

The Role of Moral Intelligence and Spiritual Intelligence in Predicting Organizational Flourishing and Job Performance

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ABSTRACT

The purpose of this study was to examine the role of moral intelligence and spiritual intelligence in predicting organizational flourishing and job performance. This research was applied in terms of purpose, and descriptive-correlational with regression analysis in terms of methodology. The statistical population consisted of 200 administrative employees of the Education Department of Zahedan, from which 127 individuals were selected through simple random sampling based on Morgan's table. Data were collected using the Moral Intelligence Questionnaire by Lennick, Kiel, and Jordan (2005), the Spiritual Intelligence Questionnaire by Badi et al (2010), the Organizational Flourishing Questionnaire by Spreitzer (2007), and the Job Performance Questionnaire by Patterson (1922). For data analysis, descriptive statistical methods and inferential statistics (Pearson correlation and multiple regression) were employed using SPSS 22 software. The findings revealed that there are positive and significant relationships between moral intelligence and spiritual intelligence with organizational flourishing and job performance. The results of regression analysis showed that moral intelligence and spiritual intelligence jointly explained 53% of the variance in job performance and 50% of the variance in organizational flourishing. Moral intelligence was found to be a stronger predictor of job performance, while spiritual intelligence was a more effective predictor of organizational flourishing.

These findings indicate that moral intelligence and spiritual intelligence play distinct yet complementary roles in improving individual and organizational performance. The development of both types of intelligence is essential for achieving optimal performance and sustainable flourishing in educational organizations.

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Introduction

In the current era where organizations face rapid transformations, job performance, which is perhaps the first concept that has received attention from the emergence of organizations to the present day, is considered the philosophy of education. Job performance alone is capable of justifying the existence, survival, and even dissolution of organizations, and essentially refers to what an individual does that is observable and includes those activities that are related to organizational goals and can be measured in terms of an individual's professional competencies ([Awadh & Saad, 2015](#)). Employee job performance is one of the fundamental concepts in the field of organizational behavior because every organization has a purpose that constitutes its existential philosophy, and achieving its goals depends on mobilizing resources (human, financial, material, and managerial resources) ([Fox et al., 2001](#)).

On the other hand, organizational flourishing is presented as a fundamental necessity. Organizational flourishing means providing the means for growth and prosperity of organizations through nurturing individuals who work in the organization as the most valuable asset ([Nasiri Valik Bani et al., 2018](#)). This concept is a complex educational strategy for transforming beliefs, attitudes, values, and organizational structures so that they can accept new technologies, markets, and challenges, and also better adapt to the bewildering pace of transformation ([Toosi, 2001](#)). The sustainability and development of twenty-first-century organizations depend on aligning with rapid changes, development, and flourishing, because rapid environmental changes make organizational improvement and flourishing inevitable in various situations. In this context, the role of psychological-social factors such as various intelligences, particularly moral intelligence and spiritual intelligence, in predicting organizational performance is highlighted. Ethics is among the concepts that have long been considered in various sciences including sociology, theology, philosophy, psychology, and literature ([Torabi Behlgard et al., 2016](#)). Moral intelligence is defined as the ability to apply universal moral principles in ethics, goals, and interactions of an individual ([Lennick & Kiel, 2005](#)).

On the other hand, spiritual intelligence is the foundation of all those things we believe in and encompasses the role of beliefs, convictions, and values in activities we undertake ([Pant & Srivastava, 2019](#)).

There is abundant evidence showing that moral intelligence plays a significant role in organizational success. When employees are honest and act in accordance with moral principles and values, they create high performance in the organization ([Nasiri Valik Bani et al., 2018](#)). Observing justice and ethics in dealing with diverse individuals in the workplace facilitates their management and enables the organization to benefit from the advantages of a diverse workforce ([Alaqehband, 2008](#)). Moreover, moral intelligence can influence organizational performance through better relationship regulation, reducing conflicts and disputes, and increasing the atmosphere of understanding, and lead to organizational flourishing through increased commitment and greater responsibility among employees.

On the other hand, spiritual intelligence, which is what has been referred to as wisdom for centuries, plays an important role in organizational performance. By achieving this wisdom, an individual can establish a deep connection with their inner self, a connection that enables them to set aside all contradictions in their mind and achieve inner peace and tranquility ([Maragheh & Farhang, 2023](#)). Spiritual intelligence is humanity's capacity for seeking and asking ultimate questions about the meaning of life and simultaneously experiencing an integrated connection between each of us and the world in which we live ([Yang & Mao, 2007](#)).

