

The Effect of Job Insecurity on Attitude towards Change and Organizational Citizenship Behavior: Moderating Role of Islāmic Work Ethics

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Abstract

The main purpose of this study is to examine the direct and interactive effects of job insecurity and Islāmic work ethics on employee's attitude towards change and organizational citizenship behavior. The data was collected from 171 male and female university teachers in Pakistan. Self-administered, closed-ended questionnaires were used to collect the data. Moderated regression analysis was used to analyze the data. Results of data analysis showed that job insecurity has a strong negative effect on the attitude towards change in university teachers. On the contrary, job insecurity exhibits no significant effect on organizational citizenship behavior of university teachers. A positive direct effect of Islāmic work ethics on attitude towards change and organizational citizenship is also confirmed. It is also established that Islāmic work ethics do not moderate the relation of job insecurity and attitude towards change; however a moderation effect of Islāmic work ethics is found in the relationship between job insecurity and organizational citizenship behavior. This study provides the first ever examination of the relationship of job insecurity with employee's attitude towards change and organizational citizenship behavior with the moderating effect of Islāmic work ethics.

Keywords: Attitude towards change, Islāmic work ethics, Job insecurity, Organizational citizenship behavior.

KAUJIE Classification: H21, H22, G43, T6

JEL Classification: D23, J28, L2, Z12

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1. Introduction

Recently, increased financial pressure, unstable political and business structures, and global recession have left many organizations with difficult and, sometimes, in almost unmanageable circumstances. This has led organizations to make drastic decisions in order to assure their survival. Most often, these decisions include difficult corporate actions like restructuring, downsizing, lay-offs, mergers, and other cost cutting measures (Fourie 2005). In almost all of these decisions, employees are on the front line of the sacrificial block. This puts the employees in a difficult position as they face constant threats of salary reduction, demotions, and even, job termination. When employees feel such increasing insecurity about their job they are likely to experience detrimental outcomes (Schumacher et al., 2015; Vander Elst et al., 2015).

The use of these desperate survival strategies lead organizations into a period of transition where surviving employees hold the key to the success of their organization's current and future endeavors (Szamosi and Duxbury 2002). The time prior to the change is extremely stressful for the employees as they feel highly threatened. Consequently, employees expect a potential threat of loss of their social identity which compels them to seek unity in order to feel socially secure (Ehrhart and Klein 2001). At the same time, the remaining employees are expected by the organization to put prime focus on helping each other in order to facilitate the change by improving interpersonal unity through the exhibition of extra role by way of discretionary behaviors (organizational citizenship behavior). Doing so not only gives those employees an increasing sense of security about their social identity and job, but also helps the organization in recognizing them as potential pillars upon which the future organization can be built. But on the down side, exhibition of such behaviors is not always straight forward in times of uncertainty. Employees are heavily stressed when their jobs are insecure (Dekker and Schaufeli 1995) making them prone to unethical mistakes. Consequently, these conditions often force employees to use unethical means to achieve their desired goals to ensure their job security.

Keeping job security in mind, the importance of being ethical in the workplace cannot be denied. Work ethics have been considered one of the most necessary attributes in any modern day organization. Research shows that since the early 1990s, work ethics are taken into account and are preferred over the working skills of an individual during the hiring process (Flynn 1994). Much of the available research on work ethics is built around the concepts of Weber's (1958) Protestant Work Ethic theory. However, according to the findings of Arslan (2000; 2001), protestant

work ethics theory is only applicable in Western societies and holds little influence in other cultures where Islām is the preferred religion of the majority. Arslan's claims are further supported by Al-A'ali (2008) who explained that Islām provides a complete guideline to all human beings in every aspect of work and personal life. Islām also gives a detailed view on the ethics of working individuals.

