

Organizational Justice-Organizational Cynicism Relationship: Moderating Role of Islamic Work Ethics

Sajjad Hussain

Foundation University Islamabad Campus
sajjad.hussain@fui.edu.pk

Sajeela Rabbani

Riphah International University Islamabad, Pakistan
rabbani_210@hotmail.com

Nida Kamal

Bahria Business School,
Bahria University Islamabad, Pakistan
nidakamal.buic@bahria.edu.pk

Abstract

This study has investigated the organizational justice (OJ) organizational cynicism (OC) relationship and established moderating role of Islamic work ethics (IWE) on the OJ-OC relationship. The Study analyzed a data set based on responses from a sample of 463 individuals from multiple private service sector organizations including telecom, hospitals, and universities using the convenience sampling technique. Data were collected in two phases with a time lag of 3 weeks using adapted and personally administered questionnaires. Partial least squares structural equation modeling (PLS-SEM) was used for data analysis. Results revealed a significant negative OJ-OC relationship. Moderation results and graphs being plotted using slope tests confirmed the moderating role of IWE among OJ-OC. Implications, limitations, and future directions are discussed.

Key Words: Organizational justice, Organizational Cynicism, Islamic Work Ethics

1. Introduction

In organizations today, the workers and organizational authorities have a dynamic interaction. This interaction is based on the workers exchanging tacit and explicit knowledge, using competencies as well as abilities to attain the organizational goals. In exchange for these services, the organization provides the employees with financial remuneration, respect, and job security. It is imperative that both the employees and the management need to cater to the apprehensions of each other to maintain a healthy working relationship (Cooper & Scandura, 2015). This fair and balanced approach is considered organizational justice. This leads to positive attitudes and behaviors of the employees (Khan, Abbas, Gul & Raja, 2015). When organizational justice is not observed, the employees develop feelings of negligence towards them as well as unfair treatment (Cohen & Diamant, 2017; Van Dijke & De Cremer, 2016).

Organizational justice has been linked to various positive and negative outcomes at the workplace (Colquitt et al., 2001; Khan et al., 2015). Since organizational justice pertains to the resources, their division and, human capital in the organization, the Conservation of Resources (COR) theory reflects the stress-related outcomes of the human capital in a social setting.

Organizational cynicism (OC) is one of the stress-related antecedents at the workplace (Thundiyl, Chiaburu, Oh, Banks, & Peng, 2015). However, limited research is available on the subject keeping the COR in view (Chiaburu, Peng, Oh, Banks, & Lomeli, 2013). Cynicism includes hostility, suspicion, and negative behavior towards the organization and its policies (Dean, Brandes, & Dharwadkar, 1998). Its relationship with organizational justice has been limitedly explored and examined particularly in developing countries (Chiaburu et al., 2013). Pakistan, being a developing country requires attention towards the examination of the relationship of OJ and OC in organizations (Bakari, Hunjra, Jaros & Khoso, 2018). Hence, this study aims to examine the validity of the relationship of between and OC and its theory under the same context.

Islamic work ethics (IWE) is a construct which ties workers' struggle, limpidity, and ethically answerable comportment to nurture added constructive behavior for humanity's wellbeing and constructive association based on smoothing collaboration and joint comprehension in humanity (Ali, 2014). Work is observed as means to nurture individual progression and improved communal dealings, this exercise of IWE in group exchanges and team actions could subsequently fetch optimum elevation of psychological health (Hussain, Shahzad, Khan & Ahmad, 2018). Dissimilarities in fellow's insights about managerial labor beliefs make fairly transformation in employee attitudes (Rice, 1999).

The role of IWE has been less accentuated (if any) on OC produced by injustice perceptions. Therefore, the role of IWE needs auxiliary deliberation in shaping variances in OC across societal frame works. Since Pakistan is an Islamic republic where daily managerial functioning is grounded on Islamic advice, a collectivist inclination is widespread in culture (Hussain et al, 2018). Consequently, IWE has wider implications. Research on OC with injustice perceptions has been less stressed (if any) in both theoretical and applied perspectives in Pakistan. The main objective of the study is to investigate the association of organizational justice and organizational cynicism in public sector institutions of Pakistan while considering the moderating role of Islamic work ethics. Founded on the above theoretic and circumstantial certainties, it is indispensable to sightsee the upshot of IWE on the relationship of OJ and OC in Pakistan.

