The Relationship between Islamic Work Ethics, Job Related Outcomes and Conflict Resolution Styles in Iran

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ABSTRACT

The thesis discusses the concept of Islamic Work Ethics (IWE) and its direct and indirect role on job satisfaction, organizational commitment and conflict resolution styles. Although there has been growing interest in understanding business ethics and there has been a wide range of articles discussing the Protestant Work Ethics, literature on Islamic Work Ethics is still very limited. This is true not only for western authors but also Muslim scholars have not produced much research in this area. The study is based on responses to a survey from 350 managers from financial institutions operating in the Islamic Republic of Iran. Islamic Republic of Iran holds one of the biggest Muslim communities in the world and although facing multiple economic sanctions it remains the 25th largest economy in the world by Nominal GDP and the 18th in the world by PPP (Purchasing Power Parity) . The country bases its ethics, manners, and work on Islamic rules thus making it a perfect location to study IWE and – as previously stated above – its role on Job Satisfaction, Organizational Commitment and Conflict Resolution Styles. The study found that Islamic Work Ethics is significantly related to Job satisfaction, Organizational Commitment and Conflict Resolution Styles.

Keywords: Islamic Work Ethics, Job Satisfaction, Organizational Commitment, Conflict Resolution Styles

ÖZ

Çalışma İslami İş Etiği kuramını ve bunun iş tatmini, örgütsel bağlılık ve çatışma çözümüne yaklaşımlar üzerine doğrudan ve dolaylı muhtemel etkilerini incelemektedir. İşletme alanında etik üzerine çalışmalar artış göstermekteyken birçok çalışmanın Protestan İş Etiğini ve bunun etkilerini incelediğini görmekteyiz. İslami İş Etiği kuramının kullanıldığı çalışmaların hem batıda hem de doğuda daha az olduğu görülmektedir. Mevcut çalışma Protestan İş Etiği, İslami İş Etiği üzerine literatür taraması, hipotez geliştirme ve İran İslam Cumhuriyetinde faaliyet gösteren mali kurumlardan 350 çalışanın doldurmuş olduğu bir ankete dayanmaktadır. İran İslam Cumhuriyeti dünyada en büyük Müslüman nüfuslarından birine sahiptir ve birçok ekonomik ambargo uygulamasına rağmen dünyanın en büyük 25. ekonomisine sahiptir. İran tüm ticari ve özel yaşamda tüm uygulamalarını İslami kurallara dayandırmaktadır, dolayısıyla İslami İş Etiğinin incelenmesi için uygun bir yerdir. Çalışmada İslami İş Etiğinin İş tatmini, örgütsel bağlılık ve çatışma çözüm yaklaşımlarını etkilediği görülmüştür.

Anahtar Kelimeler: İslami İş Ahlakı, İş tatmini, Örgütsel bağlılık, Çatışma çözüm yaklaşımları.

To My Family

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INTRODUCTION

Human beings are made of what they feel or think. But, how all these thoughts and feelings are made, is the key question that is worthy of an investigation. There are numerous factors that impact human beings' lives. These factors exist within our minds or physical bodies, our environment and surroundings, emotional state or in our social, political and economic environment.

As Cameron (2002) stated, these factors may include "gender, income, genetic inheritance, family relationship, friendship, social life experiences, educational experiences, physical exercises, access to healthcare services, religion, lack or presence of employment, disease experiences, material possessions, housing and environmental conditions".

All these factors that may directly or indirectly influence the growth and development of a person can be further classified into wider categories that specify them as either being economic, physical, environmental, and social or emotional classes of influences. However, one should note that the illustration of the classification of these factors are mainly hereditary, environmental, social, psychological, and lifestyle.

Indeed, family trains people in a way that parents see fit, the society teaches people how to behave, their economic condition places them in a certain social class category, and finally, the education that people go through from kindergarten to postgraduate studies prepares them on how to approach the world in which we live.

Consequently, all these factors affect the way humans think and act; but the only item which combines them together and sets a plan for human beings in their life is their religion.

In fact, nowadays, every known religion has its own perspective towards every aspect of life. Economy, education, family, and societies are all mentioned in religion. For Islam it is jurisprudence that sets special and specific rules about economic and business manners of the Muslim community.

There is an important need to have a better understanding of behaviours of employees in the organization, especially in the Islamic world, Middle East and Arab countries. As Turkey is emerging as a new power in the region and the world with a majority of a growing Muslim population, the studying of Muslim nations has been seriously taken into consideration.

Moreover, although many studies have discussed the role of work ethics in various Western civilizations and many scholars have studied Protestant Work Ethics (PWE) and its role in the economy, not a lot is known about Islamic Work Ethics (IWE).

Specifically studies on the implications of IWE in different Muslim countries are needed.

Islamic Republic of Iran holds one of the biggest Muslim communities in the world and although facing multiple economic sanctions it remains the 25th largest economy in the world by Nominal GDP and the 18th in the world by PPP (Purchasing Power Parity). The country bases its ethics, manners, and work on Islamic rules thus making it a perfect location to study IWE

What is being investigated in this thesis is how beliefs and religions can shape one's thought and acts in organizational behaviour. The purpose of this study is to present a coherent and crucial approach of Islamic Work Ethics (IWE) and its effects on how an employee approaches his/her attitude towards his/her organization and his/her colleagues.

In addition, this research will discover the essence of IWE in the setting of cultural and political changes and provides cultural and religious points relevant to organizations and management. The purpose of this thesis is to therefore assess the impact of IWE on Job Satisfaction, Organizational Commitment and Conflict Resolution Styles.

1.1 Problem

In the past years, several studies on IWE have been done in numerous countries such as Saudi Arabia, the United Arab Emirates or Turkey. However, one important geopolitical

country with a rich distinctive history has been neglected; this country is the Islamic Republic of Iran.

As a result, this research has been developed because of an inevitable problem to investigate the positive effects of IWE in Iran – a rich country from an ethical and historical perspective.

1.2 Aims and Objectives

Within the aims of this research, the relationships between IWE, organizational commitment, job satisfaction and conflict resolution styles are being investigated. Also, we will be investigating the connection between work ethics and organizational commitment, job satisfaction, and organizational variables which have been researched by scholars such as Puttieet Al (1989), Abboushi (1990), and Jones (1997).

According to Yousef (2001) work ethics reveals each and every single individual's thoughts towards the different phases they have to experience within the job. In addition, the relation between IWE and conflict resolution styles is being studied for the first time.

1.3 Research Questions

1. How may IWE differ according to the demographic and work related variables?

2. What are IWE's possible relationships with organizational commitment, job satisfaction and conflict handling styles?

3. What is the level of job satisfaction of the Iranian managers?

1.4 Focus

The focus of this study is on Iran and it will be examining how the level of IWE of Iranian professionals may influence their job satisfaction, organizational commitment and conflict resolution styles.

1.5 Methodology

IWE in management literature will be discussed in the next sections. The recent studies on IWE will also be reviewed in the current research. We propose a model based on the findings of the previous literature and we test the model using data that we collected for this study.

Possible alternatives to the models will be suggested in order to make them more applicable. The study will also have an empirical component that measures how ethical values may influence individuals' job-related factors with their work using data from surveys among Iranian managers.

To achieve the aims and objectives of the thesis, 355 educated Muslim professionals working at public, private and semi-government banks in Iran were selected as a sample and they were asked to complete questionnaires about IWE as well as job-related factors.

Chapter 2

ISLAMIC WORK ETHICS

2.1 Definition of Islamic Work Ethics

IWE is generally defined as the "set of moral principles that distinguish what is right from what is wrong in an Islamic context" (Beekun, 1997). According to Ragab Rizk (2008), IWE is an "orientation towards work and approaches; with work being considered as a virtue in humans' lives. Furthermore, IWE is originally based on Quran and the teachings of the Prophet Mohammad; who denoted hard work caused sins to be absolved" (Ali, 1995; Ragab Rizk, 2008).

However, Islamic Work Ethic (IWE) is not sufficiently known by the public. Up to now, only few studies have been done and published regarding IWE (see Ali, 1988 and 1992; Yousef, 2000 and 2001; Rahman et al., 2006; and Ali and Al-Kazemi, 2007).

One example of these few studies is the one conducted by Yousef (2001). Indeed, Yousef investigated the moderating effect of the IWE on the relationships between organizational commitment and job satisfaction.

2.2 History of Work Ethics and Islamic Work Ethics

Barbash and Welsh (1983) believed that work ethics is the product of the era of poverty and hungriness. They believed that "work ethic is a desire speared by middle classes for the lower classes with enough plausibility and truth to make it credible".

Later on, Ferguson (2004); Diddams and Whittington (2003) agreed that work ethic is a product of the 19th century. As it has been mentioned earlier, all these researchers believe that the work ethic is the phenomena of emerging industrial revolution. During the religious and economic conditions of the 19th century and an absence of applied work ethics; workers did not have high esteem and the work was not viewed as a motivational engine which could have satisfied the physical needs of workers as well as their spiritual and unphysical needs.

