

Islamic Work Ethics and Workplace Deviance

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Abstract

The main purpose of the study is to explore Islamic work ethics and workplace deviance. For this study researcher site, the articles that were published in the period of 1970 to 2022. Most of the researcher's explored ethics more focused on Protestant work ethics (PWE) which was first time introduced in Germany. Organizations that don't have a solid spotlight on conforming to business rules and laws are bound to have WPD social inclinations identified with maltreatment of the resources of organizations. This study explores Islamic thoughts to find out different workplace ethics (WPE). Because, literature shows that people that belong to different religions are working in one place, due to creating lots of problems like conflicts, discrimination, nepotism, deviance, biases, and favoritism. In all workplaces, deviance (WPD) behavior was observed more than other challenges. So, in this study researcher try to examine the relationship between Islamic work ethics and workplace deviance. The examination suggested that significant negative connections were found between the IWE and WPD in the scarce extant literature. It shows that Islamic ethics is more powerful in diminishing the behaviors of deviance. W-E programs in organizations result in encouraging positive outcomes such as increased happiness, serenity, job satisfaction, and commitment. Findings are showing all those factors that help, support, and discourage the employees in the workplace, second how IWE support them, and how they behave in front of situations when WPD is experienced by the organization. This study is a torchlight to those organizations that encourage ethical work environments and observe an increase in the overall commitment, productivity, adaptability, and innovation of their employees. Findings is showing failed to fulfill the needs of the business world PWE, Buddhist work ethic, and Hindu work ethic, the researcher started to explore the second-largest religion in the world Islam that fulfills the needs. It is expressed that the workers that practice the values of Islam have a higher feeling of equity in correlation with the individuals who don't. Unfairness, abusive supervisors, victimize employees from the organization, and injustice in the workplace reciprocated to the misbehaving or negative attitude of the employees. Hence, it is more appropriate for Islamic work ethics (IWE) to

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deal with all challenges. In normal circumstances in the workplace, IWE is negatively related to WPD. To conclude, the study seconds the proposition (P1) that IWE has a negative connection with WPD.

Keywords: Workplace Deviance, Islamic Work Ethics, Ethics

1 Introduction

With the decrease in the costs of transportation and communication costs, late development in worldwide exchange and globalization have made numerous businesses extend their tasks to different pieces of the world (Ali et al., 2015; Su et al., 2021). Business houses succeed with wise leadership because they impact on employees mental wellbeing and business success. (Abbas et al., 2022; Iorember et al., 2022; Jiakui et al., 2023; Mubeen et al., 2021; Peter et al., 2017). Besides, value addition in the workplace and related work helps in the increase of productivity of workers, leadership decides to assume green investments, technology acceptance and workers' mental health measures (Hafeez et al., 2023; Jawad et al., 2018; Local Burden of Disease 2021; Micah et al., 2023; Su et al., 2021). Moreover, rise of conflicts and malfeasances in morals of employees can likewise lay the reason for the business' failure. Besides, politically aware and economic situations, food security, operatives' wellbeing under pandemic crisis only leaders dealt in effective ways (Farzadfar et al., 2022; Moradi et al., 2021; Su et al., 2022; Zafar et al., 2022; Zhuang et al., 2022). As the crumbling with respect to ethics of the business causes depletion in the profit, success and competitiveness of businesses, as decisions by top management lead to business environment and profitability in the business industries (Ge et al., 2022; Hussain et al., 2017; Zhang et al., 2022). Thus, the issue of ethics in working life has presented the need of adhering to ethical standards (Farsi et al., 2015). Ethics in workplace is viewed as the establishment of long-haul achievement and quality in business life because leadership believes in serving the stakeholders to gain better profitability of organizations (Abbas et al., 2020; Aqeel et al., 2022; Li et al., 2022; Li et al., 2022; Schmidt et al., 2022). Ethical considerations aid workers or bosses acquire capabilities like decency, justice, equality, persistence, dependability and commitment towards businesses (De Clercq et al., 2018). Presented by Weber introduced the concept of work ethics (W-E) which received a lot of attention of researchers in organizations (Tufail et al., 2017). W-E were applicable toward the Western researchers as it followed roots from the religion being continued in their general public. It could then be contended that the W-E ought to innately be not the same as other religion-based W-E. Different kinds of W-E ought to likewise exist by following roots to the religion being continued. Religions have been viewed as a significant cause of W-E.

