

How to Cite This Article: Arif, S., Ahmad, J., & Ramzan, S. (2023). Impact of Islamic Work Ethics on Organizational Citizenship Behavior: Mediating Role of Job Satisfaction in the Banking Sector of Quetta City. *Journal of Social Sciences Review*, 3(2), 995–1011. <https://doi.org/10.54183/jssr.v3i2.336>



Impact of Islamic Work Ethics on Organizational Citizenship Behavior: Mediating Role of Job Satisfaction in the Banking Sector of Quetta City

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Vol. 3, No. 2 (Spring 2023)

Pages: 995 – 1011

ISSN (Print): 2789–441X

ISSN (Online): 2789–4428

Key Words

Islamic Work Ethics, Job Satisfaction, Organizational Citizenship Behavior, Mediation analysis, Banking Sector

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Abstract: Organizational efficiency and effectiveness depend upon the implementation of rules, regulations and policies devised by the organization. Basically, organizations follow ethics, prescribed by their various religion. Those Countries following Islam, mainly follow Islamic work ethics. Studying Islamic work ethics and their impact on several attitudes and behavior of employees need time. This study examines the impact of Islamic work ethics on organizational citizenship behavior and organizational commitment through the mediating mechanism of job satisfaction. During the process of data gathering, 294 questionnaires from public and private sector banks of Quetta City were collected. Among 294 respondents 223 male and 71 female respondents participated in the survey. Descriptive and inferential statistics were employed for data analysis and evaluation. Linear regression was used for hypothesis testing and Andrew F. Hayes Process Macro Four was utilized for studying the mediating effect. The findings of the study reveal that Islamic work ethics is positively and significantly related to organizational citizenship behavior and job satisfaction significantly mediates the relationship between Islamic work Ethics and organizational citizenship behavior.

Introduction

Augmenting the quality of work is always connected with the solid foundation and implementation of rules, regulations, norms and values that are applicable to the work environment. Furthermore, in countries having high religiosity, employees are also required to abide by the teachings of their respective religions, such as Malaysia and Indonesia following Islamic ethics and values. According to Farsi et al., (2015), and Organ et al., (2006) in Islam, the ethics management system that serves as a guidance mechanism is known as Islamic work ethics and it has a strong impact on an individual's conduct while performing his duties.

The involvement of the employees who contribute positive energy in creating synergy throughout the organization is inevitable for smooth and proficient operations.

Another study identified that the efficient and effective working of an organization depends basically on the management of the organization that is; everyone in the organization should contribute and shows persistence in its management if the organization wants to achieve exceptional levels of job satisfaction among employees (Katz, 1964). Moreover, it is reported that job satisfaction is an attitude exhibited by

employees. Job satisfaction shows how employees feel about the difference between the rewards they receive and their belief in what they deserve. According to Chahal & Mehta., (2010); & Riswanto et al., (2019) the attitudes and actions workers display while their presence in the workplace has a strong impact on turnover rate, attendance, innovative capability, loyalty to the organization and employee satisfaction, it also affects the productivity levels, efficiency and effectiveness of the resources deployed by the organization and this behaviour stimulates the achievement of optimal output and higher levels of performance.

Organ et al. (2006) suggested that organizational citizenship behavior is basically the one that helps an organization significantly in achieving optimal output with the support of those employees who willingly perform tasks other than, mentioned in their formal job descriptions and actually come up with extraordinary performance results that surpass the organization's expectations specifically in terms organizational commitment. Employees' desire to participate in organizational management and implementation of rules and procedures for the successful accomplishment of its goals can be seen as organizational commitment. In fact, it is a strong belief of an individual that committing to organizational norms and values is inevitable in pursuing long-term prosperity, both personal and professional (Khalid et al., 2018).

Undoubtedly, IWE plays a major role in personal and organizational matters but unfortunately, it does not get the required attention in the past. Now researchers have emphasized the importance of IWE studies in Muslim countries. Conversely, bank employees experience heavy responsibility and workload, as the nature and type of their work demand them to choose among numerous ethical and immoral choices. So, it increases the significance of studying ethics in such jobs. According to Gheitani et al., (2019) bank employees' job is

such that at every moment they confront several ethical choices and moral issues. Moreover, the observance of ethical values, specifically IWE, can truly impact their passion for work and consequently their satisfaction. Following Islamic standards and principles, can improve JS, and subsequently OCB. While surveying literature a gap was identified that particularly in the banking sector of Pakistan the association between Islamic Work Ethics and organizational citizenship behavior with the mediating role of job satisfaction is lacking. So, for the present research, it was assumed that employees observing IWE will observe higher levels of job satisfaction and organisational citizenship behaviors. Based on this postulation, the aim of conducting this research was to explore the impact of Islamic work ethics on organizational citizenship behavior in the public and private banks (Conventional and Islamic) of Quetta City with the investigation of the mediating role of job satisfaction.