Through the study of previous literature (Khan and Rasheed, 2015; Khan et al. 2013) it can be concluded that Islāmic work ethics (IWE) provide a complete framework for ethical values that are applicable to all individuals. It offers a set of guideline and motivation through faith, which allows the individuals to achieve high success even in highly uncertain circumstances. Thus, it is extremely important to study the effects of negative variables such as job insecurity in the context of Islāmic culture. Existing researchers have examined the effects of job insecurity on a variety of its psychological outcomes for employees. But little has been done to study its effects on positive job outcomes like employee's attitude towards change and organizational citizenship behavior. Moreover, none of the current research has focused on studying such a model in an Islāmic society; where Islāmic ethical ideology prevails. Therefore, the present study aims to examine the effects of job insecurity on attitude towards change and organizational citizenship behavior. The review of past literature also indicates that IWE have been known to moderate and strengthen the relationship of various variables with positive variables such as job involvement (Khan et al. 2013), organizational commitment (Batoool et al. 2013), project success (Khan and Rasheed, 2015) and job satisfaction (Batoool et al. 2013; Khan et al. 2013; Yousef 2001). Therefore, this study also examines the moderating effects that IWE may have on the above relationships. This study is going to add in extant literature in multiple ways. First it examines the relationship of job insecurity with organizational citizenship behavior of employees which only a few studies in past have focused. Additionally, this is the first study that has theorized and empirically tested the moderating role of Islāmic work ethics in the relationship of job insecurity with attitude towards change and organizational citizenship behavior. These findings can be helpful for organizational mangers during times of organizational change in the context of insecure/temporary jobs.

2. Literature Review

2.1 Job Insecurity

Ashford et al. (1989) define job insecurity as the degree to which employees perceive their job to be threatened and feel powerless to do

anything about it. Although job insecurity is only a cognitive perception of the employees, it does affect their behavior in a variety of ways. Its presence is known to be found even in those organizations where there is no actual job threat (Sverke and Hellgren, 2002). Job insecurity is found to have negative effects on performance of both individuals and the organization as a whole (Sverke et al 2004). According to studies conducted by Cheng and Chan (2008) and Sverke, Hellgren, and Näswall (2002), high levels of job insecurity also adversely affect the physical health of organizational employees.

Job insecurity is a multi-dimensional concept which encompasses characteristics like job features, total job, and powerlessness (Ashford et al. 1989). Job features are seen as the product of the importance of the job and the likeliness of losing a particular job feature. Conversely, total job is derived by taking the product of job importance and the likeliness of losing a specific dimension of total job. Powerlessness refers to an individual's inability to counteract the threats to job features and total job. The scales based on these dimensions were later used by Rosenblatt and Ruvio (1996) to successfully measure the job insecurity of teachers in Israel.

2.2 Job Insecurity and Attitude towards Change

Attitude towards change is defined as an employee's overall positive or negative evaluative judgment of a change initiative implemented by their organization (Elias 2009). Dunham, Grube, Gardner, Cummings, and Pierce (1989) proposed a model for detailed study and better measurement of attitude towards change. This model divided attitude towards change into three main psychological aspects namely affective, behavioral, and cognitive. The affective aspect describes the feelings of concern and dissatisfaction related to the process of making change. The behavioral aspect relates to the actual actions that will be taken in order to accept or resist the eminent change. Lastly, the cognitive aspect focuses on the knowledge, benefits, requirements, advantages, and disadvantages necessary for managing the change process.

Limited research is available that combines job insecurity with organizational change. However, the existing literature indicates that job insecurity has a negative effect on the employee's attitude towards change as evident from the studies of Rosenblatt and Ruvio (1996), Roald and Edgren (2001), and Babalola (2013). This could be because an employee's perception of job security/insecurity heavily relies upon that individual's psychological mechanisms and interpretation of the current work

environment (Hartley et al 1991). Employees may perceive an organization-wide change as a new menace to their jobs because the perception of an employee regarding their job security is often based upon their level of attained authority and prestige. Nonetheless, the impending change and the uncertainty associated with it often hold a high degree of threat to those levels of authority and prestige. Accordingly, it can be assumed that those employees who perceive their job as insecure because of the perceived threat to their authority and prestige, may be less open to organizational change. Therefore, it can be hypothesized that:

H1: Job insecurity has a negative impact on attitude towards change.

2.3 Job Insecurity and Organizational Citizenship Behavior

Organizational citizenship behavior is defined as “Individual behavior that is discretionary, not directly or explicitly recognized by formal reward system, and that in the aggregate promotes the effective functioning of the organization” (Organ 1988 p.4).

A review of the literature indicates that very few studies have been conducted to investigate the effects of job insecurity on organizational citizenship behavior. However, Feather and Rauter (2004) point out that the level of organizational citizenship behavior, the measure as taken in this study, increases among employees when they perceive their current jobs to be insecure. This may be because those employees, who perceive their jobs to be less secure, view organizational citizenship behavior as a tool to improve their job security (Feather & Rauter, 2004). They believe that by performing extra role behavior and going beyond the formal call of duty will help in enhancing their value and image in the organization as dedicated workers. Consequently, this would not only help them to achieve the organizational goals, but will also help them in increasing the security of their job. Therefore, it can be hypothesized that:

H2: Job insecurity has a positive impact on organizational citizenship behavior.

