

THE EFFECT OF ISLAMIC WORK ETHICS ON EMPLOYEE PERFORMANCE AND COUNTERPRODUCTIVE WORK BEHAVIOR: EXAMINING THE ROLE OF JOB SATISFACTION

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ABSTRACT

The current research investigated the effect of Islamic work ethics on employee performance and counterproductive work behavior with job satisfaction as a moderator between Islamic work ethics and employee performance as well as counterproductive work behavior. This study was conducted in light of the other-orientation theory. This is empirical, quantitative and survey-based research and data was collected from 350 employees of different banks in Islamabad and Rawalpindi. Analysis of the data was done using SPSS and AMOS and hypotheses were tested through the regression analysis process. Results indicated that Islamic work ethics have a positive relationship with Employee performance and a negative relationship with Counterproductive Work Behavior. The result of the research indicated that management and responsible authorities should promote Islamic work ethics among employees in order to enhance their satisfaction and high performance.

Keywords: Islamic work ethics; Job Satisfaction; Employee Performance; Counterproductive work behavior; Other Orientation Theory



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Introduction

The organization must develop positive work ethics and behavior at the workplace to make a positive and supportive image of the organization in the eyes of employees and customers. (Tubagus, 2018) defined that in Islamic opinion, business ethics are very important for every business. Moreover (Raja et al., 2020) supported that Islamic work ethics (IWEs) can increase their tendency to help their employee's interests voluntarily.

Moreover, the unethical behaviors of employees can destroy the working environment of the organization. (Saks et al., 1996) has defined that good work ethics create positivity and productivity in the employees' characteristics and their behavior at the workplace. (Noe et al., 2006) mentioned that work ethics increase productivity and job performance. (Sheehy, 1990) defined that Islamic work ethics decrease the employee's turnover intention and counterproductive work behaviors. (Chang, 2017), investigated that there is a need to research on work ethics construct by (Khan et al., 2015) & the same study was conducted by (Tipu & Ryan, 2016). However, many researchers have studied Protestant work ethics (PWE), & they were not more focused on Islamic work ethics (Mohammad & Quoquab, 2016). (Ali, 2010) has explained two different concepts (Islamic Work Ethics & Protestant Work Ethics), which are making the image of good and bad, right and wrong, integrity, cooperation, honesty and loyalty encouraging and advocating ethical behaviors in the workplace. Furthermore, IWE & PWE consider the job as a religious duty & developing a sense doing right work (Mohammad & Quoquab, 2016). In addition, (Mohammad & Quoquab, 2016), stated that the IWE & PWE are two different thoughts, concentrating that doing good work is part of religion, which directs to excellent performance in a sincere manner to achieve organizational goals and objectives.

However, literature compared IWE behavior rather than the results of Protestant workplace behavior (Khan et al., 2015). Similarly, the concept of Islamic work ethics is clearly outlined by Quran & Sunnah (Ali & Weir, 2005). IWE strictly adheres to the principles of Islam in terms of halal (Permissible) and haram (prohibited) in every aspect related to human life and living, such as consumption patterns, work, family and social life (Mohammad & Quoquab, 2016).

In Islam, no work is considered superior or inferior, and both physical and manual work are equally appreciated (Possumah et al., 2013). Much importance has been given to pursuing perfection in one's work. Islam also encourages helping one another within the work context

(Possumah et al., 2013). Islam gives importance to ethical work (including business activities) (Possumah et al., 2013).

The work is believed to offer many benefits: alleviation of poverty, motivating other people, creatively engaging in an appropriate profession, complementing the human soul with knowledge, promoting good manners, useful ideas and responsible deeds, and ultimately achieving deliverance (Ali & Al-Owaihian, 2008). More than 1.57 billion population of Muslims believe in business ethics in the light of Islam. In fact, universities are playing an important role to promote Islamic teachings, values and philosophy. Furthermore, the results of globalization are creating a big variety at the place of work (Murtaza et al., 2016); (ud Din & Farooq, 2017).

(Mohammad & Quoquab, 2016) has stated that according to the teaching of the holy Quran & saying of Prophet Muhammad (P.B.U.H), Islamic work ethics are developing good attitudes and behavior of employees at the place of work. Islam also gives the lesson of helping each other and making unity in society, similar to in the place of work. In the Holy Quran, Allah Pak declared in (Quran 5:2), “Support each other (justice & piousness); (Quran 5.2) & don’t support each other in bad deeds. And Islam also enforces the significance of fairness. Allah Almighty stated in the Holy Quran that “God sent prophets to finish badness and gave them the Book & mentioned the way to implement fairness between the people”.

Moreover, Islam is a complete religion that has provided a comprehensive strategy of significance and successfully completing responsibilities. Therefore, the specific approach of this research is to find out the direct & indirect relationship between Islamic work ethics and workplace outcomes.

(Khan et al., 2015) explained that the belief of an individual is a fundamental component of IWE. Hence, (Ali & Al-Owaihian, 2008) stated that views of IWE have been found in the Holy Quran, words & actions of the Prophet. On another side, Islam emphasizes work collaboration & consultancy with each other to overcome errors & difficulties. The earlier studies, which were all about IWE at the same time (Yousef, 2001) came to two primary conclusions that are job stress and satisfaction. As a result, several studies focused on reducing workplace stress and raising job satisfaction (De Clercq et al., 2019). According to (Yousef, 2001), IWEs are creating the most satisfaction & happiness in the working environment.

Most frequently, IWEs play the primary function in increasing the employees' approach and performance at the workplace, which greatly influences the field of study. However, based on

theoretical and logical justification, this study predicts exploring the connections between the first link (IRB & ERB) and the second link (employee performance). (Hair et al., 2014) stated the need to investigate and resolve the difficulties that are present while attempting to lessen model complexity and procedural challenges. This research is valuable for HR managers of Islamic countries who are recruiting & selecting the right person for the right job, even if they are avoiding those candidates which are not fit for the company.

Therefore, a company needs to be real, organized, and capable of easily and successfully obtaining long-term future benefits. Human resource management should select candidates who are more effective and capable of helping the firm succeed.

Additionally, this study will encourage the inclusion of IWE supervision, work as an internal structure, and a strategic approach to achieving excellent work outputs (for example, employees perceive that the work environment is fair, care about all assets of an organization, perform well for the growth and success of organization). The primary goal of this study is to motivate human resource management to analyze employee appraisals at various levels, with a focus on both internal and external behavior that is relevant to employee performance.

Literature Review

2.1 Islamic Work Ethics

According to the Islamic perspective, work ethics are playing a very important role in business organizations stated by (Khan et al., 2015). According to (ud Din & Farooq, 2017), employees that are more other-oriented and consider other people's well-being, have a direct, positive and significant impact on job stress and employee turnover intentions. (Rokhman, 2010) investigated the Islamic work ethics from Quran & Hadith and described that IWEs are the collection of norms & values or principles, which are directed toward the work hard honestly. Islamic work ethics are rich in moral and principle values, which are related to every aspect of human social and political life (Ahmad, 2011). Islamic work ethics (IWEs) are directing and arranging the positive attitude and behavior of employees at the workplace, according to (Mohammad & Quoquab, 2016). IWEs are based on the teachings of Islam and the Holy Quran and the Hadith of Prophet Muhammad (P.B.U).

