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Article

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Islamic Work Ethics and Workplace Deviance: Moderating role of Employees' Perceived Abusive Supervision and Mediating Role of Employees' Hostility

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Abstract

Employing social exchange and norm of reciprocity theory, our study explores the link between Islamic work ethics (IWE) and workplace deviance. Results of the study show that IWE is negatively linked with workplace deviance. The role of employees' perceived abusive supervision as moderator and the role of employees' hostility as mediator on the link between IWE and workplace deviance are studied. The moderating role of employees' perceived supervisory abuse and the mediating role of employees' hostility on the link between IWE and workplace deviance is confirmed. Utilizing a time-lagged research plan that allowed data collection in two waves, we collected responses from 189 employees of different organizations (specializing in manufacturing, engineering, banking, transportation, and information technology) across Pakistan. Moderated mediation regression is used to test our hypotheses. A large number of responses collected from employees working in other Islamic cultures and countries would further improve the generalizability of our research findings. Generally, researchers seem to assume, while focusing only on one side of the Islamic teachings, that IWE-related job outcomes would always be positive. Our study adds to the literature by challenging this assumption. We observe a change in the direction of the observed relationship between IWE and workplace deviance when employees' perceived abusive supervision is high through their hostility. These results are also explained with the help of Islamic teachings. By helping researchers and practitioners to better understand employee personality and perceptions, this study would proactively guide them toward protecting the workforce and the workplace from damaging consequences.

Keywords: abusive supervision, employees' hostility, Islamic work ethics, Qur'an, workplace deviance.

1. Introduction

Recent growth in international trade and globalization, due to a marked reduction in communication and transportation costs (Chase-Dunn et al., 2000), may have caused many organizations to expand their operations to other parts of the world. These trends increased the need to explore and understand other cultures and religions (Rice, 1999) of the world. Different societies in the world follow different religions (Parboteeah et al., 2009). Religions have been considered a major source of work ethics (Murtaza et al., 2016). Many Western researchers who explored work ethics generally focused on Protestant work ethics (PWE), introduced in Germany by Weber (1905). PWE was relevant to the Western scholars as it traced roots from the religion being followed in their society. It could then be argued that the PWE should inherently be different than other religion-based work ethics (Rawwas et al., 2018). Therefore, it was rational to think that PWE could not be presented as a global phenomenon (Niles, 1999; Arslan, 2001). Other types of work ethics should also exist in the world tracing roots to the religion being followed in that part. Islam was the second major religion of the world after Christianity (Maoz & Henderson, 2013). Therefore, it was rational for the ethic scholars to explore Islamic thoughts to find a different perspective of workplace ethics. Thus, IWE attracted researchers' attention (Ali, 1988).

It would be reasonable to investigate IWE in the context of those societies and cultures where Islam was an acceptable religion. Therefore, it might be relevant and interesting to study IWE from the perspective of Pakistan which is the home of over 200 million Muslims.

Previously, much research attention was not paid to explore how Islam, being the second-largest religion of the world (Maoz & Henderson, 2013), directed its believers to follow workplace ethics (Murtaza et al., 2016). Later on, a scale was developed by Ali (1992) to measure IWE in the workplace. Some researchers, therefore, started investigating various dimensions of IWE (Murtaza et al., 2016). Many studies confirmed the relationship of IWE with rewards, innovation capability, intrinsic motivation and job performance (Kumar & Che Rose, 2010; Ahmad, 2011; Hayati & Caniogo, 2012). Some conceptual models were also proposed by scholars to investigate correlations involving IWE and job-related outcomes: involvement in job, turnover intentions, job satisfaction, organizational commitment, organizational citizenship behavior, knowledge sharing, workplace deviance, abusive supervision (Yousef, 2001; Moayedi, 2009; Rokhman, 2010; Alhyasat, 2012; Haroon et al., 2012; Khan et al., 2015; Mursaleen et al., 2015; Javed et al., 2019). The intermediary mechanisms explaining the direct link between IWE and job outcomes together with the boundary conditions impacting these relationships were underway (Awan & Akram, 2012; Athar et al., 2016; Javed et al., 2017). Our research will be aligned, not only with the studies that investigated correlation between IWE and job-related outcomes, but also with the research that dealt with intermediary mechanisms which explained this relationship. A general consensus among researchers is identified that relationship between IWE and job-related outcomes would always follow a certain direction which portrays that workers with high IWE would always show a positive attitude and contribute positively to their organizations (Khan et al., 2015; Murtaza et al., 2016). This study aims to investigate the link between Islamic work ethics (IWE) and

employee deviance in the workplace. By challenging the stated notion, our study will explore the relationship between IWE and workplace deviance in the presence of employee perceived abusive supervision and hostility. We argue that in normal circumstances IWE is negatively related to workplace deviance but when employees are subjected to abusive supervisory behavior; they would become hostile and show workplace deviance.

Our study brings a different perspective of Islamic teachings forward embedded in a key Islamic principle of “enjoining what is right and forbidding what is wrong” which has repeatedly been mentioned in the Holy Qur’an and in the tradition of the Holy Prophet Muhammad (May Allah have peace be upon Him & His Family). (It shows a different side of Islamic philosophy and thoughts that, to our surprise, is missing in the literature. The Holy Qur’an introduced two antonym terms: “Adl” and “Zulm” (Lewis, 2011). Thus, the believers would either support “Adl” i.e. justice or suppress “Zulm” i.e. injustice. Furthermore, another tradition of the Holy Prophet Muhammad (May Allah have peace be upon Him & His Family) stated: He who amongst you sees something abominable should modify it with the help of his hand, and if he has not strength enough to do it, then he should do it with his tongue, and if he has not strength enough to do it, (even) then he should (abhor it) from his heart, and that is the least of faith (Sahih Muslim, Hadith No. 49a). Our study will address this research gap in the literature, as we were unable to identify much research, none in the context of Pakistan that simultaneously investigated the role of IWE, employees’ perceived abusive supervision employee hostility and workplace deviance.

