

## Examining Work Outcome and Organizational Justice: The Moderating Role of Islamic Work Ethics

**Dr. ALI MUHAMMAD**

(PhD UK, Postdoc Canada) Institute of Management Studies,  
University of Peshawar, 25000 Peshawar Pakistan.

**Dr. IMAD SHAH**

(PhD UK), Institute of Management Studies, University of Peshawar, 25000  
Peshawar Pakistan

Email: [Imad\\_shah@hotmail.com](mailto:Imad_shah@hotmail.com)

**Dr. HASEEB UR RAHMAN**

Assistant Professor, University of Science & Technology, Bannu Pakistan

Email: [Drhaseeb@ustb.edu.pk](mailto:Drhaseeb@ustb.edu.pk)

---

### *Abstract*

*This study attempts to examine the relationship between Organizational justice (OJ) and dimensions of job-outcome under the moderating role of Islamic Work Ethics (IWE) in relatively ignored Muslim population context of Pakistan. Using quantitative techniques, data from 210 employees of the two most employable sectors viz-a-viz banking and higher-education institutions were collected and then analyzed using moderation regression analysis. The study finds that IWE serve as a moderator in the relationship of OJ and selected work outcomes. Individuals with high IWE exhibit high levels of Work engagement (WE) as determined by high Procedural (PJ) and Distributive justice (DJ) than those with low IWE. While only a partial moderation by IWE is found in case of OJ and Organizational Citizenship Behavior (OCB). Employees with high IWE will have greater tendency to display WE and OCB, whereas low IWE employees may be tempted toward socio-political means for job-outcomes. Theoretically, this research contributes by envisaging a new role of IWE in the relationship of WE and OCB with OJ. The study concludes with a note on implications and limitations and future directions.*

**Keywords:** *Organizational Justice, Procedural and Distributive Justice, OCB, Work Engagement, Islamic Work Environment.*

---

### **Introduction**

In today's corporate world, employees almost always seek to attain fair distribution of rewards for their utmost performance. Not attaining this can lead to negative emotional feelings (Barclay, Skarlicki, & Pugh, 2005). Such feelings may give rise to severe job outcomes such as job dissatisfaction, high turnover, and reduced OCB (Murtaza et al., 2014). The relationship of organizational justice and forms of job outcomes has been extensively examined across cultures with predominant work grounded in Western and American context. The work environments under scrutiny were mostly based on PWE. Controversies do however arise when research is contextualized in non-American non-protestant work environments (Colquitt, Conlon, Wesson, Porter, & Ng, 2001).

Work ethics in many societies have been guided by religious values and norms for long (Murtaza et al., 2014). While PWE is based on protestant philosophy, IWE derives its sources from Quran (Holy book of

Muslims) and Sunnah (sayings and practices of Holy Prophet Muhammad, PBUH). Both focus on cooperation and commitment and instilling the best ethical practices. Research on IWE is highly needed because Islam constitute the largest monotheistic religion in the world after Christianity. Muslims are advantaged with a growing population rate of 22.5% which is higher than the overall population growth (K. Khan, Abbas, Gul, & Raja, 2013). There will be greater need to accommodate people with diverse ethnic backgrounds and religious affiliations. Interactions at the global marketplace will occur more frequently among Muslims and non-Muslim coworkers. Despite that, scholars have little pondered over exploring Islamic values in organizational settings.

Pakistan is home to the world's second largest Muslim population where IWE plays a pivotal role in businesses. Grounded in such unique context, this research examines a moderating role of IWO in linking facets of OJ with that of selected Job outcomes. Perceived OJ gives rise to a sense of reciprocation and exchange by employees (Cohen-Charash & Spector, 2001). OJ is discussed under two of its most prominent forms i.e. procedural (PJ) and distributive justice (DJ). Similarly, job outcomes has been measured through OCB and WE (Wong, Ngo, & Wong, 2006) because we believe other indicators such as Turnover intention and job satisfaction may be contingent upon OCB and which may lead to some form of WE (see e.g. Chen, Hui, & Sego, 1998). Specifically, this study examines the effects of OJ (PJ and DJ) upon selected measures of job outcomes (WE and OCB).

In addition, it explores a moderating role of IWE in between OJ dimensions and selected job outcomes. It will enhance our understanding of IWE in justice literature and also whether or not fairness perceptions affect desired outcomes such as WE and OCB. The remainder of the paper is organized as follows. Introduction is followed by a review of literature on Organization Justice, WE, OCB and IWE. This is then followed by methods and results section. Discussion of results is presented afterwards. Finally, the conclusion sums up the paper with a brief note on implications, limitations and future directions.

## **Review of Literature**

### **Organization Justice and WE**

The concept of OJ is closely related to work place fairness in extant literature (Colquitt et al., 2001; Greenberg, 1990). Of the several dimensions of organization justice, DJ is considered the ancient form of justice (Moon, Kamdar, Mayer, & Takeuchi, 2008) which is related to fairness of distributions (Barsky & Kaplan, 2007). It is defined as "employees' perceptions of the general balance between the comprehensive scope of investments made and rewards received at work" (Janssen, Lam, & Huang, 2010). While DJ determines economic benefits such as pay raise, PJ determines socio-emotional benefits such as employee commitment, and is related to the overall process to get paid (Cropanzano, Ambrose, Greenberg, & Cropanzano, 2001). Moreover, outcomes may be in form of promotions or budget related allocation and truthful decisions so as to achieve informational justice (Cohen-Charash & Spector, 2001). Further classification may include interactional and interpersonal justice which is based on social interaction (Colquitt et al., 2001). In vein with Ambrose (2002), this study prefers the use of PJ and DJ over other forms of justices.

Literature attests to the fact that both DJ and PJ contribute in shaping up employees' behavior and affect a variety of job outcomes (Arab & Atan, 2018). The roots of DJ and its effect on behaviors and attitudes lie in equity theory (Adams, 1965). Equity is attained when individual's perception of input/output ratio proves the same as referent group. Controversy remains that relate justice types to job outcomes. Drawing from related theories, evidence remains inconclusive as to the effect of OJ on several outcome dimensions such as job satisfaction (Clay-Warner, Reynolds, & Roman, 2005), job involvement (Ahmadi, 2012), turnover intentions (Aryee, Budhwar, & Chen, 2002) and WE (Saks, 2006). This study therefore extends further research on Organization Justice and WE by undertaking an empirical investigation.