2. Literature Review

2.1 Organizational justice and Organizational Cynicism

Organizational justice refers to the perceptions of individuals regarding fairness in the distribution of rewards, fairness in the procedures at the organization, and fairness in interpersonal interactions (Spector, 1998). Whereas, cynicism, a growing, and trended concept is defined as a "negative affective attitudinal response". Dean, Brandes, and Dharwadkar (1998, p. 345) elucidate cynicism as "a negative attitude towards one's organization comprising three dimensions: (1) a belief that the organization lacks integrity; (2) negative affect toward the organization; and (3) tendencies to disparaging and critical behaviors toward the organization consistent with these beliefs and affect." Cynicism is further narrated as feelings of scorn, disgust, aggression, and suspicion about the organizational policies (Andersson & Bateman, 1997). Behavioral scientific researches indicate cynicism as a nascent concept (Wanous, Reichers, & Austin, 2000). It is as someone's personality comprising feelings of distrust, discontent, and frustration towards the organizational actions. (James, 2005).

For organizational justice, it is based on the fairness of perceptions regarding rewards distribution, procedures chosen for decision making, and interpersonal conduct in the mind and heart of the organizational workforce environment. Considering the deeds which are unjust and practiced in the organization can begin stress among employees, therefore, causing more aggressive and relatively volatile responses (Jex & Beehr, 1991; Spector, 1998). The lack of organizational justice triggers counterproductive behavior especially that include aggressive responses such as cynicism (Hussain & Shahzad, 2021; Aqueveque & Encina, 2010; Jex & Beehr, 1991)

2.2 Theoretical foundation-The Conservation of Resources Theory

Under the context of conservation of resources (COR) theory, loss in resources can trigger an individual's defensive mechanism towards the conservation of resources (Hobfoll, 1989), and responses such as leaving the field and counter-productive attitudes can be observed (Adams, 1963). Employees compare themselves with the organization about fair treatments in terms of organizational justice and how well their integrity is maintained. Barnard and Turnbull (2006) posited that integrity is an ethical and internal ambition caused by cognitive and affective evaluations of the workforce based on interactions with the organization. To apprehend cynical attitudes, organizational integrity cues such as uprightness, trustworthiness, and impartiality play a vital role (Dean et al., 1998). Empirical studies showed that inequity and stressing practices such as psychological strain (Francis & Barling, 2005), self-rated poor health, sickness absence (Elovainio, Kivimäki, & Vahtera, 2002), negative affectivity (Zellars, Tepper, & Duffy, 2002), depression (Spell & Arnold, 2007), workplace aggression (Hershcovis et al., 2007), psychological distress (Inoue et al., 2010) emotional exhaustion and an employee's turnover intentions (Cole et al., 2010) can drive employees toward infidelity and dishonesty. Thus it is hypothesized that:

H₁: OJ has a significant negative impact on OC.

2.3 Islamic Work Ethics as moderator

Work ethics evolution is generally ascribed to the diverse religious and economic environmental patterns in the West, pitching on Protestant Work Ethic (PWE) as Weber (1958) conceptualized. Though work ethics helps in differentiating between right and wrong, so as one's religious beliefs and therefore it seems that different religious beliefs have a strong impact on Work ethic's development. Muslims see unique perspectives regarding work. Regardless of similarities between both PWE and Islam-related work ethics such as avoiding the accumulation of wealth, unethical behavior, dedication, hard work, cooperation, and commitment towards work, it is Islam that highlights one's intentions towards work more rather than the outcomes (Yousef, 2000). Hence, this unique perspective excites researchers to put forth a separate domain of inquiry as Islamic work ethics (Ali 1988, 1992; Yousef, 2000) capturing the essence of work ethics in Islam. Furthermore, Ali (1992) advised that the concept of work ethics can be well tapped in a non-Western culture that is dominant among the religious population. Pakistan is an Islamic State comprising of 98% Muslim population and followers of teachings of Quran and Sunnah which provides deep roots to IWE. Therefore Pakistan provides the best perspective regarding work ethics in terms of IWE.