Encouraging spirituality in the workplace can lead to benefits and advantages that include increased creativity ([Freshman, 1999](#)), increased sense of personal development ([Karakas, 2010](#)), increased organizational commitment ([Milliman et al., 2003](#)), and improvement in employee job attitudes such as increased job satisfaction, job involvement, and reduced intention to leave the workplace (Milliman et al., 2003). [Amram \(2007\)](#) considers spiritual intelligence as the ability to apply and manifest spiritual values in ways that enhance daily performance and physical and mental health of individuals, while according to [Emmons \(2000\)](#), spiritual intelligence combines the constructs of spirituality and intelligence within a new construct ([Malik & Tariq, 2016](#)).

Furthermore, when spiritual intelligence is utilized by educational organization managers and applied within the organization, not only does the manager's performance improve, but the performance of subordinate employees and the effectiveness of educational activities significantly increase ([Wang et al., 2019](#)). It appears that educational organizations need employees and teachers with deeper and newer intelligence to survive and function effectively, so that they can more effectively perform their duties through this means ([Upadhyay, 2017](#)).

The education system has the highest proportion of human resources among organizations, where job performance evaluation is essential for achieving organizational goals and missions. Attention to employees and their job performance as the most important asset has experienced significant growth, and evaluating employee performance is necessary for proper management ([Channuwong et al., 2024](#)).

Educational organizations need employees with deeper intelligence to function effectively. Spiritual leadership that integrates vision, altruistic love, and spiritual well-being plays a vital role in improving organizational performance ([Subhaktiyasa et al., 2023](#)). Effective human resource management can increase organizational performance, and employee performance will be successful only with complete attention to their biological, social, psychological, and spiritual dimensions ([Channuwong et al., 2024](#)).

Numerous studies have shown that there is a positive and significant relationship between moral intelligence and spiritual intelligence with job performance. The results of research by [Nasiri ValikBani et al. \(2018\)](#) showed that there is a positive and significant relationship between moral intelligence and organizational intelligence, and the relationship of this variable with organizational flourishing is also positive and significant. Also, the findings of research by [Maragheh and Farhang \(2023\)](#) on NEDAJA headquarters staff showed that about 90% of job performance changes result from changes in four spiritual intelligence variables. [Kiani and Bahrani \(2020\)](#) also in their research on employees of sports and youth departments in Kermanshah province showed that spiritual intelligence and job performance have a positive and significant relationship with each other.

Given the central role of education in society's development and progress and the critical importance of job performance and organizational flourishing in achieving education organization goals, identifying and determining predictive factors for these two vital variables is of great importance and necessity. Considering the complexity of the work environment and the diversity of factors affecting performance and flourishing, creating accurate and reliable predictive models that can assist educational managers in strategic decision-making seems necessary. Therefore, understanding the predictive power of moral intelligence and spiritual intelligence regarding job performance and organizational flourishing is considered the first step and most fundamental issue for educational organizations today. Furthermore, developing predictive models based on these variables can help managers to systematically and scientifically enhance organizational performance and flourishing by focusing on strengthening employees' moral and spiritual intelligence. Thus, the present study examines the role of moral intelligence and spiritual intelligence in predicting job performance and organizational flourishing of administrative staff at Zahedan Education Department to contribute to completing existing literature while providing practical and reliable predictive models for improving the performance and flourishing of this important organization.

Method

Sample and Sampling Method

The statistical population consisted of 200 administrative employees of the Education Department of Zahedan, from which 127 individuals were selected through simple random sampling based on Morgan's table.

Tools Used

Moral Intelligence Questionnaire (MCI)

The 42-item Moral Intelligence Questionnaire (MCI) by Lennick and Kiel (2005) includes 10 indicators and was developed in 2005. These 10 indicators are divided under the general dimensions of moral intelligence including integrity (4 subcategories), responsibility (4 subcategories), forgiveness (6 subcategories), and empathy (3 subcategories). Respondents answered each question on a 5-point scale from always to never, which were assigned scores of 1 to 5 respectively. Based on this, each respondent obtained a score between 4 to 20 in each subcategory dimension (moral intelligence indicators consisting of 4 questions) and a total score between 42-210 for all 42 questions. The validity of the above instrument was confirmed by Martin and Austin (2010). Cronbach's alpha for the above questionnaire was calculated as 0.83 (Afshani & Abouei, 2022).

