

## Artículo de investigación

# The role of organizational justice to develop organizational citizenship behavior: moderating effect of islamic work ethics

El papel de la justicia organizacional para desarrollar el comportamiento de ciudadanía organizacional: efecto moderador de la ética laboral islámica

O papel da justiça organizacional para desenvolver o comportamento de cidadania organizacional: efeito moderador da ética do trabalho islâmico

Recibido: 10 de mayo de 2018. Aceptado: 11 de junio de 2018

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## Abstract

This paper aims to examine and test the role of organizational justice (distributive, procedural & interactional) to develop and promote organizational citizenship in Pakistani financial institutions under moderation effect of Islamic work ethics on the concepts of social exchange, equity and meta/normative ethics theories. In order to pledge the riven opinion on the relationship of organizational justice and organizational citizenship behavior in the existing literature, Islamic work ethics has been inducted as a moderator. The population of the study is the 19 Financial Institutions of Pakistan and data were collected through a survey based 230 questionnaires. PLS was employed to analyze the data and post analysis; it has been established that all three forms of organizational justice are playing a role in the development of organizational citizenship behavior with varying level of impact and interestingly interactional justice is more dominating. Islamic work ethics has no moderation part in the relationship of organizational justice and organizational citizenship behavior. Islamic work ethics is autonomous character for organizational citizenship behavior development. The study has significant contribution to the existing literature available on all the constructs. The imminent studies may expand its scope.

## Resumen

Este documento tiene como objetivo examinar y probar el papel de la justicia organizacional (distributiva, procesal e interactiva) para desarrollar y promover la ciudadanía organizacional en las instituciones financieras pakistaníes bajo el efecto moderador de la ética laboral islámica sobre los conceptos de intercambio social, equidad y teorías de ética meta / normativa. Para garantizar la opinión dividida sobre la relación entre la justicia organizacional y el comportamiento de la ciudadanía organizacional en la literatura existente, la ética laboral islámica ha sido incorporada como moderadora. La población de estudio son las 19 instituciones financieras de Pakistán y los datos se recopilaron a través de una encuesta basada en 230 cuestionarios. PLS se empleó para analizar los datos y el análisis posterior; se ha establecido que las tres formas de justicia organizacional desempeñan un papel en el desarrollo del comportamiento de ciudadanía organizacional con diferentes niveles de impacto y, curiosamente, la justicia interactiva es más dominante. La ética laboral islámica no tiene una parte moderada en la relación entre la justicia organizacional y el comportamiento de la ciudadanía organizacional. La ética laboral islámica es de carácter autónomo para el desarrollo del comportamiento de la ciudadanía organizacional. El estudio tiene una contribución significativa a la literatura existente disponible en

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**Key words:** Organizational citizenship behavior; distributive; procedural; interactional; islamic work ethics.

todos los constructos. Los estudios inminentes pueden ampliar su alcance.

**Palabras claves:** Comportamiento de ciudadanía organizacional; distributivo; procesal; interaccional ética laboral islámica.

## Resumo

Este artigo tem como objetivo examinar e testar o papel da justiça organizacional (distributiva, processual e interacional) para desenvolver e promover a cidadania organizacional nas instituições financeiras paquistanesas sob efeito moderador da ética do trabalho islâmico nos conceitos de teorias de troca social, equidade e ética meta / normativa. . A fim de prometer a opinião distorcida sobre a relação entre a justiça organizacional e o comportamento de cidadania organizacional na literatura existente, a ética do trabalho islâmico foi introduzida como moderadora. A população do estudo é a 19 Instituições Financeiras do Paquistão e os dados foram coletados através de uma pesquisa baseada em 230 questionários. PLS foi empregado para analisar os dados e pós análise, foi estabelecido que todas as três formas de justiça organizacional estão desempenhando um papel no desenvolvimento do comportamento de cidadania organizacional com nível variável de impacto e a justiça interessantemente interacional é mais dominante. A ética do trabalho islâmico não tem parte moderadora na relação entre a justiça organizacional e o comportamento de cidadania organizacional. A ética islâmica do trabalho é um caráter autônomo para o desenvolvimento do comportamento de cidadania organizacional. O estudo tem contribuição significativa para a literatura existente disponível sobre todos os construtos. Os estudos iminentes podem ampliar seu escopo.

**Palavras-chave:** Comportamento de cidadania organizacional; distributivo; processual; Internacional; ética do trabalho islâmico.

