Islamic Work Ethics (IWE): A Review of Litrature and Directions for Future Research

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Abstract

This paper summarizes and reviews the existing literature on Islamic Work Ethics (IWE) based on 28 empirical papers published in various journals in the last three decades. A multilevel integrated framework of IWE based on existing literature has also been proposed which represents all the citied studies in a single framework. The issues in previous research along with knowledge gaps in IWE related literature have also been identified. Keeping in view the significance of IWE in Muslim societies and the need for quality research on this variable, directions for future studies have also been suggested.

Keywords: Islamic Work Ethics (IWE), Employee Attitudes, Employee Behaviors.

1.   Introduction

In the past two decades Islamic work ethics (IWE) has been a topic of interest for researchers studying employees' attitudes and behaviors in Muslim societies. The first paper on Islamic work ethics was written by Ali (1988) who constructed a scale to measure IWE in various organizational and social settings. However, research on this topic gained momentum when Arslan (2000; 2001) challenged the claims of Max Webber's (1958) protestant work ethics theory by providing empirical evidence that protestant work ethics were only limited to non-western societies and had little influence on the other cultures.

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Islamic work ethics are the expectations of the relations between the individuals themselves and their behavior at work in the light of Islamic tenets and values. The major components of Islamic work ethics include an individual's effort, dedication, social relations, creativity and responsibility (Rahman, Muhammad & Othman 2006). Islamic work ethics put key emphasis on two things; (i) to perform every task with the best of an individual's ability and (ii) to do it to please Almighty Allah along with fulfilling requisite socio-economic needs. According to Islamic work ethics philosophy, Muslim professionals should always give priority to public interest whenever they have to choose between self-interest and public interest (Kheder, 2001).

Up till now a plethora of research (including empirical and non-empirical papers) on IWE have been published (Ali, 1988; 1996; Yousef, 2000a; 2000b; 2001; Arslan, 2000; 2001; Ali & Al-Kazemi, 2007; Rokhman 2010). IWE have been found to significantly impact the attitudes of employees like: job satisfaction (Mohamed, Karim & Hussein, 2010; Rokhman, 2010 etc), organizational commitment (Hayati & Caniago, 2012; Rokhman, 2010; Yousef, 2001 etc) and job involvement (Khan, Abbas, Gul & Raja, 2013) and employees' positive behaviors like: organizational citizenship behavior (Abbasi & Rana, 2012; Murtaza et al, 2014) and knowledge sharing behavior (Murtaza et al, 2014), as per the positive organizational psychology. Despite the availability of numerous published articles on IWE since the concept was first introduced by Ali (1988), none of the studies, till date, have focused on summarizing the findings of different papers into a single study. It has been noted that all the previous studies on IWE are scattered among different organizational and cultures contexts, making it difficult to generalize the impact of IWE on employees and organizational outcomes. Moreover, some of the variables in relation to IWE have been repeatedly studied (job satisfaction, organizational commitment), while the investigations on the impact of IWE on some other important variables are rare. Literature review also discloses that many methodological issues are present in the studies on IWE such as inadequate sample size and the use of sampling techniques involving common method bias. Furthermore, from the literature review it is also evident that although many studies provide statistical proof of the presence of relationship between two variables, however there is a serious lack of theoretical argumentation to support those results.

Therefore, we believe that there has to be a study in which previous literature on IWE is critically reviewed and the issues identified above are

pointed out study by study. Having found this research gap, the current study aims to accomplish following objectives:

- To review the findings of studies on IWE.

- To develop an integrated model of IWE.

- To point out any shortcoming in the available literature on IWE.

- To provide direction to future researchers for further studies on IWE.

2. Review of Available Literature on IWE

2.1 Definition of IWE

Many well-known scholars and researchers have worked on IWE and contributed immensely in its development. According to Ali (1992, p. 507) "Islamic Work Ethics is an orientation towards work". According to Nasr (1984) it (IWE) suggests that work is a virtue in the light of man's needs and a necessity to establish equilibrium in one's individual and social life. In another study it is suggested that "The IWE is an orientation that shapes and influences the involvement and participation of the believers in the workplace" (Ali & Al-Owaihan, 2008, p. 10).

2.2 Operationalization and Measurement of IWE

The very first measurement tool of IWE, a 46 item questionnaire, was developed by Ali (1988). The development of this scale was done in three steps. Step 1 involved the extensive review of the literature relating to the concept of work ethics in Islam; which lead collection of several statements including the view of all major Islamic schools of thought. In step 2 expert view of several well-known Islamic scholars were incorporated to develop a conceptual framework that provided structure to each item and scale. In step 3 around 250 questionnaires were distributed among the university students. Respondents rated the importance of each item on a 5 point likert scale. Various statistical analyses were used to find out the validity and reliability of the scales (Ali, 1988). After further testing and careful analyses of the IWE scale, a shorter version was prepared which contained 17 items. Literature review indicates that the 17 item scale by Ali (1988) is the most popular and widely used tool for research on IWE.

Khadijah, Kamaluddin and Salin (2015), based on a sample of 383 Malaysian employees, studied IWE profiles by using 4 dimensions of IWE; namely effort, teamwork, honesty and accountability. A questionnaire of four dimensions was developed by Khadijah et al. (2015)

to measure the IWE profile of the respondents; while the responses were anchored on a 10 point likert scale. Khadijah et al. (2015) discussed the results based on the statistical analysis of each of the above mentioned dimensions of IWE separately. Discussing effort of the respondents at work (first dimension of IWE) they revealed that respondents exerted great effort to achieve better results by often working late hours to complete their work tasks; took coffee while working, work throughout the lunch time and only took breaks when absolutely necessary. Khadijah et al. (2015) further discussed the honesty level (second dimension of IWE) of the respondents and explained that reportedly they were very honest as followed the work values to the book, gave their best during work and met deadlines with precision, and took less leaves for personal businesses during work hours. They also discussed teamwork of the respondents (third dimension of IWE), which also had a very high mean value. It was revealed that employees showed high level of teamwork as they consulted each other to overcome obstacles and avoid making future mistakes; majority of them showed great effort in accomplishment of group projects even though they were not sufficiently rewarded. The mean of Accountability, the fourth dimension of IWE, was also found to be reportedly high in the respondents. Khadijah et al. (2015) narrated that respondents felt highly accountable for their work and made sure that their work was of high quality and near to excellence. Consequently, they were willing to be held responsible for any short comings in their work.