Problem Statement

Following ethics during job, performance is critical for the success of any organization. Moreover, previous research has shown that in present times employees are more exposed to ethical and unethical choices than at any other time before. However, some jobs are more vulnerable than others when it comes to ethics. In addition, religion plays a significant role in forming attitudes, perceptions and behaviors of its devotees in terms of following ethics, morality and values taught by the religion. Furthermore, Muslims apply Islamic values and ethics because they want to be granted the blessings of ALLAH (SWT). IWE focuses on the loyal illustration of one's duties in order to get the benefits of this world and the hereafter. Moreover, the banking sector is one of the sectors whose employees face ethical issues in performing their duties. The banks of any society work hard to ensure sustainable economic growth. Hence, there was a need to understand the impact of Islamic work ethics in more detail in the context of the banking

sector of Quetta City, as it is assumed that Islamic work ethics impact an individual's conduct in the organization. Therefore, the aim of this research was to examine the relationship between Islamic work ethics and organizational citizenship behavior while taking job satisfaction as a mediator.

Research Questions

The current study is conducted with the objective to answer the following questions:

1. Do Islamic work ethics and organizational citizenship behavior have a positive association?
2. Do job satisfaction and Islamic work ethics positively relate?
3. Do organizational citizenship behavior and job satisfaction positively relate?
4. Does job satisfaction mediate the association between Islamic work ethics and organizational citizenship behavior?

Literature Review and Hypothesis Development

Ethics is the result of a person's belief (faith) that can be seen in every walk of life (Sehhat et al., 2015; Abdul Rashid and Ibrahim, 2005). Basically, the roots of work ethics originate from the religious values of an individual (Othman et al., 2004). Consequently, it is evident that IWE is connected with Islam and follows ethical principles taught in Islam (Sabir Khan and Rasheed, 2014). Mohammad et al. (2016) identified that Islamic work ethics have foundations in sacred Islamic texts and have orientations that guide and implicate the contribution of Muslims in carrying out their work. Sehhat et al., (2015) argue, while considering work ethics, Islam considers the job as a source of achieving advancement in life socially, psychologically and economically centred on belief in God.

OCB is explained as productive, altruistic and noble behaviors and actions displayed by employees while working in the organization (Somech and Drach-Zahavy, 2004).

Furthermore, Katz (1964) & LePine et al., (2002) contend that OCB is thought to be among one of the utmost necessary and appreciated behaviors of individuals in the workplace. Haroon et al. (2012) suggested that JS is a pleasurable or positive feeling that people attain when they assess their jobs and job experiences. According to Mullins (1999) & Randall et al., (1999), job satisfaction extends positive attitudes and behaviors to the work and organization. JS is generally the quality of how an individual feels about a job and its various facets (Shooshtarian et al., 2013; Spector, 1997). So, Alam and Shahi (2015) contend that JS is related to an individual's own perception and assessment of job aspects with respect to one's own priority and substantial significance to him. Therefore, job satisfaction is absolutely relevant to employee's happiness in the workplace (Zheng et al., 2014).

Islamic Work Ethics and Organizational Citizenship Behavior

Various studies demonstrated the crucial role of IWE in impacting many desirable behaviors and job-related outcomes. For instance, one of the studies conducted on managers of the telecom sector in Pakistan concluded, IWE has a positive influence on business growth and prosperity (Abbasi et al., 2011). Another study found that employees with strong commitment and awareness of IWE display a strong affective commitment to the organization (Rahman et al., 2006). Similarly, it was identified a strong positive correlation between IWE and various aspects of job attitudes plays an important role in enhancing organizational commitment and support for organizational change (Yousef, 2000). In addition, Rothman (2010) argues that previous studies have also shown the positive effect of IWE on JS. According to Yousef (2001), IWE moderates the association between JS and organizational commitment. Moreover, Kumar and Rose (2010) have found that IWE has an appositive effect on the innovation capabilities of employees. Kumar and Rose (2012) also found that IWE significantly moderates the correlation

between the capacity to share knowledge and the capacity to innovate in Malaysia. This was one of their findings when they looked into the moderating role of IWE on these two factors. Khan and others 2013) looked into how IWE affected job involvement, job satisfaction, and intentions to leave. According to the findings, IWE is significantly associated with job involvement and job satisfaction. Whereas, it has a negative impact on turnover intentions. According to Pomeranz (2004), Islam emphasizes individuals to voluntarily involve in activities that support humanity and spread the message of affection in society.

