2021). Spiritual leadership and organizational commitment: The mediation role of workplace spirituality. *Cogent Business & Management*, 8(1), 1966865.

<https://doi.org/10.1080/23311975.2021.1966865>

Schober, P., Boer, C., & Schwarte, L. A. (2018). Correlation coefficients: appropriate use and interpretation. *Anesthesia & Analgesia*, 126(5), 1763-1768.

<https://doi.org/10.1213/ANE.0000000000002864>

Sirshar, M., Baig, H. S., & Ali, S. H. (2019). A systematic literature review of research methodologies used for evaluation of augmented reality based learning applications. *Preprints* (1) <https://doi.org/10.20944/preprints201912.0065.v1>

Smith, G., Minor, M., & Brashen, H. (2018). Spiritual leadership: A guide to a leadership

style that embraces multiple perspectives. *Journal of instructional research* 7, 80-89. <http://www.instructionalresearch.com>

Smith, J. M. (2018). The rhetoric of revelation: Examining religious rhetoric on secularism through an ethnographic content analysis of Mormon leadership discourse. *Science, Religion and Culture*, 5(1), 26-44.
<http://doi.org/10.17582/journal.src/2018.5.1.26.44>

Storsletten, V. M., & Jakobsen, O. D. (2015). Development of leadership theory in the perspective of Kierkegaard's philosophy. *Journal of Business Ethics*, 128(2), 337-349. <https://doi.org/10.1007/s10551-014-2106-y>

Sureiman, O., & Mangera, C. (2020). F-test of overall significance in regression analysis simplified. *Journal of the Practice of Cardiovascular Sciences*, 6(2), 116.
https://doi.org/10.4103/jpcs.jpcs_18_20

Swart, L. A., Kramer, S., Ratele, K., & Seedat, M. (2019). Non-experimental research designs: Investigating the spatial distribution and social ecology of male homicide. *Research Methods in the Social Sciences*, 19.
<https://doi.org.10.18772/2019032750>

Takhsha, M., Barahimi, N., Adelpanah, A., & Salehzadeh, R. (2020). The effect of workplace ostracism on knowledge sharing: the mediating role of organization-based self-esteem and organizational silence. *Journal of Workplace Learning*.
<https://doi.org/10.1108/JWL-07-2019-0088>

Teh, H. Y., Kempa-Liehr, A. W., Kevin, I., & Wang, K. (2020). Sensor data quality: A systematic review. *Journal of Big Data*, 7(1), 1-49.

<https://doi.org/10.1186/s40537-020-0285-1>

Theofanidis, D., & Fountouki, A. (2018). Limitations and delimitations in the research process. *Perioperative Nursing*, 7(3), 155–163.

<https://doi.org/10.5281/zenodo.2552022>

Thompson, C., Kim, R., Aloe, A., & Becker, B. (2018). Extracting the variance inflation factor and other multicollinearity diagnostics from typical regression results. *Basic and Applied Social Psychology*, 39, 81–90.

<https://doi.org/10.1080/0193533.2016.1277529>

Tombaugh, J. R., Mayfield, C., & Durand, R. (2011). Spiritual expression at work: exploring the active voice of workplace spirituality. *International Journal of Organizational Analysis*, 19(2), 146-170.

<https://doi.org/10.1108/19348831111135083>

Tutar, H., Oruç, E., Erdem, A. T., & Serpil, H. (2020). Big five personality traits and workplace spirituality: A mixed method study. *The South East European Journal of Economics and Business*, 15(2), 96-108. <https://doi.org/10.2478/jeb-2020-0018>

United States Department of Health and Human Services (2018). *Belmont Report: Ethical principles and guidelines for the protection of human subjects of research-the national commission for the protection of human subjects of biomedical and behavioral research* (1979).

<https://www.hhs.gov/ohrp/regulations-and-policy/belmont-report/index.html>

Van der Walt, F., & Steyn, P. (2019). Workplace spirituality and the ethical behaviour of project managers. *SAJIP: South African Journal of Industrial Psychology*, 45, 1–

9. <https://doi.org/10.4102/sajip.v45i0.1687>

Van Dusen, B., & Nissen, J. (2019). Modernizing use of regression models in physics education research: A review of hierarchical linear modeling. *Physical Review Physics Education Research*, 15(2).

<https://doi.org/10.1103/physrevphyseducres.15.020108>

Vasconcelos, A. F. (2018). Workplace spirituality: empirical evidence revisited.