Taking the 17 item IWE scale developed and used in various studies by Ali (1988, 1989 1992 and 2005), Wahab (2014) conducted a comparative study to analyze whether there was any significant difference between the mean score of IWE for Muslim and non-Muslim students in Malaysian educational settings. Each item of the IWE scale was critically assessed in the light of Quran and Hadith, before the data was collected from a total sample of 347 respondents, which consisted of 47% Muslim and 53% non-Muslims. Contrary to previous claims, it was found out that there was no significant difference between Muslims and non-Muslims on the basis of work ethics, when measured through the 17 item IWE scale. This raises a serious question mark against the validity of the IWE scale.

2.3 Impact of IWE on Employees Outcomes

IWE have been found to impact employees outcomes in a variety of ways. The impact of IWE on various employee attitudes and behaviors, as discussed in literature are discussed in the next session.

3. Impact of IWE on Employee Attitudes

3.1   IWE and Job Satisfaction

Job Satisfaction is defined as "an attitude reflecting a person's feelings toward his or her job or job setting at particular point in time" (Schermerhon et al, 2012, p. 63). According to Daft and Marcic (2013, p. 400) "a positive attitude toward one's job" is called job Satisfaction. Job satisfaction is one of the most frequently studied variables in general management and HR literature. Job satisfaction has also been taken as a dependent variable in many studies on IWE (discussed below).

Using a cross sectional design, Mohamed et al. (2010) collected data from 310 acedmaic staff members working in different educational instituations of Malaysia. Structual equation modeling technique was used to test the impact of IWE on job satisfaction. Results of the study suggested that IWE had a positive effect on job satisfaction ($\beta = 0.53$, $p < 0.01$). Although they supported their findings with the help of previous findings and hinted at importance of individuals' ethics in managaing a satsifed workforce as the key reason behind this finding, they failed to provide any concrete theoratical explaintion or possible explaintation as to why such a relationship exists between the two variables.

Using a sample of 49 employees, Rokhman (2010) studied the impact of IWE on job satisfaction and reported that there is a positive correlation between IWE and job satisfaction ($r = 0.36$; $p < 0.01$). Moreover, regression analysis indicated that IWE had a positive impact on Job satisfaction ($\beta = 0.749$, $p < 0.05$). Rokhman (2010) suggested that the relationship between IWE and job satisfaction can be explained through organizational justice theory (Koh and Boo 2004); where the perception of employees that the organization's ethical and fair dealings with them may be the prime reason that helps in increasing their levels of job satisfaction. Although the study provides empirical evidence of the positive effect of IWE on job satisfaction, the selection of very small sample size (49) raises a big question mark on the generalizability of the study results.

In a study conducted by Haroon et al. (2012) in the healthcare sector of Pakistan, it was found out that there was positive significant degree of association between IWE and job satisfaction ($r = 0.38$, $p < 0.01$). Regression analysis indicated that IWE had a positive effect on job satisfaction ($\beta = 0.754$, $R2 = 0.135$, $p < 0.05$). They explained the results by emphasizing the importance of IWE as behaviors and techniques that allow practicioner to do their jobs in the best possible way. They further

indicated that IWE increases in an individual intrinsic motivation to work, and consequenlty he feels joy in working and is highly satisfied with its jobs. Even though the study provided emperical evidence and logical reasonning to support the positive impact of IWE on job satisfaction, its results can not be considered concrete or generalizable due to the selection of a small sample size (80).

Results from another research study conducted by Hayati and Caniago (2012) indicated that IWE had a relatively high postive correlation with Job satisfaction (r = 0.69, p < 0.01). Despite providing the empirical evidence to support the claim, the study failed to provide any theoretical reasoning to explain this relationship or even any previous studies to support these results. A research study by Marri, et al (2012) revealed positive correlation between IWE and job satisfaction (r = 0.39, p < 0.01). The regression analysis also confirmed the positive impact of IWE on job satisfaction (β = 0.390, R2 = 0.152, p < 0.001). Although the study provided empirical evidence of the positive impact of IWE on job satisfaction, no theoretical arguments and reasoning was given as to how such a relationship exists.

Yousef (2001) collected data from 425 Muslim employees working in different setups in UAE to study the impact of IWE on job satisfaction. The findings revealed that IWE had a positive degree of association with job satisfaction (r = 0.17, p < 0.001). Regression analysis of study also supported the results that IWE increased the job satisfaction of employees in UAE (β = 0.43, R2 = 0.04, p < 0.05). The findings indicated that the employees who highly supported Islamic work ethics were comparatively more satisfied with their jobs. This study provided strong foundations for future research on IWE and employee attitudes by providing empirical evidence and results of previous studies to support the hypotheses; it, however, failed to offer any solid theoretical or logical reasoning to explain the positive impact of IWE on job satisfaction.

Empirical results from a study conducted by Batool et al. (2013) also pointed out that there was a positive correlation between IWE and job satisfaction (r = 0.489, p < 0.01). Results from the regression analysis were also in line with the results of correlation analysis that job satisfaction of employees increased with increase in their levels of IWE (β = 0.192, p < 0.01). It was argued that positive impact of IWE on job satisfaction was due to the fact that IWE forms an integral part of a Muslim employee's belief system. Consequently, the employees who perceive their working environments to be in accordance with the ethical values and teachings of Islam, they feel more satisfied while performing

their job, because it allows them to easily pursue and comply with Islamic principles in such working conditions.

In a notable studies on IWE, Khan, Abbas, Gul and Raja (2013) collected data from 182 employees working in Pakistan and found out that Job satisfaction was positively related to IWE (r = 0.26, p < 0.01). Regression analysis also supported the initial results indicating that there was a positive impact of IWE on job satisfaction (β = 0.19, p < 0.05). They also explained the results by citing the work of previous studies and argued that as per Islamic teachings and IWE philosophy, life has no meaning without work. Individuals following this philosophy view work itself as a source of happiness and success (Yousef, 2000a) and derive satisfaction, self-fulfillment and accomplishment from it (Nasr, 1985).