Muslims are considered to be humane, cooperative and courteous towards all other human beings (Albashi and Ghazali 1994; Ali 2005). Moreover, Islam constantly teaches its followers to exhibit positive attitudes and behavior as well as promotes good deeds. IWE underscores the importance of working for the benefit of mankind and society on the whole. While performing their duties in the organization, individuals who follow the morals and values are considered to be engaged in cooperative work behaviours. According to the teachings of Prophet Muhammad (S.A.W.W.), the best people are those who help and benefit other people. According to the findings of a study that was carried out in Kuwait to investigate the effect of IWE on employee loyalty, the study found that IWE was significantly and positively associated with employees' loyalty to their coworkers, supervisors, and the organization (Ali and Al-Kazemi, 2007). According to the literature review, it is anticipated that IWE will significantly and positively influence organizational citizenship behaviors. As IWE encourages loyalty, generosity, cooperation, and altruistic acts so, it is assumed that employees observing greater levels of IWE may exhibit higher degrees of organizational citizenship behaviors.

After reviewing the literature, the following hypothesis is proposed:

H₁: Islamic work ethics and organizational citizenship behavior are significantly associated.

Islamic Work Ethics and Job Satisfaction

A study explored that work ethics and job satisfaction are closely related (Viswesvaran and Deshpande, 1996; Vitell and Davis, 1990). Haroon et al. (2012) argued that managers should encourage IWE to increase job satisfaction because there is a direct, significant, and positive correlation between JS and IWE. Furthermore, IWE, ethical and moral use of campus computers, organizational commitment and job satisfaction are strongly related to one another (Mohamed et al., 2010). As per Yousef (2001), IWE goes about as a mediator in the relationship between job satisfaction and organizational commitment. Moreover, Koh and Boo (2001) identified that organizational management can constructively impact the outcomes of the organization by supporting and encouraging moral conduct along with the rewards attached to it. According to Sadozai et al., (2013), IWE and JS are closely related and share strong bonds. Employees having higher degrees of work ethics will experience higher levels of job satisfaction. Another study conducted in the Healthcare sector of Pakistan concluded that IWE has a significant positive impact on job satisfaction (Haroon et al., 2012).

So, based on discussed literature the following hypothesis is proposed:

H₂: Islamic work ethics have a significant impact on Job Satisfaction.

Job Satisfaction and Organizational Citizenship Behavior

Numerous researchers have remained focused on the relationship between job satisfaction and organizational citizenship behavior and it is well-explained in the literature. The interesting fact that can be observed in the above-mentioned relationship is its reciprocity (Koys, 2001; Podsakoff et al., 1993). Therefore, researchers are unable to decisively conclude the obvious

direction of the causality between organizational citizenship behavior and job satisfaction, but such reciprocal relationships do exist. Moreover, Podsakoff et al. (1993) suggested that the direction of causality is uncertain, but there are proofs available that indicate in the organizations where OCBs are prevailing, higher levels of job satisfaction are observed. The association between job satisfaction and OCB is a significant and positive one and is well established in conventional work environments whereas, whereas in self-directed teams the association is under consideration of researchers and it is assumed that JS is the cause of OCB (Bateman and Organ, 1983; Allen and Rush, 1998; Bishop et al., 2000). According to Organ et al., (2006), job satisfaction to a large extent is expressed in the behaviors of employees, except those behaviours which are constrained by external forces and physical ability. Moreover, OCB is more correlated to job satisfaction than core task performance.

Blau (1964) & Organ et al. (2006) identified the reasons for expecting greater levels of OCB as a consequence of JS are embedded in the ideas of social exchange theory. When they are satisfied, employees attempt to repay those who have helped them and benefit them by exhibiting citizenship behaviors. Furthermore, according to Organ & Lingl (1995) & Williams & Anderson (1991), JS is considered a strong interpreter of discretionary behaviors for many years. Organ and Lingl (1995) contended that fifteen studies have exhibited a strong significant statistical correlation between job satisfaction and OCB. Williams and Anderson (1991) also supported the significance of job satisfaction for OCB. Satisfied employees exhibit more supporting behaviors that help in the smooth working of the organization. Basically, Bateman and Organ (1983) conceptualized the construct of OCB with the idea that JS influences behaviors that are not part of their primary job responsibilities. Moreover, Organ (1988) argued that job satisfaction and citizenship behavior are inseparably linked together and share a strong

bond. On the other hand, this relation is a bit complex as numerous measures of JS have diversified associations with OCB (Moorman, 1991).

