Islamic work ethic and job outcomes: The mediating role of job satisfaction

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A B S T R A C T

This study focuses on the impact of Islamic Work Ethic on Job outcomes such as Knowledge sharing behavior and Work Engagement. This study also attempts to investigate the mediating impact of Job Satisfaction in the relationship between Islamic Work Ethic and Job outcomes (Knowledge Sharing behavior and Work Engagement. Data was collected from 250 employees working in different telecom organizations of Pakistan by using a random sampling technique. Statistical tests were conducted by using statistical package for social sciences. The results show that there is a positive significant relationship between Islamic Work Ethic, knowledge sharing behavior, and Work Engagement. However, the results regarding the association between Job Satisfaction and Work Engagement were not supported. Furthermore, the results revealed interesting results that Job Satisfaction fully mediates the relationship between Islamic Work Ethic and Job outcomes (knowledge sharing behavior and Work Engagement). The results endorse the significance of Islamic Work Ethic on vital job outcomes as well as the intervening role of Job Satisfaction. Moreover, implications for management, discussion, and limitations of the present study are taken into consideration with recommendations for future studies. This research study adds to the existing literature on Islamic Work Ethic, job outcomes, and job satisfaction.

1. Introduction

In recent times scholars in the academic fraternity have devoted enormous time and energy perusing work ethic in particular Islamic work ethic. This idea emerges from social exchange theory which have been predominantly been echoed by scholars but with limited range of application in social sphere of life (Cropanzano and Mitchell, 2005).

Against this backdrop, ethical Values is characterized as a design of ethical beliefs which distinguishes between the good and bad verdicts, practices or activities of individual and association (Kaptein, 2011). As observed from stream of authors every cultural setup has its own ways of perceiving work ethic differently. In line with this thought, several research work attests the fact that work ethic has gain prominence in the western countries with match emphasis on Protestant work ethic as argued by Weber (1958). Based on this other writer has expressed interest on work ethic on Islamic point of view inquiry (Ali, 1992; Yousef, 2000a) suggesting that IWE and PWE flourish on enthusiasm, engagement, imitativeness, refraining frosm wealth accretion by using immoral ways, and collaboration at the workplace (Khan et al., 2015). The point of logic espouses by Khan and his colleagues were refuted by Yousef (2000b) on the basis that PWE and IWE nurture in the Quran that is, the Holy book of Muslims and Sunnah (sayings and practices) of Prophet Muhammad that IWE is in its embryonic stage.

Ali (1988) and Yousef (2001) initiated to conceptualize the concept of IWE). Thus, standards and for that matter doctrines on the ethical virtues perceive work ethic be a moral value or set of values that explain work ethic comprehensively (Randall and Cote, 1991). Although growing studies have conceded the positive side of work ethic (Rawwas et al., 2018; Rokhman, 2010), studies on the other hand dispute this fact by emphasizing greatly the consequences in other words the negative implications of work ethic (Haroon et al., 2012). Also, a number of scholars have pointed out the significance of IWE in enhancing social relationships resulting to a healthy and conducive work environment among employees (Ali, 1988; 1992; Ali

and Al-Kazemi, 2007; Hayati and Caniago, 2012; Yousef, 2000a; 2000b; 2001).

According to Yousef (2000a; 2000b), Islamic principle is unique and advocates employees to always engage in lawful, creative, productive and eschew all form of negative tendencies that will retard progress of work. In line with thought, it is observed that advantages pertaining to positive attitudes towards work. This may include job satisfaction among employees, knowledge promotion, transfer of information to one employee to another and healthy interpersonal relationship among staff (Rice, 1999).

Previous studies on IWE have observed different dimensions, in other words constructs yet, little is done to link it with JS and KSB (Ahmad, 2011; Khalil and Abu-Saad, 2009; Mohamed et al., 2010; Shamsudin et al., 2010). To enrich academic debate to contribute in the existing knowledge, the present study seeks to fill the gap by linking IWE with JS and job outcomes such as KSB and WE by employing social exchange theory in the telecom sector in Pakistan. This present study is different from previous studies done in the area of Islamic work ethic by introducing JS as mediating variable in the link between IWE and job outcomes (KSB and WE). Another significant innovation regarding this study is based on the fact that it is done in the Asian country in particular, Pakistan as one of the third largest Muslim country in the globe. To achieve the objective of this study we seek to investigate the impact of IWE on job outcomes (KSB and WE) and how JS serve as a vehicle to promote these job outcomes.

