Archive of SID

Health Tech Asmnt Act. 6(1). doi: 10.18502/htaa.v6i1.11135

Review Article

Designing a Justice-Oriented Organization Model with the Approach of Ethical Values Studied by Islamic Azad Universities of Sistan and Baluchestan Province

Farah Shahraki Sanavi[1], Elham Fariborzi*[1], Naziasadat Nasseri[1]

[1]Department of Educational Sciences, Mashhad Branch, Islamic Azad University, Mashhad, Iran.
Corresponding Author: Department of Educational Sciences, Mashhad Branch, Islamic Azad University, Mashhad, Iran. Email:elhamfariborzi@gmail.com

Received 2022 January 07; Accepted 2022 January 27.

Abstract

Background: University, as the foundation of the higher education system and a center for the training of specialized and efficient human resources, needs to establish justice that fits with cultural and moral teachings.

Objectives: The present study aimed to design a justice-oriented organizational model with the approach of moral values in the Islamic Azad university of Sistan and Baluchestan.

Methods: This was a descriptive-analytical cross-sectional study. Quantitative data were collected with a researcher-made questionnaire with appropriate validity and reliability. In this study, 248 managers and employees were enrolled using a simple random sampling method based on Morgan's table, and SPSS21 and Lisrel8.5 were utilized to analyze the data, applying factor analysis tests, Pearson correlation, and a structural equation model.

Results: The results showed that the four components of organizational communication, servant leadership, human resource management, and Islamic work ethics with the values of 0.94, 0.82, 0.76, and 0.76, respectively, had the most prominent roles; however, organizational ethical values had the lowest role with the value of 0.16, as evidenced by the justice-oriented organizational model with the approach of moral values.

Conclusions: According to the findings, it is recommended that managers improve the understanding of organizational justice on the part of employees through proper communication with the servant leadership style and based on fairness in human resource management functions and Islamic work ethical issues.

Keywords: Organizational Justice; Moral Values; Islamic Azad University

1. Background

Organizational justice is a term used to define the role of fairness within an organization (1). Recently, organizational justice has become a widespread concern for many researchers. Organizational behavior and the realm of organizational theory suggest organizational justice as an important concept and organizational practice in modern organizational management (2-4). Organizations not only demand organizational justice for their employees but also maintain it in the whole organization, highlighting the importance of organizational claims in organizational structure and culture. This is important not only for the well-being of individual employees but also for organizations themselves. Improving organizational justice may have a direct positive impact on the performance and sustainability of any organization (5).

Research in the field of organizational justice is significant since it is not only an important component for the well-being of employees but also a necessary element for an efficient and effective organization (2, 3). A system with plausible organizational justice will certainly contribute positively to the sustainable productivity of the organization (3, 5). On the other hand, creating ethical values at the organizational level can upgrade organizational justice by affecting other organizational variables (6). Ethical workplace conditions arise when individuals or organizations act in ways that affect the welfare and rights of others. There is growing evidence that morality motivates various proceedings (7).

In this regard, researchers have recently directed their focus on investigating the factors affecting organization-

Copyright © 2021 Tehran University of Medical Sciences.
This work is licensed under a Creative Commons Attribution-NonCommercial 4.0 International license (https://creativecommons.org/licenses/by-nc/4.0/). Noncommercial uses of the work are permitted, provided the original work is properly cited.
Corresponding Author: Elham Fariborzi; **Email:** elhamfariborzi@gmail.com

www.SID.ir

Archive of SID

al justice or its components and consequences. Studies have shown that characteristics such as gender, motivational status, moral frameworks, needs, values, ideals, and a person's degree of sensitivity to justice affect his/her perception of organizational justice (6).

A few studies have been done on organizational justice with the approach of moral values. In the research of Nouri Noukhandan and Ghorbani, who designed a model for boosting organizational justice with the approach of moral and cultural values among training staff in Mashhad, distributive, procedural, interactive, and linguistic components were suggested for justice, and for cultural-moral values, four other components were introduced, including cultural values, ethical leadership, professional ethics, and ethical atmosphere (8).