Our proposed model could be explained through the lens of the social exchange theory (Homans, 1958) and the norm of reciprocity theory (NRT; Gouldner, 1960). We may draw our theoretical arguments on the role played by IWE on workplace deviance from the SET proposed by Homans (1958), which argued that social transactions between two parties occurred, each party tried to increase benefits and decrease associated costs. Therefore, we may argue that employees possessing high IWE would adhere to the course of action provided by their employer with an intention to efficiently bring good for the workplace and its members. Consequently, they would be less inclined to deviate. Whereas, the relationship between IWE and employee workplace deviance, through their hostility may be explained through the norm of reciprocity theory presented by Gouldner (1960). Employing the norm of reciprocity theory, we may propose that when subordinates with high IWE and hostility are subjected to abusive supervisory behavior, they would retaliate in return, still with an intention to bring good for the workplace and its members, due to their unique personality characteristics. Consequently, in these conditions, they would be more inclined to deviate from the guidelines provided to them by their abusing supervisors.

The rationale of our study is to investigate the combined effect of individual personality traits and employee perceptions of work situations with workplace deviance. This study would agree with and expand the literature that collectively investigated employee personality and perceptions on workplace deviant behavior (Colbert et al., 2004). We may suggest that perceived abusive supervision may trigger employees to workplace deviance due to their negative feelings and subsequent thoughts developed by this abusive behavior. Practitioners would like to know, in advance, possible predictors of

workplace employee deviance which may plague the workplace. It would prepare managers beforehand to minimize or to avoid adverse effects on the organization. It would be interesting to study the concept of perceived abusive supervision or prevalent workplace injustice in conjunction with IWE.

This research would add valuable thoughts to the related literature. The findings of this study would add to the related knowledge by confirming the change of direction in the relationship between these observed variables when employee perceived abusive supervision is high. Our study is also expected to contribute to the literature that IWE and workplace deviance are related through employee hostility which will reverse the direction of the observed relationship.

The findings of our study could provide special insights to business managers to help them predict the behavior of their subordinates and job outcome. Thus, they may proactively prepare them and maintain a better workplace with lower degrees of abusive supervision and workplace deviance. Some interesting results are expected to follow.

In the following sections, a thorough review of the literature is conducted leading to the development of theoretical framework and hypotheses. This section is followed by the description of the research method employed and discussion on the findings of the study. In the next section, the conclusion, contributions, managerial implications are discussed. Finally, in the last section, a few limitations and future research directions are discussed.

2. Literature Review and Hypotheses

2.1 Islamic Work Ethics and Workplace Deviance

Islam being the second-largest religion of the world, after Christianity and more than one-fifth of the total population of the world, is Muslim (Maoz & Henderson, 2013; Johnson & Grim 2013; Minhat & Dzolkarnaini, 2016). Religion is a major source of work ethics (Murtaza et al., 2016). Teachings of Islam have stressed its followers to work with full sincerity and devotion toward their employer (Ali, 1992). Later, Rice (1999) stated that as the Holy Qur'an guided in all aspects of human life, some ethical principles may be drawn from it (e.g., work quality, seeking knowledge, satisfying trust and workplace requirement, giving full quantity and weight). By affecting thoughts and, consequent actions, followers of this philosophy were to bring good for them, for their organization and society (Ahmad, 2011; Murtaza et al., 2016). So, Islam is a natural contender to be explored for its work ethics and it was expected to provide unique work ethics.

While differentiating IWE from PWE Yousef (2000) argued that IWE stressed more on intentions than results. Also, Yousef (2001) stated that IWE derived its origin directly from the Holy Qur'an (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). Islamic teachings were categorized into two parts that required an individual's actions to be according to the will and pleasure of Allah (Abuznaid, 2009; Javed et al., 2019). The first part was related to all actions towards Allah alone. The second part, building good relationships with fellow

human beings for the sake of Allah's pleasure (Javed et al., 2019), was to provide the foundation of IWE.

Yousef (2000, 2001) investigated the mediating role of organizational commitment between IWE and employee behavior and the moderation role of IWE between employees' job satisfaction and commitment. Uygur (2009) studied IWE and entrepreneurs' behavior in their organization. Another study (Ali & Al-Owaihian, 2008) explored IWE in the context of political, cultural and religious perspectives related to organization and management. Relationship between IWE and workplace deviance (Golparvar & Nadi, 2011) and between Islamic spirituality and workplace deviance was also explored (Bhatti et al., 2016). The role IWE as a mediator between trust development and contributor of knowledge sharing was investigated by Mursaleen and colleagues (2015).

Continuing with the same trend, some recently conducted studies investigated the impact of IWE on helping behavior, citizenship behavior of employees and their work engagement, employees' attitude and behavior in term of perceived organizational justice, psychological ownership and employees' performance (Mohammad et al., 2018; De Clercq et al., 2019; Farid et al., 2019). Upon analyzing all these studies, we may infer a general belief held by the IWE researchers. They seemed to hold an assumption that the role played by IWE or the relationship between IWE and job outcomes would always follow a certain predictable direction. However, by challenging this supposition, we may argue that there could be some situations when the role played by IWE or the relationship between IWE and job outcomes would demonstrate unpredictable results. Our study will then test the said assumption by exploring the link between IWE and employees' workplace deviance in the presence of two very important variables.

