



Islam in human resources management and organizational behavior discourses

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Abstract

The importance of religion in management studies is rising and is better appreciated nowadays. As one of the major acknowledged and one of the most misunderstood religions globally, Islam and all things related to Muslims in the workplace should also gain more attention from the management scholars to promote better understanding and mutual respect. This paper tries to answer the broad question of ‘what are the main themes of Islam in Human Resources Management (HRM) and Organizational Behavior (OB) discourses?’. The paper identifies three focal themes within the topic: current workplace circumstances for Muslims; Islamic religiosity from HRM and OB perspectives; and Islamic viewpoint of work. Through the narrative review approach, this paper establishes three contributions. The first contribution is to discuss the essential issues of Islam and Muslims in HRM and OB discourses. Second, this paper bridges the contemporary HRM-OB discourses and Islamic teachings. Third, this paper suggests possible discussion points for further advancement of Muslims in the workplace topic.

Introduction

Religion is continually overlooked in business and management studies (Davidson & Caddell, 1994; Lynn et al., 2011). The reasons for this negligence are varied. Some scholars (i.e., Hill et al., 2000; Mellahi & Budhwar, 2010) argue that it is due to the skepticism of religion’s role in the management of the organization. In line with that, Tracey (2012) mentions that a possible explanation for leaving religion behind management discourse is that religion does not contribute to direct commercial activities. Another argument for this is that there was no strong demand for religion to exist in the workplace at the previous time. Hence the discourse of religion at work perceived as something unnecessary. Currently the importance of religion is starting to rise and is better appreciated by management scholars as can be seen from the increasing number of scientific and popular publications on religion and management topic. The companies also pay more attention to religious needs in the workplace and many of them start to provide accommodative facilities for their religious workers (Cintas et al., 2013).

Miller & Ewest (2015) suggest that the significant development of religion topic in management studies is due to the shifting religious climate and the increasing desire of workers to live an integrated life, meaning to include their whole selves –including religion- at work. This phenomenon is similar to what Berger (2001) said that the whole world is becoming more religious than ever and that more and more people place their religion as the guidance to look up to upon making life decisions, such as career and work-related preferences (Hernandez et al., 2011). In addition, empirical studies also prove that religion leads to many good things in the workplace. For instance, religion promotes ethical behaviors (Cash & Gray, 2000; Weaver & Agle, 2002), personal well-being (Henderson, 2014; Musa, 2017), job motivation (Jamal & Badawi, 1993), career adaptability (Duffy & Blustein, 2005), and satisfaction (Dumas & Sanchez-Burks, 2015; King & Williamson, 2005) in the workplace. Since many studies have shown that religion positively impacts

the organization, any attempt to diminish religious expression at the workplace is perceived as a bad move for the company (Héliot et al., 2020; Morrison & Borgen, 2010).

As one of the major acknowledged religions globally, Islam and all things related to Muslims in the workplace should also gain more attention from the management scholars. Muslim numbers are predicted to grow up to 2.76 billion by 2050, which equates to approximately 30% of the world population (Pew Research Center, 2015), meaning that in the relatively short future, many Muslim workers will fill the workplaces. The fact that Islam is arguably one of the most misunderstood religions and frequently the workplaces overlook the needs of Muslims (Bastian, 2019) also strengthens the urge to examine Muslims in the workplace topic. After the 9/11 attack in the United States and other adverse news about Islamic communities worldwide, Muslims are easily associated with hate, hostility, and other negative stereotypes (Brooks & Mutohar, 2018; Rößner & Eisend, 2018; Schmuck et al., 2017). These negative stereotypes of Muslims also have influences when it comes to career and workplace-related matters, and reportedly many Muslims face difficulties in finding a job or in progressing in their career due to intolerant acts and discrimination (Forstenlechner & Al-Waqfi, 2010; King et al., 2014; Padela et al., 2016; Reeves et al., 2012). To avoid further misconceptions and better understand Islam and Muslims on work-related issues, management scholars should put more effort into raising 'Muslims in the workplace' as the topic to investigate. This paper aims to provide a broad overview surrounding Muslims in the workplace, especially from Human Resources Management (HRM) and Organizational Behavior (OB) lenses, as the management fields concerning employees and workplace matters.

Methods

This paper tries to explore the main themes of Islam in HRM and OB discourses. This paper applies a narrative review method by searching for relevant literature, categorizing them into main themes, scrutinizing, connecting, and putting the arguments in a neat order to form the narrations of issues surrounding the topic. Having identified relevant articles about Islam in HRM and OB fields, besides the introduction and conclusion, the author establishes a subsequent classification of big themes: 1) Muslims in the workplace; 2) Measuring Islamic religiosity; and 3) Work from Islamic Perspective. All themes are rooted in the management domain with a high emphasis on organizational behavior discipline. In conclusion, this paper also suggests the topics for future studies examining Muslims in the workplace.

