



College of Business

**Diving into detailed experiences: Muslim employees on Islamic
work ethic, organizational (in) justice, and other motivational
factors.**

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Diving into detailed experiences: Muslim employees on Islamic work ethic, organizational (in)justice, and other motivational factors.



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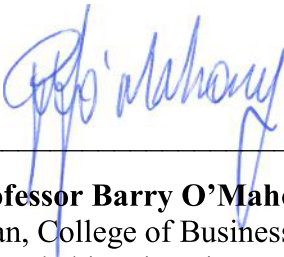
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ABSTRACT

This study explores how Muslim public sector employees in Al Ain, a more traditional region in the United Arab Emirates, experience Islamic work ethic and how they feel that Islamic work ethic mingles with other motivational elements in alleviating negative effects of perceived organizational injustice on work motivation. While existing literature provides ample statistical evidence of this effect, there is little qualitative empirical research providing insights that managers might make use of to increase work motivation. Through iterative coding rounds in NVivo, this phenomenological study performs a hierarchical template analysis with code frequencies of 24 in-depth semi-structured interviews. The data reveal how some core elements of Islamic work ethic are experienced as more directive at work than others, whereby the perceived relative importance differs between male and female employees. Furthermore, the findings suggest that a stronger feeling of Islamic work ethic is often accompanied by experiences of other intrinsic motivators, while less reliance on Islamic work ethic tends to coincide with higher sensitivity to perceived organizational injustice and other extrinsic motivators. These insights provide support for using a context-centric approach to help managers understand and leverage Islamic work ethic as motivator. To enhance work motivation, the findings suggest that managers need to build strong interpersonal relationships with employees, create engaging jobs and ensure

employees are suited to their roles, and, finally, enable employees to find their intrinsic motivation through counseling.

Keywords: Islamic work ethic, organizational justice, work motivation, public sector, United Arab Emirates.

ABBREVIATIONS

UAE	United Arab Emirates
IWE	Islamic Work Ethic
WM	Work Motivation
OJ	Organizational Justice
EM	Extrinsic Motivator
OIM	Other Intrinsic Motivators
DA	Desired Actions
PBUH	Peace Be Upon Him
R1	Respondent number one (first organization)
r21	Respondent number 21 (second organization)

DEDICATION

I dedicate this dissertation to my parents, who instilled in me a love of learning, and family, for supporting and encouraging me throughout my doctoral journey.

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Chapter 1 Introduction

1.1 Introduction

This chapter provides the context and background that lead to the formal problem statement of the study. Afterwards, this chapter presents the research questions, goal, purpose, and significance of the study. At the same time, this chapter places the study in a theoretical framework, defines important terms, and describes the scope. This chapter concludes with an outline of the subsequent sections.

1.2 Background of the Topic

The economy of the United Arab Emirates (UAE) is the most rapid growth in the Middle East (Ease of Doing Business Rankings, 2020). Based on the Abu Dhabi Economic Vision 2030, the government plans to increase its labor productivity to be comparable to international benchmarks (Abu Dhabi Council for Economic Development, 2017). The UAE public sector presently provides for a disproportionately larger percentage of overall employment compared to benchmark economies. To correct this imbalance, the national government has encouraged increased education and training opportunities to ensure that citizens have the requisite skills to compete in a growing and globalized private sector-driven economy. These efforts also include motivational strategies for citizens to become more globally competitive with other nations' workforces.

One of the most critical factors to increase employee productivity is to provide effective motivation. Employee motivation is an essential element to any organization's success (Akhtar et al., 2014) and a significant driver of employee

performance (Pinder, 2014). Indeed, (Thahier et al., 2014) maintain that work motivation is core to employees working hard. Motivation stimulates, energizes, steers, and maintains acceptable behavioral practices (Bhatti, Aslam, Hassan, & Sulaiman, 2016). It also encourages creativity on the job (Hannam & Narayan, 2015) and can decrease employee turnover and limit employee's indifference. Workplace motivation can help transform organizations into far more successful enterprises (Jaskova, 2015).

While organizations are established to achieve specific objectives, employees play a significant role in successfully achieving these objectives and driving organizations to success (Shukla, 2012). Appropriate work motivation is fundamental to improving and maintaining employee productivity (Rukuižienė & Bocharov, 2016). Consequently, organizations must focus on various measures to motivate employees, including enhancing employee skills through professional development and improving the organizational environment (Chen, 2010).

Employee empowerment and recognition are two of the most prominent factors found in the literature on organizational development that effectively influences improved employee's motivation within the workplace (Shukla, 2012). The major factors within the realm of recognition include incentives such as financial rewards, bonuses, promotion, recognition, benefits, and even public recognition for accomplishments and contributions that contribute to the organization's success (Kushwaha & Lodhwal, 2016). Other factors that can motivate in the workplace is reduction of stress, careful and thoughtful job design, supportive and encouraging

supervision, and, of course, enlightened leadership that demonstrates concern for the employees and publicly recognizes their contributions to the organization's success (Akhtar et al., 2014; Syaifuddin, 2016).

In addition to the numerous motivational elements noted above, previous studies highlight how increasing perceived organizational justice, employees' perception of fairness in the workplace, plays an essential role in employee motivation (Hannam & Narayan, 2015; Jaskova, 2015; Zapata-Phelan et al., 2009). (Reynolds, 2015) noted two primary reasons for the importance of organizational justice in motivating employees. First, an employee's perception of fairness can create motivation to engage in positive behaviors without the need for onerous and intrusive management control systems. Second, judgments of fairness reflect employees' status inside an organization related to behavior, attitudes, and job satisfaction. Organizational justice also affects the relationship between employees and management (Yean, 2016). If employees perceive their workplace environment to be fair, it will encourage and inspire employees to work and share in raising overall performance (Salwa, 2014), leading to a sense of well-being (Huong, Zheng, & Fujimoto, 2016) and contributing to greater creativity (Hannam & Narayan, 2015). Conversely, a sense of injustice negatively influences employee behavior (Elamin, 2012) while increasing turnover (Moon, 2017; Wong & Wong, 2017).

Organizational justice expresses itself along three dimensions: distributive, procedural, and interactional. Distributive justice refers to a fair distribution of

rewards such as pay and recognition. Procedural justice emphasizes well-known and understood guidelines for employee treatment. Interactional justice places a premium on excellent lines of communication between management and employees, including explanations to employees of organizational decisions and directions. Each of these dimensions also contributes to a more harmonious relationship between employees and management (Yean, 2016). The relation between organizational justice and work motivation is firmly grounded in Adams' Equity Theory (ADAMS, 1963; Adams, 1965), whereby employees adjust their effort based on their perception of fair return in exchange for their work and comparing their return to that of colleagues.

Although awareness of employees' perceptions of organizational justice can help predict employees' future behavior (Rawasdeh, 2013), it is not always possible for managers to influence this perception. Aside from the common situation where managers lack the resources to provide all employees with what they believe they deserve; workers use different criteria for what they believe to be a "fair" reward allocation. Moreover, they often fail to distinguish between need-based and merit-based outcomes in deciding what is fair (Morand & Merriman, 2012). Employees' perspective of justice commonly distorts their judgment of fairness through subjective judgments rather than objective facts (Ryan, 2016). Such interpretations are subject to each employee's own cognitive biases and social relationships among employees. The result is usually a wide range of reactions to any possible

distribution of rewards or other factors that can affect motivation (Odeku, 2013) Wang et al., 2018).

Organizational justice and its influence on individual and organizational outcomes have received increased attention over the last three decades (Ibrahim & Perez, 2014). However, studies with Western contexts have dominated the literature. Few examinations have evaluated employees' perceptions of organizational justice in the Arab world (Elamin & Alomaim, 2011). The UAE is no exception. Notably, Western studies had no reason to examine the Islamic work ethic (IWE). Muslim scholars widely consider it a quintessential component of organizational development in Muslim countries and is of particular importance in this study of the UAE public sector.

According to Manpower Statistics, most UAE public sector employees at the end of 2020 were Muslim (Federal Authority for Government Human Resources, 2017). Available literature has demonstrated a positive and robust correlation between IWE and intrinsic motivation (Zaman et al., 2013). The literature has also suggested that IWE has a greater influence on intrinsic motivation and organizational commitment than job satisfaction and job performance (Hayati & Caniango, 2012).

Islam includes many values that influence Muslim employees' behavior at work (Mohammad et al., 2016). Many of these values reinforce a concept of best practices (Sarwar & Abugre, 2013) as guidance in response to workplace

difficulties (Zahrah et al., 2016). One critical Islamic influence over workplace productivity is ethics (Kamaluddin & Manan, 2010). Practicing IWE through Akhlaq has numerous advantages. It urges minimizing poor practices by both employees and management and serves to maintain employees' motivation to work due to their belief in a second life to come. This belief transcends material reward (Sehhat et al., 2015).

Most existing studies relating to motivation within the IWE and its effect on employee behaviors quantitative in nature e.g., (Amilin et al., 2018; Farid et al., 2019; Murtaza et al., 2016; Sarwar & Abugre, 2013; Shafique et al., 2015). Qualitative methods have been underutilized in management research world-wide in general and in this area in particular (e.g., Melati, Mahudin, & Janon, 2018; (Siti Fairuz, 2017). Such scarcity limits practitioners' understanding of the more subtle roles that the IWE plays, as well as its underlying mechanisms, and its relationships to other factors affecting motivation at work.

As demonstrated in qualitative productivity studies, such an approach can be more effective than a quantitative one in assessing such matters as feelings, ambiguities, and ambitions (Christopher, 2011). Qualitative analysis can also be useful in producing a more in-depth study that results in a broader understanding of management practices (Anosike et al., 2012). Accordingly, this study set forth firmly grounded hypotheses on the critical interactions between three variables (IWE, organizational justice, and work motivation) that can provide organizational managers with nuanced knowledge to enhance employee engagement and

motivation levels. Ultimately, this study aims to address the shortage of qualitative studies examining work motivation in an Islamic context in general and in the UAE public sector, in particular.

1.3 Problem Statement

Work motivation is considered an essential point in managers' agendas (Ismail & El Nakkache, 2014). Any organization's success and its ability to compete globally depend on highly motivated employees (Çinar, Bektaş, & Aslan, 2011). The UAE, for example, ranks first regionally and seventh globally among 62 countries reviewed for their capability to manage resources for long-term value creation (UAE Rankings (fcsa.gov.ae). According to the 2020 IMD World Competitiveness Yearbook, the UAE is the only country in the region to rank in the top 10 for global competitiveness. Maintaining this level is of paramount importance. However, the federal government faces several challenges in motivating public sector employees to work effectively and efficiently in their roles (Al Derei, 2017). Different factors influence employees' motivation. Managers require a wide range of culturally appropriate knowledge regarding a range of factors that can motivate their people and how best to introduce and support those conditions. Employees in less developed countries, for instance, may be more motivated by extrinsic factors since basic needs (such as food, money, or safety) are of a more immediate concern than existential considerations (e.g., self-esteem, self-actualization) (Ismail & El Nakkache, 2014).

In countries such as the UAE, where employees receive high salaries and other monetary rewards, one might anticipate that factors affecting employee motivation can differ substantially from countries with lesser salaries and fewer monetary rewards. On the other hand, one might expect that well-compensated employees might respond to motivational influences more intrinsic in nature to affect employee engagement and performance. For example, spiritual or religious motivation is a type of intrinsic motivator that encourages employees to behave in a particular manner to strengthen and fortify their belief system (Ghauri, 2011).

In a Muslim country where Sharia plays a part in all transactions, the quality of work performed is one of the most important components of IWE. Practicing IWE in daily life is considered worship in Islam (Basharat, 2009), and the commitment to work is deemed a virtue in IWE (Yousef, 2001). IWE represents an individual and collective religious duty for Muslim workers; high performance in their work is a source of blessings from Allah (Al Derei, 2017; (Sharabi, 2012). In turn, IWE is a significant contributor to enhancing employee motivation and performance (Al Derei, 2017). Job satisfaction is a prominent attribute in IWE (Rawwas et al., 2018). IWE motivates employees to be honest, fair, and committed to their jobs and explore the safest and most ethical sources of income (Khan et al., 2015; Rawwas et al., 2018; Yousef, 2001).

The literature related to extrinsic motivators has demonstrated the negative influence of perceived organizational injustice on employee motivation and performance (Akman, 2018). Negative emotions surface (Khan et al., 2015), and

employee satisfaction and performance suffer when management violates employees' specific expectations regarding organizational procedures or the distribution of rewards and promotions. However, this does not mean that dissatisfied employees perform less than satisfied employees (Al Derei, 2017). For example, equity theory posits those employees always compare what they gain from the organization and their performance at work. Some employees practice IWE and work with high levels of motivation despite organizational injustice. Others lose their motivation to work in the face of organizational injustice and react negatively in many ways. Therefore, the complex interplay between IWE (as an intrinsic motivator) and organizational injustice (as an extrinsic motivator) warrants further investigation.

1.4 Research Purpose and Question

This study aims to answer the following questions. The first research question is “How do employees perceive the interplay between Islamic work ethic and other motivational elements in alleviating negative effects of perceived organizational injustice?”. The second research question is “Are all aspects of IWE experienced as equally meaningful in the workplace or do some aspects carry more weight than others?”.

1.5 Research Significance

Investigating the impact of organizational justice on intrinsic motivation at work requires more attention (Fall, 2014), particularly because and previous studies mostly took place in Western countries, which limits the applicability of their

findings in an Islamic context (Elamin & Tlaiss, 2015). Some literature exists on the relationship between IWE and work outcomes, job satisfaction, organizational commitment, turnover intention, and intrinsic motivation e.g., (Khan & Arshad, 2016; Rokhman & Hassan, 2012; Zaman et al., 2013). However, no study of the Islamic world in general or the UAE, in particular, has explored the interrelationship between IWE, organizational justice, and work motivation in the public sector. This study aims to address this gap.