In the literature review, it has been discovered that Islamic work ethics at the workplace have a positive and significant impact on employees' commitment, job satisfaction, and job involvement (Murtaza et al., 2016); meanwhile (Abuznaid, 2009), looked into the effects of IWE on organizational efficiency & capability and innovative competency & change.

According to (Shamsudin et al., 2010), IWEs are urging everyone to carry out good work & prevent all wrong activities. (Ahmad, 2011) stated, that it's most important for everybody & society to apply Islamic work ethics, including psychological, economic & social dimensions. Islam is the best religion; according to Islam work is the most important source for individuals in developing self-confidence, happiness & self-actualization (Yousef, 2000).

Similarly, according to (Haroon et al., 2012), IWEs infer a complete collection of morals, methods and kindness that help to identify good and bad work behavior (Beekun, 1997) & take on spiritual line to the employee (Rizk, 2008) & to perform a good work (Haroon et al., 2012). (Yousef, 2001) has also argued that IWEs have influenced organizational change, the innovation ability of an organization, the production capability of the business, & total value of an organization. (Kumar & Rose, 2010) and (Mellahi & Budhwar, 2010) found Human Resource Management practices.

According to an investigation by (Rizk, 2008) the Holy Quran, every Hadith, and the deeds of the Prophet Muhammad (PBUH), including those of all four Caliphs of Islam, are evidence of the genesis of Islamic work ethics. Moreover (Ismail, 2007), stated that ethical behaviors, good deeds, positive thinking and feelings can be increased through Islamic work ethics. IWEs have been the subject of numerous studies. Islamic work ethics help employees develop their skills and work quality (Ali & Al-Owaihan, 2008), They treat their jobs seriously and go above and beyond to contribute to the success and growth of the company (Ismail, 2007).

(Rashid & Ibrahim, 2005) said that ethics are the outcome of beliefs, which are beneficial throughout life. Hence, (Othman et al., 2004) stated that common norms and values of religion are completely related to work ethics. Islam is thereby fostering work ethics and connections with ethical institutions, according to the findings of (Khan & Rasheed, 2015).

Islamic work ethics (IWEs) are the main part of an individual's life (Khan et al., 2015). (Diddams & Whittington, 2003) stated that the management of any organization must realize the perception of workplace ethics & try to enhance the progress to build physical and psychological bonds among employees. The assets of any firm are the most productive and

active employees who have less intention of turnover and are highly prospective (Pargament et al., 2004).

2.2 Employee Performance

Human resources are performing a very important role in all organizations. The growth of organizations is dependent on human work, raw materials, and machines which are helping them to perform the operations of the organization in a better way. Human resource is a basic factor of an organization, whose aim is 'to perform efficiently at workplace'. (Koopmans et al., 2014) investigated that better results and defined goals of the organization can be achieved through the best performance of employees. The main task of Human resources is to generate & maintain all of those resources which are increasing the performance of employees. The authors have explained the performance from different perspectives; hence they measured the performance of employees multi-dimensionally.

In past literature, it's been investigated that all progressive behaviors of the employee doing a job in an organization, are known as employee performance. Job performance was well described by (Cherniss & Kane, 1987), it's a keeping record & measuring the productivity of those employees, who are participating in job activities within a certain time period. According to (Benin & Pender, 2001), job performance is determined by the quality of the work produced by an individual or team of employees when given a managerial responsibility.

In the literature review, Employee performance is the accumulated additional value by the employees contributing financial or nonfinancial efforts to attain the defined goals of an organization (Motowidlo et al., 1986).

(Miraglia et al., 2017) stated that Employee motivation is one of the tools which stimulates employees for given organizational tasks to achieve organizational goals. Performance is the most crucial aspect of an employee, as it aids in achieving the goals and objectives of the organization (Wang et al., 2015).

2.3 IWE and Employee Performance

Every organization needs workers who have a lot of potential, are enthusiastic, and can effectively carry out their duties in order to achieve the organization's goals. They should also constantly seek to understand the needs and hopes of their customers, increasing their capacity to

do so in the long run. The assets of any firm are its most productive and active employees, who also tend to have lower turnover intentions (Pargament et al., 2004).

Several Muslim scholars have identified the importance of IWE in the current period, according to Islamic thinking which is favorable for every nation of the world. According to Hadiths of Hazrat Muhammad (SAW), work ethics have been categorized into eleven branches, which are making a strong relationship between work ethics and employees' performance and they are involved in business laws, the significance of making more money, excellent way of work, earnings, depending on self, domination, corruption, actions & purposes, equality, instability and sympathy (Ali & Al-Owaihan, 2008).

Moreover, Prophet Muhammad (SAW) emphasized that it is necessary to help, teach and give training to employees so they can perform better. According to the others-orientation theory, the individual who is more rational and other-oriented always thinks about the well-being of people, IWE is addressing the excellent work outcome of & the best quality of individuals, managers and employees who give profit to others. Implementing Islamic work ethics in the workplace increases employee performance and extensive prosperity declared by (Ali & Al-Owaihan, 2008) Therefore, to justify the positive association between Islamic work ethics & Employee performance (Meglino & Korsgaard, 2004), the other-orientation theory explains that the person who is more other-oriented, considers the welfare and happiness of other individuals, group members, and organizations, and supports ethically to achieve best employee performance and to achieve organizations' objectives & goals (Sparrow et al., 2010).

In the above discussion, there is a need to do more research on how Islamic work ethics affect the performance of employees. So, therefore, numerous studies have identified a positive relationship between IWE and EP in the workplace.

Hypothesis 1: Islamic work ethics have a significant positive effect on employee performance.

2.4 Counterproductive Work Behavior

Counterproductive work behavior has been explained by (Spector et al., 2006), as the collection of those destructive or harmful behaviors created for the purpose to damage the organization or its shareholders. CWB has been identified under different circumstances like as, emotional abuse (Keashly & Harvey, 2005), robbery & withdrawal (Chen & Spector, 1992), production abnormality (Hollinger, 1986), & violence (Hershcovis et al., 2007).

(Bolino et al., 2013), stated that many organizations, as well as their management, have conducted so many research studies, on how to decrease the effect of CWB of employees, occurring in the workplace.

(Berry et al., 2012), investigated multiple analyses to explore that CWB is indorsed to individual characteristics & related factors. In the past literature, the best examples have been highlighted that the characters and work stressors are the originator of counterproductive work behavior (Meier & Spector, 2013). Even though the main causes of CWB have been unnoticed, these include relational factors which are faced by human beings during communication at the workplace stated by (Spector et al., 2006).

(Miles et al., 2002), states that every organization is facing behavioral problems, like as counterproductive work behavior, which seems the most common problem in an organization or at the workplace. Nowadays, every organization is facing a big problem of negative emotions, which are significantly correlated with the CWB at the organizational level as well as individually, they generate and increase counterproductive work behavior in the workplace (Salgado, 2002). Emotions are playing an important role in generating the work stress process.

Therefore, these emotions indicate the reply to the condition felt like somewhat is producing stress condition (Coget et al., 2011), emotional situations are wasting individuals' energy & inspire more psychological modification and behavior (Collie & Martin, 2017).

Previous research by(Spector et al., 2006) investigated that Counterproductive work behavior contains all those destructive actions& behaviors which destroy the organizational environment & their shareholders. Furthermore, CWB includes all of those behaviors which are considered to be very harmful for the organization, like conflicting behavior, violence (also bodily or orally), intentionally improper work, interruption & including withdrawal like taking many leaves, coming late regularly & did not work properly at work time.

