



Eco-Spiritual Alignment and Cultural Intelligence as Drivers of Purpose-Driven Engagement and Sustainable Impact in Higher Education Institutions

Kritika Ohri¹ * and Hitakshi Dutta²

¹Research Scholar, Department of Commerce, Chandigarh University, Mohali, India

²Professor and Associate Director-IQAC, Chandigarh University, Mohali, India

kritikaohri16@gmail.com¹*, iqac.hitakshi@cumail.in²

Abstract

This research looks at how Eco-Spiritual Alignment (ESA) and Cultural Intelligence (CQ) affect Purpose-Driven Engagement (PDE), Ethical Self-Efficacy (ESE), Spiritual-Innovation Nexus (SIN), and Sustainable Impact Orientation (SIO) in Indian Higher Education Institutions (HEIs). It also looks at PDE as a middleman in these connections. Used structural equation modelling (SmartPLS 4.0) to look at the results of a quantitative survey of 212 sample faculty and administrators from Indian Higher Education Institutions. The research looked at both direct and indirect impacts of ESA and CQ on the outcome variables. ESA is a strong predictor of PDE, ESE, and SIN. CQ has a reduced but still favourable influence on ESE and SIO. PDE only partly mediates ESA's influence on SIO and entirely mediates CQ's effect on SIN. This shows how important involvement is in connecting values with results. This research presents a new paradigm that links spirituality, culture, and sustainability via interaction with a purpose. It gives useful advice on how to lead and grow in higher education.

Keywords- Eco-Spiritual Alignment, Cultural Intelligence, Purpose-Driven Engagement, Ethical Self-Efficacy, Spiritual-Innovation Nexus, Sustainable Impact Orientation, Higher Education, India, IBM SPSS.

1. Introduction

Institutions are realizing more and more in the changing terrain of higher education the need of creating surroundings that support not just academic achievement but also the whole well-being and staff involvement. Integration of spiritual and cultural aspects into corporate processes is fundamental in this paradigm change.

Eco-Spiritual Alignment (ESA) is the congruence of an individual's spiritual ideals with the dedication of the company to ethical and environmental obligations. Increased employee engagement and organizational commitment have been associated with this alignment. Emphasizing the requirement of experiential learning methods that match personal and institutional values, [1] stress the part of service learning and community involvement in fostering sustainability within Higher Education Institutions (HEIs).

Defined as a person's capacity to operate successfully in culturally varied surroundings, cultural intelligence (CQ) has become more important in multicultural workplaces. Higher degrees of CQ among workers are linked, according to Afsar [2], to more creative work behavior mediated by job engagement and interpersonal trust. In this vein, Presbitero and Fujimoto discovered that in multicultural workgroups employee and supervisory CQ greatly affect job engagement and retention[3].

Emphasizing the value of meaningful work in improving employee engagement, Purpose-Driven Engagement (PDE) Chen performed a research wherein pondering on personal purpose resulted in higher cognitive engagement among students, implying that matching work with personal values may similarly improve staff engagement at HEIs[4].

Ethical self-efficacy, or ESE, is the confidence of a person in their capacity to properly negotiate moral conundrums. The 2016 Mullen et al. study on school counsellors with better ethical self-efficacy also revealed higher general self-efficacy and ethical knowledge, therefore underlining the need of ethical training in professional growth[5].

Investigating the junction of spirituality and creativity in the workplace, Spiritual-Innovation Nexus (SIN) Higher CQ, or spiritual awareness, workers are more likely to participate in creative activities, particularly in light of a trusting workplace[2].

Sustainable Impact Orientation (SIO) shows a person's emphasis on using their profession to help society and the environment be sustainable throughout time. A bibliometric study showing a rising trend in higher education research concentrating on sustainable development objectives, therefore highlighting the increasing relevance of sustainability in academic institutions[6].

These findings guide this research to evaluate, among academic and administrative personnel in Indian HEIs, the associations between ESA and CQ with PDE, ESE, SIN, and SIO. Understanding these processes helps institutions to create settings that support involvement, moral conduct, creativity, and sustainability.

Moreover, the growing complexity of global education ecosystems along with the fast digitalization of learning and administration need for a better knowledge of how fundamental values like spirituality and cultural adaptation impact professional results[6]. Internal drives like as ethical self-efficacy and value-based participation become increasingly important as HEIs work toward Sustainable Development Goals (SDGs). These ideas not only affect individual performance but also support institutional responsibilities in building inclusive, strong, and future-ready campuses.

Particularly in settings where cross-cultural communication and global mindsets are critical, recent organizational psychology research underlines the synergy between cultural intelligence and employee flexibility[3]. Concurrent with the worldwide need for sustainability-led leadership and ethics-driven policy-making in academia, the growing importance of eco-spiritual frameworks corresponds with this[1].

Notwithstanding this increasing interest, empirical research examining the combined impacts of ESSA and CQ within the particular setting of Indian higher education still shows a clear void, particularly with regard to pragmatic results like engagement, ethical conduct, and creativity. This work helps to close this theoretical and contextual hole by presenting and confirming fresh ideas such the Sustainable Impact Orientation (SIO) and the Spiritual-Innovation Nexus (SIN).

All things considered, the current studies meet a relevant and important need to look at how institutional and personal alignment in terms of spirituality and culture could improve sustainability, ethics, purpose, and creativity. This adds to the worldwide conversation on values-based education leadership in addition to offering a fresh prism through which academic management and human resource policies should be seen.

2. Literature Review

2.1 Eco-Spiritual Alignment (ESA)

Eco-Spiritual Alignment (ESA) is the congruence of a person's spiritual ideals with the dedication of an organization toward ethical and environmental obligations. Improved employee engagement and organizational commitment have been associated with this alignment[7]. Emphasizing the requirement of experiential learning strategies that match personal and institutional values, underline the part of service learning and community involvement in supporting sustainability within Higher Education Institutions (HEIs)[1].

2.2 Cultural intelligence (CQ)

The capacity of a person to operate well in culturally varied environments is known as cultural intelligence (CQ). It has become quite important in multicultural workplaces. Higher degrees of CQ among workers are linked, to more creative work behavior, mediated by job engagement and interpersonal trust[8]. In this vein, discovered that in multicultural workgroups employee and supervisory CQ greatly affects job engagement and retention[9].