This study's findings will provide public sector managers with tools to bolster employee engagement and motivation in line with organizational goals. This research will also offer practical methods to boost organizational productivity by leveraging employees' IWE, considered to be the primary factor in Muslim employees' motivation (Aldulaimi, 2016). The findings may also prove useful to public sector organizations looking to design more effective training and developmental modules to help employees deal with negative behaviors and attitudes in the workplace. Moreover, the findings may be useful for Muslim employees in private organizations in Muslim countries. Lastly, this study highlights the importance of IWE in public sector organizations and represents the first study investigating the interaction effects between perceived organizational injustice, IWE, and other motivational factors.

1.6 Theoretical Framework

In seminal writings on his equity theory of motivation, John S. Adams' (1965) argued that an employee's motivation rests on a belief that there is rational

treatment in the workplace. When the worker compares her/his input into work (effort, knowledge) and what s/he receives from it (reward, promotion), there is an expectation that others in the organization with similar input receive similar treatment (Ibrahim & Perez, 2014). The validity of this view results in a positive employee perception of organizational justice, which, in turn, can increase employee motivation. On the other hand, a negative perception can reduce workplace motivation. Since motivated employees are considered a vital asset of an organization (Ghazi & Jalali, 2017), organizations should pay due attention to employees' needs and behaviors as they strive to sustain success (Al Afari & Elanain, 2014).

Similarly, in his expectancy theory of motivation, Varoom (Vroom, 1964) wrote about a relationship between employees' motivation and expectations. He argued that once the relationship between employee performance and results is transparent, enhanced motivation can follow, and the results contribute to satisfying specific needs. Therefore, perceived organizational injustice may demotivate employees and reduce their willingness to work. While both of these theories have demonstrated validity in subsequent studies (Gelard & Karimi, 2016; Reynolds, 2015) (Adedeji & Michael, 2017), Muslim employees demonstrate different behavioral dimensions, especially at work.

Ali (1988) was the first researcher to introduce IWE to the context of business. IWE is embedded in Islamic instructions from the fourteenth century, derived from the Quran and the Sunnah (Sehhat et al., 2015), and relates to noble morals, whether

in action, emotion, or thinking while one performs a job (Abdi et al., 2014). IWE is a source of employee motivation because it emphasizes the relationship between employees and Allah (Aldulaimi, 2016). When present, employees believe that Allah oversees all their intentions and behaviors, even if their supervisors do not see them. Allah is everywhere and does not miss anything: as the Quran states, “Whoever has done an atom’s weight of good [Allah] will see it, and whoever has done an atom’s weight of evil [Allah] will see it” (Surah Al-Zalzalah, 7, 8). Employees also believe that what they do, either good or bad, will be rewarded or punished by Allah. Significantly, this means that perceived workplace injustice may not influence Muslim employees’ motivation because their dedication to IWE acts as a buffer against such injustices (Khan et al., 2015).

These theoretical frameworks provide the foundation to support a research study on the potential benefits of IWE in enhancing employee motivation, perceived justice, and organizational performance in the public sector.

1.7 Key Definitions

- Allah: the Arabic term for God
- Extrinsic motivation: Performing an activity because it leads to a separable outcome, such as reward. Because there is always someone who participates in the outcome, the level of control of autonomy is changeable (Joosten et al., 2009).
- Intrinsic motivation: the reflection of an individual's inner self, whether it be religious/spiritual or intellectual (Ghauri, 2011). From an

organizational perspective, intrinsic motivation is defined as a status that mirrors a committed and enthused employee who always searches for excellence when performing his or her job (Ismail & El Nakkache, 2014).

- Islamic work ethic (IWE): a collection of moral values that discriminate between right and wrong based on Islamic teachings (Hadisi, 2014).
- Halal: the term halal stands for items or activities allowed by Islamic law (Mohammad et al., 2015).
- Haram: This is the opposite of halal and indicates items or activities forbidden by Islamic law (Mohammad et al., 2015).
- Organizational justice: employee perceptions about the fairness of organization decisions, actions, and treatment (Jaskova, 2015).
- Phenomenological: a term that has been defined in qualitative research. It describes the method, philosophy, scientific paradigm, and methodology by which researchers derive a comprehensive description of a given experience and what it means for those who have experienced it (Anosike et al., 2012).
- Quran: the fundamental book in Islam, revealed through the Angel Jibril to the Prophet Muhammad (PBUH). Written in Arabic, Muslims believe the Quran to be the exact words of Allah (Mohammad et al., 2015).
- Sunnah: the verbal instructions and behaviors of Prophet Mohammad (PBUH) (Sehhat et al., 2015).

- Work motivation: the desire or willingness to make an effort in one's work. A set of energetic forces that originate both within as well as beyond an individual's being, to initiate work-related behavior, and to determine its form, direction, intensity, and duration (Pinder, 2008).

1.8 Study Scope

The scope of this study included Muslim public sector employees in the UAE. More specifically:

- The interviews focused on employees who had been working for more than five years in the included organization.
- The study takes places in a particular context where Muslim employees with an Emirati background are the majority, forming part of a relatively affluent developing society.

These characteristics need to be considered before generalizing conclusions.

1.9 Dissertation Outline

The remainder of this dissertation is structured as follows. The next section provides a literature review. The third section introduces the research methodology, which outlines the procedures followed to collect qualitative data for analysis. This is followed by a data analysis chapter and a results and discussion chapter. Finally, the study concludes with recommendations for future research.

1.10 Conclusion

This chapter introduced the dissertation and outlined the chapters to follow. It concluded by explaining the significance of the study and defining terms used in the dissertation. The following chapter focuses on the scholarly literature related to Islamic work ethic, work motivation, and organizational justice.

Chapter 2 Literature

2.1 Introduction

This literature review focuses on research related to theories of work motivation in general. This study places particular emphasis on literature related to equity theory and Islamic work ethic theory. The review also includes existing literature on work motivation, organizational justice, and its role in work motivation. The author compares IWE with other religious work ethics and concludes with the originality of this research.

2.2 Work Motivation

(Thahier et al., 2014) defined work motivation as the willingness to work hard. Collectively, work motivation is a group of energetic drives—within the individual and in his or her workplace—manifest in workplace behaviors through style, orientation, intensity, and persistence (Oren et al., 2013). In the context of this research, work motivation explains the process that stimulates, energizes, steers, and provides continuity behavior and performance at work (Bhatti et al., 2016).

Motivation is considered an indispensable tool for organizations to leverage employee performance toward organizational goals, especially in a globally competitive world. Researchers have espoused numerous theories of motivation over the years within which many motivation factors have been identified. Many of the theories of motivation have reflected Maslow's hierarchy of needs theory (1943), which postulated that human beings have unfulfilled needs. When one need is fulfilled, the individual seeks out a new one to be satisfied, and the satisfied need no longer serves as a motivator. Based on this theory, human needs may be divided

into five categories, arranged by a hierarchy of importance (physiological, safety, social [sense of belonging], self-esteem, and self-realization needs). Once the need at the lowest level of the hierarchy has been satisfied, the next need becomes the dominant motivation source. Similarly, McClelland (1985) identified three motivators of human beings: affiliation, power, and achievement. This theory proposes that single units or a combination of needs contribute to an individual's behavior. It corresponds to Maslow's theory in recognizing social esteem along with self-realization needs.

Another theory of motivation is Herzberg's (1964) two-factor theory. Through interviews with managers and employees, Herzberg identified the five factors that cause the employees' most dissatisfaction: perceived fairness of company policy, pay, working conditions, relations with one's supervisor, and relations with coworkers. He also argued that other factors are important in satisfying or motivating employees, namely achievement, recognition, the work itself, responsibility, and advancement. Herzberg divided these factors into two main categories: "motivation factors," which motivate employees, and "hygiene factors," which provoke dissatisfaction.

Also published in 1964, Vroom's expectancy theory proposed a relationship between employees' motivation and expectations. Once the link between employee performance and their results is made clear, their motivation can be enhanced. Meanwhile, Porter and Lawle (1968) paid close attention to improving the workplace environment to increase employee performance, which required

intrinsic and extrinsic rewards. The equity theory, developed by Adams (1963), explains individuals' perception of how the treatment they receive in the workplace compares with that of their peers: just treatment can increase motivation, whereas deficiency of justice can decrease motivation. Ryan and Deci's (2000) self-determination theory pointed to a continuum of the two main types of motivation: intrinsic motivation and extrinsic motivation. Intrinsic motivation occurs as a result of internal desires, such as pleasure and personal achievement, whereas extrinsic motivation occurs due to external factors, such as rewards and promotion.

The body of literature on which all of these theories are based grew out of studies performed in the West and were from a Western perspective. Other cultures or religions were not represented in the studies (Bhatti et al., 2016). When attempting to apply these studies' results elsewhere in the world where other religions and cultures were dominant, such omissions proved to be serious. Syed, Mohammad, and Hoque (2011) have noted that traditional Western management theories differ significantly from the actual values of motivation in Islamic management.

Work motivation brings many benefits to both individuals and organizations. It plays an important role in employee performance and satisfaction (Springer, 2010, 2011) and increases organizational performance and effectiveness (Shukla, 2012) while reducing staff turnover and indifference (Rukuižienė & Bocharov, 2016). Intrinsic motivation affects employees' perception of their workplace as a fair environment, and this perception of organizational justice moderates the

relationship between intrinsic motivation and creativity (Hannam & Narayan, 2015).

2.3 Organizational Justice

Organizational justice refers to an employee's perception of how an organization deals with its employees: its decision-making, action-taking, and general treatment of staff (Jaskova, 2015). In other words, it is an employee's perception of the quality of the organization (Al Rawashdeh, 2013). Adams (1963, 1965) was one of the first researchers to work on organizational justice and established the equity theory of motivation, which supposes that employees who feel fairly treated will be motivated to work and display positive behaviors and attitudes. This perception of fairness is based on a continuous comparison between what they receive from the organization (e.g., financial or non-financial rewards, such as fair pay or equitable chances of promotion) and what other employees receive (Yean, 2016). Organizational justice is one of the main components of organizations' social and psychological structures (Al Rawashdeh, 2013). It suggests a practical, theoretical method for understanding how employees' perceptions of justice within an organization are shaped and how these perceptions influence employee behaviors and attitudes (Reynolds, 2015). This is important because awareness of employee perceptions of the current level of organizational justice can help the organization predict the future behavior of employees (Al Rawashdeh, 2013).

Traditionally, organizational justice consists of three dimensions: distributive, procedural, and interactional justice (Elamin, 2012). Distributive justice refers to employees' perceptions that the organization's outcomes are fair compared to those of their peers in the organization (Moon, 2017). Procedural justice refers to employees' perception of fairness in the procedures used to allocate outcomes among employees (Shan et al., 2015). Interactional justice refers to the quality of overall treatment during processes and outcomes and is often divided into two separate components: interpersonal and informational justice (Reynolds, 2015). Interpersonal justice refers to employees' perception of fairness in their treatment by supervisors, characterized as dignity and lack of inappropriate comments. Finally, informational justice refers to employees' perception of fairness in organizational justifications for the presence of particular processes and allocations in the workplace (Reynolds, 2015). Perceived violations of any of the dimensions of organizational justice, or the perceived absence of organizational justice entirely, is then perceived organizational injustice. Two sides of the same coin, as it were.

2.4 Work Ethic

Zahrah (Zahrah et al., 2016) defined work ethic as the combination of human values, characters, attitudes, and actions with which an individual carries out their duties and responsibilities. Work ethic is an imperative dimension in any organization (Khan et al., 2015). Organizations attempt to embed a work ethic in their employees because they believe that it will be advantageous to employee behavior, engagement, and productivity and help them distinguish right from wrong

at work (Zahrah et al., 2016). Several studies have linked work ethic to workplace variables from a religious perspective, including Protestant, Buddhist, Hindu, Jewish, and Muslim ethics (Mohammad et al., 2016; Sharabi, 2012). Workplaces that have incorporated cultures related to religion have been associated with a range of business benefits.

(Amro & Bahauddin, 2015) have defined culture as the composite whole of socially inherited behavioral manners, beliefs, arts, practices, and other outputs of a community's work standard at a particular period. According to Shaffer (2006), culture is a set of forces that determines a superior self-identity of a specific group of people that encompasses the factors of ethnicity, religion, history, and civilization. Today's globalized businesses have diverse cultural behaviors and methods of training their individuals. However, what is considered morally and ethically good in some cultures may be condemned in other cultures (Al-Aidaros & Mohd Shamsudin, 2013). (For example, head-covering is imperative for Muslim women, but not in other cultures.) People depend on a complex system of assumptions, customs, standards, values, and beliefs to interpret a given situation (Attahiru et al., 2016). Culture has a potent influence on defining individuals' attitudes, positively or negatively. Cultural standards, religious instructions, and actual practice greatly differ and are sometimes contradictory (Roomi, 2013). For example, in cultures that do not differentiate between the behavior and the result, individuals may think only about increasing their revenue at others' expense, leading them to behave unethically (Forsyth & O'Boyle, 2011).

One of the most critical factors influencing cultural behavior is religion (Ismaeel & Blaim, 2012). Religion is considered an essential factor in shaping and guiding the ethical values of individuals and helping them deal with difficulties and challenges in the workplace (Quoquab & Mohammad, 2013). In a multicultural workplace, employees from different religious backgrounds have different values and ethics that may impact work performance and quality (Quoquab & Mohammad, 2013). These differences stem from embraced beliefs, which are considered an intrinsic drive for individual behaviors and attitudes.

