EFFECT OF ISLAMIC WORK ETHICS ON EMPLOYEE WELL-BEING, JOB STRESS AND TURNOVER INTENTION

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Abstract. *This study is focused on to investigate the effects of Islamic work ethics on employee well-being, job stress and turnover intention. Adopted questionnaire was used to collect data, from 201 Government School teachers of Peshawar District, Pakistan. Simple linear regression model was used to identify the effects of Islamic work ethic on employee well-being, job stress and turnover intention. Results show that Islamic work ethics has significant effect on employee well-being whereas insignificant effect on turnover intention and job stress. This paper also provides basic information regarding the amount of work carried on Islamic work ethics in business organizations of Pakistan mainly in education sector of Peshawar District, Pakistan.*

Key words: Turnover intention, Islamic work ethics, employee well-being, Job stress.

Introduction

The term ethics was defined Johnson (1984) as the science of conduct and behavior. In the field of ethics there are different schools of thoughts. One important school of thoughts is Islamic work ethics while second important is that of protestant work ethics. According to Weber (1958) in the majority of European countries economy protestant work ethics has been gained high importance in the expansion of capitalism. Evidently Weber has connected the success that accomplished by most European states to religious aspects (Yousef, 2000). He also suggests that Protestant work ethics mostly hold to promote the potency of free enterprise which is totally grounded over the values that economic gains and effort are focus to realize personal and spiritual achievement (Kidron, 1978; Mirels & Garrett, 1971).

Islamic work ethics represents the mixture of principles or beliefs which are based on the injunctions of the Quran Majeed, the recorded sayings of the Prophet Muhammad (S.A.A.W) and hard work of the people involved (Ali & Al-Owaihan 2008; Rice, 1999). Shakil, (2011) contends that Islamic work ethics encompasses economic, social and ethical scope. In every part of an individual's life, that includes her/his economic, business and daily life, one must replicate the Islamic work ethics. Islamic work ethics is the way that shape and also affects the contribution and participation of workers in their working place (Ali, 2008). Employees' behavior toward their work and also organization they work for can affect work ethics (Glazer, et al., 2004). The secular ethical or Western standards, Islamic moral and moral system principles are completely unrelated from one another. The Western secular system understand system of ethics that were brief also narrow minded usually these models projected a structure of ethics

divided from religion the total structure were founded on the values of their creators . Beekun (2005) explain IWE completely center of attention on the association of human to his Lord. Yousef (2001) says the similarity between in both the systems are moral which is focus on avoid unprincipled ways of wealth collection ,creativity and assurance, loyalty to work, collaboration and competitiveness at the place of work and keep away from un-ethical source of wealth collection.

Research Question

What is the effect of Islamic work ethics on employee well-being, job stress and turnover intention?

Theoretical Model

Islamic work ethics → Employee Well-being

Islamic work ethics → Turnover Intention

Islamic work ethics → Job Stress

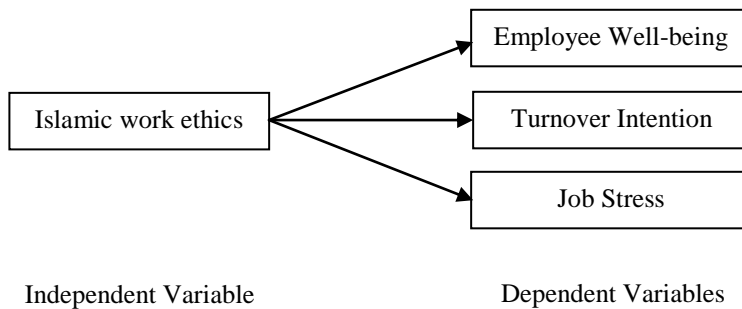Independent Variable   Dependent Variables

Figure 1: Theoretical Framework of the Research

Hypotheses

H1: There is a significant effect of Islamic work ethics on employee well-being
H2: There is a significant effect of Islamic work ethics on turnover intention.
H3: There is a significant effect of Islamic work Ethics on Job Stress**.**

Literature Review: Islamic Work Ethic

Quran Pak supports obtaining of technology and skills and discourages idleness. IWE highlight consultation and collaboration at place of work and devotion to work as a good quality. Islamic work ethics is totally based on intentions not just on results (Ali, 1988). Islamic work ethics is the way of gaudiness which inspiration employees how to get involved and manage in their place of work.