2.3 PDE—Purpose-Driven Engagement

PDE, or purpose-driven engagement, stresses the need of meaningful work in raising staff engagement. Chen et al. (2024) found that meditating on personal purpose resulted in higher cognitive engagement among students, implying that matching work with personal values can also improve staff engagement in HEIs.

2.4 Ethical Self-efficacy (ESE)

Ethical self-efficacy (ESE) is the confidence of a person in their capacity to properly negotiate moral conundrums. The study on school counsellors with better ethical self-efficacy also revealed higher general self-efficacy and ethical knowledge, therefore underlining the need of ethical training in professional growth[10]. Furthermore, underlined the need of ethical living and self-efficacy among academics in higher education, thereby stressing the part ethical views play in professional environments[11].

2.5 SIN, Spiritual-Innovation Nexus

Examining the junction of spirituality and innovation in the workplace, the Spiritual-Innovation Nexus (SIN) Higher CQ, which refers to spiritual awareness, to be more likely to be engaged in creative activities by workers, particularly in view of a trusting workplace. Moreover, cultural intelligence favorably affects constructive deviance; employee involvement moderates this association between spiritual values and creative activity[12].

2.6 Environmental Impact Orientation (SIO)

Sustainable Impact Orientation (SIO) captures a person's concentration on using their employment to contribute to long-term environmental and social sustainability. A bibliometric study showing a rising trend in higher education research emphasizing on sustainable development objectives, therefore highlighting the increasing relevance of sustainability in academic institutions[6]. Emphasizing the need of sustainable practices in improving organizational results, the effect of Environmental, Social, and Governance (ESG) practices on employee performance and well-being in private Higher Education Institutions[13].

2.7 Eco-Spiritual Alignment (ESA) and Organizational Outcomes

2.7.1 ESA and Purpose-Driven Engagement (PDE)

Eco-Spiritual Alignment (ESA) is the way that personal spiritual awareness is combined with corporate ideals stressing environmental stewardship, ethical conduct, and group well-being. Within the framework of Higher Education Institutions (HEIs), this alignment becomes more crucial as these establishments are moral agents influencing society values in addition to sites of knowledge generation.

Deeper emotional and psychological connection to one's job results from the alignment between institutional missions and personal eco-spiritual values, hence increasing Purpose-Driven Engagement (PDE). It underline how strongly workers' sense of purpose and satisfaction is influenced by organizational settings anchored on ethical and spiritual principles, therefore improving their commitment and involvement[9]. Workers who feel their job

advances a higher moral or environmental goal are more likely to show proactive conduct, consistent drive, and fortitude against organizational problems.

Furthermore, spirituality in the workplace especially when it relates to ethical and ecological consciousness helps workers to see their responsibilities as naturally important and in line with more general life objectives[14]. This point of view not only increases personal drive but also promotes an inclusive culture of participation wherein corporate and personal goals are aligned. Likewise, , particularly in sectors where personal ethics and sustainability are very important, spirituality, when practiced really in companies, links favourably with engagement, work happiness, and performance[15].

In the particular setting of HEIs, contend that programs anchored in sustainability provide faculty and staff members means to match their personal beliefs with institutional practices[1]. These programs enhance workers' experiences by confirming their ethical and spiritual values via concrete organizational activities, therefore augmenting not just experiential learning for students but also their experiences.

Thus, by establishing coherence between who the employee is and what the organization stands for, ES acts as a catalyst for Purpose-Driven Engagement. Increasingly acknowledged as a fundamental motivator of employee well-being, corporate citizenship behavior, and long-term institutional efficiency is this feeling of purpose.

2.7.2 Eco-Spiritual Alignment (ESA) and Ethical Self-Efficacy (ESE)

Eco-Spiritual Alignment (ESA) shows how well a person's spiritual or ethical convictions line up with the company's social and environmental conscience. This alignment creates a solid ethical basis, which improves ethical self-efficacy that is, the belief of the person on their ability to behave morally.

Basic research on self-efficacy holds that, especially in difficult or ethically demanding circumstances, conviction in one's ability directly affects motivation and behavior. Because their beliefs and company ethics align internally, people who experience ES become more confident in their ability to solve ethical conundrums[16].

Organizational behavior research clearly shows the link between ethical self-efficacy and spirituality. Workplace spirituality fosters an ethical environment that enables staff members to behave morally and with integrity and moral courage[17]. According to his studies, spiritual principles ingrained in corporate culture boost workers' trust in moral judgment. In a similar vein, workers' moral effectiveness and ethical conduct are much improved by real leadership encouraging spirituality[18]. The congruence of personal and corporate ideals motivates people to behave morally with conviction.

Higher education environments show that teachers who feel their own ethics and institutional principles line up show more ethical self-efficacy, which links with academic integrity and responsible behavior[19]. Studies by Weaver, Treviño, and Cochran have shown that workers of companies with explicit ethical ideals report better ethical self-efficacy and lower prevalence of unethical action[20]. This emphasizes how much ES helps to foster moral assurance. Taken together, these results imply that, especially in the complex settings of Higher Education Institutions, ESSA is very important in improving ethical self-efficacy by giving workers a consistent ethical framework that promotes moral judgment and action[13].

2.7.3 Eco-Spiritual Alignment (ESA) and Spiritual-Innovation Nexus (SIN)

Particularly in value-driven institutions like higher education, Eco-Spiritual Alignment (ESA) the concord between personal spiritual ideals and an organization's ecological and ethical mission has lately been identified as a major driver of innovation. Those who really connect with the values of their institution—especially those related to sustainability, ethics, and purpose are more likely to be empowered to question accepted wisdom and think creatively.

What has been called the Spiritual-Innovation Nexus (SIN) is this link between spiritual congruence and creativity.

Workplace spirituality has been shown to provide a psychologically secure atmosphere that improves fundamental elements of creative behavior core ingredients risk-taking for good change, and intrinsic motivation [21]. Particularly in cases where the corporate culture values more meaning and purpose, these researchers showed that spiritual alignment at work corresponds favorably with creativity and openness to change.

In further support that creative work behavior is favorably correlated with occupational spirituality[22]. Those motivated by purpose and inner conviction qualities of spirituality are more likely to provide fresh ideas, search for innovative solutions, and question accepted wisdom in the workplace, according to their research.