2.5 Islamic Work Ethic

The Islamic Work Ethic (IWE) is an ancient concept that originated before the 14th century (Attahiru et al., 2016). Its teachings are derived from the Qur'an and Sunnah, the verbal teachings and behaviors of Prophet Mohammad. IWE is a component of Islam that emphasizes ethics (Akhlāq), highlighting the dangers of unethical impatience and greed in business (Attahiru et al., 2016). (Mohammad et al., 2016) have highlighted the fundamental principles of IWE that differentiate it from other ethical perspectives, including the Protestant work ethic (PWE), Hindu work ethic (HWE), and Buddhist work ethic (BWE) (see Table 1). Their study revealed that IWE differs from other work ethics in five fundamental aspects: (a) IWE emphasizes the principle of halal and haram based on Sharia; (b) IWE emphasizes the significance of both intentions and results, whereby intentions have no importance unless accompanied by the proper actions (and vice versa); (c) IWE prescribes specific and clear instructions and principles for men and women who

are looking for employment (the work must follow Sharia and must not obstruct an individual's Islamic identity and character; (d) IWE emphasizes union and affiliation among employees and between manager and employee, rather than the perception of leader-follower relationships; and (e) IWE prescribes that problems of sexual harassment inside or outside the workplace be resolved according to Sharia instructions.

Table 2.1: Comparison of religious work ethics (Mohammad et al., 2016)

Discussion point	IWE	PWE	BWE	HWE
1. Work-related values	IWE and PWE both emphasize intrinsic and extrinsic values		Focused on predominantly intrinsic values	Focused on predominantly extrinsic values
2. Rules related to rate of interest	Islam and Christianity explicitly impose restrictions on dealing with interest. However, during the rise of Protestantism, taking interest became acceptable in the view of the Protestant Church		Implicit restrictions on interest are found in Buddhism and Hinduism. In recent years, BWE and HWE have considered interest acceptable	
3. Restriction regarding use of intoxicants	Strictly prohibited and considered a sinful activity	Accepts moderate levels of alcohol consumption in personal life and in the workplace	Strictly prohibited. However, the use of intoxicants for medical purposes does not violate the fifth precept (Horner, 1951)	No religious restrictions

4. Classification of work	IWE values all work with respect. IWE highly values <i>halal</i> (permitted) work over and above its classification	In medieval Christianity, work was perceived as a sin (Tilgher, 1931); physical work was meant for the slaves only and was seen as vulgar (Lipset, 1992). However, PWE suggests that those who possess qualities such as hard work and punctuality are God's chosen ones (Butters, 2002: Tilgher and Homo Faber, 1930)	Work is highly valued, as it helps one to be independent and self-respectful. High regard for work that is not harmful to others, does not require unnecessary material consumption and is driven by good motives	High classification system based on the caste system (Parboteeah et al., 2009). Usually, the <i>Brahmans</i> carry out religious duties, whereas the <i>Kshatriyas</i> perform administrative duties and serve as warriors when needed (Fenton et al., 1993). The <i>Vaishyas</i> are comprised of traders and farmers, and the <i>Sudras</i> are involved in work that is spiritually unclean and requires heavy physical labor (Hiltebeitel, 1987)
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Cultural work ethics assist economic development and encourage employees to be engaged in their jobs (Ali, 1992). In the Muslim context, Islam is deemed to be not only a religion but also a comprehensive framework that helps arrange the

socio-cultural, economic, and political affairs of life (Wilson, 2012). In Muslim countries like the UAE, where Islam is the official religion, and Islamic Sharia is a primary source of legislation (UAE Constitution, Article 7), Islamic culture and IWE, in particular, are embedded in the workplace behaviors of Muslims and cannot be separated from their daily lives (Beekun & Badawi, 2005). The main points of difference outlined above and the observation that IWE is a familiar frame of reference for Muslim employees in the UAE as well as, Muslims are the world's fastest growing major religious group (Lipka, & Hackett, 2017) warrants the use of IWE in this study instead of the general ethical principles that many religious work ethics may have in common.

In the literature, Ali (1988) to be the first researcher to apply IWE to the practicing of Islamic ethics in business (Khan et al., 2015); he also developed a measure for IWE that has been used by researchers concerned with IWE (Purnama, 2017). However, IWE as a concept originated in fourteenth-century teachings (Attahiru et al., 2016), derived from the Quran and the Sunnah (Sehhat et al., 2015). It concerns work and hard work (Sehhat et al., 2015) to be a virtue, as hardworking employees have a greater chance for success (Rokhman & Hassan, 2012). It encourages integrity, flexibility, fairness, responsibility, and a fair system of rewards (Mohammad et al., 2015). More specifically, IWE has five defining characteristics. First, employees should perform their job with a commitment to pleasing Allah. Second, dedication to Allah is considered in all aspects of human life. Third, Muslims are compelled to do everything with a religious commitment

and to perform all ritual obligations. Fourth, employees must act with diligence, efficiency, and justice in the public interest. Fifth, the relationship between employees and employers is based on human appreciation, regardless of color, race, language, or inheritance (Ahmad & Owoyemi, 2012). (Kamaluddin & Manan, 2010) have also noted that IWE includes four main concepts set forth by Ali and Al-Owaihan (2008), namely effort, competition, transparency, and morally responsible conduct. Chanzanage and Akbarnejad (2011) listed seven dimensions of IWE: work intention, trusteeship, work type, work results for the Islamic Ummah (community), justice and fairness, cooperation and collaboration, and work as the only source of ownership.

Ultimately, practicing IWE has many advantages. Sentürk and Bayirli (2016) have noted that if everyone dedicates their work without recourse to unethical methods, various social problems will be reduced, and public satisfaction levels will increase. By directing Muslims' behaviors and situations in the workplace, IWE will lead to prosperity for the whole of society (Rokhman & Hassan, 2012). IWE manages work productivity by providing bold instructions through which organizations may enhance their organizational performance, achieve success, and sustain a high level of quality (Aldulaimi, 2016). IWE also encourages cooperation at work, as it views consultation as a method for overcoming difficulties and averting mistakes, and creativity at work as a cause of pleasure and accomplishment.

2.6 Organizational Justice and Work Motivation

In Islam, justice is considered one of the critical sources of enhancing individual motivation (Bhatti et al., 2016). Many studies have demonstrated the influence of organizational justice on employee behavior and attitudes, such as job satisfaction, organizational commitment (Elamin, 2012; Suliman & Al Kathairi, 2013), retention (Imran & Allil, 2016), organizational citizenship (Kittikunchotiwt, 2017), and engagement (Sun & Wang, 2012).

Unfortunately, most organizational justice studies originated in Western countries (Elamin, 2012). Moreover, there is limited research on the relationship between work motivation and organizational justice (Jaskova, 2015). For example, (Kushwaha & Lodhwal, 2016) have examined the positive influence of rewards, such as payment, promotion, recognition, and benefits on work motivation, indicating that unfair distribution of rewards may have a negative influence on employee motivation. (Jaskova, 2015) has also examined the relationship between organizational justice and work motivation, finding that procedural, interpersonal, and informative justice affect work motivation; however, no correlation was observed between distributive justice and motivation. In contrast, (Hannam & Narayan, 2015) have examined the influence of intrinsic motivation on perceived organizational justice and demonstrated that employees' intrinsic motivation influences their perception of workplace fairness.

2.7 IWE and Work Motivation

IWE provides Muslims with a complete value system that enhances their working lives in a variety of ways. Motivation from an Islamic perspective is essential to the Arab world, where Islam is the predominant religion. In the literature, some researchers have emphasized motivation from an Islamic perspective (e.g., (Akhtar et al., 2014) ; Bhatti et al., 2016; Amin, 2011; Kedah, Adamu & Osman-Gani, 2011; Syed et al., 2011). Bhatti et al. (2016) found that many factors influence Muslim motivation in the workplace. Spirituality, punishment and reward, and justice were the most prominent.

IWE is rooted in Muslim spirituality. Bhatti et al. (2016) have highlighted the four fundamental beliefs that are considered motivational factors for Muslim employees: Iman (faith in God), Taqwa (inner awareness), Ihsan (love of God), and Tawbah (repentance). These spiritual dimensions motivate Muslims in general, and employees in particular, to practice IWE and success in this world and in the Akhirah (hereafter). Moreover, Ibadah (worship) is the basis for all Muslim behaviors, as it regards all actions as worship in obeying Allah (Basharat, 2009). In turn, IWE brings to the fore the moral evolution of employees, encouraging them to follow the law with love and willingness rather than fear or force (Zaman et al., 2013).

2.8 IWE and Organizational Justice

Justice is a foundation stone for Muslim action, judgment, and treatment. Applying organizational justice requires ethical behavior, yet workplace contexts involve many issues and interpersonal relationships that may influence its application. In the Arab world, especially the influence of power and social status can be considerable. For example, personal relationships may skew reward systems rather than performance (Elbanna et al., 2011). Such circumstances may negatively affect employees' motivation when they feel a sense of injustice in the reward system. (Ibrahim & Perez, 2014) have suggested that the concept of justice in the workplace is crucial to understanding many employee behaviors: in organizations, employees base their emotions and consequently their behavior on whether they receive just treatment (Barsky, Kaplan, & Beal, 2011). On the other hand, lack of organizational justice correlates with negative employee behaviors and attitudes, such as low levels of retention, organizational citizenship behavior, satisfaction, commitment, motivation, and quality of performance (e.g., (Al Afari & Elanain, 2014; Ibrahim & Perez, 2014; Imran & Allil, 2016; Jaskova, 2015).

Elamin (2012) has highlighted that most organizational justice studies have examined organizations in Western countries. (Elamin & Tlaiss, 2015) and (Suliman & Al Kathairi, 2013) have suggested that organizational justice requires greater investigation in the Arab world and developing countries. In addition, (Fall, 2014) has noted that too little attention has been given to investigating the impact of organizational justice on intrinsic motivation at work. Likewise, (Khan &

Arshad, 2016) and (Kamaluddin & Manan, 2010) have found that limited studies of insights related to IWE in business organizations have been conducted in the Muslim world.

Significantly, the majority of research studies on IWE are conceptual (Al-Modaf, 2005; Kamaluddin & Manan, 2010) or quantitative (Bukhari et al., 2011; Farooq Abbasi, 2015; Haider & Nadeem, 2014; Khan et al., 2015; Rawwas et al., 2018; Sadozai et al., 2013; Tufail et al., 2017). Their results proved that employees with high levels of IWE did not respond negatively to unfair treatment in the workplace (Khan et al., 2015). However, more empirical studies are still needed to broaden the understanding of this construct within organizations (Mohammad et al., 2015). Specifically, the existing literature fails to provide Muslim public sector managers with sufficient evidence of IWE's role in mitigating the negative impact of perceived organizational injustice on work motivation. While researchers have investigated the relationship between IWE and organizational justice and individual variables like organizational commitment, organizational change, and job satisfaction, a critical gap remains in the relationship between IWE and organizational justice and organizational productivity, sustainability, and reputation (Mohammad et al., 2015).

Both qualitative and quantitative researchers now accept that qualitative research methods can identify causal relationships and develop causal explanations (Maxwell, 2004). Qualitative methods have been used to elucidate causal processes and contextual factors in which they work, explore as many alternative

interpretations as possible, and describe relationships, incidents, and processes (Bate et al., 2012). This study uses qualitative approaches to collect more in-depth observations about the interplay of IWE with other motivational elements in organization injustice and work motivation. As one of the few qualitative studies on IWE, this study contributes to the literature.

2.9 Conclusion

This chapter provided an in-depth analysis of the literature. Work motivation and organizational justice have emerged as pressing issues in organizational development. In Muslim countries like the UAE, where all the regulations and work law are derived from Islamic law (Sharia), IWE is considered an integral part of organizational culture. The current literature on IWE, however, contains two specific gaps. The first is the lack of exploration into the lived experiences of public sector employees regarding the impact of IWE on employee work motivation, specifically in alleviating the negative influence resulting from perceived organizational injustice. The second gap is the absence of qualitative IWE studies related to work motivation and organizational justice studies in the public sector context. Addressing these gaps will add value to the body of critical research knowledge.

Chapter 3 Methodology

3.1 Introduction

The purpose of this study is to increase insight into the ways in which IWE interplay with other motivational elements to explore how Muslim public sector employees in the UAE, experience Islamic work ethic and how they feel that Islamic work ethic mingles with other motivational elements in alleviating negative effects of perceived organizational injustice on work motivation.

To do so, the research investigates the thoughts and lived experiences of 24 public sector employees across two organizations in Abu Dhabi Emirate, using a qualitative and phenomenological approach in the form of in-depth, semi-structured interviews.

3.2 Research Philosophy

A hermeneutic phenomenological approach emphasizes the way that people interpret their reality within a given context. This approach captures participants' narrative accounts and reveals how they decipher and express their experiences through interviews (De Gagne & Walters, 2010). Polkinghorne (1982) has postulated the nature of the hermeneutic research method based on the interpretive, emphasizing the historical meanings of human experiences. Hermeneutic phenomenology thus represents the conviction that a basic interpretation of phenomenological experience is not just inescapable but also essential in rigorous scientific research (Victor & Barnard, 2016).

Hermeneutic research includes a procedure in which the researcher and participants cooperate to build up their comprehension of the phenomenon being studied (Lauterbach, 2018). This approach is important for uncovering hidden meaning because it focuses on the nature of existence "ontology" (Dowling, 2004). This is essential when the research is conducted with Muslim participants who have believe in Allah. Also, they hold different beliefs about the hereafter and other metaphysics which influence their behaviors inside and outside workplace. Language plays a fundamental role in hermeneutic phenomenology; language is socially constructed (Aldiabat & Navenec, 2011) and is the means by which people communicate the meaning they give to objects (Van Manen, 2016). Crucially, hermeneutic phenomenology also considers the entire experience from all perspectives, unraveling its evolving and collective impacts on society and the individual (Polkinghome, 1982).

3.3 Data Collection Preparations

3.3.1 Designing the Questionnaire

The questionnaire was developed by the researcher to cover the research question and the main research objectives. It was then reviewed by a key person in the first studied organization where the researcher is working. A key person has experience in human resources and training: she was a professional development consultant with more than ten years in the field of training and development. The interview questions were also revised by two academic peers 'university professor' with ample expertise in qualitative research. Finally, this study used the pilot-

studied, semi-structured interview questions to conduct a pilot study on the interview questions on a group of three participants who were not involved again in the main interviews. This method has been used by various researchers, including (Allen, 2016) and (Murphy, 2013).