Kahn (1990) defines WE as “the harnessing of organization members’ selves to their work role by which they employ and express themselves physically, cognitively and emotionally during work performances” (Welch, 2011). Others define it as “a positive, fulfilling, work-related state of mind characterized by vigor, dedication and absorption” (Alfes, Shantz, Truss, & Soane, 2013; Schaufeli, Salanova, González-Romá, & Bakker, 2002). For achieving WE, employees will be enthusiastically and energetically involved by devoting their time and efforts (vigor) (Christian, Garza, & Slaughter, 2011). They will have importance and meaning of their work (dedication) (Holtz & Harold, 2009) and engrossed or fully concentrated upon their work (absorption) (Biswas, Varma, & Ramaswami, 2013).

Several studies indicate that PJ positively affect employees’ WE (Saks, 2006). While Kittredge (2010) posit that procedural justice does not affect dedication but significantly affect vigor, Gupta and Kumar (2012) nevertheless conclude that both DJ and PJ influence WE on equal basis. In similar vein, Ram and Prabhakar (2011) suggest that PJ is strongly related to work satisfaction, employee engagement, organization commitment and OCB whereas DJ has positive relation with employee engagement. A number of studies thus exhibit that employees with high perception of fairness in organization (OJ) will lead to fair exchange by having high engagement level (Folger & Cropanzano, 1998; Saks, 2006) and OCB (Niehoff & Moorman, 1993). While studies substantiate existing theory of justice, there remains lack of consensus as to whether DJ and PJ are significantly related to work engagement levels in a religiously dominant work environment (Alfes et al., 2013). Based on the above arguments, we postulate our first set of hypothesis.

**Hypothesis 1a**

Distributive justice will be positively related to work engagement.

**Hypothesis 1b**

Procedural justice will be positively related to work engagement.

**Organization Justice and OCB**

Organ (1990) defines OCB as a voluntary behavior for organization effectiveness that is discretionary and not directly or explicitly recognized by the formal reward system. The essence of OCB is to promote effective functioning and overall wellbeing of the organization (Tyler & Lind, 2001). Organizations having more committed employees are usually engaged in more OCB creation (Moorman, 1993). These voluntary behaviour may be expressed in several forms i.e. workers-oriented OCB, supervisor-oriented OCB, and customer-oriented OCB (McNeely & Meglino, 1994). In a similar capacity, Williams and Anderson (1991) propose individuals-directed OCB (OCBI) that is targeted toward individual benefits; and customers’ directed OCB (OCBC), which is beneficial for entire organization. Recent theoretical research provides evidence of OCB affecting employee retention (Podsakoff, MacKenzie, Paine, & Bachrach, 2000). Social Exchange Theory suggests sense of reciprocity will lead to increased voluntary behaviour (Aryee et al., 2002; Fassina, Jones, & Uggerslev, 2008; Haque & Aslam, 2011).

Positive relationship are evidenced between OJ (PJ and DJ) and Job satisfaction (Lambert, Keena, Leone, May, & Haynes, 2019), OCB (see e.g. Colquitt & Rodell, 2011; Fuchs, 2011), more contextual research needs be undertaken in differing cultures. It can be anticipated if organizations have fair reward system, employees too will consider organization as fair and therefore voluntarily extend more dedication toward organization rather than seeking vested interests (Blader & Tyler, 2013). Similarly, employees will feel respected, pride and dignity when they are being treated with fairplay and honesty as suggested in the Group Value model of Tyler and Blader (2003). In this connection, employees also feel motivated displaying a stronger philanthropic, selfless and humane behavior for organization in exchange of fair treatment (Skarlicki & Latham, 1997). These anticipations provoke us to empirically examine the relation in a highly religious environment. We thus hypothesise the following relations:

Hypothesis 2a

Distributive justice will be related to organization citizenship behavior.

Hypothesis 2b

Procedural justice will be related to organization citizenship behavior.

### **Moderating Role of IWE**

Ethics are generally regarded as principles which differentiate right from wrong. Ethical and moral standards are important to guide policies, strategies, governments, academic institutions and general public (Ahmed, Chung, & Eichenseher, 2003; Crane & Matten, 2007). The field of Ethics has its deep connections with Max Webbers theory that has received greater attention till now (Yousef, 2001). Recently a new concept of IWE has been introduced in the business arena (Ali, 1992) deriving inspirations from the two most fundamental sources of Islam, Quran and Sunnah (Beekun & Badawi, 2005). The Quran defines "Islam" as peace that can be achieved by complete submission to Allah's will in all walks of life (Abuznaid, 2006). Islamic ethics have been prescribed for smooth functioning of work and family system where individuals are judged according to guided actions and intentions.

The ethical system of Islam dominates economics and cultural norms. For instance, unjust profits that violate others' rights are completely forbidden according to Shariah (Islamic Law). Muslims are essentially required to perform according to Allah's commandments (Syed & Ali, 2010). The religion of Islam provides a complete and valid ethical system that is for all people hailing from diverse background and socio-cultural affairs (A. S. Khan & Rasheed, 2015). It not only focuses on individual but also on collective lives of followers (Beekun & Badawi, 2005). Similarly, Islamic laws regulate several values and societal norms. It is concluded therefore that IWE is part of Muslims religious beliefs and is incorporated in Islamic Shariah (Richardson, Sinha, & Yaapar, 2014). As part of religious duty, IWE stresses that productive work be performed for a greater benefit of community.

The link between IWE and organization job-outcomes has been cited at several verses in Quran (Shafique, 2015). The Quran states "and he who does righteous deeds and is a believer, will neither have fear of injustice nor deprivation" (20:112) and "for those who were believers and did righteous deeds, are the gardens as accommodation for their deeds" (32:19). Prophet Muhammad (PBUH) said, hard work clears the sins of people and the best food which a person eats is the one he eats out of his work (Debeljak, Krkac, & Ragab Rizk, 2008). Teachings of Islam focus on being loyal, hard work and with dignity. Hard working laborers are considered vital and dignified in several scripts (Ali & Al-Owaihnan, 2008). This religion thus focuses on diligence and forbids from being useless or being involved in unproductive activities (Abeng, 1997). Engaging in economic activities is therefore considered obligatory to keep work-life balance (Yousef, 2000).