## Introduction

In these days, the level of awareness and communication has captured the new altitudes; employees' expectations increased regarding organizational fair and justice based dealings, in lieu of time and efforts they are providing to their organizations. If phenomenon of fair dealing is absent, the employees tend to pursue these through diverse practices - like absenteeism, turnover, counter-productive behaviors etc. alternatively, they will not portray honesty to their work duties (Ali, 2016). In this era of revolution, employees are much capable and sensible to organizational dealings, a dynamic notion; organizational justice has been abstracted into subparts of distributive, procedural, and interactional (Chan & Lai, 2016). The thought of attachment or extended employee's connection with an institution is created through a mechanism, typically called "organizational citizenship behavior", driven from concepts of social exchange theory. The organizations are making rapid changes in their policies for promotion of organizational citizenship behavior. Although in past decade, organizations have increased the level of employees' involvement to formulate organizational policies, the problem to retain them for a longer term is still an issue of

consideration (Man, 2016). Organizations and investigators are focusing on various constructs have some linkage to the organizational citizenship behavior of institutional employees; organizational justice is one of play card which connected with perception of the employees about transparent policies of an organization (Mohammad et al, 2017). Organizational justice is a concept actually driven from the equity theory which stipulates state of affairs on equilibrium, distinct by the principles, faith, impartiality, evenhandedness or regulation (Nandan & Azam, 2015). Organizational citizenship behavior and organizational justice (distributive, procedural and interactional) are treated as point of main concern in the social & behavioral sciences (Weikamp & Goritz, 2016); received wide devotion in investigations (Mohammad et al, 2017). The investigators have assessed relationship between organizational citizenship behavior and organizational justice from different perspectives while debate on organizational justice effect for the promotion of organizational citizenship behavior is ongoing process (Mohammad et al, 2015; Nandan & Azim, 2015; Mohammad et al, 2017; Ali, 2016). Rationally, it is not so simple to make a verdict

each time on normal comparison of these constructs, in order to overcome the conflict of existing literature, it is critical to see this relationship with different perspective and one of the way is to introduce a third construct like Islamic work ethics. An ethic based construct having affiliation with metaethics and normative ethics theories and also deployed in the organizational settings across Islamic world as a factor to reassure organizational citizenship behavior (Ramalu & Rashid, 2016).

To date, research has been done on the direct or indirect linkage of organizational justice with organizational citizenship behavior (Salman et al, 2011; Salman & Shabbir, 2011; Shabbir, 2009; Shabbir et al, 2018). The existing literature is lacking a deep-rooted insight on the role of organizational justice dimensions to develop organizational citizenship behavior where a dispositional factor i.e. Islamic work ethics can create moderation dominance. In 2015, Mohammad, Quoquab, and Omar have conducted a study on the Islamic banks in Malaysia, however, their study was limited from empirical aspect and lacked to examine critically role of each dimension of organizational justice to promote organizational citizenship behavior. In order to make-up the gap of existing literature, a study is required to see the impact of organizational justice on organizational citizenship behavior where Islamic work ethics may play a moderating role. This study seeks to fill the research gap by analyzing, theoretically and empirically in Pakistani settings, Islamic work ethics moderating role in the relationship of organizational justice and organizational citizenship behavior. Academically, this study will contribute by providing an assessment on the role of each dimensions of the organizational justice to promote organizational citizenship behavior under influence of Islamic work ethics. It will also provide a better insight that out three dimensions of organizational justice which is more important for development of organizational citizenship behavior. On practical front, the study will assist financial sector to manage loop wholes on account of the fair and transparent employee dealings. In these days citizenship behavior is a point of concern for financial sector in Pakistan. The financial sector in Pakistan has faced robust challenges with respect to employees' rewards, benefits and privilege policies and till date in Pakistan no research has been done to investigate this angle where influence of Islamic work ethics observed on the

relationship of organizational justice relationship and organizational citizenship behavior.

So the justice and work ethics are prime aspects of the importance for the organizations- as they can affect the workplace place and citizenship behavior (Ali, 2016). Therefore, the prime aim of this investigation is to check and analyze from empirical evidence that what kind of role organizational justice is playing in development of organizational citizenship behavior with moderation effect of Islamic work ethics. The study will give a new insight to the existing literature, will analyze and assess for the first time in Pakistan context the moderation effect of Islamic work ethics on the relationship of organizational justice and organizational citizenship behavior.