After Christianity, Islam is the second biggest religion on the planet, including 22.5% of the total populace (Abdi et al., 2019). The quantity of Muslim workforce in businesses have additionally been expanding as the globalization is increasing. Leadership academics have called for attention on the connection between leadership and ethics, as management is vigorous for social, economic, and energy use (Al Halbusi et al., 2022; Asad et al., 2017; Azadi et al., 2021; Mubeen et al., 2021). Emerging leadership theory shows linkage to virtues, morality, and ethics is servant leadership (Hussain et al., 2017). Servant leadership indorses pro-social actions that benefits commercial companies, their workforce wellbeing, and personable as a whole (Azhar et al., 2018; Geng et al., 2022; Li et al., 2021; NeJhaddadgar et al., 2022; Zeidabadi et al., 2022). This leadership incorporates a strong ethical component, which leads to organizational success (Aman et al., 2021; Aman et al., 2022; Yoosefi Lebni et al., 2021). Leadership decisions are crucial to safeguard employees' health, wellbeing administrative progress in crisis situation (Azizi et al., 2021; Lebni et al., 2021; Mohammadi et al., 2021; Shoib et al., 2022; Soroush et al., 2021; Su et al., 2021). Accordingly, managers should comprehend the worth of the Islamic work ethics (IWE) in ventures (Al-Sulaiti and Baker 1997; Asad et al., 2020; Khattak et al., 2021). Islam is a complete world order, which has all the powers and abilities to run the world (Akin et al., 2016). In that capacity, endeavor to impart IWE to build the proficiency and success of the businesses. Thusly, it was normal for the ethic researchers to investigate Islamic contemplations to track down an alternate point of view of workplace ethics (WPE). Subsequently, IWE stood out for researchers (Aldulaimi, 2016). It is sensible to examine IWE with regards to those values of norms,

ethics, social orders and culture where Islam was a religion to be accepted.

Furthermore, in recent research, IWE depicts the overwhelming benefits to the businesses as they are derived from the Quran and the practices of Muhammad SAW (Ali and Kazemi, 2007). Quran motivates people to polish their skills, forbid from wrong acts, no wastage of time and doing irrelevant activities at workplace (Anser et al., 2021). At the same time, generosity, honesty, and fairness are the backbone of the Islamic value system that eventually contribute to the IWE in businesses (Kamaluddin and Manan, 2010). In addition to this, practices of Muhammad SAW are known as-Sunnah and his sayings are called hadith. Through Sunnah and hadith IWE are also shared. Quran explains: "Indeed, in the Messenger of Allah (Prophet Muhammad) you have a good example to follow for him who hopes in (the Meeting with) Allah and the Last Day and remembers Allah much" (33:21).

Also, Quran says: "This is the book, in it is guidance for sure without a doubt, to those who fear Allah". (2:2)

Couple of years ago, researches did not focus on how religion of Islam guided its devotees to follow WPE. With the increase in the WPE and IWE, in recent times, a measuring scale was created to quantify IWE in the work environment. A few scholars, hence, began exploring different components of IWE (De Clercq et al., 2018; Kamri et al., 2017; Farsi, et al., 2015). Numerous investigations affirmed the relationship of IWE with remunerations, development ability, motivation and performance of employees and businesses (Gheitani et al., 2019; Javed et al., 2017). Some theoretical models were additionally proposed by researchers to examine associations including IWE and work-related results. Work related results includes job commitment, engagement, citizenship and involvement, turnover goals, information and interest sharing and workplace deviance (WPD). The extant literature has explored the connection of IWE with all its outcome. However, the connection of IWE and WPD is extremely scarce.

This exploration was adjusted, not just with the examinations that researched connection among IWE and work-related results, yet additionally with the examination that managed middle person components which clarified this relationship. An overall agreement among scholars is distinguished that connection among IWE and work-related results would consistently follow a specific heading which depicts that laborer with high IWE would consistently show an inspirational perspective and contribute emphatically to their businesses (Bhatti et al., 2016). This examination intends to explore the connection between IWE and WPD. By testing the expressed idea, the examination investigated the connection among IWE and WPD. It is seen that IWE is adversely connected with WPD (Javed et al., 2019). (Bhatti et al., 2016).