CWB describes that all of these behavioral actions and decisions are made by the choice of employees to disturb or destroy the organization's system. (Ou & Verhoef, 2017) concentrating on the main feature of CWB, which are the collection of several actions devoted willingly, which are cause to interrupt the organizations' customers, colleagues as well as managers. Counterproductive work behaviors are those activities that destruct the working environment of an organization (Griep & Vantilborgh, 2018).

Therefore, past studies have identified that Counterproductive work behavior found the main problem in the field of research on business organizational behaviors (Griep & Vantilborgh, 2018). Even though many researchers have tried to explore probable reasons for Counterproductive work behavior (CWB), few reasons have been found the highest influence on a person's changed behavior (for example Personality characteristics) (Berry et al., 2012). While different effects have been found like work stress.

2.5 Islamic Work Ethics and Counterproductive Work Behavior

Many past studies have investigated the claim that Islamic work ethics place a greater emphasis on intentions than results (Yousef, 2001). There are so many examples present in the literature, one example is the famous Hadith of Hazrat Muhammad (SAW); "Individuals' actions are documented on the basis of intentions, whatever, he/she does, all of the decisions (rewards and punishments) are built on the intention".

The teachings of Islam are that Islam gives the lesson of doing good works and prohibits bad works (Holy Quran 3:110.). Therefore, IWEs reduce the adverse behavior of employees, or counterproductive work behavior (CWB). (Penney & Spector, 2005) said that, it was observed that each organization impacted by the counterproductive work behavior of employees experienced damage to its working environment and reputation. As compared to Counterproductive work behavior, anti-social behaviors are different. Thus, anti-social behavior is planned to damage any person, employee and group of employees(Sage et al., 2006).

Past studies have found that work burden is the main cause of employees producing emotionally negative performance at the workplace (Fida et al., 2015), which means there is a direct relationship between negative emotions and CWB. Islamic work ethics reduce counterproductive work behavior in the workplace (Fida et al., 2015). It's very important for the organization to maintain an ethical environment at the workplace, IWEs emphasize fairness & kindness at the place of work for the prosperity and success of the organization.

(Khan et al., 2015) stated that IWEs have influence over how justice is applied, which is something that employees of companies are accustomed to at work. Therefore, If IWEs are highly implemented, then there will be a positive association between equality & procedural justice and job satisfaction & work engagement that may be enhanced. On the other hand, there is a negative association between IWE and CWB, If IWEs are highly implemented in the

organization then there will be weaker inequality justice & intention to leave as well as CWB of organizations' employees.

The role of an abusive supervisor has been studied by (Khalid et al., 2018) this research revealed that abusive behavior affects a group of unfavorable emotions and actions. IWEs also lessen the abusive supervisor's effect, and as a result, the negative or counterproductive behavior of employees also decreases. If the organization produces high IWEs, it might mitigate the detrimental impact of ritual justice on employee turnover intention investigated by (Khan et al., 2015).

The other-orientation theory, (Meglino & Korsgaard, 2004) explains the association between the IWEs & CWB. The other-orientation theory proposes that the individual who has highly concerned values for others, like Islamic work ethics, is considered to be more productive having the set of ethical values, that organizes & makes the excellent behavior as well as attitudes of employees and reduces CWB at the place of work. Those employees who have high IWEs, feel confident, and energetic, because they are concerned with the Holy Quran's teachings, as well as are concerned with the Hadith of Prophet Muhammad (SAW).

IWEs enhance the capabilities of leaders through the Islamic education, norms & values of Islam, so therefore leaders are following the teachings of the Quran and the holy Prophet (SAW). High IWEs reduce the stress and counterproductive work behavior of employees. High IWEs reduce the stress and counterproductive work behavior of employees. Based on this phenomenon, the current study aims to find empirical evidence of the influence of Islamic work ethics on Counterproductive work behavior.

Hypothesis 2: Islamic work ethics has a significant negative effect on Counterproductive work behavior.

2.6 Job Satisfaction

Job satisfaction is a pleasing state which causes the evaluation of individuals' jobs. Job satisfaction is the affirmative occasion growing from most of the time spent on work (Pan, 2015). Job satisfaction has association with the performance of an employee at the workplace to accomplish the organization's goals. (Gohel, 2012) said that employees' quality is the asset of an organization; they are invested to accomplish job efficiency.

It is stated that many employees are spending a lot of time at work, due to job satisfaction. Most employees do their job dedicatedly because intrinsic motivation has directly associated with job satisfaction stated by (Ahmad, 2011). These all of studies are highlighting the strong & significant relationship between IWEs and Employee performance.

This study focuses on examining the notion that job satisfaction is a condition in which employees' feelings are positive or agreeable and affect their evaluation (Haroon et al., 2012).

(Pan, 2015) stated that work practices lead to positive results of Job satisfaction; therefore it creates a positive link between employees and their workplace. According to (Tourigny et al., 2013), the past and present work experiences of employees' jobs at the workplace is the best assessment for Job satisfaction. Some very strong clues have been found by (Hedge et al., 2012), who categorized five characteristics of employees' job satisfaction like as; work done by himself, satisfaction with the boss, and colleagues, advancement & satisfaction with salary. (Judge et al., 2020) described that Job satisfaction is an influencer of employee behavior at the place of work. The past literature has investigated, that job satisfaction is also called a fundamental motivation of employees, which is assisting the attitudes & behavior of an individual at the place of work (Rayton & Yalabik, 2014).

Hence, it can be stated that Job satisfaction is an initiator of positive employee attitude & behavior within the workplace. Thus, job satisfaction is directly correlated with the self-evaluation of an employee, whether he is happy or unhappy with his job at the workplace stated by (Tam & Zeng, 2014). Job satisfaction is the evaluation key of employees, when some issues are faced by them at the workplace, measuring their work assessment stated by (Alam, 2012).

2.7 Islamic Work Ethics and Job Satisfaction

The relationship between work ethics and job satisfaction has been found significant by (Viswesvaran et al., 1996). A very strong and significant relationship between Islamic work ethics (IWE) and Job satisfaction (JS) has been also investigated by (Haroon et al., 2012).

Managers are being suggested that they must create IWEs environment at the workplace to increase employees' job satisfaction. In the previous literature, many studies have found that high IWEs are increasing job satisfaction levels positively.

(Khan et al., 2015) have identified the same results in the last decade, they found that Islamic work ethics are the backbone of the Islamic system, therefore those people who are following

Islamic work ethics (IWEs), have high ethical norms and values. Additionally, they stated that if managers perform all of their work activities according to the teachings of the Holy Quran and the Saying of Prophet Muhammad (SAW), they will achieve high job satisfaction.

According to (Meglino & Korsgaard, 2004), the theory of other-orientation, explains the effect of Islamic work ethics on Job satisfaction. It means that an individual is said to be satisfied with his job if he acts on Islamic principles by working as a motivator for others, helping others, and doing the extra mile to achieve the collective goals.

(De Clercq et al., 2019) said that those employees who have high Islamic work ethics, try to work hard, as they believe that it's a religious obligation. The link between Islamic work ethics (IWEs) & Job satisfaction is positive and significant to make the sight of all those activities which are underlying to satisfaction at the workplace (Yousef, 2000). Similarly, (Khan et al., 2015), verified that workers, who believe in the norms and values of Islam and are following Islamic work ethics (IWEs), tend to be fruitful with a high level of satisfaction from their job, and perform highly as well as committed at the place of work.