Furthermore, this idea has been supported by Adam Smith – in the *Wealth of Nations* (published in 1776) – who asserted that "businessmen are an order of men, whose interest is never the same with that of public, who have generally an interest to deceive and even to oppress the public and who accordingly have upon many occasions, both deceived and oppressed it". Therefore, it can be observed that "the fall of ethics during the European industrial era led to the extent that they felt they ought to set some rules for themselves", whereas, at the same time in that, they ignored the thoughts of Christianity and forgot that Islam has a very rich literature about work ethics.

Nevertheless, one can note that the role of religion and ethics is very impressive in advancing the growth of an economy and increasing the wealth; thus making it impossible to neglect.

From the early days of Islam, the Prophet Mohammad emphasized on the critical role of wealth and determinant power of the economy. His first believer was his wife Kadijah who was a successful businesswoman from a wealthy Arab tribe, the "Qureish" tribe. She was a merchant who traded among the neighboring countries of the Hijaz land, and later on she allocated all her wealth for propaganda and expansion of the Islamic thought, philosophy & religion. Since those days, Prophet Mohammad and the Quran have set a unique framework and ethics. As cited by the Prophet, he declared that "I have been assigned as an emissary in order to finish the knowledge and virtues of ethics."

As a result, the desire of Islam was in fact to build a city which is highly ethical. As for evidence, we can state Imam Ali (Nahjolbalaghe, 1989 AD, *pages 598 to 661*) , in his letter to the Governor of Egypt (Nahjolbalaghe, 329-30) he demonstrated his esteem for merchants as he urged the Governor to:

> "Take good care of the merchants and artisans, and ensure their well-being whether they are settled or travelling, or working on their own. Those are the providers of benefits and goods which they bring from far away by sea or by land through mountains and valleys, securing them for people who are unable to reach them. Those are the people who will assure you a durable peace and respected allegiance. Give them due care in your vicinity and in other areas of your land."

The position of trade in Islamic thinking is viewed not only as the celestial want, but also a necessary action of human life, an origin of social joy and spiritual pleasure. The

Quran instructs Muslims to eat from their own earnings and wants them to work whenever and wherever work is made available to them. For example, it is said in the Quran ''God hath permitted trade and forbidden usury" (Quran, 2:275) and "disperse through the land and seek of the bounty of God" (Quran, 62:10).

As Abbas (2008) argues the IWE has got a direct relation with the moral dimension of economic and social life. This is combined with the essential elements of IWE which seem to offer a great sense of positive development, of job factors of employees in work frame that will be discussed, observed and measured in the coming chapters. That means, in Islam work is considered not as an end by itself, but as a tool to bring up social relations and personal growth.

The concept of work ethic has been initially introduced by the Quran and it includes a great majority of expressions implying that the food that one eats through the outcomes of one's work has been considered as the best one.

The importance of IWE has been increasing since the economies of Asian countries as well as Arab countries and Turkey have been developed. Managers should know about their employees and how they respond to different situations. It is crucial to review the various aspects of IWE and its contributions to the management.

Moreover, along with the collapsing of Communism, serious crises in Capitalist led countries, the Arab Spring and the economically emerging Turkey – as a new successful Islamic model in the world – the position of IWE has incredibly been enhanced.

In addition to the current sequences, the Prophet Mohammad, his right wing Khalifa Hz. Ali and the Quran have strongly emphasized on the role of the economy and managing economic resources efficiently since the early stages of Islam. There are many expressions in Quran and in the words and acts of Prophet Mohammad which set the rules of work for Muslims.

As Abbas (2008) asserted, IWE has been misunderstood and rejected in management studies. Therefore, this research will help flourish the understanding of managers about IWE. Nasr (1984) stated that due to the nature of the IWE which is an ideal approach for Muslims to comprehend, it is worthy of having a serious inquiry.

2.3 Islamic Work Ethics versus Protestant Work Ethics

Islam clearly counters the Weber thesis that the Muslim societies cannot develop their economy. Weber (1982) argued that Islam could not produce values such as Protestant ethics "the spirit of capitalism" because of a number of reasons (Arslan, 2000).

Weber (1982) believed that Islam's soul and philosophy is in contrast with capitalism thus supporting his argumentation that Islam cannot be productive in an economy.

However, Weber's idea can easily be rejected as faith in Islam includes work as an integral component of the human life. Work and faith, according to Abeng (1997), are the same as a root and a tree; one cannot live without the other one.

Recent researches which were conducted by Arslan (2000) have provided empirical support to disapprove Weber's thesis. Arslan (2000), through comparing British and Turkish managers using PWE, found out that Turkish managers scored higher in all characteristics in PWE than British managers. In his conclusion, Arslan mentioned that the result of his research had some major impacts:

- First, Weber's criticism of Islamic terms in economical behavior is not valid especially in the case of Turkey.
- Second, religious motivations had an important impact on business.
- Lastly, Turkish Sufi movements had the same role as Calvinism in Northern Europe in the eighteenth century and the Islamic ethic and heritage had an important role in business ethics.

Critically, Arslan's findings mirrored the findings of an earlier research led by Ali (1988), who found and supported that Arab managers are more productive than Western managers.

The analysis of Max Weber (1982), the Protestant Work Ethic (PWE) and how they shape the work ethic in the literature of management is very influential.

Indeed, PWE concept was put forward by Weber (1985) who proposed a causal link between the PWE and the development of Capitalism in Western society. Weber's theory of success coupled with religious thought. Mirels and Garrett (1971) developed a 19-item inventory such as ' Most people who don't succeed in life are just plain lazy',' Life

would have very little meaning if we never had to suffer', and ' I feel uneasy when there is little work for me to do'.

Many models have been developed in the West, perhaps indirectly, based on the concept of PWE. If you try to assess the impact of culture and understand religious beliefs, it is necessary that a great influence of them on human behavior be taken into account. Furthermore, it has been clear that the behavior of individuals is influenced not only by rational considerations, but also it is influenced by their intuition. So when it comes to how people are motivated a better understanding of the culture and beliefs of the Islamic world is needed.

Nasr (1984) suggested that the IWE deserves serious investigation because it is an ideal that Muslims are trying to achieve. This fact can again be illustrated by referring to the origin of work ethics in Islam – found in the Quran, the words and the practices of the Prophet Muhammad and his followers.

> "For example, the Quran emphasizes honesty, fairness, hard work, good intentions, with mercy towards other Muslims and controls in order to avoid laziness. As this affect the issues such as employee engagement, satisfaction, autonomy, initiative, and also has a major impact on existing systems of Islamic values and decision-making."

Chapter 3

ISLAMIC WORK ETHICS, JOB RELATED OUTCOMES AND CONFLICT RESOLUTION STYLE IN IRAN

3.1 Hypothesis Development

Loyalty and faithfulness of employees to the organization are some of the crucial indexes of job-related factors which predict the productivity of an employee as well as the overall productivity of the organization as a whole.
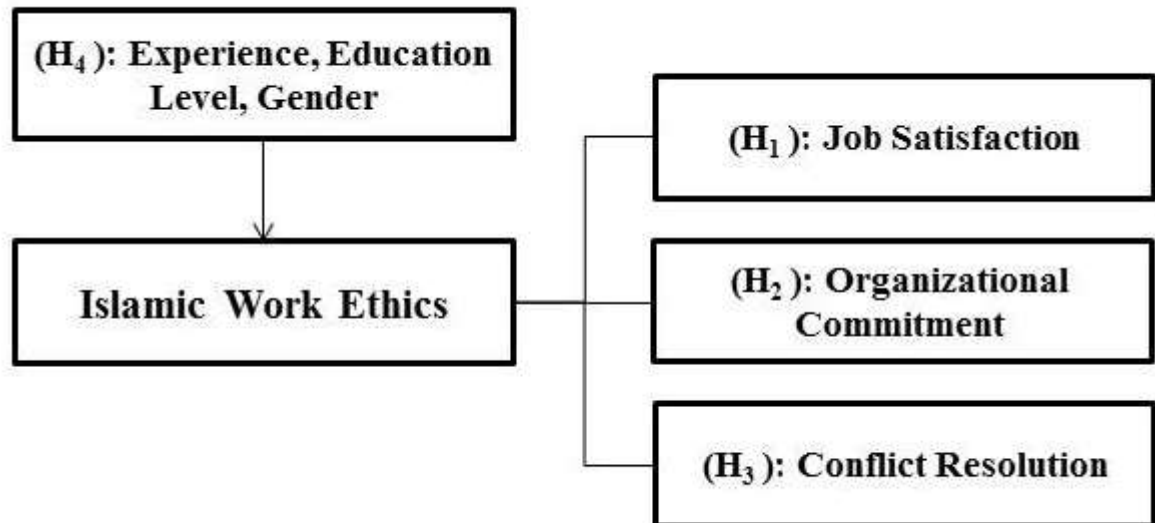
Figure 1. Hypothesis Development

Some of the variables such as the role of stress, empowerment, job insecurity and employability, and distribution of leadership have been shown to be influential to a worker's sense of organizational commitment.