1.1. Social exchange theory and framework

The theoretical framework of this investigation is based on Social Exchange Theory by introducing the concept of IWE and speaks to the essentialness of exchange between individual and organizational elements (Khan et al., 2015). The selection and usefulness of this theory relevance is based on insightful and linking the individual association and how workforce react in different conditions in an organization. IWE encourages the culture of exchange which will in general increment the JS of workforce and which eventually leads to positive job outcomes such as KSB and WE. It is obvious that IWE and JS are important features in bringing KSB and WE.

In this study, we emphasized on how IWE impacts the job outcomes of workforce and secondly how JS mediates the association between IWE and job outcomes such as KSB and WE. Abbasi and Rana (2012) contended that IWE indicates the importance of purposeful work by following standard rules and regulation that leads workforce to achieve positive and increase job outcomes. Subsequently, workforce JS is a vital force which is derived by following the righteous principles of equity, impartiality and conduct of management, thus, individuals perceive high trustworthiness. Through this mechanism, the

adherents' of IWE indicates more evident increments with profound KSB and WE on the grounds that the work conditions set up an ideal workplace for workforce (Abu Bakar et al., 2018). As this is result of IWE, workforce recognizes their strength and shows high KSB and WE.

From the perspective of social exchange theory, IWE links to workforce JS (Hayati and Caniago, 2012). For instance, worthwhile exchanges with colleagues may connect with workforce JS (Griffin et al., 2001). JS is a significant determinant in creating and increasing positive behaviors (Faragher et al., 2005). IWE plays a significant role in JS and developing workforce behaviors (Khan et al., 2015). Hence, this theory gives an extensive understanding about the concept of study variables and their relationship as shown in Fig. 1.

2. Literature review

As argued by Beekun (1997) Islamic work ethic is based on value–system principles that logically derives an individual's sense of right and wrong in the Islamic context, in order to overcome obstacles and mistakes IWE pay emphasis on collaboration and consultation in work. In addition, IWE emphasizes on innovative work as a means of joy and achievements (Rokhman and Hassan, 2012). The followers of Islam are instructed to fulfill their duty with devotion, honesty and loyalty to their organization manifesting satisfaction and happiness (Ali, 1992).

2.1. Islamic work ethic and job satisfaction

Islamic Work Ethic perspectives function as a way to encourage interpersonal relationships and self-awareness. Moreover, IWE discourages lethargy and empowers one's quest for righteous way of earning and commitment to work. Furthermore, IWE encourages engagement in financial action as a commitment upon its disciples (Yousef, 2000a). In this regard, it is probable that employees who cling to IWE are highly satisfied and do their work in a better way as compared to those who addresses low IWE. Limited studies have particularly investigated the significance of IWE on workforce attitude (Ali, 1992; Ali and Al-Kazemi, 2007; Yousef, 2001) It is therefore important to understand the association between work ethic and Job satisfaction is significant in deciding strategies for intervention and tactics for determining the factors affecting the satisfaction towards work atmosphere (Yousef, 2000a). Khan et al. (2015) demonstrated that workforce who have faith in Islam and follow IWE are likely to have high job satisfaction and are highly dedicated to their workplaces.

These above mentioned statements supports to formulate the following hypothesis:

H1: Islamic work ethic has a positive and significant relationship with job satisfaction
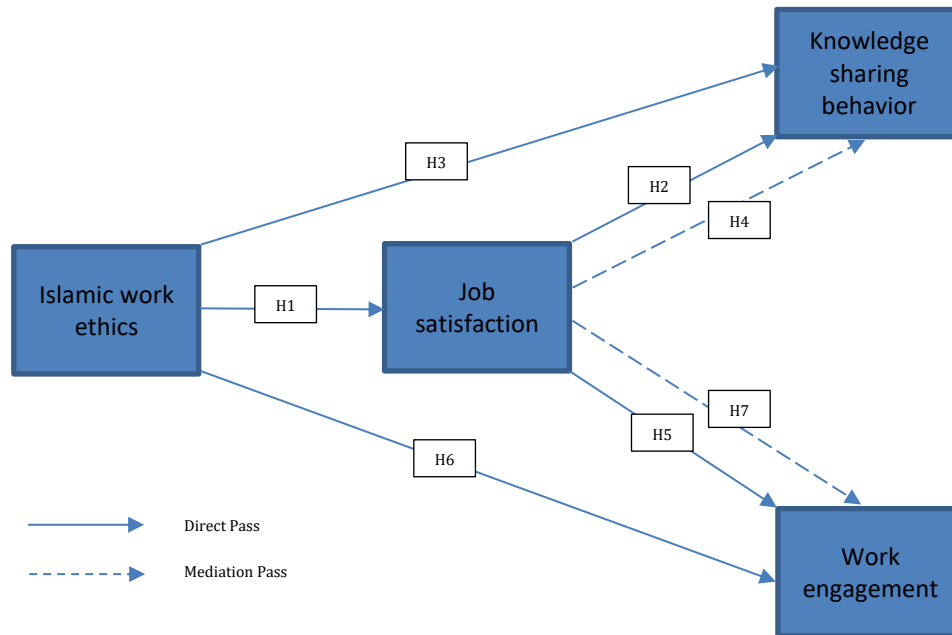
Fig. 1: Conceptual framework

