

Relationship between organization Justice and Job Satisfaction: Moderating Role of Islamic Work Ethics

Mr. Kalim Bangash¹

Abstract

This article measure the moderating role of Islamic works Ethics (IWE) between organization Justice and Job satisfaction in Kabul based organizations of Afghanistan. Quantitative methodology is applied while data was collection was made through five point Likert scale questionnaire. Hypotheses was developed and were tested through multiple regressions to determine the moderating relationship of Islamic Work Ethic with organization Justice and Job satisfaction as an predictor and criterion variable respectively. Study concludes with findings that IWE play a positive moderating role between organizations justice and Job satisfaction. It is worth mentioning that IWE has not only a positive moderating role but a significant positive moderating role between organization justice and job satisfaction.

JEL Classification: F1, F12, O24

Keyword: *Organization Justice, Islamic Work Ethics, Job satisfaction, Afghanistan*

1. Introduction

Institutions are the arrangement of people who work for the advancement and success of organizations. The philosophy of the workers on the work ethic does not only affect their personal lives, but also their professional behavior in organizations. Workers join organizations that bring their conviction, attitude and values to work. These system values of each individual in the workplace reflect his or her religion which play an important role in changing the behavior of workers in the workplace specifically and the personal life in general. The materialism of the decade has been an important factor for the performance of employees in organizations, but for 15 to 20 years this trend has changed tremendously in organizations and the substance of belief and religiosity is again at the forefront of leadership .In regard to this, many studies are conducted in western countries to see the religion relationship with employees' behavior in business organizations which cannot be applied in Muslim based countries. Various Models developed to date have a strong inclination towards Western interests and therefore cannot be carried out in a general way in other cultural contexts such as Afghanistan.

Along the similar lines, this study propounds the view that Islamic work ethics can play a significant moderating role between organizations Justice and Job satisfaction for the betterment of organizations operating specifically in Muslim countries.

¹.Assistant Professor, Kardan University Kabul Afghanistan

A quantitative methodology has been applied and the questionnaire method was used as a measuring instrument. It is worth mentioning this study is limited to the context of Afghanistan and therefore the results, analysis and implications are in the same context.

2. Literature Review

Many organizations in different countries formally fight to introduce religious ethical aspects to formal policies and procedures as reported by Rokhman (2010) that issues related to work ethic have become a burning issue for researchers to study its impact on employee behavior. Most studies, reported in this context, have been conducted in European and American countries (Lim & Say, 2003, Rizk, 2008, Furnham, 1982, 1990, Furnham and Rajamanickam, 1992).

Studies such as (Yousef, 2001, Koh and Boo, 2001, Viswesvaran and Deshpande, 1996, Vitell and Davis, 1990) show that occupational ethics and job satisfaction are strongly correlated. Similarly, research shows that ethics is not only positively related to job satisfaction, but also positively related to organizational commitment, organizational justice (Yousef, 2001, Peterson, 2003). In addition, organizational researchers have studied the relationship between organizational justice and many other variables. Abbas et al. (2013) report that organizational justice stems from the fairness theory of Adam (1965). Justice in organizations is an important aspect of organizational research. Workers expect unbiased processes and the distribution of rewards, and they may experience unpleasant feelings when faced with these expectations (Barclay, Skarlicki, & Pugh, 2005). These studies depend on Protestant Working Ethics (PWE) advocated by Max Weber (1952). He studied Protestantism and PWE's impact on Western economic development.

The models related to PWE are questionable in the context of their applicability in the Muslim world. Islam has its approach to evil and rights that comes from divine revelation through the Qur'an and the Sunna, according to Ali (1992) reports that Islam provides very strong ideological bases for personal development that support economic growth and prosperity at the micro and macro level. According to Beekun, (1997), IWE can be defined as the established ethical ideology that differentiates right from wrong. Undeniably, there are similarities between PWE and the Islamic work ethic (IWE), as PWE and IWE foster productivity, hard work, loyalty and commitment. , ClarWity in dealings and cooperation in the workplace (Abbas, Gul and Raja, (2013), however, the focus of Islam is more on individual intentions than its result to be responsible to Allah.