3.3.2 Final Interview Protocol

Semi-structured interviews were conducted as a data source, enabling the researcher to obtain similar information from all participants and to gather explanations for questions (Allen, 2016). The interviews encompassed the major areas of interest: general characteristics, work motivation (WM), Islamic work ethic (IWE), IWE and WM, organizational justice (OJ), OJ and WM, and IWE versus OJ. The researcher designed the interview protocol in English; this was revised by two academic peers who are experts in qualitative research. The researcher then translated the protocol into Arabic to facilitate the interview process, given that all interviewees were Arab. Each semi-structured face-to-face interview was recorded and transcribed literally to ensure accuracy of the participants' answers (Boyer, 2013).

3.3.3 Ethical Considerations

Research ethics offer guidelines on appropriate conduct and explain the value of good decision-making processes (Savage-Austin, 2009). In the context of this study, the first step was to approach the International Review Board (IRB) of Abu Dhabi University to seek approval for the research questionnaire (Appendix A) before starting the fieldwork. Following IRB approval (Appendix B), the university

issued the researcher an ethical approval certificate for the first and second organizations, as shown in Appendices C and D. Once the organizations sent their approval for data collection (Appendices E and F), the researcher started the interview process by briefly reiterating the contents of the consent form to the participants. Participants then signed the form to show that they had understood the research aspects and were willing to participate. The researcher emphasized to the participants that the interview responses would be anonymized. All participants were willing to participate in the interviews: no one was forced to participate, and no one refused to complete the interviews. The consent form also included details about confidential data collection for the sole purposes of this research. Finally, to guarantee accuracy, the researcher checked all translations from Arabic to English to ensure they represented the truth as specifically stated in the interviews.

3.4 Data Collection Procedures

3.4.1 Sample Selection

The study sample consisted of public sector employees in the city of Al Ain, the second-largest city in the emirate of Abu Dhabi, United Arab Emirates (UAE). This context is appropriate for various reasons. First, Islam is the official religion of the UAE and its legal system, which regulates and permeates the public sector, is based on Islamic law, Shari'a (UAE constitution, Article 7). Second, public sector employees in the UAE are predominantly Muslim with a local Emirati background, which facilitates a shared understanding of IWE, unlike the private sector which is more culturally diverse (Website UAE Government, 2020). Third,

Abu Dhabi is generally considered as one of the more conservative Emirates (Gambrell, 2020), whereby Al Ain is renowned for being the capital of UAE heritage (Website UAEU, 2018). These characteristics make it likely that IWE is firmly embedded in employees' thoughts and behaviors in their daily lives (Mohammad et al., 2016).

Participants had to satisfy two criteria to participate in the interviews: (a) they must have worked in the studied organization for at least five years; and (b) they must be Muslim. Some additional characteristics were required so that the resulting sample contained a diverse range of men and women, employees with managerial responsibilities and non-managerial employees, employees with a university degree and employees without one, and citizen and noncitizen employees. This variety of demographic characteristics was intended to ensure the comprehensiveness of the study (Gibbs et al., 2007).

In qualitative research, it is necessary to select small sample sizes to account for the rich, diverse information that ensues (Ritchie et al., 2013). Sample sizes in qualitative studies are determined based on the rule of data saturation (Chenail, 2011). Saturation arises in research when an interviewer receives repeated information from participants, indicating that no further new information is available and that a saturation point has been reached (Chenail, 2011). Since larger sample sizes would have been time-consuming and difficult to execute (Ritchie et al., 2013), the researcher enlarged the sample size by conducting extra interviews until the study reached data saturation (Allen, 2016).

Prior to data collection, the researcher received ethical approval from the Abu Dhabi University IRB. The following steps guided the data collection for this study. First, the researcher contacted and obtained initial permission from the general director of the organizations involved. Second, 20 qualified employees from the first organization and four from the second were invited to participate in interviews. At the outset, the researcher conducted 17 interviews for the first organization, after which it was felt that data saturation had been reached. However, the researcher continued interviews with participants from different sections and sectors of the first organization until 20 interviews had been completed, thus ensuring data saturation. The researcher then moved onto the second organization in the hope of finding divergent data compared to the first organization based on the idea of each organization has its own culture. After the first two interviews, the researcher was certain that data saturation had been reached, hence the 20-4 split in interviews conducted.

Collected data requires a good relationship with the organization to find a sufficient number of participants and save the researcher's time. In general, people do not feel comfortable discussing topics such as religion, organizational justice, and personal motivation with someone they do not know. Therefore, it was very important that the interviewer was someone that the participants trusted, someone they considered as one of their own. Participation was clearly voluntary (some refused to participate, with no consequences) and explicitly anonymous (as emphasized in the formal invitation and consent form provided by the university,

which was approved by the institutional board of ethics). Participants were selected through a combination of convenience sampling (proximity and snowballing) and purposive sampling (aiming for maximum variety). Combining sampling methods is likely to increase the reliability of results (Allen, 2016). As outlined above, the relationship between the interviewer and participants was crucial to collecting the required information, which justifies the choice for convenience sampling in qualitative studies (Allen, 2016). After interviewing employees that had close ties to the interviewer, the interviewer was personally introduced to other employees (weak ties). The researcher used the purposive and snowballing approach to find the 24 participants. Snowball sampling is a method used to support sample expansion when a researcher faces difficulty finding data samples (Goodman, 1961). In practice, this method enabled the researcher to expand the sample by asking one participant to recommend other potential participants. The idea of snowball sampling supposes that members of a select unknown population have widespread associates with the same or similar experiences (Abrams, 2010); thus, the researcher started with purposive sampling and then switched to snowball sampling when faced with difficulties in finding participants. (Figure 3.1).

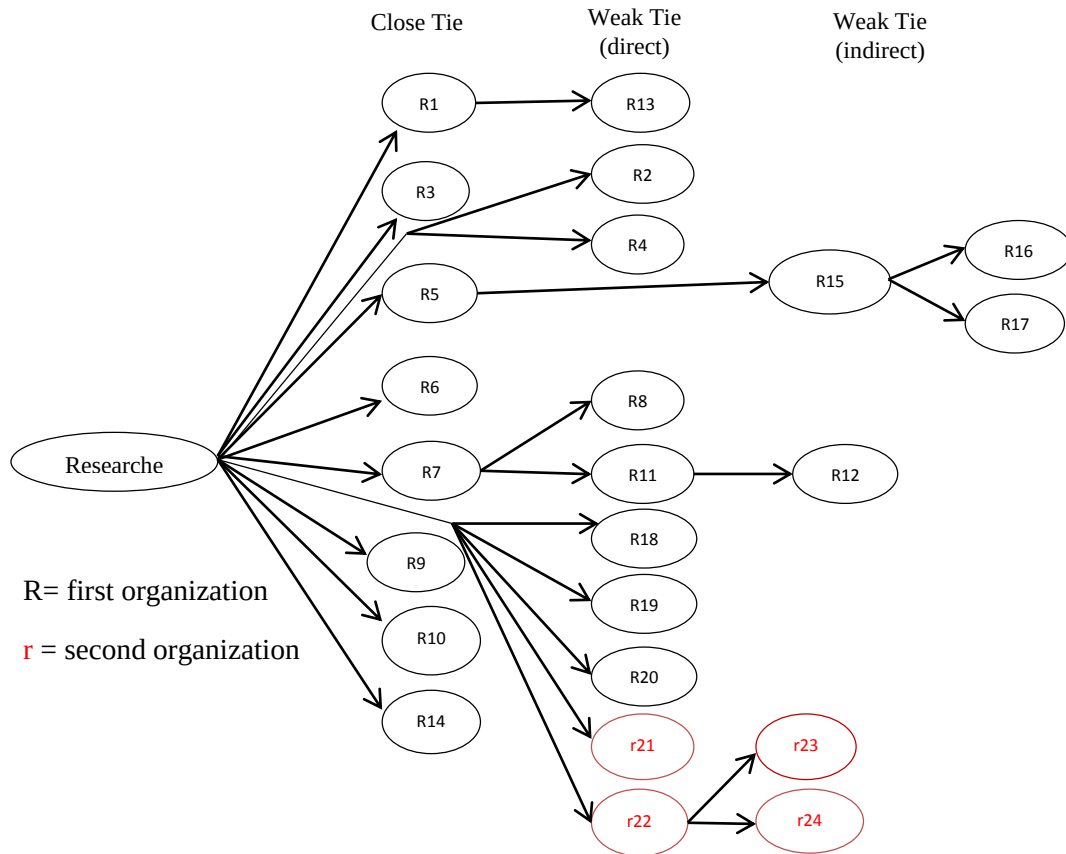


Figure 3.1: Recruitment Strategy

3.4.2 Participants Recruitment

The researcher then called potential participants by telephone and attempted to get their agreement to participate and determine the interview date and time. During the call, the researcher described the intent and voluntary nature of the qualitative research, as well as the risks, benefits, confidentiality, and anonymity of the study (Allen, 2016). The researcher also ensured that participants fulfilled the criterion of a minimum of five years working at the organization and checked permission to record the interview. The researcher started the interview directly after obtaining

agreement from each participant. The researcher reminded the participants that they had the right to leave the interview at any time and with no consequences if they did not want to complete it. No participants left the interview sessions. The researcher always reassured participants that their data would be secure, protected on the researcher's computer, and used solely for the purposes of this research.

The researcher began by approaching colleagues who she thought would welcome the invite to participate. Unfortunately, the first two invitations were rejected once the colleagues discovered that the interview would be recorded. In response, the researcher then approached one of her colleagues (close tie), with whom she has been working for more than 10 years. However, before accepting the invitation, this participant asked the researcher if the interview would be conducted in English or Arabic. When she knew that the interview would be conducted in Arabic, she felt comfortable accepting the invitation. After that, the researcher was able to move to another colleague in the same department, who accepted the invitation.

Most of the first set of participants were the researcher's friends and colleagues, with whom she had good working relationships. (This emphasizes the importance of relationships and connections when conducting data collection.) After each interview, the researcher asked participants to recommend others (weak tie-direct/indirect; snowball sampling). In the second organization, the researcher started with two of her relatives, who welcomed helping her to find participants

based on the sample criteria. One of these participants recommended another two participants (weak tie-indirect).

The data collection phase spanned around three months (June 2018–September 2018). All interviews were conducted in person at the interviewee’s workplace. The researcher always preferred using a closed room (such as a meeting room, library, or quiet office) to ensure privacy, confidentiality, and comfort for participants and their focus on the interview questions without interruption or noise on the recorded audio (Gill et al., 2008; Jacob & Furgerson, 2012). Before starting the interview, every interviewee was given a brief summary of the research, along with the consent form (Appendix G). All interviews were recorded using digital media with the participant’s permission.

3.4.3 Data Collection Instrument

Data collection instrument consisted of face-to-face interviews. The researcher expected that each interview would take 60 minutes to gather rich qualitative data; in reality, the interviews lasted between 30 and 50 minutes per interviewee. The researcher transcribed the interview recordings in Arabic using Microsoft Word. All 24 transcripts were then translated into English over a period of around two months (September and October 2019). Every time the researcher finished transcribing a recorded interview into a transcript, she sent a group of three or four transcripts for translation from Arabic to English by a certified translator. The researcher also ensured that the translated document was reread thoroughly, occasionally returning to the original interview recording to check certain words or

contexts in case of any unintended change in meaning. All transcripts were anonymized: each interviewee is referred to as a Respondent, coded (R) for the first organization and (r) for the second organization, and assigned a number from one to 24 (Table 3.1).

Table 3.1: Interviewee characteristics

	Gender	Age (years)	Experience in organization (years)	Type of work	Managerial position?
R1	Female	45	21	Technical	No
R2	Male	53	17	Projects and engineering	Yes
R3	Female	36	9	Office worker	No
R4	Male	34	15	Project manager	Yes
R5	Female	30	7	Technician	Yes
R6	Female	35	9	Technician/engineer	No
R7	Female	40	16	Office worker and administrative	No
R8	Male	35	10	Adoption services scheme	No
R9	Female	39	5	Administrative officer	No
R10	Female	33	7	Issuing maps	No
R11	Male	47	18	Head of department	Yes
R12	Male	41	13	Adoption of the services path	No
R13	Male	42	17	Administrative and technical	No

R14	Female	34	8	Infrastructure services	No
R15	Female	41	10	Director of programs	No
R16	Male	34	10	Program manager	Yes
R17	Male	40	10	Project management	No
R18	Female	41	18	Artistic work	Yes
R19	Female	39	9	Analyst policies and procedures	No
R20	Male	43	9	Head of cartographic section	Yes
r21	Male	28	5	Procurement section	No
r22	Male	31	5	Cultural tour guide	No
r23	Female	34	5	Cultural tour guide	No
r24	Female	28	5	Cultural tour guide	No

R: first organization; r: second organization.

3.5 Data Analysis

Data analysis followed the phenomenological approach adopted by various scholars, including Colaizzi (1978), (Creswell & Poth, 2016), and Moustakas (1994). The systematic process for assembling textual and structural descriptions can be summarized as follows:

(a) *Horizontalization*—transcribing interviews and highlighting essential statements or quotations that illustrate how the participants experienced the phenomenon;

(b) *Clusters of meaning*—performing template analysis to group significant statements into themes;

(c) *Textual description*—writing a description of essential statements and themes in participants' experiences;

(d) *Structural description*—writing a description to describe how participants experienced the phenomenon;

(e) *Essence*—writing a composite description of the textual and structural descriptions to capture the essence of the phenomenon.

3.5.1 Coding and Transcribing Process

Step (a) horizontalization and (b) Clusters of meaning were conducted to code and transcribe the interviews. And perform template analysis to derive the themes. Several steps were conducted to obtain the research's themes. The following steps summarize the main coding and transcribing process. The main codes first emerged intuitively on the part of the researcher, in the interviews themselves, during the transcription process, and when writing journal notes. Hayman, Wilkes, and Jackson (2012) have highlighted the pervasive use of journals in research to document participants' vivid, first-hand experiences, which was the purpose of this study.