Therefore, based on this phenomenon, the current study aims to find empirical evidence of the influence of Islamic work ethics on job satisfaction.

Hypothesis 3: Islamic work ethics has a significant positive effect on Job satisfaction

2.8 Job Satisfaction and Employee Performance

The word “job performance” or “Employee performance”, means the accomplishment of work by an individual. Quality work is accomplished by an employee carrying out all of his work responsibilities to achieve job satisfaction (Mangkunegara & Prabu, 2004). There are some predictors, which are predicting innovation, honesty, and quality of work among the employees. Therefore, the Hawthorne research was used to conduct the Performance to Satisfaction study, which looked into the highly satisfied status of the more proactive and concerned employees (Gould & Hawkins, 1978). According to (Herzberg, 1964), if an organization is providing job safety, rewards and awards, a good working environment and other profits to employees working in the organization, then employees will be happy and more satisfied. So managers must have to motivate their employees with appreciation and recognition, in order to achieve a high level of performance stated by (Herzberg, 1964).

(Kim et al., 2014) have conducted two hypothetical studies for testing satisfaction, (Falkenburg & Schyns, 2007) have been purposed a strong argument, that job satisfaction has a significant influence on employee performance. The confirmed statement of (Judge et al., 2001), stated that job satisfaction has a positive and significant relationship with employee performance. According to (Antoncic & Antoncic, 2011), job satisfaction has measured into 4 categories (work satisfaction, association among employees, salary, rewards & culture of organization & faithfulness of employees); these factors affect employee performance and growth of the organization positively.

(Perera et al., 2018) also found a positive effect of job satisfaction on employee performance. The Other-orientation theory also justifies the association between Job satisfaction and employee performance. OOT (other orientation theory) suggested that job satisfaction is an essential element of employees' and managers' performance. (Kesselman et al., 1974) investigated that an employee tends to be more satisfied and performs well if he receives a rewarding salary based on his performance.

The current research focuses on finding the influence of Job satisfaction (JS) on Employee Performance (EP).

Hypothesis 4: Job satisfaction has a significant positive effect on Employee Performance

2.9 Job Satisfaction and Counterproductive Work Behavior

Looking towards the conceptual framework, the employee who has fallen into negative actives, then he will be involved in Counterproductive work behaviors. It is logically proved that job satisfaction has inversely associated with Counterproductive work behavior (CWB). Therefore, those employees considered unhappy with their jobs, who are involved in both types of CWBs; either interpersonal or organizational behavior.

Nowadays, job dissatisfaction is a very big issue in organizations, employees are not fully participating in their job activities due to an imbalance of justice, and hence they are not getting full benefits from the organization. Past studies have identified that the CWB of employees can't be useful for an organization or the workers, as it causes low employee performance and job satisfaction (Spector et al., 2006).

A very strong clue has been found about the JS and CWB, the exchange of negative behavior among the employees creates a strong association between JS and CWBs. A recent study has

stated, that anger and anxiety were the cause of Counterproductive work behavior which was creating a strong link between job dissatisfaction and CWBs.

(Martinko et al., 2002), described that those employees who are more motivated to face bad events, then they are more established and have a low level of negative activities. In the above discussion, it has been found that those employees who are not satisfied with their jobs, face inequality in work distribution at the place of work and as a result, they indulge themselves in CWB.

The direct association between JS (Job satisfaction) & counterproductive work behavior is guided by OOT theory, for example, the connection between job satisfaction and CWB may be held together by the bad effect of social interactions. A meta-analysis has created a connection between job unhappiness and negative affectivity such as anger, terror, and nervousness stated by (Bruk-Lee et al., 2009).

According to the OOT theory if there exists a more ethical environment in the organization and employees are more other-oriented, then there will be positive behaviors among the employees, which reduce the negativity or counterproductive work behavior. The current research aims to find empirical evidence for the influence of Job satisfaction (JS) on Counterproductive work behavior (CWB).

Hypothesis 5: Job satisfaction has a significant negative effect on Counterproductive work behavior

2.10 Job Satisfaction as a Mediator

(Preacher & Hayes, 2008) have predicted the mechanism of the “Mediating variable”, they stated that this is a variable, which is creating a link between IV (Independent Variable) with DV (Dependent Variable) to find an effect.

Several studies have proved that Job satisfaction is a good forecaster of employee behavior (Koon & Pun, 2018). (Devonish, 2017), argued that Job satisfaction among employees may lead them to attain the objectives and goals of the organization. (Boo & Koh, 2004), found a significant effect of Job satisfaction on work outcomes.

Additionally, the research of (Weeks et al., 2004), has investigated that job satisfaction could be increased by the influence of Islamic work ethics (IWEs). (Falkenburg & Schyns, 2007) have purposed a strong argument that job satisfaction significantly influences employee performance.

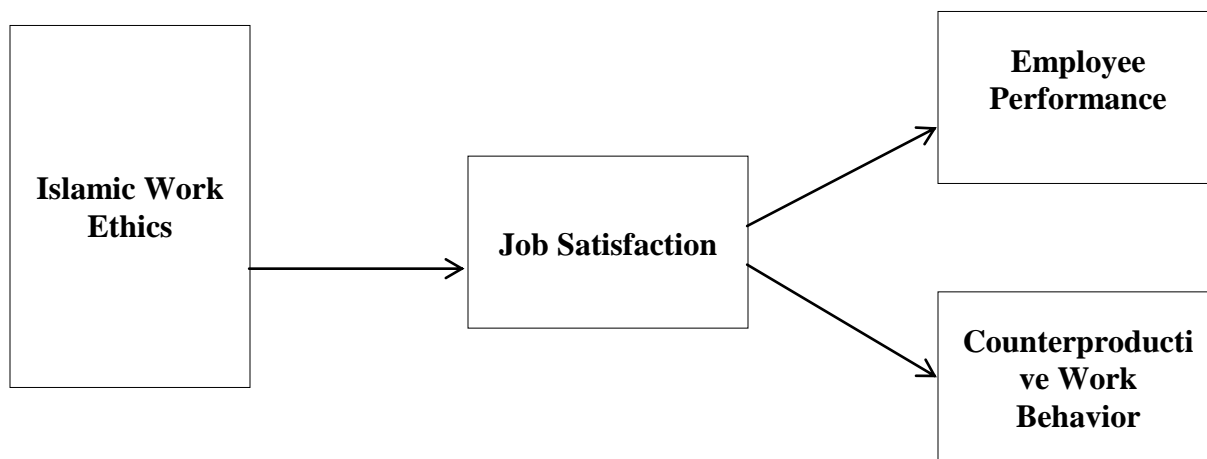
The previous studies provide support for the mediation effect of job satisfaction between Islamic work ethics and employee performance. (Judge et al., 2001), stated that job satisfaction also predicts the behavior of employees. Employees who adhere to Islamic work principles are more likely to be satisfied with their occupations, and this satisfaction enables them to exhibit positive and supportive conduct. In contrast, dissatisfied employees may exhibit negative or unproductive work behavior. Thus, employee behavior is greatly influenced by their level of satisfaction (Perera et al., 2018).

This study strives to examine the mediating role of job satisfaction between Islamic work ethics (IWEs) & employee performance (EP) as well as Islamic work ethics (IWEs) and Counterproductive work behavior (CWB).