Simultaneously, Islamic principles also enforce the organizations to treat their employees with justice by giving them fair wages and avoiding all types of nepotism and bribery, which ultimately strengthen the bond between employees and organizations (Dusmezkalender et al., 2021). Due to such attributes of IWE, it also helps reduce WPD (Sulaiman and Bhatti, 2013). According to the available literature, IWE spiritually binds the employees to their work with devotion and integrity (Mohammad et al., 2018). Simultaneously, Islamic principles also enforce the organizations to treat their employees justly by giving them fair wages and avoiding all types of nepotism and bribery, which ultimately strengthen the bond between employees and organizations (Dusmezkalender et al., 2020). Due to such attributes of IWE, it also helps reduce WPD.

Robinson and Bennet explained that WDB is an employee's intentional misconduct against the organization's norms. It includes stealing, not taking an interest, wasting time, wrong usage of information, disobedience, gambling, and harassment, etc. Misconduct behavior is observed, specifically, in organizations that do not follow the policies that are helpful for the wellbeing of the employees (Luthans & Peterson, 2002).

However, organizations that complies with their regulations and laws by taking care of the employees never face WPD (Ali and Irfan 2020; Malik et al., 2017; Zhu et al., 2021) . As services can lead to translate into organizational citizenship behavior (Ali et al., 2021; Irfan 2021; Malik et al., 2020) . At

this point, IWE provides Islamic philosophy to universality, which plays significantly as help in this globalized and diversified world (Mohammad et al., 2018). Employees with multiple cultures and religions are deserved to be treated with fairness and universal laws (Ahmad et al., 2021; Irfan et al., 2017; Zhang et al., 2012), which forces the managers to apply IWE as they are general in all work settings (Khadijah et al., 2015). Professional ethics in Islam shed light on the compulsion of employees to engage themselves in economic prosperity (Yousef, 2000). Therefore, employees feel obligated to adopt all those behaviors that benefit other individuals, organizations, and economies by avoiding all kinds of WPD.

This investigation brings an alternate point of view of Islamic lessons forward installed in a key Islamic rule of what is correct and prohibiting wrong thing which has repeatedly been mentioned in the Holy Qur'an and in the hadith of the Holy Prophet Muhammad. It's anything but a different side of Islamic way of thinking and considerations that, amazingly, is absent in the extant researches. The Holy Qur'an presented two antonym terms - Adl, i.e., justice, and Zulm, i.e., injustice (Mohammad et al., 2018). Besides, another hadith of the Holy Prophet expressed, "Who among you sees something detestable ought to change it with the assistance of his hand, and assuming he has not strength enough to do it, he ought to get it done with his tongue, and assuming he has not strength enough to do it, (even) he ought to (loathe it) from his heart, and that is the least of imaan". This examination tried to address the gap in the literature of IWE and WPD relation. There are hundreds of papers written on business ethics. However, as far as I know, few papers have been written on business ethics in Islam. In this study, the researcher attempts to fill gaps in the literature on how can handle deviant behavior from an Islamic perspective. This work investigates the meaning of ethics from an Islamic perspective. It analyzes the factors influencing ethical behavior in an Islamic environment and explores the impact of ethical conduct of Muslim managers on business.

1.1 Research Questions

Following research question will be answered:

What Islamic work ethics negative/decrease the work place deviance in organization settings?

2 Islamic Work Ethics (IWE)

Islam is a complete code of life that not only guide about prayers but also provide brief detail related to the administrations. Ethics mainly implement every part of Muslim life like administration, communication, traveling, and gathering. Fortunately, Islam held Muslim individuals accountable about every act, whether it's a virtue or vice, and all things determine and analyze as per Quran, Sunnah, and Prophet saying (Ahmad et al., 2021; Chernyak-Hai et al., 2018). In the world, Muslims face many challenges and issues related to work, and sometimes they don't know how to deal with and fix them. They face favoritism, nepotism, theft, bribery, discrimination, abusiveness, fraud, inferior products, wrong information, personal grudges, conflicts of interest, and misuse of public funds. Islam guide to the Muslims it's not enough to follow the five pillars of Islam, must adhere and adapt to the Islamic code of ethics. So, Islam guides about how to make business decisions with the help of Faith or Iman. Islam is provided Shariah laws, discusses process means, and clearly defines what Halal is acceptable and what Haram is forbidden. Hence, Islam is distinguished between ethical (Halal) and unethical (Haram), fair or unfair, good or bad, right or wrong, and good intention and evil intention. Islam doesn't restrict and strict business dealings, a businessman entirely free in decision making, but Islam provides a detailed framework for choosing these exercised under this framework. In all things, one aspect should be clearer every one responsible for its task, e.g., management and employees, and don't need to be blamed on the system and shortcomings (Holy Qur'an LIII: 38-39).

