



## RESEARCH ARTICLE

# The Impact of Professional Ethics, Social Structure, and Religious Attitude on Auditors' Judgments: A Comparison of the Environments in India and Iran

Mahdi Filsaraei\*, Mohammad Sadegh Sadeghi

Department of Accounting, Hakim Toos Higher Education Institute, Mashhad, Iran

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## Abstract

This paper proposes a hybrid approach that integrates fuzzy multi-criteria decision-making with multi-objective mathematical optimization to address the investment management problem in the Iranian capital market under interval uncertainty. To achieve this, we first employ the fuzzy SWARA method to assess the global importance of the criteria weights. Subsequently, we develop a fuzzy EDAS method to rank the active industries in the Iranian capital market, including basic metals, chemical products, investment services, metal ore mining, financing, insurance, pension funds, and social security. Next, we present a mathematical model to determine the optimal investment amount for each ranked alternative. According to the numerical results, the most critical criteria for evaluating different investment areas are access to financial resources, distribution networks, and raw materials. The highest optimal share of investment is associated with Fars 1, while the lowest value pertains to Gharn 1. When solving the model under conditions of uncertainty, we observe that increasing parameter  $T_1$  from small to large values decreases the value of the first objective function for the most efficient Pareto member. However, when  $T_1$  exceeds 10, the value of the first objective function stabilizes. Additionally, the third objective function shows an increasing trend as the parameter  $T_3$  decreases. The results obtained can serve as a managerial tool for stakeholders involved in research participation.



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\*Corresponding Author: Mahdi Filsaraei

Email: [filsaraei@yahoo.com](mailto:filsaraei@yahoo.com)

Tel: 09155169217

ORCID: 0000-0002-3303-8510

## 1. Introduction

In today's world, most issues are presented to individuals for judgment; it has various dimensions and comes with several criteria. In other words, most of the judgments of individuals are influenced by various quantitative and qualitative factors, most of which are in conflict with each other, and they try to choose the best option between several available options. Mistakes and inaccuracies in judgment require error payment (Barrier, 2003). Judgment is one of the main elements of auditing. Auditors should constantly use their professional judgment both about the proper use of accounting standards by the client and how to do their job according to auditing standards; therefore, it is necessary to identify the factors influencing audit decisions. Judging people is one of the most important issues in behavioral studies and credible research has been done in accounting. In the auditing profession, the principles of professional conduct influence the performance of the professional services provided by its members, and failure to enforce the rules and principles will result in disciplinary action. Therefore, auditing, like other professions, must follow certain behavioral principles. However, success in the profession may depend on the personality traits of individuals that facilitate adherence to the principles of professional behavior (Zairi and Peters, 2012).

There are many theories about ethics. One of these theories is the moral ideology proposed by Forsyth in 1980 which has two dimensions: idealism and relativism. According to this theory, Forsyth states that those who are idealists believe that moral action is an action that does not harm others. At the same time, relativists claim that judgments and decisions are conditional, such as culture, place, and time (Craft, 2013). The category of ethics and practicing professional ethics is one of the serious and important topics in accounting and auditing, which directly affects auditors' independence, impartiality, competency and honesty to gain public trust. In a way, it is necessary to have an independent attitude to be free from the interests and pressures of each party so that the existence of fraud can be easily identified. According to the third paragraph of ethical principles in the code of professional conduct of the American Association of Certified Public Accountants, to maintain and expand public trust, members of the profession must perform all their professional responsibilities with the highest degree of honesty and integrity (Alizadegan et al., 2022). Honesty, as one of the core values in professional growth and ethics, is the basis of proceedings and comments. Honesty is a basic principle based on public trust and the ultimate criterion that every member of the profession must measure his decisions based on (Sarlak, 2007). The religious beliefs and convictions of professionals are very important, and based on the evidence obtained, they are related to the relationship between religion and the use of accounting tricks to hide the violation. Also, attending religious and spiritual places leads to less manipulation of accounting information and makes auditors' judgment healthier. Suppose we accept that human intention is effective in the value of action, religion and religion because it considers the highest intentions (closeness to God) in moral action. Therefore, moral action should be more valuable (Kargarkamvar et al., 2020). Socialization is a process that enables people to understand and predict the behavior of others, control their own behavior and finally interact with others. Accordingly, social growth means recognizing one's own and others' responsibilities, making friends, working with a group, making moral judgments, and gaining independence. The personality characteristics of auditors are effective in the type and manner of their work in discovering deviations and the type of judgment, and they ultimately affect the audit quality. The personality characteristics of auditors are effective in the type and manner of their work in discovering deviations and the type of their judgment, and they ultimately affect the quality of the audit. One of the prevailing challenges in the profession is the priority of individual interests over collective interests (Heirani et al., 2018).

The judgment of auditors all over the world has attracted more attention due to recent audit defects and audit institute proceedings. Professional accounting bodies have developed ethical codes that include issues related to internal pressures to help their members navigate difficult ethical dilemmas.

The American Institute of Certified Public Accountants states that if qualified auditors believe that superior status is legally false, they should direct their concerns to upper management. Nevertheless, although the Institute of Certified Public Accountants and auditing standards for fraud risks emphasize the principle of maintaining the integrity and objectivity of auditors, no discussion has been presented on the effect of internal pressures so far. In addition, the recent accounting scandals in relation to audit institutions show that the breakdown of ethical behavior among managers and auditors is also a major concern in this profession. Regarding the causes of audit failures, most previous studies have focused on external pressures (for example, by clients), while few have focused on the influence of social pressures.