Workplace deviance was a deliberate employee behavior that violated organizational standards or norms and threatened the welfare of an organization or its members (Robinson & Bennett, 1995). It had affected organizations for long (Spector et al., 2006). Interpersonal injustice or mistreatment was considered as an antecedent of workplace deviance and negative behaviors in the workplace (Tepper et al., 2009; Mayer et al., 2012). Victimized or mistreated employees in the workplace reciprocated with negative behavior (Duffy et al., 2002; Barclay et al., 2005; Mitchell & Ambrose, 2007). In a recently conducted study, Javed and colleagues (2019) explored the impact of abusive supervision on workplace deviance. Our study is expected to be aligned with the research that considered the ethical belief of employees as an antecedent of workplace deviance (Henle et al., 2005; Treviño et al., 2006).

However, the teachings of Islam stressed its followers to work with full sincerity and devotion to bringing good for them as well as for their organization and society (see, Ali, 1992; Ahmad, 2011; Murtaza et al., 2016). Another study verified the moderating role of IWE between employees' perceived abusive supervision and workplace deviance (Javed et al., 2019). Employees possessing a higher degree of IWE would respect and appreciate their leader in the workplace and both leaders and followers must be considered as brothers based on humankind (Mohammad & Quoquab, 2016). We may argue that the followers of the IWE while showing full sincerity and devotion toward their employer would stick to the course of action provided to them by their leader, supervisor or employer with an intention to efficiently bring good for the workplace and its members.

Consequently, they would be less inclined to deviate from the standard operation procedure (SOP) prescribed to them by their employer. On the bases of these arguments, we may hypothesize that subordinates who possess strong Islamic work ethics are less inclined toward workplace deviance. Therefore, we may propose the following hypothesis:

- **H₁:** Islamic work ethics (IWE) are significantly and negatively related to employee workplace deviance

2.2 Employees' Perceived Supervisory Abuse, Hostility and Deviance in the Workplace

Employees' perceived supervisory abuse may be described as their "subjective assessments" to the extent of which supervisor involves in a "subordinates' perceptions of the extent to which supervisors engage in the sustained display of hostile verbal and nonverbal behaviors, excluding physical contact" (Tepper, 2000).

Mathieu and Babiak (2016) reported a positive and strong relationship between corporate psychopathic, abusive supervision and turnover intentions. Interpersonal injustice decreases employee self-esteem and predicted deviant workplace behavior (Ferris et al., 2012). Employee creativity was believed to be negatively affected by perceived abusive supervision (Liu et al., 2016). Employees persistently facing abusive supervision were more prone to show psychological distress (Tepper, 2000). Perceived abusive supervision was positively linked with workplace deviance (Javed et al., 2019). All of the above-stated studies suggested that, in general, perceived abusive supervision was linked to damaging workplace behaviors and job outcomes. Managers would like to predict these harmful occurrences in the workplace, to proactively avoid, curb or tackle these untoward confrontations in the workplace.

Many researchers affirmed abusive supervision as injustice or leading to injustice in the workplace causing negative behavior and job outcomes (Zellars et al., 2002; Tepper, 2007; Ferris et al., 2012). Khan and colleagues (2015) argued that some constructs (e.g., worldviews of individuals, their submission to authorities and work performance) might be considered as antecedents of employee's perception of abusive supervision. Our study would align with the research which investigated the impact of employees' perception as a predictor of job outcome.

Recent research (De Clercq et al., 2018) confirmed a positive role played by the IWE in promoting supportive behavior amongst employees when they were subjected to abusive supervision. Deriving its roots directly from the Holy Qur'an and the *Sunnah* of the Prophet Muhammad (May Allah have peace be upon Him & His Family; Yousef, 2001), it may be stated that the Islamic teachings would stress upon establishing justice, fairness, equality while eradicating injustice, oppression, and inequality from society.

The Holy Qur'an introduced two antonym terms: "*Adl*" and "*Zulm*" (Lewis, 2011). Thus, the believers would either support "*Adl*" i.e. justice or suppress "*Zulm*" i.e. injustice. It was stated in the Holy Qur'an that "O you who believe, stand up as witnesses for God in all fairness, and do not let the hatred of a people deviate you from justice. Be just: This is closest to piety, and beware of God. Surely God is aware of all you do" (Qur'an, 5:8). The similar concept was repeatedly stressed upon in the Holy Qur'an

(Qur'an, 16:90). Maintaining the same viewpoint, the following tradition of the Holy Prophet Muhammad (May Allah have peace be upon Him & His Family) stated that God spoke to Him in this manner "My slaves! I have forbidden injustice for Myself and I have made it forbidden among you, so do not wrong one another..." (Saheeh Al-Bukhari, Hadith No. 490). Moreover, the Holy Prophet Muhammad (May Allah have peace be upon Him & His Family) has been reported to have said: "Indeed, among the greatest types of Jihad is a just statement before a tyrannical ruler." (Al-Tirmidhi, Hadith No. 2174). Furthermore, another tradition of the Holy Prophet Muhammad (May Allah have peace be upon Him & His Family) stated: He who amongst you sees something abominable should modify it with the help of his hand, and if he has not strength enough to do it, then he should do it with his tongue, and if he has not strength enough to do it, (even) then he should (abhor it) from his heart, and that is the least of faith (Sahih Muslim, Hadith No. 49a).

This stated philosophy is expected to prepare its believers to support fairness and justice and, simultaneously, to fight against unfairness and injustice. These individuals, due to their strongly held belief, would possess strong IWE. These teachings, while making employees fearless, would encourage them to directly confront injustice. Such individuals would retaliate against injustice or supervisor referenced abusive behavior. Therefore, they would confront more strongly and show hostility as compared to ones with low or no IWE.

Hostility maybe described as a cognitive component of an individual's behavior (Buss & Perry, 1992). While establishing a link between anger and hostility, Buss and Perry (1992) argued that after the arousal state of anger, some negative feelings developed in victimized employees will remain, which would cause bitterness and doubts about the intentions of the abusers. Perception of hostile behavior would trigger when there were thoughts of ill-will and injustice amongst the victimized employees.