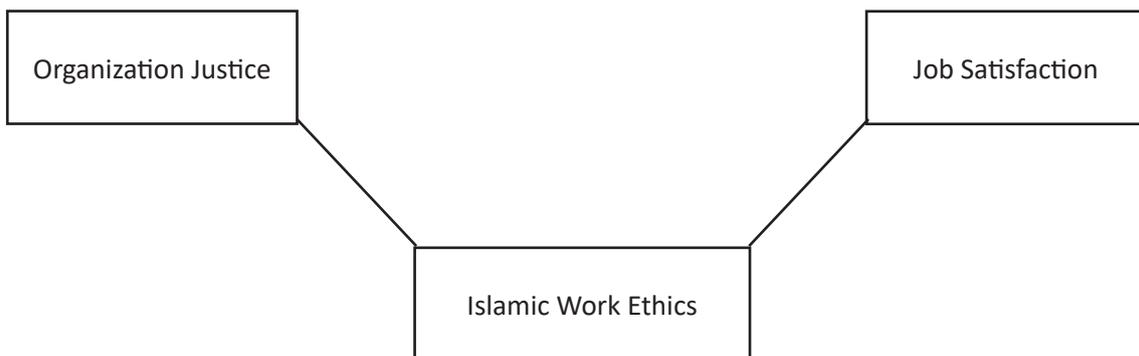
Ali (2005) argues that the submission to Islamic ethics and the interest of researchers to IWE is bringing the Muslims into the Golden Age. However, according to Rakhman (2010), too much work needs to be done to trigger concepts, models and theories and their applicability in the Muslim world. Research conducted in the Muslim world has seen IWE's insights in business organizations. Studies carried out in the context of IWE are (Ali, 1988 and 1992, Yousef, 2000 and 2001, Rahman et al., 2006, Ali and Al Kazemi, 2007, Rokhman, 2010). For example, Yousef (2001) examined the impact of adjusting IWE on the relationship between organizational commitment and job satisfaction. The study uses a sample of 425 Muslim workers from many organizations in the United Arab Emirates (United Arab Emirates). The results show that there is a significant positive correlation between IWE and organizational commitment and job satisfaction, and the relationship between these variables is very positive.

Rokhman, (2010), studied the results of research into the effects of Islamic work ethics, such as job satisfaction, organizational commitment and turnover among 49 employees of microfinance institutions in Indo-

nesia, as well as the positive impact of IWE on job satisfaction and organization involvement. A study by Abbas et al. (2013) in Pakistan showed that IWE was positively associated with work in business. Scientists from the organization researched and try to quench the thirst of organizational research by examining work ethics through a combination of organizational engagement and many other individualities and situational characteristics of employees and their behaviors. In the literature relationship of organization justice and job satisfaction is already established but there has been relatively little research established between Islamic Work Ethics with aforementioned variables.

The forgoing discussion implies that those who believe in Islamic ethics in business and practice have a good level of job satisfaction. On logical grounds, there seems to be no compelling reason to argue that Islamic work ethics in Muslim majority countries cannot play a positive role in molding employees' behavior for the betterment of society in general and organizations in specific. Therefore, this article put forward the claim that Islamic work ethics induction in policy making of organization can play a significant positive role in organizations of Afghanistan. Given the centrality of this claim, current paper has looked into the moderating role of Islamic Work Ethics between organization Justice and Job Satisfaction. Following figure 1 depict the current study flow as following

Fig.1: Schematic Diagram of the study



Source: Authors compilation

3. Research Design

This paper acknowledged quantitative design and questionnaire as a method for data collection pertaining to Islamic Work Ethics, Organization Justice, and Job Satisfaction. Data relating to study variables was collected through five (5) point Likert scale self-administered questionnaire, with anchors 1 = strongly agree, 4 = agree, 3 = neither agree nor disagree, 4 = disagree and 5 = strongly disagree. IWE items were adopted from instrument developed by Ali (1992). Short description of the instrument, 17 items was applied for Afghanistan. Job Satisfaction was measured by three items Likert Scale developed by Dubinsky and Harley (1986). Organization justice was measured through Distributive justice, procedural justice and interactional justice. Items from Niehoff and Moorman (1993) were applied to distributive justice, procedural justice and interactional justice. The same items were applied in other empirical investigations (Moliner et al., 2008; Nadiri & Tanova, 2010). Questionnaire was distributed among 321 subjects and were considered for analysis while 13 responses were removed from the analysis. Total respondents were 321, 281 were male and 40 were female, and the response rate was almost 96%.

3.1 Data Analysis and Results

Data analysis is done through the IBM-SPSS 22 version, which is primarily used for quantitative analysis. Regression analysis is the main statistical tool used for prediction purpose and therefore the same statistical tool is used for moderation analysis. To ensure the reliability of the data, Cronbach Alpha reliability of inter item consistency was applied to check the consistency of the responses as reported in Table 1.

Table 1: Cronbach's Alpha Reliability

Variables	Cronbach Alpha	Number of Items
IWE	.891	17
Job satisfaction	.667	4
Distributive Justice	.794	3
Interactional Justice	.806	4
Overall organization Justice	.879	11
Procedural Justice	.816	4

Source: Data output from SPSS

Following hypothesis was developed and Interaction term was created to measure whether IWE moderates relationship between organization Justice and Job satisfaction.

H_0 : Islamic Work Ethics has no significant moderating relationship between organization Justice and Job Satisfaction

To test the above hypothesis, In first step it was checked either both models with and without interaction term was significant or not, it was found that models were significant as can be seen in below table 2 that F -values of both models (50.952 & 42.815, $p < .05$) are significant and secondly to know whether IWE moderates relationship between organization Justice and job satisfaction so it was found that almost 11% change was accounted by IWE in job satisfaction as below table shows R-square of first model is .256 which is change to .368 while adding IWE as a moderating variable with sig.f change .000.