2.2. Islamic work ethic and knowledge sharing behavior

Extant studies have proven that knowledge sharing is characterized as the procedure through which explicit or implicit knowledge is imparted to other workforce (Masa'deh et al., 2016). Following this view, Murtaza et al. (2016) have conducted a similar research in that context and their findings revealed a positive relationship between IWE and KSB. Andrawina and Govindaraju (2009) opined that the knowledge creation manifests in any organization when communication and interpersonal relationship are established at different sectors of the entity. This implies that knowledge and Islamic work ethic becomes possible when employees are mutually bounded together in an organization (Alavi and Leidner, 2001; Grant, 1996). Connelly and Kelloway (2003) established that if an association need to encourage a KSB they ought to endeavor to change the workforce behavior and their attitude to advance amicable and trustworthy KSB (Lin and Lee, 2004). Researchers led an investigation on 472 workers of Malaysian governmental organization to evaluate the moderating impact of (IWE) on the association between KSB and creative capability (Kumar and Rose, 2012). The outcomes revealed that the relationship among KSB and creative ability of workforce was subject to IWE and endorsing the sayings of the Holy Prophet (SAW) that people should seek knowledge even it is in China. This implies that acquisition of knowledge is an indispensable element in the life of man that serves as vehicle to propel the growth of an entity (Rice, 1999). In the words of Al-A'ali (2008); individuals drives satisfaction of seeking knowledge as emphasized by the Prophet Muhammad (SAW) identified. Based on this, we postulate that,

H2: Islamic Work ethic has a positive and significant relationship with Knowledge Sharing Behavior.

2.3. Mediating role of job satisfaction in the Islamic work ethic-knowledge sharing relationship

IWE cautions workforce from taking part in unproductive practices and guides them to collaborate and counsel that result in high job satisfaction (Yousef, 2000b). Hodson (1991) characterized JS as the positive emotions that a workforce drives from the job accomplishment which is achieved as a result of evaluation of its characteristics. Consequently, JS results in positive outcomes on motivation, attitudes and conduct (Salancik and Pfeffer, 1977).

Conversely as individuals are more satisfied with their work, their inspiration adds to the mutual benefit of the setting in which they execute their work that is they donate knowledge increases as well as their interest in what others within that setting do (collect knowledge). The theoretical standards of Islamic writing supported the concept that JS could intervene the connection between IWE and leads to KSB. Yousef (2001) found that IWE significantly increases the JS among workforce. Different scholars documented similar outcomes by investigating diverse samples of Muslim workforce (Hayati and Caniago, 2012; Khan et al., 2015; Rokhman, 2010).

According to Jeanson and Michinov (2018) employees devote time and energy for the progress of an organization when they feel that they are highly recognized by the organization which will intend translate into mutual benefit. This view is shared by Murray (1999) as he concedes that job satisfaction relates with job outcomes resulting to factors such as high turnover, job performance and many others. As argued by Wang and Noe (2010),

knowledge serves as an important ingredient in an organizational growth because it aids competitive advantage of a given entity. As observed by scholar's different dimensions of job satisfaction influence one's motivation to perform well and readiness to share knowledge (Pascoe et al., 2002). Against this backdrop, we postulate the following hypotheses,

H3a: Job satisfaction has a positive and significant relationship with knowledge sharing behavior.
H3b: Job Satisfaction mediates the relationship between Islamic work ethic and knowledge sharing behavior.