Hostile effects caused by supervisor-referenced and subordinate-oriented mistreatment leads to employee workplace deviance (Mayer et al., 2012). It may be argued that the individuals who possessed high IWE might demonstrate hostile behavior at a certain level of abusive supervision. They would show workplace deviance when they perceive the occurrence of unjust or supervisor referenced abusive behavior in the workplace that was against their belief system.

It was observed that IWE was negatively related to workplace deviance (Ahmad & Omar, 2014; Bhatti et al., 2015; Bhatti et al., 2016; Javed et al., 2019). But, if the behavior of Muslim employees did not coincide with the previous research findings, it may be explained through a key concept of "enjoining what is right and forbidding what is wrong". It was repetitively stated in the Holy Qur'an (Qur'an 3:104, 3:110 & 3:114). (This concept was reiterated in the following tradition of the Holy Prophet Muhammad (May Allah have peace be upon Him & His Family) that stated, "By Him in Whose Hand my life is, you either enjoin good and forbid evil, or Allah will certainly soon send His punishment to you. Then you will make supplication and it will not be accepted" (At-Tirmidhi, Hadith 193).

Leader mistreatment, workplace injustice or abusive behavior could cause feelings of stress and hostility amongst the victimized employees. It would not be a surprise if

victimized employees with high IWE and hostility demonstrated workplace deviance. Due to their firm belief, they might demonstrate resilience to forcefully confront and oppose perceived abusive supervision. They might be sensitive towards abusive supervision which would cause hostility and eventually deviance (Mayer et al., 2012). Therefore, the followers of IWE might directly and forcefully confront with transgressors with an intention to play their constructive role and to bring good to the workplace. They might react due to their perceived tyranny, injustice or abusive supervision in the workplace by demonstrating workplace deviance. This behavior may be explained by employing the norm of reciprocity theory. We may propose that when employees with high IWE are subjected to abusive supervisory behavior, they are expected to retaliate in return as directed by Islamic principles and predicted by theories of human behavior, maybe still with an intention to bring good for the workplace and its members. As a result, they are likely to deviate from the guidelines provided to them by their abusing supervisors.

Therefore, in the presence of employees' perceived abusive supervision, we may predict strong employee workplace deviance is shown by these hostile victimized employees. As a consequence, in light of these arguments and by following a similar empirical study (Khan et al., 2018), we propose one hypothesis that has two parts.

- **H₂:** Employee perceived abusive supervision moderates the indirect effect of IWE on workplace deviance through hostility. The indirect effect of IWE on workplace deviance through hostility is significant when employees' perceived abusive supervision is high rather than low.

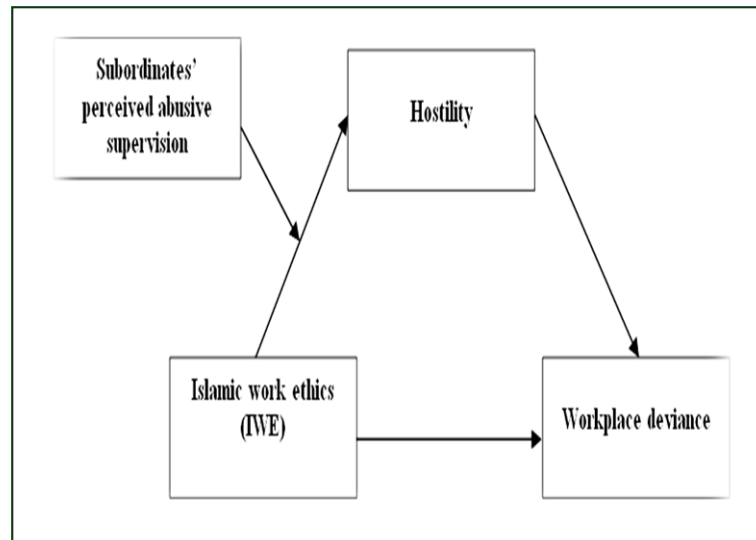


Figure 1: Conceptual Model

The conceptual model of the study is shown in Figure 1. The model links IWE, as an antecedent, with workplace deviance. The said relation between IWE and workplace deviance has been illustrated to be mediated by employee hostility and moderated by

their perceived abusive supervision. These proposed relationships will be tested and analyzed in the following sections of the study.

3. Methodology

3.1 Participants, Sample and Procedure

Out of 250 distributed, 189 completed surveys were received (response rate of about 76%). The response rate is in-line with other research that was carried out in related regional perspective by Raja et al. (2004) and Abbas et al. (2014). Results revealed by demographics confirmed that the majority (87%) of the responses were received from males. No worth mentioning event took place during the data collection period. Respondents of the questionnaires were full-time employees belonging to diverse types of organizations specializing in manufacturing, engineering, banking and transportation, and information technology.

The data were collected through self-administered questionnaires. Common method bias (Podsakoff et al., 2003) were avoided by collecting data in two waves. These waves were at least one month apart. Information regarding the purpose of study, secrecy, and anonymity of responses was provided to all respondents in advance, with the help of a cover letter.

At the wave-one, employees were requested to respond to the items pertaining to Islamic work ethics (IWE), abusive supervision, hostility, generalized self-efficacy (GSE) and demographics (e.g. age, gender, experience under the current supervisor and total professional experience). After about one month, at the wave-two, the same set of employees was requested to respond to job outcome related items (deviant workplace behavior, job stress).

3.2 Measures

The values of all constructs were calculated on a five-point Likert-type scale.

3.2.1 Islamic work ethics

IWE was calculated at wave 1, using a scale that has 17 items, developed by Ali (1992). Examples of two items used were: "Dedication to work is a virtue" and "Laziness is a vice" (α .90).

3.2.2 Employees' Perceived Abusive Supervision

Employees' perceived abusive supervision was measured through the 15-item scale introduced by Tepper (2000). Examples of the items included: "My supervisor tells me my thoughts or feelings are stupid" and "My supervisor ridicules me" (α .92). Data to measure abusive supervision were collected at wave 1.