Tavangarmarvasti et al. also found that moral values had a direct effect on organizational justice (6). In addition, Derakhshide and Rezaie-Dolatabad concluded that the ethical behavior of employees had a strategic and constructive role in improving the relationship between organizational justice and job satisfaction of employees (9). Baharifar and Javaheri found that the moral values of the organization had a positive effect on procedural justice and distributive justice (10). Furthermore, Hamzah et al. reported that bolding the role of Islamic leadership in creating Islamic organizational culture, and Islamic work ethics had a profound effect on the performance of employees (11). Also, Hassi et al. concluded that Islamic work ethics positively and significantly affected the job performance of employees (12).

Nowadays, due to the comprehensive role of organizations in forming people's social life, the role of organizational justice has become more observable. Understanding justice in the organization is necessary to improve the performance and effectiveness of employees and will have a double effect on their job satisfaction. Although previous studies have examined organizational justice from different perspectives and sought to promote it in different organizations (8), there are few studies on this topic in Islamic Azad university as an academic organization.

2. Objectives

Since one of the goals of Islamic Azad university is to transfer cultural and moral values, the present study was conducted to design a justice-oriented organizational model with the approach of moral values in Islamic Azad universities of Sistan and Baluchestan province.

3. Methods

This was a descriptive-analytical cross-sectional study conducted using a researcher-made questionnaire. The statistical population included the managers and employees of the Islamic Azad university of Sistan and Baluchestan province, so a total of 248 participants (216 employees and 32 managers) were evaluated using the Kendall formula and enrolled via random sampling based on the personnel list and using a table of random numbers.

3.1. Research Tools

The desired data was collected using a researcher-made questionnaire. To determine the content validity of the questionnaire, it was confirmed by 20 experts (academic & non-academic members and managers). To check the structural validity, the confirmatory factor analysis was used, and to measure the reliability of the questionnaire, Cronbach's alpha method was employed, confirming that these parameters were at a favorable level (Table 1).

Table 1. Cronbach's Alpha Values of Research Variables

Dimensions	Cronbach's Alpha	Dimension	Cronbach's Alpha
Organizational justice	0.942	Leader-member exchange	0.945
Ethical leadership	0.950	Ethical values in the organization	0.939
Servant leadership	0.956	Ethical atmosphere in society and the organization	0.914
Human resource management system	0.908	Islamic work ethics	0.913
Organizational policies	0.938	Individuals' beliefs about organizational justice and ethics	0.898
Organizational culture	0.914	Religious beliefs and moral framework	0.871
Organizational communication of employee	0.899	Ethical sensitivity	0.961

Confirmatory factor analysis was used to assess the measurement model and hypothesized factors. Based on this, the indicators of the questionnaire (203 indicators) were divided into six groups, 14 dimensions, and 27 components. Organizational justice, leadership style, organizational factors, communication factors, organizational ethical philosophy, and individual factors were the six main subgroups, each of which had its own unique dimensions. The final questionnaire included 203 items (14 dimensions and 27 components) that were graded on a five-point Likert scale.

www.SID.ir

Archive of SID

3.2. Statistical Methods

To analyze the data, descriptive and inferential statistics (factor analysis, Pearson correlation, and the structural equation model) were performed in SPSS21 and Lisrel 8.5. For modeling, the structural equation model was used. The relationship of organizational justice with other subgroups and dimensions identified by factorial exploration was investigated, and the hypotheses of the research were evaluated. To fit the model, the maximum likelihood method was utilized, and the variance matrix of the data was entered into the models as input information. To determine the fit of the research model, fit indices, such as df/x2, RMSR, RMSEA, CFI, NFI, and IFI, were estimated. After confirming the fit of the theoretical model based on the data, it was examined in the form of the relationship model and defined in terms of meaning and evaluation of the research hypotheses.

4. Results

A total of 248 participants (216 employees and 32 managers), including 112 women and 136 men who were working in the Islamic Azad universities of Sistan and Baluchistan province (Zahedan, Khash, Chabahar, Iranshahr, Saravan, Zabol, and Nikshahr), were analyzed. The majority of the respondents were male, with an age range of 26 to 46 years and a work experience of 5 to 10 years (Table 2).