Spiritual Intelligence Questionnaire (2010)

The Badi Spiritual Intelligence Questionnaire consists of 42 questions designed to examine the components of spiritual intelligence including general thinking context and belief dimension, ability to cope and interact with problems, self-awareness and love/affection, and addressing moral virtues. The questionnaire components are distributed as follows: general thinking context and belief dimension (questions 11, 12, 15, 17, 22, 23, 28, 29, 34, 38, 39, 42), ability to cope and interact with problems (questions 1, 2, 3, 7, 8, 9, 10, 13, 14, 18, 19, 20, 26, 32, 35), self-awareness and love/affection (questions 4, 5, 6, 24, 25, 30, 31, 33), and addressing moral virtues (questions 16, 21, 27, 36, 37, 40, 41). The questionnaire is scored using a 5-point Likert scale from 1 to 5. Score interpretation includes: 42-84 indicates weak spiritual intelligence, 84-126 indicates moderate spiritual intelligence, and above 126 indicates very good spiritual intelligence. Badi et al. (2010) calculated the reliability of the questionnaire using Cronbach's alpha and split-half methods, obtaining values of 0.85 and 0.78 respectively for the entire questionnaire, indicating acceptable reliability (Badi et al., 2010).

Patterson Job Performance Questionnaire (1922)

This questionnaire was developed by Patterson in 1922 to examine the performance of an organization. The Job Performance Questionnaire was developed by Patterson, consisting of 15 items designed to measure employees' job performance.

The questionnaire is scored using a 4-point Likert scale, where the options "rarely," "sometimes," "often," and "always" are assigned scores of 0, 1, 2, and 3 respectively. The range of scores for each participant is between 0 and 45. The minimum possible score is 0 and the maximum is 45.

Score between 0 to 15: The individual's job performance is weak. Score between 15 to 22: The individual's job performance is moderate. Score above 22: The individual's job performance is strong (Memarbashi Avval et al., 2012). In the study by Aslanpour Jokandan et al. (2011), the reliability of the Job Performance Questionnaire was obtained through Cronbach's alpha and split-half methods as 0.86 and 0.79, respectively.

Organizational Flourishing Questionnaire (2007)

The Organizational Flourishing Questionnaire was developed by Spitzer (2007), consisting of 6 components and 30 items designed to assess development and flourishing from the perspective of organizational employees. The questionnaire measures six components: Organizational Openness and Transparency (items 1-5), Mutual Trust (items 6-10), Inclusion and Mutual Engagement (items 11-15), Internal and External Feedback (items 16-20), Development and Empowerment (items 21-25), and Flat Organizational Structure (items 26-30). The questionnaire is scored using a 5-point Likert scale ranging from strongly agree (5) to strongly disagree (1). Zamani et al. (2014) estimated the validity and reliability of the Organizational Flourishing Questionnaire as 0.81 and 0.87, respectively (Zamani Koukhanloo and Zamani, 2021).

Procedure

This applied research was designed using a descriptive-correlational approach with regression analysis. The statistical population consisted of 200 administrative employees of Zahedan Education Department, from which 127 individuals were selected through simple random sampling based on Morgan's table. Inclusion criteria included having at least one year of work experience, willingness to participate in the research, and complete questionnaire completion, while exclusion criteria were defined as unwillingness to continue cooperation and incomplete questionnaires. Data collection was conducted through in-person visits to participants' workplaces and distribution of four standardized questionnaires, with participants completing the questionnaires after explaining the research objectives and ensuring confidentiality. Data analysis was performed using SPSS 22 software with descriptive statistics, Pearson correlation coefficient, and multiple regression analysis. Regression models were employed to determine the predictive power of independent variables relative to dependent variables and to analyze causal relationships between variables in the real environment of educational organizations.

Results

In the present study, correlation and multiple regression tests were used to examine and respond to the hypotheses.

Tables

Table 1. Correlation Matrix of Research Variables

Variable	Moral Intelligence	Spiritual Intelligence	Organizational Flourishing	Job Performance
Moral Intelligence	1	-	-	-
Spiritual Intelligence	-	1	-	-
Organizational Flourishing	0.645 *	0.699 *	1	-
Job Performance	0.724*	0.649*	-	1

*** P < 0.001

Table 1 shows significant positive correlations between all variables ($p < 0.001$). The strongest relationship is between moral intelligence and job performance ($r = 0.724$), while spiritual intelligence demonstrates its highest correlation with organizational flourishing ($r = 0.699$). Notably, moral intelligence shows greater superiority for job performance compared to spiritual intelligence, while spiritual intelligence demonstrates greater superiority for organizational flourishing compared to moral intelligence.