IWE is not only a religious but more likely to be a manual guide towards work life (Aldulaimi 2016; Ahmad et al., 2013; Ali, 1988). Islam not only provides instructions to an individual

regarding life (Burke & El-Kot, 2010), but also explains that how an individual should act at the workplace. Numerous empirical studies support the positive impact of IWE (Mohammad & Quoquab, 2016). Gheitani, Imani, Seyyedamiri, and Foroudi (2019) significantly proved a positive impact of IWE on the job attitude of employees like job satisfaction. It also an emphasis on positive job behaviors i.e. showing compassion towards their colleagues and do not indulge in organizational abuse (Abuznaid, 2009).

As evident from the past literature, IWE is positively associated with organizational justice – outcomes relationship (Haroon, Zaman, & Rahman, 2012). IWE clarifies and puts sense into an individual by guiding and teaching them to have faith and stay loyal to their organization and their job. Consequently, the intent of employees to stay with the organization increases. Besides, to achieve the best intent IWE provides employees some sense of responsibility and teaches them to stay under best behavior that lessens the chances of OC. In the backdrop of this, it is hypothesized that:

H₂: The relationship between OJ and OC is moderated by IWE, such that the relationship is weaker when IWE is high.

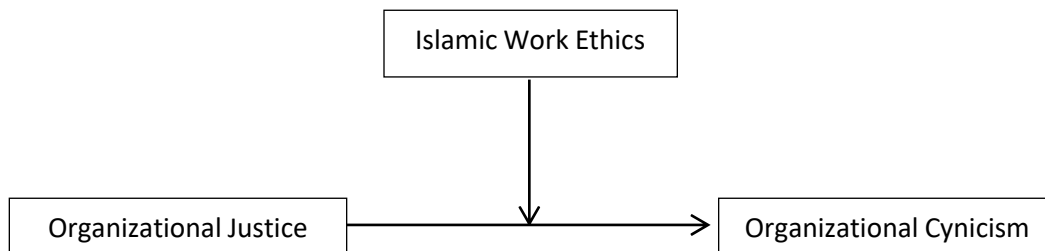


Figure 1: Theoretical Framework

3. Methodology

3.1 Participants

The subjects for the study were selected from multiple private service sector organizations including telecom, hospitals, and universities in Pakistan. The service sector of Pakistan has grown at a prompt pace and has seen the progress of 6.3% in 2017-18, according to the economic survey of Pakistan (Javed & Ilyas, 2018; Kureshi, Qureshi, & Sajid, 2010). The contribution of the service sector to Pakistan's economy was a pivotal aspect of selection for this research.

Regarding sample size, a number above 400 is considered sufficient to generalize the results to a million of the population with a confidence of 95% (Sekaran & Bougie, 2016). Current literature and practice suffice any number above 200 (Hussain & Shahzad, 2018). Therefore, to ensure sufficient generalizability, around 800 self-administered questionnaires were used to collect the data. 463 questionnaires completed in all aspects were received back from respondents. The data was collected from the subjects using the convenience sampling technique. Data for the independent and moderating variables were collected at time 1 while data for the dependent variable was collected at time 2 with a gap of 4 weeks (Hussain et al., 2018).

3.2 Measures

All instruments were measured using a five-point Likert scale having anchors 1 for “Strongly Disagree” to 5 for “Strongly Agree”. Other details are given in Table 2 below:-

Measure	Author (s)	No of Items	Sample Items
OJ	Colquitt (2001)	19	Your outcome reflects the effort you have put into your work?
IWE	Ali (1992)	17	Laziness is a vice (evil/sin). Dedication to work is a virtue.
OC	Kanter and Mirvis (1989)	06	I have become less interested in my work since I started this job.

4. Results

Data were analyzed using SMART PLS3.2 and a simple slope test was performed to plots graphs using excel sheets provided by Dawson (2014).

4.1 Descriptive Statistics

Details descriptive statistics of sample are given in table 1.

Table 1: Descriptive Statistics

Age			Gender			Education			Experience		
25 or under	187	40.5	Male	315	68.0	FSC	6	1.4	< 3 years	277	59.8
26 to 40	249	53.7	Female	148	32.0	Bachelor	269	58.1	3 to 5 years	96	20.7
41 and Above	27	5.8				Masters	161	34.7	6 to 10years	42	9.1
						Higher	20	4.4	> 10 years	48	10.5
						Other	7	1.4			

*n= 463

The descriptive statistics above reflect that a total sample of 463 respondents selected from the service sector of Pakistan included 68% male and 32% female respondents. The majority of the respondents were between the ages brackets of 26-40 years with maximum respondents having a Bachelor's degree. The analysis also reflects that majority of the participants in the study had up to 5 years of work experience.