As Robbins (2012) states, organizational commitment has three dimensions:

- **Affective Commitment** which stands for emotional attachment to the organization and a faith in its value.

- **Continuance Commitment** that is meant to the economic value of remaining with an organization. This tries to explain one's commitment that might be due to well pay of salary.

- **Normative Commitment** that is an obligation to remain with the organization for moral and ethical issues.

The prophet Mohammad in Nahj Alfasehi said that Allah (God) loves people who begin a job and finishes it as well. Also, the Prophet realized the lack of discipline on commitment in the Arabic society and said ''God blesses a person who perfects his craft (does the job right)'' and ''God loves a person who learns precisely how to perform his work and does it right''.

The quality of work has been emphasized a lot in Islam, and we can be observe that during the governance of Imam Ali, he emphasized in his letter addressed to the governor of Egypt on treating his "subjects" as he would like to be treated. Basically his message stated that one shouldn't do to another what he wouldn't desire to be done to himself.

Several previous studies have investigated the relationship of Islamic work ethics with organizational commitment. Yousef (2001), Kidron (1979) and Peterson (2003) showed that IWE was strongly related with organizational commitment through their researches.

Kidron (1979) further observed that work values showed higher correlations with moral commitment to the organization rather than calculative commitment (Elizur & Koslowsky, 2001).

Separately, Putti, Aryee, and Ling (1989) analyzed the relationship between work values and organizational commitment based on a sample of workers in Singapore. They found that essential work values are connected more closely to organizational commitment rather than extrinsic work values.

The research question of this study consisted of:

- The employee is willing to put in a great deal of efforts beyond that normally expected in order to help an organization to be successful.
- Do employees talk about the organization to their entourage as a great organization to work for?
- And if the employee is extremely glad that he chose the organization to work for over other organizations that he/she was considering working for.

Either ways, Werkmeister (1967) concluded that "commitment is a manifestation of the individual's own self, and reflects value standards that are basic to the individual's existence as a person".

Therefore:

- **Hypothesis 1:** There is relationship between IWE and job commitment.

Job satisfaction is defined as the extent to which an individual is pleased with his or her job. There are several theories contributing to job satisfaction. One of them being the Equity theory; which is how fair a person, perceives his or her organization.

In Islam, the satisfaction of workers is considered crucial. As cited by Hz. Mohammad "the wage of a worker should be paid as soon as he finishes his work". Thus, allowing Yousef (1999) to add that work is considered to be a source of independence; and a mean of fostering personal growth, self-respect, satisfaction and self-actualization.

As IWE focuses on the characteristics and personality of a person on one hand and on the other hand the performance of the individuals; we can note that their satisfaction plays a very important role in the work place.

Work ethics is thus closely related to job satisfaction (Yousef, 2001; Koh and Boo, 2001; Viswesvaran and Deshpande, 1996; Vitell and Davis, 1990). Understanding the relationship between work ethics and job satisfaction is imperative in determining the intervention and strategies that are needed in order to mitigate factors that reduce satisfaction towards working conditions (Yousef, 2000).

Job satisfaction has been defined in various ways. Locke (1976) defines job satisfaction as a "pleasurable or positive emotional state resulting from the perception of a job as

fulfilling or allowing the fulfillment of one's important job values". As a result providing these values is clearly compatible with one's needs.

"The typical definition of job satisfaction is a person's evaluation of the overall quality of his or her present job". These evaluation measures may include either an effective orientation toward one's job or job position or an attitude one holds about the job (Spector, 1997).

Robbin (2005) defines job satisfaction as a "collection of feelings that individuals hold towards their jobs". This means that an employee who has a high level of job satisfaction will hold positive feelings toward his or her job and vice versa.

Separately several academics (Blood, 1969; Bokemeir and Lacy, 1987; Fisher and Gitelson, 1983; Ali, 1987; Meglino et al., 1989; Cherington, 1980; Aldag and Brief, 1975; Chusmir and Koberg, 1988; Jones, 1984; Stone, 1975; Morrow and McElory, 1987; Saks et al., 1996; Abboushi, 1990) have focused their researches on the relationship between work ethic or Protestant ethic and job satisfaction. The results of these studies indicate that work ethic is heavily related to one's job satisfaction.

Therefore we can now move on to our second Hypothesis.

- **Hypothesis 2:** When IWE is high, job satisfaction goes up.

According to A. Nuata (2001), conflict resolution is defined as the "methods and processes involved in facilitating the peaceful resolution of the problem. Often members

of groups are involved in trying to unintentionally arise conflict by actively providing information about their motivations or ideologies for the rest of the group (e.g., intentions, motivations holding certain beliefs) to fix and engage in collective negotiations end". A wide range of methods and procedures exist to resolve conflicts, including – but not limited to –, negotiation, mediation, diplomacy and creative peace.

Conflict Resolution in the long run can also be interchangeable with the resolution of disputes which are critically involved in the processes used to arbitration and litigation.

In addition, the concept of resolution of the conflict between the uses of measures of non-violent resistance by the parties in conflict in order to try is considered as promoting effective regulation.

Also, Conflict Resolution as a field of study is relatively new and emphasizes on five factors.

1. Compromising
2. Forcing
3. Problem solving
4. Yielding
5. Avoiding.

We believe that compromising and problem solving will be positively related to IWE while forcing will be negatively related to IWE.

In the soul of Islam the process of problem solving and resolving conflicts has an important role which Islam has focused on in order to get an answer to how problems should be solved. Remember, Prophet Mohammad has stressed for forgiveness, forgetting the hatred of people and focus on peaceful solutions.

As a result we can now move on to our third hypothesis which states:

▪ **Hypothesis 3:** Compromising and problem solving will be positively related to IWE while forcing will be negatively related to IWE.

Dixit (2004), through his research, confirmed that conflict resolution used as a set of dimensions eventually developed theoretical visions into the *"soul and sources of conflict and the way conflicts can be compromised by peaceful methods to accomplishing durable adjustments"*.

> "Morton Deutsch viewed, a number of factors, including the nature of the dispute and the objectives of each party agree as being crucial in determining the nature of the orientation of a party to bring to the table in his attempt to resolve the conflict".

For Deutsch, there were two basic guidelines – competitive (win/lose outcomes and increase of mistrust & hostility) & cooperative (leads to mutually beneficial options for

settlement between all parties involved) – as well as the prediction of the type of interactions that occur between trading partners because of their style of fighting.

Thus categorizing the 5 factors of conflict resolution as followed:

1. Compromising

2. Forcing

3. Problem Solving

4. Yielding

5. Avoiding

➢ *"Compromising refers to a style which everyone tries to find a solution to; that will at least partially satisfy all the participants."*

➢ *"Forcing happens when the parties feel they have the winning card on their hand and each party tries to emphasize on its own interest and it leads to a win-lose situation."*

➢ *"Problem solving is the step where everyone feels the need to overcome the obstacle."*

➢ *"Yielding occurs when a party complies with the requests or desires of others."*

➢ *"Avoiding occurs when a party is contrived not to meet the other."* (McClelland, D. (1961)

In comparing it to the literature of Islam, one should note that in the time of the Prophet one of a mosque's main usages was gathering people for brainstorming & policy making thus attempting to reach a Utopia kind where cooperation and collaboration reach the same highest level.

Consequently it is proven that decision making shouldn't be approached before one has gathered the necessary advice and opinions one needs in order to begin one's decision process making. Lastly this also helps reduce the risk of conflict.

Therefore, in this study, for the first time the relationship of IWE and conflict resolution styles is examined. The impacts of Islamic thoughts on how to resolve a conflict in case it happens is being studied:

Thus:

Hypothesis 3a: It is expected that IWE is significantly and positively related to Compromising.

Hypothesis 3b: It is expected that IWE and forcing is negatively related.

Hypothesis 3c: It is expected that IWE and problem solving has significant and positive relationship.

Several previous studies have examined the influence of different variables on work ethic. For example, Abboushi (1990) studied the impact of employment, education, age and work experience of work ethics with Palestinian Arabs and colleagues' Survey of Work Values (SWV).

The results show that pride influences work activities, work commitment, social status and attitude outcomes. The degree of conversion & education have a significant impact on pride in the work place, job-sharing as well as attitude towards profits – while age has a significant impact on social development connotations of prestigious work. Consequently, experience affects the morale commitment to its maximum.

Separately, Frick (1995) examined the relative importance of cultural factors, employment and gender differences in work ethics with slightly modified values compared to Hofstede's version of the study module.

The results showed that:

> "the level of education and demographic variables were the most important work-related ethical factors to take into consideration; fields and professional levels have also been significant, while gender differences are not significant".

Ali *et al*. (1995) examined work ethics in the United States of America and Canada, and found out that the work ethics are different for people differing in age, gender, level of organization and training.

Dipboye and Anderson (1959) and Wijting*et al*. (1978) also believed that there is a significant association between work ethics and education.

Chusmir and Parker (1991) also "examined the equality differences about ethics from 258 executives (127 women and 131 men) in two separate sectors". It is known as the "Rokeach value survey". Women and men managers reported surprisingly similar work ethics, but staff charts showed significant differences.