- **Organizational Citizenship Behavior:** The social exchange theory of (Blau, 1964) considered as theoretical explanation of organizational citizenship behavior. The employees' devotion and long term affiliation considered as the most critical to an institution and in lieu of growing competition couple with varying marketplace subtleties, organizations expect employees to take initiatives, work as a unit, assume extra responsibility and reflect excellence on account of work behaviors (Ali, 2016; Chegini, 2009; Mathur & Padmakumari, 2013). Organizational citizenship behavior (OCB) considered as a vital and focused part of the literature and investigation related to OCB was initiated in 1980s (Organ, 1988). OCB usually treated as voluntary behavior of a person having linkage to the perceived rewards and judgments available in the organizational settings. It has some dependence on the organizational justice (Niehoff & Moorman, 1993; Mohammad et al, 2015; Ismail, 2014). It is seen that employees having pledge towards organizational settings always do a more fruitful job than the one having lessor affiliation (Shawabkeh, 2017; Ali, 2016; Man, 2016). The meaning of the organizational citizenship behavior may vary from culture to culture and hence provide different outcomes (Mohammad et al, 2015). Never the less, citizenship behavior is always a point of concern for growing organizations which improvise the growth factor of an organization (Faisal et al, 2016; Hussain et al, 2018; Iqbal & Zameer, 2017; Shabbir, 2009, 2018; Shabbir et al, 2016; S. Shabbir, 2015). The supervisors who acknowledge the crucial role of organizational citizenship behavior usually offer better support to workers in accomplishment of the business

objective (Pickford & Joy, 2016). OCB spreading in the analytical field, and studies have been performed in the arena on critical role of the OCB phenomena while it is important for any investigator to analyze on a regular basis the dynamics promoting the organizational citizenship behavior (Ueda, 2016).

- **Organizational Justice (Distributive, Procedural and Interactional):** The organizational justice based at three elements i.e. distributive, procedural and interactional (Mohammad et al, 2017). The concept of organizational justice has been derived from the Adam (1965) theory of equity, which says that individuals are motivated by fairness, and if they identify inequities in the input or output ratios of themselves and their referent group, they will seek to adjust their input to reach their perceived equity. The justice in the organizations has been considered as a concept which always takes employees devotion to the upper scale (Ali, 2016). It has been professed that organizational justice perception varies in every employee based on experience qualification, gender and income level (Kashif et al, 2016). The concern of employees are always focused on the distribution, procedures and outcome (Mohammad et al, 2015).

The brand of distributive justice linked with a person's success from outcomes or distribution of rewards in an organization (Mohammad et al, 2011). Distributive justice has been discussed one way or other since 1950, eventually standard after realization of equity theory of the Adam (Colquitt et al, 2005). Distributive justice has been found as very much linked to assignment based results such as wage, entertainment, job fulfillment, organizational affiliation and faith in the society (Mohammad et al, 2017). Distributive justice mostly has a handy connotation with pecuniary exchange than social interchange (Ambrose & Schminke, 2003). Optimistic distributive justice acuties of the employees are akin to assemble and distribute information (Mathur & Padamkumari, 2013).

The procedural justice a concept based on the employees perception of procedures and standards espoused to distribute rewards in an organization (Mooman, 1991; Jafri & Bidarian, 2012). Procedural justice has been utilized to predict diversity of labor outlooks or perceptions about the organizational policies (Warnere et al, 2005). The procedural justice involves the fairness of the procedures to define the results

for employees and it concerned with both the organizational prescribed procedures and the employees' engagement in the decision-making procedures.

The interactional justice a third and vital dynamic of organizational justice, the notion was presented by Bies & Moag (1986). Scholastically, it's an employee perception on the equality and partial treatment given during an interactional process to award the rewards (Bies & Moag, 1986). It's a social treatment received by the employees in the organization (Mathur & Padmakumari, 2013). The need of fair treatment and justice based standards crucial for the standing of the organization usually lead to development of organizational citizenship behavior (Jafri & Bidarian, 2012).

- **Islamic work ethics:** A temperament, a dispositional or interactive construct that vary from person to person in a Islamic world called Islamic work ethics (Ramalu & Rashid, 2016; Ramalu & Rashid, 2017). The concept is based on the principles of metaethics theory which focuses on the issues of universal truths, the will of God, the role of reason in ethical judgments, and the meaning of ethical terms themselves and also to some extent it is linked with normative ethics theory as well. It is a kind of coordination that slants effort as an asset of human life (Abbasi & Rana, 2012). Islamic ethics, beliefs, and opinions affect the work approaches and management performs of Muslim employees. Research has suggested that the Islamic work ethics exclusively put emphasis on individuals' advantageous influences to civilization and the duties of organizations toward their workers (Athar et al, 2016). Therefore, in an organizational context, employees who follow Islamic moral and principles can be anticipated to participate in the fruitful and supportive work behaviors and also play pivotal part to develop and promote organizational citizenship behavior (Mohammad et al, 2015).

