Impact of Islamic Work Ethics on Organizational Citizenship Behaviors and Knowledge-Sharing Behaviors

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Abstract This study examines the impact of Islamic Work Ethic (IWE) on organizational citizenship behaviors (OCBs) and knowledge-sharing behaviors (KSBs) among university employees in Pakistan. A total of 215 respondents from public sector educational institutions participated in this research. The findings suggest that IWE has a positive effect on OCBs. In other words, individuals with high IWE demonstrate more citizenship behaviors than those with low IWE. The findings also suggest a positive effect of IWE on KSBs. Individuals with high IWE exhibit more KSBs than those with low IWE. The paper also discusses the theoretical and practical implications of these findings.

Introduction

The idea of the modern work ethic was initiated by Weber (1905), who introduced the concept of the Protestant Work Ethic (PWE) based on the ideology of frugality, individualism, discipline, and hard work. Much of the research on work ethic has been carried out in the West and has focused particularly on PWE. However, scholars now recognize that Protestant societies are different from non-protestant societies that are grounded in other religious belief systems. Hence, the PWE is not a universal construct (see, Niles 1999; Arslan 2001). Based on this, scholars have started studying the concept of a work ethic in different societies and have found that the major source of these work ethics is religion. For example, studies have examined work ethics in societies that follow different religions such as Confucianism, Buddhism, Hinduism, and Judaism, among others (Parboteeah et al. 2009). Following the same line of thought, some scholars introduced the concept of the Islamic Work Ethic (IWE) (Ali 1988; Yousef 2001).

The IWE and PWE both mainly focus on cooperation, commitment, dedication to work, and avoidance of wealth accumulation through unethical means (Khan et al. 2013). However, in contrast to the PWE, the IWE puts more emphasis on intentions than on results (Yousef 2001). For example, the prophet Muhammad stated that "actions are recorded according to intention, and man will be rewarded or punished accordingly" (as cited by Yousef 2001,

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p. 154). Any action that is intended to do harm, even though it gives benefit to those who undertake it, is considered unlawful in Islam (Ali and Al-Owaihan 2008).

In addition, the PWE has roots in Protestant ideology and philosophy, whereas the IWE has deep roots in the Quran (the holy book of Muslims) and the Sunnah (sayings and practices) of Prophet Muhammad (Yousef 2000). Over the last three decades, scholars have taken an interest in understanding business ethics from an Islamic perspective for several reasons. First, Islam is the second largest (after Christianity) monotheistic religion in the world. Muslims constitute about 22.5 % of the world's population globally, a figure that has grown faster than the general population of the world (Johnson and Grim 2013). Additionally, the world has become a global marketplace where business exchanges can involve interactions between individuals of different religious and cultural backgrounds. This globalization and the need for innovation have further reshaped the workplace by encouraging an appreciation of workforce diversity. Furthermore, Islam is considered to be the only religion that guides its followers in all spheres of life (Rice 1999). However, despite Islam's relevance and importance, significant attention has not been paid to examining how Islam as a religion inspires and guides its followers in terms of a work ethic.

Past studies have primarily examined the effect of the IWE on organizational change, job satisfaction, job involvement, and turnover intentions (see, Yousef 2000, 2001; Khalil and Saad 2009; Mohamed et al. 2010; Ahmad 2011; Khan et al. 2013 for discussion). However, there remains a lack of understanding regarding how the IWE affect KSBs and OCBs at the workplace. OCBs and KSBs are considered critical to the success of any firm (see, Nonaka 1994; Organ 1988). In today's world, where innovation and cooperation at work are the two main prerequisites for success, only firms that respond to the changing demands of customers with innovative ideas, services, and products can survive (McAdam and Keogh 2004). Such innovations in products and services require the sharing of knowledge and cooperation at work, among other behaviors. In a similar vein, scholars have suggested that the IWE has relevance to both OCBs and KSBs (Kumar and Rose 2012). Islam encourages cooperation at work and supportive activities such as societal welfare, which translates into OCBs in an organizational context. Islam also encourages knowledge sharing through knowledge collection and dissemination (Rice 1999). To our understanding, no study to date has attempted to establish theoretically and empirically the effects of the IWE on OCBs and KSBs, even though one of key reasons for studying business ethics is its critical role in affecting important workplace outcomes. Hence, we believe that the study of the possible effects of IWE on two important job outcomes (OCBs and KSBs) is important.