Separately, Adeyemi-Bello (1994) also "examined the morale of men and women with a convenience sample of 29 males and 43 females in the south-western area of Nigeria, with the economies of scale Manhardt". He explained that men and women in Nigeria generally have a similar work ethic. Moreover, Snizek Rowe (1995) found no significant differences between men and women in terms of work ethic.

Thus, leading to Hypothesis 4; this is the following:

- **Hypothesis 4:** the Islamic work ethic differs across experience, education level, and gender and job type.

3.2 Methodology

The method for analysing the IWE was firstly developed by Ali (1988), and it consists of 46 items which are ranged from 1 strongly disagree to 5 strongly agree.

The results of Yousef's (2001) study revealed that work ethic can directly influence not only organizational commitment, but also job satisfaction as he clearly stated that

"employees in the organizations investigated are moderately satisfied with their job and commitment to their organizations, but highly committed to the Islamic work ethic".

In addition, the study showed that the culture of the individuals does not justify the Islamic work ethic with either relationship between organizational commitment and job satisfaction.

The results obtained from the preliminary analysis of the questionnaires in Yousef's (2001) study, also, demonstrates that the amount of support of the IWE is various regarding a group of factors including age, educational background, work experience, and culture. And finally, the study indicated that there is a highly positive relationship between job satisfaction and organizational commitment.

In regards with what is mentioned above, the following study is going to measure different job-related factors and their relation to IWE.

- Is there is direct relation between job commitment and IWE?
- Analysing Job Commitment.
- What is the relation between IWE and conflict resolution?
- Does IWE differ according to age, experience, education level, gender?

355 questionnaires have been distributed among Iranian professional managers who were selected from three different banks and financial institutions and sub-organizations of an Iranian ministry.

The author, with the assistance of a number of experts, compiled a list of 15 major organizations of a public Bank and semi-public and private financial institution in the Islamic republic of Iran.

Afterwards, five organizations were selected randomly from the list and a random sample of Muslim employees in each organization of the selected 5 organizations was drawn. This procedure has been adopted because of the absence of any listings that can serve as sampling frames for drawing random samples. The total sample of this study was 500 individuals.

The author, using drop-off and pick-up methods, distributed 500 questionnaires. 355 out of the 500 questionnaires distributed were collected.

The questionnaire was administered in both Persian and English languages. Since most respondents mother tongue was Persian, the questionnaire was translated from English into Farsi, and was validated by translation-back-translation to ensure that both versions are equivalent.

Sample:

The demographic factors are shown in the bellowed tables:

Demographic Information;

Table 1. Organization Type

	Frequency	Percent
Private	136	%38.3
Government	176	%49.3
Semi Government	39	%10.1
Missing	8	%2.3
Total	355	%100

As you can see in the Table 1, the majority of the respondents were from government organizations (49.3 %) and the private sector respondents made up 38% of the sample whereas semi government organization respondents were 10%.

Table 2. Sector

	Frequency	Percent
Service	78	%22.0
Construction	44	%12.4
Banking	147	%41.4
Education	65	%18.3
Toursim	4	%1.1
Missing	17	%4.8
Total	355	%100.0

As you can observe in the Table 2, the majority of the respondents were from Banking sector (41.4 %) and the Service sector respondents made up 22% of the sample whereas Tourism organization respondents were 1.1% , Education has 18.3 % and Construction is 12.4 %.

Table 3. Age of Organization

	Frequency	Percent
More than 20 years.	186	%52.4
Less than 20 Years.	149	%44.5
Missing	20	%5.6
Total	355	%100.0

As you may observe the organizations with more than 20 years age has got 52.4 % of

respondents and the rest came from organizations with less than 20 years age.

Table 4. Gender

	Frequency	Percent
Male	196	%55.2
Female	152	%42.8
Missing	7	%2.0
Total	355	%100

Table 4 shows the respondets were 55.2 % Male and 42.8 % were Female.

Table 5.Oraganizational Tenure

	Frequency	Percent
More than 10 years	139	%39.2
Less than 10 years	206	%58.6
Missing	8	%2.3
Total	355	%100.0

In the thable 5 , the respondents with more than 10 years experince of working consits of

39.2 % and other 58.6 % of respondents were with less than 10 years experience.

Table 6. Job Type

	Frequency	Percent
Technical	38	%10.7
Administrative	240	%67.6
Both	40	%11.3
Worker	14	%3.9
Professional	14	%3.9
Missing	9	%2.5
Total	355	%355

Table 6 shows the frequency of job types of the respndents. Administrative are the

majority with 67.6 %, Technical with 10.7 %, Administrative and Technical 11.3 %,

Worker and Professional with 3.9 %.

Table 7.Marital Status

	Frequency	Percent
Married	224	%63.1
Single	120	%33.8
Divorced	7	%2.0
Missing	4	%1.1
Total	355	%100.0

As you can see in Table 7, the majority of respondents were maaried (63.1%) and the

single respondents were 33.8 % and divorced respondents were 2.0 %.

Table 8. Educational Level

	Frequency	Percent
High School	45	%12.7
Bachelor	185	%52.1
Graduate degree	124	%35.0

Table 8 demonstrates the education level of the respondents.

Measures:

▪ In order to measure IWE, the scales developed by Ali (1988) were used. Its objective was to investigate how IWE could have differed according to the demographic and work related variables. For example, does it vary between male and female, based on age, education or type of organization that one is working for? In this research, it is also aimed to investigate IWE and its possible relationship with organizational commitment, job satisfaction and conflict handling style. 1-A five-point scale is employed ranging from 1 (strongly disagree) to 5 (strongly agree).

▪ The Cronbach's alpha of this scale was 0.95.

The questions were:

1. Cooperation is a virtue in work.

2. Laziness is a vice.

3. Work is an obligatory activity for every capable individual.

4. Creative work is a source of happiness and accomplishment.

5. Those who do not work hard often fail in life.

6. Dedication to work is a virtue.

7. Good work benefits both one's self and others.

8. Justice and generosity in the workplace are necessary conditions for society's welfare.

9. Producing more than enough to meet one's personal needs contributes to the prosperity of society as a whole.

10. One should carry work out to the best of one's ability.

11. Work is not as an end in itself but a means to foster personal growth and social relations.

12. Life has no meaning without work.

13. More leisure time is good for society.

14. Human relations in organizations should be emphasized and encouraged.

15. Work enables a person to control nature.

16. Creativity work is a source of happiness and accomplishment.

17. Any person who works is more likely to get ahead in life.

18. Work gives the one chance to be independent.

19. A successful person is the one who meets deadlines at work.

20. One should constantly work hard to meet responsibilities.

Affective Organizational Commitment was used using an instrument based on Mowday *et al*. (1979). This instrument has been widely used in the literature to demonstrate people's affective commitment to their jobs.

A five-point scale is employed ranging from 1 (strongly disagree) to 5 (strongly agree). This scale had a coefficient alpha of 0.85.

1.   I am willing to put in a great deal of effort beyond that normally expected in order to help this organization to be successful.

2.   I talk up this organization to my friends as a great organization to work for.

3.   I am extremely glad I chose this organization to work for over other I was considering to join.

A scale developed by Weis (1987) has been used in order to find out about the level of job satisfaction of Iranian managers. The mangers answered the following phrases from very important to not important at all. The Cronbach's Alpha value for this scale in this study was 0.83.

The questions were the following:

1.   The physical surrounding where you work.

2.   The amount of pay for the work you do.

3.   The chance of getting ahead in this job.

4.   The way your boss handle his men.

5.   The chance to develop close friendship with your co-workers.

6.   Your job security.

In order to measure the conflict resolution we used a scale developed by de Dreu, Beersma, Kluwer, and Nauta (2001). The questions measure the conflict resolution styles in compromising, forcing, problem solving, yielding, and avoiding. Compromising means finding a result that will satisfy all; at least partially. Forcing means that the individual believes that they do not need to give anything and they are powerful enough to take all. Problem solving means that the individual tries to find

creative ways of overcoming obstacles that are blocking the solution. Yielding means that the individual is likely to accept the demands of the others in the negotiation. Avoiding means that the individual does not have a desire to solve the problem and is unwilling to negotiate with the other party.

The questions in this instrument are as follows:

1. I give in to the wishes of the other party

2. I try to realize a middle-of-the-road solution

3. I push my own point of view

4. I examine issues until I find a solution that really satisfies me and the other party

5. I avoid confrontation about our differences

6. I concur with the other party

7. I emphasize that we have to find a compromise solution

8. I search for gains

9. I stand for my own and others' goals and interests

10. I avoid differences of opinion as much as possible

11. I try to accommodate the other party

12. I insist we both give in a little

13. I fight for a good outcome for myself

14. I examine ideas from both sides to find a mutually optimal solution

15. I try to make differences less severe

16. I adapt to the other parties' goals and interests.

17. I strive whenever possible towards a fifty-fifty compromise

18. I do everything to win

19. I work out a solution that serves my own as well as others' interests as good as possible

20. I try to avoid a confrontation with the other.

Yielding is the total of items 1, 6, 11, 16 (0.55); Compromising is the total of items 2, 7, 12, 17 (0.58); Forcing is the total of items 3, 8, 13, 18(0.54); Problem-Solving is the total of items 4, 9, 14, 19 (0.64); Avoiding is the total of items 5, 10, 15, 20 (0.68).