2.4 Islāmic Work Ethics and Attitude towards Change

The Islāmic moral principles that help us distinguish right from wrong are termed as Islāmic work ethics (Beekun, 1997). Islāmic work ethics are primarily based upon the teachings of Qur’ān and Sunnah (Ali 2005). IWE emphasize hard work, creativity, commitment and dedication to work, competitiveness, and avoiding unethical practices in the workplace (Yousef, 2001).

Study of the previous literature indicates that IWE enforces the employee's attitude towards change as reported by Yousef (2000). Similarly, another study suggests that work ethics influence any particular approach to change in an organization (Ali 1996). This is because Islām teaches its followers to work hard and considers that to be the key factor behind success (Ali 1988). Work orientation and moral excellence are also found in the foundation of IWE (Rizk 2008). Thus, according to Islāmic philosophy, hard work and honest dedication are considered to be the key factors that enable employees to improve their work related skills and consequently this assists such employees in bringing a positive change in their work related attitudes and ultimately in their work outcome as well. So, it can be hypothesized that:

H3: Islāmic work ethics have a positive impact on attitude towards change.

2.5 Islāmic Work Ethics and Organizational Citizenship Behavior

According to Islāmic philosophy, helping others in one's professional life is viewed a noble act that is greatly rewarded in the Hereafter (Ali 1988). The Prophet Muhammad (pbuh) labeled those, among his followers, as the best people who are the most helpful to their fellow human beings (Murtaza et al. 2014). Islām in general promotes unselfish service to society. Islāmic work ethics put much emphasis on cooperation and consultation with fellow workers (Yousef 2000) and help increase levels of loyalty among them (see, Ali & Al-Kazemi 2007). In an organizational context, employees who would follow the Islāmic moral principles are expected to exhibit high citizenship behavior because organizational citizenship behavior in itself is a set of voluntary activities, not recognized by any formal reward system, that help others achieve their personal and organizational goals.

Therefore, based on the available literature, it is suggested that the IWE will have a positive impact on organizational citizenship behaviors as reported in the findings of past studies (Murtaza et al. 2014; Zaman et al. 2012). Thus, it is hypothesized that:

H4: Islāmic work ethics have a positive impact on organizational citizenship behavior.

2.6 Moderating Effect of Islāmic Work Ethics

The impact of religion cannot be ignored as it forms an integral part of an individual's belief system and is thought to be the driving force that influences work values (Parboteeah et al. 2009). As IWE forms the basis

of the belief systems in Muslim societies, it may work as a key moderator in the relationship of different variables in the Islāmic context. Its significance as a moderator becomes even more evident with the study of previous literature where it has been found to moderate the relation of various job outcomes like job involvement (Khan et al. 2013), organizational commitment (Batool et al. 2013), and job satisfaction (Yousef, 2001; Batool et al. 2013; Khan et al. 2013).

Islāmic work ethics label hard work, selfless dedication and commitment to work as a virtue regardless of the circumstances. For that reason, it can be assumed that individuals with a higher level of IWE will be more capable of countering the adverse effects of job insecurity. This will be chiefly evident in uncertain situations, where employees feel insecure due to impending organizational change, as IWE enforces an approach to bring positive change to the organization (Ali, 1996). According to IWE, work related goals are considered as moral obligations (Bouma, 2003) that are to be achieved under all conditions (Khan et al. 2013). As a result, despite the perception of increasing job insecurity, individuals with high levels of IWE would be less concerned with security of their job and more concerned with the accomplishment of work related goals, so as to fulfill their moral obligations to work. Consequently, such individuals would view the upcoming change positively and will be more committed to facilitate the change rather than oppose it.