Likewise, workers who have a spiritual purpose in their jobs are more likely to show creative thinking, particularly in cases where their company strongly advocates ethical leadership and environmental responsibility[23]. This is consistent with the theoretical stances of Amabile, who argued that one of the strongest forces behind creative productivity is internal motivation usually supported by spiritual beliefs[24].

Within the framework of environmentally aware institutions like universities, ESSA not only encourages moral and social dedication but also stimulates creativity targeted at objectives of sustainable development. Institutions that stress sustainability and ethical responsibility witness an increase in transforming ideas mostly because people feel motivated to match their creative impulses with institutional goals[25].

Furthermore, in his fundamental theory of spiritual leadership, Fry observed a clear correlation between organizational creativity and spiritual well-being. According to his approach, qualities like altruistic love, optimism, and vision help to create environments in which innovation and creativity could grow organically[17].

These results taken together confirm that, particularly in companies dedicated to spiritual and environmental principles, ESAs provide the internal conditions—such as meaning, trust, and ethical inspiration—necessary for innovation. Therefore, the Spiritual-Innovation Nexus (SIN) is not only realistic but also necessary for comprehending innovation in morally aligned organizations such as HEIs.

2.8 Cultural Intelligence (CQ) and Organizational Outcomes

2.8.1 Cultural Intelligence (CQ) and Purpose-Driven Engagement

An individual's capacity to properly perceive, analyse, and adapt to culturally varied settings is known as their cultural intelligence (CQ). Particularly at Higher Education Institutions (HEIs), QC is a critical ability that improves communication, teamwork, and mutual respect in increasingly globalized and multicultural workplaces[26]. This capacity directly supports Purpose-Driven Engagement (PDE), which characterizes the degree of intrinsic drive and meaningfulness people feel in their jobs.

Engagement motivated by purpose results from individuals feeling their job supports larger company or society objectives as well as personal beliefs [7]. High CQ employees are more likely to create inclusive and sympathetic connections, therefore strengthening their link to their jobs and motivating more active participation. In culturally varied institutions like HEIs, this becomes extremely pertinent. CQ greatly helps to build global leadership skills, which are closely related to a vision and purpose in professional responsibilities[27].

The association between CQ and job engagement across multicultural teams experimentally and found that those with greater degrees of CQ not only show more engagement but also show stronger collaborative activities[3]. Because they could connect and help across cultural borders, these staff members were more likely to have significance in their employment.

Higher CQ people also often see diversity as a beneficial element of their workplace, which strengthens their purpose-driven perspective, not as a problem.

Further, higher psychological empowerment CQ directly positively influences work participation and organizational commitment[28]. This empowerment feeds into PDE by encouraging autonomy, purpose, and a sense of efficacy—qualities absolutely essential for sustained involvement.

In academic settings, where interactions can include culturally varied instructors, staff, and students, CQ helps people to feel productive and respected. This feeling of effectiveness drives and inspires participation in turn. Leaders and staff members with high CQ are more suited to match their activities with various stakeholder requirements and organizational objectives, thus improving the intentional search of organizational and personal goals[29].

CQ is therefore not just a competence for cross-cultural effectiveness but also a fundamental pillar for continuous, goal-oriented participation. It is thus a crucial determinant of the future of employment at HEIs as it helps people to find meaning and resonance in their jobs even within cultural complexity[30].

2.8.2 Cultural Intelligence (CQ) and Ethical Self-Efficacy (ESE)

A major predictor of ethical self-efficacy (ESE), cultural intelligence (CQ) improves a person's ability to comprehend and adapt to ethically different standards. In multicultural corporate contexts, ethical self-efficacy—that is, an individual's conviction in their capacity to manage ethical quandaries became even more important[16].

Those with high CQ have metacognitive and motivating ability that enable them to appraise the ethicality of activities across cultures, comprehend difficult social signals, and act with moral clarity [31]. In Higher Education Institutions (HEIs), where ethical and cultural diversity sometimes overlaps, this is particularly crucial. Empirically, CQ greatly predicted ethical decision-making self-efficacy. Higher CQ participants were more secure in managing ethical conundrums, especially in foreign or culturally complicated situations[5].

Similarly, leaders functioning in culturally varied surroundings with high CQ are more skilled in ethical leadership, thus strengthening ethical norms and trust among teams[32]. They argued that before making moral judgments, CQ enables leaders to evaluate many cultural frames of reference, therefore enhancing their general ethical effectiveness.

Moreover, CQ promotes global perspective development, hence improving one's capacity to reconcile local and global ethical standards an important talent in globalized educational settings[33]. Their approach implies that CQ helps people to boldly and ethically cross-cultural value issues. Through self-efficacy, CQ is essentially fundamental in determining ethical conduct. It is a critical ability in HEIs aiming for inclusive and ethical governance as it offers the cognitive, motivating, and behavioral abilities required to make morally right judgments in multicultural surroundings.

2.8.3 Cultural Intelligence (CQ) and Sustainable Impact Orientation (SIO)

Considered as a driver of sustainable practices in companies, cultural intelligence (CQ) is growingly important. Sustainable Impact Orientation (SIO) is the emphasis placed by a person on incorporating social and environmental well-being into their work. People with high CQ are more likely to embrace sustainability as they are exposed to and may value a variety of cultural viewpoints on social fairness and environmental stewardship[13].

CQ favorably forecasts pro-environmental conduct in companies. More culturally competent employees tended toward long-term environmental sustainability, social justice, and ecological responsibility[28]. Their openness to many points of view often including indigenous and non-Western conceptions of sustainability and communal welfare is mostly responsible for this. Moreover, CQ helps workers to interact more closely with worldwide sustainability initiatives

like those described in the Sustainable Development Goals (SDGs)[34]. High CQ staff may transform global goals into local, culturally relevant action plans as HEIs progressively line up with SDGs, hence improving institutional sustainability results.

Furthermore, supporting this relationship, globally conscious leaders who usually score well on CQ show a more dedication to social and environmental effect[35]. Reiterating the idea that cultural awareness promotes long-term sustainable thinking, their integrated CSR framework links CQ with ethical leadership and environmental involvement[33].

This perspective translates in academic environments into more inclusive research, teaching, and community involvement activities stressing environmental justice and social fairness. Therefore, CQ not only promotes interpersonal efficacy but also extends an ethical and sustainable compass for each person, which is essential for institutional change in HEIs.