Islamic Work Ethics and Job Stress

Long (1995) says that within the working surroundings stress is race between the source of demand and individual. Yousaf, (2000 & 2001) has two research studies on Islamic work ethics simultaneously. Ali, (1992, 1988) and (Rehman et al., 2006) research also vital on stress level and improving job satisfaction in place of work. Yousaf (2001) and Rehman et al., (2006) in conformity with Furnham (1984, 1991) have claimed so as to there is a job happiness and superior job declaration which results in a most happy worker in his research on Islamic work ethics. Stress and depression are insignificant associated with religion, (Fehring et al., 1987). Koenig et al., (2004) suggested that energetic workers always tend to work high with less antagonism and great expectations. Management should realize the concept of work ethics and speed up the development growth and try to attract the employees together physically and spiritually (Whittington & Diddams, 2003).

Islamic Work Ethics and Turnover intention

Turnover intention of worker has great impact on organization working. Islamic work ethics research suggests, that workers accepting Islamic work ethics have lesser turnover rate (Shakil, 2011). Hence, it is easy to conclude that such workers have been found more happy, highly involved in job. Rokhman (2010) says IWE presented insignificant association with intention to leave.

Rokhman (2010) suggested that those workers who chase Islamic work ethics and contain powerful belief on Islam and all at once they express job satisfaction, low turnover intention, more managerial obligation are found. The most important parts of ethical values and Muslims attitude are Islamic work ethics; therefore staffs that are more level in IWE are higher job participation, job happiness and intention to leave.

Islamic Work Ethics and Employee Well-being

About justifiable wages to help the workforces the Holy Prophet has said a lot about work ethics. He says: before their sweat dries pay wages to your workers. Ali, (1988) claimed that rise your employee's moral and due to this, it will offer them authority to right their outcome, and will not made them unneeded and not to be unfaithful to the assets at hands and it is a guarantee to reject your power, or deceive the expectation. He also mentions extension of aliments which supports them to keep away from poverty to the fact of education. According to Ahmad, (1971) the aim of the Islamic structure of business are not mainly capital oriented, consequently are founded on the ideas of achieving a good life and human gladness.

Methodology: Population and Sampling technique:

In District Peshawar, 9960 Government school teachers are working, therefore the population of our study is 9960. Through adopted structure questionnaires the data were collected from 201 Teachers of the subject schools in District Peshawar, Pakistan. According to Sekran (2003) for the population of this magnitude there should be 370 respondents. Therefore, we distribute 400 questionnaires in the target population. The return rate of questionnaires was 50.25%.

Analysis and Results

In the current study 201 respondents were selected for data collection, for this purpose we divided all respondents in classification as gender, age, education and experiences, among these respondents 61 were female respondents (30.34%), and 140 respondents were male(70%). Mostly 30-40 years respondents group were in majority. Only 1% respondents having intermediate, respondents having Bachelor degrees were about 35.8%, likewise respondents having Master and M.Phil were (56.5%) and (4%) respectively. Similarly there were high experienced teachers among all the staffs/ teachers so respondents having 1-10 years experienced are (56.5%) 21-30 years experienced were held only (15%) and 11-20 teachers were about (28.3%) among all these teachers only one respondent got experienced more than 30 years. The demographics characteristics are as follow in table no table (i).