By collecting the data from a sample of 203 banking sector employees; Ali, Khan, et al (2013) reported that IWE possess a positive degree of association with job satisfaction of employees (r = 0.84, p < 0.01).

In a study conducted on the private and public sector employees of Pakistan Zaman, Nas, et al (2013) found out that there was a positive degree of association between Islamic work ethics and job satisfaction of employees (r = 0.405, p < 0.01). Although the study provided the empirical proof of the positive relationship of Islamic work ethics with job satisfaction, the results however cannot be generalizable because the sample size was too small (n = 80). Moreover, no theoretical arguments were built up to support or explain these results.

3.2   IWE and Organizational Commitment

Organizational commitment is defined as the comparative strength of an individual's identification with and involvement in an organization (Mowday et al 1979). Alternately, Allen and Meyer (1990) defined organizational commitment as a psychological state which helps to bind an individual to an organization. Rokhman (2010) conducted a study on employees working in Indonesia and reported a postive relationship between IWE and organizatioanl commitment (r = 0.35, p < 0.05). Further analyses suggested that IWE as an independent variable had a positive impact on organizational commitment (β = 0.67, R^2 = 0.119, p < 0.05). Taking the organizational justice theory (Koh & Boo, 2004) in context, Rokhman explained this relationship by suggesting that those employees are more committed to the organizations who perceive their organization to be ethical and fair in dealings with them, than other employees who perceive otherwise.

The research conducted by Mohamed et al (2010) on acedamic employees in malaysia, reported that IWE postively affect the organizational commitment levels of employees (β= 0.29, p < 0.05). They argued that the relationship exists because the employees put emphasis on and follow the Islamic ethical value and hence tend to be more satisfied with their job and consequently work with commitment.

Hayati and Caniago (2012) also reported that IWE was postively linked to organization commitment (r = 0.798, p < 0.01). Despite providing the empirical evidence to the relationship, no theoretical reasoning was given to explain it.

Results from a study on the agriculture sector of pakistan by Marri et al (2012) also suggested that organizational commitment was positively related to IWE (r = 0.49, p < 0.01). The results of the regression analysis also confirmed the positive impact of IWE on organizational commitment (β = 0.494, R^2 = 0.244, p < 0.001). Despite empirical presence, the study did not provide any theoretical argumentation to explain the relationship.

Yousef (2001) in a research conducted for UAE also found that IWE and organizational commitment are positively related (r = 0.29, p < 0.01). Results from the regression analysis were also in line with these finding as a positive impact of IWE was found on organizational commitment (β = 0.63, R^2 = 0.13, p < 0.01). These findings indicated that the employees who scored higher on Islamic work ethics were more committed to the organization and with their jobs than those employees who scored low.

Another study from Pakistan by Batool et al (2013) revealed similar results that IWE and organizational commitment have a positive degree of association (r = 0.525, p < 0.01). Regression analysis confirmed this positive relationship (β = 0.192, p < 0.01). According to Batool et al the relationship exists because employees with high level of IWE feel that working hard pleases Allah and benefits themselves both in this world and the afterworld. This significantly enhances the commitment of employees towards their work and the organization.

Yousef (2000a) provided empirical evidence that there was a positive degree of association between IWE and organizational commitment (r = 0.35, p < 0.01). He conducted the path analysis and found out that IWE had a positive impact on affective commitment (β = 0.31, p < 0.05), continuous commitment (β = 0.27, p < 0.05) and normative commitment (β = 0.22, p < 0.05). The findings of this study suggest that the indiviuals with high level of IWE are compartively more commited than those individuals who have low level of IWE. However, he did not provide any

further explaintion as to why IWE impacted organizational commitment in such a way.

In a study conducted by Awan, Abbas, Qureshi and Shahzad (2014) it was reported that there was a positive significant degree of association between Islamic work ethics and organizational commitment (r = 0.40, p < 0.01). However, no arguments were built to explain these results.

Using Norlela and Siti Khadijah's (2010) multi-dimensional construct of Islamic work ethics (i.e. effort, teamwork, accountability, and honesty) Manan et al. (2013) studied the relationship of Islamic work ethics with organizational commitment. Results of the study reported that there is a positive degree of association of effort (r = 0.451, p < 0.01), teamwork (r = 0.656, p < 0.01), accountability (r = 0.607, p < 0.01), and honesty (r = 0.605, p < 0.01) with organizational commitment. Manan et al. (2013) explained these results by focusing the Islamic notion of considering work as an *ibadah* and suggested that by doing so employees get further motivated to work hard with efficiency and effectiveness which in turn benefits the organization both in the long and short run.

3.3   IWE and Turnover Intention

Turnover intention is defined as attitude of an employee to quit his/her job (Fishbein, 1967). Mobley (1977) defined it as the willingness to quit a job after proper thinking and planning. Turnover intention is considered as an important variable in HR literature and has been studied in combination with IWE (discussed below).

A study by Rokhman (2010) revealed that IWE and turnover intention were not significantly correlated (r = 0.006, p > 0.05). Regression analysis also confirmed that there was no significant impact of IWE on turnover intention as well (β = 0.17, p > 0.05). He suggested that the relationship might be insignificant because of the presence of some mediators like job satisfaction or organizational commitment. Rokhman also cited the work of Mulki, Jaramillo and Locander (2008) who reported the presence of job stress as a mediator between ethical climate and turnover intention.

Sadozai et al. (2013) collected data from the public sector in Pakistan and found out that there was a significant negative correlation between IWE and turnover intention (r = -0.15, p < 0.01). Results from the regression analysis were also in line with the finding (β = -0.32, p < 0.01). Although the study provided empirical evidence that IWE decreases turnover intention of employees, no further theoretical or logical reasoning was given as to how such an effect occurred.

Khan et al (2013) also reported a negative degree of association between turnover intention and IWE ($r = -0.21$, $p < 0.01$). Regression analysis also provided similar results, indicating that there was a 19% decrease in turnover intention due to increase in IWE ($\beta = -0.19$, $p < 0.05$). Khan et al (2013) cited the work of several previous studies which suggested that individuals with high level of IWE feel happy at work (Yousef, 2000a) and derive satisfaction from it (Nasr, 1895), making it unlikely for them to leave the organization.