- **Organizational citizenship behavior and organizational justice (DJ, PJ & IJ):** Organizational citizenship behavior an action that can assist fellow workers on issues related to working, well-mannered behavior with colleagues and properly presentation of the organization to external people (Mohammad et al, 2015; Ali, 2016; Mohamad et al., 2017). The literature has confirmed that organizational justice along with its dimensions can lead to association with organizational citizenship

behavior (Williams et al, 2002). Organizational justice employees consideration of fair treatments often consider as a positive tool for enhancement of employees citizenship behavior (Shruti & Padmakumari, 2013). In other words, employee's perception of justice revealed the increase or decrease of organizational citizenship behavior (Organ, 1990). Therefore, decreasing the organizational citizenship behavior can be one answer to not existing of justice in the organization (Mohammad et al, 2015). The thoughts, and descriptions of organizational citizenship behavior and organizational justice are speckled, and henceforth, have hitherto reach hypothetical firmness (Ali, 2016). The OCB can be treated as one of the magnitude obtained through the implementation of the justice by placing distributional, procedural and interactional arrows in the organizations (Walumbwa et al, 2010) while Organ (1990); was of the view that relationship of organizational justice and organizational citizenship behavior interpreted from the thoughts of Adam (1965) equity theory. Based on the framework of Adam theory, it has been proclaimed that the workers in the organizations who have a clear and transparent picture of the organizational justice system normally depict a valuable organizational citizenship behavior (Zhao et al, 2014). Similarly, the investigation of Chen and Jin provided an insight on the fact that there exists a substantial affiliation with workers awareness to justice and reflection of the organizational citizenship behavior (Chen & Jin, 2014). The workers consideration to the justice based treatment on account tof distribution of organizational resources with standard procedures under a clear interaction is organizational justice (Chegini, 2009). That's why in every organization, employees' automaton status is limited to some extent which could easily fulfill all the needs (Mohammad et al, 2015). The claim of fair and transparent organizational system exists in every organization (Jafri & Bidarian, 2012). An employee today needs to feel that he or she has been given a fair, transparent and justice based treatment by the organization so he or she has to behave and respond accordingly (Nandan & Azam, 2015). Therefore, in order to promote the organizational citizenship behavior organizational justice is the need of every organization. Studies have suggested that all three forms of justice is predictor of OCB but this may fluctuate due to cultural facets, industry subtleties and country dynamics etc. previous meta-analytic studies have suggested that organizational factors such as organizational

justice. In order to endorse the concept of social exchange theory and equity theory, this study has anticipated that the organizational justice along with three dimensions i.e. distributive, procedural and interactional having a considerable part towards the development of organizational citizenship behavior, based on the said consideration, the following are study's first three hypotheses:

**H1: Distributive justice positively relates to organizational citizenship behavior**

**H2: Procedural justice positively relates to organizational citizenship behavior**

**H3: Interactional justice positively relates to organizational citizenship behavior**

**- Islamic Work Ethics and Organizational Citizenship Behavior:**

Previously, studies have observed the critical character of Islamic work ethics in manipulating a variety of required job conclusions. Islamic work ethics actually originated from the sayings ("Ahadees") of the Prophet MUHAMMAD (S.A.A.W) which has provided the guidelines for the establishment of Islamic ideology based work ethics (Yousef, 2000; Abbasi et al, 2011; Abbasi & Rana, 2012; Ramalu & Rashid, 2016). The Islamic work ethics emphasizes help and support of colleagues (Yousef, 2000). Out of the dispositional factors, work ethics given a valuable importance in the Islamic world (Mohammad et al, 2015; Abbasi & Rana, 2012). According to Ali (1988) who actually transformed Islamic work guidelines into a scaling form through introduction of statements related to Islamic work ethics, has suggested that the hard work can be measured as a virtue. A study on Pakistani telecom sector was conducted by Abbasi et al, (2011) and established through their study that Islamic work ethics had a valuable impact on the growth of business volumes in the telecom sector. So the Islamic work ethics can be employed to earn better yield in business as well as promote organizational citizenship behavior (Ramalu & Rashid, 2016). This fact has also been evident from the studies such as (Yousef, 2000 & 2001; Rokhman, 2012; Muhammad, Usman, Olivier & Rizwan, 2014); it is also anticipated in this study that the Islamic work ethics is positively related with citizenship behaviors in the organizational settings. In order to confirm the concept driven from social exchange theory and metaethics/normative ethics theories, the fourth hypothesis of the study formulated as:



#### **H4: Islamic work ethics has a positive relationship with organizational citizenship behavior**

##### **- Organizational justice, organizational citizenship behavior & Islamic work ethics:**

In the existing literature discussion related to the influence of Islamic work ethics on the relationship of organizational justice and organizational citizenship behavior is much limited. The varied opinions have been available on the role of organizational justice (distributive, procedural and interactional) in promotion of organizational citizenship behavior in the organizations (Chegini, 2009; Jafri & Bidarian 2012; Mathur & Padmakumari, 2013). To overcome, the anomalies related to organizational justice affiliation with OCB, the disposition variable as suggested by Organ (1988) has been inducted and most of the time a dispositional variable has played a tricky role in an investigative process. This study has considered Islamic work ethics as one of the most concerned dispositional elements around the Islamic world (Mohammad et al, 2015; Ramalu & Rashid, 2016; Abbasi & Rana, 2012). In order to provide theoretical acquaintance and realistic substantiation related to the variables of the study, the following hypotheses established to analyze the influence of Islamic work ethics on the relationship of organizational citizenship behavior and three dimensions of organizational justice:

##### **H5: Islamic work ethics is a moderator between the distributive justice and organizational citizenship behavior**

##### **H6: Islamic work ethics is moderator between procedural justice and organizational citizenship behavior**

##### **H7: Islamic work ethics is a moderator between interactional justice and organizational citizenship behavior**

#### **Materials and Methods**

The research methodology can be defined as “a structured set of a guidelines or activities to assist in generating valid and reliable research results” (Mingers, 2001). The approaches to perform a research study may be measured on three counts, namely general, practical and accurate, which normally denoted as the “three horned dilemmas” (McGrath, 1982). For this study, it was imperative to select an appropriate method so that it should have relevance with the issue of the study, matches with the objectives and also,

established the three fundamental requirements of the investigation in the form of generalizability, practicality and accuracy of measurement (Mohammad et al, 2015). It has been seen that research methods adopted in studies have some pros, but at the same time cons are also there (Dennis & Valacich, 2001). The study has applied a research method which appeared most appropriate and valuable for this kind of investigation (Chegini, 2009; Mohammad et al, 2015; Muhammad et.al., 2017). For calculation of moderation, Baron & Kenny (1986) model has been taken into account.

##### **- Population, sample and data collection:**

The population size was 1,300 permanent Muslim employees of officer rank of 19 Financial institutions, with a sample size of 300. The sample was selected on the basis of Krejcie & Morgan (1970) table where a sample of at least 297 required to be selected from the population having size of 1,300. For the investigation data were collected through diverse surveys having length of 3 months in main cities of the country i.e. Karachi, Lahore and Islamabad. The main reason to select financial institutions for this study was the fact that they are facing issues related to organizational citizenship behavior and organizational justice. Also these institutions are following both conventional and Islamic work mode. In Pakistan, financial institutions have presence all over the country and this sector is mainly based on Commercial, Islamic and Microfinance Banks, Development Financial Institutions, Leasing Companies, Asset Management Companies, Modarabas. Employees of the financial institutions have normally shown their anxiety on account of organizational justice, organizational citizenship behavior and work ethics. The point of apprehension for financial institutions in Pakistan is citizenship behavior of the employees and for this purpose policy shift is a regular dilemma. The selection of financial institutions in three main cities has also provided generalizability to the data (Ali, 2016).

**- Sampling Method:** Non-probability convenience sampling approach has been employed for data gathering. As per Sekaran and Bogie (2016), convenience sampling is always efficient and quick approach for data gathering. The questionnaires were floated to the selected sample of 300 employees of 19 financial institutions out of which 235 response were received. The overall response rate was 78.33%. After scrutiny of the responses, 230 were

appeared fit for the analysis. The decision on selection of minimum questionnaire number for analysis was made on the basis of Hair, Tatham, Anderson, and Black's (1998) method which requires that questionnaire response should be five times in relation to the statements of the investigation i.e.  $46 \times 5 = 230$  (Mohammad et al, 2015; Hair et al, 1998).

**- Measure & Scales:** Organizational citizenship behavior can be measured on the basis of already established scales. In this study, the scale developed by Lee and Allen (2002) having eight items (e.g. I help others who have been) was used, a similar scale was also adopted by Mohammad et al, (2015). Lee and Allen (2002) scale's reliability is 0.83 which was higher than the ten items scale developed by Podsakoff, MacKenzie.

Distributive justice scale was based at 6 items of Price and Muellers (1986) scale (e.g. "I have been fairly rewarded considering my responsibility"). Procedural justice was measured through 6 items Niehoff and Moorman (1993) scale (e.g. "Job-related decisions are made by the Company in an unbiased manner"). Moorman (1999) has reported reliability of above 0.90, and validity coefficient established satisfactory Sait & Ibrahim (2009). For the measurement of interactional

justice, the 9 items scale of Niehoff and Moorman (1993) was used. The reliability of this scale was also over 0.90 and validity coefficient was also satisfactory, Sait & Ibrahim, (2009).

Islamic work ethics was measured through 17 items scale (e.g. "Laziness is a vice") adopted from Ali (1992) & Ali (2005). The rating scale for all constructs was Likert with five points starting from strongly disagree to strongly agree.