Table 2. Demographic Characteristics of the Participants

Characteristics	Categories	Number	Percent	Characteristics	Categories	Number	Percent
Gender	Female	112	45.0	**Position**	Employee	216	87.0
	Male	136	55.0		Manager	32	12.9
Age	≤ 25y	6	2.4	**Work experience**	5 - 10 y	133	53.6
	26 - 46 y	144	58.0		11-15 y	63	25.4
	26-56 y	73	29.4		More than 15 y	52	20.96
	> 56 y	25	10.0				

Based on the results of factor exploration analysis, the antecedents affecting organizational justice were the leadership style, organizational factors, communication factors, organizational ethical philosophy, and individual factors. As presented in Table 3, the average score according to participants' perspectives was 2.86 for organizational justice, 3.08 for leadership style, 2.86 for organizational justice, 2.98 for organizational factors, 2.90 for communication factors, 2.82 for organizational ethical philosophy, and 2.93 for individual factors.

Table 3. The Mean and Standard Deviation of the Scores of Justice-Oriented Organizational Variables Based on the Approach of Moral Values

Variables		Mean	Median	Mode	Standard deviation
Groups	**Organizational justice**				
Dimension	Organizational justice	2.858	2.907	2.32	0.5416
Group	Method of leadership	3.0784	3.104	3.23	0.79811
Dimension	Ethical leadership	2.738	2.75	3	0.939
Dimension	Servant leadership	3.094	3.166	2.25	0.77022
Group	Organizational factors	2.975	2.9652	1.64	0.58711
Dimension	Islamic human resources management system	2.958	3.0179	3	0.63464
Dimension	Organizational policies	3.184	3.219	3.8	0.79
Dimension	Organizational culture	2.784	2.8571	3	0.83081
Group	Communication factors	2.9042	2.9042	3	0.60993
Dimension	Leader-follower relationships	2.7883	2.9	3	0.82677
Dimension	Organizational communication of employees	3.02	3.01	2.4	0.60975
Group	Philosophy of ethics in the organization	2.8222	2.818	3.39	0.64821
Dimension	Development of moral values in the organization (the ethical system)	2.736	2.7143	3	0.93288
Dimension	Existence of an ethical atmosphere in society and organization (ethical environment)	2.784	2.8571	3	0.83081
Dimension	Islamic work ethics	2.945	2.9771	3.09	0.63296
Group	Individuals' factors	2.963	2.9611	3.73	0.6827

www.SID.ir

Archive of SID

Dimension	Individuals' beliefs about organizational justice and ethics	2.749	2.8	3	0.95188
Dimension	Religious beliefs and moral framework	2.812	2.08	3.2	0.82481
Dimension	Moral sensitivity	2.327	3.333	3	0.81668

The results of the study showed that there was a direct and significant linear correlation between organizational justice and other components and dimensions in the Islamic Azad universities of Sistan and Baluchistan. As it is observable, Pearson correlation coefficients were 0.59, 0.79, 0.74, 0.77, and 0.75 for the relationship of organizational justice with leadership styles, organizational components, communication components, moral philosophy, and individual components, respectively ($P < 0.001$) (Table 4).

Table 4. Pearson Correlation Coefficient Between Research Variables and Organizational Justice

Variables	Organizational justice	
	Pearson Coefficient	Level of Significance
Leadership styles	0.592	0.001
Ethical leadership	0.607	0.001
Servant leadership	0.609	0.001
Organizational components	0.796	0.001
Islamic human resources management system	0.687	0.001
Organizational policies	0.588	0.001
Organizational culture	0.604	0.001
Communication components	0.746	0.001
Leader-follower relationship	0.579	0.001
Organizational relations of employees	0.708	0.001
Ethical philosophy	0.774	0.001
Ethical values	0.607	0.001
Job ethics	0.690	0.001
Moral atmosphere	0.604	0.001
Individual components	0.754	0.001
Individuals' beliefs about organizational justice and ethics	0.627	0.001
Religious beliefs and moral framework	0.608	0.001
Moral sensitivity	0.547	0.001

The values of fit indices showed the acceptable and favorable fit of the model into the research data, confirming the suitability of the model presented for explaining the relationship between organizational justice and the variables studied (Table 5).