Ethical codes such as IWE are expected to largely shape up reactions to job fairness. Similarly, different facets of job outcomes such as WE, OCB and turnover intentions are affected by ethical guidelines of IWE (Uygur, 2009). It is contended that individuals who are strong believer of IWE will accept job responsibility more favorably and react positively toward work even in absence of organization fairness. People who are strong followers of IWE usually expect a better reward than mere fair justice in this world. On the other hand, people with low or no IWE may lay greater emphasis on provision of fairness for attaining the desired job outcomes. The above associations however, remain inconclusive and there exist some contingent and contextual factors to moderate the relation. Little empirical studies have so far examined this intervening role of IWE. These projections therefore need further empirical scrutiny especially in environments characterized by religious work ethics.

Proponents of IWE posit that Muslims are morally obliged to fulfill work related goals, for which they expect a true reward in the hereafter, if not given in this world. It is a common Muslim belief that the ultimate place for reward and/or punishment is the hereafter. Referring to Quranic injunctions presented earlier on, righteous people are not feared by injustices and may not underperform under conditions of low organization justice as they have moral obligations toward work (Bouma, 2003). Honesty, dedication, hard work and forgiveness is rewarded more in the hereafter, as mentioned in several Hadith and Quran versus, for instance, the Quran says “And the recompense of evil is punishment like it; but whoever forgives and amends, he shall have his reward from Allah” (42:40). Such religious beliefs affect a person’s work ethics and values (Parboteeah, Paik, & Cullen, 2009).

Since IWE is an important element of religious beliefs of Muslims (Aldulaimi S, 2016), individuals with high IWE may be expected to exhibit high levels of WE and OCB even when DJ and PJ is perceived low. The above arguments suggest that employees with high IWE may less likely react negatively to prevailing injustices within organizations (K. Khan et al., 2013). We therefore postulate that similar to PWE, the role of IWE should also be recognized in a Muslim majority work environment so that a meaningful contribution of both work ethics could be articulated. We thus hypothesize that:

Hypothesis 3a

IWE will moderate the positive relation between distributive justice and work engagement.

Hypothesis 3b

IWE will moderate the positive relation between distributive justice and OCB.

Hypothesis 3c

IWE will moderate the positive relation between procedural justice and work commitment.

Hypothesis 3d

IWE will moderate the positive relation between procedural justice and OCB.

## **Methods**

### **Sample and Data Collection**

To explore the role of IWE in religious work environments, non-probability convenience samples were taken from institutes of higher education (HEI) and commercial banking. These two sectors were chosen as together they offer greater avenues of graduate employment. Diverse range of representative employees belonging to different cadres and ethnic backgrounds were surveyed to make the sample more informed and reliable. Data from six HEI institutions were collected from three public and three private universities. These institutions included Peshawar University, Quaid-e-Azam University Islamabad, and Punjab University Lahore as public sector universities whereas MAJU Islamabad, Institute of Management Sciences Peshawar and University of Management Technology amongst private sector universities. Islamabad, Peshawar and Lahore were chosen for field data collection as the three major cities as they represented a diverse group of people hailing from various origins. Researcher could not have easy access to other major cities.

In total, 210 questionnaires were among employees of universities and adjacent banks in the three major cities. Out of that, 184 questionnaires were returned filled in with a response rate of 87%. It is not uncommon to expect high response rate in Asian context (K. Khan et al., 2013). The data were collected on

respective campuses at one point in time through physically administered techniques. Our respondents were mostly educated which eliminated the need for translating and re-translating the questionnaire into local language. Because of prior appointments with senior staff, the need for a second visit did not arise. Demographic variables such as gender, age, and experience etc. were placed in the first part of questionnaire. The questionnaire comprised of 28 close-ended questions measuring constructs of OJ, WE, OCB and IWE. Our items were subjected to a 5 point likert scale whereas 5 “strongly disagree” and 1 represented strongly agree.

## **Measures**

### **Job Outcomes (Dependent Variables)**

In an attempt to measure aspects of Job outcomes, WE and OCB have been employed as our main dependent variables. WE was measured using items from Schaufeli, Bakker, and Salanova (2006). Similarly, OCB has been measured by adopting items from (Podsakoff & MacKenzie, 1997) used to cover five aspects of OCB i.e. Altruism, Conscientiousness, Sportsmanship, Courtesy and Civic Virtue. Examples of the items include ‘I am willing to help those who have work related problems’ and ‘I usually follow firm’s principles even when no one is observing me’.

### **Organization Justice (Independent Variable)**

Following the same pattern, PJ and DJ were taken as independent variables measuring broader aspects of Organization justice. Together, these are measured through 8 items scale developed by Moorman (1993) and Paré and Tremblay (2007). Some instances of items corresponding to PJ include ‘the standards used to get raises are clearly defined’ and ‘promotions are actually determined by unfair political games (reverse coded)’.

### **Islamic Work Ethics (Moderating Variable)**

IWE was used as a moderating variable in the relationship between OJ and job outcomes. This was measured using 17 item scale developed by Ali (1992). Examples of such items are “More leisure time is good for society and others” (reverse coded), “Life without useful work is useless,” “Laziness is a vice,” and “Dedication to work is a virtue”.

### **Demographics (Control Variables)**

Previous literature suggests that pertinent demographic factors have confounding effect on OJ (see e.g. Lin, 2008; Slagter, 2009). Controlling for the effects of selected factors which include Age, Qualification, Experience, Job nature and Income is therefore highly suggested.