The objectives of the current study are threefold. First, the study will attempt to examine the impact of the IWE on OCBs and KSBs, and how it affects extra-role and knowledge-sharing behaviors (KSBs), thereby broadening the literature on the IWE. Second, the study will provide some additional evidence for the external validity of the concept of the IWE. Third, the study examines the role of the IWE in educational institutions where knowledge-sharing and citizenship behaviors are both of critical importance. Extra-role behaviors such as knowledge-sharing and organizational citizenship behaviors (OCBs) play a primary role in the development of any organization, especially educational institutions; thus, this study will provide vital insight into the effects of the IWE on organizational development.

Literature Review and Hypotheses

IWE

Scholars and moral philosophers have long been studying ethics to understand how and why humans behave in certain ways and justify their action on certain grounds. Ethics are the moral principles that distinguish right from wrong (Khan et al. 2013). During the past few decades, both business scholars and practitioners have taken a keen interest in exploring the antecedents and consequences of different ethical values and practices at the workplace (see, Beekun and Badawi 2005; Carroll and Buchholtz 2006; Crane and Matten 2007; Parboteeah et al. 2009; Sen 1993; Yousef 2001 for discussion).

Seminal research on the IWE was conducted by Ali (1988) and was based on the teachings of the Quran and Sunnah of Prophet Muhammad (see also Ali and Al-Owaihan 2008; Rice 1999; Yousef 2000). The Quran and Sunnah are the primary sources of the broader principles and guidelines for conducting life and are believed to be valid for all times and for all individuals who embrace Islam (Beekun and Badawi 2005). Within Islam, these principles and values are presumed to be universal and applicable to every field of life; they are in no way dependent on the prevailing norms of societies, which change with the passage of time (Abbasi et al. 2011). Muslims consider Islam to be a way of life and not merely a religion (Musa 2011). Islamic ethical values encapsulate all dimensions of human life, including work within an organization (Ahmad 2011). According to Islamic principles, "it is the ethic that dominates economics and not the other way around" (Rice 1999, p. 346), and every action is

judged through the lens of Islamic values and ethics (Khan et al. 2013).

The Quran strictly forbids its followers to involve themselves in unproductive, negative, or time-wasting activities and considers such activities as wasteful (Yousef 2000). Furthermore, positive activities such as promoting societal welfare, which translates into OCBs in an organizational context, are highly encouraged in Islam.

Various researchers (see Ali and Al-Owaihan 2008; Ali 2009; Randeree and El-Faramawy 2010) are of the view that Islamic values, beliefs, and perceptions influence the work attitudes and management practices of Muslim employees. Research has found that the IWE exclusively emphasizes the significance of individuals' beneficial contributions to society and the responsibilities of organizations toward their workers (Abu-Saad 2003). Beekun (1997) defined the IWE as a collection of work-related moral principles and values that differentiate between right and wrong in the context of Islam. The IWE also puts great emphasis on hard work, dedication to work, creativity, and cooperation (Yousef 2001). Islamic principles emphasize cooperation among employees in order to create a positive and productive work environment (Husin 2012).

Islam provides a comprehensive system of life that is rooted in ethics, and it guides its followers in all spheres of life including social and economic life (see, Beekun 1997; Naqvi 1981; Rice 1999). Muslims, therefore, are required to follow the Islamic code of life, as described by the Islamic Law and Jurisprudence, and surrender completely to Allah's or God's will (Syed and Ali 2010). In addition, the IWE, having its roots in Islamic Law, is regarded by Muslims as permanent and universal, and therefore are not limited to one set of individuals, a society, or certain professions (Khan et al. 2013). In Islamic societies, cultural values and norms should be guided by Islamic principles, rather than culture (Ali and Al-Owaihan 2008).