Knowing how people judge improves the quality of the information provided to decision makers. Achieving a factor model for decision making is not possible by studying and judging the judgment process of each individual because it is difficult to unify the mental interests of individuals regarding the importance and place of information in their decisions. Research in the process of judging people can improve the quality of decisions. The best way to improve the quality of decisions is to examine the components that affect judgment. Therefore, the present study examines the impact of professional ethics, social structure and religious attitude on auditors' judgments and compares the results in India and Iran using theories and theoretical foundations. Therefore, the main question of this research is whether professional ethics, social structure and religious attitude significantly affect auditors' judgments. Is there a noticeable difference in the societies of Iran and India regarding these relations?

The statistical population of the study is all members of the Association of Certified Public Accountants of Iran and India, including certified public accountants working in partner institutions, certified public accountants working in the auditing organization, certified public accountants working in member institutions, certified public accountants and non-employed certified public accountants. In this research, a questionnaire was used as a data collection tool. For this purpose, according to the subject of the research, the questionnaires were distributed among the members of IACPA and the Association of Certified Public Accountants of India in absentia through Telegram and WhatsApp groups inside Iran and through Gmail for Indian auditors through intermediaries in Indian universities and their public accountants. For this reason, there may be suspicions about non-members of the certified public accountants. However, the respondents were requested to answer the questionnaire if they were certified public accountants. For this reason, the interview method seems more appropriate, but this was not possible due to time constraints and difficult access for people. It is worth noting that the research data was analyzed using SmartPLS software.

In most studies, the effect of professional ethics, social structure, and religious attitude on auditors' judgments was discussed separately. Firstly, no study has considered the simultaneous effect of the factors influencing auditors' judgment from the cultural and religious dimensions. Secondly, in most countries, the study of the effects on auditors' judgment has been done only in one country. Less research can be found that compares the effects of professional ethics, social structure, and religious attitudes between two countries. Perhaps it can be said that considering that various religions in India have more attraction for different people, the present study is innovative and contributes to the development of theoretical literature and helps to improve knowledge.

## **2. Theoretical foundations and research hypotheses**

There are many theories about ethics. One of these theories is the moral ideology proposed by Forsyth in 1980 which has two dimensions: idealism and relativism. Flanagan and Clarke (2007) argue that decision-making practices go beyond the standards and practice of professional accounting

and auditing behavior. It is an internal decision-making process that is always outside the control of prescriptive external rules and ultimately determines the professional status of auditors and accountants. Accounting and auditing institutions will never be able to formulate rules that lead to good decisions. Many behavioral science studies have provided decision models. Rest (1986) proposed a four-component model for describing ethical behaviors. Involved in making a moral decision) and 4- Moral character (moral qualities and courage a person has when making a moral decision). Jones (1991) developed the Rest model (1986) and stated that moral intensity influences moral decisions and behavior in addition to the above. Etzioni (1989) provided a decision-making model that portrays individuals as rational actors deeply influenced by their moral and emotional values.

The category of organizational ethics in developed societies has been institutionalized over the past century and a half as part of management science. Proper application of ethical management in the distribution company not only leads to good direct and intra-organizational results such as increasing productivity, strengthening the collective work conscience, institutionalizing ethical values and the evolution of organizational culture but also one of its blessings is overcoming the social responsibilities of the organization, which is highly emphasized today (Salehi Kamamardakhi et al., 2023).

Many audit failures are due to ethical slips and unethical behaviors, and auditors' understanding of the ethical climate can affect auditors' behavior and attitudes. The most fundamental constructs influencing auditors' professional ethics are ethical climate, economic conditions, social culture, ethical ideology, organizational structure, management and leadership, policy and policy-making, monitoring and evaluation, skills and potentials, personal characteristics, recruitment and retention, Professional commitments and job ethics (Bahari Sejahrood et al., 2023).

Organizational attributes collectively have a positive and significant influence on ethical attitudes. Moreover, ethical codes of conduct moderate the positive relationship between personal and organizational attributes and ethical attitudes of accountants. In light of the social contingent theory, the findings imply that personal and organizational attributes, when interacting with the professional code of conduct strengthen the ethical attitudes of accountants (Onumah et al., 2022).

Establishing a code of professional conduct for auditors is among the steps the profession has taken to encourage members to serve the public interest. Many studies indicate that the code of professional conduct plays an important role in improving the professional behavior of members of the profession. Still, the problem is that various factors affect professional ethical decision-making and adherence to the code of professional conduct. It is not the only factor influencing this decision. According to experts, people are faced with the issue of what is most important in making decisions. In this regard, it is argued that the most important is largely the internal controversy between the values one adheres to and what society expects from the profession. Based on this, it can be argued that various factors affect the ethical behavior of individuals that can influence the decision of auditors. From the views expressed above, it can be hypothesized that:

**H1:** Professional ethics affects the auditors' judgment (Iran and India environment).

The decision-making model Jones (1991) presented is the most comprehensive moral judgment model. According to this definition, the structure of moral intensity includes the six elements of importance: consequence, social agreement, proximity, focus of the work, urgency, and probability of the effect. However, according to Sweeney and Costello (2015), the construct of moral intensity is one of the key structures in moral judgment on which little research has been done so far. The intrinsic Islamic religiosity theoretical construct examined is the Islamic Worldview (IW), which represents

deeply held enduring and stable values likely to influence professionals' judgments. Understanding the potential impact of cultural factors on auditors' acceptance of client-provided information is essential for improving audit quality (Adeel et al., 2022). Addressing this issue, however, will help increase understanding of ethical judgment processes. From the above perspectives, it can be hypothesized that:

**H2:** Social structure affects auditors' judgment (Iran and India environment).

Theoretically, prominent psychologists have had relatively different orientations towards religion. People like Freud, the founder of the school of psychoanalysis, and Ellis, the founder of rational-emotional therapy, have had a negative assessment of the role and effect of religion on mental health and human behavior. However, others, such as James, Jung, Allport, Maslow, Adler, and Fram, have spoken positively about religion and the beneficial effects of religious beliefs. At the research level, relatively contradictory results have been presented. Although most research studies have acknowledged the beneficial role of beliefs in human behavior, in some cases the negative effects of religion on life have been pointed out; but what can be deduced from the review of various research indicates the positive role of religion on different aspects of human life.

Religion seeks to play a role in creating and disseminating spiritual and moral instruction through religious teachings and providing practical guidance for those involved in the business of moral conduct. For example, the Interfaith Statement on Business Ethics develops the moral and spiritual values of Christianity, Islam, and Judaism in order to set out a number of principles that may be used as guidelines for international business conduct given the important role of religion in the behavior of individuals; it can be assumed that:

**H3:** Religious attitude affects auditors' judgment (Iran and India environment).

### 3. Research methodology

The present study is applied research in terms of purpose and semi-experimental post-event research regarding the data collection method in the field of positive accounting and auditing research. In this research, from the deductive method, the theoretical foundations of the studied variables have been studied to calculate the variables' values based on appropriate methods, and then in the inductive method, to examine the significance of the relationship between independent variables and dependent variables. According to the goals and hypotheses of the research, a sample should be selected that, while representing the statistical community, helps the research to achieve accurate and reliable results.

The statistical population of the study is all members of the Association of Certified Public Accountants of Iran and India, including certified public accountants working in partner institutions, certified public accountants working in the auditing organization, certified public accountants working in member institutions, certified public accountants and non-employed certified public accountants. Since it was not possible to study the whole population (up to 3100 participants), the sample was randomly selected using Cochran's formula at an error level of 5%. For this purpose, the following equation has been used.

$$n = (z^2 * p * (1-p)) / e^2$$

Where in:

n: sample size,

Z: Normal distribution statistic at 95% confidence level equals 1.96.



P: The success rate is equal to 0.5

e: Sample estimation error equal to 5%

Due to the high sample volume, it is equal to 385 participants from each of the countries of India and Iran.

### 3.1 Research variables

The variables studied in this study are measured as follows:

#### *Audit Judgment*

Auditing requires judgment. In other words, judgment is a duty on which auditors perform their other duties. Because in auditing, auditors gather evidence, think, and decide on aspects of the issue being decided, and such action is a judgment. In order to make this variable operational, the standard Scott et al.'s (2017) questionnaire was used. In order to answer each of the above questions, the 5 options are very low, low, medium, high and very high, with numbers from one to five, respectively. The method of ranking the auditors' decision variable after collecting the completed questionnaires is described in Table (1).

**Table 1.** Ranking of the auditor's judgment variable

<b>Decision ranking</b>	<b>Classification</b>
In this case, the rating is judged by the auditor. The desired will be one.	If the sum of the numbers related to the answers provided by each auditor scores more than the average of all the answers provided by the sample members.
In this case, the auditor judges the rating; the desired rating will be zero.	If the sum of the numbers related to the answers provided by each auditor is less than the average score of all the answers provided by the sample members.

#### *Ethics*

In the present study, professional ethics refers to the approach of moral relativism. Psychologists believe that the individual approach to moral judgments is related to two factors that express moral ideology. These two factors are idealism and relativism. Ethical ideology is a system of ethics used to make moral judgments and provide guidelines for judging and resolving behavioral problems that may be morally questionable. Relativism encompasses the area in which a person avoids socialist ethical principles by relying on and analyzing his or her personal views of situations. In other words, a person with a relativistic moral orientation evaluates his decisions based on circumstances and then based on existing and accepted laws. Relativists avoid socialist ethics based on their personal values and perspectives on situations. In other words, a person with a moral orientation of relativism weighs his decisions based on circumstances and existing accepted laws. Relativists rely on judgments based on their personal values and perspectives, while people with idealism, it is assumed that the best results are achieved by following the universal moral laws. Social psychologists believe that the ideological position maintained by an individual significantly affects the values, judgments, beliefs and behaviors of individuals. In this regard, the Forsyth Ethical Approach Questionnaire (1980) will measure the professional ethics variable.