The subsequent data coding proceeded through three basic stages, as adopted by (Patzelt et al., 2014). The first involves identifying provisional categories or first-order codes. During this phase, the researcher coded relevant segments (i.e.,

blocks of text) of each individual transcript according to these initial categories. Each segment was then categorized and assigned to a node that developed during the classification process. The researcher then read and reread the transcripts in an iterative process and coded and recoded the data several times; this process helps to clarify specific terms and phrases until the classification system adequately defines the material.

The second stage involves assembling the first-order codes into themes and subthemes. In this phase, the researcher started constructing categories by grouping the codes into themes in line with the overarching research objectives and questions using NVivo and limiting the analysis to five transcripts only. The resulting themes were reviewed by the academic peers; coding was then completed with another five transcripts.

The third and final stage involved aggregating theoretical dimensions. In this phase, the level of abstraction was raised to build a preliminary view of the final theoretical dimensions and the relationships between them. At this point, both the researcher and the academic peers reviewed the main codes. This review resulted in five main codes: Islamic work ethic (IWE), other intrinsic motivators (OIM), extrinsic motivators (EM), organizational justice (OJ), and desired action (DA). Subcodes were also developed following three rounds of researcher/peer review. Together, the main codes and subcodes were adopted as templates for recoding all 24 interview transcripts.

3.5.2 Thematic Analysis

The researcher followed a directed approach to thematic analysis and applied deductive categories to create a template. The predetermined categories (IWE, OJ) were provided with operational definitions that were in line with previous studies. On the other hand, the researcher immersed herself in the data and found other themes (other intrinsic motivators, other extrinsic motivators, desired action) and main codes through an iterative process. Finally, summative analysis – counting frequencies of categories and subcategories – was applied to provide an indication as to how salient different experiences are as well as a suggestion of the relative prevalence of different aspects for participants. This makes a combination of directed and summative analysis the most appropriate approach (Hsieh and Shannon, 2005). Combining qualitative and quantitative data analysis is a valid analysis technique (Krippendorff, 2018) and has been applied before in other qualitative studies (Rejnö et al., 2017). The researchers relied on the software program NVivo 12 to facilitate this combined approach to data analysis.

3.6 Research Trustworthiness

Trustworthiness in qualitative research can be described using a wide range of terms, such as validity, credibility, rigor, or appropriateness (Hayashi Jr et al., 2019; Morrow, 2005). Trustworthiness focuses on the systematic rigor of the research design, the reliability of the researcher, the credibility of the findings, and the applicability of the research methods (Johnson & Parry, 2016). The purpose of verifying validity in qualitative research is to ensure that the collected data are

correct and accurate (Allen, 2016). Validity has been defined as the degree to which research findings accurately measure the phenomena under investigation (Yin, 2011). Englander (2012) has argued that the integrity of the data collection instrument or sampling procedure relies on careful consideration during its design. All steps of the study are interrelated; each supports the previous step and returns to action in the following phase (Hayashi Jr et al., 2019). Different approaches have been conducted to reduce the bias in qualitative researches and enhance research trustworthiness (e.g using tables (Cloutier, & Ravasi, 2021), research audit trail, (Carcary, 2009), reflexivity, triangulation by observer, peer debriefing, member check, extended engagement (Lietz, Langer, & Furman, 2006), and bracketing (Tufford, & Newman, 2012).

Triangulation

Triangulation is a method that helps increasing research's trustworthiness (Nobel & Heale, 2019; Lemon, & Hayes, 2020), and reducing the bias in qualitative research (Johnson, Adkins, Chauvin; 2020). It is defined as a qualitative research method for testing trustworthiness by combining multiple sources of information, those sources can include different data or methods (Carter et al., 2014). However, the goal is to take a point from more than three distinct and independent sources to bolster the topic under investigation (Lemon, & Hayes, 2020). Triangulation fundamentally aims validating the study findings. Sometimes, the researchers use of mixed methods to achieve the aim of confirming research results. However, triangulation is differing than as mixed methods. Mixed methods essentially

conducting quantitative and qualitative to answer the research questions; Whereas triangulation explains how the researcher utilized all of the different approaches in the study to collect the necessary information and critically analyze the findings (Social Sciences Research Laboratories, 2018), and this contributes in achieving research trustworthiness (Bans-Akutey, & Tiimub, 2021). Triangulation has many advantages beside improving credibility and validity of findings. It provides more insights that help the researcher to better explain a phenomenon (Bans-Akutey, & Tiimub, 2021). Four types of triangulation have been identified by Denzin (1978) and Patton (1999): (a) method triangulation, (b) theory triangulation, (c) investigator triangulation, and (d) data source triangulation. Based on literature, data source triangulation is naturally limited in phenomenological studied. While interviews are used by the majority of qualitative researchers that investigate human phenomena (Carter, et al, 2014).

Conducting investigator triangulation by engaging a group of researchers, interviewers, or data analysts is utilized, it becomes very straightforward to spot conflicting data, correct it or delete it, so that the study's findings do not negatively influenced (Bans-Akutey, A., & Tiimub, 2021). Investigator triangulation is also considered as a form of bracketing (Dörfler & Stierand, 2021). This was used in different stages of the research. Where different researchers involving either directly or indirectly in various research stages. First, the questionnaire was developed by the researcher to cover the research question and the main research objectives. It was then reviewed by a key person in the first studied organization.

Second, the interview questions were also revised by two academic peers 'university professor' with ample expertise in qualitative research. Third, peer review was also adopted to ensure that the researcher analyzed the data correctly (Gunawan, 2015). When the researcher had finished coding the transcripts, the proposed template was sent to two academic peers with expertise in qualitative research. One of them was a third research team member, who had not interacted with the data before. Lastly, the researcher sent a paper related to this dissertation to a journal for publication: the feedback and suggested revisions further increase the study's validity and reliability. This method mentioned by (Creswell & Poth, 2016) by sending data analysis and coding to more experience researcher. Where the interaction between the two researchers was a form of bracketing (Dörfler & Stierand, 2021).

Bracketing

The researcher adopted bracketing as a means of demonstrating the validity of the data collection and analysis procedure (Ahern, 1999). Bracketing is a method used in qualitative research to minimize the impact of presumptions that may negatively affect the research process (Tufford & Newman, 2012). In phenomenological research especially, it is important to start bracketing before data collection and analysis, where all steps are consecutively related: as researchers are unaware of their own beliefs and presumptions regarding the phenomenon, it is impossible to separate the (Chan et al., 2013).

In the line with bracketing, this study had adopted a construction process for validity, following the procedures defined by Whitemore et al. (2001), who have explained in depth how study design, data collection, data analysis, and discussions are important to the quality and reliability of research. Hayashi Jr et al., (2019) divided these steps into three phases: (1) before data collection; (2) during data collection and analysis; and (3) after the analysis. This study adopted these three phases and used different methods to ensure research trustworthiness throughout.

3.6.1 Before data collection

A number of approaches were adopted to achieve research validity. First, the interview questions were constructed in line with the existing literature and theories on organizational development (Allen, 2016). Second, the semi-structured interview format enabled participants to answer the questions and express their perceptions in their own words and with a high degree of freedom and flexibility (Hunter, 2012). Third, a pilot study (three interviews) was conducted to evaluate the validity of the interview process, from which the researcher gained valuable insight into how best to: conduct interviews in general; invite respondents; introduce the research idea; manage time effectively; respond to body language and reactions to questions; manage the flow of questions and ensure their clarity; answer respondents' own questions; and bracket any prejudgments.

For the interviews themselves, bracketing refers to conducting interviews with other sources (such as non-clinical and non-managerial colleagues or research

associates) to reveal significant preconceptions and prejudices (Tufford & Newman, 2012). In this research, three formal interviews were carried out with non-managerial colleagues as a pilot study and bracketing interviews. Bracketing interviews can improve transparency and interaction with participants by uncovering lost personal memories; it can also shield researchers and participants from emotionally sensitive areas of study (such as organizational justice), while at the same time improving the capacity of the interviewer to interpret the phenomenon in question (Rolls & Relf, 2006).

3.6.2 During data collection and analysis

Collecting data via face-to-face interviews is another effective bracketing strategy, as it helps the researcher to understand more deeply the essence or meaning of daily experiences (Munhall, 2012). Another bracketing strategy adopted in this research was the writing of memoranda throughout data collection and analysis as a means of examining and reflecting upon the researcher's engagement with the data (Cutcliffe, 2003). In addition, data saturation considered as a golden key to demonstrate the research quality (Saunders et al., 2018). Saturation arises in research when an interviewer receives repeated information from participants, indicating that no further new information is available and that a saturation point has been reached (Chenail, 2011). The researcher enlarged the sample size by conducting extra interviews until the study reached data saturation.

Within the data analysis phase, specific rigor criteria are typically utilized to assure reliability and integrity, such as the usage of computer software, peer review, audit trail, and triangulation (Johnson, Adkins, Chauvin; 2020). The researcher reduced the bias in data analysis by using NVivo for the data analysis left little chance for human error and thus improved reliability (Grasso et al., 2002; West, 2012). Applying thematic analysis is another method that reduce the bias and increase the importance of document analysis in qualitative research (Mackieson, Shlonsky, & Connolly; 2019). Conducting template analysis in this research contributed in reduce the bias in data analysis and increase research trustworthiness.

3.6.3 After data analysis

Peer/supervisor review - as mentioned previously - was also adopted to ensure that the researcher analyzed the data correctly (Gunawan, 2015; Hamill, & Sinclair, 2010). In addition, the researcher submitted a paper relating to this dissertation for publication to a journal; the feedback and proposed amendments improved the study's validity and ratability even more. Several reserchers have addressed this strategy, such as (Creswell & Poth, 2016), in which data analysis and coding are delegated to more experienced researchers. Nickasch and colleagues (2016) received feedback indicating that the reported concerns were similar for other researchers after presenting their study findings at a national research conference.

3.7 Conclusion

This chapter explained in detail the methodology conducted in this research. It presented all stages which give the reader full understanding about the research design, research philosophy, data collection procedures and data analysis procedures. The exploration process and results of the data analysis are discussed in the next chapter.

Chapter 4 Data Analysis

4.1 Introduction

The qualitative methodology with phenomenological research approach was utilized in this dissertation to obtain a comprehensive description of the experience and what it means for those who have lived it (Anosike et al., 2012). In this study, the phenomenon is the role of IWE in dealing with negative influence of perceived organizational injustice and work motivation in the UAE public sector.

In qualitative research, data analysis phase goes through a number of steps. Starting with organizing and preparing the data into transcripts for analysis. Then coding and reduction of the data into themes. Afterward, analyzing themes. Eventually, displaying data in graphs, tables, charts, maps or discussion (Creswell & Poth, 2016).

This chapter presents the main steps adopted to analyze the data. Starting with description of the sample, description of the coding process and finally themes analysis.

4.2 Description of the Sample

This study was conducted with 24 participants from two public organizations. To protect the confidentiality, each participant was made anonymous by being assigned a number. For example, (R 1, R2, R3, r 21, r22) where the capital case for the first organization while the small case for the second organization and the sequence number from 1 to 24 for all participants. Using of pseudonyms is a common way to ensure confidentiality (Allen, 2016). The first organizations'

participants formed 83% represented the first organization and 17% represented the second organization. Eleven were men (46%), and 13 were women (54%). Eleven participants were in the 25–35 age group, another 11 were in the 36–45 age group, and two participants were in the 46–55 age group. Seven participants had managerial positions (80% men, 20% women), and 17 participants had non-managerial roles. Participants' experience at the studied organizations ranged from five to more than 20 years (Table 4.1 and Table 4.2).

Table 4.1: Participants' experience at the studied organization

Experience at organization (years)	Number of matching cases
5–10	16
11–15	2
16–20	5
more than 20	1

Table 4.2: Participants based on gender and managerial position

Participants	Managerial position?	Gender
R18	Yes	Female
R5	Yes	Female
R11	Yes	Male
R16	Yes	Male
R2	Yes	Male
R20	Yes	Male
R4	Yes	Male

4.3 Description of Coding Process

This study consists of five main codes or themes: Islamic work ethic (IWE), other intrinsic motivator (OIM), extrinsic motivator (EM), organizational justice (OJ), and desired action (DA). IWE and OJ were pre-identified themes in line with

the study objective, while OIM and EM emerged through discussions about the relationship between IWE and OJ and which other factors determined their work motivation. Likewise, DA emerged from respondents' perspective thinking on how the mitigating influence of IWE on the relationship between OJ and WM can be reinforced. These main codes (themes) have sub codes. (See Figure 4.1).

In line with (King, 2012), the following steps were taken to determine the final coding scheme for the thematic template analysis. First, the researcher familiarized herself with the data to be analyzed by creating part of the transcripts and (repeatedly) reading all of the transcripts in Arabic and/or English, as advised by (Braun & Clarke, 2006). Meanwhile, initial notes were taken on all transcripts in general and per transcript, including some ideas for possible new codes. These notes formed the foundation for a preliminary template. Second, the English transcripts were uploaded in NVivo 12. For three of the transcripts (R1, R2, and R3) potentially meaningful text was highlighted, whereby repeated words, phrases or derivatives were consolidated into a code. A list of 60 codes emerged from these first three transcripts (Table 4.3). Five more transcripts were screened (R4, R5, R6, R7, R8), which provided input for a round of refinement of codes to increase their internal homogeneity and external heterogeneity (Creswell & Poth, 2016). Third, all codes – predetermined or emerged – needed to be clustered in main codes and themes to outline the relation between them. Besides from the themes of IWE and organizational justice, three other themes emerged (other extrinsic motivators, extrinsic motivators, and desired action) with various main codes and sub-codes.

Finally, the consistency and clarity of the hierarchical coding scheme was evaluated by the third research team member, who had until then not interacted with the data. This led to several adjustments to make sure that the labels are short, effective, and directly reflect for the reader what the theme is about. For example, ‘sincerity’ merged with “truthfulness” and “giving advice” merged with “care for others”. When the final coding scheme was applied on all transcripts, no data that were previously highlighted as potentially relevant remained un-coded. This process of reaching a template reflects the steps that (Creswell & Poth, 2016) outlines for thematic analysis in phenomenological studies: horizontalization, clusters of meaning, textual description, structural description, and essence.