According to Islamic teachings, hard work is considered necessary for social welfare (Ali 1992). As Prophet Muhammad said, hard work absolves the sins of people and the best food which a person eats is that which he eats out of his work (see, Ali 1992; Ali and Gibbs 1998). The Quran says, "for all people, there are ranks according to their deeds" (Quran 6:132, 1981) "and man has nothing except that for which he strives" (Quran 53:39). Moreover, Islamic teachings discourage laziness and wasting time by remaining idle or engaging in unproductive activities (see, Abeng 1997; Yousef 2001). In addition, Islam emphasizes cooperation at work and consultation as sources of success (Yousef 2000). Therefore, in an organizational context, employees who follow these moral principles can be expected to engage in productive and cooperative work behaviors.

OCBs and KSBs

OCB is defined as "individual behavior that is discretionary, not directly or explicitly recognized by the formal reward system, and that in aggregate promotes the effective functioning of the organization" (Organ 1988, p. 4). Somech and Drach-Zahavy (2004) have explained OCBs as noble, altruistic, and productive actions or behaviors shown by employees in an organization. OCBs are considered to be among the most desirable behaviors in the workplace (see, Katz 1964; LePine et al. 2002). Past research has examined a variety of individual and organizational factors that affect OCBs. For example, previous meta-analytic studies have suggested that organizational factors such as organizational justice (Colquitt et al. 2001) and perceived organizational support (Riggle et al. 2009) affect citizenship behaviors among employees. Similarly, most recent meta-analytic studies have also examined the effects of personality factors on OCBs (see, Chiaburu et al. 2011; Podsakoff et al. 2009 for discussion).

In a similar vein, KSBs are considered to be very critical to a firm's success (Hooff and Weenen 2004), and scholars have suggested that organizations should encourage and involve their employees in knowledge sharing (see, Andrawina and Govindaraju 2009; O'Dell and Grayson 1998 for discussion). Hooff and Ridder (2004) define knowledge sharing as a procedure or course of action in which a person exchanges his/her knowledge with others and then jointly creates new knowledge. Similarly, Connelly and Kelloway (2003, p. 1) have explained KSBs as "a set of behaviors that involve the exchange of information or assistance to others. It is separate from information sharing, which typically involves management making information on the organization available to employees. While knowledge sharing contains an element of reciprocity, information sharing can be unidirectional and unrequested."

Knowledge sharing is a procedure through which employee knowledge is managed in such a manner that it can be used by individual employees and also by others with a broader understanding, and is thus more useful to the organization; in other words, it can be defined as an individual's ability to carry out knowledge collection or donation (see, Hooff and Weenen 2004; Ipe 2003). Previous researchers have studied the relationship between KSBs and many other variables including innovative behavior, organizational performance, and innovation capability (see, Lin 2007; Sáenz et al. 2009).
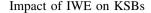
Impact of IWE on OCBs

Previous studies have examined the critical role of the IWE in influencing a variety of desirable job outcomes. For example, Abbasi et al. (2011) conducted a study on

managers working in the Pakistani telecom sector and found that the IWE had a positive impact on business performance. In another study, Rahman et al. (2006) found that individuals with a strong inclination and awareness about the IWE possess affective commitment toward their organization. Similarly, Yousef (2000) found a positive relationship between the IWE and different dimensions of attitude toward organizational change and commitment. In another study, Rokhman (2010) found that the IWE has a positive effect on job satisfaction and organizational commitment. Similarly, Yousef (2001) found that the IWE also moderates the relationship between job satisfaction and organizational commitment. Other scholars have suggested that the IWE has a positive impact on the innovation capability of employees (Kumar and Rose 2010). In a recent study, Kumar and Rose (2012) examined the moderating effect of the IWE on knowledge-sharing enablers and the innovation capability of employees in Malaysia, and found that the IWE significantly moderated the relationship between knowledge-sharing capability and innovation capability. Even more recently, Khan et al. (2013) studied the effects of the IWE on turnover intentions, job satisfaction, and job involvement. They found that the IWE was positively related to job satisfaction and job involvement, and negatively related to turnover intentions.