Management Research Review, 41(7), 789-821. <https://doi.org/10.1108/MRR-07-2017-0232>

Vaughan, F. (2002). What is spiritual intelligence? *The Journal of Humanistic*

Psychology, 42(2), 16. <https://doi.org/10.1177/0022167802422003>

Wigglesworth, C. (2006). Why spiritual intelligence is essential to mature leadership.

Integral Leadership Review, 6(3), 1-17. www.maikenpiil.com .

Wilbanks, J. T. (2020). Electronic informed consent in mobile applications research.

Journal of Law, Medicine & Ethics, 48(1_suppl), 147–153.

<https://doi.org/10.1177/1073110520917040>

Wiśniowski, A., Sakshaug, J. W., Perez Ruiz, D. A., & Blom, A. G. (2020). Integrating probability and nonprobability samples for survey inference. *Journal of Survey*

Statistics and Methodology, 8(1), 120-147. <https://doi.org/10.1093/jssam/smz051>

Yang, F., Harrison, L. T., Rensink, R. A., Franconeri, S. L., & Chang, R. (2018).

Correlation judgment and visualization features: A comparative study. *IEEE Transactions on Visualization and Computer Graphics*, 25(3), 1474-1488.

http://www.ieee.org/publications_standards/publications/rights/index.html

- Yang, F., Liu, J., Wang, Z., & Zhang, Y. (2019). Feeling energized: a multilevel model of spiritual leadership, leader integrity, relational energy, and job performance. *Journal of Business Ethics*, 158(4), 983-997. <https://doi.org/10.1007/s10551-017-3713-1>
- Zhao, X., Zhang, Y., Xie, S., Qin, Q., Wu, S., & Luo, B. (2020). Outlier detection based on residual histogram preference for geometric multi-model fitting. *Sensors*, 20(11), 3037. <https://doi.org/10.3390/s20113037>
- Zhou, X., Rasool, S. F., Yang, J., & Asghar, M. Z. (2021). Exploring the relationship between despotic leadership and job satisfaction: the role of self efficacy and leader–member exchange. *International Journal of Environmental Research and Public Health*, 18(10), 5307. <https://doi.org/10.3390/ijerph18105307>

Appendix A: Consent Form

Consent Form

You are invited to complete an anonymous survey by a Walden University student working toward a doctoral degree.

Study title: Leadership and Spirituality: The Relationship of Incorporating Spirituality in Ethical Workplace Decision Making

Doctoral student name: Tiffany D. Cooper

Doctoral student contact information: [REDACTED]

Number of volunteers needed: 85-129

Number of minutes needed for survey: 10-15 minutes

Volunteers must be:

- Mid-Level Managers
- Based in the United States of America

Your role:

- Can end any time you wish
- Involves no more risk than daily life
- Involves no payment

Privacy:

To protect your privacy, the doctoral student will not collect, track, or store your identity or contact info.

In place of a consent signature, your completion of the survey would indicate that you consent to your responses being analyzed in the study.

Data will be kept secure by using password-protected devices and platforms. Data will be kept for a period of at least 5 years, as required by the university.

Use of your responses:

Your survey responses will be used for academic research purposes only. Once the doctoral student graduates, the study's results will be posted online in [Scholarworks](#) (a searchable publication of Walden University research).

Protecting You

If you want to talk privately about your rights as a participant or any negative parts of the study, you can call Walden University's Research Participant Advocate at 612-312-1210 or email IRB@mail.waldenu.edu. Walden University's approval number for this study is 08-23-22-0671666 and it expires on August 22, 2023.

You might wish to retain this consent form for your records. You may ask the doctoral student or Walden University for a copy at any time using the contact info above.

Appendix B: Pre-Screening & Introduction Questions

The first three questions below only had Yes or No as possible answers. The last two were Likert Scale 1-5 (1 = Strongly Disagree through 5= Strongly Agree).

The first two questions were prescreening questions that entailed a hard stop. If No was answered they were taken to a disqualification page and thanked for taking the time to fill out the survey.

Are you considered a Mid-Level Manager in any field? (Hard Stop)

Do you work within the United States of America? (Hard Stop)

Do you consider yourself spiritual?

Do you believe you are an ethical leader?

Do you have a history of making ethical workplace decisions?

Appendix C: Spiritual Leadership Theory Survey Permission of Use

**Spiritual Leadership Theory Survey****PsycTESTS Citation:**

Fry, L. W., Vitucci, S., & Cedillo, M. (2005). Spiritual Leadership Theory Survey [Database record]. Retrieved from PsycTESTS. doi: <https://dx.doi.org/10.1037/t11234-000>

Instrument Type:

Survey

Test Format:

The Spiritual Leadership Theory Survey utilizes a 1-5 (from strongly disagree to strongly agree) response set.