Hypothesis 6: Job satisfaction mediates the positive relationship between Islamic Work Ethics and Employee Performance.

Hypothesis 7: Job satisfaction mediates the negative relationship between Islamic Work Ethics and Counterproductive Work Behavior.

2.11 Theoretical Framework



Methodology

3.1 Research Design of the Study

The main purpose of this study is to identify the effect among all Independent, Dependent, and mediator variables, used in this study. This research is based on an empirical and quantitative approach. This chapter aimed to justify the difference between DV (Dependent Variable, i.e.

Employee Performance (EP)& Counterproductive work behavior (CWB)), with respect to IV (Independent Variable, i.e. Islamic Work ethics (IWEs)) as well as the role of mediating variable (Job satisfaction (JS)). The nature of this study is cross-sectional. A convenient sampling technique has been used for data collection. Data were collected from the Banking sectors of twin cities of Pakistan (i.e. Islamabad and Rawalpindi). Data has been taken from the respondents from different places at 1 time.

3.2 Population:

In this study, Islamic banking sectors were selected as a sample for this research. Which are present in the twin cities of Pakistan (i.e. Islamabad the capital City and Rawalpindi).

3.3 Sampling Technique and Sample Size of the Study:

This study used a structured questionnaire between respondents through the convenience sampling method, which is usually a non-probability sampling technique. The convenience sampling technique is considered to be very reliable for data collection. Study have chosen this method because of limited resources and time, as it was very difficult to approach all populations of the organizations.

According to the previous suggestions of the studies, the selecting way of their population size technique was 5 or 10 participants per item, which are very efficient for the testing tools and for finding out more effective and significant results argued by (Velicer & Fava, 1998). Therefore, each item for the study sample size can be multiple with 5 or 10, which has been applied to the maximum population size for the study. This study used Questionnaire having a maximum number of 65 items on it. Whereas, the complete size of questionnaire items can be $65 \times 5 = 325$, which was suggested in prior research. To achieve the best response rate, a large sample size has been taken for this study. A sum of 400 Questionnaires was distributed in the different Banking sectors of Rawalpindi and Islamabad. 20 Questionnaires were received unfilled. 30 Questionnaires out were not received out of 400 distributed Questioners. To achieve better results and generalizability, a sample size of 350 participants has been used. Employees of the banking sectors are the respondents of this study, which are available in the capital city of Pakistan (i.e. Islamabad.) and Rawalpindi.

3.4 Measurement and Scale Used:

This study used 5 points liquid scale, which was valued at a constant interval. The range of scale consists of, 1 signifies 1= Strongly Disagree, 2 signifies '2=Disagree', 3 signifies '3=Neutral', 4 signifies '4=Agree' and 5 signifies '5=Strongly Agree'

3.4.1 Islamic work Ethics

(Ali, 1992) has used the small version of the items' scale for the measurement of Islamic work ethics, which is based on 17 items; for maple: Laziness is voce, Good work benefits both (for himself & others) and Devotion to work is a virtue. Analysis has been performed on 16 items out of 17 because 1 item's factor loading was less than 0.3.

3.4.2 Employee Performance

Employee Performance of participants was approved by adopting 21 item scale, which was specially developed by (Williams & Anderson, 1991). Analysis has been performed on 6 items out of 21 because 6 items' factor loading was less than 0.3. The Cronbach Alpha of the 21 items scale was found 84.0 %.

3.4.3 Job Satisfaction

Job Satisfaction of participants was approved by adopting 19 item scale, which was specially developed by (Brayfield & Rothe, 1951). Analysis has been performed on 13 items out of 19 because 13 items' factor loading was less than 0.3. The Cronbach Alpha of the 19 items scale was found 84.0 %.

3.4.4 Counterproductive work behavior

CWB of the contributor was approved out by the approving 8 item scale that was established by (Dalal et al., 2009) for example 'Spent time on the unrelated work'. The Cronbach s' Alpha was found 85.0%.

3.4.5 Data Analysis Method of the Study

The current study has used SPSS 21.0 & AMOS. 23.0 software for predicting & analyze the data which were collected by the Questionnaires. This study has measured the famous mechanism called CFA (Conformity factor analysis), through this technique study has found direct path analysis and indirect path analysis, and model fitness. This study used the One-Way ANOVA test to prove the impact of the present study on DVs (Depended variables) of the demographic factors, data normality test, correlation analysis, and Factor analysis by using AMOS software and regression Analysis using (Preacher & Hayes, 2004) techniques to test mediation.

Results

4.1 Reliability Analysis:

Cronbach Alpha reliability is a technique through which a researcher can find the internal variables' stability. The Cronbach alpha reliability value of items is equal to 0.7 or greater, which falls in an acceptable range and is also acknowledged as good reliability. On the other side, if the value of reliability falls in the range of 0.5, it is measured as poor or low reliability. Hence, (Sekaran & Bougie, 2003) argued that, if the value of items is greater than 0.6 than it is measured as a moderated reliability of an item.

Table 4.1.1 Reliabilities analysis

S. No	Name Variables	ofNo. of items	Reliabilities of Variable
1	IWEs	16	(0.91)
2	JS	14	(0.90)
3	EP	6	(0.92)
4	CWB	8	(0.89)

IWEs = Islamic Work Ethics, JS = Job Satisfaction, EP = Employee performance,

CWB =Counterproductive Work Behavior,

The above table 4.2, indicates the Cronbach alpha reliably of Islamic work ethics consisting of 16 items scale and having good reliability (0.91), which shows the reliability measurement falls

in an acceptable range. Similarly, the Cronbach alpha reliability of Job satisfaction consists of 14 items and has good reliability (0.90), which shows the reliability measurement falls in an acceptable range. Employee performance consists of 6 items and has good Cronbach alpha reliability (0.92), which shows the reliability measurement falls in an acceptable range. However, Cronbach's alpha reliability of Counterproductive work behavior consists of 8 items scale and has good reliability (0.89), which shows the reliability measurement falls in an acceptable range.

4.2 Descriptive Statistic Analysis of the Study:

4.2.1 Demographics of the study:

This study is based on the empirical & quantitative nature, the data has been collected from the well-reputed banking sectors present in the twin cities of Pakistan (i.e. Islamabad & Rawalpindi).

Table 4.2, shows the all of demographic information where the data were collected. The demographic characteristics include age, gender, qualification and also the experience level of participants.

Table 4.2.1 Demographic Analysis of the study

Demographics

Age 25-30 31-35 36-40

(37%) (85%) (14%)

Gender Male Female

(66%) (34%)

Qualification Intermediate Graduate Master, PhD

(17%) (51%) (31%)

Experience level 1 Year 2 Years 3 Year 4 Years 5 Years

(17%) (25%) (23%) (22%) (11%)

4.2.2 Descriptive variables of study:

This research implemented descriptive statistics which is based on Mean, and standard deviation as well as also performed the variance of the represented variables. The mean value of Islamic work

ethics is 4.31 and the standard deviation value is .468. The mean value of job satisfaction is 4.03 and the standard deviation value is .694. The mean value of job performance is 4.81 and the standard deviation value is .236. While the mean value of CWB (counterproductive work behavior) is 2.88 and the standard deviation value is .451.