Two dimensions of ethics in Islam, first - "ethics toward Allah, the creator. A Muslim has to believe in Allah and has to worship Him." Second - ethics toward to the others; "a Muslim business person has to deal ethically with others by maintaining good treatment and good relationship."

Practice of ethics is a bunch of practices that recognizes the difference between what is good and bad (Gheitani et al., [2019](#)). All in all, the idea of ethics alludes to resolve, habits, social equity and temperance embraced by society. Ethics in businesses alludes to realizing what is good and bad or making the right decision in the work environment. According to the Islamic point of view, IWE includes activities, perspectives, traits and practices performed by people who want to accomplish a successful life. The greater part of the W-E investigates have been led in the West and the attention has been on Protestant work ethics (PWE).

According to the scholars, W-E include standards, norms, and values of the behavior of the individual workers, in their routine task of the workplace, relationship with others like fellows, peers, boss, vendors, customers, competitors, suppliers, labors, shareholders, and dealers even with family. Literature guides that W-E guides them during decision making, what is good or bad and wrong and right as W-E exists in individuals' **subconscious**. This is your moral obligation to achieve this, precisely guide and say to the employees that organizational performance and productivity depend on your ethical behavior. Islam as religion gives huge importance to W-E.

In 1980s, the amalgamation of the idea of W-E according to the Islamic viewpoint corresponded. One might say that the examination of Nasr (1984) was the primary investigation on the idea and Ali's ([1988](#)), explores contributed extraordinarily to the writing of IWE. IWE is characterized as working dependent on Islamic standards (Bin Salahudin et al., [2016](#)). In this sense, obligation to work is additionally considered as an uprightness. As needs be, difficult work is viewed as an ethicalness, and diligent employees are viewed as bound to advance throughout everyday life. The establishment of the idea of IWE depends on the Quran and Prophet Muhammad's commands (Aldulaimi, [2016](#)). The Quran is against apathy and exercise in futility through inactive or ineffective exercises. In the Quran, genuineness and equity in exchange are frequently referenced; it is clarified that social government assistance ought to be acknowledged with equivalent and reasonable salary dissemination. Quran additionally urges individuals to foster their abilities.

Islam consistently shows positive practices and great deeds (Amin, [2016](#)). As per the Islamic system of values, liberality, equity and trustworthiness are constantly viewed as sure excellencies and pressing factor, squander, desire is never thought to be useful for the general public (Cader, [2016](#)). As per IWE, innovative business is viewed as the cause of bliss and achievement. In this sense, while the IWE expects to create, it likewise assists with keeping up with the inner control of people (Farzin and Hooshmand, [2017](#)). Intentionally helping other people might be good for workers, however it might likewise burn-through the energy they should spend on their own work. Nonetheless, workers following good standards are relied upon to show useful and communitarian practices. IWE is viewed as an individual force that expands the endeavors of workers to help their team members. It requires working to support society and different elements and covers all parts of life, remembering working for businesses.

Furthermore, it is additionally viewed as a significant and effective issue in organizations, which need to act as per worldwide standards in a stage with businesses and workers from totally different societies. The extension between businesses with various assumptions and demands and the workers who will react to them depends on moral qualities (Gheitani et al., [2019](#)). Setting up certain moral principles and acting in like manner is of significance as far as smooth activity of the worker-worker or worker-business connections. Individuals of various ethnicities and various beliefs are required to act as per distinctive moral guidelines. Now, the comprehension of IWE gets significant. This is on the grounds that, it is expressed in IWE that Islam is pertinent and widespread in any workplace (Imam et al., [2015](#)). In view of this rationale, workers with various conviction frameworks and various attributes are relied upon to be open minded and comprehension towards workers and businesses, and to stay away from undesirable practices.