Table 2: Regression Results for Predicting Job Performance by Moral Intelligence and Spiritual Intelligence

Predictor Variables	R	R ²	B	S.E	Beta	t	Sig	VIF
Overall Model	0.730	0.533	-	-	-	54.732	0.000*	-
Constant	-	-	17.225	3.373	-	5.107	0.000***	-
Moral Intelligence	-	-	0.194	0.040	0.590	4.791	0.000*	3.112
Spiritual Intelligence	-	-	0.058	0.044	0.163	1.325	0.188	3.112

***p < 0.001

The results of Table 2 indicated that the regression model for predicting job performance was statistically significant ($F = 54.732$, $p < 0.001$) and explained 53.3% of the variance in job performance ($R^2 = 0.533$).

The findings revealed that moral intelligence emerged as the sole significant predictor (Beta = 0.590, $p < 0.001$), while spiritual intelligence did not demonstrate a significant effect (Beta = 0.163, $p = 0.188$) when included in the model alongside moral intelligence.

Table 3: Regression Results for Predicting Job Performance by Components of Moral Intelligence and Spiritual Intelligence

Predictor Variables	R	R ²	B	S.E	Beta	t	Sig	VIF
Overall Model	0.787	0.619	-	-	-	9.735	0.000*	-
Constant	-	-	20.810	4.242	-	4.905	0.000***	-
Global Thinking and Belief Dimension	-	-	3.636	0.275	0.283	2.200	0.031*	0.268
Ability to Cope and Interact with Problems	-	-	1.623	0.616	-0.176	-2.048	0.044*	0.156

*** $p < 0.05$

The results of Table 3 showed that the component-level regression model was statistically significant ($F = 9.735$, $p < 0.001$) with enhanced explanatory power of 61.9% ($R^2 = 0.619$) compared to the aggregate model. Among the 14 components initially entered, only two emerged as significant predictors: "Global Thinking and Belief Dimension" (Beta = 0.283, $p = 0.031$) as a positive predictor, and "Ability to Cope and Interact with Problems" (Beta = -0.176, $p = 0.044$) as a negative predictor of job performance. The component-level analysis provided more nuanced insights into the predictive mechanisms underlying the intelligence constructs.

Table 4: Regression Results for Predicting Organizational Flourishing by Moral Intelligence and Spiritual Intelligence

Predictor Variables	R	R ²	B	S. E	Beta	t	Sig	VIF
Overall Model	0.709	0.503	-	-	-	48.578	0.000*	-
Constant	-	-	24.276	6.689	-	3.629	0.000***	-
Moral Intelligence	-	-	0.136	0.080	0.215	1.693	0.094	3.112
Spiritual Intelligence	-	-	0.357	0.087	0.522	4.110	0.000*	3.112

*** $p < 0.001$

The results of Table 4 demonstrated that the regression model for predicting organizational flourishing was statistically significant ($F = 48.578$, $p < 0.001$) and accounted for 50.3% of the variance ($R^2 = 0.503$). Contrary to the job performance model, spiritual intelligence emerged as the sole significant predictor (Beta = 0.522, $p < 0.001$), while moral intelligence did not achieve statistical significance (Beta = 0.215, $p = 0.094$). This pattern revealed a differential predictive role for the intelligence constructs, with spiritual intelligence being more critical for organizational-level outcomes compared to individual performance metrics.

Table 5: Regression Results for Predicting Organizational Flourishing by Components of Moral Intelligence and Spiritual Intelligence

Predictor Variables	R	R ²	B	S. E	Beta	t	Sig	VIF
Overall Model	0.738	0.544	-	-	-	7.160	0.000*	-
Constant	-	-	19.127	8.919	-	2.144	0.035*	-
Ability to Cope and Interact with Problems	-	-	1.623	0.616	0.293	3.126	0.002*	0.501
Attention to Moral Virtues	-	-	2.592	0.386	0.243	2.046	0.044*	0.764

***p < 0.01, *p < 0.05

The results of Table 5 revealed that the component-level regression model for organizational flourishing was statistically significant ($F = 7.160$, $p < 0.001$) with an explanatory power of 54.4% ($R^2 = 0.544$). Two components emerged as significant predictors: "Ability to Cope and Interact with Problems" ($\text{Beta} = 0.293$, $p = 0.002$) and "Attention to Moral Virtues" ($\text{Beta} = 0.243$, $p = 0.044$). Notably, the "Ability to Cope and Interact with Problems" component demonstrated contrasting effects across outcomes, showing a negative relationship with job performance but a positive relationship with organizational flourishing, suggesting differential temporal and systemic impacts on individual versus organizational-level effectiveness.