3.2.3 Workplace deviance

Deviance of employees was calculated using a nineteen-item scale (Bennett & Robinson, 2000). Sample items were: "I make fun of someone at work" and "I curse at someone at work" (α .93). Data to measure workplace deviance was collected at wave 1.

3.2.4 Hostility

Hostility was calculated with a scale having eight items, developed by Buss and Perry (1992). Sample statements were: "At times I feel I have gotten a raw deal out of life" and

“I wonder why sometimes I feel so bitter about things” (α .80). Data to measure the hostile behavior of employees was collected at wave 1.

3.3 Control Variables

Some variables, which are demographic in nature, may affect the proposed relationships. Previous research suggested that employee age, gender, job experience and employee experience under current supervisor may explain negative reactions to their perceived supervisor's abusive behavior (Judge, Bono & Locke, 2000; Aquino & Douglas, 2003; Aquino & Thau, 2009; Mayer et al., 2012). Therefore, these employee demographics were controlled for in the study.

To make changes in the competency level of employees into account that might affect their predicted behavior, employees' GSE was also controlled for (Judge et al., 2000). GSE was measured using a scale adapted from the eight-item measure developed by Judge and colleagues (2000). Sample items included: “I am strong enough to overcome life's struggles.” and “I can handle the situations that life brings.” (α .70). Based on low factor loadings (Kline, 2015), we removed four items of the GSE scale.

4. Analysis of the Data and Results

4.1 Validity of Study Variables

Ahead of hypotheses testing, confirmatory factor analysis (CFA) was performed to verify convergent as well as discriminant validity of the observed variables by confirming if the data followed the assumption that all of the employed latent variables represented distinct constructs. Convergent validity of the variables was verified through the loading score of the factors of each item on the corresponding construct (Parasuraman et al., 1991; Park, Robertson & Wu, 2006). The items that had a score of .40 or more were used in the analysis (Comrey, 1978).

While dealing with a scale comprising of a large number of items to explain a specific construct, the issue of inflated measurement errors may arise (Judge et al., 2002). This issue would cause an unfavorable effect on fitness of the model and it can be addressed by applying the parceling technique (Smith & Webster, 2017). Following the same technique, constructs with numerous items were grouped into parcels.

For both IWE and deviant workplace behavior scales, the heterogeneous assignment of items (Cole et al., 2016) was used that allowed varying numbers of items in parcels. The 17-item Islamic work ethics scale was packed into a total of four parcels. Four items with low factor loadings were not included in the analysis. The 19-item deviant workplace behavior scale was packed into a total of five parcels. Similarly, the 15-item perceived abusive supervision scale was packed into a total of five parcels.

GSE was controlled for, along with the following demographic variables: age of the employee, gender, the experience of the employee under a current supervisor and total experience of the employee (Mayer et al., 2012).

To evaluate the model fitness in CFA, the Chi-Square Statistic, Root Mean Square Error of Approximation (RMSEA; acceptable fit: .05 – .08), the Standardized Root Mean Square Residual (SRMR; acceptable fit: .05 – .10, good fit: 0 – .08), the Comparative Fit

Index (CFI; acceptable fit: .90–.97, good fit: .97–1) and the Tucker-Lewis Index (TLI; acceptable fit: greater than .90; Bentler & Bonett, 1980; Bentler, 1990; Hu & Bentler, 1999; Schermelleh-Engel et al., 2003; Marsh et al., 2004; Chen et al., 2008) were used.

Each item is constrained to load on the respective variable and the results show a reasonable full-model fit ($\chi^2/df = 2.02$; RMSEA = .07; SRMR = .06; CFI = .90; TLI = .90). All loadings of the items were significant. Thus, convergent validity of the used constructs was verified.

To establish constructs' discriminant validity, the CFA model of measurement was used. The complete hypothesized model of our study that included four factors of measurement was depicted as an improved fitness against all other substitute models. Thus, the discriminant validity of the hypothesized model was confirmed. The results confirmed the convergent as well as the discriminant validity of the study variables. Therefore, these CFA results showed that the data on hand were appropriate for hypotheses testing.

4.2 Descriptive Statistics & Correlations

The calculated values of the reliability alphas, correlations, mean and standard deviation are listed in Table # 1. Cronbach's alphas of all main model variables are mentioned diagonally in parentheses. The correlations between our control variables (GSE, employee age, gender, job experience and employee experience under current supervisor) with the main study variables are also given in Table 2. Employee age, job experience and experience of the employee under the current supervisor are in years.

Table 1: Descriptive Statistics, Reliability Scale and Correlations

Variable	M	SD	1.	2.	3.	4.	5.	6.	7.	8.	9.
1.Employee Age	26	5.18	-								
2.Employee Gender	-	-	-.12	-							
3.Employee Experience	6	.63	.64**	-.07	-						
4.Experience Under Current Supervisor	2	.97	.31**	.03	.46**	-					
5.Generalized Self-Efficacy	3.60	.69	.14*	.02	.04	-.01	(.70)				
6.Islamic Work Ethics	3.73	.57	.09	.15*	-.03	-.03	.49**	(.90)			
7.Abusive Supervision	2.65	.76	-.11	-.15*	-.19**	-.17*	-.17*	-.29**	(.92)		
8.Deviant Workplace Behavior	2.36	.79	-.09	-.22**	.02	-.07	-.26**	-.29**	.44**	(.93)	
9.Hostility	3.23	.62	-.09	.11	-.10	-.04	.15*	.16*	.43**	.18**	(.80)

Notes: N = 189; Scale reliability coefficients are mentioned diagonally in parentheses; Age and experience in years; * p < .05. ** p < .01.

