

THE ROLE OF ISLAMIC WORK ETHICS IN THE RELATIONSHIP BETWEEN
PERCEIVED ORGANIZATIONAL SUPPORT, ORGANIZATIONAL
JUSTICE AND JOB PERFORMANCE

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To my parents

(May Allah bless their souls)

They were always there for me as long as they lived; and I live to regret that I was
not there for them when they needed me the most

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In the name of Allah; may He be praised for His boundless mercies and benevolence.

I concede that I was born with an average intellect, ordinary capabilities and fairly common personality traits. Yet, I have been blessed with a very successful (worldly) life, and it makes me wonder how I could ever thank Allah enough for rewarding me with far more than I can ever claim to deserve.

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ABSTRACT

The study of ethics is attracting the attention of management researchers because ethical practices are being viewed as fundamental to the success of contemporary organizations. However, most studies involving ethics have been mostly revolved around the concept of Protestant Work Ethics (PWE) and have been conducted in the Western settings, thus largely ignore the paradigm difference between PWE and Islamic Work Ethics (IWE) as well as between the Western and the Eastern settings. This study was conducted in an Eastern and Muslim majority country which is Pakistan. It explored the relationship of IWE with the Job Performance (JP) and the Organizational Citizenship Behaviour (OCB) as well as finding the moderating impact of IWE on the relationships of Procedural Justice (PJ) and Distributive Justice (DJ) with JP and OCB and between Perceived Organizational Support (POS) and JP and OCB. Based on a comprehensive literature review and an understanding of the relationships among these variables, research questions were formulated and a conceptual model was developed. The petroleum industry was selected as the data source. Using a time lagged of two waves cross-sectional studies with a gap of six weeks between the two data collection phases, data from the management employees was collected and useable responses (N=340) were analysed to draw the results. The findings revealed that POS is significantly positively related to OCB - Organizational (OCB-O) but was not related to OCB - Individual (OCB-I) and JP while IWE was significantly positively related to JP and OCB-O but was not related to OCB-I. There was also no direct relationship between dimensions of justice between DJ and PJ. For the moderation of IWE this study supported the moderating role of IWE on POS-OCB-O, POS-OCB-I, POS-JP, PJ-JP and the relationship PJ-OCB-O. Nevertheless, this study did not support IWE as the moderator on PJ-OCB-I, DJ-JP, DJ-OCB-O and the relationship between DJ-OCB-I. This thesis ends with discussion on implications for managers and theoretical contribution of the study along with limitations and future directions of the study. Theoretical contribution to the body of knowledge and managerial implications of the findings have also been discussed.

ABSTRAK

Kajian mengenai etika menarik perhatian penyelidik pengurusan masa kini kerana amalan etika dilihat sebagai asas kepada kejayaan organisasi-organisasi kontemporari. Walaubagaimanapun, kebanyakan kajian etika menggunakan konsep Etika Kerja Protestan (PWE) dan telah dilakukan di negara barat, yang mana dengan itu sebahagian besarnya mengabaikan perbezaan paradigma antara PWE dan Etika Kerja Islam (IWE) dan di antara ketetapan barat dan timur. Kajian ini telah dijalankan di sebuah negara timur dan majoritinya orang Islam iaitu Pakistan. Ia meneroka hubungan IWE dengan prestasi pekerjaan (JP) dan kelakuan warga organisasi (OCB) serta mencari kesan moderator IWE ke atas hubungan di antara Prosedur Keadilan (PJ) dan Agihan Keadilan (DJ) dengan JP dan OCB, dan di antara Persepsi Sokongan Organisasi (POS) dan JP dan OCB. Berdasarkan kajian literatur yang komprehensif dan pemahaman tentang hubungan di antara pemboleh ubah ini, soalan-soalan penyelidikan kajian telah dibentuk dan satu konsep model telah dibangunkan. Industri petroleum telah dipilih sebagai sumber data. Dengan menggunakan dua fasa yang berbeza dengan jarak enam minggu di antara dua frasa pengumpulan data, data daripada pekerja pengurusan telah dikumpulkan dan data yang boleh digunapakai (N=340) telah dianalisis untuk mencapai keputusan kajian. Dapatan kajian menunjukkan hubungan di antara POS dengan OCB - Organisasi (OCB-O) adalah positif tetapi tidak berkaitan dengan OCB - Individu (OCB-I) dan JP manakala IWE mempunyai hubungan yang positif dengan JP dan OCB-O tetapi tidak berkaitan dengan OCB-I. Tiada juga sebarang hubungan langsung antara dimensi keadilan antara DJ dan PJ Untuk peranan IWE sebagai perantara, kajian ini menyokong peranan IWE dengan POS-OCB-O, POS-OCB-I, POS-JP, PJ-JP dan hubungan di antara PJ-OCB-O. Walaubagaimanapun, kajian tidak menyokong peranan IWE sebagai moderator dengan PJ-OCB-I, DJ-JP, DJ-OCB-O dan hubungan di antara DJ-OCB-I. Tesis ini berakhir dengan perbincangan berkenaan implikasi kepada pengurus dan sumbangan teori kepada ilmu pengetahuan selain limitasi dan halatuju kajian ini di masa hadapan. Sumbangan teori kepada bidang pengetahuan dan implikasi pengurusan turut sama dibincangkan.