## **Results**

### **Descriptive Statistics, Construct Reliability and Validity**

The demographic results reveal that almost 76% of all respondents were male. A clear majority (64%) of respondents had ages between 26 and 40, 22% were aged between 40 and 55, 7% below 25 and 7% were having 55 years and above. The sample showed diverse occupational levels comprising of about 34% administrative staff (managers) at different levels and 55% from teaching cadre at the level of lecturers, Assistant Professors, Associate and Full Professors. The rest of 14% respondents represented technical (4%) and admin support (10%) who held non-managerial positions. Similar distribution was maintained for the banking sector such that 23% of the staff surveyed belonged to managerial cadre while the rest 77%

were operational workers. About 60% of respondents had postgraduate degrees of which almost 14% had PhD degrees to their credit, 33% had graduate degrees while only 7% were undergraduates.

Table 1 Means, Standard Deviations, Inter-correlations and Reliabilities

|               | Mean | SD   | DJ     | PJ     | WE     | OCB    | IWE    |
|---------------|------|------|--------|--------|--------|--------|--------|
| Age           | 1.87 | .72  |        |        |        |        |        |
| Qualification | 3.97 | .84  |        |        |        |        |        |
| Experience    | 2.14 | .72  |        |        |        |        |        |
| Job nature    | 2.64 | .84  |        |        |        |        |        |
| Income        | 2.43 | 1.17 |        |        |        |        |        |
| DJ (0.79)     | 3.03 | 1.16 | (0.93) |        |        |        |        |
| PJ (0.83)     | 3.24 | .75  | .521** | (0.81) |        |        |        |
| WE (0.84)     | 3.90 | .73  | .364** | .549** | (0.81) |        |        |
| OCB (0.73)    | 4.02 | .65  | .214*  | .074   | .414   | (0.79) |        |
| IWE (0.75)    | 3.56 | .45  | .203*  | .163   | .389** | .624** | (0.79) |

*N* = 210; Cronbach alpha reliabilities provided in brackets

\*  $p < 0.05$  \*\*  $p < 0.01$

Table 1 shows important descriptive statistics i.e. means and standard deviations; correlation coefficients and alpha reliabilities. Cronbach alpha reliabilities for all constructs lay within acceptable ranges of 0.6-1.0 therefore the measures were approved for further analysis. The variables were demographic, dependent and independent variables. Correlations of DJ and WE ( $r=0.36$ ,  $p<0.01$ ), OCB ( $r=0.21$ ,  $p<0.05$ ) and IWE ( $r=0.20$ ,  $p<0.05$ ) proved significant and also in the same anticipated directions. Correlations of PJ with WE ( $r=0.54$ ,  $p<0.01$ ) came out to be significant and in expected positive direction, nevertheless, insignificant with OCB ( $r=0.07$ , n.s.) and IWE ( $r=0.16$ , n.s.). This is an interesting statistic depicting an insignificant relation between PJ and OCB and also with IWE. there was no issues of multicollinearity and correlation between the two dependent variables.

Convergent validity of all constructs was measured through factor loadings and average variance method (AVE). A construct is said to be having good convergent validity if the factor loading value is 0.70 (Tabachnick, Fidell, & Ullman, 2007) . Our analysis indicates that factor loading values of all items in four constructs were  $\geq 0.70$  confirming a good fit for close relationship between items. Table 1 also shows the AVE values (in parenthesis beside the constructs) which are above the threshold value of 0.50 (Henseler, Ringle, & Sarstedt, 2015) and which means more variance in comparison to error variance.

### Regression Analyses

Table 2 presents the results of Hierarchical Moderated regression showing the moderating role of IWE in the relationship of WE and organizational justice i.e. DJ and PJ. Important demographic variables such as Age, Qualification, Experience, Job nature and Income were entered as control variables in the first model. The second model included DJ and PJ as independent variables for predicting WE. The coefficient of determination “R<sup>2</sup>” value proves to be 0.31 which means there is 31% of variation in WE due to change in independent variables i.e. DJ and PJ. The table shows that coefficients for DJ= 0.067 and of PJ= 0.483. In other words one percent increase in DJ, work engagement will increase by 6% whereas with one percent increase in PJ, WE will increase by 48%. This relationship of PJ and WE is statistically significant ( $P<.001$ ). Therefore, PJ proves to be the significant predictor of WE such that it may cause 48% variation in the values of WE.

The third model adds up interaction terms of IWE and two types of OJ to the equation. The regression coefficient for Interaction 1 (DJ\*IWE) is .036 ( $P<.001$ ) which means there is 3% moderating effect of IWE on the relation between DJ and WE. This is a lesser impact albeit a positive moderating effect of IWE in between DJ and WE. For interaction 2 (PJ\*IWE), regression coefficient is .115 ( $P<.001$ ) which makes 11%

moderating effect of IWE upon the relation among PJ and WE thereby establishing a significant relationship.

In similar vein, hierarchical multiple regression was performed for the second dependent variable i.e. OCB while exploring a moderating role of IWE. Table 3 presents the results of hierarchical moderated regression analysis of three sequential models. In the first step, demographic factors of age, gender, income etc. were entered as control variables. In the second step, DJ and PJ were entered as independent variables to predict values of OCB. The regression coefficient of DJ is 0.19 and PJ is 0.22 which means that with one percent change in DJ, OCB changes by 19% and one percent change in PJ brings 22% change in OCB. A significant positive relation therefore existed between procedural justice (PJ) and OCB.

In the third step, moderating role of IWE was entered such that interaction of OJ with IWE is explored. The table shows that coefficient of regression for interaction 1 (DJ\*IWE) is 4.2% and there is a significant moderating effect of IWE upon the relationship of DJ and OCB. For interaction 2 (PJ\*IWE), while coefficient of regression is 9.3% but the moderating effect of IWE in between procedural justice and OCB stands insignificant.