#### *Social structure*

The focus of social constructs is on the concepts of reality, knowledge, and learning. The main idea of this school is to emphasize the dependence of social concepts on possible behaviors as opposed to essential social behaviors of human beings. Everyone is part of the structure of human life and has

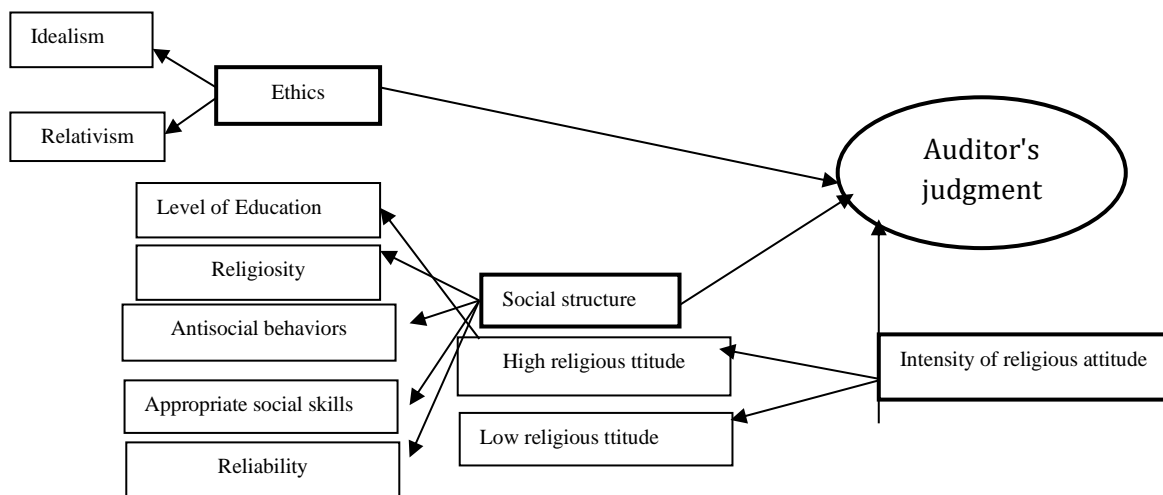
no meaning apart from it. In Jones's (1991) model, social structures include the level of education and field of study. Experts believe that increasing education improves individuals' moral awareness in decision-making. Compared to other Business-related disciplines, students and graduates of accounting and auditing have different learning patterns and will therefore use different behavioral patterns in decision-making. In the present study, information about the variables of education level and field of study will be collected from the general questions section of the questionnaire and the variables of confidence, appropriate social behavior and social skills will be collected from Matson's (1998) questionnaire.

### **Religious attitude**

According to the definitions provided, religiosity is defined as having the knowledge and belief in the one God, the prophets, the hereafter and the divine commandments, having feelings for God, the saints and servants of God, and committing and performing religious duties to approach God. A questionnaire presented by [Khodayari Fard \(2017\)](#) was used to measure the religiosity variable. In this questionnaire, which contains 102 statements, the respondents will be asked to express their agreement with each statement based on a 5-point Likert scale. This questionnaire will classify people into two categories: people with more religious orientation. And people with less religious leanings.

### **3.2 Conceptual model**

The conceptual model framework of the present study in Figure 1 is based on the structural equation modeling approach. In this model, according to statistical analysis of structural equations, the shape of a circle or ellipse represents the hidden variables of behavioral and value accounting that have several structures (opportunistic behavior, short-sightedness and overconfidence, book value and profit relevance). The rectangular or square shape also represents the observable variables.



**Figure 1.** Conceptual model of research

## **4. Research findings**

### **4.1 Descriptive Statistics**

At this stage, the research variables are classified into 5 groups to examine the fit of the proposed research model over a year. According to Tables (2) and (3), the descriptive statistics of all research variables in terms of statistical indicators are as follows:

**Table 2.** Descriptive statistics of research variables in Iran

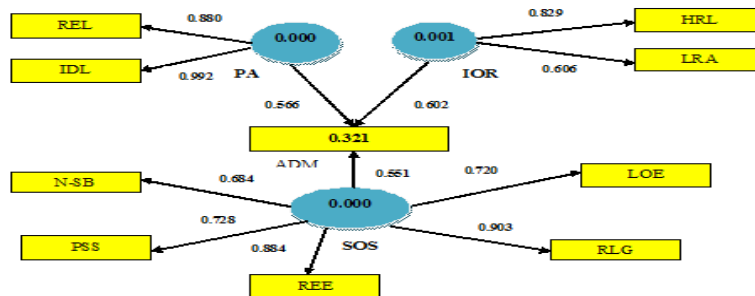
Symbol	Number of views Statistics	Max Statistics	Min Statistics	Mean Statistics	Variance Statistics	Standard deviation Statistics
AJ	237	1.000	0.000	0.843	0.929	0.964
PA	237	91.000	83.000	88.130	1.109	1.053
SOS	237	147.000	132.000	139.250	1.180	1.086
IOR	237	423.000	398.000	411.170	1.177	1.085

**Table 3.** Descriptive statistics of research variables in India

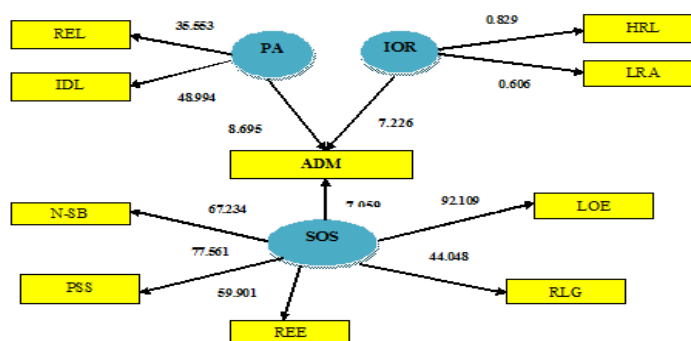
Symbol	Number of views Statistics	Max Statistics	Min Statistics	Mean Statistics	Variance Statistics	Standard deviation Statistics
AJ	148	1.000	0.000	0.825	0.687	0.829
PA	148	86.000	76.000	81.230	0.899	0.948
SOS	148	135.000	123.000	128.520	0.626	0.791
IOR	148	392.000	365.000	373.140	1.175	1.084

### 4.2 Testing research hypotheses

This section reviews the theoretical model proposed in the research using PLS software.