2.4. Islamic work ethic and work engagement

Engagement is well thought to be a persistent sensuous-intellectual state needful an individual's consideration and engagement towards work (Abu Bakar et al., 2018). Schaufeli et al. (2002) presented a distinct idea and demonstrated that WE can best be characterized as a positive, satisfying, job related perspective that is portrayed by absorption, devotion and vigor. Flourishing and engaged workforce are anticipated to have plenty of resources which they are eager and ready to put resources into their work and achieve exceptional results. As per Khadijah et al. (2015) in Islam, work is seen as religious obligation and further elucidated that work is a dedicative exertion in endeavoring to augment one's benefit monetarily, socially and emotionally alongside continuous social repute, to drive social welfare and reaffirm confidence.

Researchers have attributed IWE as a required action and a moral aspect taking into account the necessity of human and the need which is envisaged as an untiring engagement vital for setting up harmony in one's individual and social environment, while meeting the obligations set in life on the way to follow the Islamic principles (Ali and Al-Kazemi, 2007). The scholars further expressed, ''God blesses a person who perfects his craft (does the job right)''. Along these lines, a meaningful engagement in work is the foundation of the IWE. Engagement of this type encourages individual and societal objectives (Ahmad, 2011; Ali, 1992). Considering work as a virtuous as it facilitates self as well as overall goals. Consequently, IWE is anticipated to augment WE to the degree that IWE speaks to a high kind of inspiration (Mohammad et al., 2016). Based on the above contentions, we can propose that,

H4: Islamic work ethic has a significant and positive relation on work engagement.

2.5. Mediating role of job satisfaction in the relationship between Islamic work ethic and work engagement

Commentators of IWE argued strongly that it is an important predictor and for that matter avenue leading to a positive job satisfaction. The scholars further argue that Job satisfaction plays significant impact in the realization of organizational goals. As it depicts conduct and attitude (Davis and Wilson, 2000) sentiments (Arches, 1991; Gosserand and Diefendorff, 2005), affection (Spector, 1997), positive reactions towards supervising work, remuneration and workplace (Tziner and Vardi, 1984; Wanous and Lawler, 1972). IWE epitomizes organizational satisfaction as professed by Yousef (2001). Likewise, Hayati and Caniago (2012) posited that IWE has significant influence on JS and high influence on internal motivation. A study conducted by Ajmal and Irfan (2014) in different educational sectors in Pakistan revealed a significant relationship between IWE and JS. Following this Adib and Muin (2011) did a similar research on a workforce of 200 in the Higher education institutes in Keddah arrived at a positive and significant relationship between IWE and job outcomes. This then supports work on IWE (Rokhman, 2010).

According to Islam, exercising IWE can impact the JS and conduct of workforce since it creates satisfaction and self-efficacy which prioritize the entity requirements greater than workforce needs resulting to sentiments of harmony and satisfaction at workplace (Aldulaimi, 2016). IWE is an imperative component of Islamic rules; thus, workforce on high IWE practice greater level of JS in an organization (Ahmad, 2011; Khan et al., 2015). Khan et al. (2015) revealed a positive effect of IWE on JS in an investigation on Muslim workforce. Subsequently, Hayati and Caniago (2012) likewise demonstrated that individuals high on IWE have positive attitudes and are more engaged in their jobs. Hence, workforce perceiving that they need to work as instructed by the principles set by Islam, will have more JS.

Consequently, Haroon et al. (2012) ordained that intrinsic motivation counts on the necessary job satisfaction in order to be engaged in their work. Work Ethic is a driving energy which gave rise to new form work ethic in the west (Shin et al., 2016). Some stream of scholars has demonstrated that IWE is positively associated with job-related outcomes. For example, Yousef (2001) investigated the behaviors of Muslim workforce in an entity in the context of United Arab Emirates and indicated that IWE significantly impacts the JS of employees. Numerous scholars revealed similar outcomes by considering diverse examples of Muslim workforce (Hayati and Caniago, 2012; Khan et al., 2015). Based on this logical reasoning, this study seeks to investigate the indirect impact of JS on WE in an Asian Muslim context i.e., Pakistan which would assists us to identify the means of moral drive that kindles business activities of devoted Muslim employees in Pakistan. Thus, against these debate we can formulate the following hypotheses:

H5a There is a significant and positive relationship between Job satisfaction and Work Engagement.
H5b Job satisfaction mediates the relationship between Islamic Work Ethic and Work Engagement.

3. Methodology

3.1. Research design

This study takes an exploratory view in drawing conclusion regarding IWE on telecom sector of Pakistan by trying to investigate the impact of IWE on KSB and WE. Moreover, we examined the mediating role of JS in the relationship between IWE and KSB as well as on WE. A 5 Likert scale is used to administer questionnaire to respondents who in this context are employees of telecom industry of Pakistan. Before the administration of the questionnaire, the study uses the questionnaire to pilot 10 telecom sectors of Pakistan that meet the study criteria to investigate whether there exist some invariances.