4.2 Confirmatory factor analysis

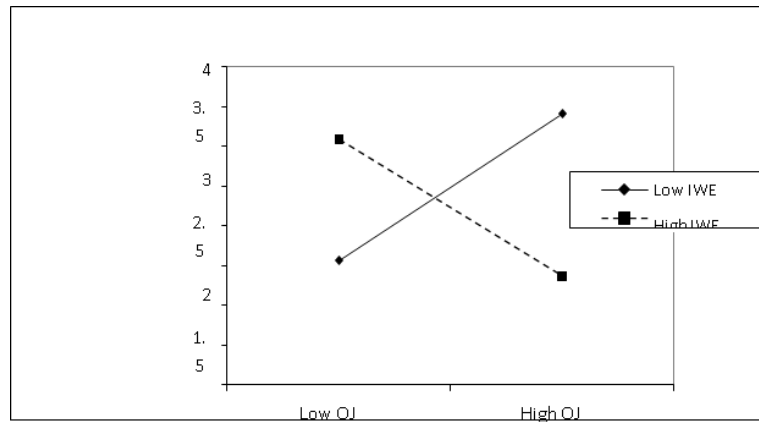
All the items loaded sufficiently on their factors and had a unique contribution. AVE for all variables was above .5 and Composite reliability was also above .7 which provided evidence for the validity of measures, that is discriminant and convergent included in the study (Fornell&Larcker, 1981). After conducting CFA, the next step of the analysis was carried out. It included organizational justice latent construct.

Table 2: Regression and Moderation Analysis

Path	Path coefficients	t-values	p-Values
OJ → OC	-0.239	-2.699	0.006
OJ*IWE → OC	-0.291	-4.939	0.002

Organizational justice (OJ); Organizational Cynicism (OC); Islamic work ethics (IWE)

Results in table, obtained from the path analysis in PLS revealed significant positive impact of OJ on OC ($\beta = -.24$, $P < .05$, $t = -2.699$). This leads to the acceptance of hypothesis 1. The results of moderation analysis also confirmed the moderating role played by IWE in the OJ-OC relationship. These results were also significant ($\beta = -.291$, $P < .05$, $t = -4.939$).

**Fig. 2 Interactive effects of OJ and IWE on OC**

We conducted a slope test to confirm the nature and direction of moderating role played by IWE. Figure 2 shows positive slope for low level of IWE was significant ($\beta = 0.331$, $P < 0.05$). The negative slope for high level of IWE was also significant ($\beta = -0.271$, $P < 0.05$). The impact of IWE was also in the expected direction. Therefore, hypothesis 2 was also accepted.

5. Discussion

The objective of the study was to elaborate on how organizational cynicism can be reduced through organizational justice and Islamic work ethics. Cynicism denoted as a negative affective attitude response exhibited by employees in a workplace can be reduced with the well-served justice system in the presence of Islamic work ethics. The results of the first hypothesis confirmed a significant negative impact on cynicism in the workplace due to organizational justice in the above study. When employees are ensured of justice and organizations also develop their trust then fewer chances of negative behavior among employees. The results of the study depict that organizational justice can guarantee a reduction in cynicism as also suggested by Sen, Mert & Abubaker (2021). This relationship has also been advocated by Hussain and Shahzad (2021). Furthermore, results prove the posited moderate relation of IWE between organizational justice served and cynicism attitude. According to findings when employees possess high Islamic work ethics, they tend to express less cynicism attitude; which is a counterproductive work behavior. This notion is also supported by Hayati, Yuningsih, and Caniago (2018).

