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The mediating role of Intrinsic Motivation between Islamic Work Ethics and Employee Job Satisfaction

You are the best nation that has been raised up for mankind; you enjoin right conduct, forbid evil and believe in Allah (Al Qur'an, 3:110)
Saying of Prophet Muhammad (S.W.W.S): I have been sent for the purpose of perfecting good moral (Ibn Hambal, No: 8595)

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Abstract

This study was conducted to investigate the mediating role of Intrinsic Motivation between Islamic Work Ethics and Employee Job Satisfaction. The study found three direct relationships and one mediating relationship. All the direct relationships were significantly related with each other and the mediating variable showed partial relationship. A more participative study can add more effective results, as well as concrete focus on one sector either public or private, can give a closer picture. 100 questionnaires were distributed among the full time employees of public and private organizations of Pakistan. 80 valid questionnaires were received. A convenience sampling technique was used to collect the data. Implications, limitations and suggestions for further research and practitioners are discussed in this study.

Key words: Islamic Work Ethics, Intrinsic Motivation, Employee Job Satisfaction

Introduction

Ethics are the study of right and wrong and the beauty of choice made by a person. Ethics can be defined as the set of moral values that make a sense between the rights and wrongs. Unethical behaviors in work setting lead the failure of corporations and the great anxiety of the general public (Haroon, Fakhar, & Rehman, 2012). Islamic Work Ethics has been studied in Islamic countries as well as in many parts of the world but it cannot be said the same thing for Pakistan as there are not sufficient studies related to this topic, that's why authors felt the need to

work on Islamic Work Ethics. Many researchers have studied on ethics and acquired credible and productive results. Some of them wrote and elaborate protestant ethics and some researchers worked on Islamic ethics. Ethics are values followed by the concerning people. Max Webber worked on Protestant ethics which have the spirits of capitalism. Latter on Muslim scholars started working on Islamic ethics and values. Since Max Weber's Treatise on the Protestant ethic, the issues of productivity and economic development and their relationship with religious beliefs have attained ever increasing popularity (Furnham, 1982, Furnham & Rajamanickam, 1992).

The Holy Quran is a complete code of life and the duty of every Muslim is to obey value system of Quran and Sunnah. People groomed through value system of Quran and Sunnah and exhibit these qualities in their personal and professional lives. To be based on Islamic value system provides comprehensive pattern of management which protect all stakeholders of the society. Islamic value based system (IVBS) focuses moral development of human beings, and people have to follow the rule of law through their own will, not through fear or force. IVBS stipulates the tested values among members of organization. The Islamic principles are based on individual enterprise in business and likewise individual's reward. It is essentially based on promoting the humanity while upholding ALLAH's orders. Islam firmly forbids any favoritism in business relationship between people based on their religion, ethnicity or gender.

There is no basic clash between good business practice and profit making in Islam. According to Islam, profit is the secondary judgment to measure efficiency. Islam gives priority to do business under rules and there must be under code of ethics for business activities, some of business ethics are trust, justice, honesty, mutual respect, faith, truth, tolerance, forgiveness, and obligation. These are all essentials to lead the ethics. In Holy Quran, Allah says, *"And He has subjected to you, as from Him, all that is in the heavens and on earth: behold, in that is Signs indeed for those who reflect" (Quran 45:13).* However, it is incredible that the Confucian concept of moral heart/mind is present in the Quran as well: *"It is He who hath made you (His) agents, inheritors of the earth: He hath raised you in ranks, some above others: that He may try you in the gifts He hath given you: for thy Lord is quick in punishment: yet He is indeed Oft-Forgiving, Most Merciful (Quran 6:164)".* Allah addresses to His servants, *"O my people! Give full measure and full weight in justice, and wrong not people in respect of their goods" (Quran 11:85).*

The Prophet Muhammad (S.A.W.W) said: "*You will not attain righteousness, unless you give of that which you love,* and said *"ALLAH loves kindness when you deal with any matter"* And also said, *"You will not enter Paradise until you have faith and you will not have faith until you love one another".* The Holy Qur'an and the Sunnah of the Prophet Muhammad (S.A.W.W) are the major sources of ethical values and moral code of ethics. As noted by Ali (2005), there is great shrewdness to carry on the research on Islamic work ethics for revival of application of Islamic Work Ethics and awareness of Islamic culture and values that brought the Muslims to the golden age in the eight to fourteen the century.