**Figure 2.** Structural model of research with coefficients of factor loads



**Figure 3.** Structural model of research with significant coefficients

### 4.3 Model fit

To examine the model fit, we use the measurement model fit, the structural model fit, and the overall model fit.

#### 4.3.1 Fitting of measurement models

##### Reliability

In order to evaluate the reliability of the research measurement model, we examine the factor load



coefficients, Cronbach's alpha coefficients and the combined reliability. Measuring factor loads:

**Table 4.** Factor load coefficients

Factor	Index	Factor load
Ethics	REL	0.880
	IDL	0.884
Religious attitude	HRL	0.952
	LRA	0.953
Social structure	LEO	0.720
	RLG	0.093
	REE	0.882
	PSS	0.728
	N-SB	0.684

The criterion for the suitability of the factor load coefficients is 0.4. In the above table, all the numbers of factor load coefficients of the groups are more than 0.4, which indicates the appropriateness of this criterion.

#### 4.3.2 Cronbach's alpha, combined reliability

According to the data analysis algorithm in PLS, after measuring the group's factor loads, it is time to calculate and report Cronbach's alpha coefficients and combined reliability, shown in the table below.

**Table 5.** Cronbach's alpha standard results and combined reliability of latent research variables

	(CR>0.7)	(Alpha>0.7)
PA	0.924	0.879
SOS	0.952	0.898
IOR	0.977	0.783
ADM	0.863	0.921

Considering that the appropriate value for Cronbach's alpha and combined reliability is 0.7 and that the findings of the table above show that these criteria have adopted a suitable value for latent variables, it can be confirmed that the reliability of the research is appropriate.

#### 4.3.3 Convergent validity

The second criterion for examining the fit of measurement models is convergent validity, which examines the degree of correlation of each structure with its groups (indicators).

**Table 6.** Convergent validity results of latent research variables

	(AVE>0.5)
PA	0.802
SOS	0.908
IOR	0.876
ADM	0.791

Considering that the appropriate value for AVE is 0.5 and in accordance with the findings of Table 6, this criterion has adopted a suitable value for latent variables, thus confirming the suitability of the convergent validity of the research.

#### 4.3.4 Structural model fit

Significance coefficients ( $t$  values)

According to Figure (2), since the coefficients of  $t$  are greater than 1.96, their significance is confirmed at the 95% confidence level.

#### 4.3.5 Criterion R Squares or R2

The second criterion for examining the fit of a structural model in research is the R2 coefficients related to the endogenous (dependent) latent variables of the model. R2 is a criterion that indicates the effect of an exogenous variable on an endogenous variable and three values of 0.19, 0.33 and 0.67 are considered as the criterion values for weak, medium and strong values of R2. According to Figure (3), the value of R2 has been calculated for the endogenous structures of the research, and according to the three values of the criterion, the appropriateness of the fit of the structural model can be confirmed.

**Table 7.** Results of criterion R2 for endogenous structure

Symbol	R <sup>2</sup>
ADM	0.321

#### 4.4 Overall model fit

##### 4.4.1 GOF criteria

To evaluate the fit of the general model, the GOF criterion is used and the result is present in Tables 8 and 9, and three values of 0.01, 0.25, and 0.36 are introduced as weak, medium, and strong values for GOF.

This criterion is calculated using the following formula:

$$GOF = \sqrt{\text{communalities} \times R^2}$$

(Communalities) is obtained from the average of the shared values of the hidden variables of the research.

**Table 8.** Communality rate and R2 of research variables

symbol	R <sup>2</sup>	Communality
PA	0.001	0.802
SOS	0.321	0.908
IOR	0.000	0.876
ADM	0.000	0.791

**Table 9.** General model fit results

GOF	R <sup>2</sup>	Communality
0.524	0.322	0.845

Given the value obtained for GOF of 0.524, a very good fit of the overall model is confirmed.

#### 4.4.2 Results of the auditors' judgment model test in Iran and India

After reviewing and approving the theoretical model, the present study proposes the auditors' judgment model with a religious, social, and professional approach.

$$A_J = \beta_0 + \beta_1 PA + \beta_2 SOS + \beta_3 IOR + \varepsilon_{it}$$

The results of estimating the proposed research model in Iran and India are described in Tables (10) and (11).