Previously, it has been suggested that, job insecurity enforces the citizenship behavior as employees view it as a tool for improving their value to the organization and ultimately their job security (Feather and Rauter 2004). Islām encourages human relations and puts emphasis on helping fellow human beings during troubling times, as found in the teaching of the holy Prophet Muhammad (pbuh). Thus, it can be argued that job insecurity, when paired with IWE, will further strengthen the employee's organizational citizenship behavior because IWE will provide dual strength to the practicing individual in such cases. On one hand, it will help them counter the stress caused by the lack of job security and on the other, by the exhibition of organizational citizenship behavior, such employees will be able to help troubled fellow workers, who have also been affected by the perception of job insecurity. Therefore, it is proposed that those individuals who have high IWE orientation will be less bothered with their own job insecurity and more concerned with alleviating the troubles of fellow workers by the exhibition of extra role discretionary.

H5a: *Islāmic work ethics moderate the negative relationship of job insecurity with attitude towards change such that the relationships will be weaker in cases of employees whose IWE is high.*

H5b: *Islāmic work ethics moderate the positive relationship of job insecurity with organizational citizenship behavior such that the relationships will be stronger in case of employees whose IWE is high.*

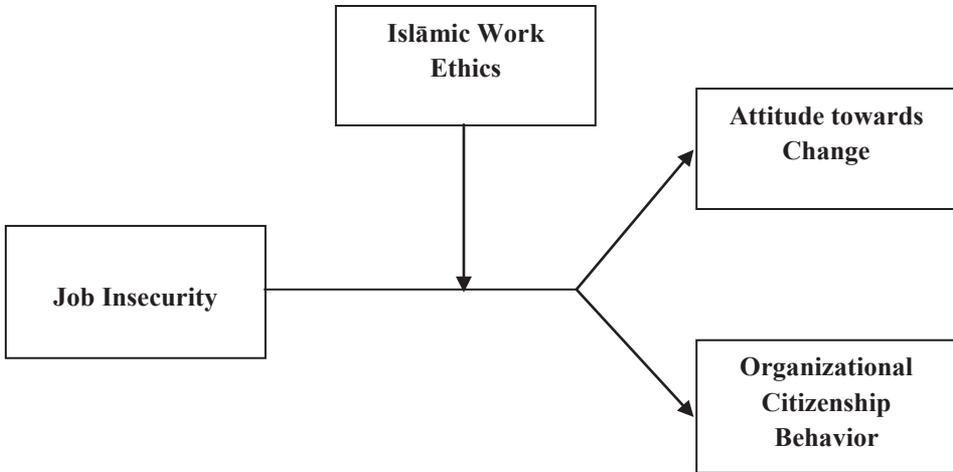


Figure 1: Research Model

3. Methodology

3.1 Participants of the Study

In Pakistan, the old trend of hiring employees on a permanent basis has faded away; employees are now hired on a short-term contractual basis without any assurance of contract extension. This can be observed in most public and private sector organizations of Pakistan. Consequently, an atmosphere of job insecurity develops among employees working in such organizations.

Using a convenience sampling technique, the data was collected from the contractual teaching faculties of 4 public sector and 2 private sector universities of Pakistan. A total number of 300 questionnaires were distributed. Of the 210 that were completed and returned, 39 were not usable making the response rate 57%. As part of the request for voluntary participation, all participants were guaranteed confidentiality and

anonymity in order to assure the rationality of their responses. As our key study variable, the Islāmic work ethics, required, we collected data from only Muslim employees.

The majority of the participants were single (50.9%) males (70.2%) with average ages from 21 to 25 years (30.4%). Most of were lecturers (63.7%) who had been working with the organization for less than 1 year (23.4%). Their average education was a Master's degree (59.1%).

3.2 Scales/ Measures Used

All study variables were measured using a 5 point Likert scale where 1 represented Strongly Disagree and 5 represented Strongly Agree.

3.2.1 Job Insecurity

Job insecurity of participants was measured using an 8 item scale developed by Ashford et al. (1989). Sample items included "Lose my job and be moved to a lower level job within the organization?" The Cronbach alpha for this scale was found to be 0.812.

3.2.2 Islāmic Work Ethics

Islāmic work ethics were measured using a 17 item scale developed by Ali (1992). Sample items included "One should carry work out to the best of one's ability." The alpha reliability of this scale was 0.890.

3.2.3 Attitude towards Change

An 18 item scale of Dunham et al. (1989) was used to measure the attitude towards change of the participant. Sample items included "Change usually reduces my ability to control what goes on at work." The cronbach alpha reliability was found to be 0.828.

3.2.4 Organizational Citizenship Behavior

William and Anderson's (1991) 13 item scale was used to measure the citizenship behavior of participants. Sample items included "I assist supervisor in his/her work (when not asked)." Cronbach alpha of this scale was 0.687.