Table 2: Hierarchical Moderated Regression for WE, DJ, & PJ with moderating IWE (N= 210).

| Model          | B       | Std error | R2    | ΔR2   | F    |
|----------------|---------|-----------|-------|-------|------|
| <b>Model 1</b> |         |           | .174  | .134  | 11.6 |
| Age            | -.05    | .04       |       |       |      |
| Qualification  | .02     | .03       |       |       |      |
| Experience     | -.04    | .02       |       |       |      |
| Job nature     | .03     | .03       |       |       |      |
| Income         | .06     | .02       |       |       |      |
| <b>Model 2</b> |         |           | .312* | .275* | 6.89 |
| DJ             | .067    | .053      |       |       |      |
| PJ             | .483*** | .081      |       |       |      |
| <b>Model 3</b> |         |           | .554* | .403* | 3.70 |
| DJ*IWE         | .036**  | .013      |       |       |      |
| PJ*IWE         | .115*** | .017      |       |       |      |

\*\*\* $p < .001$ , \*\* $p < .01$ , \* $p < .05$

Table 3: Hierarchical Moderated Regression for OCB, DJ, PJ with moderating IWE (N= 210).

| Model          | B       | Std error | R2    | ΔR2   | F    |
|----------------|---------|-----------|-------|-------|------|
| <b>Model 1</b> |         |           | .132  | .108  | 9.66 |
| Age            | .04     | .06       |       |       |      |
| Qualification  | .03     | .03       |       |       |      |
| Experience     | .06     | .02       |       |       |      |
| Job nature     | .02     | .03       |       |       |      |
| Income         | -.04    | .02       |       |       |      |
| <b>Model 2</b> |         |           | .282* | .235* | 4.85 |
| DJ             | .196*** | .054      |       |       |      |
| PJ             | .222**  | .083      |       |       |      |
| <b>Model 3</b> |         |           | .454* | .386* | 2.70 |
| DJ*IWE         | .042**  | .014      |       |       |      |
| PJ*IWE         | .093    | .018      |       |       |      |

\*\*\* $p < .001$ , \*\* $p < .01$ , \* $p < .05$



**Overall Regression Results**

Table 4: Overall Regression Results for Dependent, Independent and Moderating variable

|        | Work Engagement |      | Organization Citizenship Behaviour |      |
|--------|-----------------|------|------------------------------------|------|
|        | Beta            | Sig  | Beta                               | Sig  |
| DJ     | .067            | .203 | .196                               | .000 |
| PJ     | .483            | .000 | .222                               | .008 |
| DJ*IWE | .036            | .006 | .042                               | .002 |
| PJ*IWE | .115            | .000 | .093                               | .060 |

Table 4 presents beta values for the two dependent variables WE and OCB before and after introducing moderating variable. It shows that DJ could not expressively envisage WE ( $B=0.067$ , n.s.). *Hypothesis 1a is therefore rejected* suggesting that there is no significant relation between DJ and WE. On the contrary, the relationship between PJ and WE is positive and significant ( $B=0.483$ ,  $p<0.05$ ) thus *hypothesis 1b is accepted*. After introducing moderating IWE in the relation of DJ with WE (DJ\*IWE), we find positive significant result ( $B1=0.036$ ,  $P<0.05$ ). Similarly, results are highly significant for PJ with WE (PJ\*IWE), ( $B2=0.115$ ,  $P<0.01$ ). *Hypotheses 3a and 3c are thus supported* suggesting that IWE has been found to moderate the relationship of DJ with WE as well as PJ with WE. As regards our second dependent variable OCB, the relationship between DJ, OCB ( $B=0.196$ ,  $p<0.01$ ) and PJ, OCB ( $B=0.222$ ,  $p<0.05$ ) is positive and significant therefore *hypotheses 2a and 2b are supported*. This suggests that there are positive relations between DJ, PJ and OCB.

In the end, the result of association of OCB with interaction1, DJ\*IWE ( $B=0.042$ ,  $p<0.05$ ) is significant and positive *accepting hypothesis 3b* which suggests that IWE moderate the relationship of DJ with OCB. There is however an insignificant relation of OCB with interaction2 PJ\*IWE ( $B=0.093$ ,  $p>0.05$ ) *resulting in the rejection of hypothesis 3d*. This suggests that IWE does not significantly moderate the relation of PJ with OCB.

**Discussion**

The current study examines the relationship between pertinent forms of OJ (both DJ and PJ) and selected job outcomes (WE and OCB) in an Islamic work environment. It discloses interesting findings. The results reveal that WE is significantly related to PJ and insignificantly to DJ. Employees feel more connected and engaged in their jobs when procedures are fair. This suggests that perception of process and procedures of fairplay and justice in organization is perhaps more important than the actual distribution of rewards. Moreover, there stands a significant positive relation between DJ, PJ; and OCB. Individuals having strong perceived DJ and PJ will show more discretionary behavior toward job. It is also conjectured that employees having high values of IWE also display discretionary behaviour and show greater engagement toward work.

Linking the discussion to extant research, it is found that the effects of OJ on several job outcomes are inconsistent across cultures (Shao, Rupp, Skarlicki, & Jones, 2013). Studies suggest that PJ proves much related to job outcomes in Western context while DJ is affecting job outcomes in Eastern context (Pillai, Williams, & Justin Tan, 2001). Similarly, other researches affirm that justice perceptions are stronger in nations where there are lower power-distance and higher individualism (Lam, Schaubroeck, & Aryee, 2002). In contrast, the findings of this study conclude that Pakistan, despite an apparently high power-distant and highly collectivist country (Hofstede & Hofstede, 2001), has been found to have stronger effects of PJ upon job outcomes of WE and OCB.

Unlike past research (see e.g. Pillai et al., 2001), OJ has positively predicted both WE and OCB. This implies that some contextual factors were in operation when justice was measured to predict job outcomes. In the current study, IWE was contextualized as moderating variable in the association of job outcomes and

justice types. As a moderating variable, the role of IWE has been proved significant to predict levels of WE and citizenship behaviour. For employees high in IWE, strong perceptions of DJ enhance levels of both WE and OCB. Similarly, for high IWE employees, strong perceptions of PJ enhance levels of WE but not OCB. For low IWE employees however, low scores of WE are reported even when PJ is high. This is in consistence with prior research (see e.g. Rokhman & Hassan, 2011). It is thereby deduced that IWE is an important ingredient to work especially in a university context so as high IWE causes employees to display higher degree of commitment in WE and OCB.