As indicated by Organ et al. (2006) Evidence is there that JS is regarded as a major motivational condition for the display of OCB and supports the relationship between job satisfaction and OCB. The following hypothesis is proposed based on the aforementioned studies:

H₃: Job satisfaction and organizational citizenship behavior are significantly associated.

Mediation Effect through Job Satisfaction

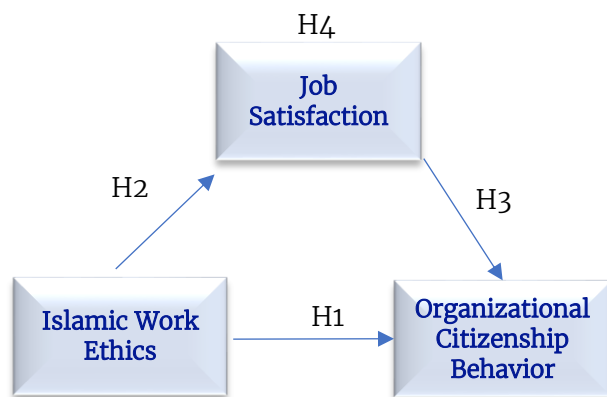
Job satisfaction has been extensively used as a mediator by researchers. Masoud and Sajjad (2013) came to the conclusion that job satisfaction and performance are significantly linked to one another. Additionally, the connection between involvement management and job performance is partially mediated by job satisfaction. Biswas and Bhatnagar (2013) also discovered that job involvement and job satisfaction are significant mediators describing the influence of the independent variable on the dependent variable. Another study indicated that job satisfaction plays the role of mediator between organizational commitment and other factors relevant to the job (Gunjan and Feza, 2012). In addition, according to Darwish (2002), job satisfaction acts as a mediator between job stressors and affective, normative, and continuance commitment. Since job satisfaction has been used as a mediator in a number of previous studies, it will also be used as a mediator in this study. Based on the literature discussed above, it is hypothesized that IWE influences organizational citizenship behavior.

It is suggested that contented employees will be more committed to their workplace and will engage in a greater number of organizational citizenship behaviors. The following hypothesis is developed based on a review of the relevant literature.

H₄: The relationship between Islamic work ethics and organizational citizenship behavior is mediated by job satisfaction.

Conceptual Framework

The researcher has developed the following research model on the basis of the results of various empirical studies:



Research Methodology

The current research used the positivist approach because positivism is based on a hypothetico-deductive method which is used to verify established hypotheses that are quantitatively stated, and the causal relationship between explanatory factors and dependent variables is examined. According to Crowther and Lancaster (2008), positivist studies typically employ a deductive method as a general rule. In addition, positivism is associated with the notion that research should concentrate on facts. A cross-sectional study design was followed so, data was gathered only one time for this research. Data was gathered from the public and private sector banks (Islamic, conventional, and stand-alone Islamic branches of conventional banks) of Quetta City.

Target Population and Sampling

For the present study data was gathered from employees of Islamic and conventional banks located in Quetta city with the help of structured questionnaires. Moreover, the banking sector was

taken into consideration as a target population for the study because the banking sector is among the few sectors that on a regular basis, encounter ethical and unethical choices and the issues of right and wrong (Gheitani et al., 2019). Employees from both the banking structures (Islamic and conventional) were taken into consideration as the target population for the study because it is believed that Islamic work ethics are universal in nature. Thus, they are applicable to everyone regardless of the institution where individuals work. So, no discrimination is imposed in classifying, gathering and analyzing the workers of the two distinct systems that is, Islamic and conventional (Manan et. al. 2013).

For the purpose of data collection, convenience sampling was used in the study at hand. Those employees participated in the study who were accessible to get responses from the contacted individual over an eight-week period (Denscombe, 2007). "In the field of business and management, convenience samples are very common and indeed are more prominent than are samples based on probability sampling" (Foroudi et al., 2014). The participants included in the research were; assistant vice presidents, area managers, branch managers, operations managers, assistant managers, relationship managers, sales managers, customer service representatives, customer care officers, loan officers and tellers.

Because the population frame of the banks under consideration was unknown, the sample size calculation in this study was done using Cochran's Formula. When a researcher does not have a lot of information about the subject, to begin with, it is assumed that half of the population possesses the characteristics we wish to study, providing the greatest amount of variability. So $p = 0.5$. Now, let's say the researcher wants a confidence level of 95% and a precision of at least 5% (plus or minus). According to the normal tables, Z values of 1.96

at a confidence level of 95 percent yield the following result:

$$((1.96)^2 (0.5) (0.5)) / (0.05)^2 = 385.$$

Thus, the sample of 385 employees in the banking sector was our target population and it was enough to give us the confidence levels we need.