The questionnaire was administered via e-mail to the respondents from 5th May 2017 to 10th October 2018. Based on this, the study employs random sampling on the basis of satisfying representation of the sample with the sample size of 250 mi from five major telecom companies of Pakistan i.e., Mobilink, Ufone, Zong, Telenor and Warid from major cities of Pakistan i.e., Quetta, Lahore, Islamabad, and Karachi by taking a sampling error of 5%, with 95% confidence level associated with a response rate of 83% out of the 300 questionnaire distributed. It therefore suggests that the study records 250 valid responses through which the analysis of the data was performed. An important factor that necessitated the use of the random sampling technique and regression analysis stem on the fact that, it offers the best opportunity for a study researcher to attain a representative sample, which is one of the cardinal objective of the study. Moreover, regression analysis was adopted due to its usefulness in testing the causal relationships and prediction of their effects (Paura and Arhipova, 2012).

3.2. Demographic information

The demographic information shows that 84 % were male, 16% were female. With regard to age wise 30 % were 18-25 years old, 20 % were 26-33 years old, and 28% were 34 years old and 22% were older than 35years. With respect to educational level 26% had bachelor's degree, 60% Master's degree, and 14% had MS/MPhil degree. According to Job tenure, 22% had 1 to 5 years, 5-10 years had 38%, 14% had 11 to 15 years, and the rest 26% had more than 15 years' experience.

3.3. Measures

In this study data was guided via the use of valid and reliable instruments that aid in the measurement of the study variables. All the responses were recorded on 5 point Likert scale ranging from strongly disagree 1 to strongly agree 5.

3.4. Islamic work ethic

Islamic work ethic under this study was measured by 17 items scale adopted from (Ali, 1988). Our Cronbach reliability coefficient for IWE shows 0.72.

3.5. Job satisfaction

JS was assessed with the four-item scale developed by Hackman and Oldham (1975) and Churchill et al. (1974). The Cronbach alpha was 0.83 for this scale.

3.6. Knowledge sharing behavior

KSB was evaluated by using 16 items established by Andrawina and Govindaraju (2009) for their study. The Cronbach alpha was 0.82 for KSB scale.

3.7. Work engagement

This scale was assessed by using 11 items derived from two studies, i.e., de Clercq et al. (2014) and Hicks et al. (2014), for the present study. The Cronbach alpha was 0.73 for WE scale.

3.8. Hypotheses testing

In order to analysis the data and to check the correlations among the variables, correlation matrix test was conducted to identify the association among the IWE, JS, KSB and WE. Hierarchical regression analysis helps to examine the causal relationship among the variables IWE, JS, KSB and WE. Moreover, descriptive statistics, correlation and regression analysis have been tested by using SPSS Version 24.

4. Results

4.1. Exploratory factor analysis (EFA)

The present study consists of four constructs of which seventeen (17) were related to Islamic Work Ethic and 4 of them were also linked to Job Satisfaction. Sixteen items were linked to Knowledge Sharing Behaviors and eleven (11) were associated with Work Engagement. The data was first analyzed to determine its appropriateness for factor analysis. This was done by performing the Kaiser-Meyer-Olkin (KMO) KMO Sampling Adequacy, this measure determines how much data is suitable for Factor Analysis and Bartlett's test that indicates the measure of adequacy of the variables for factor analysis as can be seen in Table 1.

Table 1: Measure of sample adequacy

KMO and Bartlett's Test		
Kaiser-Meyer-Olkin Measure of Sampling Adequacy.		.910
Bartlett's Test of Sphericity	Approx. Chi-Square	1800.328
	Df	506
	Sig.	.000

Table 2 demonstrates the total variance extracted which consists of Eigen values, percentage values and cumulative tor analysis shown the Eigen values and variances of the study variables.