Table 5. Degree of Fit of the Model

Model		RMSEA	X2/df	RMR	GFI	AGFI	NNFI	NFI	CFI
	Appropriate Level	< 0.1	< 5	0.1<	> 0.80	> 0.80	> 0.90	> 0.90	> 0.90
Method of leadership	Model values	0.078	2.49	0.052	0.87	0.83	0.97	0.95	0.97
Organizational factors	Model values	0.0608	2.689	0.84	0.8	0.95	0.93	0.96	0.95
Communication factors	Model values	0.082	2.67	0.69	0.84	0.8	0.96	0.94	0.96
Philosophy of ethics in the organization	Model values	0.069	2.18	0.06	0.84	0.81	0.97	0.95	0.97
Individual factors	Model values	0.075	2.396	0.047	0.83	0.81	0.96	0.95	0.96

Based on the results of the model presented (Table 6), all ethical values had direct and significant impacts on organizational justice ($P < 0.05$). Therefore, all research hypotheses were confirmed. The highest level of influence was related to organizational communication with a value of 0.94, meaning that organizational communi-

www.SID.ir

Archive of SID

cation boosted the level of organizational justice by 0.94, which was confirmed according to the significant value of 6.43 (Table 6).

Table 6. The Results of the Structural Equation Test of the Relationship Between the Dimensions of the Justice-Oriented Organization with the Approach of Moral Values

The Relationship in the Conceptual Model	Path Impact Factor	T-Value	P-Value	Hypothesis
Servant leadership in the justice-oriented organization	0.82	4.97	< 0.05	Confirmed
Ethical leadership in the justice-oriented organization	0.39	4.34	< 0.05	Confirmed
Islamic human resource management based on the justice-oriented organization	0.76	5.83	< 0.05	Confirmed
Organizational policies on justice-oriented organization	0.21	3.1	< 0.05	Confirmed
Organizational culture based on the justice-oriented organization	0.17	2.75	< 0.05	Confirmed
Organizational communication of employees in the justice-oriented organization	0.94	6.43	< 0.05	Confirmed
Leader-follower relationship in the justice-oriented organization	0.17	3.3	< 0.05	Confirmed
Ethical values in the justice-oriented organization	0.16	2.18	< 0.05	Confirmed
Ethical atmosphere in the justice-oriented organization	0.22	3.03	< 0.05	Confirmed
Islamic work ethic based on the justice-oriented organization	0.76	6.13	< 0.05	Confirmed
Individuals' beliefs on organizational justice and ethics in the justice-oriented organization	5.14	0.29	< 0.05	Confirmed
Religious beliefs and ethical framework for the justice-oriented organization	4.86	0.42	< 0.05	Confirmed
Moral sensitivity in the justice-oriented organization	3.75	0.41	< 0.05	Confirmed

5. Discussion

In the current study, the effects of servant leadership, ethical leadership, Islamic human resource management, organizational policies, organizational culture, organizational communication, leader-follower relationships, moral values, moral atmosphere, Islamic work ethics, individual beliefs about organizational justice and ethics, religious beliefs, framework ethics, and moral sensitivity were investigated in the justice-oriented organization. Based on the results of this study, all these components had a direct and significant role in achieving a justice-oriented organization. The results of this study are consistent with the results of most similar studies.

According to the findings of other studies, servant leaders can mentor the organization with their skills and knowledge, as well as by providing strong arguments in leadership. To make their final decisions and develop the vision of the organization, they should receive feedback from their employees and subordinates, and by creating a feeling of being valued, respected, and empowered, create a sense of justice in employees (13-18).