In early 1980's, the Islamic Work Ethics got remarkable attention by Muslim researchers (See Ali 1988, 1992; Yousef 2000 and 2001; Rahman, et al., 2006; Ali and Al- Kazemi, 2007). For example, Yousef (2001) investigated the moderation effect of the Islamic works ethics on the relationship between the Organizational Behavior and Employee Job Satisfaction and found the direct effect on Islamic Work Ethics on Organizational Commitment & Job Stress. Rokhman (2010) studied the effect of Islamic Work Ethics on Employee Job Satisfaction, Organization Commitment and Turnover Intension.

Pakistan is the 3rd largest Islamic country in the world, situated on important strategic location. It gained the attention of the world community during the war against Soviet Union

during its occupation of Afghanistan. Since then many multinational organizations rushed in, after it the events of 9/11 in 2001 and the start of war against terror in this region, and in 2005 the earthquake of October 2008 and drone attacks, terrorism and US influence in this region, Pakistan are paying a high price for against these disasters. All these events opened up the new avenues of opportunities not only for general public but also public and private, profit and nonprofit sectors.

In last decade, rapid development has been seen in economy, especially in telecom, banking, education, real estate and other service sectors in Pakistan. The private sector promoted the Islamic Banking and Islamic educational institutions in the country. Islamic social sector and international Islamic organizations played a vital role in emerging the Islamic institutions and introducing Islamic Working Values in Pakistan. Apart from all these developments, the economic situation of Pakistan has been decreasing gradually due to failure of economic policies, war against terror and lake of leadership, one of the reasons for our failure is not to follow the Islamic Values. Many people have studied Islamic Value System and conjugated it as the best system in the world.

Quran is a complete code of life and the life of Holy Prophet PBUH is the perfect example for us. Many researchers have worked on Islamic Work Ethics with work related variables and got different results in different countries and regions. Work Ethics are closely related to Employee Job Satisfaction (Yousef, 2001; Koh & Boo, 2001; Viswesvaran and Deshpande, 1996; Vitell and Davis, 1990). Understanding the relationship between work ethics and Employee Job Satisfaction is essential in determining methods on intervention and strategies for extenuating factors that reduce satisfaction towards the work conditions (Yousef, 2000). Robbins (2005) described Employee Job Satisfaction as a collection of feelings that individual holds towards his or her job. This means that an employee who has a high level of Employee Job Satisfaction will hold positive feeling towards job and vice versa and will give its best in work. Typically, Employee Job Satisfaction is a person's evaluation of the overall quality of his or her present job. The evaluation measures may include either an effective orientation towards one's job or job position or an attitude one holds about the job (Spector, 1997).

Employee Job Satisfaction is defined as an enjoyable emotional state resulting from the judgment of one's job; a sentimental response to one's job; and an approach towards one's job. Weiss (2002) has argued that Employee Job Satisfaction is an attitude and points out that researchers should clearly distinguish the objects of cognitive evaluation which are affect (emotion), beliefs and behaviors. According to this definition we form different attitudes towards our job, which is effected by our feelings, beliefs and behaviors. Employee Job Satisfaction portrays that how a person is motivated towards one's job. People remain happy with their satisfied jobs. Employee Job Satisfaction is not the same as the motivation and aptitude but it is linked with it. Job also designed aim to enhance Employee Job Satisfaction and performance (Haroon, Fakhar, & Rehman, 2012).