Table 2: Total variance explained

Comp.	Initial Eigenvalues			Extraction Sums of Squared Loadings			Rotation Sums of Squared Loadings		
	Total	% of Variance	Cum. %	Total	% of Variance	Cumulative %	Total	% of Variance	Cum.%
1	7.209	37.944	37.944	7.209	37.944	37.944	3.978	20.936	20.936
2	3.528	18.569	56.513	3.528	18.569	56.513	3.676	19.345	40.281
3	1.883	9.908	66.421	1.883	9.908	66.421	3.369	17.729	58.010
4	1.631	8.583	75.004	1.631	8.583	75.004	3.229	16.993	75.004

Note: Comp=Components; Cum=Cumulative

4.2. Factor loading analysis

Table 3 précises the finally chosen components of each variable and their factor loadings. Table 3 indicates that the constructs that were used in the analysis were consists of Islamic Work Ethic (fifteen items), Job Satisfaction (three items), Knowledge Sharing Behavior (thirteen items) and Work Engagement (ten items). These questions are further processed in subsequent sections of the study. The Maximum Likelihood with Proximate Rotation was used to conduct the factor analysis to measure the factor loadings of each of the items. As in the case of Pallant (2007), all factor loadings below threshold value were dropped from the analysis.

The mean and standard deviation have been calculated for the study variables as shown in the Table 4. The correlation results indicate that IWE is positively and significantly related to KSB. The JS is positively and significantly correlated with KSB. The KSB is also positively and significantly correlated with IWE and JS. WE is also positively and significantly related all the study constructs.

The results of the regression analysis are shown in Table 5. To examine the effect of IWE on JS, a regression analysis was conducted. The findings indicate (β =.65, P<.001) explaining 11% variance in the JS. So it is predicted that Hypothesis 1 is supported i.e., IWE is positively and significantly related to JS. To investigate the effect of JS on KSB, a regression analysis is performed.

Table 3: Factor loadings from factor analysis test

Items	1	2	3	4
Islamic Work Ethic 1	0.891			
Islamic Work Ethic 2	0.883			
Islamic Work Ethic 3	0.847			
Islamic Work Ethic 4	0.852			
Islamic Work Ethic 5	0.831			
Islamic Work Ethic 6	0.828			
Islamic Work Ethic 7	0.730			
Islamic Work Ethic 8	0.758			
Islamic Work Ethic 10	0.766			
Islamic Work Ethic 11	0.882			
Islamic Work Ethic 13	0.759			
Islamic Work Ethic 14	0.818			
Islamic Work Ethic 15	0.938			
Islamic Work Ethic 16	0.983			
Islamic Work Ethic 17	0.873			
Job Satisfaction 1		0.842		
Job Satisfaction 2		0.756		
Job Satisfaction 4		0.762		
Knowledge Sharing Behavior 1			0.842	
Knowledge Sharing Behavior 3			0.832	
Knowledge Sharing Behavior 4			0.736	
Knowledge Sharing Behavior 5			0.792	
Knowledge Sharing Behavior 6			0.831	
Knowledge Sharing Behavior 7			0.844	
Knowledge Sharing Behavior 8			0.863	
Knowledge Sharing Behavior 9			0.847	
Knowledge Sharing Behavior 10			0.769	
Knowledge Sharing Behavior 11			0.834	
Knowledge Sharing Behavior 14			0.843	
Knowledge Sharing Behavior 15			0.874	
Knowledge Sharing Behavior 16			0.893	
Work Engagement 1				0.811
Work Engagement 2				0.743
Work Engagement 3				0.761
Work Engagement 4				0.754
Work Engagement 5				0.734
Work Engagement 7				0.769
Work Engagement 8				0.785
Work Engagement 9				0.882
Work Engagement 10				0.857
Work Engagement 11				0.724

Table 4: Descriptive statistics and correlation analysis

Variables	Mean	SD	IWE	JS	KSB	WE
IWE	3.46	0.72	1			
JS	3.61	0.74	0.41*	1		
KSB	3.10	0.84	0.25*	0.15 *	1	
WE	3.15	0.75	0.32**	0.53*	0.64 **	1

Note: * p <0.01, * p <0.05 IWE=Islamic Work ethic, JS= job satisfaction, KSB= Knowledge Sharing behavior, WE=Work Engagement, SD=Standard Deviation

The findings indicate (β=0.15, P<0.05) explaining 7% variance in the KSB. So it is predicted that Hypothesis 2 is supported i.e., JS is positively and significantly related to KSB. The findings of the Hypothesis 3 reflected (β=0.62, P<0.001) explaining 19% variance in the JS. So it is established that Hypothesis 3 is supported i.e., IWE is positively and significantly related to KSB. The results demonstrate significant mediating role of JS in the relationship between IWE and KSB. The findings of the hypothesis H4 indicates (β=0.12, P<0.001) explaining 16% variance in the KSB. So it is predicted that Hypothesis 4 is also supported. Moreover, the results of Hypothesis 5 demonstrate (β=0.89, P>0.05). Therefore, Hypothesis 5 was not supported that proposed significant association between JS and WE. Moreover, the results of

Hypothesis 6 demonstrate (β=0.70, P<0.05) explaining 49% variance in the WE. Hence, it is found that Hypothesis 6 is supported i.e., IWE is positively and significantly related to WE. Finally, the Hypothesis 7, regarding the mediation analysis reflected significant results with (β=0.78, P<0.001) explaining 3% variance in the WE. Hence, H7 was supported.