3.4   IWE and the Job Involvement

Job involvement is defined as "the degree to which a person is identified psychologically with his or her work or the importance of work in his or her total self-image" (Singh & Kumari, 1988, p. 411). Khan et al (2013), in their study on employees working in Pakistan reported that IWE and Job involvement are positively correlated ($r = 0.32$, $p < 0.01$). Regression analysis also revealed results in similar direction, indicating that there was a positive impact of IWE on job involvement ($\beta = 0.28$, $p < 0.001$). They explained this by arguing that there was a great emphasis on work in IWE philosophy; where life is considered meaningless without work. High levels of IWE bring happiness (Yousef, 2000a) satisfaction to employees at work (Nasr, 1895). Consequently, such employees show higher levels of job involvement.

3.5   IWE and Attitude towards Computer Use Ethics

Mohamed et al (2010) conducted a reseach on academic institutions' employees in Malaysia and reported that attitudes of employees towards unethical computer use reformed with increase in IWE ($\beta = -0.37$, $p < 0.01$). They cited the reason that employees supportive of ethical values take guidance from these value when facing ethical dilemmas and hence do not resort to unethical means while working on computer related jobs.

3.6   IWE 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).

Yousef (2000a) studied the attitude towards change of employees in a Muslim society and found out that IWE and attitude towards change were positively correlated ($r = 0.18$, $p < 0.01$). Path analysis was conducted and results revealed that IWE had a positive impact on all three dimensions of attitude towards change. i.e. cognitive attitude towards change ($\beta = 0.18$, $p < 0.05$), affective attitude ($\beta = 0.13$, $p < 0.05$) and behavioral attitude ($\beta =$

0.11, p < 0.05). These results suggested that those indiviual who strongly believe in the IWE philospohy accept change more easily than those individuals who have low level of IWE (Yousef, 2000a). However, he did not provide any further logicial argument to explain this relationship.

3.7 IWE and Innovation capability

Kumar and Che Rose (2010), in a research study on the 472 public sector employees in Malaysia, found that the innovation capability had moderate positive correlation with IWE (r = 0.382, p < 0.01). This thorough correlation analysis between the two constructs revealed that employees working in the Malaysian public sector worked hard for the benefit of the society. They focused on being productive and were against laziness and wasting time. However, the study did not provide any particular argumentation, as to how the positive relation between IWE and innovation capability existed. In another study, Kumar and Che Rose (2012) reported similar findings i.e. a positive degree of association between innovation capability and IWE (r = 0.382, p < 0.01). Regression analysis also revealed that there was 26% increase and 5.5% variance in innovation capability due to increase in IWE ($\beta = 0.260$, $R^2 = 0.055$, p < 0.0001).

Working on a sample of 120 respondents Farrukh, Butt and Mansori (2015) studied the relationship and impact of IWE on innovation capability. Results of the study supported the proposed hypotheses - IWE was found to have a positive relationship with innovation capability (r = 0.65, p < 0.001). The regression analysis also revealed the similar results ($\beta = 0.65$, $R^2 = 0.4$, p < 0.001). Although the empirical evidence was presented, no theoretically reasoning was provided as to why such a relationship and impact existed.

In a research study by Yesil, Sekkeli and Dogan (2012), it was reported that Islamic work ethics hold a positive degree of association with the innovation capability of the firm (r = 0.380, p < 0.01). Regression analysis of the same analysis revealed that one unit increase in Islamic work ethics brings 38% increase in innovation capability of the firm ($\beta = 0.380$, p < 0.001). Yesil et al. (2012) emphasized that Islamic work ethics compel individuals to develop positive work values like hard work, honesty, trust, solidarity, loyalty, flexibility (Jalil et al. 2010) and commitment, dedication, cooperation and fair compositeness in the work place (Kumar and Rose, 2010). Yesil et al. (2012) further argued that these values together work to improve the innovation capability of the employees and in turn that of the firm. These arguments were further

supported by the findings of several previous studies. However a major limitation of the study was a small sample size (n = 96) which makes the generalizability difficult.

3.8   IWE and Role Conflict

Role conflict is defined as an incompatibility between communicated role expectations and perceived role performance (Rizzo, House & Lirtzman, 1970).

Yousef (2000b) collected data from 397 employees working in various organization in the UAE and found that there was an insignificant correlation between IWE and role conflict ($r = 0.07$, $p > 0.05$). Despite the presence of the empirical evidence on the relationship of IWE and role conflict, no logical reasons were given to explain the relationship.

3.9   IWE and Role Ambiguity

Rizzo et al (1970) define role ambiguity as a situation where the individual has no clarity about his/her expected role in the job or the organization.

Yousef (2000b) conducted a study on employees working in various organization in UAE and reported that there was a significant positive degree of association between IWE and role ambiguity ($r = 0.59$, $p < 0.01$). He explained this by stating that IWE increase willingness to cooperate with fellow workers, remaining just and generous at work. All these things keep employees strongly dedicated to their work. These might be prime reasons because of which employees are less bothered with ambiguity in their job.

3.10   IWE and Intrinsic Motivation

Hayati and Caniago (2012) reported that IWE had a postive correlation with employees intrnsic motivation ($r = 0.795$, $p < 0.01$). However the study did not provide any theoretical reasoning to explain this relationship.

In a study conducted in Pakistan Zaman et al. (2013) reported that intrinsic motivation is positively related to Islamic work ethics of employees ($r = 0.393$, $p < 0.01$). This study provides empirical evidence that there is a significant positive correlation between Islamic work ethics and intrinsic motivation; however the results cannot be generalized even in the country where the study was conducted due to the fact that the final sample size was very low (n = 80). In addition to this, the study did not provide any theoretical arguments to support or explain the results.