Overall, this paper makes three contributions to the literature. First, to point out the essential issues surrounding 'Muslims in the workplace' topic. The point is particularly significant as religious diversity at work has been an increasingly important matter, and one way to promote religious diversity at work is to understand the preferences and sensitivities of religious ideology (Hambler, 2016; Messarra, 2014; Syed et al., 2017). Second, to bridge the understanding of modern management practices and management practices from Islamic perspectives. This point is vital as Islamic perspectives on work and management are relatively unknown to non-Islamic communities (Branine & Pollard, 2010). Third, to put suggestions for further research agendas to trigger the researchers to examine Muslims in the workplace topic.

Theme 1: Muslims in the Workplace

The study of Muslims in the workplace is a vast area with many emphases to explore. Left alone the excessive number of focuses on Muslims in the workplace topic, the context will also magnify the discussion about Muslims in the workplace. For example, the context of location: where do these Muslims work? Is it in Muslim majority countries or the countries where Muslims are the minority? Through simple common sense, companies in Muslim majority countries are expected to be aware of the need to put spiritual guidelines as the base for personal and organizational conduct. However, the case might be more complicated than that common sense, as many Muslim majority countries had absorbed capitalist and secular spirits (Dalacoura, 2018; Hefner, 2018). Hence, even in Muslim majority countries, there still might be a conflict between daily work practices and religious expressions (Ali, 2010).

Despite the potential conflict between work practices and religious expression in Muslim majority countries, the situation there might be better than in the countries where Muslims are minorities. In many Muslim minority countries, the cases of unfair treatment toward Muslims at the workplace are still widely reported today. For example, the discrimination against Muslim employees in the US (Weise, 2019), some European countries (Di Stasio et al., 2019), and in China, where despite 22 million of its citizens are Muslim, discriminative issues concerning these particular religious believers are continuing until now (Howell, 2011; Raza, 2019). The underlying root of these misconducts toward Muslim workers may also be due to the nuance of the secular setup in Muslim minority countries where religion and work domain are placed separately (Ali, 2010; Ashforth & Vaidyanath, 2002; Etherington, 2019; Gregory, 2014).

Another more complex contextual variable is related to the companies where Muslim works. Different company policies upon religious expression and practices will result in different situations. Héliot et al. (2020) describe three possible features of compatibility degree between religion and the workplace: high congruence, co-existence, and incongruence. Co-existence is the middle ground that places faith and work as two separate things with neither synergy nor conflict. Meanwhile, congruence and incongruence are on the different ends of the compatibility degree. Congruence depicts synergy between religion and work, while on the contrary, incongruence expresses the conflict between religion and work.

In Muslim cases, congruence may exist in the works that infiltrate Islamic rituals or Islamic values within its daily operations. An example is a satisfaction felt by Muslims who work in zakat (Muslim's financial obligation with particular rules based on Islamic teaching) institutions where they feel their work is part of their religious activities (Gao & Hutagalung, 2015; Zainudin et al., 2018). On the other hand, incongruence may exist when the assigned tasks at work violate Islamic teaching, such as the case where some Muslims will find it dilemmatic when their bosses ask them to wear Santa's hat on Christmas eve. This Santa's hat issue always sparks controversies, especially in Muslim majority countries (Cochrane, 2016; Dawood, 2015).

According to Mazumdar & Mazumdar (2005), the interface between organizations with religion generates four typologies of organization types: religion-dominant; religion-included; religion-accommodating; and religion-insensitive. As the name suggests, the last-mentioned type is the typical secular organization that avoids any religious activities within its operation and focus. Even Mazumdar & Mazumdar stated that in this type of organization, the use of religious principles, objects, and artifacts tends to be distorted. The religion-accommodating organizations put religion aside from the daily operation, yet will still give religious stakeholders spaces to exercise their belief. Commonly, this type of organization will provide a plain universal facilitate for its believer stakeholders, such as a universal prayer room for all faiths (e.g., Muslim, Christian, Jewish, and Jewish).

Religion is deemed essential to the business owners, employees, and customers in religion-included organizations. Nevertheless, the business is commonly non-religion related. Mazumdar & Mazumdar give examples of companies in particular ethnic locations (like the Little India area). The religion-included organizations express their favor toward religion through the chosen location to conduct the business. Maybe they will also put some statues or religious icons based on the major belief in India (Hinduism) or frequently play Hinduism-related music. It is due to the high likelihood that those running businesses (the owners and the employees) in the Little India area are also Hinduism believers. They include religion within organizational practices but do not necessarily sell religious products and services. If the products are religious-related, the business falls into the religion-dominant organization category.