Chapter 4

ANALYSIS

4.1 Tables

The mean, standard deviation, are presented in table 9 and Correlation matrix of the variables, and the results of the reliability have been shown in Table 10.

Table 9.Mean and Standard Deviations of the Variables

Variables	Mean	SD
1. Gender	79.0	13.3
2. Organization Tenure		
3. Education Level		
4. IWE	79.0	13.3
5. Job satisfaction	26.2	3.5
6. Organizational Commitment	10.7	3.5
7. Compromising	13.3	3.0
8. Forcing	10.7	3.0
9. Problem Solving	14.5	3.0

Note: Islamic Work Ethics (IWE)

** Correlation is significant at the 0.01 level (2-tailed)
* Correlation is significant at the 0.05 level (2-tailed)

Table 10.Correlation Matrix of the Variables and Results of Reliability (Cronbach's alpha)

Variables	1	2	3	4
1-Gender				
2-Organization Tenure	0.163^{**}			
3-Education Level	0.061	-0.03		
4- IWE	0.029	0.058	0.032	(0.900)
5-Job satisfaction	0.116	0.121^{*}	0.029	0.243^{**}
6-Organizational Commitment	-0.07	0.021	-0.064	0.196^{**}
7-Compromising	-0.05	0.057	-0.106	0.224^{**}
8- Forcing	0.05	0.182^{**}	0.04	-0.125^{*}
9-Problem Solving	-0.08	0.037	-0.032	0.241^{**}

Note: Islamic Work Ethics (IWE)

** Correlation is significant at the 0.01 level (2-tailed)

* Correlation is significant at the 0.05 level (2-tailed)

Table 11(continued) - Correlation Matrix of the Variables and Results of Reliability (Cronbach's alpha)

Variables	5	6	7	8	9
1-Gender					
2-Organization Tenure					
3-Education Level					
4- IWE					
5-Job satisfaction	(0.85)				
6-Organizational Commitment	0.255^{**}	(0.85)			
7-Compromising	0.251^{**}	0.175^{**}	(0.58)		
8- Forcing	0.01	-0.102	0.044	(0.54)	
9-Problem Solving	0.258^{**}	0.179	0.577	0.156^{**}	(0.64)

Note: Islamic Work Ethics (IWE)

** Correlation is significant at the 0.01 level (2-tailed)

* Correlation is significant at the 0.05 level (2-tailed)

The reliability of the variables was checked based on Cronbach's alpha. The result shows that all variables have high degree of internal convergent reliability except compromising (α=0.58), forcing (α=0.54), and problem solving (α=0.64). Cronbach's alpha for all the factors are shown in the parenthesis in Table 1.

Among the demographic factors, organizational tenure has got significant and positive relation with job satisfaction. (r= 0.121, p<0.05) and Job satisfaction is significantly and positively linked with Islamic work Ethics. (r=0.243, p<0.01). Results show that organizational commitment has significant and positive correlation with IWE. (r=0.196, p<0.01).

Compromising is the first styles of Conflict Resolution styles which is significant and positive related to IWE. (r=0.224, p<0.01)

Second factor of Conflict Resolution Style which is being studied is Forcing. Forcing has got significant and negative association ship with IWE. (r=-0.125 , p<0.05)

Problem Solving has significant and positive correlation with Islamic Work Ethics. (r=0.241, p<0.01)

Table 12. Results of T-Test for Comparison Mean of Predictor (Gender and Organizational Tenure) and IWE

	T	Mean	df	P
Gender	-0.487		285	0.627
Male		78.6		
Female		79.4		
Organizational Tenure	-0.598		285	0.550
More than 10 years' experience		78.25		
Less than 10 years' experience		79.23		

Note:

Gender: Male, Female
Organizational Tenure: more than 10 years, less than 10 years.

Table 12 shows the results of T-test for independent samples for IWE by gender and IWE by organizational tenure.

The mean of IWE score for Men is 78.6 and for Women are 79.4. Although the women' score looks higher, when we perform the t-test to see if the difference is significant statistically we see that the t value is -0.487 and is not significant. Thus this shows that being male or female does not influence a person's level of IWE.

When we compare the level of IWE between employees who have worked more than 10 years, we see that those that have worked longer have mean IWE score of 78.25 and those who worked shorter have mean IWE score of 79.23.

When we look at the t value based on length of organizational tenure we see that it is -0.598 which is not significant.

So, length of service is not a factor that determines IWE level of employees.

The results above indicate that we have to look at other possible demographic factors that may have an influence on IWE since we see that neither gender nor organizational tenure is influencing it.

Table 13. Results of ANOVA (Comparing Educational Level and IWE)

	Sum of Squares	df	Mean Square	F	sig.
Between Groups	2580.894	3	860.298	5.082	0.002
Within Groups	48586.611	285	169.291		
Total	51167.505	285			

In the table 13 we investigate whether education level is a factor that may influence IWE.

We can observe that mean square between groups is 860.298 and F value is 5.082 which are significant at 0.002.

Thus it proves that as a person get more educated the level of IWE increases. An employee with PhD degree would have higher level of IWE compared to an employee with bachelor diploma.

Table 14. Hierarchal Regression Analysis

	Job Satisfaction	
	1	2
Gender	0.122	1.75
Organizational Tenure	0.132*	0.126*
Educational Level	-0.024	-0.023
IWE		0.241**
R^2	0.046	0.102
ΔR^2		0.056
ΔF		15.4

Note:

** Correlation is significant at the 0.01 level (2-tailed)
* Correlation is significant at the 0.05 level (2-tailed)

Table 14 shows the results of a regression analysis where the factors influencing Job

Satisfaction are investigated. In the first step of the analysis we entered Gender,

Organizational Tenure and Educational Level as possible factors influencing job

satisfaction.

We see that organizational tenure had β value of 0.132 which is significant at p=0.05.

The other variables were not significant.

When we entered IWE as an additional variables in step 2 we see it had a β value of

0.241 which is significant at p=0.01. We also see that the model in step 2 has R^2 of

0.012. this means that job satsifaction is related to IWE even after the role of the

dempgraphic factors such as gender, organizational tenure and educational level have

been accounted for.

This analysis indicates that among the demnographic factors organizational tenure can be related to increased job satisfaction. This may be due to the fact that people who work in the organization for a longer period of time are more satisfied with their jobs. Maybe, people that are not satisfied leave the organization and do not stay for longer periods of time in the same organization.

Table 15. Hierarchal Regression Analysis

	Commitment	
	1	2
Gender	-0.106	-0.113
Organizational Tenure	0.041	0.036
Educational Level	-0.067	-0.067
IWE		0.228^{**}
R^2	0.055	0.105
ΔR^2		0.050
ΔF		13.95

Note:

** Correlation is significant at the 0.01 level (2-tailed)
* Correlation is significant at the 0.05 level (2-tailed)

Table 15 demonstrates the results of a regression analysis which the variables influencing commitment are studied. In the first stage of the analysis we entered Gender, Organizational Tenure and Educational Level as possible factors influencing commitment.

We observe that none of the demographic factors (gender, organizational tenure and educational level) become significant and are not related commitment of an employee..

When we entered IWE as an additional variable in stage 2 we again see that none of the demographic factors play significant role in determining a person's commitment to the organization.

Lastly, the analysis proved the strong relationship of comitment and IWE where β is 0.228 and p=0.05.

Table 16. Conflict Resolution Styles Regression Analysis

	Compromising	
	1	2
Gender	0.015	-0.001
Organizational Tenure	0.045	0.039
Educational Level	-0.166*	-0.160*
IWE		0.243**
R^2		
ΔR^2		
ΔF		

Note:

** Correlation is significant at the 0.01 level (2-tailed)
* Correlation is significant at the 0.05 level (2-tailed)

Table 16 shows that among the demographic factors only the educational level has got negative and significant link with Compromising. In the first step the β is -0.166 at level p=0.01 and the in the 2nd step when we entered IWE it increased to -0.160 at same level of p. It means that as the person's level of education increases the compromising gets more difficult to be done, but IWE aids compromising to become more reachable since IWE and compromising has got significant and positive relationship. (β=0.243, p<0.01)

Table 17. Conflict Resolution Styles Regression Analysis

	Forcing	
	1	2
Gender	-0.580	- 0.370
Organizational Tenure	0.875	0.884
Educational Level	0.710	-0.470
IWE		-0.30^{**}
R^2	0.055	0.72
$\varDelta R^2$		0.17
$\varDelta F$		4.330

Note:

** Correlation is significant at the 0.01 level (2-tailed)
* Correlation is significant at the 0.05 level (2-tailed)

In the table 17 we can see that the demographic factors are not related to forcing, however the IWE is significant and negative linked with forcing. It means that as the level of IWE increases the forcing in the conflict resolution styles would decrease.