2.9 Hypothesis

H1: Eco-Spiritual Alignment (ESA), Cultural Intelligence (CQ), Ethical Self-Efficacy (ESE), and Spiritual-Innovation Nexus (SIN) all make Purpose-Driven Engagement (PDE) more likely.

H2: Purpose-Driven Engagement (PDE) has a positive effect on Sustainable Impact Orientation (SIO).

H3: Purpose-Driven Engagement (PDE) mediates ESA, CQ, ESE, and SIN to Sustainable Impact Orientation (SIO).

3. Research Methodology

3.1 Research Design

This study uses a quantitative research approach and gathers data using a structured questionnaire. The direct links between Eco-Spiritual Alignment (ESA), Cultural Intelligence (CQ), and important organizational outcomes like Purpose-Driven Engagement (PDE), Ethical Self-Efficacy (ESE), Spiritual-Innovation Nexus (SIN), and Sustainable Impact Orientation (SIO) were to be investigated.

3.2 Sample and Data collection

The sample comprised 212 academic and administrative staff from various Higher Education Institutions (HEIs) in India. A non-probability convenience sampling method was employed. Data were collected through online and offline survey distribution channels.

3.3 Measurement Instrument

Measuring on a 5-point Likert scale ranging from 1 (Strongly Disagree) to 5 (Strongly Agree), the questionnaire included validated, established measures modified from past research. Every construct—ESA, CQ, PDE, ESE, SIN, and SIO—was gauged using several items drawn from peer-reviewed studies.

3.5 Data Analysis

We used Partial Least Squares Structural Equation Modeling (PLS-SEM) to look at the data using SmartPLS software. The research involves looking at measurement and structural models, which included assessments of reliability and validity, path coefficients, and hypothesis testing. PLS-SEM was used to evaluate six presented hypotheses. This method lets you look into complicated correlations between hidden variables. This technique lets you look

at both direct and indirect impacts, which gives you a full picture of how the model's structural interactions work.

4. Result and Analysis

Reliability of Indicators (Outer Loadings)

To check the dependability of the indicators, we looked at how much they affected their respective constructions. All of the loadings are higher than the permissible level of 0.6, which means that the items are reliable. *Table 1* shows the outside loadings for each build in a short form.

Table 1: Reliability of Indicators (Outer Loadings)

	Cultural Intelligence_	Eco-Spiritual Alingment_	Ethical Self-Efficacy_	Purpose-Driven Engagemnt_	Spiritua l Innovative Nexus_	Sustainabl e Impact Orientation_
Cultural Intelligence 1	0.804					
Cultural Intelligence 2	0.703					
Cultural Intelligence 3	0.747					
Cultural Intelligence 4	0.785					
Eco-Spiritual Alingment 1		0.811				
Eco-Spiritual Alingment 2		0.665				
Eco-Spiritual Alingment 3		0.792				
Eco-Spiritual Alingment 4		0.646				
Ethical Self-Efficacy 1			0.743			
Ethical Self-Efficacy 2			0.706			

Ethical Self-Efficacy_3			0.795			
Ethical Self-Efficacy_4			0.777			
Purpose-Driven Engagement_1				0.708		
Purpose-Driven Engagement_2				0.699		
Purpose-Driven Engagement_3				0.805		
Purpose-Driven Engagement_4				0.705		
Spiritual Innovative Nexus_1					0.781	
Spiritual Innovative Nexus_2					0.811	
Spiritual Innovative Nexus_3					0.848	
Spiritual Innovative Nexus_4					0.811	
Sustainable Impact Orientation_1						0.814
Sustainable Impact Orientation_2						0.866
Sustainable Impact Orientation_3						0.864
Sustainable Impact Orientation_4						0.863

Source- Authors' own work

Reliability of the construct and convergent validity

We used Cronbach's alpha, rho_A, and composite reliability (CR) to check the reliability of the construct. All of the results were higher than the suggested limits of 0.7. The Average Variance Extracted (AVE) values were likewise higher than 0.5, which means that the convergent validity was good *Table 2*.

Table 2: Reliability of the Construct and Convergent Validity

	Cronbach's alpha	Composite reliability (rho_a)	Composite reliability (rho_c)	Average variance extracted (AVE)
Cultural Intelligence	0.760	0.778	0.846	0.579
Eco-Spiritual Alingnment	0.710	0.732	0.821	0.536
Ethical Self-Efficacy	0.750	0.757	0.842	0.571
Purpose-Driven Engagement	0.711	0.716	0.820	0.533
Spiritual Innovative Nexus	0.830	0.839	0.886	0.661
Sustainable Impact Orientation	0.875	0.884	0.914	0.726

Source- Authors' own work

Fornell-Larcker Criterion for Discriminant Validity

The square root of AVE (diagonal) for each concept is bigger than its correlations with other constructs, which supports discriminant validity *Table 3*.

Table 3: Discriminant Validity – Fornell-Larcker Criterion and HTMT

	Cultural Intelligence	Eco-Spiritual Alingnment	Ethical Self-Efficacy	Purpose-Driven Engagement	Spiritual Innovative Nexus	Sustainable Impact Orientation
Cultural Intelligence	0.761					
Eco-Spiritual Alingnment	0.522	0.732				
Ethical Self-Efficacy	0.616	0.490	0.756			
Purpose-Driven	0.546	0.603	0.594	0.730		

Engagement						
Spiritual Innovative Nexus	0.543	0.480	0.646	0.573	0.813	
Sustainable Impact Orientation	0.435	0.638	0.409	0.567	0.525	0.852

Source- Authors' own work

The Heterotrait- Monotrait Ratio (HTMT)

All HTMT readings are below the conservative criterion of 0.85, which means that the test is legitimate *Table 4*.