Methods of Data Analysis

Primary data was collected for the study and for this purpose survey method was employed. According to Zikmund et al. (2010), "Survey method is a research technique in which information (primary data) is gathered from a sample of people to make generalizations. Whereas, Primary data is the data gathered and assembled specifically for the project at hand".

SPSS version 23.0 was utilized for the stepwise data analysis. The data's reliability was evaluated with the help of Cronbach's alpha. After that descriptive statistics were used, which comprised of Mean, frequency distribution, Standard deviation, correlation, kurtosis, skewness, QQ and PP plots to check the normality and linearity of data were used. Linear regression analysis was used for hypothesis testing. Process MACRO of Andrew F. Hayes was used for mediation analysis.

Scales

A 17-item scale designed by Ali in 1992 examined Islamic work ethics. It is an improved version of Ali's original scale, which had 46 items and was created in 1988. On a five-point Likert scale, the

items were scored from strongly disagree 1 to strongly agree 5. Items on the scale included; dedication to work as a virtue.

The Minnesota Satisfaction Questionnaire (MSQ), developed by Weiss, England, and Dawis, Lofquist (1967), was used to measure job satisfaction. The scale measures satisfaction levels on 5 points Likert scale with the help of 20 items (Modified version of MSQ). MSQ originally has 100 items. The scale asks questions like; the chance to do different things from time to time.

A 24-item scale developed by Podsakoff et al. (1990) was used to measure OCB. As in Podsakoff et al.'s (1990) questionnaire, participants evaluated each behavior by using a 5-point Likert scale. Items of the scale included questions like; I help others who have a heavy workload?

Reliability Assessment

Saunders et al., (2009) had the opinion that reliability is the degree to which a data collection instrument or method will yield consistent results. In research, checking the reliability of the scale is of prime importance and it is checked by Cronbach's alpha. The results of Cronbach's alpha revealed that the internal consistency of the four scales used in the study falls under the acceptable level. George and Mallery (2009) state that reliability is excellent if it is greater than or equal to.9, good if it is greater than or equal to.8, acceptable if it is greater than or equal to.7, questionable if it is greater than or equal to.6, poor if it is equal to.5, and unacceptable if it is less than.5. The variables' Cronbach's alpha coefficients are displayed in the table.

Table 1

Variable	Number of items	Cronbach's Alpha
Islamic work ethics	17	.831
Organizational citizenship behavior	24	.834
Job satisfaction	20	.882

KMO and Bartlett Test

The sample adequacy is assessed with the Kaiser Meyer Olkin test, and the Bartlett test is carried

out. Hair (2010) concluded that these two tests are taken into consideration while checking the data which is collected that is adequate and

sufficient for analysis. Hinton (2014) argued that the outcome values of KMO should fall between 0 and 1. Values closer to 1 are considered outstanding and excellent. Moreover, some researchers conclude that when the values fall between the range of .5 and 1 the data is deemed appropriate for the examination (Kaiser, 1974). Additionally, Kaiser argued that the values below

.5 in the findings show that the factor analysis in the research could not be conducted.

For the current study, the KMO value is .855 which is near 1, implying that the sample is adequate. Furthermore, the results of the Bartlett sphericity test are 8902.378, with a significant p-value of .000.

Table 2

KMO and Bartlett's Test		
Kaiser-Meyer-Olkin Measure of Sampling Adequacy.		.855
Bartlett's Test of Sphericity	Approx. Chi-Square	8902.378
	Df	2415
	Sig.	.000

Descriptive Statistics

Five points Likert scale was utilized for generating responses from the respondents of the study. The three variables Islamic work ethics

(IWE), organizational citizenship behavior (OCB) and job satisfaction (JS) were evaluated using a five-point Likert scale, with responses ranging from strongly disagree (1) to strongly agree (5). The table below presents descriptive statistics.

Table 3

	N	Minimum	Maximum	Mean	Std. Deviation
IWE	294	2.53	5.00	3.9588	.47543
OCB	294	2.50	5.00	3.8356	.41983
JS	294	1.85	5.00	3.6071	.54445
Valid N (listwise)	294				

Skewness and Kurtosis

The normality of the data set is an important assumption to be met and the current research has met the criteria for normality of the data set.

In quantitative research normality of the data set is determined through the tests of skewness and kurtosis. According to Hair (2010), the results of normally distributed data should be in the range (+2.58 to -2.58).