It can also be discussed that to earn honest bread and butter, employees feel religiously obligated to put their optimal efforts. These honest work efforts and their sense of benefit ability benefits both employees and the organization in terms of individual goal achievement and effectiveness, respectively. Abdullah bin Umar reported that the Messenger of Allah, (P.B.U.H), said “The best (most pure) food that a man eats is that which he has earned himself.” (Sunan Ibn Majah Vol #3, Hadith #2137). By following these religious values provided, employees high on IWE tend to perform responsibly in an organization and do not instigate to show a cynical attitude despite less perceived justice by the organization. Prophet Muhammad (P.B.U.H) said, “No man earns anything better than that which he earns with his own hands” (Sunan-Ibn-Majah Vol #3, Hadith #2138).

Employees deemed seemed to be more loyal towards their organization when it comes to those who follow Islamic values strictly. It is all because of the religious influence providing equivalence to individual ideology and Islamic ideology, edifying foundation to nurture employee’s belief system. As Prophet Muhammad (P.B.U.H) said “Nobody has ever eaten a better meal than that which one has earned by working with one's own hands.” The Prophet of Allah, Dawud (as) used to eat from the earnings of his manual labor (Sahih Bukhari Vol #2, Hadith # 2072). Though empirical results reveal the conditional effect of IWE between the negative relation of organizational justice and cynical attitude here it’s worth noting that employees’ relation with their leaders also plays a crucial role. This relation assists employees to connect with management.

5.1 Theoretical Implications

This study presents theoretical contributions by enhancing the literature available on organizational justice, organizational cynicism, and Islamic work ethics. It presents the relationship between them to illustrate the cause of cynicism. Lack of justice in an organization is more likely to stimulate certain behaviors such as cynicism among employees for less perceived equity. To avoid such uncertainty among employees and the danger of financial loss, managers must urgently prevail such a situation with justice. Typically, cynical attitudes among employees occur for the denial towards organizational policies, which can cause employees to give up work.

5.2 Practical Implications

Considering the practical implications, the managers can advance with their valuable relation of leader-member to work as inter medium to curb the issue of cynicism. Furthermore, Islam provided values; regarding work ethics in an organizational culture not only motivate an individual to work hard but also to produce an optimal level of results throughout staying positive. These teachings can be adopted by organizational leaders and managers to enhance performance and output by reducing cynical behavior.

5.3 Conclusion

This study focused on explicit organization justice—an outcome of some relationships. Essentially OC is studied and results support the hypothesized significant negative impact of organizational justice on OC. It also shed light on the conditional impact of IWE linking organizational justice and OC. To control the cynical attitude depicted among employees on certain organizational disapprovals usually due to failed justice system and lack of trust, a revised mechanism can be

utilized such as IWE in such circumstances. It will be because of the IWE that employees feel obligated to follow certain values and this can help to overcome cynical attitudes. Whether or not organizational justice is served, employees those high on IWE stay with the organization. We concluded that organizations are intended to make such policies for their employees which must be friendly enough that it does not tantalize employees in depicting negative behavior. By doing this, organizations can not only hold on to talented employees but also be able to gain a competitive advantage for more effectiveness.

5.4 Limitations & Future Research Directions

There are certain limitations to this study since this study has been carried out in the Pakistani cultural context. This study can also be replicated in other cultural settings. Although the current study provides the results extracted from the service sector's sample it is advised to replicate the study on the manufacturing sector as well. Moreover, the construct of organizational justice is of holistic nature. It can be bifurcated into its four dimensions as separate variables and individual effects on outcome variables can be estimated. In addition to that, the conditional impacts of variables can be evaluated individually on organizational justice and its dimensions.

References

- Abuznaid, S. A. (2009). Business ethics in Islam: the glaring gap in practice. *International Journal of Islamic and Middle Eastern Finance and Management*, 2(4), 278-288.
- Adams, J. S. (1963). Towards an understanding of inequity. *The Journal of Abnormal and Social Psychology*, 67(5), 422.
- Ali, A. (1988). Scaling an Islamic work ethic. *The Journal of Social Psychology*, 128(5), 575-583.
- Ali, A. J. (1992). The Islamic work ethic in Arabia. *The Journal Psychology*, 126(5), 507-519.
- Ali, A. J. (2014). Business ethics in Islam. Edward Elgar Publishing.
- Ahmad, S., Rofie, M. K., & Owoyemi, M. Y. (2013). Islamic work ethics: An appraisal of the Quranic view on work ethics. *The Social Sciences*, 8(5), 437-444.
- Aldulaimi, S. H. (2016). Fundamental Islamic perspective of work ethics. *Journal of Islamic Accounting and Business Research*, 7(1), 59-76.
- Andersson, L. M., & Bateman, T. S. (1997). Cynicism in the workplace: Some causes and effects. *Journal of Organizational Behavior. The International Journal of Industrial, Occupational and Organizational Psychology and Behavior*, 18(5), 449-469.
- Aqueveque, C., & Encina, C. (2010). Corporate behavior, social cynicism, and their effect on individuals' perceptions of the company. *Journal of Business Ethics*, 91(2), 311-324.
- Bakari, H., Hunjra, A. I., Jaros, S., & Khoso, I. (2018). Moderating role of cynicism about organizational change between authentic leadership and commitment to change in Pakistani public sector hospitals. *Leadership in Health Services*.
- Banks, S. (2012). Ethics and values in social work. Macmillan International Higher Education.

