The effect of Islamic work ethics on deviant behaviors in the workplace through supervisor incivility and perceived organizational policies[1]

Abbas Ghaedamini Harouni

Instructor, Department of Management, University of Applied Sciences of Artistic culture of Drijeno Center, Chaharmahal and Bakhtiari, Iran (corresponding author)
abbasgheadamini2020@gmail.com

Mehsan Hemtizadeh

Bachelor's student, cultural management, Comprehensive University of Applied Sciences, Artistic culture of Drijeno Center, Chaharmahal and Bakhtiari, Iran
mhsanhmtyzadh@gmail.com

Extended Abstract

The aim of the current research was to investigate the effect of Islamic work ethics on deviant behaviors in the workplace with the mediating role of perceived organizational policy and supervisor incivility.

The present study was applied in terms of purpose and descriptive in terms of correlational data collection. The statistical population of the present study was made up of all the employees of Chaharmahal and Bakhtiari provinces in the number of 2200 people, and 600 people were selected as a sample through the stratified sampling method proportional to the volume through Cochran's sampling formula.

The research tools were Ali's Islamic Work Ethics Questionnaire (1992), Bennett and Robinson's Workplace Deviance Questionnaire (2000), Kachmar and Carlson's (1997) Perceived Organizational Policy Questionnaire, and Cortina et al.'s (2001) Incivility Questionnaire. The basis, content, form and structure validity were examined and after the necessary terms validity was confirmed and from On the other hand, the reliability of the questionnaires was estimated by Cronbach's alpha method as 0.90, 0.90, 0.88 and 0.80 respectively. Data analysis was done at two descriptive and inferential levels including structural equation modeling.

The results of the research showed that Islamic work ethics had a negative effect on deviant behaviors in the workplace, and the coefficient of this effect was -0.65, and also, the results showed that the perceived organizational policy and impoliteness of the supervisor play a mediating role between Islamic work ethics on deviant behaviors in It had a work environment.

The present study demonstrated how employees' adherence to Islamic work ethics can help reduce the negative effects of organizational policies and workplace incivility on

deviant behaviors in the workplace. As hypothesized using the conservation of resources theory, the negative relationship between Islamic work ethics and the mediating role of organizational policy on deviant behaviors in the workplace was confirmed.

The results showed that organizational policy mediates this negative relationship. In addition, supervisor incivility in a political environment mediates the relationship between organizational policy and deviant behaviors in the workplace.

However, it was found that employees who followed Islamic work ethics were more flexible towards supervisor incivility and were less involved in deviant behaviors in the workplace. The present study makes theoretical contributions to the existing literature on Islamic work ethics, deviant behaviors in the workplace, and organizational policy. The findings of the present study show a consistent negative relationship between employees' adherence to Islamic work ethics and their perceptions of workplace politics and deviant behaviors, which is in line with previous research, which confirms that Islamic work ethics acts as a psychological resource, motivating employees to exhibit prosocial behaviors and simultaneously deterring them from engaging in unproductive actions such as office politics and deviant behaviors in the workplace (Gottsis and Kurtzi, 2010; Islam et al., 2021; Javid et al., 2019).

By confirming these previous findings, the present study strengthens the understanding of the role of Islamic work ethics as a valuable resource for shaping employee behavior in the organizational context, especially in Iran, where the majority of the population believes in the Islamic faith. Secondly, the present study sought to examine the relationship between Islamic work ethics and deviant behaviors in the workplace while examining the mediating role of organizational politics in this relationship. The results of the present study support the mediating role of organizational policy in the relationship between Islamic work ethics and deviant behaviors in the workplace.

This finding is consistent with the findings of previous studies conducted by Cropanzano and Lee (2006) and Ferris et al. (1996) which showed that employees who adhere to Islamic work ethics are less involved in organizational policies, thereby leading to a reduction in deviant behaviors in the workplace. By replicating and extending these previous findings, our study strengthens the understanding that Islamic work ethics has a significant impact on organizational policies, which in turn affect the occurrence of deviant behaviors in the workplace. Furthermore, the perception of the workplace as political, in which employees believe they must compete for limited resources such as power, relationships, or key positions (Friss et al., 1989; Kachmar and Friss, 1991), has been associated with increased deviant behaviors in the workplace (O'Neill et al., 2013).