Table 4

	N	Skewness		Kurtosis	
	Statistic	Statistic	Std. Error	Statistic	Std. Error
IWE	294	-.419	.142	.145	.283
OCB	294	-.124	.142	.337	.283
JS	294	-.276	.142	.418	.283
Valid N (listwise)	294				

The assumption of linearity finds the association between the predictor variable and the outcome variable. A normal P-P plot provides an explanation for the linear association that exists between the independent and dependent variables. The graph shows a clear linear relationship. The points closer to the straight line are indicating the linear correlation between dependent and outcome variables.

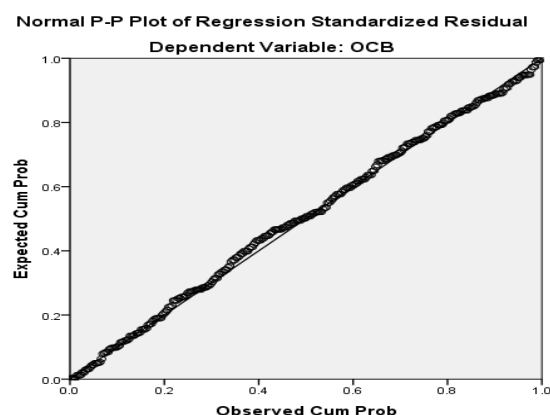


Table 5

		IWE	OCB	JS
IWE	Pearson Correlation	1	.571**	.442**
	Sig. (2-tailed)		.000	.000
	N	294	294	294
OCB	Pearson Correlation	.571**	1	.519**
	Sig. (2-tailed)	.000		.000
	N	294	294	294
JS	Pearson Correlation	.442**	.519**	1
	Sig. (2-tailed)	.000	.000	
	N	294	294	294

Inferential Statistics

Correlation

The Pearson correlation coefficient is used to quantify the linear relationship between the variables used in the research. It identifies that change in one variable is caused by the other variables. Positive correlation demonstrates that an increase in the predictor variable will result in an increase in the outcome variable. The value range for the correlation coefficient should be between +1 and -1. The strength and direction of all linear associations between the variables are determined here. The direction and strength of all the linear associations among the variables are identified here. Evans (1996) gave the guidelines to identify the strength of association and suggested the value range ".00-.19", ".20-.39", ".40-.59", ".60-.79", ".80-1.0", shows "very weak", "weak", "moderate", "strong", "very strong" linear association among variables

respectively. Finding correlation is also necessary for checking multicollinearity. The correlation values of more than .9 show that there exists a very strong bond between the variables and the problem of multi-collinearity arises. This shows that two or more two variables are similar and identify the same aspect of research. No value of correlation is above .9 in the current research, showing that no issue of multi-collinearity exists in the current research.

Islamic work ethics is positively correlated with organizational citizenship behavior by .571. The value of correlation lies within the range of .40-.59 (Evans, 1996). Showing moderate association between IWE and OCB.

IWE is positively correlated with job satisfaction with the values of Pearson correlation of .442. The value of correlation lies within the range of .40-.59. Showing a moderate

correlation between Islamic work ethics and job satisfaction.

OCB is positively correlated with job satisfaction by .519. The value of correlation lies

within the range of .40–.59. Showing a moderate association between organizational citizenship behavior and job satisfaction.

Regression Analysis

Model Summary

Table 6

Model	R	R Square	Adjusted R Square	Std. The error in the Estimate
1	.571 ^a	.326	.324	.345175367093731

a. Predictors: (Constant), IWE

A model summary is the first table of interest. It demonstrates the value of R. The relationship between an independent variable and a dependent variable is shown by the R-value, also known as the correlation coefficient. If the value of R is closer to 1, it shows a strong correlation between the variables. In this model, the R-value is .571 which implies 57.1%. This shows a moderate and positive correlation between the predictor variable (Organizational citizenship behavior) and the independent variable (Islamic work ethics).

R square suggests the degree of change in the dependent variable that can be caused by the predictor variable. The r square value in the table is .326. This result says that 32.6 % of the changes in organizational citizenship behavior have been significantly explained by Islamic work ethics. The next table in which the researcher is interested is the ANOVA table. It determines whether the regression equation accurately predicts the dependent variable (i.e., fits the data significantly).

Table 7

ANOVA

Model		Sum of Squares	Df	Mean Square	F	Sig.
1	Regression	16.852	1	16.852	141.440	.000 ^b
	Residual	34.791	292	.119		
	Total	51.643	293			

a. Dependent Variable: OCB

b. Predictors: (Constant), IWE

Table 8

Coefficients^a

Model		Unstandardized Coefficients		Standardized Coefficients	T	Sig.
		B	Std. Error	Beta		
1	(Constant)	1.839	.169		10.872	.000
	IWE	.504	.042	.571	11.893	.000

Dependent Variable: OCB

The values of the F-test from the ANOVA table provide the information that the model is a statistically good fit for the data. The "sig" column comprises of value less than 0.000. This shows that the regression model is suitable for forecasting the impact of Islamic work ethics on organizational citizenship behavior significantly well, $F(1, 292) = 141.440, p < .001$. Greater values of F predict the goodness of model fit.