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LIST OF ABBREVIATIONS

ANOVA	-	Analyses of Variance
CFA	-	Confirmatory Factor Analysis
DJ	-	Distributive Justice
DVs	-	Dependent Variable
E&P	-	Exploration and Production
IVs	-	Independent Variables
IWE	-	Islamic Work Ethics
JP	-	Job Performance
MLR	-	Multiple Linear Regression
MMSCF	-	Million Cubic Feet
MNC	-	Multinational Company
OCB	-	Organizational Citizenship Behaviour
OCB-I	-	Organizational Citizenship Behaviour-Individual
OCB-O	-	Organizational Citizenship Behaviour-Organizational
OJ	-	Organizational Justice
PWE	-	Protestant work Ethics
POS	-	Perceived Organizational Support
PJ	-	Procedural Justice
pbuh	-	Peace be Upon Him
pbut	-	Peace be Upon Them
SDT	-	Self-determination Theory
SPSS	-	Statistical Package for the Social Sciences
USA	-	United States of America

LIST OF TRANSLATIONS

ANOVA	-	Analyses of Variance
CFA	-	Confirmatory Factor Analysis
DJ	-	Distributive Justice
DVs	-	Dependent Variable
E&P	-	Exploration and Production
IVs	-	Independent Variables
IWE	-	Islamic Work Ethics
JP	-	Job Performance
MLR	-	Multiple Linear Regression
<i>Ākhirah</i>	-	(آخرة). The hereafter
Allah	-	(الله). The God
<i>Dīn</i>	-	(دين). Way of life. In Islamic perspective, encompassing every sphere of a believer's life
<i>Dunyā</i>	-	(دنیا). The World
<i>Hādīth</i>	-	(حديث). A successively transmitted report of an utterance, deeds, affirmation or characteristic of the Holy Prophet Muhammad (pbuh). The Ahādīth are the source texts by which the Sunn'ah is preserved.
<i>'Ibādah</i>	-	(عباده). Worship – In Islam, worship of Allah
<i>Niyyah</i>	-	(نية). Intension. Intension behind an action
Quran	-	(قرآن). Last revealed Holy Book from Allah (SWT) for humanity
<i>Rizq al-Halāl</i>	-	(رزق الحلال). Earning through legitimate means as described by Sharī'ah
Sharī'ah	-	(شريعة). The term Sharī'ah refers to divine guidance as given by the Holy Qur'an and the Sunn'ah of the Prophet Muhammad (pbuh) and embodies all aspects of the Islamic faith, including beliefs and practice.

Sunn'ah - (سنة). Custom, habit or way of life. Technically, it refers to the utterances of the Holy Prophet (pbuh) known as Hadith, or his personal acts, or sayings of others, tacitly approved by the Prophet (pbuh)

LIST OF ABBREVIATIONS

α	-	Cronbach's Alpha (Reliability measure)
β	-	Beta (Regression weight associated with predictors)
r	-	Pearson Correlation Coefficient
λ	-	Standardized Factor Loadings of Indicators
%	-	Percent /Percentage
<		Less than
>		Greater than
Δ		Delta (represents change)

APPENDICES

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CHAPTER 1

INTRODUCTION

1.1 Background

Ethics, ethical behaviour and ethical decision making have long been under consideration of researchers (Ferrell & Gresham, 1985; Hunt and Vitell, 1986; Rest, 1986; Traveno, 1986; Jones, 1991). The subject has become centre of business discussions the world over (Jalil, Azam & Rahman, 2010) and is increasingly attracting the interest of researchers (Yesil, Sekkeli & Dogan, 2012). Major corporate failures, due to ethical issues, in the recent past like Enron, World Com, Arthur Anderson, Lehman Brothers, and Adelphia have jolted the business world (Rizk, 2008; Musa, 2010; Valentine, Vadka, Godkin & Barnett, 2010). Researchers now find that there has been a decline in work place ethics (Deloitte, 2010) and believe that such catastrophes could have been avoided if ethics were to play its effective role. Thus the call for establishment and strict adherence to ethical standards is much louder than ever before (Yesil et al., 2012). The responsibility of business managers as well as their competency is also being focussed in this context (Ahmed & Lester, 2012). Within the ethics domain, considerable attention is being paid to the concept of work ethics and value systems that govern work (Ahmad & Owoyemi, 2012). Apart from its importance for businesses, the concept of work ethics is considered as essential for the economic development of a country (Jalil et al., 2010) and is even being credited for the development of USA (Peter, 2010).

Ethics, according to Johnson (1984), is a “Science of conduct” which may be defined as an “Activity of applying moral precepts to concrete problems” (Wines, 1992). Barbash (1983) describes work ethics as a commitment to work harder than only to provide a living. A Muslim believes that hard work is morally superior to idleness, pride in one’s craft is preferred over sloppiness, sacrifice is more appreciable than extravagance, earning through legitimate means is essential and a positive outlook towards work is crucial (Ahmad & Owoyemi, 2012). Yet another view is that, “The way a business practices its ethics in a country (Ip, 2010). Ethics, according to Porter (2010) is the, “manifestation of personally held values”. It reflects the view of the West which relies on an individual’s perspective for determination of good and bad, whereas Islamic Work Ethics (IWE) represent the values and belief system about hard work, as manifested in Quran and *Sunn’ah* (Ahmad & Owoyemi, 2012). However, research relating to this issue, mostly based on Protestant Work Ethics (PWE), has been primarily conducted in the West (Rizk, 2008, Haider, 2015).

Islamic Work Ethics (IWE) and Protestant Work Ethics (PWE) do have many similarities but there are differences as well. Yousef (2001) argues that both types of work ethics have similarity in terms of dedication, commitment, cooperation and avoidance of dishonesty, but the difference lies in the perspectives. Sociologists in the West look at the determination of good or bad from the perspective of an individual (Ahmad & Owoyemi, 2012). However, Muslims turn towards Quran and *Sunn’ah* for seeking guidance on what is good and what is bad. The IWE emphasizes more on intention (i.e. good or bad, right or wrong) whereas the PWE is linked closely with the results (outcomes). Prophet Muhammad (SAW) also stated that, “*Actions are recorded according to intentions, and man will be rewarded or punished accordingly*” (*Hadith 1, Bab al-Wahi*). Islam plays a major role in every aspect of a Muslim’s life, hence the expectation that their legal, social and economic frameworks would be reflective of their faith (Syed & Ali, 2010.)