As the name suggests, a religion-dominant organization puts religion as the basic principle of organizational operations. The focus, the products, the process, and the targeted customers are all based on religious concerns. An example of such an organization is the Halal or Kosher supermarkets for Muslim or Jewish communities, respectively. The primary target market for these supermarkets is particular religious' communities as these communities need assurance that the products they consume strictly follow their belief. As the business is dominantly based on religion, religious practices will highly be accommodated -or even appreciated- in this type of organization.

For example, the chance to exercise daily prayers for Muslim employees. The boss will let the employee permit themselves from work to perform prayers. Some companies even obligate and organize their employees to conduct congregational prayers.

The classification proposed by Mazumdar & Mazumdar (2005) somehow connects with the identification made by Héliot et al. (2020). Religion-insensitive and religion-accommodating organizations may represent incongruence and co-existence classification depending on the degree of conflict resulted from the interaction between the organization and religion. Meanwhile, religion-included and religion-dominant are similar to the congruence concept, depending on the compatibility between religious practices and companies' policies.

A Muslim will likely face problems in religion-insensitive (incongruence) organizations. To a further extent, a Muslim may also face problems in religion-accommodating (co-existence) organizations under particular circumstances. For example, when the timing between serving consumers and conducting prayer collides. The types of organizations where Muslims potentially face problems arguably make up the majority of all companies worldwide. Meanwhile, the number of religion-dominant and religion-included (congruence) organizations only made up a tiny portion of the companies globally due to their limited target market. Based on those assertions, the need to elaborate the knowledge about managing Muslim employees is firmly standing (Dean et al., 2014; Fournier, 2016).

Theme 2: Measuring Islamic Religiosity in Management Studies

How can one define whether a Muslim is religious or not? This question becomes a critical discussion point as the concern about managing Muslims in the workplace only applies when the Muslim employees are religious, otherwise, there is no urgency to apprehend such a topic. Religiosity is associated with a person's faith in God supplemented by a commitment to follow principles determined by God (McDaniel & Burnett, 1990). Similarly, Delener (1990) suggests that religiosity illustrates the degree of obedience held and practiced by a person towards specific religious values. Generally, religiosity is classified into two dimensions which are intrinsic and extrinsic motivations (Allport, 1950). Intrinsic motivation is related to religious commitment due to the high degree of belief and internal motives. In contrast, extrinsic motivation tends to position religion as a way to gain social approval (Patwardhan et al., 2012).

In Muslim cases, religiosity is observable from the daily practices such as fasting during Ramadan (Agarwala et al., 2019) or consuming only halal (permissible based on Islamic regulations) products (Mukhtar & Butt, 2012). Aldulaimi (2016) mentions that being a Muslim means fully complying with the law governed by Islam, known as '*shari'ah*' (translated as 'the path'). In Islam, the central core of religion lies on '*Tawhid*' (the act of affirming Allah, the God) that is confirmed by reciting the *shabadah* (confession of the Islamic faith: there is no God but Allah and Prophet Muhammad is His messenger) (al-Faruqi, 1992). Tawhid differs a Muslim from a non-Muslim with many verses in the Qur'an mentioning the essences of *Tawhid* (for example, 2:21-22; 26:148; 51:56; 112:1-4). By understanding this, one may understand why some Muslim employees toughly reject using Christmas attributes at work. As for some Muslims, using Christmas attributes means participating in the commemoration of the birth of Jesus Christ, which indirectly acknowledges the existence of another 'God' besides Allah. However, there are various interpretations among Muslim society regarding such issues, hence various standpoints in Muslim society are anticipated (Abdullah, 2017).

The most basic comprehension of various interpretations of Muslim society is to understand that there are two major denominations of Islam, namely Sunni and Shia. The Muslim population comprises approximately 85% Sunni and 15% Shia (Pruitt, 2019). There are also several mazhabs (school of thoughts) in each denomination, such as Hanafi, Hambali, Maliki, and Syafi'i in Sunni and Ismailiyah, Fatimiyah, and Zaidiyah in Shia. The relationship between Sunni and Shia communities varies among countries. In some areas, they are involved in an austere conflict, while in other areas, they live together in a peaceful co-existence (Esposito, 2003; Moore, 2015; Mushtaq, 1999; Syed & Ali, 2020). Nevertheless, in the interest of simplification, this paper will not further diversify Islamic denominations and schools of thought. In workplace-related matters, all branches

of Islam have common needs. For instance, both Sunni and Shia in any mazhabs will need to perform prayers, the women should use hijab when leaving their houses, and other shared needs among Islamic denominations.