**Table 10.** Summary of statistical results of auditors' judgment model test in Iran

Variable	Coefficients	t	Standard deviation	(P-VALUE)	VIF
$\beta_0$	0.258	0.128	2.022	0.898	-
PA	0.523	3.122	0.168	0.001	1.000
SOS	0.249	3.848	0.065	0.001	1.000
IOR	3.688	23.815	0.155	0.000	1.000
F(fisher)	413.924		F	0.000	
R <sup>2</sup>	0.69	Durbin-Watson Statistics		2.177	

**Table 11.** Summary of statistical results of auditors' judgment model test in India

Variable	Coefficients	t	Standard deviation	(P-VALUE)	VIF
$\beta_0$	0.194	0.179	2.001	0.867	-
PA	0.540	2.561	0.179	0.001	1.010
SOS	0.233	3.779	0.034	0.001	1.000
IOR	0.655	21.942	0.112	0.000	1.010
F(fisher)	452.783		F	0.000	
R <sup>2</sup>	0.43	Durbin-Watson Statistics		2.106	

#### 4.4.3 Determining the existence of several alignments (VIF test)

Linearity is a condition that indicates that an independent variable is a linear function of other independent variables. Suppose the alignment in a regression equation is high. In that case, there is a high correlation between the independent variables and the model may not have high validity despite being high. According to the last column of tables (10) and (11), the VIF value for all independent variables is less than 5 ( $VIF < 5$ ). Therefore, no alignment between the independent variables and the fitted model is valid.

#### 4.5 Durbin Watson Test

One of the common problems in a regression model is the correlation between residual sentences. Violation autocorrelation is one of the standard assumptions of the regression model. In this way, the characteristics of the best linear estimator without bias are impaired, and statistical inference is not reliable. Durbin-Watson statistic is used to check the specification error in the model. In other words, if the regression residues show a systematic and significant pattern, there will be a specification error. Simply put, this correlation reflects that some of the variables that belong to the real model are disturbed and must be removed and entered into the model as a valid explanatory variable. In general, if this statistic is in the range of 1.5-2.5, it can be said that the problem of autocorrelation between waste sentences (error) is not observed. After estimating the coefficients, Durbin-Watson statistics show a value of 2.1059 for India and 2.1770 for Iran, which means there is no continuous correlation in the disturbance component. Consequently, the problem of serial autocorrelation is not observed in this hypothesis.

#### 4.6 Fisher statistic

Before testing the research hypothesis based on the obtained results, the accuracy of the results should be ensured. For this purpose, the F test was used to evaluate the significance of the whole model. According to the level of significance of the calculated F statistic (0.000), it can be claimed that the fitted regression model is significant in both countries.

#### 4.7 Determination coefficient (R<sup>2</sup>)

According to the coefficient of determination of the fitted model, it can be claimed that about 43% of the changes in the model's dependent variable in India and about 69% in Iran are explained by independent variables.

## 5. Conclusion

This study investigated the effect of professional ethics, social structure, and religious attitude on auditors' judgments (comparing the environments of India and Iran). Research variables in India and Iran are discussed. The present study is an applied research in terms of purpose. This research is descriptive in terms of research classification according to the method. Descriptive research describes and compares what is, without interference.

Among the types of descriptive research, this research is correlational because it examines the relationship between dependent and independent variables.

This research is also quasi-experimental in terms of control. Finally, the current study is theoretically positive research and inductive reasoning. Because of this assumption, research has been done that shows that concepts and facts exist objectively in the outside world and can be observed and measured by various statistical methods. This research uses a set of questionnaire information converted into fake data to confirm or reject the hypotheses.

The time domain of this research is 2023. In order to collect information and theoretical foundations of the research, the library method, research done in this regard, observation, tables, databases and computer networks are used.

Professional accountants and auditors in today's society have a key and undeniable role. The accounting profession has a distinct and significant role among other professions because it has a tremendous direct or indirect impact on the lives of individuals in society and the life and survival of private and public organizations.

The sensitivity of this role clarifies the need to formulate and explain the code of professional behavior for the accounting and auditing profession and the professional behavior of its activists. The public should observe good morals in all aspects and adhere to a coherent rite of professional conduct to gain the acceptance of social prestige and respect necessary for working in any specialized profession. In the meantime, raising knowledge and awareness and increasing the level of education of men and women accountants and auditors will help to achieve this goal.

It seems that accountants and auditors need to follow the changes and developments and not fall behind the caravan, have sufficient awareness and insight, have knowledge of the ethical values prevailing in the environment, and have flexibility in the face of forthcoming changes. Creating and applying ethics management in the organization. The focus of business units on maximizing profits, meeting competitive challenges, emphasizing short-term results, and providing various accounting and auditing services has placed accountants in an environment of conflict and pressure that has led to unethical consequences for them.

The increasing complexity of organizations and the increase in the number of unethical, illegal and irresponsible work in the workplace has drawn the attention of experts to the discussion of ethics and its various effects. Therefore, male and female accountants and auditors must first know the ethics and then, according to the conditions and atmosphere of each profession, learn and apply the professional ethics specific to that profession.

Professional judgment is the main result and essence of the audit. Therefore, the quality of the audit depends on the quality of the auditors' professional judgment. Achieving a more desirable professional judgment requires identifying the key factors influencing auditors' judgment and decision-making. This study explained some key concepts related to auditors' judgment and decision by considering different decision models' individual characteristics and behavioral, religious, and social patterns. We believe that paying attention to these concepts and using and considering decision models improves the quality of judgment in stages.

In the present study, professional, social and religious ethics models were given special attention to explain the auditors' decision-making model based on the auditors' judgment. It was suggested and

the study of the relationships between the research variables in the initial models showed the theoretical and the proposed regression models' high validity. In the next stage, the final research model was statistically tested separately to compare the two societies of Iran and India in the analysis of the proposed general model of the research. Independent variables explain The dependent model in India and about 69% in Iran.