It is important to note that the leading features of the IWE are contained in all Islamic schools of thought, when we apply Islamic work ethics that are driven from Holy Quran and Sunnah, the employee performs there jobs in a better way and the efficiency of employees are enhanced. IWE are behaviors as well as techniques to do the best out of job. While we are working under the Islamic code of ethics the joy or some sought of motivation that comes from inside an individual they look better and they are seemed satisfied. This is may be the intrinsic motivation and that also leads the satisfaction (Haroon, Fakhar, & Rehman, 2012).

Intrinsic Motivation is a motivation that comes from inside of an individual, rather than from any external reward, such as money or grades. The motivation comes from the pleasure one

gets from the task itself or from the sense of satisfaction in completing or even working on a task. Intrinsic motivation, which has been termed, crowding in further develops the earlier cognitive social psychologists, researches such as Deci (1975), Pittman and Heller (1987) that monetary rewards can undermine intrinsic motivation. Here we study the mediating role of intrinsic motivation on Employee Job Satisfaction. In a neutral environment IWE are directly effecting intrinsic motivation. When orally praised subjects are compared to a control group, some researchers have found an increase in intrinsic motivation (e.g. Deci, 1971) while others report no significant differences (e.g., Orlick & Mosher, 1978). The same holds true when subjects receiving tangible rewards are compared to controls.

Warr, et al., (1979) has defined Intrinsic Motivation as the degree to which a person wants to work glowing in his job in order to gain intrinsic satisfaction. They found a relationship between this construct and overall Employee Job Satisfaction. It is a concept that encompasses being motivated by a desire to do your job as well as you can and deriving personal pride from doing so. In a later study Cook and Wall (1980) found a relationship between this concept and interpersonal trust at work. In the same direction; Hackman and Oldham (1974) found a relationship between intrinsic motivation and Employee Job Satisfaction. Quigley and Tymon (2006) in reviewing much of the literature suggested that intrinsic motivation is based on positively valued experiences that a person gets directly from their work tasks. They also added that at its heart it is about passion and positive feelings that people derive from their work. They suggested four component of intrinsic motivation which are; meaningfulness, choice, competence and progress.

An intrinsically motivated person will work on a math equation, for example, because it is pleasant. Or an intrinsically motivated person will work on a solution to a problem because the challenge of finding a solution provides a sense of pleasure. In neither case does the person work on the task because there are some rewards involved, such as a prize, a payment, or in the case of students, a grade. Intrinsic motivation is the extent to which an employee is excited about a work activity and is motivated to engage in it for the sake of the activity itself (Oldham and Cummings 1996). To be creative, employees need to be sufficiently interested in a certain problem and/or outcome and in finding ways to solve or achieve it. Consequently, motivation serves to control the attention employees devote to the heuristic issues of creative tasks (Woodman, Sawyer, and Griffin 1993). Intrinsically motivated employees are thus more likely to explore new pathways and to take greater risks (Amabile, Goldfarb & Brackfield 1990). Consequently, intrinsically motivated employees will be more excited about their work and this increases their creativity (Shalley, Zhou & Oldham 2004). When the information role of contextual factors predominates, employees perceive little pressure to accomplish tasks in externally determined ways, developing a sense of internal locus of control, which promotes their intrinsic motivation (Filipe, 2011).

Intrinsic motivation does not mean, however, that a person will not look for rewards. It just means that such external rewards are not enough to keep a person motivated. An intrinsically motivated employee, for example, may want to get a good position in an organization, but if the position in an organization does not interest that employee, the possibility of a good position in an organization is not enough to maintain that employee's motivation to put any effort into the project. There is abundant evidence of strong intrinsic motivation in the stories of widely recognized creative people (Amabile, 1998).

From a meta-analysis researchers concluded that "all expected tangible rewards made contingent on task performance do reliably undermine intrinsic motivation". The following year Ryan and Deci, (2000) published a general article on self-determination theory, restating their cognitive evaluation theory, focusing attention "on the fundamental needs for competence and

autonomy". They saw competence and autonomy as different variables, having different but complementary effects.