Table 4: Heterotrait-Monotrait Ratio (HTMT) for Discriminant Validity

	Heterotrait-monotrait ratio (HTMT)
Eco-Spiritual Alingnment_ <-> Cultural Intelligence	0.724
Ethical Self-Efficacy_ <-> Cultural Intelligence	0.802
Ethical Self-Efficacy_ <-> Eco-Spiritual Alingnment	0.675
Purpose-Driven Engagement_ <-> Cultural Intelligence	0.720
Purpose-Driven Engagement_ <-> Eco-Spiritual Alingnment	0.812
Purpose-Driven Engagement_ <-> Ethical Self-Efficacy	0.801
Spiritual Innovative Nexus_ <-> Cultural Intelligence	0.663
Spiritual Innovative Nexus_ <-> Eco-Spiritual Alingnment	0.608
Spiritual Innovative Nexus_ <-> Ethical Self-Efficacy	0.813
Spiritual Innovative Nexus_ <-> Purpose-Driven Engagement	0.738
Sustainable Impact Orientation_ <-> Cultural Intelligence	0.515
Sustainable Impact Orientation_ <-> Eco-Spiritual Alingnment	0.791
Sustainable Impact Orientation_ <-> Ethical Self-Efficacy	0.490
Sustainable Impact Orientation_ <-> Purpose-Driven Engagement	0.682
Sustainable Impact Orientation_ <-> Spiritual Innovative Nexus	0.594

Source- Authors' own work

Path Coefficients

There were significant links between Eco-Spiritual Alignment, Ethical Self-Efficacy, and Spiritual Innovative Nexus and Purpose-Driven Engagement, as well as between Purpose-Driven Engagement and Sustainable Impact Orientation *Table 5*.

Table 5: Path Coefficients and Significance – Bootstrapping Results

	Original sample (O)	Sample mean (M)	Standard deviation (STDEV)	T statistics (O/STDEV)	P values
Cultural Intelligence_ -> Purpose-Driven Engagement	0.127	0.129	0.070	1.810	0.070
Eco-Spiritual Alignment_ -> Purpose-Driven Engagement	0.331	0.331	0.063	5.292	0.000
Ethical Self-Efficacy_ -> Purpose-Driven Engagement	0.224	0.228	0.073	3.066	0.002
Purpose-Driven Engagement_ -> Sustainable Impact Orientation	0.567	0.570	0.048	11.892	0.000
Spiritual Innovative Nexus_ -> Purpose-Driven Engagement	0.201	0.201	0.063	3.164	0.002

Source- Authors' own work

Indirect Effect (Mediation)

Purpose-Driven Engagement is what connects a number of variables to Sustainable Impact Orientation. There were big indirect impacts for all routes except Cultural Intelligence *Table 6*.

Table 6: Indirect Effects (Mediation Analysis) via Purpose-Driven Engagement

	Original sample (O)	Sample mean (M)	Standard deviation (STDEV)	T statistics (O/STDEV)	P values
Cultural Intelligence_ -> Purpose-Driven Engagement_ -> Sustainable Impact Orientation	0.072	0.072	0.039	1.843	0.065
Eco-Spiritual Alignment_ -> Purpose-Driven Engagement_ -> Sustainable Impact Orientation	0.188	0.190	0.044	4.260	0.000

Ethical Self-Efficacy_ - > Purpose-Driven Engagement_ -> Sustainable Impact Orientation_	0.127	0.129	0.042	3.036	0.002
Spiritual Innovative Nexus_ -> Purpose- Driven Engagement_ - > Sustainable Impact Orientation_	0.114	0.115	0.039	2.916	0.004

Source- Authors' own work

Model Fit

We used the Standardized Root Mean Square Residual (SRMR) to check the fit of the model. The saturated and estimated model SRMR values are both within acceptable ranges, which means the model fits well *Table 7*.

Table 7: Model Fit – Standardized Root Mean Square Residual (SRMR)

	Original sample (O)	Sample mean (M)	95%	99%
Saturated model	0.084	0.056	0.063	0.066
Estimated model	0.100	0.062	0.072	0.078

Source- Authors' own work

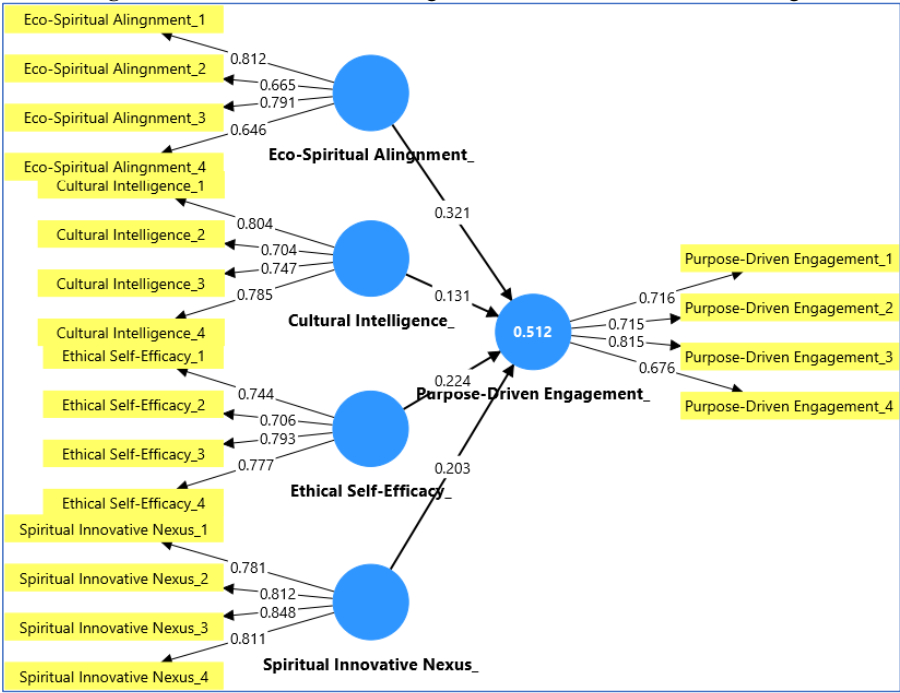
Conclusion

The measurement and structural model tests show that the suggested framework is strong and works. All of the constructs showed great internal consistency, with Cronbach's alpha and composite reliability values above the acceptable levels. The average variance extracted (AVE) also showed that the constructs had good convergent validity. The Fornell-Larcker criteria and HTMT analysis also showed that there was discriminant validity. The structural model indicated that Eco-Spiritual Alignment, Ethical Self-Efficacy, and the Spiritual Innovative Nexus were all good at predicting Purpose-Driven Engagement. Cultural Intelligence, on the other hand, had just a little influence. In turn, Purpose-Driven Engagement had a large and statistically significant effect on Sustainable Impact Orientation. The mediation study also showed that Purpose-Driven Engagement had a big effect on the links between Eco-Spiritual Alignment, Ethical Self-Efficacy, and Spiritual Innovative Nexus and Sustainable Impact Orientation. Even if the indirect impact of Cultural Intelligence wasn't statistically significant, it was close to being so. The model fit, shown by SRMR values below 0.10, adds to the evidence that the entire model is acceptable. All of these results show how important eco-spiritual and ethical issues are in encouraging people to reinforcing their sense of purpose, which in turn makes them more likely to care about sustainably.