Table 4.2.2 Descriptive statistics of the study

	Mean	Std. Deviation
IWEs	4.31	.468
JS	4.03	.694
EP	4.81	.236
CWB	2.88	.451

IWEs: Islamic Work Ethics, JS: Job Satisfaction, EP: Employee Performance, CWB: Counterproductive Work Behavior,

4.2.3 One-Way ANOVA

One-way ANOVA is the method used for controlling the variation in the variables. This study used this process on controllable variables, which include dependent & mediating variables. The One-way ANOVA process data has been used for different tasks like as; tolerance, & control and to find variations present in groups. Data used a One-way ANOVA process for control variation in Islamic work ethics, Job satisfaction, and Employee performance on behalf of factors & study demographics of the variables. After the variance analysis & applying the One-Way ANOVA process, this study found all of the results showing that there is a significant difference in Employee performance through (Work experience) and the study controlled it through One-Way ANOVA.

Similarly, this study applied the One-Way ANOVA process on Counterproductive work behavior (CWB), then found that there is a significant variation between Counterproductive work behavior with (Age, Qualification, and Work experience) and then study applied One-Way ANOVA to control the variation among variables.

Table 4.2.3 One-Way ANOVA

Sources of Variation	EP		CWB	
	F-stat	p-value	F-stat	p-value
Age	2.838	.059	21.100	.000
Gender	2.489	.115	.987	.320
Qualification	.491	.612	17.225	.000
Work Experience	2.772	.027	14.820	.000

EP= Employee Performance CWB= Counterproductive Work Behavior

4.3 Confirmatory factor analysis:-

CFA also called the measurement model, the study has executed Confirmatory Factor Analysis by using AMOS32 for all of the study variables; Islamic work ethics, Job satisfaction, Employee performance and counterproductive work behavior. These variables have been entered into a measurement model (CFA) to detect, prove and validate the accuracy of variables. The below table 4.4 shows all of the variables' measurement χ^2/DF ., CFI, GFI, AGFI, NFI, & REMSEA.

Table 4.3.1 Confirmatory Factor Analysis of Study

Model	(χ^2/DF)	CFI	GFI	AGFI	NFI	RMSEA
(4)Factor-Model	1.88	.951	.810	.785	.902	.050

This study implemented the CFA on all of the study variables, Islamic work ethics, Employee performance, Job satisfaction and Counterproductive work behavior. Table 4.3.1, shows the acceptable range of Model Fit statistics of the four (4) factors model. The results of table#4.4 shows that the all results ($\chi^2/DF = 1.88$, CFI = .951, GFI = .810, AGFI = .785, NFI = .902, REMSEA = .050) are fully supported and accepted the factor model. Although it has been suggested by researchers that the CMIN/DF value must be less than 3, therefore the current

results of this study have found the CMIN/DF value 1.88 which less than 3, and the value of RMSEA is .050 which also accepted and less than 0.08 as suggested by (Hu & Bentler, 1999).

4.4 Correlation Analysis of the study:

Table 4.4.1 Pearson Correlations:

	IWEs	JS	EP	CWB
Islamic work Ethics	(1)			
Job Satisfaction	0.236**	(1)		
Employee Performance	0.199**	0.197**	(1)	
Counterproductive work Behavior	-0.253**	-0.245**	-0.605**	(1)

IWEs = Islamic Work Ethics. JS = Job satisfaction. EP = Employee Performance. CWB = Counterproductive Work Behavior

**Correlation is significant at the 0.01_Level (2_ tailed).

*Correlation is significant at the 0.05_Level (2_ tailed).

The test of Pearson correlation analysis has been executed on study variables. The results of Table 4.4.1, show the correlation among the study variables; Islamic work ethics, job performance, Job satisfaction and counterproductive work behavior. The study executed the Pearson correlation analysis test 2-tailed at a significant level of 0.01 & significant level of 0.05. And the small r shows the Pearson Correlation.

The study found that there is a positive and strong association between Islamic work ethics and Employee performance ($r = 0.199^{**}$, and $P < 0.01$), the positive result of Pearson correlation among IWE and EP has been proved and supported through early support Hypothesis #1.

Therefore, the Pearson correlation has proved the negative & significant connection between Islamic work ethics and Counterproductive work behavior ($r = -0.253^{**}$, and $P < 0.01$), these results also support the preliminary Hypothesis #2.

Similarly, the study got the result of Pearson correlation among Islamic work & job satisfaction, that the IWE is positively and significantly associated with Job satisfaction and has a very strong & positive correlation among them ($r = 0.236^{**}$ and the P value is < 0.01), therefore these results provide support for predicted hypothesis #3.

The study found the results of Pearson correlation among job satisfaction and Employee performance, that Job satisfaction is positively and significantly associated with Employee performance and has a very strong & positive correlation among them ($r = 0.197^{**}$ and the P value is < 0.01), therefore these results support the predicted hypothesis #4.

Like as, the study found a significant negative association between Job satisfaction & counterproductive work behavior through the Pearson Correlation technique ($r = -0.605^{**}$ and the P value is < 0.01), which shows a good negative & significant connection among the JS and CWB, these results also support earlier assumed hypothesis #5.

Job satisfaction has been observed positively and significantly mediating the connection between the IWEs (Islamic work ethics) & EP(Employee performance) by the Pearson Correlation technique ($r = 0.259^{**}$ and the P value is < 0.01), which shows a good positive & significant connection among the IWE and EP; these results also support earlier assumed hypothesis#6.

Job satisfaction has been found negatively and significantly mediate the connection among the IWEs (Islamic work ethics) & CWB (counterproductive work behavior) by the Pearson Correlation technique ($r = -0.245^{**}$ and the P value is < 0.01), which shows a good positive & significant connection among the IWEs and EP, these results also support earlier assumed hypothesis #7.

4.5 Regression Analysis Process by Preacher & Hayes

The main objective of the research was to justify Islamic work ethics as an initiator of Job satisfaction. Furthermore, the occurrence of Islamic work ethics raises the aspect of Job satisfaction or vice, versa. Even though, this study identified Job satisfaction (JS) performs the role of a mediator among the association of IWEs (Islamic work ethics), CWB (Counterproductive work behavior), and Employee performance. This study has used the Regression analysis technique to authenticate the impact of IV (Independent Variable) on DVs (Dependent variables). This research study has applied (Preacher & Hayes, 2008) process model to explore the real influence of variables used in this research.

The latest version of Preacher “v2.16.3 & v3.2” (2016), has been used to verify convenience & fitness. Therefore, the study has used the very famous test of (Preacher & Hayes, 2008)SOBEL test for the valuation of an indirect effect of the process model. The PROCESS model of (Preacher & Hayes, 2008)finds out more individuality, newness, and improvement.

This study has used mediation “MODEL# 4” of (Preacher & Hayes, 2008) for the accomplishment of all requirements and to find accurate results for this study.

4.5.1 Results of Job Satisfaction as mediator among IWE and Employee Performance

This research has applied the regression analysis technique of (Preacher & Hayes, 2008). All of the direct associations of the study are given in below Table#4.5.1. Hypothesized 1 was that Islamic work ethics have a significant & positive influence on Employee performance, hence, results verified the supposed hypothesis 1 of this study. The hypnotized 2 was that IWEs (Islamic work ethics) have a positive & significant influence on CWB (counterproductive work behavior) consequently, the results verified the supposed hypothesis 2 of this study. The hypnotized 3 was that IWEs (Islamic work ethics) have a positive & significant influence on JS (Job satisfaction) hence, the results verified the supposed hypothesis 3 of this study.