Judging from the above discussion, it is established that in an Islamic culture, employees having high IWE are reporting high WE caused by OJ (both PJ and DJ); yet reporting high OCB only when distribution of reward (DJ) is deemed fair. Employees high on IWE think of OJ as important ingredient toward displaying high WE levels. IWE emphasizes on hard work, commitment, dedication, fairness, generosity and cooperation. Presumably, such individuals would feel comfortable in places where justice prevails and where they can display their utmost dedication to jobs and please God. In addition, voluntary behaviour (OCB) will be displayed only when there is fair distribution of rewards in the organization. On the contrary, employees low on IWE will not regard OJ that much important for WE. Instead, some other factors might be needed by low IWE employees to display higher WE and OCB. Perhaps, low IWE employees might be more interested in political or other means to get rewards instead of hard work and commitment (Murtaza et al., 2014).

## **Conclusion**

This study examined a moderating role of IWE in between selected job outcomes and dimensions of OJ i.e. PJ and DJ. Similar to the role of PWE, IWE also motivate workers to earn honorable living driven by passion, perseverance, honesty and loyalty. Unlike a general perception, people with high IWE are found to have displayed high levels of commitment, dedication and honesty towards work in comparison to non-believers of IWE (Mohammad, Quoquab, Rahman, & Idris, 2015). They will avoid indolence resulting in a better organizational performance. Importantly, IWE is found to have moderated the relationship between OJ and WE but only partially moderate the relation of OJ and OCB. For high IWE employees, PJ enhances WE and OCB; while DJ enhances only OCB. Overall, employees who are followers of Islamic ethics are more engaged in their jobs and perform discretionary behavior even under low OJ. The research concludes that Islam and its code of ethics, if taught in its true spirit would motivate employees to be loyal, honest and dedicated toward work. A better job outcome and organizational effectiveness can be achieved when employees follow proper work-ethics to create work-life balance.

## **Implications**

This research offers several theoretical and empirical implications. Theoretically, a new role of IWE is realized in the relationship of pertinent job outcomes such as WE and OCB with OJ. It significantly contributes to the body of knowledge in the domains of IWE, OCB and WE. It demonstrates that IWE is an important indicator to measuring levels of engagement and citizenship at workplace in Islamic countries. From a theoretical perspective, individuals high on IWE will display higher levels of WE and OCB as outcomes of OJ. On the other hand, individuals low on IWE may be more inclined to utilize political and referral sources, not being based on OJ in order to show increased levels of citizenship and commitment.

Empirically, managers managing Muslim employees in Islamic countries can make better use of IWE and OJ to promote WE, loyalty and commitment. The research highlights the critical role of IWE in enhancing WE and OCB. Islam is considered second largest practicing religion where both work and life are guided by fundamental principles. It has been observed that Muslims workers focus more on religious worships and rituals and less on moralities and work ethics, thereby restricting Islam only to acts of worships. The present study therefore suggests managers in Islamic countries to inculcate true teachings of IWE if they

want to promote OCB and commitment among employees. Understanding of real Islamic teachings through various sessions and seminars will make employees intrinsically motivated to their jobs in the long run.

### **Limitations and Future Research**

Just like any other social science research, this study is not immune from limitations. First, the influence of several contextual variables on job outcomes could not be measured. Job outcomes such as WE and OCB are theoretically related to many monetary and non-monetary rewards which could not be incorporated in the model. Only one contextual factor i.e. IWE has been examined to moderate job outcomes even though perfect causality could not be achieved. It can be a promising research in future to gauge for the effects of degrees of religiosity and prevailing IWE, type of organizations and injustice upon outcome variables.

Second, Common Method Variance might have influenced how the respondents replied to questions, thereby resulting in method biases. Since the data was collected mostly on self-report questionnaires, there is a possibility that Common Method Bias have influenced some of the results. Future research should undertake Confirmatory Factor Analysis to encounter this potential problem.

Third, caution must be taken to generalize the results to other cultures and settings. For instance, the results in non-university context and non-Pakistani cultures might altogether be different. Future research should examine the role of IWE in various work settings and then compare it to other work ethics such as PWE for enabling us to envisage intercultural and interfaith harmony. Future studies may also investigate other job outcomes and their relationship with job stressors and motivators under moderating role of IWE. Similar to PWE, IWE should be promoted as important inspirational source and religious duty at least in Muslim cultures that can bring overall organizational effectiveness.

### **References**

- Abeng, T. (1997). Business ethics in Islamic context: Perspectives of a Muslim business leader. *Business Ethics Quarterly*, 7(03), 47-54.
- Abuznaid, S. (2006). Islam and management: What can be learned? *Thunderbird International Business Review*, 48(1), 125-139.
- Adams, J. S. (1965). Inequity in social exchange. *Advances in experimental social psychology*, 2(267-299).
- Ahmadi, F. (2012). Job involvement in Iranian Custom Affairs Organization: The role of organizational justice and job characteristics. *International Journal of Human Resource Studies*, 2(1), 40-45.
- Ahmed, M. M., Chung, K. Y., & Eichenseher, J. W. (2003). Business students' perception of ethics and moral judgment: A cross-cultural study. *Journal of Business Ethics*, 43(1-2), 89-102.
- Aldulaimi S, H. (2016). Fundamental Islamic perspective of work ethics. *Journal of Islamic Accounting and Business Research*, 7(1), 59-76. doi:10.1108/JIABR-02-2014-0006
- Alfes, K., Shantz, A., Truss, C., & Soane, E. (2013). The link between perceived human resource management practices, engagement and employee behaviour: a moderated mediation model. *The international journal of human resource management*, 24(2), 330-351.
- Ali, A. J. (1992). The Islamic work ethic in Arabia. *The Journal of psychology*, 126(5), 507-519.
- Ali, A. J., & Al-Owaihhan, A. (2008). Islamic work ethic: a critical review. *Cross cultural management: An international Journal*, 15(1), 5-19.
- Arab, H., & Atan, T. (2018). Organizational justice and work outcomes in the Kurdistan Region of Iraq. *Management Decision*, 56(4), 808-827. doi:10.1108/MD-04-2017-0405
- Aryee, S., Budhwar, P. S., & Chen, Z. X. (2002). Trust as a mediator of the relationship between organizational justice and work outcomes: Test of a social exchange model. *Journal of Organizational Behavior*, 23(3), 267-285.
- Barclay, L. J., Skarlicki, D. P., & Pugh, S. D. (2005). Exploring the role of emotions in injustice perceptions and retaliation. *Journal of Applied Psychology*, 90(4), 629.