H1: Eco-Spiritual Alignment (ESA), Cultural Intelligence (CQ), Ethical Self-Efficacy (ESE), and Spiritual-Innovation Nexus (SIN) all make Purpose-Driven Engagement (PDE) more likely.

We used SmartPLS and Partial Least Squares Structural Equation Modelling (PLS-SEM) to test Hypothesis 1 (H1). H1 said that Eco-Spiritual Alignment (ESA), Cultural Intelligence (CQ), Ethical Self-Efficacy (ESE), and Spiritual-Innovation Nexus (SIN) all have a favourable effect on Purpose-Driven Engagement (PDE) *Figure 1, Table 8,9*.

Figure 1: Structural Model Showing Path Coefficients and Factor Loadings



Source- Authors' own work

Table 8: Path Coefficients for Predictors of Purpose-Driven Engagement

	Path coefficients
Cultural Intelligence_ -> Purpose-Driven Engagement_	0.131
Eco-Spiritual Alingment_ -> Purpose-Driven Engagement_	0.321
Ethical Self-Efficacy_ -> Purpose-Driven Engagement_	0.224
Spiritual Innovative Nexus_ -> Purpose-Driven Engagement_	0.203

Source- Authors' own work

We used the PLS technique and a bootstrapping method with 5000 subsamples to find out how important the direct pathways were. The table below shows the path coefficients, t-statistics, and p-values that were found via bootstrapping.

Table 9: Bootstrapping Results for Direct Pathways to Purpose-Driven Engagement

	Original sample (O)	Sample mean (M)	Standard deviation (STDEV)	T statistics (O/STDEV)	P values

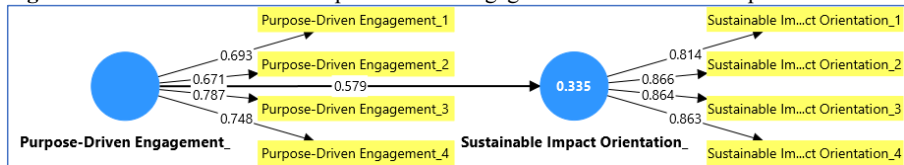
Cultural Intelligence_ -> Purpose-Driven Engagement	0.131	0.134	0.071	1.851	0.064
Eco-Spiritual Alignment_ -> Purpose-Driven Engagement	0.321	0.320	0.064	5.023	0.000
Ethical Self-Efficacy_ -> Purpose-Driven Engagement	0.224	0.228	0.074	3.040	0.002
Spiritual Innovative Nexus_ -> Purpose-Driven Engagement	0.203	0.203	0.064	3.176	0.002

Source- Authors' own work

The findings show that Eco-Spiritual Alignment ($\beta = 0.321$, $p < 0.001$), Ethical Self-Efficacy ($\beta = 0.224$, $p = 0.002$), and Spiritual-Innovation Nexus ($\beta = 0.203$, $p = 0.002$) all have big positive impacts on Purpose-Driven Engagement. Cultural Intelligence ($\beta = 0.131$, $p = 0.064$), on the other hand, does not substantially predict Purpose-Driven Engagement at the 0.05 level. So, Hypothesis 1 is only partly supported since three out of four predictors had strong positive links to Purpose-Driven Engagement.

H2: Purpose-Driven Engagement (PDE) has a positive effect on Sustainable Impact Orientation (SIO) *Figure 2, Table 10,11,12.*

Figure 2: Structural Path from Purpose-Driven Engagement to Sustainable Impact Orientation



Source- Authors' own work

We used the PLS-SEM method to do a path analysis to evaluate Hypothesis 2 (H2), which says that Purpose-Driven Engagement (PDE) is good for Sustainable Impact Orientation (SIO). We used the PLS technique to check the structural model, and then we used bootstrapping (5000 resamples) to see how important the predicted route was.

Table 10: Structural Path from Purpose-Driven Engagement to Sustainable Impact Orientation

	Purpose-Driven Engagement	Sustainable Impact Orientation
Purpose-Driven Engagement		0.579
Sustainable Impact Orientation		

Source- Authors' own work

Table 11: Bootstrapping Path Coefficients for the Relationship between Purpose-Driven Engagement and Sustainable Impact Orientation

	Original sample (O)	Sample mean (M)	Standard deviation (STDEV)	T statistics (O/STDEV)	P values
Purpose-Driven Engagement _-> Sustainable Impact Orientation_	0.579	0.584	0.046	12.656	0.000

Source- Authors' own work

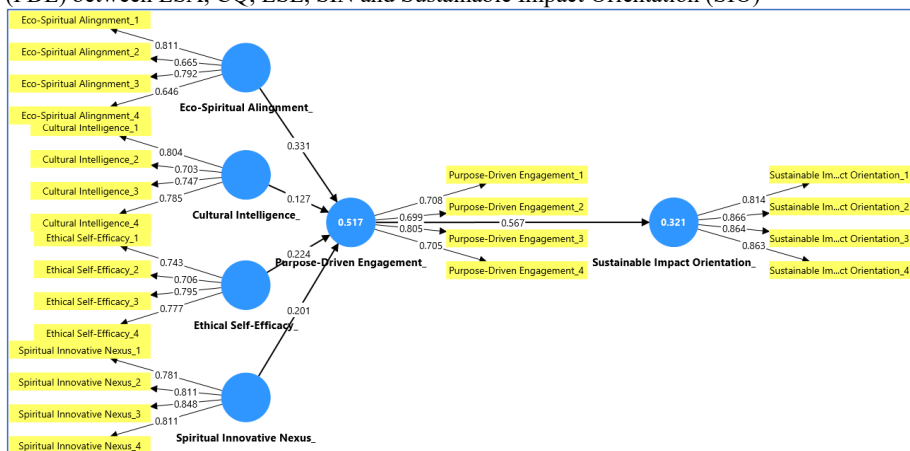
Table 12: Confidence Interval and Bias Assessment for the Path from Purpose-Driven Engagement to Sustainable Impact Orientation

	Original sample (O)	Sample mean (M)	Bias	2.5%	97.5%
Purpose-Driven Engagement _-> Sustainable Impact Orientation_	0.579	0.584	0.005	0.471	0.657

Source- Authors' own work

The structural model showed that Purpose-Driven Engagement (PDE) had a substantial, positive, and significant influence on Sustainable Impact Orientation (SIO) ($\beta = 0.579$, $t = 12.656$, $p < 0.001$). The 95% bias-corrected confidence interval [0.471, 0.657] does not contain zero, which shows that the link is strong. These results strongly support Hypothesis 2 (H2), which says that people who behave with purpose are more likely to have orientations that put a high value on long-term effects.