Table 2: Multiple Regression predicting moderating role of IWE between Organization Justice and Job satisfaction

Predictor	Model 1	Model 2
R-Square	.256	.368
R-Square Change	.256	.112
Sig. F change	.000	.000
F-Value	50.952	42.815
Sig.	.000	.000

Source: Data output from SPSS

Therefore hypothesis that IWE is not positively and significantly explaining variance in job satisfaction is not supported while alternative hypothesis is substantiated which is the significant moderating role of IWE between organization justice and job satisfaction of employees. It seems to appear that the more IWE is practiced the more employees would be satisfied.

4. Conclusion

This study measure IWE variance on organization justice and job satisfaction in the context of Kabul based organizations of Afghanistan and conclude with very positive and influential role of IWE while explaining significant variance in above mentioned criterion variables of the study.

5. Limitations and Recommendations

One of the main limitation of the study was the sample size of 321 subjects and their selection was based on random sampling while didn't consider differences whether respondents work in Islamic based organizations or conventional organizations .Very few Islamic based business organizations exist in Kabul who work under Islamic framework and secondly sample size was not that much enough to represent Kabul based government and private organizations of Afghanistan. Further studies should consider subjects selection based on Islamic organizations, Increase sample size in future studies with representations of different provinces. Future research should examine IWE with other variables like organization citizenship behavior, deviant workplace behavior, employees' performance and job stress. Future research may consider the following research questions to explore trends of religious impacts in Islamic and non-Islamic countries

Study has good implications for organizations' working and operating in Afghanistan specifically Human resource department to consider Islamic based Work ethics in their formal rules, policies, and procedures for satisfied and motivated workforce as individual level Kabul based employees have good orientation of Islamic philosophy of work but organizational level or system level there is a complete barrier or having no sound system for people to work under Islamic ideology which can motivate employees for the greater cause of economic prosperity of organizations and society overall.

References

- Ali, J.A. (2005). *Islamic Perspectives on Management and Organization*. Edward Elgar Publishing, UK.
- Ali, J.A. (1992) "Islamic work ethic in Arabia", *Journal of Psychology*, Vol. 126 No. 5, pp. 507-517
- Ali, J.A. (1988)"Scaling an Islamic work ethic", *Journal of Social Psychology*, Vol. 128 No. 5, pp. 575-583.
- Bozeman, D.P. and Perrewe, P.L. (2001) "The effects of item content overlap on organizational Commitment Questionnaire and turnover cognitions relationships". *Journal of Applied Psychology*, Vol. 86 No.1, pp.161-73.
- Beekun, R. (1997). *Islamic Business Ethics*. IIIT, Herndon, Virginia, U.S.A.

- Dubinsky, A.J., And Harley, S.W. (1986) “A path-analytic study of a model of salesperson performance”. *Journal of the Academy of Marketing Science*, Vol. 14, pp. 36–46.
- Furnham, A. (1982) “The Protestant work ethic and attitudes towards unemployment”, *Journal of Occupational Psychology*, Vol. 55 No.4, p. 277-285.
- Furnham, A. (1990) *The Protestant work ethic: The psychology of work-related beliefs and behaviors*. London: Routledge
- Furham, A. And Rajamanickam, R. (1992). The Protestant work ethic and just world belief in Great Britain and India”, *International Journal of Psychology*, Vol. 27 No. 6, pp. 401-416
- Khan, K., Abbas, M., Gul, A., & Raja, U., (2013). Organizational Justice and Job Outcomes: Moderating Role of Islamic Work Ethics. *Journal of Business Ethics*. DOI 10.1007/s10551-013-1937-2
- Lim, C. And Lay, C.S. (2003)”Confusiasm and the protestant work ethic”. *Asia Europe Journal*, 1, 321-322
- Nadiri, H., & Tanova, C. (2010). An Investigation of the Role of Justice in Turnover Intentions, Job Satisfaction, and Organizational Citizenship Behavior in Hospitality Industry. *International Journal of Hospitality Management*, 29(1), 33-41
- Niehoff, B.P., & Moorman, R.H. (1993). Justice as a Mediator of the Relationship between Methods of Monitoring and Organizational Citizenship Behavior. *Academy of Management Journal*, 36(3), 527-556
- Rizk, R.R. (2008) “Back to basics: an Islamic perspective on business and work ethics”, *Social Responsibility Journal*, Vol. 1 / 2, pp. 246-254.
- Rokhman .W. (2010). The effect of Islamic work ethics on work outcomes. *Journal of Business Ethics and Organization Studies*. Vol. 15, No. 1 (2010) <http://ejbo.jyu.fi/>
- Weber, M. (1958). *The Protestant ethic and the spirit of capitalism*, Charles Scribner’s Sons, New York, NY
- Yousef, D.A. (2000). Organizational commitment as a mediator of the relationship between Islamic work ethic and attitudes toward organizational change, *Human Relations*, Vol. 53 No. 4, pp. 513-537.
- Yousef, D.A. (2001). Islamic work ethic - A moderator between organizational commitment and job satisfaction in a cross-cultural context, *Personnel Review*, Vol. 30 No.2, pp. 152 – 169.