- Barsky, A., & Kaplan, S. A. (2007). If you feel bad, it's unfair: a quantitative synthesis of affect and organizational justice perceptions. *Journal of Applied Psychology, 92*(1), 286.
- Beekun, R. I., & Badawi, J. A. (2005). Balancing ethical responsibility among multiple organizational stakeholders: The Islamic perspective. *Journal of Business Ethics, 60*(2), 131-145.
- Biswas, S., Varma, A., & Ramaswami, A. (2013). Linking distributive and procedural justice to employee engagement through social exchange: a field study in India. *The international journal of human resource management, 24*(8), 1570-1587.
- Blader, S. L., & Tyler, T. R. (2013). How Can Theories of Organizational justice Explain the Effects of Fairness? *Handbook of organizational justice, 329*.
- Bouma, G. D. (2003). Transnational factors affecting the study of religion and spirituality. *Research in the Social Scientific Study of Religion, 14*, 211-228.
- Chen, X. P., Hui, C., & Segó, D. J. (1998). The role of organizational citizenship behavior in turnover: Conceptualization and preliminary tests of key hypotheses. *Journal of Applied Psychology, 83*(6), 922-931.
- Christian, M. S., Garza, A. S., & Slaughter, J. E. (2011). Work engagement: A quantitative review and test of its relations with task and contextual performance. *Personnel Psychology, 64*(1), 89-136.
- Clay-Warner, J., Reynolds, J., & Roman, P. (2005). Organizational justice and job satisfaction: A test of three competing models. *Social Justice Research, 18*(4), 391-409.
- Cohen-Charash, Y., & Spector, P. E. (2001). The role of justice in organizations: A meta-analysis. *Organizational behavior and human decision processes, 86*(2), 278-321.
- Colquitt, J. A., Conlon, D. E., Wesson, M. J., Porter, C. O., & Ng, K. Y. (2001). Justice at the millennium: a meta-analytic review of 25 years of organizational justice research. *Journal of Applied Psychology, 86*(3), 425.
- Colquitt, J. A., & Rodell, J. B. (2011). Justice, trust, and trustworthiness: A longitudinal analysis integrating three theoretical perspectives. *Academy of management journal, 54*(6), 1183-1206.
- Crane, A., & Matten, D. (2007). *Business ethics: Managing corporate citizenship and sustainability in the age of globalization*: Oxford University Press.
- Cropanzano, R., Ambrose, M. L., Greenberg, J., & Cropanzano, R. (2001). Procedural and distributive justice are more similar than you think: A monistic perspective and a research agenda. *Advances in organizational justice, 119*, 151.
- Debeljak, J., Krkac, K., & Ragab Rizk, R. (2008). Back to basics: an Islamic perspective on business and work ethics. *Social Responsibility Journal, 4*(1/2), 246-254.
- Fassina, N. E., Jones, D. A., & Uggerslev, K. L. (2008). Meta-analytic tests of relationships between organizational justice and citizenship behavior: testing agent-system and shared-variance models. *Journal of Organizational Behavior, 29*(6), 805-828.
- Folger, R. G., & Cropanzano, R. (1998). *Organizational justice and human resource management* (Vol. 7): sage publications.
- Fuchs, S. (2011). The impact of manager and top management identification on the relationship between perceived organizational justice and change-oriented behavior. *Leadership & Organization Development Journal, 32*(6), 555-583.
- Greenberg, J. (1990). Organizational justice: Yesterday, today, and tomorrow. *Journal of management, 16*(2), 399-432.
- Gupta, V., & Kumar, S. (2012). Impact of performance appraisal justice on employee engagement: a study of Indian professionals. *Employee Relations, 35*(1), 61-78.
- Haque, A., & Aslam, M. S. (2011). The influence of distributive justice on organizational citizenship behaviors: Mediating role of emotional exhaustion and organizational attachment. *International Journal of Business and Social Science, 2*(15), 155-165.
- Henseler, J., Ringle, C. M., & Sarstedt, M. (2015). A new criterion for assessing discriminant validity in variance-based structural equation modeling. *Journal of the Academy of Marketing Science, 43*(1), 115-135. doi:10.1007/s11747-014-0403-8
- Hofstede, G. H., & Hofstede, G. (2001). *Culture's consequences: Comparing values, behaviors, institutions and organizations across nations*: Sage.