## Results

**- Assessment of Measurement Model:** The assessment of measurement model was firstly done for reliability check through Cronbach's alpha which came over 0.6 to confirm adequate reliability of the instruments used in the study. The factors loadings examined mainly to first confirm convergent validity. All factor loadings have significant value ( $p < 0.05$ ), and all loadings were above 0.5. Also, the average variance extracted (AVE) for every variable more than the recommended value of 0.50 (Bagozzi & Yi, 1988). As witnessed in Table I, the AVE value's are more than the threshold value of 0.50. Also, each item factors loading is more than 0.50 (reference Table I). The same has proven the convergent validity of the instruments.

Table I. Loadings, Cronbach Alpha, Composite Reliability, AVE

Construct	Item	Loadings	Cronbach's	Composite	AVE
			Alpha	Reliability	
Organizational Citizenship Behavior (OCB)	OCB1	0.872	0.864	0.893	0.615
	OCB2	0.773			
	OCB3	0.794			
	OCB4	0.843			
	OCB5	0.865			
	OCB6	0.770			
	OCB7	0.895			
	OCB8	0.886			
Distributive Justice (DJ)	DJ1	0.923	0.919	0.934	0.632
	DJ2	0.887			
	DJ3	0.956			
	DJ4	0.895			
	DJ5	0.994			
	DJ6	0.917			
Procedural Justice (PJ)	PJ1	0.887	0.841	0.856	0.599

	PJ2	0.788			
	PJ3	0.815			
	PJ4	0.799			
	PJ5	0.844			
	PJ6	0.828			
Interactional Justice (IJ)	IJ1	0.889	0.943	0.957	0.645
	IJ2	0.955			
	IJ3	0.953			
	IJ4	0.958			
	IJ5	0.960			
	IJ6	0.933			
	IJ7	0.959			
	IJ8	0.944			
	IJ9	0.962			
Islamic Work Ethics (IWE)	IWE1	0.885	0.882	0.901	0.622
	IWE2	0.799			
	IWE3	0.777			
	IWE4	0.854			
	IWE5	0.951			
	IWE6	0.877			
	IWE7	0.627			
	IWE8	0.772			
	IWE9	0.888			
	IWE10	0.837			
	IWE11	0.921			
	IWE12	0.886			
	IWE13	0.890			
	IWE14	0.797			
	IWE15	0.862			
	IWE16	0.910			
	IWE17	0.885			

The discriminant validity test (reference Table 2) has been applied to check the degree to which one construct is different from other. In order to check out the discriminant validity the value of AVE (Average Variance Extracted) is compared with respective squared inter-construct

correlation estimates (SIC). SIC = Square of the IC. The exceeded value of AVE over SIC has reflected that discriminant validity of the instrument is there. The discriminant validity has been established in table 2.

Table 2. Discriminant Validity

	AVE	SIC
OCB Construct	0.615	0.2500
DJ Construct	0.632	0.2395



PJ Construct	0.599	0.0470
IJ Construct	0.645	0.2478
IWE Construct	0.622	0.2169

**- Test of hypotheses:** The testing of hypotheses has been done by using linear regression model (Partial Least Square). For moderation analysis,

Baron & Kenny (1986) model has been employed.

Table 3. Model Summary 1-(OCB, DJ & IWE)

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Change Statistics				
					R Square Change	F Change	df1	df2	Sig. F Change
1	.188a	.035	.031	.65419	.035	8.362	1	228	.004
2	.342b	.117	.109	.62721	.082	21.034	1	227	.000
3	.354c	.125	.114	.62567	.008	2.117	1	226	.147

a. Predictors: (Constant), DJ  
b. Predictors: (Constant), DJ, IWE  
c. Predictors: (Constant), DJ, IWE, DJIWEEMOD

**H1:** Based on the Table 3 (Model Summary 1), R2 for the first regression equation was 0.035 (F change= 8.362, p=.004). The distributive justice has explained 3.5% variation in organizational citizenship behavior. For every unit change in the independent variable (distributive justice), the dependent variable (organizational citizenship

behavior) was positively affected by 0.08362 units. Also, relationship was significant (P<.01). Hence, H1 is accepted, and it is established that distributive justice is positively associated with organizational citizenship behavior.

Table 4. Model Summary 2- (OCB, PJ & IWE)

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Change Statistics				
					R Square Change	F Change	df1	df2	Sig. F Change
1	.218a	.048	.043	.65006	.048	11.370	1	228	.001
2	.366b	.134	.126	.62121	.087	22.675	1	227	.000
3	.374c	.140	.128	.62057	.006	1.465	1	226	.227

a. Predictors: (Constant), PJ  
b. Predictors: (Constant), PJ, IWE  
c. Predictors: (Constant), PJ, IWE, PJIWEEMOD

**H2:** Based on the Table 4 (Model Summary 2), R<sup>2</sup> for the first regression equation was 0.048 (F change= 11.37, p=.001). The distributive justice has explained 4.8% variation in organizational citizenship behavior. For every unit change in the independent variable (procedural justice), the dependent variable (organizational citizenship

behavior) was positively affected by 0.1137 units. Also, relationship was significant (P<.01). Hence, H2 is accepted, and it is established that procedural justice is positively associated with organizational citizenship behavior.