Table 18. Conflict Resolution Styles Regression Analysis

	Problem Solving	
	1	2
Gender	0.042	0.027
Organizational Tenure	0.022	0.024
Educational Level	-0.080	0.223
IWE		0.251^{**}
R^2	0.015	0.076
$\varDelta R^2$		0.061
$\varDelta F$		15.403

Note:
** Correlation is significant at the 0.01 level (2-tailed)
* Correlation is significant at the 0.05 level (2-tailed)

4.2 Summary Analysis

1-	There is slight positive relationship among the demographic factors and Islamic Work Ethics. When IWE is added to the model the change is happening.

2-	In the first model the organizational Tenure and Job Satisfaction are not related, however when IWE is added, there is significant and positive relation between them. (β=0.126 , p<0.05)

3-	There is no relationship between organizational tenure and other dependent variable.

4-	Job Satisfaction and Islamic Work Ethics significantly and positively are linked. (β=0.241 , p<0.01)

5-	Affective Organizational Commitment has got very significant and positive relationship with Islamic Work Ethics.(β=0.228 , p<0.01)

6-	Educational level is negatively linked with Compromising (β=-0.166, p<%5), when IWE is added to the model the slight change takes place. (β=-0.160, p<0.05)

7-	Conflict Resolution Styles are now being investigated:

i- Compromising is very significantly and positively related with Islamic Work. (β=0.243, p<0.01)

ii- Forcing is very significantly and negatively linked to Islamic Work Ethics.(β=-0.30 , p<0.01)

iii- Problem Solving has got significant and positive relation with Islamic Work Ethics.

($\beta=0.251$, $p<0.01$)

Chapter 5

DISCUSSION

5.1 Discussion

▪   The results stating that employees in the organizations investigated scored high on the IWE scale, can be used to show the possibility that they are highly supportive of Islamic ethics.

▪   Commitment is slightly below job satisfaction in the overall mean. Meaning that the responding subjects were not fully committed to their place of work.

▪   However, the high score on organizational commitment clearly shows that employees still have a high level of job satisfaction with their current organization.

Hypothesis 1 can be confirmed by the fact that there is "a strong and positive relationship between the two constructs (r=0.243, p<0.01), and the results of multiple regression analysis confirmed this relationship". => Table 1

Hypothesis 2 states that IWE is directly related to organizational commitment. After testing, results show rather supportive responses showing that the relationships between

the IWE to both job satisfaction and organizational commitment is significantly positive. And this has been demonstrated as well in previous studies of researchers such as:

Yousef, 2001; Koh and Boo, 2001; Viswesvaran and Deshpande, 1996; Vitell and Davis, 1990.

Basically we can say that the stronger the support for IWE, the higher the level of job satisfaction and organizational commitment and that IWE solving process does go smoother and is easier tin influencing positive outcomes in solutions found.

Hypothesis 3 states that by increasing the level of IWE it is expected that compromising would be more often applied.

Consequently helping **Hypothesis 3a** in proving that IWE and Compromising is directly related (β=0.243, p<0.01). This means that the level of IWE of Iranian professionals cause them to contribute in compromising more effectively.

In **Hypothesis 3b** we showed that "when the level of IWE in Iranian professional goes up the forcing in the context of conflict resolution styles declines."

And finally **Hypothesis 3c** proved that there was a serious link between on one hand IWE and problem solving on the other hand.

Finally, **Hypothesis 4** confirms the results found in the study of the T-test for gender and organizational tenure proving that there is no extraordinary difference between gender and tenure when it comes to IWE. Basically the analysing of the T-table goes as followed:

1.   There is slight positive relationship among the demographic factors and Islamic Work Ethics. When IWE is added to the model the change is happening.

2.   In the first model the organizational Tenure and Job Satisfaction are not related, however when IWE is added, there is significant and positive relation between them. (β=0.126 , p<%5)

3.   There is no relationship between organizational tenure and other dependent variable.

4.   Job Satisfaction and Islamic Work Ethics significantly and positively are linked. (β=0.241 , p<%1)

5.   Affective Organizational Commitment has got very significant and positive relationship with Islamic Work Ethics.(β=0.228 , p<%1)

6.   Educational level is negatively linked with Compromising (β=-0.166, p<%5), when IWE is added to the model the slight change takes place. (β=-0.160, p<%5)

7.   Conflict Resolution Styles are now being investigated:

i-   Compromising is very significantly and positively related with Islamic Work. (β=0.243, p<%1)

ii-   Forcing is very significantly and negatively linked to Islamic Work Ethics.(β=-0.30 , p<%1)

iii-   Problem Solving has got significant and positive relation with Islamic Work Ethics. (β=0.251 , p<%1)

Chapter 6

CONCLUSION

6.1 Conclusion

Prophet Mohammad once warned that people should "beware of injustice for injustice will be equivalent of darkness during the Day of Judgment". As we have seen above in the writing of this thesis – and from what we know of Islamic culture –that Islam urges Muslims to get what is really due to them – through his/her contribution to society – without exploiting or depriving others from their shares.

In fact, the numbers of warning expressed by the Prophet – or even read in the Qur'an – show that in Islam, warnings against exploitation and injustice have been set in place in order to protect the rights of all individuals in an ultimate attempt of insuring the general welfare of human beings. Consequently setting up for each Muslim a path of working morals, values and ethics; which have come to be grouped under the name "Islamic Work Ethics."

In simple words one can say that in Islam, each individual is in fact entitled to an "equitable compensation" for the effort they have put in contribution to outputs and that it is morally and ethically unlawful for a Muslim man or woman to exploit others whether it is on a professional or personal level.

In conclusion, the above thesis was written in an attempt to study the effects that IWE hold on job satisfaction, organizational commitment & conflict resolutions. Furthermore, it was also developed in order to present a more coherent yet critical view of the IWE concept.

After data analysis and review of literature, I have come to conclude that it is evident that IWE has a strongly positive and significant effect on "compromising" and "problem solving" and negative effects on "forcing".. This means that when people have high levels of IWE, they are more likely to find a result that will satisfy all; at least partially. People with high levels of IWE are more likely to be high is "problem solving" which means that the individual tries to find creative ways of overcoming obstacles that are blocking the solution. And people with high levels of IWE will be less likely to be "forcing" which means that people with high IWE will not be in a position to impose their own solution even when they are powerful enough to take all.

Using the case of the Islamic Republic of Iran, I have realized that IWE's economical, moral & social dimensions have provided Muslims with feelings of worthiness in the organization; thus strengthening their commitment and continuity to the organization. Meaning that through the study of IWE on subjects in the Islamic Republic of Iran, I have come to conclude that in organizations where IWE is high, people view work as a mean of fostering personal & societal growth rather than just an end in itself.

6.2 Implications

This thesis has also deduced that in Islamic led economies, it is important for managers – in order to enhance job satisfaction and organizational commitment – to support the Islamic work ethic in their organizations as it will aid them in numerous aspects of the organization. Basically they should work on applying more Islamic morals and values into the workplace. Recent theories such as the Cognitive Evaluation Theory reveal that motivation is not just based on financial rewards. We see that people today mostly have already satisfied their basic needs such as physiological needs of hunger and they need the opportunities from their work to satisfy their esteem and self-actualization needs. This can only be possible through a feeling of ethical and fair work place. People need more than a financial transaction where they sell their labour in return for the money that they receive from the company. They need to feel that they are part of producing a better product or service for the people. They need to feel that they should try to think of ways to improve the lives of others by their efforts.

Moreover, the IWE is the strongest predictor of job satisfaction. Those who have high IWE are more likely to be more satisfied and committed to their organizations.

In the way of implying the findings of this study managers and leaders should note that in their recruiting and selecting process try to use activities that will help to show the level of IWE the candidates. For instance they ought to use the case studies which include the moral ethical dilemma.

The problem with the ordinary questioners is the respondents would answer them in the way the managers want to hear.

However in the case or workshop it demonstrates all the dimensions of the characteristics of the candidates. In the interview process we should ask questions and the issues related to IWE. The assessing of IWE should not be understood as the measuring how religious or pious a person is. It does not mean just the practicing the activities of religion but it is also whether a person possess the moral framework in their conscience. The conscience is not necessarily presented in the Muslim world. Ethical understanding can be assessed in non-Muslim world as well. Therefore when we recruit employees we should look at their level of IWE.

In the training section managers and leaders should give the employees training program. Workshops about ethical decision making where employees discuss the problems of the organization and they take into their consideration the moral and ethical solutions can be held.

Managers and leaders in Iran should try to integrate the IWE into the organizational culture, so that the employees will be in atmosphere of IWE and they should understand that members of the organizations accept the norms included in IWE. Employees should have the role models who have high level of IWE and they want to become like those role models.