However, despite these efforts, to our knowledge no study has investigated the effects of the IWE on KSBs and OCBs in the workplace. In Islam, individuals are required to practice voluntarism (Pomeranz 2004). The IWE emphasizes cooperation and consultation with others (Yousef 2000). Muslims are required to be courteous toward and cooperative with other fellow beings (see, Albashi and Ghazali 1994; Ali 2005). Moreover, the IWE emphasizes working for the benefit of fellow beings and society. Islam always teaches positive behaviors and good deeds. In an organizational context, employees who follow these moral principles are expected to engage in cooperative work behaviors. Prophet Muhammad's teachings stressed that best people are those who are most beneficial and helpful to their fellow human beings. Ali and Al-Kazemi (2007) conducted a study in Kuwait and examined the effect of the IWE on loyalty. These authors found that the IWE was positively related to employees' loyalty to their organization, colleagues, and supervisor. Based on these previous studies, we expect that the IWE will have a positive effect on citizenship behaviors. Since the IWE emphasizes cooperation, loyalty, and selfless deeds, individuals with a higher IWE may also demonstrate higher levels of OCBs than individuals with a low IWE. Therefore, we develop the following hypothesis.

Hypothesis 1 Islamic Work Ethic will be positively related to organizational citizenship behaviors.

Impact of IWE on KSBs

In organizations, the unintentional and informal creation of knowledge takes place as a result of informal communication among organizational members (Andrawina and Govindaraju 2009). Although some studies on knowledge creation emphasize the creation of knowledge at organizational levels (see, Song 2008; Tsai and Li 2006), extant research suggests that it is the individual members of an organization who create knowledge (see, Nonaka 1991, 1994; Connelly and Kelloway 2003 for discussion). Specifically, Nonaka (1991, p. 97) states in his seminal work that "new knowledge always begins with the individual."

Knowledge creation and sharing is considered critical to the generation of innovative ideas, services, and products (Nonaka 1994). In fact, many studies have discussed the strategic importance of the knowledge resources available to organizations (see, Grant 1996; Nonaka 1991). Reid (2003) has demonstrated that knowledge sharing generates an ability to maximize the organizational capacity to produce solutions for customers that will help the organization gain a competitive advantage. In addition, Connelly and Kelloway (2003) postulated that if organizations want to develop a knowledge-sharing culture, they should strive to alter their employees' knowledge-hiding attitudes and promote agreeable and reliable knowledge-sharing activities (Lin and Lee 2004). The Quran mentions in clear words that humans are representatives of Allah (God) on earth and got this status because of the knowledge given to them by Allah. The Quran says, "Are those who know equal to those who know not? But only they who are endowed with understanding keep this in mind (Quran, 39:9)." This clearly shows the emphasis Islam puts on knowledge sharing and cooperation among people at work.

The Quran and Sunnah have laid the base for Muslim people and have encouraged them to share knowledge in order to contribute to the development and welfare of society on a larger scale and in all spheres of life, including the workplace (Hamid 2011). Allah says, "verily those who hide that which we have sent down of evidence and the guidance, after We have expounded it unto mankind in the Book, these!—They are the ones cursed by Allah and cursed by the curser (Quran, 2:159)." This suggests that Islam prohibits knowledge hiding and encourages knowledge sharing and dissemination.