- Holtz, B. C., & Harold, C. M. (2009). Fair today, fair tomorrow? A longitudinal investigation of overall justice perceptions. *Journal of Applied Psychology, 94*(5), 1185.
- Janssen, O., Lam, C. K., & Huang, X. (2010). Emotional exhaustion and job performance: The moderating roles of distributive justice and positive affect. *Journal of Organizational Behavior, 31*(6), 787-809.
- Kahn, W. A. (1990). Psychological conditions of personal engagement and disengagement at work. *Academy of management journal, 33*(4), 692-724.
- Khan, A. S., & Rasheed, F. (2015). Human resource management practices and project success, a moderating role of Islamic Work Ethics in Pakistani project-based organizations. *International Journal of Project Management, 33*(2), 435-445.
- Khan, K., Abbas, M., Gul, A., & Raja, U. (2013). Organizational justice and job outcomes: Moderating role of Islamic Work Ethic. *Journal of Business Ethics, 126*(2), 235-246.
- Kittredge, A. (2010). Predicting work and organizational engagement with work and personal factors.
- Lam, S. S., Schaubroeck, J., & Aryee, S. (2002). Relationship between organizational justice and employee work outcomes: A cross-national study. *Journal of Organizational Behavior, 23*(1), 1-18.
- Lambert, E. G., Keena, L. D., Leone, M., May, D., & Haynes, S. H. (2019). The effects of distributive and procedural justice on job satisfaction and organizational commitment of correctional staff. *The Social Science Journal*. doi:<https://doi.org/10.1016/j.soscij.2019.02.002>
- McNeely, B. L., & Meglino, B. M. (1994). The role of dispositional and situational antecedents in prosocial organizational behavior: An examination of the intended beneficiaries of prosocial behavior. *Journal of Applied Psychology, 79*(6), 836.
- Mohammad, J., Quoquab, F., Rahman, N. M. N. A., & Idris, F. (2015). Organisational citizenship behaviour in the Islamic financial sector: does Islamic work ethic make sense? *International Journal of Business Governance and Ethics, 10*(1), 1-27.
- Moon, H., Kamdar, D., Mayer, D. M., & Takeuchi, R. (2008). Me or we? The role of personality and justice as other-centered antecedents to innovative citizenship behaviors within organizations. *Journal of Applied Psychology, 93*(1), 84.
- Moorman, R. H. (1993). The influence of cognitive and affective based job satisfaction measures on the relationship between satisfaction and organizational citizenship behavior. *Human relations, 46*(6), 759-776.
- Murtaza, G., Abbas, M., Raja, U., Roques, O., Khalid, A., & Mushtaq, R. (2014). Impact of Islamic Work Ethics on Organizational Citizenship Behaviors and Knowledge-Sharing Behaviors. *Journal of Business Ethics, 1-9*. doi:10.1007/s10551-014-2396-0
- Niehoff, B. P., & Moorman, R. H. (1993). Justice as a mediator of the relationship between methods of monitoring and organizational citizenship behavior. *Academy of management journal, 36*(3), 527-556.
- Organ, D. W. (1990). The motivational basis of organizational citizenship behavior. *Research in organizational behavior, 12*(1), 43-72.
- Parboteeah, K. P., Paik, Y., & Cullen, J. B. (2009). Religious groups and work values a focus on Buddhism, Christianity, Hinduism, and Islam. *International Journal of Cross Cultural Management, 9*(1), 51-67.
- Paré, G., & Tremblay, M. (2007). The influence of high-involvement human resources practices, procedural justice, organizational commitment, and citizenship behaviors on information technology professionals' turnover intentions. *Group & Organization Management, 32*(3), 326-357.
- Pillai, R., Williams, E. S., & Justin Tan, J. (2001). Are the scales tipped in favor of procedural or distributive justice? An investigation of the US, India, Germany, and Hong Kong (China). *International Journal of Conflict Management, 12*(4), 312-332.
- Podsakoff, P. M., & MacKenzie, S. B. (1997). Impact of organizational citizenship behavior on organizational performance: A review and suggestion for future research. *Human performance, 10*(2), 133-151.
- Podsakoff, P. M., MacKenzie, S. B., Paine, J. B., & Bachrach, D. G. (2000). Organizational citizenship behaviors: A critical review of the theoretical and empirical literature and suggestions for future research. *Journal of management, 26*(3), 513-563.
- Ram, P., & Prabhakar, G. V. (2011). The role of employee engagement in work-related outcomes. *Interdisciplinary Journal of Research in Business, 1*(3), 47-61.

- Richardson, C., Sinha, L., & Yaapar, M. S. (2014). Work ethics from the Islamic and Hindu traditions: in quest of common ground. *Journal of Management, Spirituality & Religion*, 11(1), 65-90.
- Rokhman, W., & Hassan, A. (2011). The effect of Islamic work ethic on organizational justice.
- Saks, A. M. (2006). Antecedents and consequences of employee engagement. *Journal of Managerial Psychology*, 21(7), 600-619.
- Schaufeli, W. B., Bakker, A. B., & Salanova, M. (2006). The measurement of work engagement with a short questionnaire a cross-national study. *Educational and Psychological Measurement*, 66(4), 701-716.
- Schaufeli, W. B., Salanova, M., González-Romá, V., & Bakker, A. B. (2002). The measurement of engagement and burnout: A two sample confirmatory factor analytic approach. *Journal of Happiness studies*, 3(1), 71-92.
- Shafique, M. N. (2015). The Influence of Islamic Work Ethics on Job Satisfaction and Organization Commitment. *Journal of Marketing and Consumer Research*, 14, 23-28.
- Shao, R., Rupp, D. E., Skarlicki, D. P., & Jones, K. S. (2013). Employee Justice Across Cultures A Meta-Analytic Review. *Journal of management*, 39(1), 263-301.
- Skarlicki, D. P., & Latham, G. P. (1997). Leadership training in organizational justice to increase citizenship behavior within a labor union: A replication. *Personnel Psychology*, 50(3), 617.
- Syed, J., & Ali, A. J. (2010). Principles of employment relations in Islam: a normative view. *Employee Relations*, 32(5), 454-469.
- Tabachnick, B. G., Fidell, L. S., & Ullman, J. B. (2007). *Using multivariate statistics* (Vol. 5): Pearson Boston, MA.
- Tyler, T. R., & Blader, S. L. (2003). The group engagement model: Procedural justice, social identity, and cooperative behavior. *Personality and social psychology review*, 7(4), 349-361.
- Tyler, T. R., & Lind, E. A. (2001). Procedural justice. In *Handbook of justice research in law* (pp. 65-92): Springer.
- Uygur, S. (2009). The Islamic work ethic and the emergence of Turkish SME owner-managers. *Journal of Business Ethics*, 88(1), 211-225.
- Welch, M. (2011). The evolution of the employee engagement concept: communication implications. *Corporate Communications: An International Journal*, 16(4), 328-346.
- Williams, L. J., & Anderson, S. E. (1991). Job satisfaction and organizational commitment as predictors of organizational citizenship and in-role behaviors. *Journal of management*, 17(3), 601-617.
- Wong, Y.-T., Ngo, H.-Y., & Wong, C.-S. (2006). Perceived organizational justice, trust, and OCB: A study of Chinese workers in joint ventures and state-owned enterprises. *Journal of World Business*, 41(4), 344-355.
- Yousef, D. A. (2000). The Islamic work ethic as a mediator of the relationship between locus of control, role conflict and role ambiguity-A study in an Islamic country setting. *Journal of managerial psychology*, 15(4), 283-298.
- Yousef, D. A. (2001). Islamic work ethic-A moderator between organizational commitment and job satisfaction in a cross-cultural context. *Personnel Review*, 30(2), 152-169.