The outcome of these steps was a template with three layers that facilitated thematic analysis of the qualitative data through hierarchical coding. For example, IWE as theme with IWE components, IWE source, and IWE effects as sequentially narrower, more precise main codes that, in turn, include various sub-codes.

Thematic analysis, also known as template analysis, is commonly used in organizational and management studies, as well as in other disciplines (Brooks et al., 2017). It involves the improvement of a coding template, which summarizes themes identified as significant by the researcher and categorizes them in a meaningful and useful way. It also applies hierarchical coding while balancing a comparatively high degree of arrangement with the flexibility to acclimate it to the requirements of a specific study (Brooks., et al 2017). Such a coding hierarchy highlights broad themes, such as IWE, as well as sequentially narrower, more

precise themes, such as IWE components, IWE sources, and IWE effects. Template analysis was chosen for two reasons. First, the flexibility of the template allows the researcher to design, revise, and refine the template until a satisfactory template is found. Second, it helps the analyst to start coding with an advanced sequence of coding levels, contributing to broader themes where the richest and most salient data to the research question can be found.

The qualitative software NVivo 12 Plus was used to facilitate thematic transcript analysis. (Braun & Clarke, 2006) have noted the many ways of conducting thematic analysis, and while common thematic analysis phases can be followed as a guideline, it is important to remember that the analysis process is not linear, whereby the researcher can simply move from one phase to the next. Rather, thematic analysis involves a perpetual moving back and forward between the whole data set, the coded extracts of data analyzed, and the outputs of the analysis. The main practical steps in the template analysis are as follows: familiarization with the data to be analyzed; initial data coding; combining themes into meaningful groups; defining an initial coding template; applying the initial template to more data and modifying as required; and finalizing the template and applying it to the full dataset (for more detail, see (King, 2012).

The researcher collected all interview data herself and performed a large part of the transcription process. Although this process may be seen as time-consuming, frustrating, and monotonous, it also represents an excellent means of familiarization with the primary source data (Riessman, 1993). As a result, the researcher came to

the analysis phase with a certain level of familiarity with the data, and potentially some initial analytical interests or thoughts. (Braun & Clarke, 2006) have strongly advised reading and rereading all interviews in preference to omitting or isolating certain interviews. Also, during this phase, the researcher compiled notes and highlighted ideas for coding that may have proven useful in the subsequent phases. Once the researcher has done this step, the researcher is ready to start the more formal coding process (Braun & Clarke, 2006).

The researcher started coding using NVivo Plus 12, a text management software package used for qualitative analysis (QSR International, 2011). Significantly, this software is able to represent how coding is consistent during the analytical process (Davis, 2013). In the context of this study, it also enabled the researcher to examine the data for developing themes and larger patterns related to employee behavior and its effects on their lived experiences with respect to IWE, organization justice, and work motivation. To begin with, the researcher started with three transcripts only (R1, R2, R3) to familiarize herself with the software and gain greater control over the data coding process. Repeated words, phrases, or derivatives in participants' responses were used to create nodes in NVivo. According to QSR International (2011), the term node represents "a code, theme, or idea" in the data that a researcher sees fit to include in the project. In this phase, a list of 60 codes emerged from the first three transcripts (Table 4.3).

Table 4.4: List of initial data coding (R1, R2, R3)

1	Love of work	16	Appreciation	31	Explanations	46	Employee satisfaction
2	Love of workplace	17	Fear of Allah	32	Communication	47	Comparison
3	Work environment	18	Organization justice	33	Unconvincing excuses	48	Change
4	Competition	19	Tasks distribution	34	Transparency	49	Example of IWE
5	Skills enhancement	20	Promotion	35	Sympathy	50	IWE compensation
6	Satisfaction	21	Promotion law	36	Flexibility	51	Injustice consolation
7	Reward from Allah	22	Injustice frequency	37	Attending conferences	52	Neutrality
8	Responsibility	23	Illegal procedures	38	Justice from Allah	53	Collective Awareness required
9	Level of motivation	24	Holidays	39	Rewards	54	Rules
10	Job nature	25	Employees' concern	40	Moral rewards	55	Responsibility of employee IWE
11	Employee happiness	26	Different reactions to injustice	41	Manager role	56	Manager as example
12	Enjoyment	27	Gratitude	42	Manager personality	57	IWE influence in motivation
13	Encouragement	28	Principles' priority	43	Justice	58	Awareness campaigns
14	Customer help	29	Deserving	44	Injustice influence	59	Effective awareness
15	Avoiding complaints	30	Decisions	45	Injustice degree	60	Absence of Islamic ethics

The researcher then repeated the coding process by coding five more transcripts, starting with the main themes IWE, OJ, and WM. Data were collated against each code, resulting in an initial scheme of main codes and subcodes as an initial scheme. While performing this process, the researcher regularly needed to refine the coding scheme for future iterations in light of emerging potential themes. At this stage, it is important to consider Patton's (1990) dual criteria when deciding categories: internal homogeneity and external heterogeneity. These criteria underline the necessity of grouping data based on meaningful themes, while at the same time keeping clear distinctions between themes.

To achieve this goal, this phase involves two levels of theme revision and filtering. At the first level, the coded data extracts were read to decide whether they appeared to produce a coherent pattern. If so, the researcher could move onto the second level; if not, the researcher should reconsider the theme itself in terms of complication or inapplicability to the data extracts. In the latter case, the researcher reworked the theme by creating a new theme, finding a home for those extracts that did not fit with an existing theme, or removing them from the analysis altogether. Once the researcher was satisfied with the scheme, she moved to the second level in this phase, which involved a similar process but applied to the entire data set. In this second level, the researcher reread all data to ensure the accuracy of the themes and to code any additional data that may have been missed in the previous coding phase. The researcher then tried to draw an initial template based on these codes. However, in template analysis, it is allowable (although not compulsory) to begin

with some *a priori* themes, identified in advance as potentially supportive and significant to the analysis—these are always temporary and may be redefined or excluded as appropriate. The researcher then incorporated a further five transcripts into the analysis.

Combining the developing themes into meaningful groups, and the interrelations between them, introduces hierarchical relationships, with more granular themes rooted in broader ones. It may also involve lateral relationships across groups. Based on the opening main themes of IWE, work motivation, and organization justice, the researcher defined and further refined themes to be presented for data analysis: ‘define and refine’ in this context recognizing the essence of each theme (and the themes overall) and what aspect of the data each theme captures (Braun & Clarke, 2006). Three new themes emerged at this stage: other intrinsic motivators, extrinsic motivators, and desired actions.

In template analysis, it is typical to improve an initial version of the coding template based on a subset of data rather than starting directly with initial coding and grouping on all accounts before the thematic structure is defined. Based on the initial five transcripts (R1, R3, R5, R7, and R9), the researcher defined the initial coding template and then the themes, main codes, and subcodes, adding descriptions for each theme with examples from transcripts. The researcher then examined this initial template against the five subsequent transcripts (R2, R4, R6, R8, and R10), reviewing and refining the template accordingly. The resulting template was then sent to academic peers to check for clarity and accessibility, and

modifications were made based on their feedback. Certain subcodes were renamed: for example, “Honesty” to “Compliance with agreement (*Al Amaneh*)” and “Thinking” to “Positive thinking”; “Sincerity” was merged with “Truthfulness” and “Giving advice” was merged with “Care for others.”

Indeed, it could be said that there is no ‘complete’ version of the thematic template, since sustained engagement with the data can always recommend additional refinements to coding. Nonetheless, a good rule of thumb is that a template cannot be seen as adequate if considerable segments of the data, which obviously relate to the research question(s), cannot be coded to it. For this study, the researcher started with three main themes (IWE, OJ, and WM), and then added further themes to the template (other intrinsic motivators, extrinsic motivators, and desired actions). All 24 transcripts were then coded based on the final analysis template.

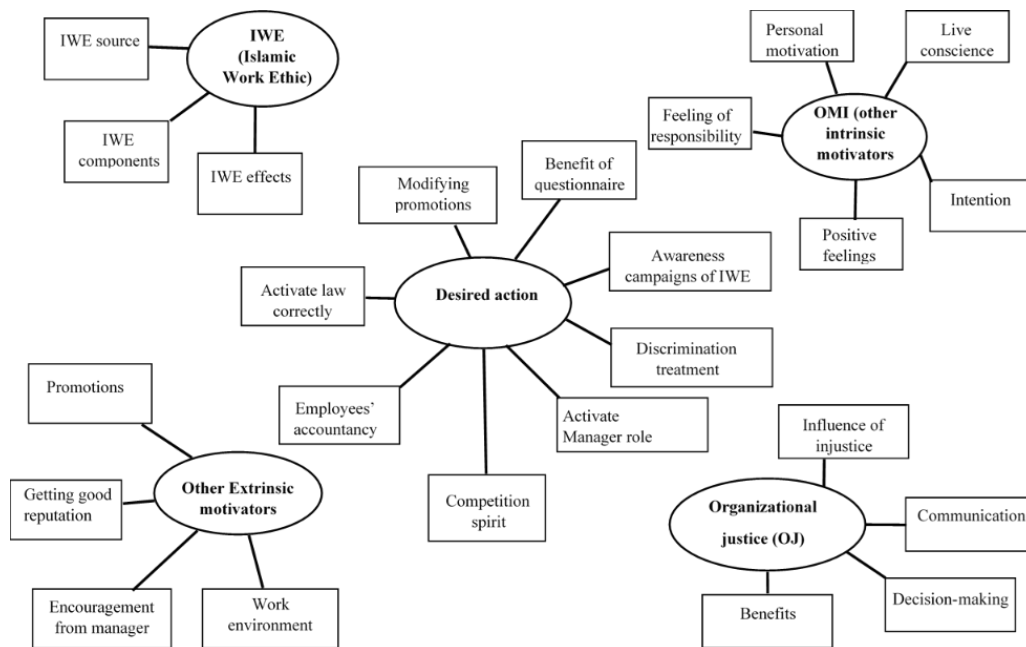


Figure 4.2: Final thematic template, showing five main themes Thematic Analysis

4.4 Thematic Analysis

The phenomenological data analysis adopted in this research consists of five steps. Steps one and two—horizontalization and cluster themes—were discussed in detail in the previous sections. In following sections, the remaining steps will be explained: namely, textual description, structural description, and essence.

4.4.1 Theme 1—IWE

Definition: IWE is related to noble morals, whether in action, emotion, or thinking while one does a job (Abdi et al., 2014). It is a collection of moral values that discriminate between what is right and wrong based on Islamic teachings (Hadisi, 2014) which derived from Quran and Sunnah.

Participants textual descriptions of the theme

IWE was highly valued by all participants: 24 out of 24 believed that it is vital to their work. Theme 1 (IWE) was based on three subthemes: (a) IWE Components; (b) IWE Sources; and (c) IWE Effects (Table 4.4). The importance of IWE has been attributed to its influence on employees' motivation, positive thinking/feelings, and halal wage. For example, R2 says:

*I find myself obligated to please Allah, and to make my wages halal
I should be totally sincere at work [...] So, if I didn't get promoted
or I get treated unfairly, my goal is not 100% financial. Because I'm
working and I feed my children in a halal way, and I find my rewards
from Allah for all these things; that's the important goal for me.*

Table 4.5: List of IWE subthemes with frequencies

	Theme	Subtheme		
1	IWE			
	1.1	IWE Components		Frequencies
		1.1.1	Care for others	60
		1.1.2	Compliance with agreement (<i>Al Amaneh</i>)	59
		1.1.3	Truthfulness	53
		1.1.4	Perfection (<i>Itqan</i>)	39
		1.1.5	Benevolence (<i>Ihsan</i>)	21
		1.1.6	Punctuality	17
		1.1.7	Justice	15
		1.1.8	Islamic appearance	4
	1.2	IWE Sources		
		1.2.1	Allah	84
		1.2.2	Manager	29

		1.2.3	Family	11
	1.3	IWE Effects		
		1.3.1	Motivation	121
		1.3.2	Positive thinking	61
		1.3.3	Positive feelings	48
		1.3.4	Halal wages	23

Participants mentioned three sources of IWE: Allah, management, and family. Specifically, 88% of participants (21 out of 24) referred to “Allah” as a strong internal source for their behaviors at work. Fifteen participants (62.5%) considered their manager as a source of IWE, while ten participants (41.6%) believed that family is a source of IWE.

The results point to a marked gender difference in the importance given to the most significant values of IWE named by participants: compliance with agreement (*Al Amaneh*), care for others, truthfulness, perfection (*Itqan*), punctuality, benevolence (*Ihsan*), justice, and Islamic appearance (Table 4.5).

Table 4.6: Gender differences

	Women	Men
Care for others	41	19
Comply with agreements (<i>Al Amaneh</i>)	31	28
Perfection (<i>Itqan</i>)	26	13
Truthfulness	20	33
Benevolence (<i>Ihsan</i>)	12	9
Punctuality	11	6
Justice	6	9
Islamic appearance	0	4

For example, care for others was considered the most important aspect of IWE among women, compared to third place among male respondents. As R5 states, *“I’m not working only for myself; I’m working for society as well. So, if I don’t do my work properly as an employee, and a client comes to me and I didn’t help him when I’m able to, the first thing my conscience will tell me is that it’s unfair.”* Truthfulness, on the other hand, was the most significant aspect among men, compared to fourth place among women.