Discussion & conclusion

The present study was conducted with the aim of examining the role of moral intelligence and spiritual intelligence in predicting job performance and organizational flourishing among administrative staff of the Zahedan Education Department. The findings of this research confirmed that positive and significant relationships exist between moral intelligence and spiritual intelligence with organizational flourishing and job performance of employees. The results showed that there is a positive and significant relationship between moral intelligence and organizational flourishing. This finding is consistent with the studies of [Nasiri Valikbani et al. \(2017\)](#) who reported positive and significant relationships between these two variables. When characteristics of moral intelligence such as integrity, responsibility, and compassion undergo positive changes, they will lead to the enhancement of various organizational levels, including organizational flourishing. Therefore, efforts to increase employees' moral intelligence result in increased productivity and effectiveness, and employees, by knowing moral principles and establishing spiritual connections with internal and external factors, can contribute to organizational advancement and development ([Nasiri Valikbani et al., 2017](#)). From the perspective of social systems theory by [Katz & Kahn \(1978\)](#), this relationship is understandable as it states that ethical behaviors create trust and cohesion in the organization, which is essential for flourishing. Moral intelligence, by strengthening ethical principles such as honesty, keeping promises, responsibility, and forgiveness, provides a suitable ground for creating mutual trust, organizational transparency, and active participation of employees. These factors are considered main components of organizational flourishing that lead to the growth and prosperity of the organization.

The strongest relationship in this research was observed between moral intelligence and job performance. This finding is consistent with the results of studies by [Hashemi et al. \(2023\)](#), [Nouri and Rezaei Kalantari \(2020\)](#), [Torabi Behlgard et al. \(2016\)](#). Moral intelligence leads to increased commitment and the creation of trust and greater responsibility among employees, resulting in improved individual and group efficiency (Mirzaei and Karimi, 2022). This strong relationship can be explained based on [Kohlberg's moral development theory \(1984\)](#), which shows that individuals with higher levels of moral development are capable of more complex and responsible decision-making that directly affects the quality of job performance. [Bandura's social cognitive theory \(1991\)](#) also confirms that employees with high moral intelligence use internalized ethical standards for behavioral self-regulation. Employees with high moral intelligence are capable of more correct decision-making, greater resistance to ethical pressures, and

establishing healthier interpersonal relationships. By relying on ethical principles, they show more effective job behaviors and consequently provide better performance.

A positive and significant relationship was also found between spiritual intelligence and organizational flourishing. This result is consistent with the research of Chegeni and Karimi (2015), who reported a significant relationship between spiritual intelligence and organizational flourishing of teachers. This relationship can be explained based on the spiritual capital theory of [Marshall & Zohar \(2004\)](#), which states that spiritual intelligence leads to the production of spiritual capital in the organization, and this capital is considered a source of sustainability and innovation. The self-determination theory by [Deci & Ryan \(2000\)](#) also shows that spiritual intelligence creates stronger intrinsic motivation by fulfilling the fundamental need for meaning and purposefulness, which is essential for organizational flourishing. Spiritual intelligence, by creating a deep sense of purposefulness, giving meaning to work, and strengthening human and spiritual values, creates strong intrinsic motivation and deeper commitment to organizational goals in employees. This commitment and intrinsic motivation provide a suitable foundation for the flourishing and comprehensive growth of the organization.

A positive and significant relationship was also observed between spiritual intelligence and job performance. This result is consistent with the studies of [Maragheh and Farhang \(2023\)](#), [Nemati and Bakhshi \(2018\)](#) who reported positive relationships between spiritual intelligence and job performance. The reason for this relationship lies in the fact that individuals with high spiritual intelligence consider their work beyond a simple job and regard it as a meaningful mission. This spiritual perspective causes them to act with greater motivation, deeper focus, and higher perseverance in performing job duties, and consequently provide better performance.