However, individuals who adhere to Islamic work ethics believe that their actions are constantly observed by God and anticipate judgment and reward based on their actions (Javid et al., 2017).

This religious belief prevents them from engaging in deviant behaviors. Furthermore, the positive energy gained from Islamic work ethics fosters a strong focus on performing one's duties to the best of one's ability and promotes sharing interests with others, thereby reducing the need to engage in political behaviors. By highlighting the impact of Islamic work ethics in preventing deviant behaviors in the workplace in the context of organizational policy, the present study contributes to a deeper understanding of the factors that shape employee behavior and interventions aimed at promoting ethical behavior in organizations.

Third, it examines the mediating role of supervisor incivility in the relationship between Islamic work ethics and deviant behaviors in the workplace.

The findings of the present study indicate that supervisor incivility, as an important stressor in the workplace, reinforces deviant behaviors in the workplace, which is consistent with the research of Javaher and Schroers (2018) and Nasir et al. (2016). The presence of supervisor incivility in an organizational environment increases the likelihood of employees engaging in deviant behavior because it impairs their ability to effectively perform their job responsibilities, as Estes and Wang (2008) and Slater et al. (2012) confirmed. The combination of organizational politics and supervisor incivility creates a toxic work environment that increases stress on employees and forces them to resort to deviant behavior as a coping mechanism, as Wu et al. (2014) suggested.

These findings emphasize the importance of fostering a positive workplace culture that minimizes workplace stress and promotes positive organizational behavior.

The findings of the present study are consistent with previous studies that have examined the mediating effects of personal resources on deviant behaviors in the workplace, as confirmed by Cropanzano and Lee (2006) and Ferris et al. (1996). Based on this literature, the present study reinforces the important role of Islamic work ethics as a personal resource that can reduce the negative impact of political organizational behavior and supervisor incivility on deviant behaviors in the workplace.

The results showed that employees who support Islamic work ethics are more likely to exhibit positive behaviors despite the presence of stressors in the workplace, such as supervisor incivility. This indicates that Islamic work ethics can act as a protective factor against deviant behaviors in the workplace (Javid et al., 2017). These findings reinforce the notion that individuals with a personal resource base are better equipped to navigate workplace stressors and maintain positive behaviors (Cropanzano and Lee, 2006).

The present study offers valuable practical implications for universities and their leaders, especially those in Muslim countries such as Iran (Universities of Chaharmahal and Bakhtiari Province) where Muslim employees are employed.

First, universities should prioritize promoting strong principles of Islamic work ethics in the workplace. It has been found that Islamic work ethics positively influences employees' ethical behaviors (Ravas et al., 2018) and can play an important role in reducing unproductive work behaviors such as organizational politics.

Therefore, leaders of universities in Chaharmahal and Bakhtiari Province should encourage employees to follow these principles and promote them in the organizational culture. To create a positive and ethical work environment, universities in Chaharmahal and Bakhtiari Province can provide training to their leaders and employees to promote ethical behaviors and minimize deviant behaviors in the workplace.

This can be achieved by reinforcing the importance of Islamic work ethics in the workplace (Ali and Al-Kazemi, 2007) and promoting ethical values from the top down in the organizational culture (Appelbaum et al., 2005). Such training can help employees understand and adhere to acceptable workplace norms, thereby reducing supervisor incivility and deviant behaviors in the workplace.

Key words: Islamic work ethics, perceived organizational politics, incivility of the supervisor, deviant behaviors in the work environment

Contribution of authors

All authors have participated in this research in equal proportion.

Ethical approval
Written informed consent was obtained from the individuals for their anonym zed information to be published in this article.

Conflict of interest
No conflicts of interest are declared by the authors.