When it comes to measuring Islamic religiosity, typically, scholars (i.e. Dali et al., 2019; Francis et al., 2016; Jana-Masri & Priester, 2007; Mahudin et al., 2016) also do not distinguish the respondents based on their Islamic denominations or school of thoughts. Numerous scales are available to measure Islamic religiosity with various approaches to interpret the deemed relevant items. The existence of various scales measuring Islamic religiosity is hardly surprising as the measurement of religiosity is reckoned as a complicated matter (Albelaikhi, 1997; Gorsuch, 1984; Yinger, 1957). It is pertinent to note that Islamic religiosity is essentially different from other religions' religiosity. Henceforth, all Islamic religiosity measurements adapted from other religions (i.e., El-Menouar, 2014; Sahin & Francis, 2002; Wilde & Joseph, 1997) are subject to criticism (Jana-Masri & Priester, 2007; Mahudin et al., 2016).

Some scales (e.g., Sahin & Francis, 2002) keep developing and make particular improvements to make the scale more accurately depict Islamic characteristics. Based on Sahin & Francis' scale development, researchers (i.e., Francis et al., 2008, 2016; Hamid et al., 2016; Musharraf et al., 2014) complement the initial scale by several adjustments. For instance, the reverse coded items were altered, thus, all items on the scale have positive valences due to appropriateness reason. One item from the scale concerning the relative importance of going to the mosques was also modified into 'Attending the Mosque or religious gathering is very important to me'. In Islam, going to the mosques is only emphasized for males. Thus, the original scale item might not accurately measure the degree of religiosity for female Muslim respondents.

Another criticism of existing Islamic religiosity measurements, according to Mahudin et al. (2016): 1) the scales only mainly focus on the religious belief aspect; 2) the problem of poor validity and reliability; 3) the length of the scale that reduces the usefulness of the scale in the practical research context. The first criticism regarding the components of Islamic religiosity is indeed complicated. Every researcher might argue that the components they select truly represent Islamic religiosity. The author argues these complications are due to the characteristic of Islam as a religion that covers all aspects of human life yet is not restricted to rigid detail nor disallows various interpretations (Baamir, 2016; Jackson, 2017). Some scales like The Muslim Attitude towards Religiosity Scale (MARS) (Wilde & Joseph, 1997) and The Sahin-Francis Scale of Attitude towards Islam (Sahin & Francis, 2002) use a unidimensional approach.

Some others translate Islamic religiosity as a multi-dimensional variable. For instance, the Extrinsic Cultural Religious Orientation Scale from Ghorbani et al. (2010) argues that a person's religiosity is influenced by family and social order, disorder avoidance, peace and justice, and cultural foundations. The religiosity of Islam Scale (RoIS) from Jana-Masri & Priester (2007) also has two subscales: Islamic beliefs and Islamic behavioral practices. *Al-Din* (Religion) scale, based on Hadith Jibril from Mahudin et al. (2016), also has three subscales which are *Islam* (represents the bodily action or human activity), *Iman* (represents the mind or understanding of God), and *ihسان* (represents the spirit or actualization of virtue and goodness). Another example is The Five Dimensions of Muslim Religiosity from El-Menouar (2014), which has five subscales: basic religiosity, central duties, religious experience, religious knowledge, and orthopraxis. El-Menouar places those five subscales like a grade where each subscale represents a different level of Muslim piety. The grade starts from the earliest mentioned subscale to the latest mentioned subscale.

Another complication that arises from the variety of Islamic religiosity scales is the limited scope of Muslim society a scale can cover. The scales were built in diverse Muslim communities. For instance, the communities are British Muslims (Sahin & Francis, 2002; Wilde & Joseph, 1997), Iranian Muslims (Ghorbani et al., 2010), American Muslims (Alghorani, 2008; Jana-Masri & Priester, 2007), German Muslims (El-Menouar, 2014) and others. To a further extent, the fact that Islamic religiosity scales come from various origins generates a question: whether a scale can expose the degree of Islamic religiosity in other communities, such as Islamic communities from different nations, different Islamic denominations (Sunni or Shia), or different mazhabs? So far, most of the

scales are also only developed and tested in particular Islamic denominations, like Ghorbani et al.'s (2010) scale in Shia communities and Sahin & Francis's (2002) scale in Sunni communities.