Many investigators have approached the study of curiosity through the study of individual differences, and my cognitive process theory of curiosity (Beswick, 1965; Beswick, 1971) was developed in such studies of curiosity as a trait varying between people and reasonably consistent for individuals across situations. But later work treated it as both a consistent trait and a momentary state, following the earlier models for assessment of anxiety. Several authors, including especially (Peters et al., 1976; Spielberger & Starr, 1994) and here at Melbourne, Naylor (Naylor 1981), have developed measures and studied the dimensionality of curiosity as both a trait and a state. Some measures curiosity or a somewhat broader concept may be designated "intrinsic motivation" (Beswick, 1974; Hill, *et al*., 1994).

Figure: Hypothetical relationship, the mediating role of Intrinsic Motivation between Islamic Work Ethics and Employee Job Satisfaction.
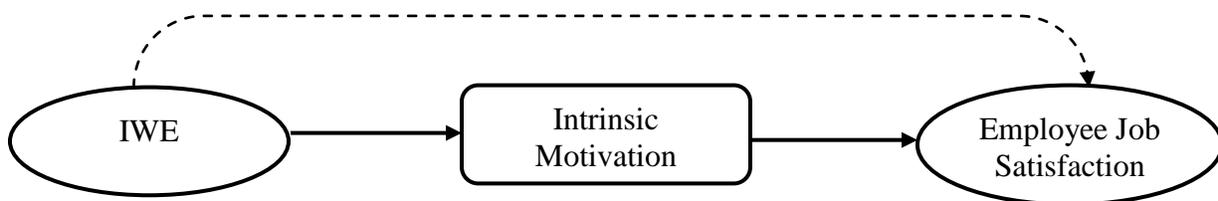
Islamic Work Ethics is taken as an independent variable. IWE has the positive and strong relationship with Intrinsic Motivation and Intrinsic Motivation is serving as an intervening Variable, and Intrinsic Motivation leads to Employee Job Satisfaction which is a dependent variable in this relationship. Based on literature reviewed model, four following hypotheses have been generated for this study.

Hypotheses
H1: IWE will be positively related to IM.
H2: IWE will be positively related to EJS.
H3: IM will be positively related to EJS.
H4: IM will mediate the relationship between IWE and EJS.

METHODOLOGY

Measures

In this study, previously developed and validated measured were used, frequently used to quantify the variables. A questionnaire was formatted in English, as respondents were well educated and was university graduates. They could easily understand English. During data collection none of them reported any difficulty regarding language. Data were collected in many private and public organizations.

To measure the Islamic Work Ethics, 13 items, short version instrument developed by Ali (1992), were used with little modifications. Examples for these items include: I believe dedication to work is a virtue, and Justice and generosity in the work place are necessary conditions for society's welfare, I think human relations should be emphasized and encouraged etc. This sort of version already applied in several Muslim countries such as Saudi Arabia, UEA, Kuwait, Indonesia and Pakistan, the results were relatively high. A five point scale is employed

ranging from 1 (strongly disagree) to 5 (strongly agree). The Cronbach's alpha of this scale was 0.79.

The Employee Job Satisfaction is measured through six items scale developed by (Agho, Price, & Mueller, 1992). The samples of the items are including "I am satisfied with my present job", "I find real enjoyment in my work", and "most days I am enthusiastic about my wok". "To obtain responses a 5-point likert-scale will be used, the range of the likert-scale will be from 1 = strongly disagree, to 5 = strongly agree.

The third scale was the intrinsic Job motivation scale developed by Warr *et al.,* (1979). It comprises six items, with a coefficient alpha of 0.82, to determine the degree to which a person wants to work well in his or her job in order to achieve intrinsic satisfaction. Respondents were asked to read the scale and express their opinions on a five-point Likert scale; (1 = strongly disagree and 5 = strongly agree).

DATA ANALYSIS AND FINDINGS

In Analysis of data, the researchers tried to transform and model the data with the goal of highlighting useful information suggesting conclusions, regarding organizational behavior in Pakistani context. The statistical tools and software like MS Excel and SPSS are used for the analysis of data. The analysis is subdivided in to different parts with respect to the explanatory variables.