“*East is East and West is West and never the twain shall meet*” (Kipling 1865–1936) though well-known as a literary assertion, yet it aptly implies the fundamental differences between the two distinct societies. Tossemo and Socters

(2006), therefore, call for more research on management in non-Western settings in Asian, and more particularly in Muslim countries. It is being recognized that the cultural, institutional and religious factors are not the same in the East and the West. The nature and directions of the relationship among various management construct established through studies in the west may not hold true in Eastern settings (Lam *et al.*, 2001; Francesco and Chen 2004; Farh, Hackett & Liang, 2007) and thus raise questions on their generalizability in the East (Wong *et al.*, 2011). Research on organizations is fast assuming a global character, raising questions on the relevancy of social models for the diverse societies in the world (Tsui, 2004). The managers today are well advised to be mindful of the cultural boundaries of the country where they operate before applying any of the motivational theories that have been developed in USA (Zhang *et al.*, 2006). Lately, other researchers are beginning to point out the fundamental differences among the paradigms and philosophies followed by Western scholars and the Muslims (see Ali, 2009; Alvares, 2011; Kamil, Al-Khatani & Sulaiman, 2011).

Unlike the Western and secular belief about religion as a private matter of an individual, Islam is regarded as a *Din* (way of life) by the Muslims that provides a comprehensive code covering every aspect of a believer's life. Muslims (Syed and Ali, 2010), therefore, are obliged to adhere to the code, as pronounced in *Sharī'ah* (*Shariah*, literally meaning "road to the watering place", refers, in the context of Quran, *Sharī'ah* to the revealed law, guidance, principles and directives from the Ultimate Lawgiver (Ahmad, 2003)). This code governs every sphere of a believer's life, both at individual and collective levels, with a view to establish justice and eliminate exploitation (Hayward, 2007, Ahmad, 2009). Religion has the potential to be used as a framework under which the relationship between faith and work may be examined. The Islamic description of human existence does not match with some of the basic management assumptions commonly made about human behaviour by most of the Western scholars (Ali 2009). Alhabshi and Ghazali (1994) describe Islamic values as, "*complete, self-contained ideology which regards all aspects of our existence – moral and physical, spiritual and intellectual, personal and communal – as parts of an indivisible whole which we call 'human life'*" and considered these

values as, “*compatible with man’s needs for prosperity and happiness in all affairs of life*”.

Sedikides (2010) reports that over 80 percent of the people all over the world consider religion to be an important influence on their life. However, not much effort has been made to examine the relationship and association among religion, management practices and outcomes in an organization. This is largely so because most of the past research has been based on the assumptions that religion is concerned only with the personal lives of the people, whereas an organization functions under a ‘religion-neutral’ sphere, wherein religion is not a significant factor in its management (Maliske & Grozinger, 2010). Nevertheless, organizations and their employees have to function in local, national and, now even in global environments. Both are, therefore, invariably influenced through a number of external factors by various formal and informal means (Tayeb, 1997) and religion has been reported to be one of the most important among such factors (Sedikides, 2010). Quddus *et al.* (2009) noted that religious back ground and beliefs affect ethics and ethical understanding of the people. Thus people reflect their religious thoughts and beliefs in understanding and practicing ethic in daily business life. Islam as a way of life and complete code of conduct has a major influence over the conduct of its followers including the conduct at work place.

Naail (2011) asserts that due to globalization and fast changing business environments, organizations are faced with new and complex challenges of human resource diversities. World business leaders are increasingly being compelled to rely on faith, spirituality and religion at the work place. Islam has the potential to offer workable and widely accepted solutions. It is important that Western knowledge is revisited from the Islamic perspective in order to bring it within the framework of Islamic world view and culture. A number of studies (e.g. Tayeb, 1997 Al-Attas, 2001; Kouzes and Posner, 2002; Hashim, 2009; Kamil, et al., 2011) have presented similar assertions and findings. The huge volumes of scholarly works, fully compliant with the Quran and the *Sunn’ah* are already available to help develop ethics with a unique Islamic approach (Rizk, 2008). It is, therefore, imperative that serious efforts are made to revisit the Western management theories and business

practices from an Islamic perspective in order to redefine/redevelop the entire fields of management science in conformity of Shari'ah.

IWE is an area which has long been neglected in the management research (Ahmad & Owoyemi, 2012; Haider, 2015). There are about 1.5 billion Muslims in the world who live in over 56 Muslim majority countries and other places. They constitute 22.5% of the world population (Johnson & Grim, 2013). Their religion, Islam is regarded as the second largest religion. Islam is spreading all over the world at a much higher pace than any other religion (Davis & Robinson, 2006; Flynn & Ghanmi, 2008; Hill, 2008; Syed & Ali, 2010). A recent study by a USA-based fact tank, Pew Research Centre, predicts that the Muslim population is expected to grow to 2.8 billion, or 30% of the world population by 2050, nearly equalling the projected 2.9 billion Christians, or 31% of the world population. (The News, April 05, 2015). However, the dominance of the Western powers over the Muslim countries for over 200 years and the spread of capitalistic and secular thinking have changed the life patterns of many Muslims who have moved away from basic Islamic injunctions to a considerable extent (Alatas, 2006; Alvares, 2011; Meyer, 2006). Ahmad and Owayemin (2012) call upon the Muslims to adopt and adhere to IWE in order to ethically and economically rise to the level where they are able to overcome the Western and non-Muslim dominance in their lives, especially at work places of multinational companies' environments. This study, therefore, is treating IWE as the foundation over which the research design has been built. Responding to persistent emphasis of researchers on the need for carrying out more management studies in Asian and Muslim countries, this research is being conducted in Pakistan.

In line with the same objective, this study aims to look at IWE – a highly important but largely ignored area in business research- and ascertain its moderating effect on the relationships between a few important management concepts. Every business organization strives for profitability and growth which, in turn, is dependent upon the overall performance of its human resource. Organizations, compelled by rapidly changing business environments, now regard their employees as their most valuable assets (Delgosaie & Kermani, 2008), and tend to be more sensitive towards their performance (Gholipour & Sadat, 2008) even beyond the call for duty

(Zareimatin *et al.*, 2010, Naftchali & Pool, 2014). Due to its immense importance for an organization, this study examines two dimensions of performance namely In-role performance (Job Performance- JP) and extra-role performance (Organizational Citizenship Behaviour-OCB) by treating both as Dependent Variables (DVs). JP covers the formal activities and duties included in the employee's job description (Williams and Anderson, 1991) and OCB is the work-related activities that exceed the requirements mentioned in the job description (George & Brief, 1992). OCB has gained dramatic attention since its introduction by Smith, Organ and Near (1983) as an important field and measure of employees' performance (Podsakoff, McKenzie & Meynes, 2014). As proposed by Williams and Anderson (1991), two dimensions of extra-role performance of OCB, namely OCB – Organizational (OCB-O) and Individual (OCB-I) have been included in this study.