Table 1: IWE and Employee Attitudes

Dependent Variables	Correlation		Regression		Source
	r	Sig	β	Sig	
Job Satisfaction	-----	-----	0.53	< 0.01	Mohamed et al. (2010)
	0.36	< 0.01	0.749	< 0.05	Rokhman (2010)
	0.38	< 0.01	.0745	< 0.05	Haroon et al. (2012)
	0.69	< 0.01	-----	-----	Hayati and Caniago (2012)
	0.39	< 0.01	0.39	< .001	Marri et al (2012)
	0.17	< .001	0.43	< 0.05	Yousef (2001)
	0.489	< 0.01	0.192	< 0.01	Batool et al. (2013)
	0.26	< 0.01	0.19	< 0.05	Khan et al (2014)
	0.84	< 0.01	-----	-----	Ali et al (2013)
	0.405	< 0.01	-----	-----	Zaman et al (2013)
Organizational Commitment	0.35	< 0.05	0.67	< 0.05	Rokhman (2010)
	-----	-----	0.29	< 0.05	Mohamed et al (2010)
	0.49	< 0.01	0.494	< 0.001	Marri et al (2013)
	0.29	< 0.01	0.63	< 0.01	Yousef (2001)
	0.525	< 0.01	0.192	< 0.01	Batool et al (2013)
	0.40	< 0.01	0.40	< 0.001	Awan et al (2014)
Affective Commitment	0.35	< 0.01	0.31	< 0.05	Yousef (2000a)
Continuous Commitment	0.35	< 0.01	0.27	< 0.05	Yousef (2000a)
Normative Commitment	0.35	< 0.01	0.22	< 0.05	Yousef (2000a)
Turnover Intention	0.006	ns	0.17	Ns	Rokhman (2010)
	-0.15	< 0.01	-0.32	< 0.01	Sadozai et al (2013)
	-0.21	< 0.01	-0.19	< 0.05	Khan et al (2013)
Job Involvement	0.32	< 0.01	0.28	< 0.001	Khan et al (2013)
Attitude towards Computer use Ethics	-----	-----	0.37	< 0.01	Mohamed at al (2010)
Cognitive Attitude towards change	0.18	< 0.01	0.18	< 0.05	Yousef (2000a)
Affective Attitude towards change	0.18	< 0.01	0.13	< 0.05	Yousef (2000a)
Behavioral Attitude towards change	0.18	< 0.01	0.11	< 0.05	Yousef (2000a)

Innovation Capability	0.382	< 0.01	-----	-----	Kumar and Che Rose (2010)
	0.382	< 0.01	0.260	< 0.001	Kumar and Che Rose (2012)
	0.65	< 0.001	0.65	< 0.001	Farrukh et al (2015)
	0.380	< 0.01	0.380	< 0.001	Yesil et al (2012)
Role Conflict	0.07	ns	-----	-----	Yousef (2000b)
Role Ambiguity	0.59	< 0.01	-----	-----	Yousef (2000b)
Intrinsic Motivation	0.795	< 0.01	-----	-----	Hayati and Coniago (2012)
	0.393	< 0.01	-----	-----	Zaman et al (2013)

4. Impact of IWE on Employees' Behaviors

4.1 IWE and Organizational Citizenship Behavior (OCB)

Organizational citizenship behavior is defined as "employees' 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). In a research study on the telecom sector of Pakistan, Abbasi and Rana (2012) reported that IWE and OCB are positively correlated with each other ($r = 0.51$, $p < 0.01$). Regression analysis provided similar directional results that there was 58% increase in OCB due to IWE ($\beta = 0.581$, $p < 0.001$). However, the study did not provide any worthwhile argumentation to explain this relationship.

In a study conducted on the employees of public sector educational institutions of Pakistan, Murtaza et al (2014) reported that IWE was positively and significantly correlated to OCB ($r = 0.32$, $p < 0.01$). The regression analysis also provided similar findings ($\beta = 0.32$, $p < 0.001$). Murtaza et al argued that individuals who have comparatively high levels of IWE go beyond the call of duty to perform citizenship behavior than individuals who have low levels of IWE. They further emphasized that Islam promotes cooperation among employees during work. Furthermore, Muslims are strongly urged by Islamic principles and teachings to help and support their fellow worker and the organization, whenever needed.

Working on a sample of 165 employees Zaman et al (2012) statistically investigated the impact of IWE on organizational citizenship behavior and reported that there was a significant positive correlation between IWE and OCB ($r = 0.52$, $p < 0.01$). Furthermore, it was also reported that one unit increase in IWE increases OCB in employees by

52.3%, while 27.3% variation in OCB was due to IWE (($\beta = 0.523$, $R^2 = .273$, $p < 0.001$). Despite, the empirical results no concrete theoretical or logical reasoning was provided to support or explain the results.

4.2 IWE and Knowledge Sharing Behavior (KSB)

Connelly and Kelloway (2003) have defined KSB as ''a set of behaviors that involve the exchange of information or assistance to others. It is separate from information sharing, which typically involves management making information in an organization available to the employees. While knowledge sharing contains an element of reciprocity, information sharing can be unidirectional and unrequested.'' According to Hooff and Ridder (2004) knowledge sharing is a process in which an individual exchanges knowledge with other individuals and then they create new knowledge together.

Murtaza et al (2014) in their study on the employee of public sector educational institutions reported that there was a positive degree of association between IWE and KSB ($r = 0.25$, $p < 0.01$). Findings from the regression analysis also supported these findings and indicated that IWE had a positive impact on KSB ($\beta = 0.26$, $p < 0.001$). They emphasized that followers of IWE are encouraged to share their knowledge with fellow workers. Quran puts a great emphasis on being cooperative and showing courtesy towards fellow human beings both in personal and work life. Furthermore, they cited various other studies and argued that Islam views knowledge acquisition and sharing as the key for the betterment and welfare of the society (see, Abuznaid 2006; Branine & Pollard 2010).

4.3 IWE and Job Performance

Job Performance is defined as "observable things people do (i.e., behaviors) that are relevant for the goals of the organization" (Campbell, McHenry & Wise, 1990, p. 314). Hayati and Caniago (2012) studied the relationship between IWE and Job performance and found a positive correlation between them ($r = 0.642$, $p < 0.01$). However the study did not provide any theoretical reasoning to explain this relationship.

Imam, Abbasi & Muneer (2013) tested the impact of IWE on job performance by comparing two different models of personality X and personality Y. Results of the correlation analysis suggested that there was a significant positive relationship between IWE and job performance ($r = 0.770$, $p < 0.05$). Regression analysis further indicated that for personality X, there was 55.6% increase in job performance due to IWE ($\beta = 0.556$, $p < 0.01$). Similarly, for personality Y, there was 56.4% increase in job

performance due to IWE ($\beta = 0.564$, $p < 0.01$). They contended that IWE was a good predictor of job performance for both personality X and personality Y. No further explaination was given to back these results.