As observed, there is a positive and significant effect between the research variables. Professional ethics in both countries have a close impact on audit judgment. This indicates that auditing standards in all countries are approved and implemented as a principle. The effect of social structure on audit judgment has also been shown to be an effective component, so it can be said that with the improvement of social structure in both India and Iran, auditors will tend to improve audit judgment.

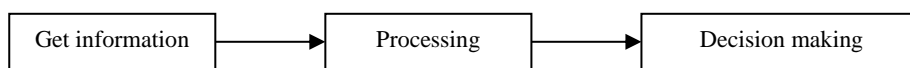
According to the research results, evidence showed that in Iran, the impact of religious attitude on auditors' judgment is more than in India, and increasing the intensity of religious attitude leads to better judgment in both countries. Iran's religious attitude can have a greater impact on people's work and moral obligations in the workplace.

Understanding that some people are more successful in decision-making than others has created great attention to the variables that affect decision-making.

Decision making is a vital part of accounting and auditing systems. Some people are more successful at making decisions than others. Understanding this fact over the past twenty years has attracted considerable attention to the variables that influence individuals' decisions.

These variables range from physiological variables to psychological variables. Paying attention to individual differences based on the interrelationship model of the characteristics of the subject to be decided and the individual characteristics of the decision-maker has led to the formation of decision-making behavior.

Research shows the impact of accounting information on the decision-making process, including auditors' comments. Evidence shows the influence of gender, personality type, cognitive style, accounting and auditing environment on judgments and decisions. These factors have received less attention in accounting and auditing research. A review of the decision literature suggests the following process for reaching a decision or problem solving:



If everyone obtains and processes information similarly, they will reach the same decisions and solutions. However, various psychology, accounting, management, marketing, and auditing studies show that people do not achieve the same results when acquiring and providing information. Therefore, it is suggested that experts do more research in these areas.

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## Appendices

### Judgment questionnaire

1. I pay attention to personal insight (inner intuition) when making decisions.
2. I am able to make decisions without asking the opinions of others.
3. When making a decision, it is more important for me to feel that the decision is right than to have a logical reason for being right.
4. I can double-check all my sources of information to ensure I have the right facts before making a decision.
5. In making important decisions, I act based on what others say.
6. I avoid making decisions because thinking about them makes me anxious.
7. All decisions can be made in a completely logical and systematic way.
8. When making a decision, I do what I think is right at the moment.
9. I make spontaneous decisions.
10. When faced with important decisions, I like to have someone to guide me in the right direction.
11. My emergency decisions require careful thought.
12. I trust my gut feelings and reactions when making decisions.
13. When making a decision, I can identify and check all the different options by myself.
14. I refuse to make important decisions unless there is a compulsion in this field.
15. I make decisions without prior background.
16. I rely on my intuition when making decisions.
17. I make decisions that I feel are right.
18. I need help from others when making decisions.
19. I postpone making decisions as long as possible.
20. I make decisions without prior background, especially the moment I encounter problems.
21. I avoid making important decisions.
22. I feel that I cannot make decisions without the support of others.
23. I make important decisions at the last minute.
24. When making a decision, I make my decision quickly.
25. In critical and important situations, I make decisions completely based on logic (rationally).

### Professional ethics questionnaire

1. I do not do an act that causes harm to another.
2. I never tolerate danger and risk for others.
3. I believe that it is wrong to endanger others even if there is a benefit.
4. I will never harm anyone mentally or physically.
5. I believe that I should not perform an action that may limit the welfare and dignity of others.
6. If an action harms others, then I will not do it.
7. I believe that the decision to do or not to do an action depends on its negative and positive consequences.

8. People's dignity and welfare are my most important concern.
9. I believe that the welfare of others should never be limited.
10. I believe that an action is moral that conforms to moral ideals.
11. I believe it is unimportant to observe all moral aspects in life.
12. I believe that adherence to ethics is different in every situation.
13. I believe that moral frameworks should be considered individually (for example, an action is considered moral from the point of view of one person and the same action is considered immoral from the point of view of another person.)
14. I believe that no moral behavior is perfect.
15. I believe that the morality of anything depends on one's own point of view.
16. I believe that the moral standards of each person are determined based on their behavior and not the judgment of others.
17. I believe that moral principles in relationships between people are so complex that it can be said that each person's moral principles are unique.
18. I believe that each person should define moral principles for himself to prevent him from doing actions that could negatively affect his relationships and judgment.
19. I believe it is never acceptable to lie (whether lying is allowed or depending on the situation).
20. I believe that lying is moral or immoral depending on the circumstances.

#### **Social structure questionnaire**

1. I look at other people when I talk to them.
2. I help a friend who is suffering.
3. I comfort a friend who is sad.
4. I feel happy when someone else is doing well.
5. I tell others how good they are.
6. I reach out to others and open up to them.
7. When someone does something for me, I feel happy and thank them.
8. I comfort my friends.
9. I look at others when they speak.
10. I share what I have with others.
11. I care for other people's things as if they were mine.
12. I ask people around me if they want help.
13. I enjoy helping others.
14. When I talk to others, I also ask them questions.
15. When I hurt someone, I regret it later.
16. I do well to those who are good to me.
17. I greet the people around me and inquire about their work and issues.
18. I laugh at other people's jokes and their funny stories.
19. When someone is talking, I jump in and interrupt them.
20. I touch or take things that do not belong to me without permission.
21. I feel angry or jealous when someone else is doing well.
22. I break my promise.
23. I lie to get what I want.
24. I make fun of others.
25. I make noises that make other people uncomfortable (such as burping nose picking)
26. I speak very loudly.