The past research has identified various antecedents and stimulants of performance (Skinner, 1984; Campbell, 1990; Harison *et al.* 2006; Ali & Al-Owaihham, 2008; Thomas *et al.*, 2010; Rokhman & Hassan, 2012; Zaman, Javed, Arshad & Bibi, 2012). However, the relationship between Organizational Justice (OJ) and performance remains controversial and inconclusive (Kanfer, Sawyer, Earley & Lind., 1987; Keller & Dansereau, 1995; Wang, Liou, Xia & Chang, 2010; DeConinck & Johnson, 2014). An inconclusive relationship between two variables presents an ideal condition where the moderating effect of a third variable (e.g. IWE in this study) on such a relationship is to be tested. As stated earlier, the primary objective of the present study is to determine the moderating effect of Islamic work ethics (IWE) on the relationship of OJ with JP and OCB. Justice has been taken up as an independent variable due to this very reason. Two dimensions of justice, namely Procedural Justice (PJ) and Distributive Justice (DJ) are the subject of this study. However, the third dimension, Interactional Justice (IJ) is excluded for the reason that it relates to interpersonal relationships and thus should be treated as a social level variable (Cropanzano *et al.*, 2007).

Theoretically, the concept of OJ has its roots in equity theory, originally proposed by Adams (1965), which describes the reward-return relationship in any social or professional settings. In terms of this study, the JP and OCB of the

employees will move in the same direction as their perception of PJ and DJ. Similarly, interacting under the social exchange theory, the employees' direction of POS (i.e. high or low) is likely to have similar bearing on their JP and OCB. IWE, on the other hand, has its roots in Islamic *Shari'ah* (Quran and *Sunn'ah*) and is an integral part of a Muslim's faith and belief. As Bouma (2003) states, for a Muslim, "*the stress on activity and its relationship to the hereafter is understood that Muslims have a moral obligation*

Perceived Organizational Support (POS), the second independent variable of the study, also has, more or less, a similar history. Though POS is known to have positive impact on various job outcomes (Eisenberger, Hungtington, Hutichson & Sowa, 1986; Eisenberger, Armeli, Rexwinkel, & Lynch, 2001; Masterson, Lewis, Goldman, & Taylor, 2000; Chen, Eisenberger, Johnson, Sucharski, & Aselage, 2009), yet its impact on JP and OBC is varyingly reported in the past research (Chen et al., 2009; Riggle, Edmondson, & Hansen, 2009; Setoon, *et al.*, 1996; Tekeuchi, *et al.*, 2009). This relationship is explained through social exchange theory which is defined as, "*voluntary outcomes of individuals that are motivated by the returns they are expected to bring and typically do in fact bring from others*" (Riggle, et al., 2009). Hayton, Carnabuci and Eisenberger (2012) concluded from earlier research that a stable social relationship that exists in an organization promotes workplace social exchange.

1.2 Problem Statement and Justification

With the revolutionary advancements in technologies and un-precedential fast means of communication the world has turned into a global village. Organizations, operating in the global arena are facing the challenges of much wider and tougher competition (Chiang & Hscich, 2012). This scenario demands a paradigm shift in the thinking, polices, practices and strategies. The very existence of the complacent organizations is threatened by the more aggressive competitors (Hooi, 2016). Organizations of the new millennium and their managers are now looking for

innovative ways and means to keep their businesses afloat even in turbulent waters (Hameed & Hassan, 2015). They are on the look out to find new factors and motivational tools that would instil positivity in the attitude and the behaviours of the employees, improve their performances and ultimately boost productivity (Hassan, Hassan & Shah, 2014).

Business competition, especially as fierce as it is now, has its own dynamics. Whereas competition is known to improve quality of products and services, it also tempts the managers to resort to unethical practices for quicker gains or undue advantages. Money, and working for money, is the theme of Protestant Work Ethics (PWE) and money is upheld as a measure of success and a sign of grace in society (Furnham & Argyle, 1998). This belief gives further credence to pursuing the ‘profit maximization’ end, with little attention to the justifications of means. The love of money provides a fertile breeding ground to many of the evils in society, especially, when people get carried away with this love of money (Solon, 2002). Mega corporate scandals (e.g. Enron, World Com, Arthur Anderson and Adelphia Communication, to name a few) of recent past bear witness to this disturbing trend (Johnson, 2003), which is equally worrisome for business managers as well as management theorists. Researchers now find that there has been a decline in work place ethics (Deloitte, 2010) and believe that such catastrophes could have been avoided if ethics were to play its effective role. Thus the call for establishment and strict adherence to ethical standards is much louder than ever before (Yesil *et al*, 2012)

Muslims across the world, living and working in Muslim majority countries and elsewhere, are in a fix over their religious beliefs and the contemporary ethical values which are generally based on capitalistic and secular doctrines. (Dose, 1997). One’s identity and interaction with others is judged by the values one holds. As the people spend a lot of their time in working environment, study of work values assume a significant importance (Dose, 1997). It argued that largely Western influenced business practices have little or no relevance to the Islamic principles, thus triggering reluctance towards the acceptability of such practices (Branine & Pollard, 2010). Islam is now being acknowledged as a comprehensive system that governs all aspects of human life that attends to their material and spiritual needs,

and provides solutions to all kinds of problems (Abbas, 1996; Mahdavi-Damghani, 2001; Taylor 2003). In Muslim majority countries, Islam plays a major role in every aspect of a Muslim's life (Syed & Ali, 2010). It is, therefore, expected that their religious beliefs would be reflected in their laws, social interactions and business practices (Syed & Ali, 2010).