Also, the results of studies showed that ethical leaders could act as good role models in the organization and encourage other employees to learn and be the source of change. Also, university administrators can have a positive and thought-provoking effect on the development of the university by establishing justice and fairness. University leaders should clarify the measures and criteria of the decisions made for employees and avoid discriminatory attitudes in their opinions and decisions (19-24). Similarly, studies by Mathur et al. (25), Gasseemzadeh et al. (26), Seyed Nazari et al. (27), and Shariati Feizabadi, and Rahimi (28) showed a negative relationship between organizational policies and justice-oriented organization, while in the present study, there was a weak positive relationship between these entities. Therefore, managers should try to keep a balanced political atmosphere in the organization, which can be achieved by understanding and establishing organizational justice.

In a study by Lee et al. (29), a relatively strong link was reported between organizational culture and justice-oriented organizations; however, in the present study, this correlation was weak. Different communication methods, such as top-down, bottom-up, and horizontal communication, can be employed by managers and leaders. Thus, by communicating with employees, managers can keep themselves up-to-date with their affairs with subordinates and provide them with appropriate feedback on their performance and duties so that employees can gain a better understanding of organizational justice (30).

In the studies of Montani et al. (31), AliNasab et al. (32), and Ahmadi and Bazarafshan (33), a relationship was noted between the leader-follower relationship and justice-oriented organization. However, in the present study, this relationship was weak. The findings of Beharifar and Javaheri (10)

www.SID.ir

Archive of SID

demonstrated a relationship between moral values and justice-oriented organization, which in the present study, this relationship was also weak. Numerous studies have noted that the ethical climate is an integral part of a justice-oriented organization (26, 34-36); however, this relationship was observed to be weak in this study. To improve Islamic work ethics, managers should respect the beliefs and opinions of employees, encourage them to express their opinions, clearly explain organizational policies and guidelines to employees, and keep administrative regulations at a minimum level. The existence of Islamic work ethics among employees can enhance their attachment to and interest in their duties, as well as their perseverance & seriousness in work and human relations, establishing collective and individualistic human spirit in the organization and, subsequently, organizational justice (37, 38).

Several studies have noted a relationship between individuals' beliefs and organizational justice and ethics in justice-oriented organizations (39-41). This relationship was also observed in the present study; nevertheless, its effect was weak. Managers can hire human resources bound to comply with ethics and people who have had a history and desire to comply with laws and regulations during their social life. Employees with religious beliefs and ethical frameworks generally consider boundaries around what they should or should not do, and this will help stabilize moral and religious behaviors and promote the growth and excellence of ethics in the organization, which will ultimately lead to the establishment of organizational justice (42, 43). In addition, managers can acquaint new employees with the organization's ethics programs, including ethical performance as one of the decisive dimensions in evaluating their performance. Also, managers can develop appropriate programs to improve employees' moral sensitivity. Employees with higher moral sensitivity will treat their colleagues with more respect and move towards moral justice (44). In general, these findings show that every organization needs a certain type of justice tailored to its nature, organizational atmosphere, and organizational personality. Regarding the religious and cultural foundations of our society, the most important type of justice seems to be moral justice, which should be delivered. Based on these results, necessary mechanisms and platforms should be implemented to fulfill the seven dimensions of ethical justice in organizations.

As it was observed, each of the ethical justice indicators comprised a specific dimension, some of which were related to the aspect of human resources (managers and employees of the organization); some were related to the organization (organizational structure, organizational atmosphere, and its characteristics); some others were related to organizational facilities and infrastructures (such as organizational software and hardware), and finally, some indicators were associated with management and leadership skills in the organization. Therefore, the necessary platform for each indicator should be prepared and implemented in the organization based on the type of that indicator. All these indicators will be delivered by creating an appropriate platform and strengthening spirituality and ethics in the organization and, in the present case, the university. The environment of Islamic Azad university should be designed in a manner that can deliver a suitable platform for establishing ethical justice. Therefore, when students with different cultures and beliefs enter the university, they can be trained on this platform and become members of this system. In this way, these people will take steps in the direction of promoting a justice-oriented organization.