Table 6 shows that there is JS fully mediates the relationship between IWE and KSB. Moreover, the findings also indicate that JS fully mediate the association between IWE and WE. Thus, it can be inferred that Hypothesis H4 and H7 are supported.

5. Discussion

The aim of the current research was to find the effect of IWE on job outcomes KSB and WE and evaluate the mediating impact of JS on the constructs among the workforce working in the telecommunication of Pakistan. The investigation explained the connection among the variables, defined how the IWE builds the JS and KSB of the workforce in the working environment and how JS impact the link between IWE and KSB as a mediator.

Table 5: Hierarchical regression analysis

	Paths	Beta	R^2	ΔR^2	Adjusted R^2	Std. Error	T-value	P value
H1	IWE->JS	.65	0.10	0.11	0.10	0.25	2.53	.001
H2	JS->KSB	.15	0.05	0.07	0.04	0.05	2.58	0.05
H3	IWE->KSB	.62	0.17	0.19	0.17	0.09	6.70	.001
H4	IWE->JS->KSB	0.12	0.14	0.16	0.14	0.05	3.94	.001
H5	JS->WE	0.89	0.18	0.17	0.17	0.68	1.30	0.51
H6	IWE->WE	0.70	0.48	0.49	0.47	0.35	2.05	.05
H7	IWE->JS->WE	0.78	0.36	0.38	0.03	0.20	3.9	.001

Note: IWE=Islamic Work Ethic =Job Satisfaction, KSB=Knowledge Sharing Behavior

Table 6: Mediation analysis, job satisfaction as a mediator

Exogenous variable	Direct Effect	Indirect Effect	Total Effect	VAF Range	Mediation	Endogenous variable
IWE	0.620	0.0975	0.12	0.812	Full	KSB
IWE	0.640	0.096	0.1185	0.860	Full	WE

Note: IWE=Islamic Work Ethic, KSB= Knowledge Sharing Behavior; WE= Work Engagement

The findings of the current investigation confirmed a link between IWE and KSB. Workforce practicing IWE and have faith on the Islamic principles and values are engaged in sharing and gathering knowledge in the working environment which we have defined as KSB and another important aspect which is termed as WE are the outcomes of IWE.

The findings of H1 is consistent with past investigations which demonstrated positive effect of IWE on JS (Haroon et al., 2012). In addition, workforce having IWE comprehend the significance of social interaction with their subordinates as they realize that IWE stresses and admires the human (Kumar and Rose, 2012; Yousef, 2001). It is logical that the workforce are highly satisfied from their job.

Particularly the findings of the Hypothesis H2 is consistent with past investigations (de Vries et al., 2006) which likewise demonstrated that JS has positive impact on willingness to impart knowledge to their colleagues. The findings also supported H3 which indicated significant and positive association

between IWE and KSB and are similar with the prior studies including (Ali and Al-Kazemi, 2007; Kumar and Rose, 2012; Murtaza et al., 2016). Bartol and Srivastava (2002) accentuated that an individual must understand the fact that reward of knowledge is great. The person who guide other and share a piece of good knowledge or shows a right path is considered as best likewise when an individual endeavor to acquire a good piece of knowledge from others. This implies sharing and acquiring knowledge is admired highly in Islam.

F or H4, the findings reveals significant results and consistent with the previous studies including, (Ali and Al-Kazemi, 2007; Ali and Weir, 2005; Ghazali, 1994; Kumar and Rose, 2012; Rice, 1999). Moreover, Prophet (SAW) said "When a person dies, all his actions (deeds) ends but three deeds never comes to end that are ongoing charity, positive (beneficial) knowledge and virtuous child who prays for him(Muslim)". The results of the H4 shown that JS fully mediates the association between IWE and KSB.

The findings of the hypotheses H5 which stated that indicates JS is significantly related to WE was not supported. This is supported by logic that JS depends upon the number of factors. The elements can be work atmosphere, professional roles interaction and authority that forms the most to JS (Abu-Shamaa et al., 2015). Abraham (2012) revealed in a descriptive research, among thirty staffs, surveyed the link between JS and WE. The findings indicated that the elements that contribute to JS and in turn WE are: Job specification, work admiration by superior, synergy, coordination between different departments, reasonable benefits, equal rights and reasonable administration of organization policies. This might be one reason that our results regarding the link between JS and WE was not significant.