Source:

Fry, Louis W., Vitucci, Steve, & Cedillo, Marie. (2005). Spiritual leadership and army transformation: Theory, measurement, and establishing a baseline. *The Leadership Quarterly*, Vol 16(5), 835-862. doi: <https://dx.doi.org/10.1016/j.leaqua.2005.07.012> © 2005 by Elsevier. Reproduced by Permission of Elsevier.

Permissions:

Test content may be reproduced and used for non-commercial research and educational purposes without seeking written permission. Distribution must be controlled, meaning only to the participants engaged in the research or enrolled in the educational activity. Any other type of reproduction or distribution of test content is not authorized without written permission from the author and publisher. Always include a credit line that contains the source citation and copyright owner when writing about or using any test.

Appendix D: Spiritual Leadership Theory Survey

Please answer the following questions concerning the people you mostly work with using these responses:

1 = Strongly Disagree 2 = Disagree 3 = Neither Agree nor Disagree 4=Agree 5= Strongly Agree

1. The leaders in my organization “walk the walk” as well as “talk the talk.” _____
2. The work I do makes a difference in people’s lives. _____
3. I feel my organization appreciates me and my work. _____
4. I feel like “part of the family” in this organization. _____
5. I tend not to notice feelings of tension or discomfort until they really grab my attention. _____
6. The conditions of my life are excellent. _____
7. I really feel as if my organization’s problems are my own. _____
8. I have faith in my organization, and I am willing to “do whatever it takes” to ensure that it accomplishes its mission. _____
9. I feel my organization demonstrates respect for me, and my work. _____
10. The leaders in my organization are honest and without false pride. _____
11. I would be very happy to spend the rest of my career with this organization. _____
12. My organization is trustworthy and loyal to its employees. _____
13. I do jobs or tasks automatically, without being aware of what I’m doing. _____
14. The work I do is meaningful to me. _____

15. I persevere and exert extra effort to help my organization succeed because I have faith in what it stands for. _____
16. I demonstrate my faith in my organization and its mission by doing everything I can do help us succeed. _____
17. The work I do is very important to me. _____
18. I understand and am committed to my organization's vision. _____
19. In my department, everyone gives his/her best efforts. _____
20. In my department, work quality is a high priority for all workers. _____
21. I feel I am valued as a person in my job. _____
22. The leaders in my organization have the courage to stand up for their people _____
23. My job activities are personally meaningful to me. _____
24. I am satisfied with my life. _____
25. I find myself listening to someone with one ear while thinking about or doing something else at the same time. _____
26. My organization has a vision statement that brings out the best in me. _____
27. In most ways my life is ideal. _____
28. My organization's vision is clear and compelling to me. _____
29. My work group is very productive. _____
30. My organization's vision inspires my best performance. _____
31. My organization is kind and considerate toward its workers, and when they are suffering, wants to do something about it. _____
32. I feel highly regarded by my leaders. _____

33. My work group is very efficient in getting maximum output from the resources (money, people, equipment, etc.) we have available. ____
34. I find it difficult to stay focused on what's happening in the present. ____
35. If I could live my life over, I would change almost nothing. ____
36. I set challenging goals for my work because I have faith in my organization and want us to succeed. ____
37. I talk up this organization to my friends as a great place to work for. ____
38. I could be experiencing some emotion and not be conscious of it until sometime later. ____
39. I feel a strong sense of belonging to my organization. ____
40. So far, I have gotten the important things I want in life. ____
41. I find myself doing things without paying attention. ____
42. I forget a person's name almost as soon as I've been told it for the first time. ____

Appendix E: Spiritual Leadership Questionnaire Segregated Variable Questions Coding
Revision 01/2018

Vision – describes the organization’s journey and why we are taking it; defines who we are and what we do.

1. _____ (Q18) I understand and am committed to my organization’s vision.
2. _____ (Q26) My organization has a vision statement that brings out the best in me.
3. _____ (Q30) My organization’s vision inspires my best performance.
4. _____ (Q28) My organization’s vision is clear and compelling to me.

Total Score _____ /4= _____

Hope/Faith – the assurance of things hoped for, the conviction that the organization’s vision/ purpose/ mission will be fulfilled.