As per our tests of correlation, as predicted, IWE was negatively correlated with employees' workplace deviance ($\beta = -.29^{**}$, $p < 0.01$) and perceived abusive supervision ($\beta = -.29^{**}$, $p < 0.01$). Moreover, subordinates' deviance was positively correlated with their perceived

abusive supervision ($r = .44^{**}$, $p < 0.01$). Furthermore, correlations between employee perceived abusive supervision and employee hostility ($\beta = .43^{**}$, $p < 0.01$) and between workplace deviance and employee hostility ($\beta = .18^{**}$, $p < 0.01$) were positive. These correlations are in-line with the previous literature (Javed et al. 2019). Encouraged by these findings, as these were consistent with our hypothesized relationships, we proceeded to test our proposed model. The correlations of our main model and control variables are shown in Table 2.

4.3 Hypotheses Testing

The regression results are shown in Tables 2 and 3. Model 1 in Table 2 shows the effect of control variables on employee hostility. The results indicate that, with the exception of GSE ($\beta = .15^*$, $p < .05$), the effect of all other control variables on employee hostility is non-significant. The relationship between IWE and employee hostility, not explicitly hypothesized, was tested using multiple regressions in Model 2 Table 1. These results indicate an insignificant link between IWE and employee hostility. It means that workers with IWE are not hostile in normal conditions. Model 3 in Table 1 shows the effects of all control variables on workplace deviance. The results indicate that, with the exception of GSE and employee gender, the effect of all other control variables on workplace deviance is non-significant. Where the effect of GSE on workplace deviance is very significant and negative ($\beta = -.28^{**}$, $p < .01$) and the effect of employee gender on workplace deviance is significant and negative ($\beta = -.51^*$, $p < .05$).

According to hypothesis 1, IWE is strongly and negatively linked with workplace deviance. To test this hypothesis, Model#4 as well as and Model#5 in Table#2 are employed. The results, for Model 4 Table 2, show a negative and significant relation between IWE and workplace deviance ($\beta = -.23$, $p < .05$). Similarly, for Model 5 Table # 2, the link between IWE and deviance stays the same and significant ($\beta = -.27$, $p < .05$). These results demonstrate IWE is significantly and negatively related to workplace deviance. Consequently, hypothesis 1 is empirically supported. It means that workers with high IWE do not show workplace deviance and it is consistent with previous empirical findings (Javed et al., 2019). For the same Model 5 Table 2, the result shows a very significant and positive relationship between employee hostility and workplace deviance ($\beta = .34^{***}$, $p < .001$). It means that hostility leads to workplace deviance.

Table 2: Regression Results

Variable	Hostility		Workplace deviance		
	Model 1	Model 2	Model 3	Model 4	Model 5
Generalized Self Efficacy	.15*	.11	-.28**	-.19*	-.22*
Employee Age	-.04	-.04	-.10	-.08	-.07
Employee Gender	.16	.14	-.51*	-.45**	-.50**
Experience Under Current Supervisor	.01	.01	-.08	-.08	-.08
Employee Experience	-.07	-.06	.19	.17	.19
Islamic Work Ethics	-	.10	-	-.23*	-.27*
Hostility	-	-	-	-	.34***
Adjusted R ²	.02	.02	.11	.13	.19
ΔR^2	.04	.05	.13	.15	.22

Notes: N=189; * $p < .05$. ** $p < .01$. *** $p < .001$.

According to the hypothesis#2, employee perceived abusive supervision moderates the indirect effect of Islamic work ethics on workplace deviance through hostility. This hypothesis was tested employing the moderated mediation model of the SPSS PROCESS proposed by Hayes and Preacher (2014). The variables were mean-centered prior to running the software. Model 6 and Model 7 in Table 3 show mediation and moderation results respectively.

4.3.1 Mediating role of employee hostility

Table 3 shows the test results of the mediating role played by employee hostility between IWE and workplace deviance in the presence of employee perceived abusive supervision. The Model 6 Table 3 shows a very significant and positive joint effect of IWE and abusive supervision on hostility ($\beta = .39^{***}$, $p < .001$). These results also indicate that the link between IWE and deviance thorough hostility is significant and negative ($\beta = -.27^*$, $p < .05$). Model 7 shows that hostility is very significantly and positively related to workplace deviance ($\beta = .34^{***}$, $p < .001$). Thus these findings confirm the mediating role of employee hostility between IWE and workplace deviance in the presence of employee perceived abusive supervision.

Table 3: Regression Results

Variable	Hostility	Workplace deviance
	Model 6	Model 7
Generalized Self Efficacy (GSE)	.14*	-.22
Employee Age	-.05	-.07
Employee Gender	.35**	-.50
Experience Under Current Supervisor	.03	-.08
Employee Experience	.06	.19
Islamic Work Ethics (IWE)	.23*	-.27*
Perceived Abusive Supervision (AS)	.38***	-
IWE x AS	.39***	-
Hostility	-	.34***
R ²	.38***	.22***

Notes: N=189; * $p < .05$ ** $p < .01$ *** $p < .001$.

4.3.2 Moderating role of employee perceived abusive supervision

Lastly, to confirm the conditional indirect effect of IWE on workplace deviance of the employees through hostility was investigated at three levels. Table 4 demonstrates the results of the indirect effects calculated to study conditional indirect effect of IWE on workplace deviance through hostility at the low, mean and high level of employee perceived abusive supervision. The conditional indirect effect of IWE on workplace deviance is insignificant (including zero) for low values (-1 SD) of employee perceived abusive supervision ($\beta = -.03$, 95% CI [-.12, .05]). Whereas, it becomes significant (not including zero) for higher values (+1 SD) of employee perceived abusive supervision ($\beta = .18$, 95% CI [.08, .30]). Thus, these results demonstrate that the indirect effect of IWE on workplace deviance thorough hostility changes its direction from negative to become positive and significant when abusive supervision is at the higher, but not at the lower level. This indicates that employees' perceived abusive supervision plays a moderating role between IWE and workplace deviance through hostility.