27. I am jealous of others.
28. I stay with the people around me so much and take their time that they get tired of me coming.
29. I over-explain a subject.
30. I always like to be the first in everything.
31. I think I know everything.
32. I act as if I am better than others.
33. I try to be better than everyone else.
34. I like to be the boss.
35. In my opinion, winning means everything.

### **Religious Attitude Questionnaire**

1. All matters of life are in God's power.
2. Prophets guide people to God.
3. The existence of resurrection is necessary for the implementation of God's justice.
4. God is aware of all hidden motives.
5. Religion directs the individual and social life of man.
6. Life without communication with God is meaningless.
7. Islam has provided the most complete plan for human happiness.
8. Expressing anger against oppressors is a religious duty.
9. Imam Hussain (peace be upon him) is a model of free manhood and freedom.
10. On the Day of Judgment, God may waive his rights and not waive the rights of the people.
11. All divine laws have wisdom and benefit.
12. My experience has shown that there is good in unanswered prayers.
13. Everything necessary for human happiness is mentioned in the Quran.
14. My best religious experiences were when I had a special spiritual feeling during worship and prayer.
15. Religion is a guide to human happiness in life.
16. Every good that befalls man is from God, and every evil that befalls him is from man himself.
17. The religion of Islam responds to the social needs of human societies.
18. With the appearance of the savior of humanity, the world will be filled with justice.
19. Death is not the end of life but another stage of eternal life.
20. I believe in the unseen world.
21. When I pray, I feel that God pays special attention to me.
22. Man can reach complete happiness only by using the instructions of the prophets.
23. Appealing to divine saints is one of the most important ways of communicating with God.
24. Remembrance of God creates peace in my heart.
25. I respect the rights of religious minorities.
26. I thank God for the blessings he has given me.
27. I spend my money performing divine duties.
28. I increase my religious awareness.
29. For God's sake, I ignore the mistakes of others.
30. I know my religious duties.
31. After supplicating to God, I feel lighter.
32. I respect my teachers.
33. I control myself when I get angry with the people around me.

34. In terms of food and drinks, I pay attention to their halal and haram status.
35. I encourage people around me to do their religious duties.
36. I try to please God in solving family disputes.
37. The Holy Quran has been a good guide for my life.
38. I feel good about shy people.
39. I try to pray early.
40. I consider myself bound to pay Khums.
41. I tolerate people for God's sake.
42. I dislike breaking tree branches for no reason.
43. I believe in the Day of Judgment.
44. I want God to help me to do things.
45. I try to pray my obligatory prayers in the congregation.
46. If jihad is ordered, I will participate in it.
47. I am always honest.
48. I consider treating animals well as my moral duty.
49. I like watering plants and trees around the house.
50. I hate those who insult the Prophet of Islam (PBUH).
51. I believe in the existence of divine angels.
52. I respect my parents.
53. Praying prevents me from doing ugly and sinful acts.
54. I try to tell the truth.
55. I consider it necessary to observe Islamic limits in socializing with the opposite sex.
56. Based on religious orders, I avoid excesses.
57. I feel God's grace and love in my life.
58. I am ready to sacrifice my life to defend my religious beliefs.
59. Despite the adversities in my life, I am grateful to God.
60. I put myself at risk to preserve my religious beliefs.
61. I respect religious minorities.
62. I try to solve people's problems.
63. If I don't have a religious excuse, I will fast in Ramadan.
64. I am good-natured with others.
65. Whoever asked me for any help, I helped him.
66. I extinguish unextinguished firewood next to trees or nature.
67. I feel sad to hear the news about the oil spill in the sea
68. I trust God in doing things.
69. I try to go to the mosque to perform obligatory prayers.
70. I prefer solving other people's problems to solving my own problems.
71. I try to do things according to God's instructions.
72. I have a special interest in believers.
73. I consider it necessary to leave taboos.
74. I prevent animals from being bothered by children.
75. I consider it my duty to improve the relationship between others.
76. I consider it my duty to participate in charity affairs.
77. I feel that God will make me achieve my desires.
78. When listening to different musical songs, I consider the Shari'a rulings.
79. I dislike throwing garbage in the street.
80. I have not spoken evil behind anyone's back.

81. I am satisfied with what God has given me.
82. I try not to miss my prayer.
83. If I bring a bird home, I will take good care of it.
84. I forgive the mistakes of people who hurt me.
85. I feel enmity with the enemies of God's saints.
86. I am bound to fulfill the qadha of the fasts that I have not taken.
87. I have participated in the Friday prayer.
88. I prefer sightseeing trips to pilgrimage trips.
89. I study religious books.
90. I wish to visit the shrine of Imam Reza (PBUH).
91. I am interested in going on a pilgrimage.
92. I leave seeds and food for the birds around the house.
93. I bear the hardships of life.
94. I don't consider reading religious books a waste of time.
95. Viewing the pictures of the shrine of the Prophet (PBUH) creates a spiritual feeling in me.
96. I have read the obligatory prayers early.
97. I am grateful to God for His blessings.
98. I cope with life's failures.
99. I consider it a great sin to pollute rivers.
100. I will command the known and forbid the denial if there are conditions.
101. I feel sad when I hear the news of forest fires in any country.
102. I would like to visit the Holy Prophet's (PBUH) shrine.