Notwithstanding the aggressive propagation of secular and liberal ideas for quite a long time, religion still maintains its significant importance in management studies. A number of studies carried out to explore the relationship between religion and business practices as well as with ethical behaviour have concluded that religion has a positive influence on ethical behaviour (Agle & Van Buren, 1999), work place spirituality stimulates better performance (Grag & Rastogi, 2006), and it helps in fighting stress and maintaining one's integrity (Graafland, 2006). Abbas (2009) posits that Islam has the potential to challenge many of the management assumptions about human behaviour and offers an alternate framework to study the interaction between work and faith.

The pursuit of spirituality and purpose at the work place has propelled a resurgence of religion (Cash & Gray, 2000; Dean, Fornaciari, & McGee, 2003). Parboteeah, Hoegl, & Cullen (2009), after studying the impact of the world's most commonly followed religions (i.e. Hinduism, Buddhism, Christianity and Islam) on values relating to work, suggest that religion demonstrates a significant influence on employee behaviour by boosting intrinsic and extrinsic work related values. The well-established importance of religion requires management researchers to pay more attention to studying various angles of the religion's influence on work-related behaviour of employees in organizations (Fernando & Jackson, 2006; Parboteeah *et al.*, 2009).

The study of religion in relation to management may develop a framework whereby the spiritual aspects of religion emerge as inspirational factors for employees who would then be motivated to put in extra efforts for the benefits of an organization's stakeholders, in particular, and for the society in general (Abbas,

2009). Recent studies find that the renewed interest in work ethics stems from the changing trends about religion and economics in the west (Abbas & Owaiham, 2008). Even though some earlier studies have indicated an association of religion with work, the volume of work aiming to explore the extent and nature of this relationship remains low (Parboteeah *et al.*, 2009; Ahmed & Lester, 2012). No or little efforts have been made to study relationship of IWE with Justice, POS, JP, and OCB, under a linear model. There is a need to seek knowledge about how IWE is associated with these variables in a linear model. This knowledge is helpful for management practitioners in developing countries to achieve greater efficacy in their enterprises. With authentic evidence from Asian developing countries, the management knowledge will be much richer and wider in scope. Though management research has paid a lot of attention to work ethics in Christianity and Judaism, IWE has either been ignored or misunderstood by researchers of organisational studies. Lack of interest in IWE by management scholars is often attributed to their inability to access a rich body of classical and contemporary literature about Islam focusing on business and organizational ethics and values, primarily written and preserved in Arabic.

As employees look for a meaningful balance between their work and personal life and business managers seek more socially responsible approaches towards business practices and employee relations, the research on religion and spirituality is likely to grow (Abbas, 2009; Weaver & Agle, 2002). Some new studies, dealing with relationships among religion and spirituality and other variables such as organizational culture and performance, can now be found in management literature (e. g. Jurkiewicz & Giacalone, 2004). However, most of these studies revolve around Christianity and/or Judaism but Islam, unlike other prominent religions, does not get enough attention from researchers (Abbas, 2009). Though there are certain similarities between the three religions, Islam presents a different view of work. Judaism focuses on man's role on earth and presents specific and relevant teachings for this role. Christianity emphasises general guidelines on life and more particularly on spiritual aspects of life (Ali & Gibbs, 1998). Islam, on the other hand, maintains the spiritual aspects of life but goes beyond them to regulate the whole of human life. Work is regarded as fundamental to faith and as such is considered vital to life

(Abbas & Owaiham, 2008). Mellahi and Budhwar (2010) have stressed the need to carry out more research on the impact that Islam has on work place practices and organizational performance. Therefore, a thorough understanding of the IWE, its influence on desirable work related attitudes and behaviours, and its relative importance as compared to perceived organizational support and perceived fairness is highly critical. Thus, Islam's potential of offering an alternative and unique approach to management issues remains under-researched and largely untapped. As opposed to Weber's judgment about Islam, faith and work are articulated as integrated and inter-reliant concepts in Islam whereby work becomes a fundamental requirement of human life (Rokhman, 2010). Abeng (1977) aptly describes the relation between faith and work akin to the relationship of roots to a tree.

Apart from a few recent studies involving IWE (e.g. Nasar, 1984; Ali, 1988; Ali, 1992; Abeng, 1997; Yousef, 2000; Beekun & Badawi, 2005; Ali & Owaihan, 2008; Muhammad, 2008; Rizk, 2008; Ahmad, 2009; Rokhman, 2010; Abbasi, Rehman, & Bibi 2011; Haider, 2015; Khan, Abbas, Gul & Raja, 2015), this concept has not gained the importance it deserves. The possible reason for the lack of attention may be that previous research does not provide a comprehensive theoretical framework to explain the value added impact of Islamic work ethics on important job outcomes. Besides, although attempts have been made to develop a reliable scale for measuring IWE (Ali, 1988; Ali, 1992), IWE is still in its early stages of study and this lack of measurement scale and theoretical model is making researchers reluctant to explore the area. Another reason may be that Asian researchers, including researchers in Muslim societies, mainly follow the Western models as their theoretical frameworks and are less confident about providing their own indigenous theories and models relevant to their own religious and socio-cultural settings (Ali & Al-Owaihan, 2008; Meyer, 2006). This concept has the potential to impact the job related behaviours and attitudes in a positive manner. For the reasons explained in the introduction section above, most of the Muslim societies have moved away from adhering, strictly, to Islamic injunctions and it may be difficult to find a real Muslim society in the contemporary world. However, the Islamic model of human society, based on the Quran and *Sunn'ah* remains perfectly valid and the longing for such a model persists, and is likely to continue persisting, both in the Islamic and non-

Islamic world. It is, therefore, worth investigating the extent to which the work and business practices in a Muslim society conform to the prescribed model (Rizk, 2008).

With regard to the operationalization of Islamic work ethics, Ali (1988, 1992) first operationalized the concept of Islamic work ethics. In view of the significance of IWE, as presented above, this study is carried out to achieve three objectives. First, it examined the impact of IWE on important criterion variables such as JP and OCB. Second, it explored the effects of organizational justice and support on JP and OCB. Third, it studied the buffering capacity of IWE in the relationship between justice, support and outcomes. It aimed to expand the scope and extent of the theories of IWE, exchange relations and justice as well as exploring the linkages between them. The findings of the study provide further research directions for the researchers in these areas. It may help organizational behaviour theorists draw future research directions in these areas.