Looking up on Islamic teaching concerning Islamic religiosity, there is a term called '*arkan al-Islam*'. *Arkan* is an Arabic word that the meaning can be understood as 'the base', 'pillar', 'requirement', and such. *Arkan al-Islam* can be translated as 'the pillars of religion'. It is the necessary rites of Islam which become obligatory practices for Muslims (Hitchcock, 2005). *Arkan al-Islam* consists of 5 pillars which are:

- 1) *The shahadah* (the witness of faith) stands for two declarations. The first is 'There is no god but Allah' (it is the essence of Tawhid), and the second is 'Prophet Muhammad is the messenger of Allah'. By reciting the shahadah in Arabic, a person declares his/her faith, and then he/she becomes a Muslim.
- 2) *Salah/Salat/Shalat* (prayer), as Al-Qur'an (4:103), said that 'Verily, the prayer is enjoined on the believers at fixed hours.', a Muslim obliged to pray five times a day with the following name of prayers and each of approximate time: *Fajr/Subuh* (dawn); *Dhuhr/Zuhr* (midday/noon); *Asr* (afternoon); *Maghrib* (sunset); *Isba* (night). *Salah* should be made in the direction of Kaaba (in Mecca, Saudi Arabia) and must be executed in a pure condition. In Islamic teaching, a person needs to do wudhu (ablution) to reach the state of purity to perform salah.
- 3) *Zakat/Zakah* (almsgiving), the word '*zakat*' literally means purification. A Muslim with a certain amount of wealth for a certain period should deduct the wealth by 2.5%. There are specific groups of *Zakat* beneficiaries as regulated in Al-Qur'an (9:60): *fakir* – one who has no substantial possession for his/her livelihood; *Miskin* – one who has insufficient means of livelihood to fulfill his/her basic needs; *Amil* – those appointed to collect, manage and distribute *zakat*; *Muallaf* – one who newly converted to Islam; *Riqab* – an enslaved person who seeks to free himself/herself; *Gharim* – one who is in debt and does not possess the wealth to repay his/her debts; *Fisabilillah* – those strive in the cause of religion/Allah; *Ibnu sabil* – the travelers who have problems (commonly financial problem) during their travels. As the time evolves, there are various interpretations of *zakat* beneficiaries. For instance, '*riqab*' or an enslaved person might not exist now, yet the scholars also incorporate the victims of abuse or human trafficking as '*riqab*' (Ahmed et al., 2017; Mohammed et al., 2018; Rosli et al., 2018)
- 4) *Sawm/Siam/Siyam* (fasting), in particular, fasting in Islam which is counted as one of the pillars of Islamic principle) is fasting during Ramadan (the ninth month of the Islamic lunar calendar) as regulated in Al-Qur'an (2:183-187). Islamic fasting starts from sunrise (*subuh* time) to sunset (*maghrib* time). During fasting, a Muslim should not eat, drink, and have sexual intercourse with his/her legitimate partner. Throughout Ramadan, Muslims are encouraged to multiply their good deeds and avoid meaningless and harmful activities. At the end of Ramadan, Muslims celebrate the end of their whole month of fasting with a festive called '*Eid al-Fitr*' (literally means 'the festival of the fast breaking'). In most Muslim majority countries, '*Eid al-Fitr*' is marked as a public holiday.
- 5) *Hajj* (pilgrimage) is an obligation to all Muslims physically and financially capable of performing the *Hajj*. *Hajj* occurs in Mecca, Saudi Arabia, during Dhulhijjah (the twelfth month in the Islamic calendar). The pilgrimage rituals happen outside the determined dates on Dhulhijjah called *Umrah*. *Umrah* is not an obligation yet strongly recommended for Muslims. During the pilgrimage, specifically on 10 Dhulhijjah, Muslims celebrate *Eid al-Adha* (literally means 'Feast of the Sacrifice'), the day where Muslims slaughter camels, goats, sheep, or cows and distribute the meat amongst the people.

In general, both Sunnis and Shias agree with the principles of the above-mentioned Islamic pillars, though in detail, there might be some things interpreted diversely between the groups (Edgar, 2002). The five principles of Islam can also indicate whether a Muslim has a high or low degree of Islamic religiosity. For instance, when a Muslim does not perform daily prayers or does not fast during Ramadan, it might be a reliable indicator that he/she has a low degree of Islamic religiosity. However, measuring one's religiosity is a tough challenge. There are too many dimensions of the deeds in the Islamic perspective that are difficult to measure.

For instance, Islamic teaching knows the concept of niyyah (intention), the intention inside a person's heart on every prayer supposedly only aimed to satisfy Allah. It is possible to ask a person how often he/she performs shalat or go to the mosque or gives charity, yet it is almost impossible to measure whether the deeds he/she does are for Allah's sake. Islamic teaching also has ikhlas (sincerity) concept, another variable that is hard to measure. Someone may give charity, but nobody can ensure that his/her heart is sincere. Who knows that the charity was only due to social pressure or other reasons. Given that the degree of religiosity is merely measured by the actions (e.g., giving charity), the measurement might not be able to portray the true condition of someone's religiosity.