The given below Table 4.5.2 clearly explains the results of meditation in accordance with Hypothesis #6. the results of the study accept hypothesis 6, that Job satisfaction mediates the association between Islamic work ethics & EP(employee performance). Though, hypothesis # 6 has supported the indirect effect. As per the direction of results, the indirect impact has been checked through Bootstrap at a 95% level of significance (SOBEL-Z = 2.4427 and P value < .0001), and the same indirect effect tested through Bootstrap at the 95% level of significance (LLCI, = 0.0064, ULCI, = 0.0425).

Therefore, this result also indicates that LLCI (Lower Level Confidence) & ULCI (Upper-Level Confidence) didn't show zero value, which means the relationship is significant.

As well as, given below Table 4.5.2 clearly explains the results of meditation Hypothesis#7, that Job satisfaction mediates the association between Islamic work ethics & CWB (Counterproductive work behavior). Though, hypothesis#7 has supported the indirect effect. As per the direction of results, the study checked the indirect results through Bootstrap at a 95% level of significance (SOBEL-Z = -2.8481, and P value < 0.0044), and the same indirect effect tested through Bootstrap at the 95% level of significance (LLCI, = -0.1217, ULCI, = -0.0297).

Therefore, this result also indicates that LLCI (Lower Level Confidence) & ULCI (Upper-Level Confidence) didn't show zero value, which means the relationship is significant.

Table # 4.5.2 the results of Direct & Indirect impact of Islamic work ethics, Job satisfaction on Employee performance & counterproductive work behavior

Variables	B	S.E	T	P	LLCI	ULCI
Direct effects						
<u>IV to DV</u>						
IWE -to-EP (H1)	0.0816	0.0270	3.0251	0.0027	0.0285	0.1396
IWE -to-CWB (H2)	-0.2870	0.2728	-3.9445	0.0001	-0.4301	-0.1439
<u>IV to Mediator</u>						
IWE -to- JS (H#3)	0.3496	0.0771	4.5345	0.0000	0.1980	0.5013
<u>Mediator to DV</u>						
JS-to- EP (H#4)	0.0541	0.0182	2.9689	0.0032	0.0183	0.0899
JS-to- CWB (H#5)	-0.1842	0.0492	-3.7481	0.0002	-0.2809	-0.0876

Bootstrap results of the indirect impact of Islamic work ethics by the mediator (Job satisfaction) on the Employee performance

β	Boot(S.E)	LLCI(95%)	ULCI (95%)
0.0189	0.0088	0.0064	0.0425

The indirect effect found through the normal distribution of the SOBEL-Test

β	SE	SOBEL-Z	P
0.0189	0.0077	2.4427	0.0146

Sample size=350

“These all of the reports showing unstandardized coefficients of regression”. The Bootstrap Sample Size=350

There are reports of unstandardized coefficients of regression. A sample size of bootstrap= 5000. LLCI (Lower Level Confidence Interval) & ULCI (Upper-Level Confidence Interval)
IWE= Islamic work ethics, JS = Job satisfaction, JP = Job performance

Bootstrap results of the indirect impact of Islamic work ethics by the mediator (Job satisfaction) on the Counterproductive work behavior

B	Boot (S.E)	LLCI (95%)	ULCI (95%)
-0.0644	0.0237	-0.1217	-0.0267

The indirect effect found through the normal distribution of the SOBEL-Test

β	SE	SOBEL-Z	P
-0.0644	0.0226	-2.8481	0.0044

Sample Size=350

“These all of the reports show “unstandardized coefficients of regression”. The Bootstrap Sample Size=350

There are reports of unstandardized coefficients of regression. A sample size of bootstrap= 5000. LLCI (Lower Level Confidence Interval) & ULCI (Upper-Level Confidence Interval)
IWE= ‘Islamic work ethics’, JS = ‘Job satisfaction’, CWB = ‘Counterproductive work behavior’

Discussion

5.1 Findings

The current study tested the role of Islamic work ethics in Employee performance & CWB (Counterproductive work behavior) with mediating role of Job satisfaction. However, this study aligns with empirical research, still, no research has been tested with recommended study model by using other-orientation theory (OOT). The OOT theory justifies all purposed relationships among Islamic work ethics, Job satisfaction, Employee performance, and Counterproductive work behavior. This research is based on empirical data collected from the most popular banking sectors of the twin cities (The capital city i.e. Islamabad and the trading city i.e. Rawalpindi) of Pakistan. In this study, the seven major hypotheses were tested.

The First hypothesis was about the impact of IWEs (Islamic work ethics) on EP (Employee performance) has been checked. The second hypothesis was about the impact of IWE on the CWB has been tested. The third hypothesis about the influence of Islamic work ethics on Job satisfaction has been tested. The fourth hypothesis was about the effect of Job satisfaction (mediator) on Employee performance has been checked. Then the Fifth hypothesis about the impact of Job satisfaction on Counterproductive work behavior has been examined. Similarly, the sixth hypothesis, JS (Job satisfaction) as a mediator between Islamic work ethics & Employee performance has been tested. And finally hypothesis seventh, JS (Job satisfaction) as a mediator between Islamic work ethics & Counterproductive work behavior has proceeded. After testing all of the seven suggested hypotheses, this study has found strong and good support for all suggested hypotheses.

This research examined that Islamic work ethics have a positive & significant influence on Employee performance through the strong support of hypothesis#1, this study aligns with empirical research, the number of Muslim scholars identified the importance of IWEs in the current period, according to the Islamic thinking which is favorable for every nation of the world. According to Hadiths of Hazrat Muhammad (S.A.W), work ethics have been categorized into 11 branches, which are making a strong relationship between work ethics and employees' performance and they are involved in business laws, the significance of making more money, excellent way of work, earnings, depending on self, domination, corruption, actions & purposes, equality, instability and sympathy (Ali & Al-Owaihian, 2008). Therefore, to justify the positive

association between Islamic work ethics & Employee performance, (Meglino & Korsgaard, 2004) the Otherorientation theory explains that the one who thinks about the well-being and happiness of other individuals, group fellows, and organization, tends to be more other-oriented, and supports ethically to achieve best employee performance and to achieve organizations' objectives & goals (Sparrow et al., 2010) Results confirmed the hypothesis#1 in this study, that the Islamic work ethics have positive & significant influence on Employee performance.

This research study has found that Islamic work ethics has a negative significant influence on Counterproductive work behavior, which supported the purposed hypothesis #2 of the study. These study findings are aligned with the prior research of (Fida et al., 2015), that the work burden is the main cause of employees to give an emotionally negative performance at the workplace, which means there is a direct relationship between negative emotions and CWB. Islamic work ethics reduce counterproductive work behavior at work place (Fida et al., 2015). It's very important for the organization to maintain an ethical environment at work place, IWEs emphasize fairness & kindness at the place of work, for the prosperity and success of the organization. The finding of this study justifies that Islamic work ethics negatively influence counterproductive work behavior.

This research shows that the IWEs have a significant & positive influence on Job satisfaction, which supported hypothesis #3 of the research. As argued by (De Clercq et al., 2019), those employees who have high Islamic work ethics, try to work hard and observe a religious obligation. Similarly, study findings are justifying the link between Islamic work ethics (IWEs) & Job satisfaction as positive and significant. Moreover, an explanation has also been given by the other-orientation theory, regarding the effects of Islamic work ethics on Job satisfaction. The individual who is not selfish, and thinks rationally about the happiness of others, tends to be more satisfied and productive Similar to the findings of (Khan & Rasheed, 2015; Khan et al., 2015), this study has verified that workers, who believe in norms and values of Islam & they are following Islamic work ethics (IWEs), they are rewarded with a high level of satisfaction from their job, and they perform highly and committed at the place of work. The results of the study have proved that Islamic work ethics (IWEs) influence Job satisfaction (JS) positively & significantly.