ANOVA table also gives the values of regression and residual in terms of the sum of square (16.852, 34.791=51.643) and degree of freedom df (293) and the mean square is (16.852, .119). The significance level is .000, when the value is less than .001, it's statistically significant.

The coefficients table shows that when $P < 0.001$, Islamic work ethics have a significant and beneficial effect on organizational citizenship behavior, ($\beta_1 = .571, t = 10.872, p < .001$). As a result, the findings demonstrate that OCB would change by 57.1 percent for every one percent change in IWE. Therefore, the analysis yields sufficient statistical evidence to support the hypothesis that "Islamic work ethics have a

significant impact on organizational citizenship behavior." It is accepted at the 1% significance level or the 99% confidence level. The positive sign depicts the direction of the relationship between independent and dependent variables. A positive association was found between IWE and OCB. This means when IWE will increase OCB will also increase. Hence, IWE is a substantial predictor of OCB. In order to move on to mediation analysis, the study's findings were therefore deemed significant.

Direct and Indirect Effects

After establishing criteria for mediation, The bootstrapping method is used to obtain mediation effects (Preacher and Hayes, 2004; MacKinnon, Lockwood, & William, 2004) with a 95% confidence interval and at 5000 bootstraps resamples (Preacher & Hayes, 2008) using SPSS 23.0 and the process MACRO method developed by Andrew F. Hayes.

The findings of direct relationship have shown that:

Table 9

Hypothesis	Standardized Coefficients (Beta)	T	F	Sig.	Results
IWE→OCB (H_1)	.571	11.893	141.440	.000	Supported
IWE→JS (H_2)	.442	8.425	70.977	.000	Supported
JS→OCB (H_3)	.519	10.366	107.450	.000	Supported

Hypothesis one is supported that, Islamic work ethics has a significant positive association with Organizational citizenship behavior (Beta= .571, and $p=.00<.05$)

Hypothesis two is supported which says, Islamic work ethics has a significant and positive relationship with job satisfaction (Beta= .422, and $p=.00<.05$)

Hypothesis three is supported that, Job Satisfaction has a significant and positive relationship with organizational citizenship behavior (Beta= .519, and $p=.00<.05$)

Furthermore, results of mediation analysis have indicated that when job satisfaction is added as a mediator between Islamic work ethics and job satisfaction then the results are as follows:

Table 10

Hypothesis	Total Effect	Direct Effect	Indirect Effect	Bootstrap Bias (95% Confidence Interval)	Results
IWE→JS→OCB (H ₄)	.5044	.3753	.1291	.0799, .1853	Supported (Partial Mediation)

As shown by the indirect effect of .1291 and the values of the upper limit (ULCI) and lower limit (LLCI) that are greater than zero (.0799, .1853), job satisfaction acts as a mediator between Islamic work ethics and organizational citizenship behavior. Because both of the paths are significant, it demonstrates that the fourth hypothesis is true and that there is partial mediation. Thus hypothesis four is supported which says "job satisfaction mediates the relationship between Islamic work ethics and organizational citizenship behavior".

Discussion

It was hypothesized that there is a significant positive relationship between Islamic work ethics and organizational citizenship behavior. It was identified in the study that Islamic work ethics is positively and significantly related to organizational citizenship behavior in the banking sector of Quetta City. The results are in line with previous literature findings (Pomeranz, 2004; Ali and Al-Kazemi, 2007; Yousef, 2000; Ahmad, 2011; Szabó et al., 2018). Sun et al. (2018) identified the five components of OCB i.e., altruism, courtesy, sportsmanship, conscientiousness and civic virtue. Muslims follow IWE and are considered to be humane, cooperative and courteous towards all other human beings (Albashi and Ghazali 1994; Ali 2005). In general, the IWE implies a set of behaviors and techniques (Haroon et al., 2012), kindness and moral principles that help in distinguishing between the rights and wrongs related to work (Beekun, 1997) and to do a job better (Haroon et al., 2012). The outcomes of the study that Islamic work ethics and organizational citizenship behavior are positively associated are consistent with previous research studies.