Table 1 *Demographic of Respondents*

Description	Frequency	Percentage %
Gender Male	140	70
Female	61	30.34
Total	201	100%
Age		
20-30	65	32.3
31-40	74	32.3
41-50	53	26.5
51-60	9	4.5
Total	**201**	**100**
Qualification		
Intermediate	2	1.0
Bachelor	72	35.8
Master	119	59.5
M.Phil	8	4.0
Total	**201**	**100**
Experience		
1-10	113	56.5
11-20	57	28.3
21-30	30	15.0
31-40	1	0.5
Total	**201**	**100**

Table 2 *Reliability Statistics*

No of Variables	Items	Alpha Score	Reliability
Islamic work ethics	17	0.65	Reliable
Job stress	13	0.81	Reliable
Turnover intention	3	0.71	Reliable
Employee well-being	18	0.60	Reliable

Standard: Hair et al (2003).

Measurements

17 Items scale of Islamic work ethics was used and this scale was developed by Ali (1988). Five Likert scale was intended for responses; which range from strongly disagree to strongly agree. Similarly for job stress (13) items scale was used which was developed by Parker and Decottis, (1983). Horner and Hollingsworth (1978) uses (3) items scale for turnover intention, like wise Ryffs (1995) developed (18) Employee well-being items scale.

Table 2 shows means of all variables i.e., Islamic Work Ethics means (3.75), job Stress means (3.28) Employee Wellbeing means (3.57) and turnover intention means were (2.56). IWE means and EWB were high which described that employees are highly motivated and happy. Similarly Job stress and Turnover intention means were low, which describe that staffs have no stress and are not willing to leave their current organization.

Table 3 *Means of all variables*

No of variables	No of items	Means
Islamic work ethics	17	3.75
Employee well-being	18	3.57
Turnover intention	3	2.56
Job stress	13	3.28

Regression Analysis

Table 3 explains that (1.4%) variations occur in the dependent variable. Y = Job Stress was described by independent variable. X = Islamic Work Ethics. The overall model was insignificant as P-value is greater than 0.001, which is (.097).Similarly explains that (1.7%) variations occur in the dependent variable. Y = Turnover Intention was described by independent variable. X = Islamic Work Ethics. The overall model was Insignificant as P-value is greater than 0.001, which is (.064). Also table 3 shows that (18%) variations occur in the dependent Variable. Y = Employee wellbeing was described by Independent Variable, X = Islamic Work Ethics. The model was significant as P-value was less than 0.001, which is .000.

Table 4 *Regression Analysis*

Model	R	R square	Adjusted R square	F	Standard error	B	Sig
1	.118a	.014	.009	2.775	.701	.118	.097**
2	.131a	.017	.012	3.476	1.06	.131	.064**
3	.427a	.183	.178	44.213	.374	.427	.000***

P<0.10; **P<0.001***

a.   Dependent Variable: Job stress
b.   Dependent Variable: Turnover Intention
c.   Dependent Variable : Employee well-being

Discussion

The main idea of this research is to examine the effects of Islamic work ethics on employee well-being, turnover intention and job Stress. 401questionnaireswere divided amongst different government schools Teachers of District Peshawar; which results shows that employees are satisfied due to high level of Islamic work ethics also shows by their means. Likewise employee well-being score were also high, as shown by teachers highly satisfied and happy from their from current job, similarly job stress and turn over intention aggregate means were low, which shows that teachers have no turnover intention and no stress at workplace due to Islamic work ethics. All the hypotheses were supported by prior researches of Rokhman (2010); Shakil (2011) and Ajmal (2014).

Conclusion

This study investigated the effect of Islamic work ethics on employee well-being, job stress and turnover intention. Finding of the study suggested that Islamic work ethics is very necessary for organization. When an organization follows Islamic work ethics, their employees will highly be motivated and loyal towards organization. Similarly Islamic work ethics also leads towards less stress and low turnover intention.

This study provides some important recommendations for managers and academicians. For managers it is recommended that they should develop such an environment where employees can follows Islamic work ethics, which ultimately will result motivation and loyalty towards organization. While for academicians it is recommended to study other HR practices with Islamic work ethics in order to get insight and credible results.

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