The author also notes an interesting fact that none of the scholars are concerned about measuring Islamic religiosity using a longitudinal approach to the best of the author's knowledge. Despite the hints on Al-Qur'an (e.g., 4:137; 9:124; 8:2; 3:173) and hadith (Prophet Muhammad's peace be upon him statements), that the condition of someone's faith is dynamic: sometimes it is high, another time it may be low. In general, the level of faith will follow the deeds. When someone does good deeds, the faith will increase and vice versa.

'Surely that faith can fade in your heart, just as cloth can fade. Therefore, pray to God to renew faith in your hearts' – (Narrated by Hakim)

"The adulterer is not a believer while he is committing adultery. The drinker of wine is not a believer while he is drinking wine. The thief is not a believer while he is stealing. The plunderer is not a believer while he is plundering and the people are looking to him." – (Narrated by Bukhari & Muslim)

Hence, the measurement of Islamic religiosity depends on the time and situational context. For example, when the measurement is conducted during Ramadan, the test result likely shows a higher degree of Islamic religiosity than the tests taken outside Ramadan. Some scholars (e.g., (Bickerton et al., 2014; Clark et al., 1999; Williamson & Sandage, 2009) share a similar concern favoring a longitudinal over cross-sectional approach for religiosity and spirituality-related studies. Consequently, the author suggests that future studies consider a longitudinal approach as it may better reflect the state of Islamic religiosity over time.

Despite the great importance of religiosity measurement, scholars (e.g., Fichter, 1969; King & Crowther, 2004; Vernon, 1962) agree that religiosity measurement is difficult. Particularly in the Islamic context, Mahudin et al. (2016) argue that the effort to reach unanimity on scale or measurement is tough to achieve. Probably it is also due to the great diversity of Muslim religiosity (El-Menouar, 2014) and the nature of Islam as a multi-dimensional religion that different people might perceive Islam differently (Abu-Raiya & Pargament, 2011). After all, understanding the degree of Islamic religiosity might be fruitful for the employers, as (Héliot et al., 2020) suggest that organizations should pay more attention to the religious identity of their employees for the sake of conflict reduction, and consequently, better workplace conditions.

Theme 3: Work from Islamic Perspective

Scholars (e.g., Abuznaid, 2006; Ali & Al-Owaihan, 2008; Branine & Pollard, 2010; Hashim, 2010; Kheyamy, 2018; Parboteeah et al., 2009; Linando, 2021; Yousef, 2004) unanimously agree that Islam places work as a noble activity and oblige its believers to work. The argumentations are based on several verses in Al-Qur'an:

'..And made the day for livelihood..' - (78:11)

'..And We have certainly established you upon the earth and made for you therein ways of livelihood..' - (7:10)

'..And when the prayer has been concluded, disperse within the land and seek from the bounty of Allah, and remember Allah often that you may succeed..' - (62:10)

'..And say: "Work (righteousness): Soon will Allah observe your work, and His Messenger, and the Believers: Soon will ye be brought back to the knower of what is hidden and what is open: then will He show you the truth of all that ye did.." - (9:105)

The suggestions for Muslims to work hard are also shown in the hadith (Prophet Muhammad's peace be upon him statements), such as:

"By him in whose hand is my soul, if one of you were to carry a bundle of firewood on his back and sell it, that would be better for him than begging a man who may or may not give him anything." – (Narrated by Bukhari)

"Verily, Allah loves that when anyone of you does something, he does it perfectly." – (Narrated by Bukhari)

"No meal eaten by one of you is better than the meal he eats from the work of his own hands. Verily, the Prophet of Allah, David, upon him be peace, would eat from the work of his own hands." – (Narrated by Bukhari)

In the extant management literature, there are two essential terms concerning Islam and work, namely: Islamic Work Values (I WV) and Islamic Work Ethic (I WE). These terms are derived from Islamic teaching sources (Al-Qur'an and hadith) into several characteristics and traits at work that represents Islamic religiosity. Islamic work values are one of the backbones of Islamic management studies, as this concept depicts the principles a Muslim should have while working (Wahab & Masron, 2020). Meanwhile, the concept of Islamic work ethics posits the role a Muslim should fulfill by working. Beyond fulfilling personal needs, for a Muslim, work is a partial commitment to participate in societal welfare (Ali, 1988). The concept of Islamic work values and work ethic is very close to one another. Both concepts share a considerable portion of similarity, and the use of both concepts are commonly intertwined (Alkhafaji, 1994; Sidani & Al Ariss, 2015; Wahab & Masron, 2020). However, these two concepts are developing in their own ways, with both concepts still widely cited and examined in management literature.