In the case of Iran in the latest presidential election we saw a compromising solution where various sides of the electorate agreed on a common solution. This in terms of conflict resolution is much better approach compared to forcing which leads to the side

holding the power imposing a solution without taking into the consideration the other sides' concerns. The forcing solution only provides temporary to conflicts, however comparing problem solving approaches are much more stable.

Our analysis shows that people with high Islamic Work Ethics are more likely to choose compromising and problem solving approaches in resolving conflicts whereas IWE reduces the use of forcing approach to conflict resolution.

6.3 Limitations

Lastly, one should note that the writing of this thesis has been met by some limitations such as:

➢ The number of sample is rather small, meaning that to fully confirm my study a bigger sample must be used

➢ Due to a small sample one might come to question this study

➢ A limited number of Variables have been used however in future studies one may want to expand the variables to which the study will be applied

➢ In application with IWE, justice as well as generosity, becomes a virtue in the workplace thus turning what may seem as simple facts of hiring and firing to those who do not apply IWE into wider concerns with eventual consequences that rise way above the organization itself.

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APPENDICES

Appendix A: Results of SPSS Analysis of the Surveys

Alpha reliability (Cronbach) of variables

Islamic Work Ethics

Reliability Statistics

Cronbach's Alpha	N of Items
.903	20

Affective Commitment

Reliability Statistics

Cronbach's Alpha	N of Items
.851	3

Job Satisfaction

Reliability Statistics

Cronbach's Alpha	N of Items
.826	6

Yielding

Reliability Statistics

Cronbach's Alpha	N of Items
.524	4

Compromising

Reliability Statistics

Cronbach's Alpha	N of Items
.578	4

Forcing

Reliability Statistics

Cronbach's Alpha	N of Items
.541	4

Problem-Solving

Reliability Statistics

Cronbach's Alpha	N of Items
.640	4

Avoiding

Reliability Statistics

Cronbach's Alpha	N of Items
.524	4

Appendix B: Analysis of Variance (ANOVA) to determine if the Level of Islamic Work Ethics Changes for Different Levels of Education

Descriptives

IWE

	N	Mean	Std. Deviation	Std. Error	95% Confidence Interval for Mean		Minimum	Maximum
					Lower Bound	Upper Bound		
1 High school	35	76.8000	15.71773	2.65678	71.4008	82.1992	28.00	100.00
2 Bachelor	151	78.7947	12.92508	1.05183	76.7164	80.8730	30.00	100.00
3 Graduate degree	104	80.3750	12.11930	1.18840	78.0181	82.7319	37.00	100.00
5	1	32.0000	.	.	.	.	32.00	32.00
Total	291	78.9588	13.28306	.77867	77.4262	80.4913	28.00	100.00

ANOVA

IWE

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	2580.894	3	860.298	5.082	.002
Within Groups	48586.611	287	169.291		
Total	51167.505	290			

Appendix C: Survey English Version

Please provide some information about your organization. Please remember that all responses will be kept strictly confidential and results will not be used in any way to reveal respondent or their organization. Therefore we do not ask your name or your organization's name.

Org. ownership	(1)Government ☐	(2)Private ☐	(3)joint ☐		
Org. type	1-Manufacturing ☐	2-Service ☐	3-Bank ☐	4-Tourism ☐	5-Education ☐
Org. age	1-20 years or less ☐	2-over 20 years ☐			
Gender	1-male ☐	2-female ☐			
Experience	1-ten years or less ☐	2-over ten years ☐			
Job type	1-administrative ☐	2-technical ☐	3-Professional ☐	4-Manual ☐	
Marital status	1-Married ☐	2-Single ☐	3-Divorced ☐		
Education	1-general Education ☐	2-Graduate ☐	3-Post graduate ☐		

	Section 1. **To be successful in today's business world please indicate how much the following is necessary.**	**Very Much**				**Very little**
IWE1	Cooperation is a virtue in work.	1	2	3	4	5
IWE2	Laziness is a vice.	1	2	3	4	5
IWE3	Work is an obligatory activity for every capable individual.	1	2	3	4	5
IWE4	Creative work is a source of happiness and accomplishment.	1	2	3	4	5
IWE5	Those who do not work hard often fail in life.	1	2	3	4	5
IWE6	Dedication to work is a virtue.	1	2	3	4	5
IWE7	Good work benefits both one's self and others.	1	2	3	4	5
IWE8	Justice and generosity in the workplace are necessary conditions for society's welfare.	1	2	3	4	5
IWE9	Producing more than enough to meet one's personal needs contributes to the prosperity of society as a whole.	1	2	3	4	5
IWE10	One should carry work out to the best of one's ability.	1	2	3	4	5
IWE11	Work is not as an end in itself but a means to foster personal growth and social relations.	1	2	3	4	5
IWE12	Life has no meaning without work.	1	2	3	4	5
IWE13	More leisure time is good for society.	1	2	3	4	5
IWE14	Human relations in organizations should be emphasized and encouraged.	1	2	3	4	5

IWE15	Work enables a person to control nature.	1	2	3	4	5
IWE16	Creativity work is a source of happiness and accomplishment.	1	2	3	4	5
IWE17	Any person who works is more likely to get ahead in life.	1	2	3	4	5
IWE18	Work gives the one chance to be independent.	1	2	3	4	5
IWE19	A successful person is the one who meets deadlines at work.	1	2	3	4	5
IWE20	One should constantly work hard to meet responsibilities.	1	2	3	4	5
IWE21	The value of work is derived from the accompanying intention rather than its results.	1	2	3	4	5

	Section 2. **Please indicate how much you agree or disagree with the following statement.**	Strongly disagree	disagree	neutral	agree	Strongly agree
COMT1	I am willing to put in a great deal of effort beyond that normally expected in order to help this organization to be successful.	1	2	3	4	5
COMT2	I talk up this organization to my friends as a great organization to work for.	1	2	3	4	5
COMT3	I am extremely glad I chose this organization to work for over other I was considering to join.	1	2	3	4	5

	Section 3. Please indicate how much the following influence your satisfaction with your work.	None at all	Not important	neutral	important	Very important
SATS1	The physical surrounding where you work.	1	2	3	4	5
SATS2	The amount of pay for the work you do.	1	2	3	4	5
SATS3	The chance of getting ahead in this job.	1	2	3	4	5
SATS4	The way your boss handle his men.	1	2	3	4	5
SATS5	The chance to develop close friendship with your co-workers.	1	2	3	4	5
SATS6	Your job security.	1	2	3	4	5

Section 4. Please indicate how much you agree or disagree with the following statement.		Strongly disagree	disagree	neutral	agree	Strongly agree
INDV1	One should be proud of his own achievements and accomplishments.	1	2	3	4	5
INDV2	Individual incentives and rewards should be given priority over group incentives and rewards.	1	2	3	4	5
INDV3	One's loyalty should be first and foremost to himself and his family.	1	2	3	4	5
INDV4	A man is the best judge of his own best interests.	1	2	3	4	5
INDV5	Giving personal orders may hurt an individual's feelings and dignity.	1	2	3	4	5
INDV6	To be successful one has to rely on himself.	1	2	3	4	5
INDV7	Loyalty to one's superior is necessary for an organization to survive.	1	2	3	4	5

Section 5. When I have a conflict at work, I do the following:	Not at all		Very Much

CONF1	I give in to the wishes of the other party	1	2	3	4	5
CONF2	I try to realize a middle-of-the-road solution	1	2	3	4	5
CONF3	I push my own point of view	1	2	3	4	5
CONF4	I examine issues until I find a solution that really satisfies me and the other party	1	2	3	4	5
CONF5	I avoid confrontation about our differences	1	2	3	4	5
CONF6	I concur with the other party	1	2	3	4	5
CONF7	I emphasize that we have to find a compromise solution	1	2	3	4	5
CONF8	I search for gains	1	2	3	4	5
CONF9	I stand for my own and others' goals and interests	1	2	3	4	5
CONF10	I avoid differences of opinion as much as possible	1	2	3	4	5
CONF11	I try to accommodate the other party	1	2	3	4	5
CONF12	I insist we both give in a little	1	2	3	4	5
CONF13	I fight for a good outcome for myself	1	2	3	4	5
CONF14	I examine ideas from both sides to find a mutually optimal solution	1	2	3	4	5
CONF15	I try to make differences less severe	1	2	3	4	5
CONF16	I adapt to the other parties' goals and interests	1	2	3	4	5
CONF17	I strive whenever possible towards a fifty-fifty compromise	1	2	3	4	5
CONF18	I do everything to win	1	2	3	4	5

CONF19	I work out a solution that serves my own as well as others' interests as good as possible	1	2	3	4	5
CONF20	I try to avoid a confrontation with the other	1	2	3	4	5

Appendix D: Survey Farsi Version

خواهشمند است موارد زیرِ را در مورد سازمان خود تکمیل فرمایید. لطفا به یاد داشته باشید که تمامی

پاسخ‌های شما به شدت محرمانه نگاه داشته خواهد شد و نتایج آن به هیچ وجه منجر به فاش شدن اطلاعات

شخصی شما نمیگردد. به همین جهت است که نام و نام خانوادگی و نام سازمان شما پرسیده نشده است .