Islam vividly expresses that the lessons of the Prophet Muhammad fill in as core values for every

single person. For example, as expressed in the Qur'an: "Undoubtedly in the Prophet you have a genuine guide to follow for him who trusts in (the Meeting with) Allah and the Last Day and recalls Allah much" (33:21). In addition, Islam is viewed by some as a religion which has standards and practices which are general and appropriate in each general public (Jalal et al., [2017](#)). Hence, teachings of Islam are viewed as being substantial consistently for people who embrace this religion (Khair et al., [2017](#)). Some of the ethics of Islam includes obligation to an option that could be more prominent than oneself, self-respect, humbleness, self-discipline, acknowledgment of moral duty, care and respect of the people, animal and non-living things.

Undoubtedly, it very well may be contended that these moral qualities are normal to all religions. In any case, Muslim researchers have separated an IWE from other strict hard-working attitudes (Komari and Djafar, [2013](#)) since an IWE places more noteworthy accentuation on goal as opposed to on outcomes. For instance, the Prophet expressed: "Activities are recorded by the aim, and man will be compensated or rebuffed as needs be". The idea of goal in regards to a specific activity additionally separates the estimation of an IWE from other strict hard-working attitudes like a PWE. Ali ([2021](#)) fostered the estimation of an IWE to incorporate the thing that the worth of work is conveyed from our aims as opposed to the work's outcomes. That load of activities which are planned to hurt other individuals are unlawful in Islam.

In addition, separated the IWE from general morals dependent on three variables: moral methods of reasoning, ethics of businesses, and connections. To begin with, philosophies of ethics of reasoning have an effect among good and bad activities and legitimize the ethical cases. Second, ethics of businesses and relationship direct the workers' conduct in specific manners like an IWE. At last, opportunity characterizes a positive condition that workers face in the working environment. In any case, workers with an IWE are required to limit opportunity because of their conviction that Almighty Allah will watch them. Along these lines, in Islam, workers' activities are judged through Islamic moral headings which commit Muslims to act in a manner that is valued by Islamic law and statute. It doesn't make any difference whether workers work under typical or extreme conditions; they emphatically and rigorously apply the moral norms of the work environment when contrasted and workers who follow moral made by man.

IWE underlines the commitment on workers to participate in practices and task that elevates economy accordingly, work fills in as a method of accomplishing significant targets throughout everyday life and acquiring autonomy. Taking part in erratic and un-useful exercises is rigorously precluded in Islam. Surely, an IWE stresses that workers ought to act with an uplifting outlook in the working environment and ought to help out one another to accomplish shared objectives. Without an IWE, discovered higher scores for coefficients of chance in MBA understudies in the USA and Hong Kong when contrasted with the philosophies of ethics of thinking just as ethics of businesses and relationship. It demonstrates that whenever the MBA understudies discovered a chance, their scholastic untrustworthiness expanded through cheating.

3 Workplace Deviance (WPD)

WPD is a purposeful conduct that abuses the morals and ethical code of the workplace, in this way organization is threatened, its workers and prosperity of both (Jiang et al., [2020](#)). Literature showed that WPD flourished in research after highlighted by (Robinson and Bennett 1995: 556). According to Robinson and Bennett (1995: 556), WPD is the violation of organizational norms and values in the workplace in different ways. Kluemper et al. ([2018](#)) determine the practices that show WPD as taking, not doing hard work, savagery, rebellion, harm, using data of organization wrongly, consuming liquor and medications, provocation, betting and mobbing. Workers are confronted with WPD conduct propensities like taking a long break in the work environment, going home sooner than permitted, lying, tattling, doing things that are not identified with the work, and responding furiously (Noermijati et al., [2020](#)).

Furthermore, WPD is characterized by Khattak et al. (2020) as strange or introverted conduct with respect to a business or worker. According to a viewpoint of organizational theory, WPD incorporates reluctance to agree with the values and rules or organizations just as hostility and counter at the work environment. characterized WPD as a framework that is very comprehensive for various ensuing examinations. Key factors that identify with worker WPD incorporate truancy, high turnover and retaining endeavors Xiao et al., 2018. These WPD are pervasive and exorbitant issues for organizations. WPD can have immediate and aberrant impacts. There might be issues emerging from workers who show WPD just as the misfortune endured by workers presented to such WPD and the adverse outcomes in the work environment and they may comprise a different expense. Klotz and Neubaum (2016) analyze WPD in two viewpoints: relational and organizational. Relational WPD includes verbal badgering, attack, spread of bits of gossip that hurt people; robbery against the organization and the squandering of functional assets establish organizational WPD (Maher and Youssef, 2016).