3.3 Control Variables

A one-way ANOVA was performed to control the variation in attitude towards change and organizational citizenship behavior on the basis of demographic variables used in the study. Result obtained from the one-

way ANOVA (see Table 1) indicated significant differences in the attitude towards change (1st dependent variable) across age ($F= 4.752, p < .01$), marital status ($F= 4.798, p < .01$), and qualification ($F= 5.170, p < .01$). While no significant difference was found in mean values of attitude towards change among groups on the bases of gender, position, and job tenure.

Similarly, results of the one-way ANOVA indicated that there were significant differences in organizational citizenship behavior (2nd dependent variable) across age ($F= 4.497, p < .01$), job tenure ($F= 2.678, p < .05$) and qualification ($F= 7.287, p < .01$) on organizational citizenship behavior (2nd dependent variable). While no significant difference was found in mean values of organizational citizenship behavior among groups on the bases of gender, marital status and position.

Subsequently, factors identified as significant were entered as control variables in step 1 of regression analysis for both variables.

Table 1: One-way ANOVA

Sources of Variation	ATC		OCB	
	F statistics	p-value	F statistics	p-value
Gender	0.473	0.493	1.878	0.172
Age	4.752	0.000	4.497	0.000
Marital Status	4.798	0.009	0.420	0.658
Position	2.627	0.052	0.445	0.721
Job Tenure	1.123	0.350	2.678	0.230
Qualification	5.170	0.002	7.287	0.000

ATC = Attitude towards change, OCB = Organizational citizenship behaviour

4. Results

Means, standard deviation and correlation matrix are presented in Table 2.

TABLE 2: Means, Standard Deviations, Correlations, and Reliabilities

	Mean	S.D	1	2	3	4	5	6	7	8	9	10
Gender	1.30	0.46										
Age	3.71	1.84	-0.212**									
Marital Status	1.50	0.52	0.01	0.664**								
Position	1.60	0.93	-0.14	0.665**	0.551**							
Tenure	3.08	1.71	-0.164*	0.847**	0.732**	0.708**						
Qualification	2.23	0.75	-0.03	0.665**	0.549**	0.714**	0.763**					
JIS	2.55	0.81	-0.057	-0.158*	-0.113	0.058	-0.133	-0.035	(0.81)			
IWE	2.59	0.88	-0.07	0.226**	0.01	0.08	0.09	0.10	-0.158*	(0.90)		
ATC	3.62	0.54	-0.05	0.07	-0.06	-0.09	-0.03	0.10	-0.320***	0.483***	(0.83)	
OCB	3.52	0.48	-0.11	0.153*	-0.05	-0.03	0.10	0.10	-0.082	0.509***	0.599**	(0.70)

$n = 171$; alpha reliabilities are given in parentheses. For gender, 1, “male”; 2, “female”.

Age ranges from 1, “20 or less”; 2, “21 to 25”; 3, “26 to 30”; 4, “31 to 35”; 5, “35 to 40”; 6, “41 to 45”; 7, “45 to 50”; 8, “51 or above”.

For marital status, 1, “single”; 2, “married”; 3, “divorced”; 4, “widowed”.

For Position, 1, “Lecturer”; 2, “Assistant Professor”; 3, “Associate Professor” 4, “professor”.

Tenure ranges from 1, “less than 1 year”; 2, 1 to 3 years; 3, “3 to 5 years”; 4, “5 to 10 years”; 5 “10 to 15 years”; 6, “more than 15 years”.

For Qualification, 1, “Bachelors”; 2, “Masters”; 3, “Doctorate”; 4, “Post doctorate”.

The table indicates that job insecurity has a strong negative correlation with attitude towards change (-0.320 , $p < 0.001$), which provides initial support for hypothesis 1. However, job insecurity was found having no degree of association with organizational citizenship behavior (-0.082 , $p = ns$), which is contrary to hypothesis 2. On the other hand IWE exhibited a strong degree of association with attitude towards change (0.483 , $p < 0.001$) and organizational citizenship behavior (0.509 , $p < 0.001$), thus providing initial support for hypothesis 3 and 4, respectively.