This study examined that Job satisfaction has a significant & positive influence on Employee performance, which supported hypothesis #4. The same findings are directed with

(Mangkunegara & Prabu, 2004) that the quality of work accomplished by predicting the innovation, honesty, and interaction among the employees.

(Kim & Min Park, 2014) stated that, there are two hypothetical studies conducted for testing satisfaction, but there is a lack of research on job satisfaction and employee performance. Therefore this study has been conducted to fill the gap and proved that Job satisfaction (JS) influences Employee performance (EP) positively & significantly.

Hypothesis#5 predicted, that the JS (Job satisfaction) has direct a negative & significant influence on CWB (counterproductive work behavior). So the results obtained from the present study proved the predicted hypothesis with Pearson correlation. The same finding aligns with the empirical study of Job satisfaction impacting the performance of employees at the workplace to accomplish the organization's goals. (Gohel, 2012), said that employee quality is the asset of an organization; they are invested in accomplishing job efficiency. Looking at the conceptual framework, the employee who falls into negative activities will be involved in Counterproductive work behaviors. Similarly, according to (Martinko et al., 2002), employees that are more driven to deal with unfavorable situations are more established and engage in low-intensity negative behaviors. In the discussion above, it was discovered that CWB employees who are dissatisfied with their occupations experience unequal work distribution at their place of employment.

The direct association between JS (Job satisfaction) & counterproductive work behavior(CWB) has been shown by OOT theory. According to OOT theory, the connection between job satisfaction and CWB may be held together by job unhappiness and negative affectivity such as anger, terror, and nervousness stated by (Bruk-Lee et al., 2009).

Therefore, this study has proved that Job satisfaction (JS) influences counterproductive work behavior (EP) negatively & significantly.

Now coming toward the Role of the mediator (Job Satisfaction), two hypotheses (Hypothesis 6 and 7) were predicted for mediation analysis in this study, Hypothesis #6 expected that Job satisfaction mediates the association among IWEs & EP. The same results were obtained after the analysis and proved the suggested hypothesis to be true. The findings of the study are aligning with the famous researchers (Falkenburg & Schyns, 2007) who have purposed a strong argument about job satisfaction mediating a significant relationship between IWEs and employee performance. Similarly, the study has predicted hypothesis #7 that Job satisfaction mediates the

association between IWEs & counterproductive work behavior. The same results were obtained after the analysis and proved the suggested hypothesis to be true. Moreover, the study findings are agreeing with the researchers' arguments, (Koon & Pun, 2018) investigated that Job satisfaction enhances the level of satisfaction among employees at the workplace and reduces negative activities and boosting into positive capabilities. Same as (Devonish, 2017) who identified a negative significant association among Job satisfaction, IWEs & EP. Thus Job satisfaction proved itself as an essential mediator, which transfers the influence of its previous circumstances on the different obtained results.

5.2 Managerial & Practical Implementations

This research gives support to the different significant implications for various work practicing organizations or companies' managers and top management, as well as for HR practitioners who are following and doing their work in the Islamic environment. Therefore, it was found that Islamic work ethics has a very significant influence on employee performance, thus the top management should follow the Islamic work ethics and all organizations' managers must be provided with knowledge about the teachings of Islam on how to do work sincerely, honestly and dedicatedly at the place of work as employees can understand the norms and values of Islam.

Although the implementation of IWEs in the organization increase employee performance, and job satisfaction, they also decrease certain level of counterproductive work behavior and turnover intention to leave. Therefore, it's very necessary for every organization to apply IWEs in the workplace. IWEs increase capabilities among employees, IWEs make employees capable to perform effective work according to the teachings of Islam. Similarly, the previous literature, argued that ethics are the best source of learning for every individual. Hence, to achieve effectiveness and success, it's very important for every organization to arrange ethical trainings and seminars to put IWEs into the employees.

Islamic work ethics have highlighted all of the precious morals like determination, work hard, work commitment, work loyalty, and so on. Therefore, it's very necessary for Human resource management when they are recruiting candidates and hiring, they should choose those candidates who are well-known about ethics as well as morals. Those employees who are ethical & moral are considered very essential assets for the growth and success of the organization. Thus, this situation may be obtained by considering the CVs of candidates applying for the job, CVs can be

evaluated on the previous record and character. Finally, the previous research of (Fifka, 2013) investigated that so many countries are industrialized; they have found a very big Protestant work ethics (PWEs) influence at the place of work. Therefore, this research has defined that Islamic work ethics play a big impact to insert optimistic values into employees at the place of work. Thus, Human resource management is recommended that counties having the majority of Muslims, must apply ethical values which are based on Islamic principles.

5.3 Future Research Directions and Limitations

This research has found some strengths and weaknesses during the analysis. Even though, there are many different limitations in the current study that are necessary to be covered in future research. First of all, the data were only collected from the twin cities of Pakistan (Islamabad & Rawalpindi). Future research may include the data collected from more cities and areas all over Pakistan. Future research may conduct same the study with diverse cultures and regions to examine the different results with the same process. The culture directly influences the respondents' views of any country. Furthermore, there are many features present in the culture including the collection of values, norms, religious thinking style, different languages and communicating way between individuals from various historical and geographical regions (Shavitt et al., 2008). This research has selected the private Islamic banking sectors for the data collection, & the sample size of participants was 350. Therefore, the suggestions for future researchers are that the data must be collected from various companies or organizations like the telecom sectors & the service sectors. Moreover, if the participant ratio will enhance then the impact of the study's outcomes can be better.

Additionally, this research has investigated mediating variable of JS (job satisfaction) which creates the association among IWEs (Islamic work ethics), EP (Employee performance) and CWB (Counterproductive work behavior). Therefore, it is suggested that future researchers may study the influence of IWEs on different mediating research variables like leadership styles, perceived organizational commitment, and Psychological Empowerment with the same research methodology.

5.4 Conclusion

The objective of the current study was to examine the influence of Islamic work ethics (IWEs) on CWB (Counterproductive work behavior) & Employee performance (EP) with the mediating role of job satisfaction (JS). The results of this study give support to the direct & indirect impact of Islamic work ethics on CWB (Counterproductive work behavior), Employee performance (EP) and job satisfaction (JS). By providing more supported results of the study, Islamic work ethics have been seen as significantly and positively contributing to employee performance. While Islamic work ethics significantly & negatively contributes to CWB (Counterproductive work behavior). Job satisfaction also has a positive & significant influence on employee performance. Similarly, Job satisfaction contributes significantly and negatively to CWB. Therefore, Job satisfaction mediates the positive and significant association between IWEs & EP. Similarly, Job satisfaction mediates the negative and significant association between IWEs & CWB. Moreover, all of the results obtained after analysis have been confirmed with the support of OOT (Other-orientation theory). Hence it can be concluded that Islamic work ethics enhance the capability among employees to comprehend and anticipate all optimistic strategies through increased job satisfaction and performance of employees as well as decrease counterproductive work behavior at the place of work.

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