Prophet Muhammad emphasized the sharing of knowledge. Prophet said, "Do you know who is most generous?… God is the Most Generous, then I am most generous to human kind, and the most generous people after me will be those who will acquire knowledge and then share/distribute it. They will come on the Day of Judgment singly, like a ruler (Al-Tirmidhi, [Hadith, 93]" (cited in Nawawi 1983). Prophet Muhammad also encouraged healthy

discussions as they promote the sharing of knowledge among people. Prophet said, "Learned discussions enliven the dead hearts provided they direct to Allah and His commands" (as cited in Shah 2010). In addition, Prophet encouraged the sharing of knowledge: "The best testament and legacies which a man leaves behind him are an obedient son, incessant charity, knowledge, and wisdom which are benefited by the people after him" (Hamid 2011). The IWE encourages both the acquisition and sharing of knowledge with other individuals. In an organizational context, employees who follow the ethical principles laid down by the Quran and Sunnah are expected to engage in KSBs. Consequently, we expect that individuals with high IWE will tend to exhibit more KSBs than those with low IWE. Individuals with high IWE consider knowledge sharing as an obligation and, therefore, are more likely to share their personal knowledge and experiences with their colleagues. Hence, we hypothesize that:

Hypothesis 2 Islamic Work Ethic will be positively related to knowledge-sharing behaviors.

Methods

Sample Size and Data Collection Procedures

Data were collected through an on-site administration of surveys at six universities in two large cities in Pakistan. Personal and professional contacts of the first author provided access to the sites. Invitations to the survey included a cover letter that indicated that participation was voluntary. Respondents were also assured that their individual responses would remain confidential. Since the respondents were fluent in English, the questionnaires were not translated in any local language. Moreover, English is the medium of instruction in all higher education institutions in Pakistan; therefore, the surveys were distributed in English. Each participant completed a survey that contained items related to IWE, OCBs, and KSBs. In addition, each participant also provided his or her demographic details such as gender, age, marital status, department, and year of education.

We distributed 300 surveys, out of which 246 responses were returned. Thirty-one surveys were found incomplete and therefore were excluded. As a result, 215 complete surveys were included for analysis, yielding a response rate of 72 %. Since the research was aimed at studying the IWE, we ensured that all respondents were Muslim.

Approximately 73 % respondents had undergraduate degrees, 20 % had a Masters or M.Phil degree, and 7 % had Doctoral degrees. 70 % of respondents were male and 52 % were married. About 43 % of the respondents were between 31 and 40 years old, 9 % were between 41 and 50 years, and 4 % were 51 and above. Finally, 55 % of the participants were administrative staff (all grades), such as those working in general administration, IT sections, examination sections, and admission offices, whereas 45 % were academic staff such as lecturers, Assistant Professors, Associate Professors, and Professors.

Measures

All the variables were measured using self-reports. The responses were tapped using a 5-point Likert-scale with anchors ranging from 1—*strongly disagree* to 5—*strongly agree*.

IWE

IWE was measured with a 17-item scale developed by Ali (1988). Examples of the items for IWE include "Laziness is a vice," "dedication to work benefits both oneself and others," "More leisure time is good for society and others" (reverse coded), and "Dedication to work is a virtue." The α reliability for this measure was 0.73, which is consistent with the reliabilities reported in past studies (e.g., Khan et al. 2013).

OCB

OCB was measured with a 10-item scale developed by Podsakoff et al. (1990). Examples of the items include: "I obey company rules and regulations even when no one is watching" and "I am willing to help others who have work-related problems." The α reliability for this measure was 0.66. The reliability of this scale was slightly lower than the conventional standards.

Knowledge-Sharing Behavior

KSB was measured with a 16-item scale developed by Andrawina and Govindaraju (2009). Examples of the items include "I always share working experiences with other employees within the organization" and "I always teach what I know to other employees within the organization when I am asked." The α reliability for this measure was above the conventional standards, i.e., 0.82.

Control Variables

Past studies have suggested that age and gender may affect OCBs and KSBs (see, Kidder 2002; Lin 2008; Slagter 2009 for discussion); therefore, we decided to control for age and gender in all analyses.