The study of Islamic work ethic came earlier than Islamic work values. I WE was initiated by Ali (1988) upon his concerns on two issues: 1) that Muslims have a specific view upon working, and 2) management scholars, in general, do not have access to Islamic literature. Such conditions create a gap between Muslims' needs and institutions' knowledge of managing Muslims in the workplace. According to Ali (2015), there are four pillars of I WE, namely: effort, competition, transparency, and responsible conduct. Ali also suggests that I WE has several dimensions, which are: the spiritual dimension, social dimension, philosophical dimension, psychological dimension, and economic dimension. From the author's perspective, these dimensions of I WE are one of a few aspects that differentiate I WE from I WV. I WV mainly focuses on the work principles of a Muslim.

Meanwhile, I WE offers a broader perspective of discussions, such as the social dimension that concerns whether the work of a Muslim is part of building a social relationship with other people. Also, the economic dimension which concerns whether a Muslim's work contributes to a more extensive social welfare. The list of I WE's principles based on Ali's (1988) work is shown in Table 1.

Table 1. Islamic Work Ethics

| Islamic Work Ethics |
|--|
| 1. Laziness is a vice |
| 2. Dedication to work is a virtue |
| 3. Good work benefits both one's self and others |
| 4. Justice and generosity in the workplace are necessary conditions for society's welfare |
| 5. Producing more than enough to meet one's personal needs contributes to the prosperity of society as a whole |
| 6. One should carry work out to the best of one's ability |
| 7. Work is not an end in itself but a means to foster personal growth and social relations |
| 8. Life has no meaning without work |
| 9. More leisure time is good for society (reversed) |
| 10. Human relations in organizations should be emphasized and encouraged |
| 11. Work enables a person to control nature |
| 12. Creative work is a source of happiness and accomplishment |
| 13. Any person who works is more likely to get ahead in life |
| 14. Work gives one the chance to be independent |
| 15. A successful person is the one who meets deadlines at work |
| 16. One should constantly work hard to meet responsibilities |
| 17. The value of work is derived from the accompanying intention rather than its results |

Source: Ali, 1988

IWE is proven to be related to several desired workplace variables such as loyalty (Ali & Al-Kazemi, 2007), organizational commitment and job satisfaction (Yousef, 2001), innovation capability (Kumar & Rose, 2010), job performance (Hayati & Caniogo, 2012), organizational citizenship behaviors and knowledge-sharing behaviors (Murtaza et al., 2016). In line with the positive relationship toward the desired workplace variable as IWE showed, IWV also relates to the desired workplace behavior, such as job satisfaction (Wiryanto et al., 2019). However, since the IWE concept is much older and more developed than IWV, the empirical examination of the IWV is still limited.

Unlike the IWE concept, the concept of IWV also lacks uniformity. Though the scholars (e.g., (Aldulaimi, 2016; Beekun, 2012; Yusof & Razimi, 2016) derived IWV from the same sources (Al-Qur'an and hadith), the interpretation of the 'real' values a Muslim should possess in the workplace varies. Until recently, a work of Wahab & Masron (2020) disentangles the confusion by identifying and listing all work values from Islamic legal texts and later asking the muftis (the experts on Islamic matters) to verify the core Islamic work values from the list they made earlier. The list of verified work values in Islam based on Wahab & Masron's work is shown in Table 2.

Table 2. Islamic Work Values

| Islamic Work Values |
|---|
| 1. Piety (<i>taqwa</i>) |
| 2. Trustworthiness (<i>amanah</i>) |
| 3. Truthfulness (<i>sidq</i>) |
| 4. Benevolence (<i>ihsan</i>) |
| 5. Sincerity (<i>ikhlas</i>) |
| 6. Timeliness (<i>iltizam bil mawa'id</i>) |
| 7. Hardworking (<i>mujahadah/ itqan/ istiqamah</i>) |
| 8. Justice (<i>'adl</i>) |
| 9. Competence (<i>kafa'ah</i>) |
| 10. Patience (<i>sabr</i>) |
| 11. Mutual consultation (<i>shura</i>) |
| 12. Responsibility (<i>mas'uliyah</i>) |
| 13. Continuous self-criticism (<i>mahasabah</i>) |
| 14. Cooperation (<i>ta'awun</i>) |

Source: Wahab and Masron, 2020

Both IWE and IWV pointed out that Islam teaches its followers to work hard and not only think of personal benefits (Ali & Al-Kazemi, 2007). Among other universal work values (such as justice, hardworking, and timeliness), IWV also mentions that a Muslim should work based on piety (*taqwa*). Piety stands as the unique feature of work value that is only possessed by Muslims. Piety indicates the degree of obedience to what religion has governed, and a good Muslim should keep on considering what is allowed or disallowed in Islam before committing particular acts (Hassan, 2007). Muslim piety is only revealed in the workplace when an event clashes with Islamic principles. For instance, the company celebrates sales achievement by having an alcoholic party. A pious Muslim worker might refuse to join the event or still join the event but choose to drink something else instead of alcohol. The high degree to which a Muslim committed to his/her religion intensely is due to the conception that Islam is more than religious doctrines. For a Muslim, Islam is a way of life (Aldulaimi, 2016; Gunn, 2003).