These results verify that employee perceived abusive supervision moderates the indirect effect of IWE on workplace deviance through hostility. This indirect effect of IWE on workplace deviance through hostility is significant when their perceived abusive supervision is high rather than low. Consequently, the index of moderated-mediation confirms that hypothesis#2 is supported empirically.

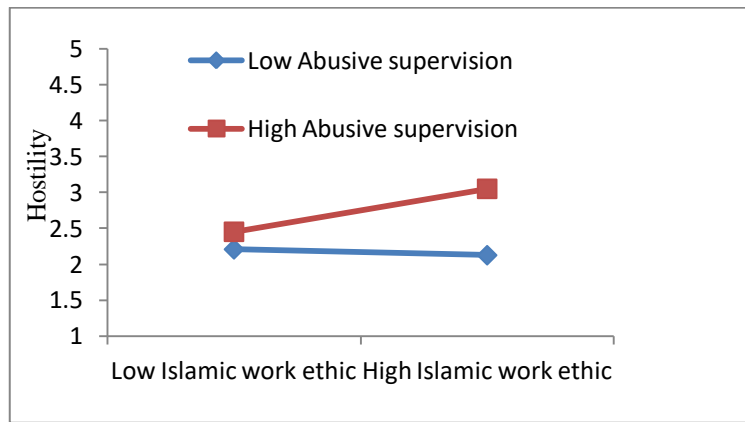
Table 4: In-direct Effect of IWE on Deviance through Hostility at Various Levels of Perceived Abusive Supervision

Perceived Abusive Supervision	In-direct Effect	SE	95% Bias-Corrected CI	
			Lower	Upper
Low	-.03	.04	-.12	.05
Mean	.08	.03	.02	.16
High	.18	.06	.08	.30

Impact of IWE on employee hostility at a high and low level of employee perceived abusive supervision is illustrated in Figure 2. The figure indicates that the effect of IWE on hostility increases when the level of employee perceived abusive supervision is higher. This effect does not hold for the low level of their perceived abusive supervision. It means IWE is negatively or not related to workplace deviance when perceived abusive supervision is low but when employees are subjected to high abusive supervisory behavior, they would become hostile and show workplace deviance.

Figure 2: Two-Way Interaction Effects

The results of our study are graphically illustrated in Figure 2. The lower curve shows the



impact of low abusive supervision on the link between IWE and deviance by way of hostility. The curve shows a downward trend. It means that when employee' perceived abusive supervision is low, through hostility, they are less inclined toward workplace deviance. This finding is in conformity with the findings of similar studies (Golparvar & Nadi, 2011; Bhatti et al., 2016).

The higher curve shows the impact of high abusive supervision on the link between IWE and deviance passing through hostility. The curve visibly shows an upward trend. It means that when employee' perceived abusive supervision is high, through hostility, they are more inclined toward workplace deviance.

Thus, Figure 2 clearly illustrates a change in the direction of the relationship between IWE and workplace deviance through hostility when employees' perceived abusive supervision is higher. These results are new findings and would be our contrition toward expanding the IWE and workplace deviance related literature.

5. Discussion of Results

Recently, some scholars have investigated the impact of IWE on job-related behaviors and outcomes (Yousef 2000, 2001; Ahmad, 2011). In spite of all these studies, we are not much familiar with the likely effects of IWE on workplace deviance in presence of employee perceived abusive supervision and employee hostility. In an effort to address these issues, this study attempts to explore that when and how IWE would cause workplace deviance in the presence of employees perceived abusive supervision and their hostility.

This study aligns with the research that investigates the combined effect of employee personality and perceptions of work situations with their workplace deviance (Colbert et al., 2004) as well as with the literature that takes into account the ethical belief of employees as an antecedent of their workplace deviance (Henle et al., 2005; Treviño et al., 2006).

Our results show that IWE is significantly and negatively related to workplace deviance. So, IWE is linked with a decrease in workplace deviance. As Islam directions its followers to work with full devotion and dedication, we might anticipate that employees with a higher level of IWE would tend to stick more to the prescribed course of action provided by their supervisors as compared to the individuals with a low level of IWE. These results show one side of Islamic philosophy and teachings and are in-line with the previous literature showing positive job outcomes.

Findings of our study also suggest that employee perceived abusive supervision moderates the indirect effect of IWE on workplace deviance through hostility. These findings may be explained with the view that teachings of Islam encourage followers to be loyal with their employer and respect and appreciate their leader in the workplace and both leaders and followers should be considered as brothers based on humanity (Mohammad & Quoquab, 2016). Followers of this philosophy intend to bring good for them, for their organization and society (Ahmad, 2011; Murtaza et al., 2016).

Finally, our findings suggest that the indirect effect of IWE on workplace deviance thorough hostility is significant when employees' perceived abusive supervision is high rather than low. These results may be justified with the help of a key Islamic principle of "enjoining what is right and forbidding what is wrong" which has repeatedly been mentioned in the Holy Qur'an and in the tradition of the Holy Prophet Muhammad)May Allah have peace be upon Him &His Family .(It shows a different side of Islamic philosophy and thoughts which, to our surprise, is missing in the literature. Our study takes the lead and brings forth this relationship empirically for the first time.

Our findings are also consistent with social exchange theory (Homans, 1958) and norm of reciprocity theory presented by Gouldner (1960), the aim of our study was to explore the relationship between IWE and workplace deviance through employee perceived abusive supervision and hostility. The social exchange theory (Homans, 1958) argued that social transactions between two parties occurred and each one tried to increase benefits and decrease costs associated with that transaction. As per our expectation, IWE was found significantly and negatively related to employee workplace deviance. We found that employees possessing high IWE adhered strongly to the course of action provided by their employer with an intention to efficiently bring good for the workplace and its members. As a result, they were less inclined to workplace deviance. Employees may consider leader mistreatment or abusive behavior as injustice in the workplace that may cause feelings of stress and hostility. It would not be a surprise if victimized or observing employees with high IWE and hostility show workplace deviance. They might be sensitive towards abusive supervision which would cause hostility and eventually deviance (Mayer et al., 2012). Therefore, the followers with high IWE, still intending to bring good to the workplace, might directly and forcefully confront with the transgressors by demonstrating workplace deviance. This increased level of workplace deviance is significant when employees perceived abusive supervision is high.