As per research, 70 to 98% of employees or workers experienced WPD. Scholars and practitioners need to understand the phenomena, define, analyze and describe it, and suggest how to prevent it. Due to today's deviance, a high percentage of WPD is the most highlighted issue and increases attention on dealing effectively. WPD is the universal problem for the organization with profound/severe consequences associated with it. The past researcher shows WPD can be predicted from different predictors, i.e., situations, the individual difference (personality domains, interactions of other traits) and interaction of both (lower-level facet traits as a predictor of WPD) .

While most investigations decide the reasons for such practices and talk about their significance comparative with different elements.

Different investigations show that variables like pressure, work responsibility, business harm and manager abuse are unequivocally and emphatically related with WPD (Malisetty and Kumair, 2016). Chung (2017) analyze the circumstances and end results of WPD practices in an example of the businesses of manufacturing. In another investigation, Di Stefano et al. (2019) beaoned the connection among unfair and harm of the businesses. Manville et al., 2016 focused and paid attention at the degree of WPD in the public area in Pakistan. On contrary to these, Membere et al., 2015 presented that a significant part of the examination doesn't address the connection among WPD and character or perspectives. WPD happens in pretty much every firm. WPD conduct might be identified with worker stress, which eventually influences the firms' efficiency, profitability and success.

Many scholars worked on this emerging field and tried to find the antecedents, consequences and suggested preventive measures. WPD is threatening the civil rights of someone; WPD was recorded very high in USA history. Recently, according to the Betty Dukes report, more than 1.6 million women of Wal-Mart in a sex discrimination charge. Sociologists argued or conformity of this point higher status people for dominance to the lower status people use WPD as a tool in the workplace. Another side of the reality, as per Marx & Engels 1994, explains the reasons why lower-status people bear or receive this type of WPD or social sanction without resistance.

One of the reasons where deviance is high, Because of the power distance of culture. Literature presented the power distance acceptance that results in the employees' fear of withdrawal from jobs. Hence, they exhibit WPD in the workplace. Besides, demonstrated about norms and values and discusses WPD consistently severely and adversely is associated with the employees' behaviors. Scholars focused on WPD harmful for the organization's health because deviance disturbs work productivity and employees perform inefficiently Bennett et al., 2019. Moreover, as worker turnover builds, businesses may lose their position and status in the industry. Thus, this highlights the significance of addressing to WPD.

4 Islamic Work Ethics (IWE) and Workplace Deviance (WPD)

According to, Islam is the second-largest religion after Christianity in the world, and Muslims one-fifth of the world's whole population Maoz & Henderson, 2013. Teachings of Islam precisely guide the employees about ethics and emphasize the follower's work with complete sincerity, devotion,

and honesty towards their employer (Ali & Al-Kazemi, 2007). In the Quran, many ethical aspects are there; they guide related to human life, i.e., work quality, seeking knowledge, satisfying trust and workplace requirement, giving full quantity and weight. Therefore, followers of Islam profoundly influence Islamic practices' philosophy, those people good for organizations and society (Ahmad, 2021). Moreover, Islam has changed from other religions because it gives a complete code of life, including W-E. However, what's the difference between IWE and PWE. Islam is more focused, more emphasizes intention rather than results (Yousef, 2000). IWE derived and origin from Holy Quran that revealed from Almighty "(a book believed by Muslims as the statements of Allah, the God) and the Sunnah (authentic and recorded sayings, traditions and practices of the Holy Prophet Muhammad; Peace be upon Him & His Family)."

Islam categorizes human activities in two parts. First, an individual's action should be according to the will, and, second, the happiness of the Almighty (Javed et al., 2019). The first action specifically for Allah alone, and, second, develop a good relation with your fellows for the happiness of Allah (the basic foundation of ethics) (Javed et al., 2019). Many studies investigated IWE, e.g., organizational commitment use as a mediator between IWE and job satisfaction studied supervisor behavior and IWE. One of the critical studies conducted was when IWE investigated the context of political, cultural, and religious context in the phenomena of the organization. WPD and IWE with mediation role of Islamic spirituality also studied (Bhatti et al., 2016). In the same trend, IWE looked positively impacted by employee helping behavior, work engagement, worker's attitude, and citizenship behavior. When employees perceived organizational justice, psychological safety, psychological ownership, self-efficacy, and employee performance, these are all studies conducted in the quantity's perspective (De Clercq et al., 2018; Mohammad et al., 2018).