This study is also unique in the sense that it is being carried out in a Muslim majority and a developing country of Asia whereas most of the earlier studies on the subject have been done on Christian-Judeo samples of developed countries of the West. This distinction assumes more significance when religiosity and its role in life are seen to be perceived differently by Muslims as compared to the followers of Christianity and Judaism (Ahmed & Lester, 2012; Kumar & Rose, 2010).

Just as the studies on IWE have been few and far in between, the volume of research conducted in Asian, and more specifically in Muslim countries, has also remained low. Recognizing the differences in the Western and Eastern settings, especially the Islamic societies, the academics and the practitioners are calling for the testing of Western theories and concepts in Eastern societies to ascertain the generalizability of such theories and concepts in an environment which is different from their own. Though researchers in Eastern as well as Islamic countries are now diverting their attention to this aspect but still the gap between studies conducted in the West and East remains large.

In view of the lack of studies related to IWE and also keeping in mind the small amount of such research conducted in Asian and Islamic countries (Yesil *et al.*, 2012), IWE forms the very foundation of this investigation which is being conducted in Pakistan. While Pakistan is an Islamic country with a predominantly Muslim population (96% - Pakistan Bureau of Statistics-www.pbs.gov.pk/), unlike Saudi Arabia and a few other Muslim States of the Gulf, Pakistan is a relatively more open and liberal country. With a free media and open access to global information links, her population is more prone to external, and predominantly secular, ideas and propaganda. Barring the *Deeni Madaris* (Religious seminaries), the education in Pakistan is modelled on Western education systems. The syllabi of management and social sciences (e.g. politics, economics, sociology, and psychology etc.) are also based on Western thoughts and philosophies, without giving much relevancy to the Islamic perspective. Pakistan, as a member of the global community, cannot be immune to the compulsions of the international business framework. Most of the research in Pakistan is being carried out on the same Western patterns. Thus the Western theories are being either reinforced or replicated without any serious reference to the Islamic perspective. Additionally, the Western education system, as followed in Pakistan, is also popularizing the idea of maintaining a distinction between 'personal ethics' and 'work ethics'.

IWE, when described in contemporary management terms and implemented in its true spirit, may have the potential to resolve most, if not all, of the crises of business in Pakistan. Examining the relationship of IWE with JP and OCBs as well as exploring its moderating effect on relationship of POS and Justice with JP and OCB are also important components of the study. For the reasons noted above, Pakistan can be viewed as an ideal place to acquire basic research data for our purpose.

It may be concluded from these deliberations that religion and faith play an important influence in shaping the behaviours of the employees at work place. However, the Western management theories, under the influence of secular philosophies, are mostly devoid of any religious considerations. Contrary to the Western paradigm, religion Islam is fundamental to every sphere of a Muslim's life

including businesses and business dealings. Since the major management research has been and still is being carried out in the Western settings, researchers are lately raising doubts on the relevance of the finding of such studies to the Eastern in general and Islamic settings in particular. This study, having been conducted in an Asian and Islamic Country-Pakistan, is an attempt to fill this void to some extent by bringing Islamic paradigm into mainstream research. The contemporary management research is predisposed to ethical failures of as highlighted by the recent mega corporate scandals. Researchers are ascribing the crises of ethics and lack of ethical practices as the primary causes of the failures and are calling for ethical cleansing of the corporate world. Again, the research on the subject is mostly confined to PWE. Due to fundamental differences between PWE (based on individuals' perspective of "right" and "wrong") and IWE (based on Shariah's commands about "right" and "wrong") these findings are not always relevant to Muslims. This study, therefore, takes up IWE as the primary focus of this research in order to cater for needs of the 1.5 billion Muslims living and working across the world. Additionally, this study also re-examines the relationships of PJ, DJ, and POS with the JP and OCB in an Asian and Muslim country in order to compare the findings with the earlier research involving these concepts.

1.3 Research Questions

As a corollary of the above discussion, the following research questions are being posed which the study is designed to answer:

- i. The study aims to find the relationship of POS with Performance (JP, OCB-I and OCB-O). Hence the research question: What is the relationship of POS with Performance (JP and OCB)?
- ii. Similarly, the relationship of OJ (PJ and DJ) with Performance (JP, OCB-I, OCB-O) is also being tested. This is being achieved by finding the answer to the research question: What is the relationship of Organizational Justice (OJ) with Performance (JP and OCB)?

- iii. In order to determine the relationship of IWE with Performance (JP, OCB-I, OCB-O) the research question being posed is: What is the relationship of IWE with Performance (JP and OCB)?
- iv. Exploring the moderating effect of IWE on the relationship between POS and Performance (JP, OCB-I, OCB-O) is fundamental to this study. This relation is tested through the research question: Does the IWE moderate the relationship of POS and Performance (JP and OCB)?
- v. Likewise, the moderation role of IWE on the relationship between OJ (PJ and DJ) with Performance (JP, OCB) is tested by posing the research question: Does the IWE moderate the relationships of OJ and Performance (JP and OCB)?

1.4 Research Objectives

A commercial organization, by definition, exists and functions to maximize profit and achieve further growth. Both profitability and growth are largely dependent on the efficiency which in turn is closely linked to the performance of the employees. Performance, therefore, remains the key area of concern for any organization and the focus of management research. Aiming to introduce an Islamic perspective into the management research, the present study has primarily tested the moderating effect of IWE on the relationship between Justice and POS with JP and OCB. However, in order to better understand and explain this moderating effect, main effects of IWE, Justice, and POS (IVs) on JP and OCB were also examined. The specified objectives are listed as:

- i. To determine the relationship of Justice and Perceived Organizational Support with two dimensions of Performance i.e. JP (Job Performance) and OCB (Organizational Citizenship Behaviour). This covers research questions 1 and 2.