The four components of organizational communication, servant leadership, human resource management, and Islamic work ethics with the values of 0.94, 0.82, 0.76, and 0.76, respectively. Therefore, it is suggested to create a justice-oriented organization with the approach of moral values. The administrators of the Islamic Azad University should create effective and correct communication among employees so that managers interact with all employees equally and voluntarily. They should pay attention to all the problems and suggestions of their employees and solve their problems, which will increase employees' perception of justice. Also, by applying the servant leadership style, managers should focus on long-term strategies, not on achieving their short-term benefits in the organization. In addition, they should promote a sense of social responsibility in the middle- and lower-level managers and employees in order to move towards justice and the excellence and improvement of the university. Furthermore, managers of the Islamic Azad university should pay more attention to justice and fairness in their human resource management functions and follow Islamic principles and values in their relationships in order to establish organizational justice. Also, they can increase the understanding of organizational justice on the part of employees through fairness in paying salaries and bonuses, compliance with organizational laws, respecting employees and treating them with honesty, and in general, compliance with Islamic work ethics.

5.1. Ethical Considerations

Ethical considerations, including maintaining confidentiality in referring to sources, providing a legal letter of introduction, explaining the purpose of the study and the roles of the researcher and participants, obtaining informed consent, and ensuring the confidentiality of information, were observed. The subjects entered the study voluntarily.

5.2. Suggestions

Studies in other provinces, universities, and communities can be conducted to obtain complete and accurate information and to generalize the results of this research to the real world.

References

1. Samadi H, Samadi H. An investigation of relation between organizational justice and its components with employs job stress level