4.1 Regression Analysis

Multiple regression analysis was used to test the main effects as well as the moderation effects of the variables. The results obtained from

regression analysis are presented in Table 3. The results indicate that job insecurity has a strong negative effect on attitude towards change ($\beta = -0.186$, $p > 0.001$), thus Hypothesis 1 is accepted. The relationship of job insecurity with organizational citizenship behavior was found to be insignificant ($\beta = -0.002$, $p = ns$), hence hypothesis 2 is rejected. Regression analysis further indicates that IWE have a strong positive effect on attitude towards change ($\beta = 0.356$, $p > 0.001$), therefore hypothesis 3 is accepted. Similarly, IWE showed a strong positive relation with organizational citizenship behavior ($\beta = 0.363$, $p > 0.001$), leading to the acceptance of hypothesis 4.

TABLE 3: Moderated Regression Analysis

Predictors	Attitude towards change			Organizational citizenship behavior		
	B	R ²	ΔR^2	β	R ²	ΔR^2
<u>Step 1</u>						
Control variables		0.035			0.027	
<u>Step 2</u>						
JIS	-0.186***			0.002 ns		
IWE	0.356***	0.324	0.289***	0.363***	0.263	0.236***
<u>Step 3</u>						
JIS x IWE	0.203**	0.350	0.027**	0.193**	0.292	0.029**

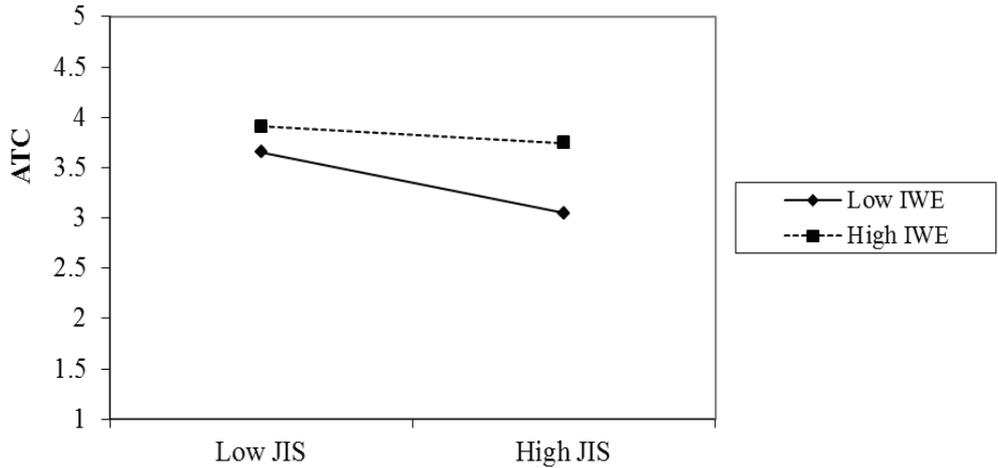
$n = 171$. JIS = Job insecurity; IWE = Islāmic work ethics

*= $p < .05$. **= $p < .01$. ***= $p < .001$. ns = not significant

Hypotheses 5a and 5b were tested using moderated regression analysis technique developed by Cohen, Cohen, West, and Aiken (2013), where control variables were entered in step 1. In step 2 independent and moderator variables were entered. Finally, in step 3 the interaction term (product of independent and moderator variables) was entered, which if significant, verifies moderation.

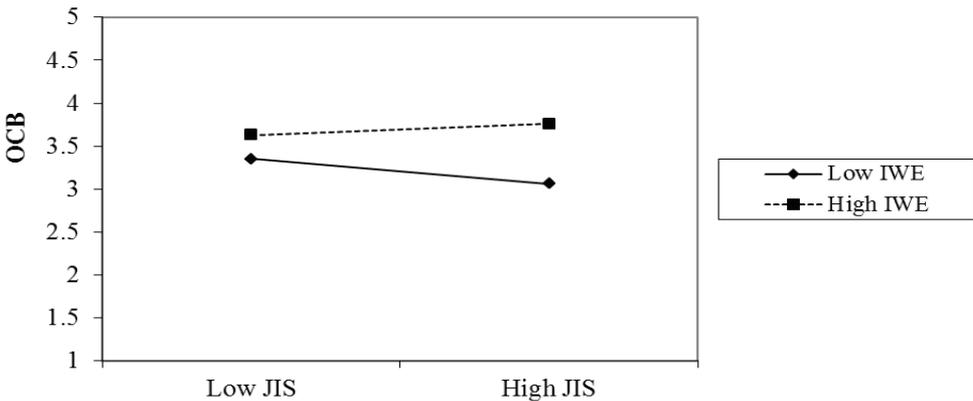
The results of moderated regression analysis in Table 3 (step 3) show that IWE moderate the relationship of job insecurity and attitude towards change ($\beta = 0.203$, $p > 0.01$; $\Delta R^2 = 0.027$, $p > 0.01$), and, as a result, hypothesis 5a was accepted. Similarly, the moderation effect of IWE on

the relationship of job insecurity and organizational citizenship behavior was also found to be significant ($\beta = 0.193, p > 0.01; \Delta R^2 = 0.029, p > 0.01$), therefore hypothesis 5b was also accepted.