Awan et al. (2014) reported from the results of their research study that IWE possess a positive association with work performance of employees ($r = 0.34$, $p < 0.01$). Results from the regression analysis of the data collected also revealed that Islamic work ethics positively impacted and increased employee work performance by 34% ($\beta = 0.34$, $p < 0.001$). However, no arguments were built to explain these results.

Table 2: IWE and Employee Behaviors

Dependent Variables	Correlation		Regression		Source
	r	Sig	B	Sig	
Organizational Citizenship Behavior	0.51	< 0.01	0.581	< 0.001	Abbasi and Rana (2012)
	0.32	< 0.01	0.32	< 0.001	Murtaza et al (2014)
	0.52	< 0.01	0.523	< 0.001	Zaman et al (2012)
Knowledge Sharing Behavior	0.25	< 0.01	0.26	< 0.001	Murtaza et al (2014)
Job Performance	0.34	< 0.01	0.34	< 0.001	Awan et al (2014)
Job Performance (Personality X)	0.770	< 0.05	0.556	< 0.01	Imam et al (2013)
Job Performance (Personality Y)	0.770	< 0.05	0.564	< 0.01	Imam et al (2013)

5. Impact of IWE on Other Variables

5.1 IWE and Business/ Firm's Performance

Abbasi, Rehman and Bibi (2011), in a study on Pakistani employees, reported that IWE had a positive significant correlation with business performance ($r = 0.378$, $p < 0.05$). Results from the regression analysis also support these findings that there is a 26% increase in business performance due to IWE ($\beta = 0.258$, $p < 0.05$). They, however, did not provide any explanation with regard to this relationship.

Yesil et al. (2012) investigated the impact of Islamic work ethics on overall performance of the firm. Data was collected from 96 employees from Kahramanmaras, Turkey. Results revealed that there was a positive degree of association between Islamic work ethics and firm performance ($r = 0.419$, $p < 0.01$). Moreover, regression analysis indicated that there was approximately 43% increase in firm performance due to one unit increase

in Islamic work ethics of employees. They emphasized that employees with high level of Islamic work ethics do their best to achieve the goals set by the organization and thus contribute to better performance of the firm. These results were further supported by results and arguments present in several previous studies (Abbasi et al. 2011, Ali, 2005; Gooderham & Northaug, 2003; Kumar & Rose, 2010). However, the results cannot be generalizable due to a the small sample size (n = 96). Moreover the logical arguments built to support and explain the results were not very concrete.

Table 3: IWE and Organizational Performance

Dependent Variables	Correlation		Regression		Source
	R	**Sig**	**B**	**Sig**	
Firm/Business Performance	0.378	< 0.05	0.258	< 0.05	Abbasi et al (2012)
	0.419	< 0.01	0.429	< 0.001	Yesil et al (2012)

5.2 IWE as a Moderator

The study conducted by Batool et al (2013) in Pakistan revealed that IWE moderate the relationship between ethical leadership and job satisfaction. This implies the when the IWE and ethical leadership interact with each other they contribute to increase in job satisfaction of employees. Batool et al explained this by stating that ethical leadership provides employees with high IWE a platform to flourish even further because of which they feel more satisfied with their jobs. Similarly they reported significant combined effect of Ethical leadership and IWE on organizational commitment of employees and explained this by stating that employees with high IWE perceive ethical leadership as an opportunity to prosper in the organization (knowing that they will not be treated unethically) due to which they show more commitment with their jobs and the organization.

Khan et al (2013) conducted a study in Pakistan on the combined effect on IWE and two dimensions of organizational justice (distributive and procedural justice) and reported that when IWE is taken as a moderator on the relationship between distributive justice and job satisfaction, the resulting beta value becomes insignificant, thus proving that no moderation has occurred (β = -0.13, p > 0.06). On the other hand, when IWE is taken as a moderator on the relationship of procedural justice and job satisfaction, the relationship becomes slightly weaker as the beta value changed from 19% to 18%, due to moderation of IWE (β = 0.18, p < 0.05). They explained that individuals with high level of IWE were more satisfied with their job in the presence of high procedural justice, as compared to employees with low IWE. Individuals with high level of IWE

often show more concern regarding fairness of procedures in the organization and feel highly satisfied when they perceive procedural justice to be present in the organization. Contrary to this, individuals with low level of IWE feel insecure due to the presence of procedural justice as they consider it harmful for their survival in the organization.

Khan et al (2013) studied the combined effect on IWE and same two dimensions of organizational justice and found out that when IWE is taken as a moderator on the relationship of distributive justice and turnover intention, the relationship becomes weaker as the beta value changes from -18% to 17%, due to moderation of IWE ($\beta = 0.17$, $p < 0.05$). They argued that employees low in IWE react adversely to the perceived presence of distributive injustice, because of which their intention to quit the organization increases. However, employees with high IWE are least affected by perception of distributive injustice. On the other hand, when IWE is taken as a moderator on the relationship of procedural justice and turnover intention, the relationship becomes weaker as the beta value changes from 7% to -19%, due to moderation of IWE ($\beta = -0.19$, $p < 0.05$). According to them individuals with high level of IWE were least concerned about leaving the organization in the presence of procedural justice, as compared to individuals with low level of IWE. This may have been because individuals with low IWE were lazy and preferred to remain idle at work. Moreover, they may have been relying on gaining rewards through the use of politics and other such means. Hence such individuals felt uncomfortable in environments where there was a perception of high procedural justice, consequently showing a high intention to quit the organization.

Khan et al (2013) also studied the moderating role of IWE on the relationship of organizational justice and employees outcomes and reported that when IWE is taken as a moderator on the relationship of distributive justice and job involvement, the resulting beta value becomes insignificant, implying that IWE does not moderate the relationship ($\beta = -0.10$, $p > 0.06$). On the other hand, when IWE was taken as a moderator on the relationship of procedural justice and job satisfaction, it slightly strengthened the relationship as the beta value changes from 14% to 15%, due to moderation of IWE ($\beta = 0.15$, $p < 0.06$). This implies that individuals high on IWE orientation tend to be more involved in their jobs when procedural justice is high, as compared to individuals with low IWE orientation. Khan et al explained that individuals with high level of IWE show more involvement in their jobs due to the presence of a just

procedural system because they are greatly concerned with fairness of procedures in their organization.