www.SID.ir

Archive of SID

in the workplace organization. Iran Occup Health. 2015;12(5):53-63.
2. Akram T, Lei S, Haider MJ, Hussain ST. The impact of organizational justice on employee innovative work behavior: Mediating role of knowledge sharing. Journal of Innovation and Knowledge. 2020;5(2):117-29. doi:10.1016/j.jik.2019.10.001.
3. Chandio D, Anwer D, Ashraf M, Shaikh S. Justice perception and work engagement among teachers: study of govt. business and commerce schools of Sindh. Int J Psychosoc Rehabilitation. 2020;24(7):10845-52.
4. Chen SY, Wu WC, Chang CS, Lin CT, Kung JY, Weng HC, et al. Organizational justice, trust, and identification and their effects on organizational commitment in hospital nursing staff. BMC Health Serv Res. 2015;15:363. doi:10.1186/s12913-015-1016-8. [PubMed:26347451]. [PubMed Central:PMCPMC4562203].
5. Karkoulian S, Assaker G, Hallak R. An empirical study of 360-degree feedback, organizational justice, and firm sustainability. J Bus Res. 2016;69(5):1862-7. doi:10.1016/j.jbusres.2015.10.070.
6. Tavangarmarvasti Z, Mohmadifar MA, Aminbaidokhti AA. Designing a structural model of organizational justice, determining antecedents (organizational climate, emotional intelligence, organizational ethical values) and outcomes (organizational entrepreneurship). Journal of psychologicalscience. 2020;19(86):171-81.
7. Janoff-Bulman R, Sheikh S, Hepp S. Proscriptive versus prescriptive morality: two faces of moral regulation. J Pers Soc Psychol. 2009;96(3):521-37. doi:10.1037/a0013779. [PubMed:19254101].
8. Nouri Nokhandan M, Ghorbani M. Provide a Model of Cultural-Ethical Values in Order to Identify the Dimensions and Components of Increasing Justice and Organizational Ethics. Islamic Life Style. 2021;5(0):0-.
9. Derakhshide H, Rezaie-Dolatabadi H. [Role of Employees' Ethical Behavior in Organizational Justice - Job Satisfaction Relationship: Case Study on Three, Four and Five-Star Hotels in Tehran]. Management and Development Process. 2013;26(3):97-114.
10. Baharifar A, Javaheri KM. The study of organization ethical values consequences (The study of organization equality, organization commitment and organization citizenship behavior). Journal of Organizational Development. 2010;7(28):95-118.
11. Hamzah Z, Basri YZ, Zulhelmy. The influence of Islamic leadership and Islamic work ethics on employee performance of Islamic banks in riau province mediated by Islamic organizational culture. International Journal of Islamic Business and Management. 2021;5(1):23-34.
12. Hassi A, Balambo MA, Aboramadan M. Impacts of spirituality, intrinsic religiosity and Islamic work ethics on employee performance in Morocco: The mediating role of intrinsic motivation. Journal of Islamic Accounting and Business Research. 2021;12(3):439-56. doi:10.1108/JIABR-05-2020-0131.
13. Jaiswal NK, Dhar RL. The influence of servant leadership, trust in leader and thriving on employee creativity. Leadership and Organization Development Journal. 2017;38(1):2-21. doi:10.1108/lodj-02-2015-0017.
14. Seto S, Sarros JC. Servant Leadership Influence on Trust and Quality Relationship in Organizational Settings. International Leadership Journal. 2016;8(3):23-33.
15. Hoseininia SR, Rahimzadeh M, Radfar B. [The Relationship of Coaches' Servant Leadership Style with Team Efficacy and Athlete Satisfaction in Iran Handball Super League]. J Sport Manag. 2016;8(3):467-80.
16. Jaramillo F, Bande B, Varela J. Servant leadership and ethics: a dyadic examination of supervisor behaviors and salesperson perceptions. Journal of Personal Selling and Sales Management. 2015;35(2):108-24. doi:10.1080/08853134.2015.1010539.
17. Ghalavandi H, Alizadeh M. [Multiple regression analysis between servant leadership and organizational justice with work conscientiousness in the faculty members of University Urmia]. Management and Development Process. 2014;27(3):3-20.
18. Topcu MK, Gursoy A, Gurson P. The Role of the Servant Leadership on the Relation between Ethical Climate Perception and Innovative Work. Eur Res Stud J. 2015;18(1):67-80. doi:10.35808/ersj/440.
19. Al Halbusi H, Williams KA, Mansoor HO, Hassan MS, Hamid FAH. Examining the impact of ethical leadership and organizational justice on employees' ethical behavior: Does person-organization fit play a role? Ethics Behav. 2019;30(7):514-32. doi:10.1080/10508422.2019.1694024.
20. Soltangholi F, Ardalan MR, Abdolmaleki J. [The effect of managers' ethical leadership on organizational health mediated by organizational justice In the schools of Qorveh city]. Iranian J Educational Society. 2021;14(1):133-43. doi:10.22034/IJES.2021.524360.0.
21. Mohajeran B, Divband A. [Analyzing the Relationship between Ethical Leadership and Organizational Silence with Employees Creativity]. Ethics in Science and Technology. 2017;12(2):137-48.
22. Mirkamali SM, Poorkarimi J, Karami M. [A study of mediating role of organizational justice in the relationship between university managers' ethical leadership style and employees' organizational silence]. Journal of Research and Planning in Higher Education. 2017;23(1):1-25.
23. Manoochehri H, Shahab Lavasani F, Atashzadeh-Shoorideh F, Akbarzadeh Baghban A. [Relationship between leadership style and perceived organizational justice]. J Nurs Manag. 2017;6(1):62-71. doi:10.29252/ijnv.6.1.62.
24. Yuan G, Jia L, Zhao J. Organizational identification moderates the impact of organizational justice on job satisfaction. Work. 2016;54(1):189-95. doi:10.3233/WOR-162271. [PubMed:26967036].
25. Mathur G, Nathani N, Dubey S, editors. Perceived organizational politics, organizational justice, cynicism and OCB: A demographic study of academicians. 3rd Human Resource Management; 2013; Delhi. Review of HRM.
26. Gassemzadeh A, Ahmadi E, Maleki M, Hassani M. Role of positive and negative affects in job satisfaction and performance of academic staff. Journal of Modern Psychological Researches. 2015;9(34):99-121.
27. Seyed Nazari Z, Hassani M, Ghaleei AR, Kazemzade Beytali M. Relationship of Perception of Organizational Politics With Turnover Intentions, Job Performance, and Organization Citizenship Behavior: Emphasis on the Mediating Role of Organizational Justice. J Rehabil. 2016;17(4):338-49. doi:10.21859/jrehab-1704338.
28. Shariati Feizabadi M, Rahimi M. Mediating Role of Perceived Organizational Justice on the Relationship between Perceived Organizational Policy and Citizenship Behavior of sports experts in Tehran Municipality. Journal of New Studies in Sport Management. 2021;2(2):157-66. doi:10.22103/JNSSM.2021.17258.1021.
29. Lee J-C, Chen C-L, Xie S-H. The Influence of School Organizational Health and Occupational Burnout on Self-perceived Health Status of Primary School Teachers. Procedia - Social and Behavioral Sciences. 2014;116:985-9. doi:10.1016/j.sbspro.2014.01.332.
30. Nazari R, Za-N H, Yektayar M. Relationship between communication skills and organizational justice with sport managers' perception of organizational change. Eur J Exp Biol. 2013;3(3):190-4.
31. Montani F, Courcy F, Vandenberghe C. Innovating under stress: The role of commitment and leader-member exchange. Journal of Business Research. 2017;77:1-13. doi:10.1016/j.jbusres.2017.03.024.
32. AliNasab Z, Shafizadeh H, Momayez S. [The role of social capital, organizational justice and organizational citizenship behavior in predicting organizational health]. J Nurs Manag. 2018;7(2):27-36.
33. Ahmadi E, Bazrafshan AA. [Relationship management styles to organizational health and job stress]. Journal of New Approaches in Educational Administrations. 2014;5(2):73-89.
34. Fatahi Sarand V, Shaemi Barzaki A, Teimori H. [The mediating role of ethical climate in the relationship between organizational justice and organizational identity]. Ethics in Science and Technology. 2021;15(4):186-9.
35. Yarigholi B, Golmohammadnejad Bahrami GR, Fazli M. [The relationship between perceived ethical climate, organizational justice and job involvement with the mediation role of professional ethics of schools teachers]. Journal of School Administration. 2019;7(3):251-35. doi:10.34785/J010.1398.784.
36. Taajobi M, Abbaszadeh MM, Hasani M, Ghalavandi H. [The Role of Perceived Organizational Justice on Job Involvement; Mediating Organizational Identification Test]. Educational Measurement and Evaluation Studies. 2016;5(12):153-74.
37. Aghili A. [Mediating Role of Work Ethics in Relation to Ethical Leadership and Organizational Justice with Work Engagement]. Ethics in Science and Technology. 2020;15(2):123-31.
38. Karvan A, Moradi A. [Understanding the Relationship between