Table 5. Model Summary - (OCB, IJ &amp; IWE)

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Change Statistics				
					R Square Change	F Change	df1	df2	Sig. F Change
1	.453a	.205	.201	.59390	.205	58.786	1	228	.000
2	.469b	.220	.213	.58967	.015	4.278	1	227	.040
3	.478c	.228	.218	.58764	.009	2.576	1	226	.110

a. Predictors: (Constant), IJ  
 b. Predictors: (Constant), IJ, IWE  
 c. Predictors: (Constant), IJ, IWE, IJWEMOD

**H3:** Based on the Table 5 (Model Summary 3), R<sup>2</sup> for the first regression equation was 0.205 (F change= 58.786, p=.000). The interactional justice has explained 20.5% variation in organizational citizenship behavior. For every unit change in the independent variable (interactional justice), the dependent variable (organizational citizenship behavior) was positively affected by 0.58786 units. Also, relationship was significant (P<.01). Hence, H3

is accepted, and it is established that interactional justice is positively associated with organizational citizenship behavior. Further, from the result it has been revealed that organizational citizenship behavior level of association with organizational justice increased once moved from distributive to procedural and procedural to interactional justice.

Table 6. Model Summary 4- (OCB &amp; IWE)

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Change Statistics				
					R Square Change	F Change	df1	df2	Sig. F Change
1	.327a	.107	.103	.62947	.107	27.289	1	228	.000

a. Predictors: (Constant), IWE

**H4:** Based on the Table 6 (Model Summary 4), R<sup>2</sup> for the regression equation was 0.107 (F change= 27.289, p=.000). Islamic work ethics has explained 10.70% variation in organizational citizenship behavior. For every unit change in Islamic work ethics, the dependent variable (organizational citizenship behavior) was positively affected by 0.27289 units. Also, relationship was significant (P<.01). Hence, H4 is accepted, and it is established that Islamic work ethics is positively associated with organizational

citizenship behavior and this relationship was more significant in comparison to distributive and procedural justice.

**H5:** Based on the Table 3 (Model Summary 1), R<sup>2</sup> for the regression equation 3 was 0.125 (F change= 2.117, p=.147). In view of moderation effect testing where P>0.01, it has been recognized that Islamic work ethics doesn't suggest any noteworthy effect on the affiliation of the distributive justice and organizational

citizenship behavior. In this regard, H5 is rejected and it is avowed that Islamic work ethics is not a moderator for the association of distributive justice and organizational citizenship behavior.

**H6:** Based on the Table 4 (Model Summary 2), R<sup>2</sup> for the regression equation 3 was 0.14 (F change= 1.465, p=.227). In view of moderation effect testing where  $P > 0.01$ , it has been established that Islamic work ethics doesn't imply any significant influence on the affiliation of the procedural justice and organizational citizenship behavior. In this regard, H6 is rejected and it is avowed that Islamic work ethics is not a moderator for the association of procedural justice and organizational citizenship behavior.

**H7:** Based on the Table 5 (Model Summary 3), R<sup>2</sup> for the regression equation 3 was 0.228 (F change= 2.576, p=.110). In view of moderation effect testing where  $P > 0.01$ , it has been established that Islamic work ethics doesn't imply any significant influence on the affiliation of the interactional justice and organizational citizenship behavior. In this regard, H7 is rejected and it is avowed that Islamic work ethics is not a moderator for the association of interactional justice and organizational citizenship behavior.

The analysis of this study on moderation of Islamic work ethics is similar to Mohammad et al, (2015) investigation wherein it was stated that Islamic work ethics has no moderation effect on the relationship of distributive & procedural justice with organizational citizenship behavior while level of association increased once moved from distributive-procedural and procedural-interactional. Further, the moderating variable has not created any significant influence on dependent variables in the presence of three form of organizational justice mainly because Islamic work ethics has independently reflected more influence on organizational citizenship behavior Barron & Kenny (1986) in comparison to distributive and procedural justice.