The results of Hypotheses H6 shown significant and positive link between IWE and WE. The results of this hypotheses were consistent and supported by the previous studies (Khadijah et al., 2015; Mohamed et al., 2010) that demonstrated that religion functions by rules and regulations related to individual as well as working lifestyles, conduct and extent to which one sense contented and easy to state their believe and sacred identity at work. The foundation of IWE is the meaningful involvement in one's work and this is basically WE that facilitates individual and societal objectives (Ali, 1992). Hence, the study shown the positive and significant impact of IWE on WE of employees.

Moreover, the findings of the hypotheses H7 that proposed the mediating role of JS in the association between IWE and KSB was supported and indicated that according to the IWE, it is an obligation to work meaningful and engage in financial activities. Therefore, it stresses on mutual exchange at work and cooperation as a means of pleasure and achievement (Khan et al., 2015). Khadijah et al. (2015) revealed that according to IWE, the main source of gaining JS and achievement. Studies have found significant results in the link between IWE and JS. When employees practicing IWE sense that organizational strategies and rules are just they have high JS which leads to WE (Khan et al., 2015).

The study also contributes and indicates the mediating impact of JS in the IWE and job outcomes such as KSB and WE of workforce. The results specified that workforce who are indulged in IWE reflect positive attitudes which bring about productivity and reflect high JS which ultimately leads to positive job outcomes (KSB and WE). It is evident from the findings of the study that employees following Islamic work ethic perform their duties whole heartedly which serve as means of high job satisfaction and ultimately leads to positive behavior towards their work.

6. Conclusion

In this study, all the hypotheses formulated are tested and mostly all supported consistent with empirical studies (Ali and Al-kazemi, 2007; Haroon et al., 2012; Khan et al., 2015; Yousef, 2000a; 2000b).

However, the results of H5 were not supported regarding the link between JS and WE. Generally, it was found that when Islamic work ethic is high it creates an opportunity for high Job satisfaction suggesting that it helps in attaining job satisfaction among employees in an organization. Andrawina and Govindaraju (2009) expressed that knowledge is generated in an entity when communication and social interactions are set up at various divisions of the organization. As observed carefully by researchers, knowledge and IWE strive well in an organization via the contribution and loyalty of the employees (Alavi and Leidner, 2001; Grant, 1996). Moreover, the findings also suggest that employees with high IWE are equipped with high knowledge and ready to share the knowledge to those lacking and have greater WE. From Islamic perspective acquiring, engaging and diffusing knowledge is part of moral obligation and leads to achievement of collective goals that contributes to the growth of society (Kumar and Rose, 2012).

7. Limitation of the study

It is imperative to understand that study of this kind has its own limitations. In the first place data collected for this present study presents one of the limitations. For instance, the data was collected from telecom organizations in four major cities of Pakistan i.e., Quetta, Islamabad, Rawalpindi and Karachi, so the sample size was limited. Furthermore, the results of the present study cannot be generalized in the sense not all telecommunication entities were investigated due to limited resources and constraint of time.

8. Implications

The present investigation demonstrates several implications for the IWE which can be instilled in the lives of the workforce. The directors and organization of the telecom sector should stress on the concept of IWE and pay attention to this aspect. The administration should endeavor to encourage the culture which helps the workforce to exercise the IWE in their associations in light of the fact that this will result in benefit to everyone, workforce, subordinates, association and the overall society. It is suggested for the management of telecom sector of Pakistan should accentuate on the IWE at workplace as Islam always admires the positive actions. Certain policies and strategies should be formulated by considering how IWE impacts diverse variable and increment the job outcomes (KSB and WE).

9. Suggestions for future research

Some of the suggestions that can be helpful for further research are listed below:

1. The impact of IWE with certain other variables can be addressed in other sectors of Pakistan.

Like types of leadership and it could be assessed that what is the association between IWE and leadership styles of the bosses.

2. In this research the population was from only Quetta, Karachi, Islamabad and Rawalpindi, so future studies can cover more cities of Pakistan.

3. Some other mediators or more variables could be considered for research.

4. The study can be extended by conducting a comparative study with other Muslim country to assess the impact of IWE in both countries.

Compliance with ethical standards

Conflict of interest

The authors declare that they have no conflict of interest.

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