IWE and IWV show the desired principles and orientations for working Muslims. Wahab & Masron (2020) suggest that IWV represents the essence without which a person will not become a complete Muslim. Meanwhile, other scholars (e.g., Ali, 2015; Linando, 2018; Salahudin et al., 2016) argue that IWE is a vital notion at work, especially for Muslims. The application of IWE at work will also encourage purposeful engagement that facilitates personal and societal goals for Muslims (Ali, 1992; Ali & Al-Kazemi, 2007). Furthermore, for the sake of better comprehension, it is also essential to look into Islamic ethics in general. Ahmad & Syed (2020) argue that Islamic ethics consist of three critical factors, which are: 1) *ubudiyah* (subservience to God); 2) *akhirah*

(focus on the hereafter as the long-term goal rather than focus on the current life); 3) tawado (being modest while doing righteous acts). According to Ahmad & Syed, these Islamic ethics guide the ethical conduct of Muslims, which indeed includes ethics on work.

The author argues that in particular parts, IWV portrays Islamic characteristics better than IWE. Especially the piety part which becomes the unique characteristic of a Muslim, as explained earlier. Compared to IWE, IWV also better pronounce Islamic ethics elements as proposed by Ahmad & Syed (2020). The relatively universal values pointed out in Ali's IWE may help measure the work ethics of Muslims but may have issues with exclusivity. For instance, the values in IWE are very similar to the value of another religion's work ethic, such as the Protestant Work Ethic (PWE) (Ali, 1992; Yousef, 2000). PWE consists of five factors: hard work, internal locus of control, negative attitude toward leisure, attitude toward saving money and time, and work as an end itself (Zulfikar, 2012). Those values are closely related to Ali's IWE such as 'laziness is a vice' similar to negative attitudes toward leisure, 'Any person who works is more likely to get ahead in life' similar to work hard principles, and so on.

These similarities may confuse whether these work ethic measurements are strictly applied to a specific religion (Chanzanagh & Akbarnejad, 2011; Kalemci & Tuzun, 2019). However, understandably, the ethical standards for Islam and Protestantism (to a further extent, Christianity and Judaism) are closely related as these religions belong to the same Abrahamic religions group that share many similarities in belief systems (Boyd, 2019; Rice, 1999). Hence, it is unsurprising that Muslims can score high and even higher than Protestants themselves in most PWE factors, such as in a study conducted by Zulfikar (2012). Consequently, the measure that puts particular Islamic belief exclusivity may better reflects the values or ethics of work for the Muslims.

The takeaway for businesses from this sub-section is to understand that Muslims who follow their religious guidance might agree that the values mentioned in IWE and IWV are the values they should possess at work. Hence, if for instance, a Muslim employee does not carry out timeliness and patience within his/her works, a manager may reprimand him/her that what he/she does is not coherent with what Islam suggested.

Conclusion

The notion of examining religion and religiosity at work should be classified as an essential issue in management literature. The need to promote diversity in the workplace should start with understanding the factors that diversify the workers, and religion is one of them. There are many areas left uncharted in the nexus of Islam and work-related matters. For example, the call to construct an Islamic management model and its derivatives such as Islamic HRM, Islamic marketing, and Islamic operational management. Further developing the Islamic religiosity scale may also be an option for future research. Future Islamic religiosity scales in the workplace context should: a) carefully interpret Islamic values into workplace principles; b) consider a longitudinal approach, as religiosity always fluctuates. It is also intriguing to see the efforts to distinguish the influence of Islamic values and national culture on organizational practices, as Ali (2010) suggests that Islamic values are commonly blended with traditional cultures. Alternatively, future studies might also propose a detailed discussion on whether there is a real urgency to separate Islamic and cultural values' influences on organizational behaviors.

Managers –especially those having Muslim employees- should understand the needs of Muslims in the workplace, both at the conceptual and practical levels. At the conceptual level, this paper has contributed in several ways: First, this paper broadly discusses the various working condition in which Muslims may or may not have problems. Second, this paper discusses Islamic religiosity both from the academic community's perspective and from the perspective of Islamic teaching. Third, this paper discusses work from an Islamic perspective and the development of Islamic work ethic and value in management discourses. Meanwhile, at the practical level, the manager should also be aware that a Muslim might have concerns, particularly on room and time to pray, dietary prescription (halal food only), and between-sex interaction in the workplace (Bouma et al., 2003).

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