- Barnard, R. T., & Turnbull, D. (2006). On the incompatibility of genetic axioms with axioms of justice and ethics. *International Journal of the Interdisciplinary Social Sciences*, 1(1), 89-96.
- Burke, R. J., & El-Kot, G. (2010). Work engagement among managers and professionals in Egypt: Potential antecedents and consequences. *African Journal of Economic and Management Studies*, 1(1), 42-60.
- Chiaburu, D. S., Peng, A. C., Oh, I. S., Banks, G. C., & Lomeli, L. C. (2013). Antecedents and consequences of employee organizational cynicism: A meta-analysis. *Journal of Vocational Behavior*, 83(2), 181-197.
- Cohen, A., & Diamant, A. (2017). The role of justice perceptions in determining counterproductive work behaviors. *The International Journal of Human Resource Management*, 1-24.
- Cole, M. S., Bernerth, J. B., Walter, F., & Holt, D. T. (2010). Organizational justice and individuals' withdrawal: Unlocking the influence of emotional exhaustion. *Journal of Management Studies*, 47(3), 367-390.
- Cooper, C. D., & Scandura, T. A. (2015). Getting to "Fair" Justice Interactions as Identity Negotiation. *Journal of Leadership & Organizational Studies*, 22(4), 418-432.
- Colquitt, J. A. (2001). On the dimensionality of organizational justice: A construct validation of a measure. *Journal of Applied Psychology*, 86(3), 386.
- Colquitt, J. A., Conlon, D. E., Wesson, M. J., Porter, C. O., & Ng, K. Y. (2001). Justice at the millennium: a meta-analytic review of 25 years of organizational justice research. *Journal of Applied Psychology*, 86(3), 425.
- Dean Jr, J. W., Brandes, P., & Dharwadkar, R. (1998). Organizational cynicism. *Academy of Management Review*, 23(2), 341-352.
- Elovainio, M., Kivimäki, M., & Vahtera, J. (2002). Organizational justice: evidence of a new psychosocial predictor of health. *American Journal of Public Health*, 92(1), 105-108.
- Fornell, C., & Larcker, D. F. (1981). Evaluating structural equation models with unobservable variables and measurement error. *Journal of Marketing Research*, 18(1), 39-50.
- Francis, L., & Barling, J. (2005). Organizational injustice and psychological strain. *Canadian Journal of Behavioral Science/Revue Canadienne des sciences du comportement*, 37(4), 250.
- Gheitani, A., Imani, S., Seyyedamiri, N., & Foroudi, P. (2019). Mediating effect of intrinsic motivation on the relationship between Islamic work ethic, job satisfaction, and organizational commitment in banking sector. *International Journal of Islamic and Middle Eastern Finance and Management*, 12(1), 76-95.
- Haroon, M., Zaman, H. F., & Rehman, W. (2012). The relationship between Islamic work ethics and job satisfaction in healthcare sector of Pakistan. *International Journal of Contemporary Business Studies*, 3(5), 6-12.