Quality of work ranks third for men and fourth for women, not only in terms of performing tasks in the best way possible (i.e., in pursuit of perfection/*Itqan*), but also going above and beyond job requirements (i.e., benevolence/*Ihsan*). Punctuality is related to perfection, in that tasks should be finished on time and transactions are able to proceed without delay, and in terms of attendance and leaving time. In this way, punctuality is considered a part of the perfection (*Itqan*) that precedes the level of benevolence (*Ihsan*): as R3 states, *“I leave work at five or half past five. Sometimes at quarter to six, and sometimes I come into work at the weekend, because I don’t want the work to build up or delay the transactions and the dealers.”*

Compliance with work agreements (*Al Amaneh*) was the second most important IWE aspect for both men and women, reflecting a sense of responsibility toward the job and commitment to the work contract (e.g., performance, attendance, confidentiality, and practicing work ethics as noted in the work ethic contract). Justice, meanwhile, refers to the aspect of IWE that makes the employee deal with

customers without any discrimination regarding nationality, gender, or any other reason: *“the principles of justice and equality regardless of who the person is or the client that we are dealing with, or his social or functional level”* (R8). Finally, Islamic appearance (whereby employees should wear Islamic dress to reflect the Islamic identity at work) is only referenced by male respondents: *“What I mean by the appearance commitment in the correct Islamic way, it’s not necessary for the Islamic dress to be in a certain way for men or women as some people think; I mean that the clothes should be reasonably clean and suitable for the workplace.”*

Participants structural descriptions of the theme

The main source of IWE is Allah. Two drivers were seen to motivate participants: love (to love/please Allah) and fear (to be fearful of Allah as the all-seer, and to be mindful of the hereafter). Importantly, both drivers lead employees to behave positively. Equally, because they always make Allah their first priority in their behavior, they have a strong desire to receive a salary that is halal, i.e., in accordance with Islamic law (Sharia), which is related to their belief in compliance with work agreements and their commitment to hard work. In turn, their belief in Allah’s justice—either here or in the hereafter—leads them to focus on executing their responsibilities to the best of their abilities and leaving the results to Allah (*Al Tawakkul*). Significantly, some participants believed that perceived injustice had no bearing on the quality of their interactions with customers.

Employees look to managers, ethically and behaviorally, as good examples within the organization: for example, when a manager is kind, sincere, and treats

them with respect, they will repay this behavior through greater commitment and hard work. Participants are also influenced by their colleagues' behaviors in the workplace. For example, when one employee displays caring for others, the peer association grows stronger and coworkers become more cooperative and willing to support each other in different situations.

Truthfulness is considered the foundation of participants' behaviors at work. In practice, this involves treating customers with transparency and respect and without discrimination. It also leads employees to honor client confidentiality and reaffirms their commitment to organizational instructions and laws, including the avoidance of unethical behaviors such as accepting bribes or private transactions. Similarly, truthfulness leads the employee to follow work agreements (*Al Amaneh*), taking responsibility for tasks with a high degree of perfection and without the need for monitoring from management.

Essence of the phenomenon.

IWE consists of three subthemes: components, sources, and effects. Employees' beliefs about Allah steer their workplace behaviors and reactions to given situations and mitigate the negative influence of injustice if it occurs. Family also plays an important role in shaping employee behavior and values and the different reactions to and motivations against injustice, even if they believe in the importance of IWE. According to this study, the most important aspects of IWE are (in order): care for others, compliance with agreements (*Al Amaneh*), perfection (*Itqan*), truthfulness, benevolence (*Ihsan*), punctuality, justice, and Islamic

appearance. The level of importance attached to each aspect differed between men and women.

4.4.2 Theme 2—Other Intrinsic Motivators (OIM)

Intrinsic motivation is defined as a state that mirrors a committed and enthused employee who is always searching for the best way to excel in performing his or her job (Ismail & El Nakkache, 2014). In addition to IWE, this study revealed four other intrinsic motivators, represented in the following subthemes: (a) positive feelings; (b) sense of responsibility; (c) personal motivation; and (d) intention (Table 4.6).

Participants textual descriptions of the theme

Over half (52%) of the respondents indicated that the desire to get positive feelings, such as enjoyment, feeling of achievement or a sense of the work's value, motivated them to work hard. In the words of R5, *"It's true that sometimes there is injustice in the organization, but I still love this job and I will be sincere toward my work because I like it. Not because of the injustice but because I love my job and that's what motivates me...."* Similarly, some employees highlighted a sense of accomplishment or energy well spent: R2 says, *"To be honest, I like the nature of the job and I'm always enthusiastic about it, and I find that I'm meant to be in it. That is why my motivation is high,"* while R14 says, *"Maybe because through the work I feel that I use my energy at work and keep myself busy: it could be either positive or negative energy, all the energy that I have, I use it at work."*

Table 4.7: List of OIM subthemes with frequencies

	Theme	Subtheme		
2	Other intrinsic motivators (OIM)			
	2.1	Positive feelings		Frequency
		2.1.1	Enjoyment of the work	32
		2.1.2	Sense of work's value	17
		2.1.3	Feeling of achievement	10
	2.2	Sense of responsibility		
		2.2.1	National duty	12
	2.3	Personal motivation		25
	2.4	Intention		17

The sense of the work's value is another intrinsic motivator. For example, R10 complains about the absence of importance in the work she does: *"There are a lot of reasons: the nature of the job itself, it has the same routine, and the work that I'm doing, I feel like no one will benefit from it, which means that the things that I'm doing now are the same as they were done years ago, and also, like the last two years, I felt that no-one checks the data or, for example, no-one benefits from the maps which I've completed. In this case, I mean the objectives aren't apparent in the daily operational work."* By contrast, R4 and R11 are proud of themselves and point to the importance of their job in developing organizational performance in general and leaving their own mark across the city in particular.

Specifically, R4 manages a new project and is convinced of its value in boosting organizational performance and increasing customer satisfaction: “*Because, for the time being, I have something that motivates me, which is the project that we are working on.*” R11, meanwhile, derives a clear sense of importance from his daily work:

Why am I motivated in this work? Because it's important, also because this work is technical work which I specialize in. It's a sense that you can develop and modify things from different sides, perhaps the positive aspects of it [...] You go to the location and you see the things that you made on the real ground, or the things that you had an impact on and you're a part of it. I will not say that I'm the one who did everything, or we're the ones who did everything, no. But we're part of the decision. With the passage of time you'll see how it happened. When the city's landmarks are highlighted, then you will remember [...] In this place you did this and this, and that place becomes like that, and this one we had a meeting in it, and this one we went to that location, and that one we went to Abu Dhabi and we decided this thing there. So, you see your decisions after a while becoming highlighted in reality on the ground.

The results also revealed that 33% of participants (8 out of 24) have a sense of responsibility toward their work based on values other than IWE, including national duty, as is evident in the words of R17: “*Then you will achieve the ideal goal, which*

we call renown for this country. This country gives us a lot and its leaders and the people responsible did not restrict us; that is why our desire to work is serious.” In addition, 46% of participants (11 out of 24) stated that personal/private motivators encouraged them to be motivated at work, for example:

I’m focusing on work as a source of living: I attend work and I get paid for doing it. These wages reside with me and my children, and that’s what makes me continue doing this job. This job helps me to achieve a lot of things that I was hoping to get: for example, I’ve saved some money and I built a house for myself, and other things. Due to this job, I achieve something in my life, and it doesn’t matter if you’re a manager or a normal employee. Whenever I achieve something away from the workplace, I get motivated. My job helps me to achieve my personal goals, which have nothing to do with my position at work. (R7)

Lastly, intention is a vital concept in Islam and is considered a base for all actions: in the words of the Prophet Muhammad (PBUH), *“Actions are [judged] by motives [niyyah], so each man will have what he intended”* (Bukhari & Muslim). In this study, 38% of participants (9 out of 24) believed that intention is another intrinsic motivator to work hard.

Participants structural descriptions of the theme

Participants have different intrinsic motivators to keep themselves working hard under different situations, including feelings of enjoyment, achievement, usefulness, and love for the nature of the work. At the same time, some participants perceive the work as a source of income through which they can achieve their personal goals or dreams, such as building houses, buying cars, etc. Once they have attained a certain goal, they will move onto a new one, which sustains their motivation to work. Others perceive work as a place to expel and refresh their energy. Motivation to work may also come from a sense of duty or responsibility to the UAE, of repaying what the country has provided for them. Even if they feel wronged by the organization, they are able to separate between situations.

Sense of work's value is a subjected feeling. It makes the employees demotivate or motivated to work. It depends on the employee's perception towards the work. Every time when the employees feel there is no benefit from what they do, this makes them demotivated to work and vice versa. Intention always relates to the individual and no-one else: only Allah knows the real intention (*niyyah*) behind any behavior and rewards people based on their intention. For example, some employees work hard because they are waiting for a promotion opportunity or a managerial role, while others do so to worship and please Allah, or to make their wages *halal*, while seeking promotion as well. While the same effect may spring from different intentions, the same holds true of reactions to perceived injustice:

sincere intentions may help the wronged employee to remember the main goal of his/her life and recover his/her motivation to work.

Essence of the phenomenon.

Four other intrinsic motivators compel employees to work (in order of importance): positive feelings, personal motivators, intention, and sense of responsibility (national duty). Desired for getting positive feeling was occupied the largest percentage of intrinsic motivators. Followed by personal motivators where it involves a feeling of achievement as well but for personal goals. Also, the responsibility toward the country that deserve to return help them to be motivated to work in difficult situation because they in the end serve and work for the country not for a specific manger or organization. Intention is a motivator that involves many reasons which translate the employee's behaviors. The intention helps the employee to maintain the level of his motivation, behavior and performance and one intent may bring together many other drivers of intrinsic motivation.

4.4.3 Theme 3—Extrinsic Motivators (EM)

Extrinsic motivators refer to those sources of motivation that lead to a separable outcome, such as rewards. In other words, satisfaction arises not from the behavior itself, as with intrinsic motivation, but from the extrinsic effects of the behavior (Çınar et al., 2011). Given that someone always participates in the outcome, the level of control of autonomy is changeable (Joosten et al., 2009).

Participants textual descriptions of the theme

Extrinsic motivators were based on four subthemes: (a) encouragement from manager; (b) work environment; (c) earning good reputation; and (d) promotion (Table 4.7).

Table 4.8: List of EM subthemes with frequencies

Theme		Subtheme		
3	Extrinsic motivator (EM)			
	3.1	Encouragement from manager		Frequency
		3.1.1	Informal appreciation	53
	3.2	Work environment		
		3.2.1	Friendly teamwork and colleagues	38
	3.3	Earning good reputation		
		3.3.1	Personal reputation	12
		3.3.2	Section reputation	3
	3.4	Promotion		12

The findings revealed that encouragement from managers is the most important extrinsic motivator: 88% of participants (21 out of 24) emphasized its role, especially regarding direct line managers. Encouragement from managers in the form of informal appreciation represented 46% of the total extrinsic motivators mentioned in this study. For example, R1 complains about the lack of encouragement and appreciation in his experience in the organization over 20 years

and how this negatively influences his motivation to work: *“There is no encouragement. There have been times when I have worked with a higher score than that, but as time passed and you notice that nobody appreciates what you are doing, then you get less motivation.”* By contrast, R7 finds that encouragement from his manager makes him more motivated to work hard, even if his basic intention is to please Allah: *“Yes and my motivation gets higher. I’m trying to do my work to please Allah, but also in case I find encouragement. Whenever any human finds encouragement, he gives more.”*

Workplace environment is the second most important extrinsic motivator (31%). A friendly and cooperative team environment plays an essential role in motivating employees not only to work but also in preventing absenteeism:

It may be that the staff who I’m working with could make me either like the work or not, which is almost a motivation to come to the workplace. For example, the appreciation that I get from my line manager and from the employees who work with me in the same office, as well as the work itself, make me motivated. (R14)

The collaboration with the employees themselves: I mean it to be like a family that will create cooperation at work. For example, no one should feel shy around each other, and we work as one, which means if I have a shortage of something I can go and ask somebody else without feeling embarrassed. (r21)

Earning a good reputation is another extrinsic motivator. The findings revealed that 80% of this reputation was personal, while 20% referred to workplace reputation, for example: *“Because at work we are dealing with foreign people, and we always like to leave a good impression about us”* (R22). Similarly, R5 says:

If I don't do the work properly, I will cause a delay, and if I delay the work that means I won't hit the deadline, and if I don't make the deadline [...] all of this will reflect badly on the organization. If I do my work properly, I will reduce the damage and the negatives that will reflect on the organization.

Finally, promotion as an extrinsic motivator represented only 10% of the total extrinsic motivators mentioned in this study. For example, r21 says, *“If he brings a project or anything to develop the organization, he gets promoted with a degree. There is an example where one of our colleagues made a map and they [the management] gave her a degree and transferred her to another department.”*

Participants structural descriptions of the theme

Line managers play an important role in employees' motivation, in terms of appreciation, validation, and as a behavioral role model. Encouragement from managers improves performance, creativity, and professional development, and reinforces employees' sense of importance within the organization. Managerial micro-affirmations, such as a simple thank you, a greeting, or a smile, can have a massive impact on employee motivation. Managers are also an important ally,

whether employees turn to them for support in seeking promotion opportunities or for sympathy in cases of perceived organizational injustice.

On the one hand, then, managers are essential to motivated work environments through the quality and homogeneity of their treatment of and communication with their direct reports. On the other hand, the work environment is not confined to line managers alone. Indeed, non-managerial colleagues may sometimes be considered role models to a manager if they are hardworking and reflect a good example of commitment. Workplace collaboration and camaraderie among colleagues also have a strong influence on employee motivation. Positive feelings of motivation can spread among coworkers; the same is also true of negative feelings. For example, employees who have a negative perception about the organization or manager may convey this perception to their colleagues, resulting in a demotivated working environment. In turn, the desire of employees to maintain (and avoid distortion of) their reputation in front of their colleagues and managers, as well as the reputation of the workplace or team, is another extrinsic motivator to work hard.

Essence of the phenomenon.

Four extrinsic motivators were evident in this study: (a) encouragement from manager; (b) work environment; (c) earning a good reputation; and (d) promotion. The moral aspects encompassed in (a), (b), and (c) represented 90% of extrinsic motivators, while the material side (i.e., promotion) represented only 10% of extrinsic motivators.

4.4.4 Theme 4—Organizational Justice (OJ)

Organizational justice refers to employees' perceptions about the fairness of organizational decisions, actions, and treatment (Jaskova, 2015).