Demographics

The present study does not include the demographics to be studied in the relation to organizational behavior. The objective of demographics table is to provide an overview of the composition of the sample so as to have a better perspective about their responses and to obtain better understanding of the results drawn.

Table 1: Demographics

Variable	Frequency	Percentage
Age		
20-30	40	50
31-40	40	50
Total	80	100

Most of the respondents (50%) are aging 20 to 30 years which expressing professionalism extent among respondents, 50 % is the second majority with ages 31 to 40 years.

Gender		
Male	64	80
Female	16	20
Total	80	100

The results shows that there were 64 male respondents making 80% of total sample and 16 were females which represent the 20 % of sample.

Qualification		
GRADUATION	08	10
MASTER	56	70
MS	16	20
Total	80	100

Results are obvious that 20% of respondents are post graduates where as 10% are graduates and 70% are having Master degree.

Experience (years)		
1-5	32	40
6-10	48	60
Total	80	100

Most of the employees (60%) are mid career professionals (6 to 10 years experience); whereas entry level employees are contributing 40% of the sample.

Designation		
Officers	72	90
Staff	08	10
Total	80	100

Most of the employees (90%) have officer grad; whereas 10% of the sample is lower staff.

Table 2: Correlation Analysis

		JS	IWE	IM
JS	Pearson Correlation	1	.405**	.475**
	Sig. (2-tailed)		.000	.000
IWE	Pearson Correlation	.405**	1	.393**
	Sig. (2-tailed)	.000		.000
IM	Pearson Correlation	.475**	.393**	1
	Sig. (2-tailed)	.000	.000	
**. Correlation is significant at the 0.01 level (2-tailed)				

The correlation analysis of the three variables shows that there is significant positive relationship among the variables. JS is significant with IWE and IM with intensity of 0.405 and 0.475 respectively. IWE is significantly correlated with IM (0.393).

Regression Analysis
Relationship between JS and IM
Dependent Variable: JS; Independent variable IM

Table 3: Regression Analysis

		Unstandardized Coefficient		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	2.597	.138		18.809	.000
	IM	.110	.023	.259	4.860	.028
	IWE	.284	.041	.373	7.013	.000

Mediation Explained

The relationship of the three variables (JS, IWE and IM) describes that JS has significant relationship with IWE, but a non-significant relationship with IM (p= 0.028), it favors our hypothesis that IM has a mediating relation with JS and IWE. Where the value of R Square is 0.282 and Adjusted R Square is 0.277

Discussion

In this study, two direct relationships and one mediation relationship have been discussed. One is independent variable i.e. Islamic Work Ethics and the other two are mediating variables which is Intrinsic Motivation and the dependent variable is Employee Job Satisfaction. In this study it has been found the direct relationship of Islamic Work Ethics with Employee Job Satisfaction, Islamic Work Ethics with Intrinsic Motivation and Intrinsic Motivation with Employee Job Satisfaction. The most important part of this study is to find the mediation relationship of Intrinsic Motivation between Islamic Work Ethics and Employee Job Satisfaction. The first hypotheses find out the direct relationship between IWE and EJS. Our data give fully support to our first hypotheses.

The second hypothesis is related to the relationship of Intrinsic Motivation with EJS. The data also support this relationship. The third hypothesis of this study is the relationship between IWE and Intrinsic Motivation; the data also support this relationship. And last hypothesis finds the mediation effect between IWE and Intrinsic Motivation.

Conclusion

Nowadays, the most important thing is employee satisfaction with organization, while every organization wants to satisfy their employees for the best possible performance that will lead organization for competitive advantages which further resulting in a better EJS. In this particular study it has been used IWE and our results show that the organizations where IWE are being practiced, these ethics improve Employee Job Satisfaction. So the proposed hypotheses find the significance results through statistical analysis. In this study our all proposed hypotheses are supported and have found significant results. The results are consistent with previous studies which will be helpful for managers to apply such type of research in their organization to get good results which will be helpful for organization as well for employee.

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