- ii. To determine the relationship of Islamic Work Ethics with two dimensions of Performance i.e. JP (Job Performance) and OCB (Organizational Citizenship Behaviour). This objective is based on research question 3.
- iii. To measure the moderating effects of Islamic Work Ethics on the relationships of Justice (procedural and distributive) and Perceived Organizational Support with two dimensions of Performance i.e. JP (Job Performance-JP) and Extra-role (OCB) performance. Research Questions 4 and 5 fall under the purview of the last objective of the study.

1.5 Significance of the Study

Like any worthwhile research, this study is also aimed at making meaningful contribution at the theoretical as well as practical levels. The contribution of the study in both of these spheres is described below.

1.5.1 Theoretical Significance

Work and religion, as correlated concepts, have not attracted much attention of management researchers. However, under Islamic ideology, work is regarded as a religious obligation and thus both have to be studied together. This integration of concepts is likely to introduce new conceptual grounds, help researchers in tackling some theoretical puzzles and even provide a foundation for the establishment of new social institutions (Possumah, Ismail & Shaimi, 2013). IWE has not been established as a regular organizational behaviour as yet. Therefore, some important aspects like its dimensionalities, the nature and directions of its relationships with other management constructs etc. still need further exploration. The findings of this study are based on an integrated framework of IWE's relationship with, and its moderating effects on the relationships among, justice, POS, OCB, and JP fill some of the research gaps and also contribute towards the theoretical literature on IWE. A

comprehensive and critical study of IWE exploring its relationship with these important variables offers an all new insight into organisational behaviour and management. In view of only limited work done on the subject so far, this study offers an original outlook on the topic. The conclusions of this study will lead the researchers to carry out further studies on IWE.

With a population of over 1 billion potential customers, Asian markets are becoming increasingly attractive to USA origin firms. However, their attempts to enter these markets are often hindered by limited scholarly knowledge, which is required for successfully entering and operating in these markets (Rutherford *et al.*, 2011). As noted in earlier discussions, a significant portion of the potential Asian customers consist of Muslims. The findings of this study are expected to make a meaningful contribution to the scholarly knowledge for the benefit of foreign firms attracted towards Islamic countries and Muslim populations in other countries. More specifically, this study is aimed to fill the following gaps as identified earlier researchers:

- i. Islam is often interpreted and generalized under the Western paradigm which has led to stereotyped views about Islam (like gender relations, polygamy, fundamentalism etc. in Islam). Philosophical analysis of Islamic ethics carried out by scholars and the factors that modelled the practical Islamic ethics are more or less ignored (Al-ghazi, 2015). This state of affairs, coupled with sensitivities of spirituality and religion have restrained the objective assessment of Islamic ethics (Vitell, 2009). In order to appreciate the impact of religion on the employees and managerial behaviour (Vitell, 2009), it is important to understand how a belief system effects the behaviours of the people who believe in that system (Dose, 1997). This study is likely to enhance the understanding of Islamic ethics, which is still far from uniform at the moment. IWE is used here as a framework to understand this aspect in a Muslim country.
- ii. Increasing diversity of work force considerably altered the major management considerations internationally. Various religious orientations of the diverse work force and their impact on the work behaviours of the work

force are now an important area that requires serious attention (Mc Murray & Scott, 2013). A study of work ethics in a particular Islamic context and in a Muslim majority country will be significant contribution to the body of knowledge in this context.

- iii. POS, an important independent of this study, is known to have an impact on the job outcomes (Gupta, 2016). However, earlier research has primarily explored direct effect of POS on work outcome, paying little attention to the underlying process that creates this impact (Riggle *et al.*, 2009; Shacklock K., Brunetto, Teo & Farr-Wharton, 2014; Trybou, Gemmel, Pauwels, Henninck & Clays, 2014). It is commonly believed that human reaction to job and/or organization is not unconditional but is contingent upon certain specific factors which may trigger, enhance or weaken such reactions (Riggle *et al.*, 2009). It would, therefore, be useful to identify moderators that may potentially create positive impact on the relationship between POS and job outcomes (Riggle *et al.*, 2009; Trybou, 2014). IWE, in accordance with the Theory of Self Determination, has the potential to play a positive role on this relationship. IWE is being taken both as independent and moderating variable in this study.
- iv. Further, as suggested by Baran, Rhoades, Shanock, & Miller (2012), more research on POS is required to explore internationally whether the relationship explained by OST holds true in different settings or not. This study, conducted in Pakistan would contribute to this end.
- v. Earlier research involving Theory of Reciprocity, mainly examined the social relationship between the employees and the organizations. Little attention has been paid to study how the exchange orientation affects such relationships (Cropanzano, 2005). IWE presents a distinct orientation (different from Protestant or secular paradigms) about work and human relationships and as such is expected to emerge as a new exchange orientation in this study.

1.5.2 Practical Significance

As has been noted, the study of IWE is a relatively new trend where most of the research on the subject has been undertaken in Arab countries and the majority of the studies on Justice, POS, JP, and OCB have been conducted in the developed countries of the west. These cultural differences also extend to the organizational settings of the two places. A study by Tessema and Soeters (2006) also endorses the view of the incompatibility of the conditions (including organizational settings) of the developing and developed countries. Thus, this research, and its findings, in a unique Muslim culture of a developing Asian country should be of considerable importance to business enterprises, not only in Pakistan but also in other Muslim countries of Asia and Africa. A recent study (Abbasi *et al.*, 2011) conducted in Pakistan finds strong evidence that IWE is significantly and positively related to organizational performance which also results in satisfied employees and customers. Branine and David (2010) argue that the slow development of Arab countries can, *inter alia*, be attributed to the gap between the global integration and local sensitivities. Too much emphasis on adopting the Western business models, without apt knowledge of Islamic business paradigms, renders the local as well as international manager less effective in local business environments. Yesil *et al.* (2012) also point out the concentration of ethics studies on the Western standards.