The results of regression analysis revealed one of the most important findings of this research: moral intelligence is a stronger predictor for job performance, and spiritual intelligence is a more effective predictor for organizational flourishing. This specialization indicates the different and complementary nature of these two types of intelligence. Moral intelligence was recognized as the main predictor of job performance. This finding can be explained from a theoretical perspective with several viewpoints. From the perspective of [Bandura's social cognitive theory \(1991\)](#), individuals with high moral intelligence are capable of better self-regulation. They have internalized ethical criteria that act as behavioral guides and lead to more effective decision-making in the workplace. This ethical self-regulation directly affects the quality of job performance. [Kohlberg's moral development theory \(1984\)](#) also confirms this finding. Based on this theory, individuals at higher levels of moral development are capable of considering broader consequences of their actions and make more responsible decisions that directly affect the quality and quantity of job performance. From the perspective of positive psychology by [Seligman \(2011\)](#), moral intelligence, by strengthening character strengths such as integrity, courage, and justice, increases job satisfaction and consequently improves performance. These moral strengths act as psychological resources and provide the necessary energy for effective performance.

Spiritual intelligence was recognized as the main predictor of organizational flourishing. This finding can be justified from several theoretical perspectives. The self-determination theory by Ryan & Deci (2000) explains this finding well. Spiritual intelligence, by providing the fundamental need for meaning and purposefulness, creates stronger intrinsic motivation in employees. This intrinsic motivation affects not only at the individual level but also at the collective level and creates a culture that facilitates organizational flourishing. The theory of meaning at work by [Wrzesniewski et al. \(2003\)](#) shows that individuals with high spiritual intelligence consider their work as a calling rather than just a job or career. This spiritual perspective causes them to seek improvement and growth not only at the individual level but also at the collective level, which is the essence of organizational flourishing. From the perspective of social systems theory by [Kahn & Katz \(1978\)](#), spiritual intelligence creates greater cohesion and empathy in the organization by creating shared values and unified vision. This spiritual cohesion provides the necessary foundation for the flourishing and comprehensive growth of the organization. The spiritual capital theory by [Marshall & Zohar \(2004\)](#) states that spiritual intelligence leads to the production of spiritual capital in

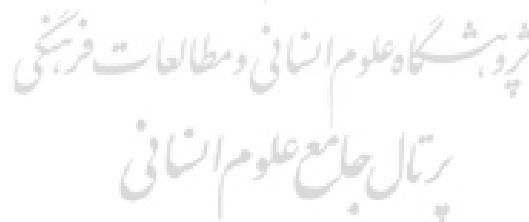
the organization, which is considered a source of sustainability and innovation and ensures the long-term flourishing of the organization.

This specialization shows that moral and spiritual intelligence play complementary but distinct roles in organizations. [Gardner's multiple intelligences theory \(1983\)](#) confirms this complementarity and shows that different types of intelligence specialize in different areas of human performance. From the perspective of strategic human resource management by [McMahan & Wright \(1992\)](#), this specialization shows that organizations should have a balanced and purposeful approach in developing these two types of intelligence: strengthening moral intelligence to improve individual performance and strengthening spiritual intelligence to enhance overall organizational flourishing. These findings are consistent with the studies of [Nemati and Bakhshi \(2016\)](#), who confirmed the role of spiritual intelligence and work ethics in job performance, and [Rest's research \(1986\)](#) in the field of organizational ethical behavior. Also, they are consistent with the studies of [Sotoudeh et al. \(2016\)](#), who reported a positive relationship between spiritual and moral intelligence with psychological well-being, and [Emmons' research \(2000\)](#) in the field of spiritual intelligence.

This research has faced limitations such as geographical restrictions, correlational nature, use of self-report questionnaires, and lack of control over mediating variables. However, its findings show that moral and spiritual intelligence play distinct but complementary roles in improving individual and organizational performance. Based on these findings, organizations should design specialized training programs for developing employees' moral and spiritual intelligence, integrate assessment criteria for these two types of intelligence in recruitment and promotion processes, create organizational culture based on moral and spiritual values, and redesign performance evaluation systems. In the education system, which bears the responsibility of educating the future generation, developing employees' moral and spiritual intelligence not only improves individual performance but also creates flourishing, healthy, and sustainable organizations capable of effectively responding to the needs of society in the current era.

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