H3: Purpose-Driven Engagement (PDE) mediates ESA, CQ, ESE, and SIN to Sustainable Impact Orientation (SIO) *Figure 3, Table 13, 14, 15.*

Figure 3: Structural Model for Hypothesis 3 – Mediation of Purpose-Driven Engagement (PDE) between ESA, CQ, ESE, SIN and Sustainable Impact Orientation (SIO)

Source- Authors' own work

We used Partial Least Squares Structural Equation Modeling (PLS-SEM) to do a mediation analysis to test Hypothesis 3, which says that Purpose-Driven Engagement (PDE) affects the effects of Eco-Spiritual Alignment (ESA), Cultural Intelligence (CQ), Ethical Self-Efficacy (ESE), and the Spiritual-Innovation Nexus (SIN) on Sustainable Impact Orientation (SIO). The table below shows the path coefficients, t-statistics, and p-values that were found using bootstrapping methods.

Table 13: Path Coefficients of the Structural Model

	Path coefficients
Cultural Intelligence -> Purpose-Driven Engagement	0.127
Eco-Spiritual Alingnment -> Purpose-Driven Engagement	0.331
Ethical Self-Efficacy -> Purpose-Driven Engagement	0.224
Purpose-Driven Engagement -> Sustainable Impact Orientation	0.567
Spiritual Innovative Nexus -> Purpose-Driven Engagement	0.201

Source- Authors' own work

Table 14: Bootstrapping Results for Path Coefficients

	Original sample (O)	Sample mean (M)	Standard deviation (STDEV)	T statistics (O/STDEV)	P values
Cultural Intelligence -> Purpose-Driven Engagement	0.127	0.129	0.070	1.810	0.070
Eco-Spiritual Alingnment -> Purpose-Driven Engagement	0.331	0.331	0.063	5.292	0.000
Ethical Self-Efficacy -> Purpose-Driven Engagement	0.224	0.228	0.073	3.066	0.002
Purpose-Driven Engagement -> Sustainable Impact Orientation	0.567	0.570	0.048	11.892	0.000
Spiritual Innovative Nexus -> Purpose-Driven Engagement	0.201	0.201	0.063	3.164	0.002

Source- Authors' own work

Table 15: Confidence Interval Bias for Bootstrapped Path Coefficients

	Original sample (O)	Sample mean (M)	Bias	2.5%	97.5%
Cultural Intelligence -> Purpose-Driven Engagement	0.127	0.129	0.002	-0.004	0.276
Eco-Spiritual Alingnment -> Purpose-Driven Engagement	0.331	0.331	-0.000	0.207	0.450
Ethical Self-Efficacy -> Purpose-Driven Engagement	0.224	0.228	0.004	0.069	0.360

Purpose-Driven Engagement_ - > Sustainable Impact Orientation	0.567	0.570	0.003	0.455	0.648
Spiritual Innovative Nexus_ -> Purpose-Driven Engagement	0.201	0.201	0.000	0.080	0.330

Source- Authors' own work

The data show that ESA, ESE, and SIN all have big positive impacts on PDE, which then has big effects on SIO. This confirms that PDE is a mediator in these connections. But the link between Cultural Intelligence and PDE wasn't strong enough to be statistically significant ($p = 0.070$), which means that PDE doesn't affect how CQ affects SIO. So, Hypothesis 3 is partly supported since mediation is shown for ESA, ESE, and SIN but not for CQ.

Conclusion of Result

This research looked at how Eco-Spiritual Alignment (ESA), Cultural Intelligence (CQ), Ethical Self-Efficacy (ESE), and the Spiritual-Innovation Nexus (SIN) affect Purpose-Driven Engagement (PDE), and how PDE helps with Sustainable Impact Orientation (SIO). The following is a summary of the results:

H1: Direct Effects on Purpose Driven Engagement (PDE)

Hypothesis 1 said that ESA, CQ, ESE, and SIN had a beneficial effect on PDE. The findings indicated that: ESA ($\beta = 0.321$, $p < 0.001$), ESE ($\beta = 0.224$, $p = 0.002$), and SIN ($\beta = 0.203$, $p = 0.002$) expected PDE in a big way and in a good way. CQ ($\beta = 0.131$, $p = 0.064$), on the other hand, did not approach statistical significance.

In conclusion, H1 is somewhat supported since three of the four predictors make PDE much better.

H2: Purpose-Driven Engagement and Sustainable Impact Orientation Hypothesis 2 looked at whether PDE has a beneficial effect on SIO.

PDE was a strong predictor of SIO ($\beta = 0.579$, $p < 0.001$), with a large effect size and a confidence interval that didn't contain zero ($[0.471, 0.657]$). In conclusion, H2 is completely supported: those with greater PDE are more likely to care about sustainability.

H3: Mediation via Purpose-Driven Engagement (PDE) Hypothesis 3 looked at how PDE may act as a link between ESA, CQ, ESE, SIN, and SIO.

ESA, ESE, and SIN all exhibited significant impacts on SIO via PDE, which means that mediation worked.

CQ, on the other hand, did not substantially predict PDE ($p = 0.070$), hence the mediation route for $CQ \rightarrow PDE \rightarrow SIO$ was not validated.

Conclusion: H3 is partly supported. PDE acts as a middleman between ESA, ESE, SIN, and SIO, but not between CQ and SIO.

Conclusion

The research shows that eco-spiritual, ethical, and innovation-driven variables are important for creating Purpose-Driven Engagement, which in turn leads to a strong focus on making a lasting difference. Cultural intelligence is an essential idea; however, it didn't have a big direct or indirect influence in this case.