www.SID.ir

Archive of SID

Understanding Organizational Justice and Work Ethic Case study: Cement workers in Ilam province]. Journal of Contemporary Sociological Research. 2019;7(13):183-208.
39. Abbaspour A, Abdollahi H, Rahimian H, Gholami K, Zandian H. [Designing and Validating the Model of Supporting Beliefs and Values for Organizational Culture of Schools Based on Islamic Ethic Values: An Exploratory Approach]. Organizational Behaviour Studies Quarterly. 2019;7(4):111-38.
40. Taghizadeh H, Soltani Fesghandis G. [The Role of Identification & Ethical Beliefs of Employees at Functional Results of Ethical Leadership]. Ethics in Science and Technology. 2016;10(4):97-106.
41. Zhu W, He H, Treviño LK, Chao MM, Wang W. Ethical leadership and follower voice and performance: The role of follower identifications and entity morality beliefs. Leadersh Q. 2015;26(5):702-18. doi:10.1016/j.leaqua.2015.01.004.
42. Mohamed M, Ruth A. Workplace spirituality and organizational commitment : A study on the public schools teachers in Menoufia (Egypt). African J Bus Manag. 2016;10(10):247-55. doi:10.5897/ajbm2016.8031.
43. Shamshiri B, Khoshbakht F, Iranpoor M. [Religious orientation, religious beliefs and belief in social justice among pedagogical pedagogues]. Ravanshenasi va Din. 2013;6(2):31-42.
44. Rasouli R. [The Relationship between Individuals Sensitivity to Organizational Justice and Their Social Capital]. Social Cognition. 2014;2(2):111-24.

www.SID.ir