Equipped with greater insight into various aspects of IWE, managers and management consultants will be in a much better position to design team work to produce better results. This in turn will lead to more congenial work environments within their organizations. It is now widely accepted, particularly in the contemporary scenario, that adherence to ethics is vital for the organizational value system. These findings will help managers to present themselves as role models for supporting IWE at the work place, not only in Muslim countries but also around the world (Khan *et al.*, 2015). The ethical behaviour of employees is normally guided by the level of the ethical climate of an organization where the latter helps them in distinguishing right behaviour from the wrong one (Fu *et al.*, 2013).

At a time when organizations are more eager, than ever before, to develop their employees into a self-motivated and self-managed teams, sustained morality and social engagement are becoming increasingly important. The need is further highlighted by the social movements like ‘Occupy Wall Street’ with forceful calls for more ethical businesses environments (Al-Zawahre & Al-Madi, 2012; Uygur, Spence, Simpson & Karakas, 2016).

With the expansion of global business operations, managers are increasingly dealing with employees and customers having varied socio-cultural and religious orientations (Rice, 1999). About 300 million Muslims live in non-Muslim majority countries like China, Russia, USA, Europe, and India (that has the third largest Muslim population), to name a few. Branine and Pollard (2010) argue that it is vital for MNCs, operating in Islamic countries to understand and adopt Islamic management principles as well to effectively tackle the management and human resource issues at the host countries. The findings of this study will provide guidance to organizations and their managers on how to deal with sensitive religious issues and how to accommodate the religious practices of their Muslim stakeholders (employees, customers, and community) while taking strategic decisions.

1.6 Scope of the Study

This study is an attempt to introduce an Islamic perspective into the management research. A relatively new construct in management studies, IWE has been the primary focus of this study. The purpose is to expand the scope of IWE, which is important to Muslim population of 1.5 billion. Performance has always been an important concept among practitioners as well as academics. Moderating effects of IWE on the relationship between Justice and POS with JP and OCB has been examined in this study. Pakistan where Muslims constitute 96% of its population was selected as a venue for the study. Data was collected from the management employees of the petroleum industry in Pakistan. Due to resource constraints and difficulty in securing access, the data collection was confined to two

of the most prominent organizations of this industry. Applying the survey method, the data was collected from employees for self-reported responses and from the supervisors for supervisor-reported responses. A time gap of six weeks was observed between collection of data from their employees and supervisors. Appropriate statistical techniques were employed to answer the research questions. Detailed interpretation of the processed data given in Chapter 4.

1.7 Summary and Organization of Thesis

1.7.1 Summary

This chapter is arranged in 6 parts under the titles, Background, Definitions of variables, Problem Statement and Justification, Objectives, Significance and scope of the Study. Describing briefly, this research is aimed at examining the relationship of IWE with JP and extra-role performance as well as its moderating role on the relationship of justice and POS with OCB and JP. Despite certain similarities, there is a paradigm difference between PWE and IWE. Where PWE, based on the works of Weber, is focused on money and also remains prone to changes with societal changes, IWE, based on the Quran and *Sunn'ah*, is universal and permanent and depicts work as an obligation akin to worship. Relying on management theories i.e. equity theory, social exchange theory, expectancy theory, and the self-determination theory, this research expects to find a positive impact of IWE on JP, and OCB. It is further hypothesized that IWE will moderate the relationship of justice and POS with OCB and JP in positive direction. This study will help in introducing IWE as one of the important predictors of job outcomes in management research, which will be beneficial to over 1.5 billion Muslims and their organizations. Since this study is being carried out in the unique Muslim culture of a developing country of Asia, its findings will be useful for Muslim managers as well as for non-Muslim ones operating in Muslim majority countries of Asia and Africa. The findings will also contribute significantly towards theoretical literature on IWE. The organization of the remaining four chapter of the thesis is as under:

1.7.2 Organization of Thesis

Chapter 2 covers the literature review on theoretical perspective of all the independent variables (IWE, POS, PJ, and DJ), dependent variables (JP, OCB-I, and OCB-O) and moderating variable (IWE) of the study. Earlier research involving these variables has shown varying degrees and directions of relationships among these variables. Based on the empirical findings of earlier studies on the relationships among these variables, the conceptual framework and research hypotheses of the present study have been developed. A case has been built to demonstrate how IWE will moderate the relationships between independent and dependent variables so as to bring positivity and strength in these relationships.

Chapter 3 comprehensively presents research methodology, target population, sampling procedure and scales used for the measurements of the study variables. The description of statistical techniques employed for interpretation of data is also included here. As the data needed to be collected from the employees and their supervisors separately, a time lagged two wave cross sectional study with a gap of six weeks between the two data collection phases was designed. Petroleum industry in Pakistan was marked as a population for the study and two prominent organizations from this industry were selected as a sample to acquire data from their employees in the management cadre. The chapter also describes the scales selected for the measurements of the study variables and the reasons thereof. Data collection process and steps taken for this purpose are recorded in sequence. Lastly, the data analysis techniques and the applicable statistical test have been listed. These tests have been completed to ensure reliability of the results and the subsequent interpretation of the findings of this study.

Chapter 4 comprises of the empirical results and discussion on the findings of the study. The results of correlation and regression analyses are provided in this chapter. The findings are presented in the line with the research questions, research objectives and the hypotheses of the study. The relationships between independent and dependent variable of the study as well as moderating effects of IWE on these

relationships have been described accordingly. Statistical tables and other empirical evidence in support of the findings of the study have also been set out in this chapter.

Chapter 5 concludes the thesis by interpreting the study findings and offering implications for the practicing managers as well as indicating the limitations of the study and the directions for the future research. This study, focusing on IWE, is also a timely response to ever rising calls from the researchers to introduce the Islamic paradigm into management research, which has so far been dominated by the Western paradigm. The Muslim managers as well as non-Muslim managers working in Muslim countries can also benefit from these findings by focusing on and improving the IWE of their employees to enhance their JP and OCB, ultimately leading to the higher productivity of their organization. In the end, it is suggested that further research, based on this model should be conducted with a different and larger sample as well as in different Muslim majority countries of Asia to re-confirm or compare these findings. Development of a new measurement scale for IWE is also proposed as part of the directions for future research.

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