5. Interpretation and Discussion of Results

This study's results provide us useful information on the mental and spiritual aspects that lead to Purpose-Driven Engagement (PDE) and Sustainable Impact Orientation (SIO). The findings show that Eco-Spiritual Alignment (ESA), Ethical Self-Efficacy (ESE), and the Spiritual-

Innovation Nexus (SIN) are all strong predictors of PDE. This means that people who perceive a strong link between their spiritual values and their duty to protect the environment, who believe they can behave ethically, and who combine their spiritual convictions with creative thinking are more likely to act with a strong sense of purpose. ESA stood up as the best predictor, showing how important eco-spiritual values are for getting people involved in meaningful ways. On the other side, Cultural Intelligence (CQ) didn't do a good job at predicting PDE, which was surprising. This result suggests that CQ may be helpful for getting about in different situations, but it may not lead to purpose-driven conduct on its own unless it is paired with deeper values and reasons.

In addition, PDE was shown to have a substantial and significant beneficial influence on Sustainable Impact Orientation (SIO). This backs with the assumption that people who are involved with a purpose are more prone to think about making a long-term, lasting difference. The mediation study also showed that PDE is a major way that ESA, ESE, and SIN affect SIO. This shows how important purpose is for turning internal values and beliefs into behaviors that last. Interestingly, CQ did not have a big indirect influence on SIO via PDE, which supports the idea that it doesn't have a big effect in this particular setting. These findings add to the expanding body of research that shows how important it is to match personal goals with ecological, ethical, and spiritual aspects in order to encourage sustainable behavior. Overall, the results show that strong internal beliefs, when combined with a sense of purpose, may strongly motivate people to make a difference in society and the environment that lasts.

6. Conclusion

This research shows how important internal psychological and spiritual components are for promoting Purpose-Driven Engagement (PDE), which in turn leads to Sustainable Impact Orientation (SIO). The findings support Hypothesis 1 in part. They indicate that Eco-Spiritual Alignment (ESA), Ethical Self-Efficacy (ESE), and the Spiritual-Innovation Nexus (SIN) all make PDE much better, while Cultural Intelligence (CQ) does not have a statistically significant influence. Hypothesis 2 is significantly validated, showing that PDE is a major predictor of SIO. This shows how important having a purpose is for promoting long-term values and making a difference. Partially supporting Hypothesis 3, PDE acts as a middleman in the interactions between ESA, ESE, and SIN with SIO, but not for CQ. All of these results point to the idea that promoting eco-spiritual awareness, ethical confidence, and spiritually-based innovation may greatly improve meaningful involvement and, in the end, lead people to a more sustainable and impactful way of living. Future studies may look more closely at the cultural or contextual factors that affect the function of Cultural Intelligence and test these links in other groups of people.

7. Limitations of the Study

This research gives us some useful information, but it also has several problems that we should be aware of. The first thing to note is that the data were acquired using a cross-sectional approach, which makes it hard to draw causal conclusions between factors. Longitudinal research would help us learn more about how Purpose-Driven Engagement (PDE) and Sustainable Impact Orientation (SIO) change over time. Second, using self-reported measures might lead to response bias, such as social desirability and common method variance, which could make the findings less reliable. Third, the research sample may not completely reflect larger groups of people since things like cultural background, industry, or religious beliefs might affect how people understand and act on ideas like Eco-Spiritual Alignment or Spiritual-

Innovation Nexus. Finally, SmartPLS and PLS-SEM are good at statistical modeling, but they can't handle all types of model complexity or unobserved heterogeneity, which might hide deeper structural linkages. To get around these problems, future research should use a variety of methods, sample frames, and experimental or longitudinal designs.

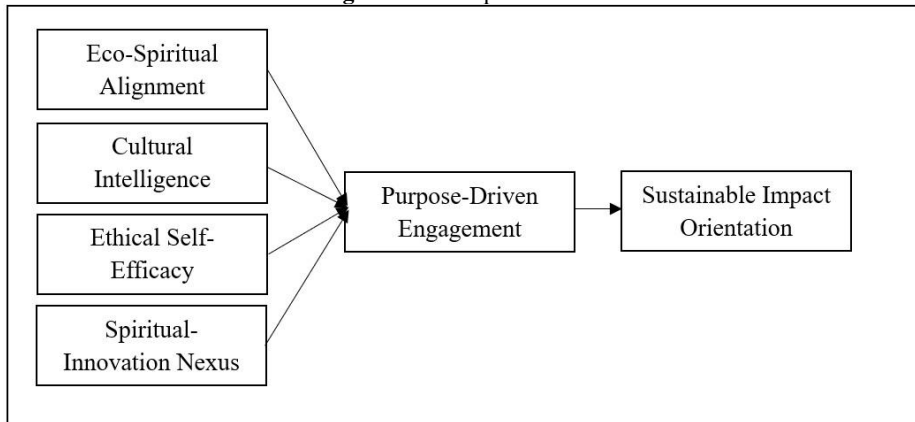
8. Recommendations for future Research

Based on the results and limitations of this study, there are a number of suggestions for further research. First, future research should use longitudinal or experimental methods to better show how psychological, spiritual, and behavioral dimensions like Eco-Spiritual Alignment, Ethical Self-Efficacy, and Purpose-Driven Engagement are related to each other. This would let researchers see how changes in these factors affect Sustainable Impact Orientation over time. Second, it would be helpful to do this research again in a variety of cultural and professional settings to see how sociocultural elements affect the associations that were found, especially to figure out why Cultural Intelligence didn't have a big influence in our group. Third, qualitative research approaches like case studies or in-depth interviews might help us understand the lived experiences that lead to eco-spiritual awareness and purpose-driven conduct. Fourth, new study may incorporate other factors like emotional intelligence, resilience, or organizational culture to provide a more complete picture of what makes a leader and an engaged employee. Finally, establishing measuring tools that are relevant to the context for things like the Spiritual-Innovation Nexus or Eco-Spiritual Alignment might make the constructs more credible and show more subtle ways that spirituality and innovation show themselves in different situations.

Eco-Spiritual Alignment, Cultural Intelligence, Purpose-Driven Engagement, Ethical Self-Efficacy, Spiritual-Innovation Nexus, Sustainable Impact Orientation

9. Conceptual Model

Figure 4: Conceptual Model



Source- Authors' own work

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