1. _____ (Q8) I have faith in my organization, and I am willing to “do whatever it takes” to ensure that it accomplishes its mission.
2. _____ (Q16) I demonstrate my faith in my organization and its mission by doing everything I can to help us succeed.
3. _____ (Q15) I persevere and exert extra effort to help my organization succeed because I have faith in what it stands for.
4. _____ (Q36) I set challenging goals for my work because I have faith in my organization and want us to succeed

Total Score _____ /4 = _____

Altruistic Love – a sense of wholeness, harmony, and well-being produced through care, concern, and appreciation for both self and others.

1. _____ (Q1) The leaders in my organization” walk the walk” as well as “talk the talk”.
2. _____ (Q10) The leaders in my organization are honest and without false pride.
3. _____ (Q12) My organization is trustworthy and loyal to its employees.
4. _____ (Q22) The leaders in my organization have the courage to stand up for their people.
5. _____ (Q31) My organization is kind and considerate toward its workers, and when they are suffering, want to do something about it.

Total Score _____ /5 = _____

Meaning/Calling – a sense that one’s life has meaning and makes a difference.

1. _____ (Q2) The work I do makes a difference in people’s lives.
2. _____ (Q14) The work I do is meaningful to me.
3. _____ (Q17) The work I do is very important to me.
4. _____ (Q23) My job activities are personally meaningful to me.

Total Score _____ /4= _____

Membership – a sense that one is understood and appreciated.

1. (Q3) I feel my organization appreciates me, and my work.
2. (Q9) I feel my organization demonstrates respect for me, and my work.
3. (Q21) I feel I am valued as a person in my job.
4. (Q32) I feel highly regarded by my leaders.

Total Score _____ /4 = _____

Inner Life – the extent to which one has a mindful practice or seeks mindful awareness. *

1. _____ (Q5) I tend not to notice feelings of tension or discomfort until they really grab my attention.
2. _____ (Q13) I do jobs or tasks automatically, without being aware of what I'm doing.
3. _____ (Q25) I find myself listening to someone with one ear, while thinking about or doing something else at the same time.
4. _____ (Q34) I find it difficult to stay focused on what's happening in the present.
5. _____ (Q38) I could be experiencing some emotion and not be conscious of it until sometime later.
6. _____ (Q41) I find myself doing things without paying attention.
7. _____ (Q42) I forget a person's name almost as soon as I've been told it for the first time.

* These items are reverse scored (5=1, 4=2, 3=3, 2=4, 5=1)

Total Score _____ /7 = _____

Organizational Commitment – the degree of loyalty or attachment to the organization.

1. _____ (Q4) I feel like “part of the family” in this organization.
2. _____ (Q7) I really feel as if my organization's problems are my own.
3. _____ (Q11) I would be very happy to spend the rest of my career with this organization.
4. _____ (Q37) I talk up this organization to my friends as a great place to work for.
5. _____ (Q39) I feel a strong sense of belonging to my organization.

Total Score _____ /5 = _____

Productivity – efficiency in producing results, benefits, or profits.

1. _____ (Q19) In my department, everyone gives his/her best efforts.
2. _____ (Q20) In my department, work quality is a high priority for all workers.
3. _____ (Q29) My work group is very productive.
4. _____ (Q33) My work group is very efficient in getting maximum, output from the resources (money, people, equipment, etc.) we have available.

Total Score _____ /4 = _____

Satisfaction with Life – one’s sense of subjective well-being or satisfaction with life as a whole.

1. _____ (Q6) The conditions of my life are excellent.
2. _____ (Q24) I am satisfied with my life.
3. _____ (Q27) In most ways my life is ideal.
4. _____ (Q35) If I could live my life over, I would change almost nothing.
5. _____ (Q40) So far, I have gotten the important things I want in life.

Total Score _____ /5 = _____

Appendix F: Survey Flyer

Do you think your spirituality affects your ethical decision making?

A new research study called *“Leadership and Spirituality: The Relationship of Incorporating Spirituality in Ethical Workplace Decision Making”* could help leaders and organizations understand if spirituality directly correlates with ethical decision-making.

This survey is part of the doctoral study for Tiffany D. Cooper, a Doctor of Business Administration (DBA) student at Walden University.

About the study:

One 10–15-minute online survey

To protect your privacy, no names will be collected

Volunteers must meet these requirements:

A mid-level Manager in any field

Live in the United States of America

To confidentially volunteer, click the following link:

Link to be developed after IRB approval

<p>Do you think your spirituality affects your ethical decision-making?</p> <p>Seeking participants to complete a brief confidential online survey</p>		<p>This survey is part of the doctoral study for Tiffany D. Cooper, a Doctor of Business Administration (DBA) student at Walden University.</p>
<p>To confidentially volunteer, please go to (Link provided after IRB approval)</p>		