مالکیت سازمان	خصوصی□	دولت□	مشترک □				
نوع فعالیت سازمان	خدمات□	ساخت□	بانکداری□	آموزش□		توریست □	
عمر سازمان	بیش از ۲۰ سال □	۲۰ سال و یا کمتر □					
جنسیت	مرد□	زن□					
تجربه کاری	بیش از ده سال است □	ده سال یا کمتر □					
نوع شغل	فنی □	اداری □	هر دو □	کار عملی □	حرفه‌ای □		
وضعیت تاهل	متاهل □	مجرد □	مطلقه □				
تحصیلات	دیپلم □	کارشناسی □	کارشناسی ارشد و یا بالاتر□				

	خیلی کم				خیلی زیاد	بخش اول.
						به نظر شما برای موفقیت در دنیای کسب و کار امروز چقدر موارد زیر ضروری است و شما چقدر به آنها اعتقاد دارید ؟
	5	4	3	2	1	۱-همکاری در کار یک فضیلت و ثواب است .
	5	4	3	2	1	۲- تنبلی یک نوع فسق و فجور است .
	5	4	3	2	1	۳- کار یک فریضه واجب برای هر فرد قادر است.
	5	4	3	2	1	۴- خلاقیت در کار یک منبع شادی کامل است .
	5	4	3	2	1	۵-کسانی که سخت کوش نیستند ، اغلب در زندگی با شکست مواجه میشوند.
	5	4	3	2	1	۶- تعهد به کار ، یک فضیلت و ثواب است.

5	4	3	2	1	۷ - مزایای کار خوب برای خود فرد و دیگران است.
5	4	3	2	1	۸ ـ عدالت و سخاوت در محل کار شرایط لازم برای رفاه جامعه است.
5	4	3	2	1	۹ـ تولید بیش از اندازه از نیازهای شخصی منجر به رفاه جامعه به عنوان کل است.
5	4	3	2	1	۱۰ -باید فرد کار را به بهترین توانایی انجام دهد.
5	4	3	2	1	۱۱ ـکار به خودی خود هدف غائی نیست، اما وسیله‌ای برای پرورش رشد فردی و روابط اجتماعی است.
5	4	3	2	1	۱۲ ـ زندگی بدون کار معنی ندارد.
5		3	2	1	۱۳ـ اوقات فراغت بیشتر برای جامعه خوب است .
5	4	3	2	1	۱۴ـ روابط حسنه انسانی در سازمان‌ها باید مورد تاکید و تشویق قرار گیرد .
5	4	3	2	1	۱۵ـ کار را یک فرد برای کنترل طبیعت قادر می‌سازد.
5	4	3	2	1	۱۶ـ هر کسی که بیشتر کار می کند احتمال بیشتر دارد در زندگی پیشرفت کند.
5	4	3	2	1	۱۷ـ کار به فرد امکان مستقل شدن را میدهد .
5	4	3	2	1	۱۸ـ یک فرد موفق کسی است که در کار برای خود مهلت تعیین کند.
5	4	3	2	1	۱۹ـ به طور مداوم باید کار کرد تا مسئولیت خود را کامل کرد .
5	4	3	2	1	۲۰ـ ارزش هر کار از قصد و نیت آن بر می‌آید تا از نتیجه آن .

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خیلی موافقم			خیلی مخالفم		بخش ۲ . خواهشمند است مشخص فرمایید با موارد زیر چقدر موافق یا مخالف هستید (اعتقاد دارید) ؟
5	4	3	2	1	۱ -من در یک معاملهٔ بزرگ حاضرم دست به تلاش‌های فراتر از حد معمول به منظور کمک به موفقیت سازمان بزنم .
5	4	3	2	1	۲ -من همیشه از این سازمان به عنوان یک سازمان بزرگ در بین دوستانم یاد می‌کنم .
5	4	3	2	1	۳ -من از انتخاب این سازمان و ترجیح دادن آن به سازمان‌های دیگر که مدّ نظر داشتم بسیار خوشحالم .

بخش ۳.

لطفا مشخص فرمایید موارد زیر چقدر در رضایت کاری شما موثر است؟	به هیچ وجه مهم نیست	مهم نیست	بدون تاثیر	مهم	بسیار مهم
۱ -محیط فیزیکی کار که شما را احاطه می‌کند.	به هیچ وجه مهم نیست	مهم نیست	بدون تاثیر	مهم	بسیار مهم
۲ - میزان پرداخت حقوق برای این کار که شما انجام می‌دهید.	به هیچ وجه مهم نیست	مهم نیست	بدون تاثیر	مهم	بسیار مهم
۳ -احتمال پیشرفت در کارتان .	به هیچ وجه مهم نیست	مهم نیست	بدون تاثیر	مهم	بسیار مهم
۴ -طرز برخورد و نحوه ایی که رییستان با کارمندانش برخورد مینماید .	به هیچ وجه مهم نیست	مهم نیست	بدون تاثیر	مهم	بسیار مهم
۵ -احتمال برقراری روابط نزدیک با همکارانتان .	به هیچ وجه مهم نیست	مهم نیست	بدون تاثیر	مهم	بسیار مهم
۶ -امنیت شغلی شما.	به هیچ وجه مهم نیست	مهم نیست	بدون تاثیر	مهم	بسیار مهم

بخش ۴.

لطفا مشخص فرمایید چقدر با موارد زیر موافق یا مخالف هستید ؟	خیلی مخالفم				خیلی موافقم
۱ -فرد باید به دستاوردها و اهدافی که توانسته تحقق ببخشد، افتخار کند .	۱	۲	۳	۴	۵
۲ -تشویق‌ها و پاداش‌های فردی باید بر پاداش‌ها و تشویق‌های جمعی اولویت داشته باشد .	۱	۲	۳	۴	۵
۳ -وفاداری فرد باید قبل از هر چیز به خود و خانواده‌اش باشد.	۱	۲	۳	۴	۵
۴ -فرد بهترین قاضی برای عملکرد بر منافع خود است .	۱	۲	۳	۴	۵
۵ -خواهش‌ها و تمایلات شخصی از دیگران ممکن است به احساسات و کرامت شخصی لطمه بزند .	۱	۲	۳	۴	۵

5	4	3	2	1	۶ -فرد برای موفقیت باید به خود تکیه کند .
5	4	3	2	1	۷ -وفاداری به شخص برتر در یک سازمان ، برای به موفقیت رسیدن سازمان نیاز می‌باشد.

خیلی زیاد				به هیچ وجه	بخش ۵. هنگامی که در محل کار یک درگیری به وجود میاید ، من کارهای زیر را انجام میدهم .
5	4	3	2	1	۱ -من تسلیم خواستهای طرف مقابل میشوم .
5	4	3	2	1	۲ -من برای یافتن یک راه حل میانه (مرضی الطرفین) تلاش می‌کنم .
5	4	3	2	1	۳ -من به نظر خودم پا فشاری می‌کنم .
5	4	3	2	1	۴ -من تمامی راه حل‌ها را امتحان می‌کنم تا به راه حالی که رضایت هر دو طرف را جلب کند دست یابم.
5	4	3	2	1	۵ -من از رویارویی با طرف مقابل در موارد اختلافمان خودداری می‌کنم.
5	4	3	2	1	۶ -من با طرف دیگر به توافق می‌رسم .
5	4	3	2	1	۷ -من برای یافتن راه حل میانه و سازش تمام تلاش خود را می‌کنم.
5	4	3	2	1	۸ -من به دنبال سود شخصی می‌روم.
5	4	3	2	1	۹ -من برای اهداف و منافع خودم و دیگران ایستادگی می‌کنم.
5	4	3	2	1	۱۰ -من تلاش خود را برای جلوگیری از اختلاف عقیده بکار میگیرم .
5	4	3	2	1	۱۱ -من سعی می‌کنم خود را جای طرف مقابل قرار دهم.
5	4	3	2	1	۱۲ -من بر واگذاری حد عقلی کمی از حقوق هر دو طرف اعتقاد دارم.
5	4	3	2	1	۱۳ -من برای یک نتیجه خوب برای خود مبارزه می‌کنم .
5	4	3	2	1	۱۴ -من تمامی راه‌ها را برسی می‌کنم تا به راه حل مطلوب طرفین برسم.
5	4	3	2	1	۱۵ -من سعی می‌کنم از شدت اختلافات بکاهم .
5	4	3	2	1	۱۶ -من خود را با اهداف و منافع طرف مقابل وفق میدهم .
5	4	3	2	1	۱۷ -من تلاش می‌کنم تا به نتیجهٔ پنجاه ـ پنجاه برسم .
5	4	3	2	1	۱۸ -من برای بردن هر کاری می‌کنم .
5	4	3	2	1	۱۹ -من یک راه حل را امتحان می‌کنم تا به اهداف و منافع خود و طرف مقابل خدمت کنم.
5	4	3	2	1	۲۰ -من سعی می‌کنم تا از برخورد و درگیری با طرف مقابل خودداری کنم .