## Discussion

The hypotheses (H1, H2 & H3) were based on the fact that distributive, procedural and interactional justice has a positive connection with organizational citizenship behavior and same have been supported by the findings

revealed in analysis of H1, H2 & H3. These results mainly supported the concept of Blau (1964) "social exchange theory" and "equity theory" of Adams (Adams, 1965). It means that when persons notice that their organizations as being just they incline to reveal behavior which promotes the organizational growth and employees' association level. It is pertinent to mention that the findings of H1, H2 & H3, have established a consistency with Mohammad et al, (2017); Ali (2016); Mohammad et al; (2015); Chegini (2009); Jafari & Bidarian (2012) while at the same time it has provided an interesting outcome so far missing in the literature that interactional justice is playing a dominating role to develop organizational citizenship behavior than distributive and procedural. The first dimension of organizational justice has established a positive relationship with organizational citizenship behavior; therefore, when rewards distributed fairly employees promoted organizational citizenship behavior. Nandan and Azim (2015) have also confirmed that distributive justice is significantly associated with organizational citizenship behavior. The procedural justice has depicted that the willingness of employees to exhibit organizational citizenship behavior affected by the transparency of procedures (Mohammad et al, 2015). Likewise, interactional justice has established that the clarity of information and communication always crucial for the promotion of organizational citizenship behavior also this part is dominating than distributive and procedural. The said outcome has given a new insight on the role of organizational justice, where interactional justice has shown more dominance in promotion of promotion of organizational citizenship behavior than other two dimensions of organizational justice.

H4 was based on assumption that Islamic work ethics are positively linked to organizational citizenship behavior. The discovery of the study has reflected consistency with the study of Ramalu and Rashid (2016) with an insight that Islamic work ethics has a more valuable role than distributive and procedural justice in the development of organizational citizenship behavior in Pakistani financial institutions. Employees with better level of Islamic work ethics will post higher organizational citizenship behavior.

The hypotheses H5, H6 & H7 have been rejected and Islamic work ethics has not reflected any moderation impact on the relationship of

distributive, procedural and interactional justice with organizational citizenship behavior. The study has posted a confirmatory to an earlier investigation of Mohammad et al, (2015). Beside the fact that Islamic work ethics have not played a moderation effect on the relationship of organizational justice (distributive, procedural and interactional) but through this it cannot be construed that development of organizational citizenship behavior can be achieved without a focus at Islamic work ethics. As long as employees will have fair and transparent treatments in terms of rewards and benefits, they tend to promote organizational citizenship behavior. The awareness and familiarity of employees with work ethics is important whether it's a conventional or Islamic work ethic. Also work ethics can be incorporated into code of conduct of the organizations, stating the outcome expected from every employee. It can also be said that employees with strong or weak on account of Islamic work ethics exhibit to develop organizational citizenship behavior as long as they have been given fair, transparent, equal and just treatment. Another possible reason is that in Pakistani financial institutions employees consider organizational justice as more important element for their personal benefits than Islamic work ethics.

### Conclusion

The study has assessed the role of distributive, procedural and interactional justice in the development of organizational citizenship behavior under moderation effect of Islamic work ethics in financial institutions of Pakistan. Post analysis, the development part of distributive, procedural and interactional justice in promotion of organizational citizenship behavior has been established without any effect of Islamic work ethics. Islamic work ethics has reflected an independent influence on organizational citizenship behavior (Ramalu & Rashid, 2016). The financial sector organizations which are facing issues on part of organizational citizenship behavior development should provide fair and transparent treatments to all employees across the board which will provide them beneficial results in long term (Mohammad et al, 2015). The results gained through the study have shown a consistency with investigations performed in the similar context Mohammad et al, (2017); Nandan & Azam (2015); Mohammad et al, (2015) while it has provided an elaborated sight on the part of organizational justice where role of interactional justice appeared more

valuable than other two branches of organizational justice. The new insight on role of three dimensions of organizational justice will help the organizations to better adopt and implement rewards, benefits and promotions related policies. Also it will play a significant role in the promotion of organizational citizenship behavior in the organizational settings. The study has employed both conventional & Islamic products based financial institutions to gain valid outcomes. Ideally in Muslim country like Pakistan, Islamic work ethics must have a contributing role in the promotion of organizational citizenship behavior which is lacking due to awareness and consideration issues on part of Islamic financial institutions.

### - Limitations and Future Research

**Directions:** The sample of this study was confined to the financial institutions in three cities of Pakistan i.e. Karachi, Lahore & Islamabad. The survey has been conducted in the short period of 3 months. The imminent studies can also expand scope across Pakistan through a longer-term survey and may also consider the other sectors of the economy for assessment of organizational justice role in promotion of organizational citizenship behavior. The organizations can also use this study methodology for employees feedback on organizational policies related to distributive, procedural and interactional justice. In order to promote effective Islamic product offerings, the organizations shall start an awareness effort to educate their employees on the distinguishing role of Islamic work ethics in comparison to conventional working ethics.

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