6. Conclusion

The relationship between IWE and workplace deviance, in the presence of employee perceived, abusive supervision and hostility maybe explained through the norm of reciprocity the theory presented by Gouldner (1960). Employing the norm of reciprocity theory, we proposed that when subordinates with high IWE and hostility were subjected to abusive supervisory behavior, they would retaliate in return, due to their unique personality characteristics, still with an intention to bring good for the workplace and it's members. Also, in these conditions, they would be inclined to deviate from the guidelines provided to them by their abusing supervisors. Our findings confirmed that employee perceived abusive supervision moderated the indirect effect of Islamic work ethics on workplace deviance through hostility. Furthermore, the indirect effect of IWE on workplace deviance thorough hostility was significant when employees' perceived abusive supervision was high rather than low.

On the whole, the study revealed some significant findings. First, it showed the ability of IWE to recognize and predict an important employee behavior i.e. workplace deviance. Second, it showed that the relationship between IWE and workplace deviance was moderated by employee perceived abusive supervision. Third, this study verified that the said relation was mediated by employee hostility. Finally, our study challenged a widely held assumption that led many, if not all, researchers to believe that the IWE-related job outcomes were to follow a certain predictable direction. The study established the fact that, although its findings were not in conformity with the previous research, it still explained the results within the domain of the teachings of Islam.

6.1 Contributions

This research contributed to the body of knowledge in numerous ways. It contributed to the literature that dealt with the antecedents of workplace deviance and identified IWE as an antecedent of workplace deviance. Our study confirmed the reversal of the relationship between IWE and workplace deviance when employee perceived abusive supervision was high. Therefore, it verified the moderating role of employee perceived abusive supervision relationship between IWE and workplace deviance. In addition, the relationship between IWE and workplace deviance was found mediated by employee hostility. Furthermore, our study challenged a general assumption held by many researchers that IWE-related job outcomes were to always follow a certain predictable direction to demonstrate its positive contribution to the organization. On the contrary, the results of our study confirmed that, in the presence of employee hostility, the relationship between IWE and workplace deviance became significant while reversing its direction. Even though these results were in conflict with the previous research, but these were still explainable within the domain of Islamic philosophy and thoughts. Therefore, our study would break an existing psychological barrier to set the IWE-related research free.

6.2 Implications of the Study

The study could be very helpful for business managers, human resource professionals, headhunters, or practitioners at the time of, including but not limited to, recruiting, selecting, training, posting, transferring, promoting workforce. Organizations would like to curb negative job outcomes to increase efficiency and productivity while cutting down their costs associated with recruitment, selection, and training of employees. The study could help managers to predict the behavior of the potential workforce if it is likely to face abusive supervision in the workplace.

The study could help national and multinational organizations operating or intend to operate in a country (e.g., Pakistan) where they are likely to interact with the Muslim workforce. In the coming years, Pakistan is expected to receive over US\$ 45.6 billion (Abid & Ashfaq, 2015) in investment from China under the China-Pakistan Economic Corridor (CPEC) project which is to be built under China's Belt and Road Initiative (BRI).

Managers may avoid or reduce perceptions of abusive supervision and workplace deviance by placing individuals with high IWE in their organization. It would create a self-correcting and an auto improving mechanism in the workplace. It could contribute toward achieving an increased level of efficiency and productivity and a better workplace due to less deviant employees and a low degree of perceived abusive supervision.

6.3 Limitations of the Study and Future Research Directions

Similar to any other research, this study is not immune to limitations. The following are some limitations to our study. First, to improve the generality of the study, the number of responses could be increased to take into account a larger population of employees working in other industries. Second, the study focused only on workplace deviance, future studies might include other variables (e.g., corporate citizenship behavior, turnover intentions, and job commitment) which may be moderated by perceived abusive supervision. Third, according to (Podsakoff et al., 2003), there could be a common-method bias associated with self-reported data. But, Conway and Lance (2010) suggest

that in some cases, where self-reported data could be considered “appropriate” and “theoretically relevant”. As, IWE, perceived abusive supervision, and hostility is associated with subordinates themselves, whereas, deviant workplace behavior is less likely to be shown openly in public, therefore, it would seem fit to use this method of measurement. Moreover, complex models, such as our moderated mediation model, are less likely to have common method bias (Podsakoff et al., 2003). Finally, the reliability and generalizability of the research findings may be increased by increasing the number of collected responses or by collecting data from other countries where the population of the workforce is predominantly Muslim. But, still, there might be some workplace factors that are valid only in the context of Pakistan.

Even though several research articles have explored the effect of IWE on many job-related outcomes, it would be useful to pay more attention to study the role played by IWE and perceived abusive supervision on other personality traits or personality states of the workforce. Forthcoming research may explore the role performed by IWE and workplace mistreatment upon some other significant workplace-related behaviors and issues. Furthermore, since IWE has its base in the beliefs of the workforce, it might have a potential not only to lead its followers towards behaving and contributing positively to the workplace but also towards protecting the workforce and the workplace from potentially harmful circumstances or behaviors of other individuals or group(s) of individuals at the horizontal or vertical levels. IWE might also provide a shield against potentially damaging effects of various behaviors of other individuals or groups of individuals in the workplace. This study would open new avenues for future research, contributing to achieving a better workplace for tomorrow.

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