Studies, as mentioned earlier, arise a general belief that IWE and job outcomes are showing specific, predictable directions (Alam and Talib, 2016). Moreover, challenging this assumption, there could be some situations or factors when the researcher could expect some unpredictable results of the IWE. In this research, the researcher finds out all these factors that help, support, and discourage the employees in the workplace, second how IWE support them, and how they behave in front of situations when WPD is experienced from the organization.

Organizations' principles, norms, values threatened the organization's welfare and members Robinson & Bennett, 1995. As per literature, WPD or negative behavior from the employee side is the consequence of interpersonal justice/mistreatment (Mayer et al., 2012). Unfairness, abusive supervisors, victimize employees from the organization, and injustice in the workplace reciprocated to the misbehave or negative attitude of the employees. (Duffy et al., 2002). Recently, Javed and colleagues (2019) studied that supervisor abusiveness or incivility leads to WPD. In this study, the researcher gives logical reasons for prior literature on ethical behavior's main antecedents of WPD (Javed et al., 2019). So, the preaches of Islam guided and stressed, being a Muslim does reasonably do acts with sincerity and honesty for the organization and society (Murtaza et al., 2016). Moreover, if workers have IWE, they will give more respect to the leaders. If both have followers of Islamic teachings, then create a reference, harmony, brother-based relation, and humankind in the workplace. (Mohammad et al., 2018).

Employees practicing ethics are useful, direct and have positive work capabilities are considered imperative for the turn of events and movement of organizations. Then again, untrustworthy practices can harm the standing of the business and lead to an undesired workplace (Omotayo et al., 2015). Such WPD can be anticipated by checking the ethical environment of an undertaking. Organizations that don't have a solid spotlight on conforming to business rules and laws are bound to have WPD social inclinations identified with maltreatment of the resources of organization (Stojanović-Aleksić et al., 2019). The present circumstance can be relied upon to happen in

endeavors where consistence with moral standards is below line. Workers that adhere to the standards of IWE are not expected to show careless practices. Adhering to the provisions of the contract, trying sincerely and to supplications the business, treating workers reasonably and decent are critical among Muslims. The individuals who work may feel outrage when they believe that they are being misled, and sensations of scorn may emerge against the businesses and different workers. This may prompt WPD practices because of the view of treachery and the absence of reasonable treatment incites the workers to have degenerate practices (Chernyak-Hai et al., 2018). It is normal from the Islamic work space, which is probably going to improve the present circumstance, to influence workers in the method of acting morally. For example, it is expressed that the workers that practice values of Islam have a higher feeling of equity in correlation with the individuals who don't.

In accordance with the extant literature, it is accepted that there might be a connection between IWE and WPD. Thus, this study derives the following proposition:

P1: IWE has negative connection with WPD.

5 Conclusion

The examination suggested that significant negative connections were found between the IWE and WPD in the scare extant literature. It shows that Islamic ethic is more powerful in diminishing the behaviors of deviance. It is seen that when ethics of Islam is aligned with the ethics of workplace then the organizations gain success due to positive behaviors. Thusly, setting up practices of behaviors that are lined up with IWE attitude in businesses in Muslim social orders can be an elective way to deal with lessening undesirable conduct or expanding wanted practices in workers. The current investigation has a few ramifications. In the first place, IWE is a significant component that bosses, executives, leaders, ordinates or supervisors need to pay attention in on to diminish undesirable practices in the business. In this regard, managers ought to pass on the significance of moral practices at all levels of the businesses. Enterprises can construct a steady culture for positive moral conduct. For IWE to be set up and drilled in a business, and to expand its viability, the familiarity with workers in the endeavor should be brought up in such manner. To carry out IWE, above all else, the current degree of IWE of the businesses ought to be distinguished, and an improvement program ought to be accordingly prepared. Likewise, HR leaders can utilize the impacts of IWE both in enlistment measures and in the disposal of undesirable WPD. In any case, workforce can seek after their work in accordance with their own objectives by embracing and IWE and ignoring negative musings and practices. This can increment both their own exhibitions and their commitment to the working environment. Then again, as IWE lessens undesirable conduct, and the ethical practices can be gained at an early age, strategy producers need to focus on the issue of profound quality as a social prerequisite and work on proficient and legitimate guidelines in such manner.

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