A study indicated a positive and significant relationship between Islamic work ethics and job satisfaction and these findings exhibit consistency with the results of previous researchers (Vitell and Davis, 1990; Viswesvaran and Deshpande, 1996; Haroon et al., 2012; Mohamed et al., 2010; Sadozai et al., 2013). Some other researchers have viewpoints that, IWE has a moderating effect on the association between organizational commitment and job satisfaction (Yousef, 2001). Moreover, it is identified that organizational leaders can constructively impact organizational outcomes by supporting and encouraging moral conduct along with the rewards attached to it (Koh and Boo, 2001). The findings show that employees who demonstrate higher levels of Islamic work ethics are more likely satisfied with their jobs than those employees, who exhibit lower levels of Islamic work ethics.

The association between job satisfaction and organizational citizenship behavior has remained the focus of attention for many researchers and in the literature it is very well explained. The findings of the current study show that there exists a positive and significant association between job satisfaction and organizational citizenship behavior. The findings of this research are in line with the research study results of scholars (Organ et al., 2006; Organ & Lingl, 1995; Williams & Anderson, 1991; Organ and Lingl, 1995; Organ, 1988; Podsakoff et al., 1993). Some researchers identified an interesting fact that can be observed in the above-mentioned relationship as its reciprocity (Koys, 2001; Podsakoff et al., 1993). Therefore, researchers are unable to decisively conclude the obvious direction of the causality between organizational citizenship behavior and job satisfaction, but

such reciprocal relationships do exist. Furthermore, the relationship between job satisfaction and OCB is a significant and positive one and is well established in conventional work environments where as, whereas in self-directed teams, the association is under consideration of researchers and it is assumed that job satisfaction is the cause of organizational citizenship behavior (Allen and Rush, 1998; Bateman and Organ, 1983; Bishop et al., 2000).

Hypothesis four proposed that job satisfaction mediates the relationship between Islamic work ethics and organizational citizenship behavior. Findings support the said hypothesis and it is found that job satisfaction partially mediates the relationship between Islamic work ethics and organizational citizenship behavior. Job satisfaction has been taken as a mediator by many researchers in previous studies (Blau, 1964; Organ et al., 2006; Organ & Lingl, 1995; Williams & Anderson, 1991). Findings suggest that when job satisfaction is added as a mediator in the study, the previously identified relationship between Islamic work ethics and organizational citizenship behavior is modified and job satisfaction significantly and positively mediates the association between Islamic work ethics and organizational citizenship behavior in the employees of banking sector of Quetta city.

Due to globalization and structural changes in organizations, it is necessary for organizations to have dedicated and helpful employees for the smooth and efficient functioning of the organization. Conclusions recommend when banking sector employees of Quetta City, follow Islamic work ethics, they will be more involved in citizenship behaviors. In the presence of job satisfaction, the impact of Islamic work ethics enhances organizational citizenship behavior.

Limitations and Future Directions

Due to the time constraint only one-time data was gathered from the participants of the study so, the cross-sectional research design is one of

the limitations. Following Islamic work ethics might affect organizational citizenship behavior over time. Therefore, a longitudinal research design could be used for further understanding the causality between Islamic work ethics, organizational citizenship behavior and job satisfaction. Close-ended questionnaires were used, however, open-ended questions and detailed interviews of the banking sector employees could not be conducted due to shortage of time.

This research was conducted in the banking sector of Quetta City. A similar model may be applied in the context of Balochistan for extending the generalizability of the study. The target population for the study can be extended into areas such as education, health, agriculture, manufacturing and service sectors. Moreover, because of time constraints limited number of variables were taken into account for the current research. Thus, Future studies may be conducted to explore the effects of the IWE on job insecurity, favouritism, organizational politics and turnover intentions through job satisfaction and organizational culture.

Research Implications

This research was conducted in the banking sector of Quetta City and this will contribute to the literature because this research was not conducted before in the banking sector of Quetta city. So, this research is an effort to add up the existing knowledge through a mediation mechanism. Based on research outcomes, policymakers should focus their attention on enhancing Islamic work ethics in organizational cultures. Especially, this research is very beneficial in the context of Balochistan, which is an underdeveloped province of Pakistan. Our findings suggest that when kind practices will be implemented with the help of Islamic work ethics, the organization will experience greater levels of job satisfaction and improved degrees of organizational citizenship behaviors.

The current study focuses on the role of employees and organizational leaders in shaping their organizations. In order to implement people friendly, positive and flexible environment. The results of this research are useful in the banking sector. The findings would be useful in secondary and higher education institutions, multinational corporations, non-government organizations, hospitals, and the telecom sector. Managers and other organizations can use Islamic work ethics to boost their morale, improve their performance, enhance their quality and can stay competitive in the markets. This research provides organizations to develop and implement sustainable goals for workers with the support of Islamic work ethics, which further promotes job satisfaction and citizenship behaviors.

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