Yousef (2001), in one of the earliest studies on the moderating role of IWE, reported that when IWE is taken as a moderator on the positive relationship of Job satisfaction and organizational commitment, it strengthens the relationship; the beta value increased from 126% to 143% due to moderation of IWE (β = 1.43, p < 0.01). The findings suggest that the combined presence of high level of job satisfaction and IWE are key to improving organizational commitment of employees.

Sadozai et al (2013) conducted a research on the moderating impact of IWE in Pakistani public sector and found out that when organizational commitment and IWE interact with each other their combined effect on turnover intention increase from -40% to -45%, due to the moderation of IWE (β = -0.45, p = 0.000). This indicates that when IWE is taken as a moderator on the negative relationship of organizational commitment and turnover intention, it further decreases the willingness of employees to leave the organization.

Kumar and Che Rose (2012) studied the moderating role of IWE on the positive relationship of knowledge sharing capability and innovation capability and found out that when the IWE and knowledge sharing capability interact with each other, their impact on innovation capability reduces from 39.6% to 12.2% due to moderation of IWE (β = 0.122, p < 0.01). The study did not provide any further logical explanation about these relationships.

By briefly highlighting the importance of work ethics in leadership practices, Shamsudin, Rahman and Romle (2015) proposed a framework, hypotheses and methodology for testing the moderating effect of IWE on the relationship of emotional intelligence and leadership practices. They suggested that IWE will moderate the relationship of the four dimension of emotional intelligence namely, appraisal of emotion in self or others, expressions of emotion, regulation of emotion in self and others and utilization of emotion in problem solving with leadership practice. However, the moderation hypotheses were non-directional indicating absence of strong theoretical base for these hypotheses.

Working on a sample of 120 private and public sector employees of Pakistan, Ajmal and Irfan (2014) studied the combined effect of job stress and IWE on job satisfaction and turnover intention. Results of the study revealed that IWE moderates the relationship of job stress and job satisfaction and increases the level of job satisfaction from -17.5% to 12%

(β = 0.120, p < 0.05). They focused on the basic concept of IWE and argued that Islam highly focuses on patience, tolerance, brotherhood; that is why Islamic Work Ethics positively moderate the relation between job stress and job satisfaction. While on the other hand, the moderating effect of IWE on the relationship of job stress and turnover intention was found to be insignificant (β = -0.23, p = ns), meaning IWE as a moderator did not significantly increased or decreased the impact of job stress on turnover intention. Ajmal and Irfan explained this by indicating that may be the questions were not clear to the respondents or may be because of differing mindsets. They failed to explain why such results were found as the logical argumentation given was too generic in nature and not properly built.

5.3   IWE as a Mediator

Yousef (2000b) studied the mediating role IWE in the relationship of locus of control with role conflict and role ambiguity. He constructed two models to test the hypothesis. Results revealed that IWE mediates the relationship between locus of control and role ambiguity, while no mediating effect of IWE was found to be present between locus of control and role conflict. However no further argumentation was given to explain these mediation effects.

5.3.1   Mediators between IWE and Other variables

Yousef (2000a) studied the mediating role of organizational commitment between the relationship of IWE and attitude towards change. All three dimensions of both organizational commitment (affective, continuous and normative commitment) and attitude towards change (cognitive, affective and behavioral attitude towards change) were used in the study.

Yousef (2000a) used path analysis to identify the mediating effect of organizational commitment. Results indicated that affective commitment mediates the relationship between IWE and affective and behavioral attitude towards change, while it did not mediate the relationship between IWE and cognitive attitude towards change.

Similarly, continuous commitment mediates the relationship between IWE and cognitive and behavioral dimensions of attitude towards change. While normative commitment did not mediate the relationship between IWE and affective dimension of attitude towards change.

On the other hand, normative commitment only mediated the relationship between IWE and cognitive dimension of attitude towards

change and showed no mediating effect between IWE and affective and behavioral dimension of attitude towards change.

Awan et al. (2014) conducted a research to examine the impact of IWE on employees' performance with mediating role of organization commitment. Data was collected from 107 employees working in the public sector organizations. Results revealed that organizational commitment fully mediated the impact of Islamic work ethics on employees' performance ($\beta = 0.40$, $p < 0.001$) as the statistical analysis fulfilled all the conditions of mediation set by Baron and Kenny (1986). However, no arguments, apart from results of previous studies, were provided to support and explain the results.

Zaman et al. (2013) studied the mediating role of intrinsic motivation between Islamic work ethics and job satisfaction. Data was collected from employees working in public and private sector organizations of Malaysia. After running the regression analysis it was reported that intrinsic motivation fully mediated the relationship between Islamic work ethics and job satisfaction, as intrinsic motivation had an insignificant relation with Islamic work ethics. Further, review of the study revealed some serious issues in this paper. Firstly, the steps followed for mediation analysis were not as prescribed by either Baron or Kenny (1986) or Preacher and Hayes (2004). Secondly, the sample size of the study was insufficient (n = 80), as such a small sample size cannot give the true picture of the selected population (Public and private sector employees of Malaysia). Lastly, neither the results of the study were properly explained nor there were any logical arguments that supported and explained the results of the study.