JIS = Job insecurity; IWE = Islāmic work ethics; ATC = Attitude towards change

Figure 2: Interactive Effect of Job Insecurity and Islāmic Work Ethics on Attitude towards Change



JIS = Job insecurity; IWE = Islāmic work ethics; OCB = Organizational citizenship behavior

Figure 3: Interactive Effect of Job Insecurity and Islāmic Work Ethics on Organizational Citizenship Behavior

Significant interactions for high and low values of the moderator are shown in Figures 1 and 2. Figure 1 illustrates the negative Job insecurity–attitude towards change relationship was weaker when IWE was high, which supports hypothesis 5a. Similarly, Figure 2 shows that job insecurity-organizational citizenship behavior relationship was also much stronger when IWE was high, thus confirming hypothesis 5b.

5. Discussion

Empirical analysis supported most of the proposed hypotheses of this study. Job insecurity was found to negatively affect attitude towards change of employees. In the organizational perspective, this may be due to the fact that employees are reluctant to give away their attained authority and prestige. When employees receive signals of the upcoming transition (and the uncertainty paired with it), they view the impending change as a threat to that authority. Therefore, such employees would feel highly insecure and, consequently, would resist any efforts made bring a new change to the organization. These findings were in support of previous studies conducted by Rosenblatt and Ruvio (1996), Ronald and Edgren (2001), and Babalola (2013), where they reported similar results in different cultural contexts.

Surprisingly, an insignificant relationship was found between job insecurity and organizational citizenship behavior. This result was contrary to the proposed hypothesis and also in contrast to the findings of Feather and Rauter (2004). This may be due to the fact that the participants of the study already knew there would be no future opportunities for permanent employment in their particular field. Consequently, going beyond the call of duty and exhibiting extra role behaviors did not seem to be a viable option for helping decrease their job insecurity.

Islamic work ethics were found to have a strong significant positive relation with attitude towards change. These findings were in line with the previous research results of Ali (1996) and Yousef (2000). This is because the participants of the study had high Islamic orientation, making them value hard work as the key to success, as per the Islamic teachings. Thus, it is quite logical to assume that they might perceive hard work and honest dedication as prime factors that bring a positive attitude towards change in their work within the organization.

Similarly, IWE was also positively related to organizational citizenship behavior. These findings were similar to those of Zaman et al (2012) and Murtaza et al (2014). According to Islamic teachings, helping

others in daily life is perceived as a noble act which leads to great rewards in the afterlife (Ali, 1988). Moreover, IWE generally promote selfless service to the society. Thus, it can be inferred that the participants of the study had high IWE orientation and thus believed that helping others at the work place will give them benefits in the longer run. Subsequently, they were found exhibiting high levels of organizational citizenship behavior.

Results of the interactive effect of job insecurity and IWE on attitude towards change suggested that individuals with high Islāmic work orientation showed a highly positive attitude towards change. This may be because religion holds an important place in an individual's belief system (Parboteeah et al. 2009). As all the participants of the study were Muslims, it is logical to assume that they would value high hard work and the moral excellence. Moreover, work ethics have been reported to enhance positive change in the organization. Subsequently, it may be because of these factors that participants of the study ignored any perceived security/insecurity to their job and exhibited a much higher level of commitment in bringing a positive change in the organization.

The most interesting finding of the study was that the combined effect of job insecurity and IWE had a significant positive impact on organizational citizenship behavior. Islāmic teachings strongly urge its believers to help fellow human beings during troubling times. As Muslim workers have been found practically implementing their religious practices at their workplace (Khan et al, 2013), participants of the study might have found the exhibition of organizational citizenship behavior as a means to help their colleagues, as per Islāmic teachings. Therefore, it may be because of these high levels of work ethics and the strong urge to follow Islāmic teachings, which allowed the participants to altogether ignore their own job insecurity and in turn made them much more willing to perform extra role behaviors to help their fellow workers.