- Hayati, K., Yuningsih, Y., & Caniago, I. (2018). Can Islamic Work Ethics and Ethical Climate Reduce Counterproductive Work Behavior?. *International Journal of Economics, Business, and Entrepreneurship*, 1(2), 95-101.
- Herscovis, M. S., Turner, N., Barling, J., Arnold, K. A., Dupré, K. E., Inness, M., & Sivanathan, N. (2007). Predicting workplace aggression: a meta-analysis. *Journal of Applied Psychology*, 92(1), 228.
- Hobfoll, S. E. (1989). Conservation of resources: A new attempt at conceptualizing stress. *American psychologist*, 44(3), 513.
- Hussain, S., & Shahzad, K. (2021). Unpacking perceived organizational justice-organizational cynicism relationship: Moderating role of psychological capital. *Asia Pacific Management Review*.
- Hussain, B., Zefreh, M. M., & Torok, A. (2018). Designing the Appropriate Data Collection Method For Public Transport Passenger Satisfaction Analysis. *International Journal for Traffic & Transport Engineering*, 8(2), 177-183.
- Hussain, S., Shahzad, K., Khan, K., & Ahmad, I. (2018). Moderating Role of Islamic Work Ethics and Mediating Role of Organizational Identification on Leader-Member Exchange and Citizenship Behavior Relationship: A Test of Moderated Mediation Model. *Journal of Islamic Business and Management*, 8(1), 139-155.
- Inoue, A., Kawakami, N., Ishizaki, M., Shimazu, A., Tsuchiya, M., Tabata, M., & Kuroda, M. (2010). Organizational justice, psychological distress, and work engagement in Japanese workers. *International Archives of Occupational and Environmental Health*, 83(1), 29.
- Javed, S. A., & Ilyas, F. (2018). Service quality and satisfaction in the healthcare sector of Pakistan—the patients' expectations. *International journal of health care quality assurance*, 31(6), 489-501.
- Jex, S. M., & Beehr, T. A. (1991). Emerging theoretical and methodological issues in the study of work-related stress. *Research in personnel and human resources management*, 9(31), 1-365.
- Kanter, D. L., & Mirvis, P. H. (1989). *The cynical Americans: Living and working in an age of discontent and disillusion*. Jossey-Bass.
- Khan, K., Abbas, M., Gul, A., & Raja, U. (2015). Organizational justice and job outcomes: Moderating role of Islamic work ethic. *Journal of Business Ethics*, 126(2), 235-246.
- Kureshi, N., Qureshi, F., & Sajid, A. (2010). Current health of quality management practices in service sector SME: A case study of Pakistan. *The TQM Journal*, 22(3), 317-329.
- Lee, K., Scandura, T. A., & Sharif, M. M. (2014). Cultures have consequences: A configural approach to leadership across two cultures. *The Leadership Quarterly*, 25(4), 692-710.
- Mohammad, J., & Quoquab, F. (2016). Furthering the thought on Islamic work ethic: how does it differ? *Journal of Islamic Marketing*, 7(3), 355-375.

- Rice, G. (1999). Islamic ethics and the implications for business. *Journal of business ethics*, 18(4), 345-358.
- Sekaran, U., & Bougie, R. (2016). Research methods for business: A skill building approach. John Wiley & Sons.
- Sen, C., Mert, I.S. and Abubakar, A.M. (2021), "The nexus among perceived organizational support, organizational justice and cynicism".*International Journal of Organizational Analysis*,2488
- Spector, P. E. (1998). A control theory of the job stress process. *Theories of Organizational Stress*, 153-169.
- Thundiyil, T. G., Chiaburu, D. S., Oh, I. S., Banks, G. C., & Peng, A. C. (2015). Cynical about change? A preliminary meta-analysis and future research agenda. *The Journal of Applied Behavioral Science*, 51(4), 429-450.
- Van Dijke, M., & De Cremer, D. (2016). Justice in the work setting. In Handbook of social justice theory and research (pp. 315-332). Springer, New York, NY.
- Wanous, J. P., Reichers, A. E., & Austin, J. T. (2000). Cynicism about organizational change: Measurement, antecedents, and correlates. *Group & Organization Management*, 25(2), 132-153.
- Weber, M. (1958). The Protestant ethic and the spirit of capitalism (T. Parsons, Trans.). New York: Scribner.
- Yousef, D. A. (2000). Organizational commitment as a mediator of the relationship between Islamic work ethic and attitudes toward organizational change. *Human Relations*, 53(4), 513-537.
- Zellars, K. L., Tepper, B. J., & Duffy, M. K. (2002). Abusive supervision and subordinates' organizational citizenship behavior. *Journal of applied psychology*, 87(6), 1068.