Figure 1: Integrated Model of IWE
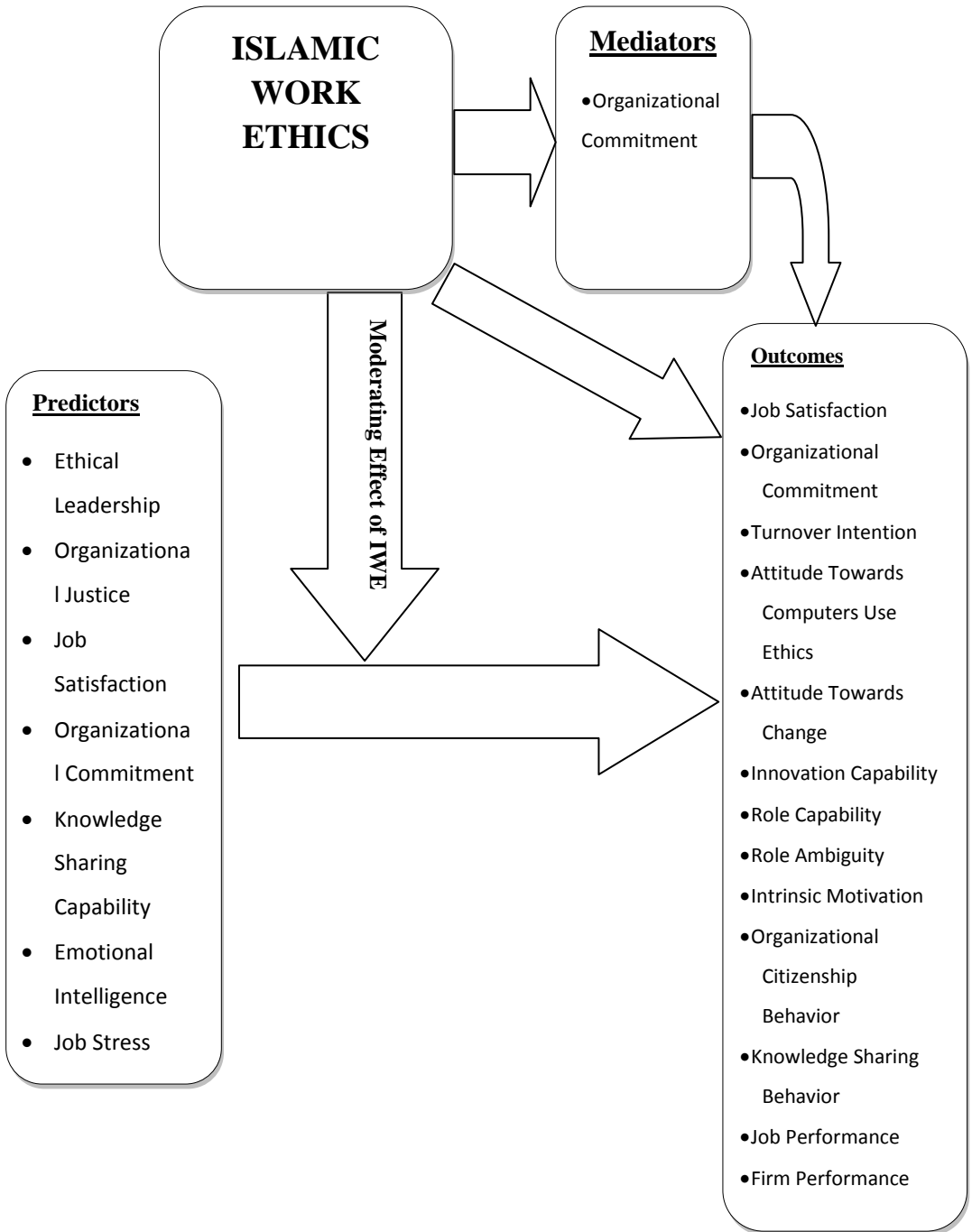
6. **Issues in previous research**

- The above literature review revealed a number of issues in the previous research on IWE. One of the major issue is that only a handful of studies provided any logical argumentation and theoretical underpinning to support their hypothesis and results. Majority of the studies we reviewed for this paper were found suffering from this problem.

- The study by Yousef (2000b) revealed that IWE can be used as a mediating variable, however no other studies are available that have undertaken IWE as a mediating variable.

- Only a handful of studies are present that have studied the impact of IWE on employees' behaviors (OCB, KSB, and job performance).

- Apart from turnover intention, no other negative attitude of employees has been studied in relation to IWE,

- Although a few studies have examined the impact of IWE on job performance; however the number of studies is not enough to generalize the results.

- The findings about the impact of IWE on turnover intention are inconsistent across study settings.

7. Directions for future research

In order to address the issues as indicated above, a number of directions are provided to future researchers for further work on IWE:

- To address the most concerning issue found in previous studies we suggest to future researcher to work on building strong logical arguments to supports their proposed hypotheses and results.

- Future researchers may test the impact of IWE on other employees' behaviors like deviant workplace behavior/ counterproductive workplace behavior, procrastination, absenteeism, presenteeism, non-work related presenteeism, etc.

- Future researchers are also recommended to test the mediating effect of IWE in other models and contextual settings, as the research on the mediating effect of IWE is highly lacking.

- Similarly, more work is neede to study as to which variables mediate the relationship of IWE with employees' attitudes and behaviors.

- The literature on the impact of IWE on employees' undesirable attitudes is lacking; so future researchers may study the aspects of

employees' negative attitudes like job stress, family work conflict etc., with respect to IWE.

- Due to the lack of consistent results in previous literature, future researchers may also conduct thorough research on the impact of IWE on turnover intention and employees' performance to produce generalizable results.

Conclusion

This study is focused on achieving four primary goals. Initially, it summarizes the available published empirical studies on IWE. The review shows that some of the employees' attitudes like job satisfaction and organizational commitment have been repeatedly studied in relation to IWE and hold almost similar results in all the cited studies, making them highly generalizable. On the other hand, results of the relationship of IWE with employees' other attitudes and behaviors were either inconsistent or small in number, which makes generalizing these results difficult. It is noteworthy that the results of the moderating effects of IWE on various relationships make it clear that high level of IWE can enhance many key positive employees' outcomes like job satisfaction, organizational commitment, and organizational citizenship behavior in combination with other predictors of the variables. Similarly, there are only a few studies where IWE has been taken as a mediator or other mediators are used between IWE and other variables.

The second aim of this study was to construct an integrated framework which represents all the citied study variables in relation to IWE. In the citied empirical studies IWE has been chiefly used as independent and as a moderating variable. Results of the past studies highlight the importance of IWE as a key variable for behavioral research studies in Muslim societies.

The third goal of this study was to identify and report issues and shortcomings in the previous literature on IWE. Various methodological and theoretical deficiencies have been discussed in the study. Finally, various gaps in literature have also been identified encouraging future researchers to take these into account when conducting research on IWE.

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