Table 1 Means, standard deviations, correlations, and reliabilities

	Mean	SD	1	2	3	4	5	6
1. Education	2.04	0.86	–					
2. Marital status	1.47	0.50	0.20**	–				
3. Age	1.74	0.79	0.05	−0.36**	–			
4. IWE	4.17	0.35	0.09	−0.04	−0.00	(0.72)		
5. OCB	4.36	0.29	0.05	0.01	0.03	0.32**	(0.65)	
6. KSB	4.24	0.40	0.01	0.05	0.01	0.25**	0.25**	(0.82)

$N = 215$; Cronbach's α presented in parentheses; age was coded as '1' for 20–30, '2' for 31–40, '3' for 41–50, and '4' for 51 and above

* $p < 0.05$; ** $p < 0.01$

Table 2 Regression analyses for IWE, OCB, and KSB

Variables	OCB		KSB	
	β	ΔR^2	β	ΔR^2
Step 1				
Gender	0.09		0.11†	
Age	0.04	0.10	0.03	0.06
Step 2				
IWE	0.32***	0.01***	0.26***	0.01***

$N = 215$; gender was coded as '1' for male and '2' female; age was coded as '1' for 20–30, '2' for 31–40, '3' for 41–50, and '4' for 51 and above

† $p < 0.10$; *** $p < 0.001$

Results

Correlations and Regression Analyses

Table 1 presents the results for the descriptive statistics, zero-order Pearson correlations, and α reliabilities for all the study variables. In general, the zero-order correlation results show that all relationships were in the expected directions. The correlations indicate that the IWE was positively and significantly related to the OCBs ($r = 0.32$, $p < 0.01$) and KSBs ($r = 0.25$, $p < 0.01$).

We conducted a regression analysis to test hypotheses 1 and 2. For all analyses, gender and age were entered in step 1 and IWE was entered in step 2. Hypothesis 1 suggested a positive effect of IWE on OCBs. The results presented in Table 2 (step 2) show that IWE is positively related to OCBs ($\beta = 0.32$, $p < 0.001$). Consistent with hypothesis 1, our findings suggest that individuals with high IWE tend to demonstrate more citizenship behaviors than those with low IWE; therefore, hypothesis 1 was supported. Similarly, hypothesis 2 suggested a positive effect of IWE on KSBs. The results presented in Table 2 (step 2) show that IWE is positively related to KSBs ($\beta = 0.26$, $p < 0.001$). Consistent with hypothesis 2, our results suggest that individuals with high IWE demonstrate a higher level of KSBs than

those with low IWE; therefore, hypothesis 2 was also supported.

Discussion

During the past few decades, business scholars and practitioners have put considerable effort into exploring the antecedents and consequences of ethical values and practices in the workplace (see, Beekun and Badawi 2005; Parboteeah et al. 2009; Sen 1993; Yousef 2001 for discussion). These scholars have also taken an interest in understanding business ethics from Islamic perspectives. For example, past studies have examined the effect of the IWE on organizational change, job satisfaction, job involvement, and turnover intentions (see, Yousef 2000, 2001; Khalil and Saad 2009; Mohamed et al. 2010; Ahmad 2011; Khan et al. 2013 for discussion). However, despite these efforts, little is known about the possible effects of the IWE on KSBs and OCBs in the workplace.

The current study attempts to address these issues and examines the effect of the IWE on both of these desirable job outcomes. Specifically, our study findings indicate that the IWE has a positive effect on OCBs. In other words, individuals with high IWE are more likely to go the extra mile by performing citizenship behaviors as compared to those with low IWE. Islam encourages cooperation at the workplace. Islamic principles and ethics urge followers of Islam to provide voluntary support and help to those who are in need. According to Islamic principles, a follower of Islam is morally bound to extend support to the coworkers and the organization when needed.

Our results also suggest positive effects of the IWE on KSBs. We found that individuals with high IWE exhibited more KSBs as compared to those with low IWE. These findings are consistent with our view that Islamic principles and ethics encourage followers to acquire and share their knowledge with other colleagues. The Quran puts emphasis on being courteous, humble, and cooperative in both personal and work domains. Islamic teachings encourage the

acquisition of knowledge and working for the welfare of the community (see, Abuznaid 2006; Branine and Pollard 2010). According to Islamic principles, one who shows the right path to other people, shares knowledge with others, and demonstrates citizenship behaviors is considered a virtuous person.