6. Managerial Implications

Organizational managers are recommended to provide their employees with a supportive environment. Special consideration should be given to involve employees in training, conferences, and workshops where the main focus may be highlighting the benefits of constant improvement and positive change. Managers should also emphasize the benefits of working in their organizations such as career development opportunities and valuable practical experiences. Similarly, managers of employees who follow the Muslim faith should put prime focus on developing an Islāmic oriented environment where Islāmic teachings and ethical values are given

top priority. Islām provides a complete set of values for every aspect of human life. This will help enhance the Islāmic ethical values of employees along with productivity, which will benefit both the organization and the employees themselves.

7. Limitations and Directions for Future Research

The data for this study was collected from the teaching faculties of various public and private sector universities only. Future researchers are recommended to carry out the same research in other sectors such as banks, telecom companies and healthcare organizations in order to enhance the generalizability of our findings. This research was based on a sample size of 171 respondents which were selected using convenience sampling techniques. To assure the generalizability of the research, future researchers are recommended to use a larger and more diverse sample size. To avoid common method bias, future studies should also consider using multi-source data collection and longitudinal design. Our sample comprised majority of early career employees (63.7% lecturers) which may limit the generalizability of our findings, therefore a caution is warranted in this regard. This research studies the combined effect of job insecurity and IWE on only two outcomes. It is suggested that researchers may study the combined effect on other variables such as counter productive work behavior, knowledge sharing behavior, and innovation capability.

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Appendix: The Measurement Items

Job Insecurity

1. Lose my job and be moved to a lower level job within the organization?
1. Lose my job and be moved to another job at the same level within the organization?
2. Find that the number of hours the company can offer me to work may fluctuate from day to day?
2. Lose my job and be laid off for a short while?
3. Lose my job and be laid off permanently?
4. Find my department or division's future uncertain?
5. Lose my job by being fired?
6. Lose my job by being pressured to accept early retirement?

Source: Ashford et al. (1989)

Islāmic Work Ethics

1. Laziness is a vice.
2. Dedication to work is a virtue.
3. Good work benefits both one's self and others.
4. Justice and generosity in the workplace are necessary conditions for the society's welfare.
5. Producing more than enough to meet one's personal needs contributes to the prosperity of society as a whole.
6. One should carry work out to the best of one's ability.
7. Work is not an end in itself but a mean to foster personal growth and social relationship.
8. Life has no meaning without work
9. More leisure time is good for society.
10. Human relation in organization should be emphasized and encouraged.
11. Work enables a person to control nature.

12. Creative work is a source of happiness and accomplishment.
13. Any person who works is more likely to get ahead in life.
14. Work gives one the chance to be independent.
15. A successful person is the one who meets deadlines at work.
16. One should constantly work hard to meet responsibilities.
17. The value of work is derived from the accompanying intention rather than its result.

Source: Ali (1992), Ali and Azim (1999)

Attitude towards Change

1. Change usually reduces my ability to control what goes on at work (R)
2. I usually resist new ideas (R)
3. I don't like change (R)
4. Change frustrates me (R)
5. Most changes at work are irritating (R)
6. I usually hesitate to try new ideas (R)
7. Change usually benefits the organization
8. Most of my co-workers benefit from change
9. I intend to do whatever possible to support change
10. I usually support new ideas
11. I find most changes to be pleasing
12. I usually benefit from change
13. I look forward to changes at work
14. I am inclined to try new ideas
15. Changes tend to stimulate me
16. I often suggest new approaches to things
17. Change often helps me perform better
18. Other people think that I support change

Source: Dunham et al. (1989).

Organizational Citizenship Behavior

1. I help others who have been absent.
2. I help others who have heavy workloads.
3. I assist supervisor in his/her work (when not asked).
4. I take to listen to co-workers' problems and worries.
5. I go out of the way to help new employees.
6. I take personal interest in other employees.
7. I pass along information to co-workers.
8. My attendance at work is above the norm.
9. I give advance notice when I am unable to come to work.
10. I take undeserved work breaks. (R)
11. I spend a great deal of time with personal phone conversations. (R)
12. I complain about insignificant things at work. (R)
13. I adhere to informal rules devised to maintain order.

Source: Williams and Anderson (1991)