Although previous studies did not explicitly examine the effects of IWE on OCBs and KSBs, our findings generally support previous research and theory (Ali 2005; Ali and Al-Kazemi 2007; Kumar and Rose 2012; Rice 1999). For example, Alhyasat (2012) found a significant effect of abidance by IWE (kindness and forgiveness in dealing with workers and customers, obedience to the people in power, and respecting job ethics) on OCBs. Other studies suggested that individuals, according to Islam, are required to practice voluntarism (Pomeranz 2004) and are required to be courteous toward and cooperative with other fellow beings (see, Albashi and Ghazali 1994; Ali 2005). Similarly, Hamid (2011) argued that Islam encourages the sharing of knowledge. Therefore, the findings of the current study support the previous scholarly views on the role of IWE in affecting OCBs and KSBs.

Theoretical and Practical Contributions

The current research significantly contributes toward the existing body of knowledge in the domains of the IWE, KSBs, and OCBs by studying the effect of the IWE on both of these important workplace outcomes. The study demonstrates that the IWE is an important determinant of citizenship and KSBs in the workplace. Moreover, the study has several implications for managers of local and multinational corporations working in Islamic countries. The findings provide insight into the critical role of the IWE in increasing citizenship and KSBs. As moral champions, managers can direct efforts to support the IWE at the workplace.

Ethics are considered to be central and strong components of organizational culture (see, Rice 1999; Schwartz and Carroll 2008); however, scholars have suggested that it may not be useful to implement the same code of ethics across cultures (Rice 1999). Just as the PWE has had a strong influence in shaping ethical values in many western societies, we believe that IWE would have a strong bearing on ethical values and standards guiding human behavior in Islamic countries. Similar to PWE, the influence of IWE is likely to transcend religion and develop in a universal set of values adhered to in cultures of Muslim countries. Therefore, in countries with Muslim majority managers irrespective of their or the followers' faith should consider implementing a code of ethics rooted in teachings of Islam to enhance KSBs and OCBs. Since the IWE and Islamic teachings provide a practical life program by providing directions for every sphere of life (Rice 1999), managers could teach Islamic work values through training and lecture programs to enhance the level of IWE among employees.

Conclusion

The study contributes toward the existing body of Knowles on several avenues. First, the study examined the impact of the IWE on OCBs and KSBs, thereby broadening the literature on the IWE. Second, the study provided some additional evidence for the external validity of the concept of the IWE. Third, the study examined the role of the IWE in educational institutions where knowledge-sharing and citizenship behaviors are both of critical importance.

This study has several limitations. The first limitation is the cross-sectional nature of the study which may not be appropriate for drawing causal inferences. Second, all variables were measured using self-reports. Self-reports may possibly bias the findings (Podsakoff et al. 2003). Future research should replicate our findings with longitudinal designs to provide evidence regarding the causal mechanisms through which IWE affects knowledge-sharing and citizenship behaviors. Future studies should use peer-reports of knowledge-sharing and citizenship behaviors to avoid same source bias issues. Moreover, the interactive effects of IWE and any negative contextual factors could be examined by future research. For example, future studies could examine how the IWE provides a buffer against the harmful effects of abusive supervision and workplace politics on desirable job outcomes.

The current study was conducted among employees of educational institutions in Pakistan. Future studies could replicate the study in other work settings and cultures. Such replications may provide evidence for the generalizability and external validity of our findings. Finally, our study did not explicitly compare the IWE to the PWE to see if there are any differential effects of the PWE and IWE on workplace outcomes. More specifically, we should see how both IWE and PWE work in cultures of different faiths. Do these constructs hold value in predicting work ethics in settings that align with the faith they are derived from. Therefore, future research could compare both types of ethics to discern if there are any differential effects on job outcomes. Future research could also consider examining the effects of the IWE on other important work-related attitudes and behaviors such as creativity, work engagement, and deviant behaviors.

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