Participants textual descriptions of the theme

Almost all participants (23 out of 24) complained about a lack of organizational justice. Only one of the participants (R17) perceived that his organization has a high level of justice in all dimensions (i.e., benefits distribution, decision-making, and decision communicated) (see Figure 4.2).

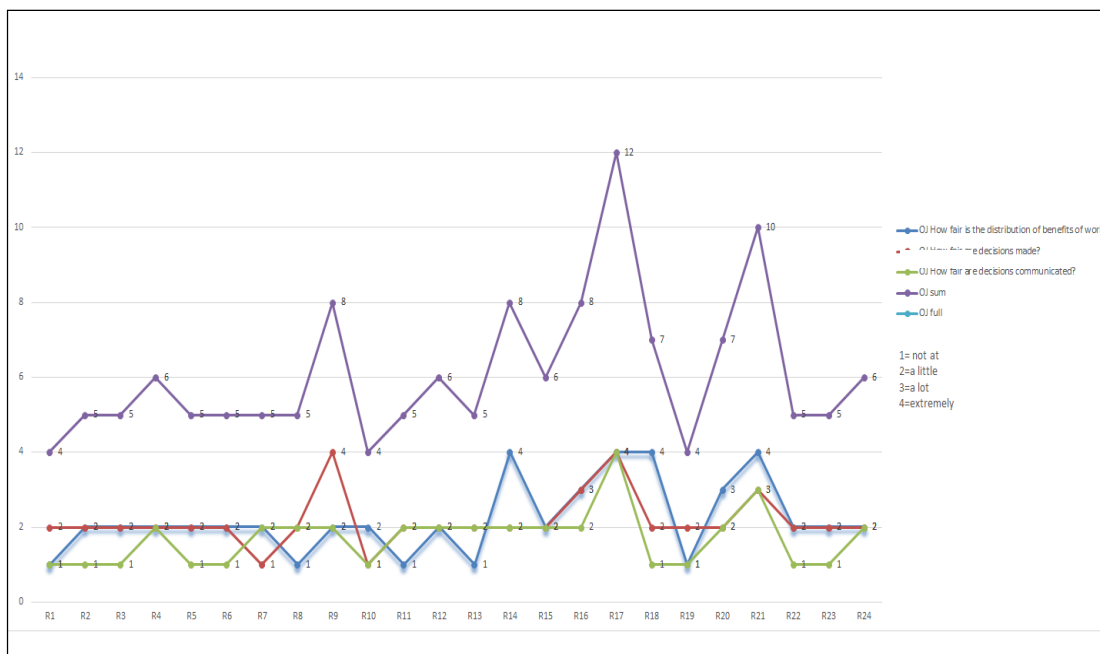


Figure 4.3: Participants' perceptions of organizational justice.

The organizational justice theme consists of four subthemes: (a) benefits; (b) decision-making; (c) communication; and (d) influence of injustice (Table 4.8).

Table 4.9: List of OJ subthemes with frequencies

Theme		Subtheme		
4	Organizational justice (OJ)			
	4.1	Communication		Frequency
		4.1.1	Low quality	147
	4.2	Influence of injustice		
		4.2.1	Motivation	120
		4.2.2	Behaviors and ethics	64
	4.3	Decision making		
		4.3.1	Absence of clear criteria	68
		4.3.2	Decisions produced	63
		4.3.3	Ignoring employees' desire	28
	4.4	Benefits		
		4.4.1	Discrimination in promotion	53
		4.4.2	Discrimination in tasks distribution	27
		4.4.3	Rewards	16
		4.4.4	Performance appraisal	15

Decision-making represents the highest contribution (159 out of 417 frequencies). It represents more than 38% of organizational injustice dimensions, followed by decision communicated (35%) and benefit distributions (27%).

Participants complained about the absence of clear criteria in promotion and decision-making procedures, as well as the ignoring of employees' wishes. Nepotism (*wasta*) is another significant issue. For example, R13 says:

There are no clear promotions: they only give them through wasta.

I'm telling you that they're giving the promotions with wasta and

there is no clarity about the promotion. Suddenly we heard that so and so got promoted, so where is the justice? Where is the employee experience? With the preferred employee, did this employee do his tasks and the other employee did not? There are cases when I know they did not do their work and they still got promoted: I mean female employees not males.

This lack of clarity and transparency in decision-making procedures is also apparent in the words of R16:

There is an employee who was working as an acting director for four years, and after four years they took the position away from him and he became an employee in his previous degree, and they moved him from his department to another department just because 'we did not confirm your position as yet and you do not have the right.' I lost four years from my life when I was working as an executive manager, as an administration manager, or even as a head of the department. There is more than one case that confirms this gap and how they exploit it [...] the acting gap is supposed to be for a limited time and you shouldn't let me do it for four years before somebody comes along and decides to change an employee with another one. Why should you leave me for four years in that position? The acting post is usually six months, then you give him the available vacant position.

Ignoring employees' desires is another aspect of decision-making injustice. For example, some decision-makers may not care about employees' wishes to work in a specific team or business unit and may choose to move them to another department without any prior notice:

They move me to another department in spite of the fact that they benefit from me where I was working before, not the one that they move me to, and when the employees write an official letter explaining to them that they need me in their team they did not allow me to go back to my previous department. (R8)

In turn, decision communication was described as low in quality (147 out of 417 frequencies). Examples include decisions being delivered by email without any sympathy (*"You will be shocked about the result of the decision! You receive it by email in a shocking way,"* R1) or the same justifications being used for all employees, as R18 states:

[It's the] excuse that a person in nursery wouldn't accept. [If] I applied for a job or I want to apply for it, and you shortlisted other people who don't have all the qualifications, is it right that my reasons [for not being successful] should be the same as your reasons and the same as someone else's reasons?! They are all one copy! Which means they use one copy and send it out to everyone.

Injustice in benefit distributions has four aspects. Discrimination in promotions represents the highest percentage in benefit distribution (48%, or 53 out of 111 frequencies). As R13 says, *“In my view, 80% of the employees suffer from this; if it’s not less at this organization level and in other places, nothing is clear. The employee does not know when it will be time for his next promotion, which is a legal right for everyone to know.”* The second most prominent discrimination is in the unfair distribution of work tasks (24%, or 27 out of 111 references):

We’ll find some departments are under a lot of pressure, whereas some aren’t. It’s the same for the administration [...] some employees have a lot of work to do and some have nothing to do. This all comes down to the organization and how they distribute the work. [...] There is no distribution which is close to fair. (R11)

Conversely, some participants described the distribution of tasks as fair. For example, R10 says, *“Yes, for me in this section and for the head of the department, the work distribution is equal, which means no one works more than the others, and also no one gets more stressed than the others.”*

Performance appraisal and rewards represent 28% of the injustice in benefits. Participants complained about the absence of rewards, discrimination in rewards, and the absence of a clear system for rewards. R10 says, *“To be honest, there are no rewards,”* while R12 points to a lack of clear standards: *“What makes you reward him? There are no standards which makes him deserve this reward.”* Moreover, participants described how performance appraisals did not reflect

employees' efforts, and how the results of most annual evaluations do not consider promotion distribution:

Forget about the promotion [...] the reality about promotions is that every year we get psychologically tired because of the hard work that we've put in from the beginning of the year till the end of the year and in the end [...] you don't want to go and fight to get the evaluation. (R19)

On the other hand, other employees indicated the presence of organizational justice in employee evaluations, as long as the organization provides a committee that considers cases of grievance. As R6 says, *"Thank God each year I get my evaluation good, excellent, and perfect, and thank God each year I apply to the Appeals Committee and I get perfect with evidence. These things make me feel that there is justice in the evaluations."*

Most importantly, the perception of organizational injustice reflects the suffering of participants: *"I am telling the truth I swear by Allah I am much stressed and I cannot do my work or my tasks"* (R12). Indeed, the largest proportion (44%) of organizational injustice frequencies refer to the influence of injustice on employees' motivation and behaviors:

Of course, it will affect my motivation because there's no difference [in treatment] between the person who is committed and the one who is not. Also, the one who used to do his job properly, he'll say

to himself that he becomes the same as those who are not committed.

So, his motivation gets affected. (R1)

Sometimes your motivation gets lower but it's not for long, because I get back my strength back and continue. Whenever I've received an unfair decision, I get depressed for one day then I get the weekend break. After that, I come back to my work as normal, as if nothing happened. (R7)

Yes, I feel like I don't want to stress myself, so I can be at the same level as my colleagues and not stress myself more than I need, and in the end, I will be on the same level like them [...] It does affect me, but I try to recover from it.” (R10)

Participants structural descriptions of the theme

Employees' reactions to cases of injustice were divided into three groups. First, as with R7 above, some employees get depressed, but recover after a short period and continue with the same level of motivation. Second, some lower their motivation and perform only to the required level, without any desire to initiate or go above and beyond their duties. Third, some employees are completely negatively influenced by injustice. They become less committed to work hours, less considerate about transactions and customers, refuse work, complain all the time, and sometimes exploit the job for their own interests. Finally, if they can no longer stand the situation, they leave the organization. In other words, injustice has a telling influence on employees' ethics and behaviors at work.

The different dimensions of injustice influence employee satisfaction and motivation. The quality of decision-making is the basis of benefit distributions among the employees; however, the participants complained about the lack of justice, due process, and transparency in decision-making. They also emphasized the role of nepotism as well as the ignoring of employees' desires. And while they acknowledged that procedures and standards are documented, they pointed to gaps in implementation. Consequently, they describe examples of poor decision communication as poor communication, be it through a lack of sympathy for employees or an absence of logical justification for the decisions made.

Regarding benefit distributions, discrimination was evident in promotion, task distribution, rewards, and performance appraisal. In general, employees attributed the discrimination in promotion to different reasons, such as nepotism, personal relationships, changing decision-makers, and changing standards of promotion. For example, if a CEO changes regularly, so too do the standards for promotion, resulting in injustice for employees who do not know the CEO as decision-maker. Similarly, discrimination in distribution may take the form of task allocation to those without the necessary qualifications, or lack of opportunity for certain employees to improve their skills, or delegation of responsibilities to certain employees to keep them ahead. The same is true of a system of reward and performance evaluation that appears at best muddled and at worst biased and unfair.

Essence of the phenomenon.

Most participants complained of a lack of organizational justice, most significantly in decision-making and decision communication. The sense of injustice—in combination with other feelings, including the absence of appreciation and sympathy as well as organizational transparency and trust—all lead to unsatisfied and demotivated employees. Based on their feelings, employees' reactions to injustice were divided into three categories: temporary demotivation followed by recovery; performing minimum job requirements only; and complete negative influence on workplace behaviors.

4.4.5 Theme 5—Desired actions

Desired actions are those that have been suggested by participants as a means of increasing the role of IWE and their motivation to work, while reducing perceived organizational injustice.

Participants textual descriptions of the theme

The Desired Action (DA) theme consists of eight subthemes (Table 4.9). Whether employees were in managerial or non-managerial positions, two desired actions regarding organizational justice showed the highest frequencies: (a) activating the manager role (i.e by practicing their roles and hold the responsibilities as leaders) and (b) avoiding discrimination treatment (79 and 59 out of 227,

respectively). Together, these represent more than 60% of desired actions (Figure 4.3)

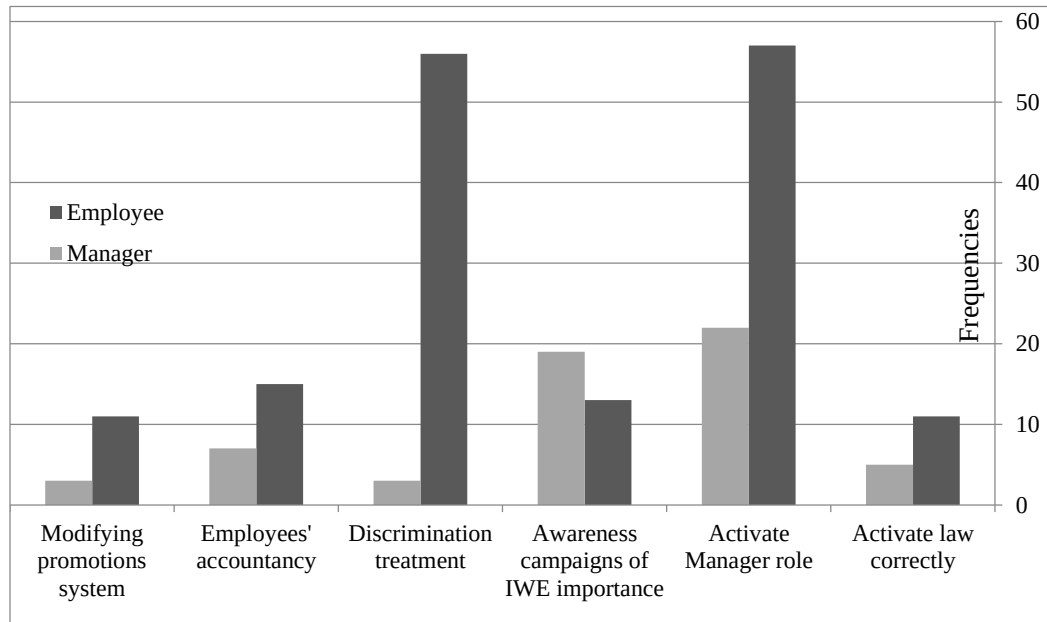


Figure 4.4: Participants based on Desired Actions.

Table 4.10: List of Desired Action (DA) subthemes with frequencies

	Theme	Subtheme	
5	Desired Action (DA)		
			Frequency
	5.1	Activating manager role	79
	5.2	Discrimination treatment	59
	5.3	Awareness campaigns of IWE importance	32
	5.4	Employees' accountancy	22
	5.5	Activating law correctly	16
	5.6	Modifying promotion system	14
	5.7	Getting benefit of questionnaires	3
	5.8	Competition spirit	2

Awareness campaigns of IWE importance and employees' accountability' represented around 24% of the desired actions, while the combined figure for modifying the promotions system and activating the law correctly was around 13%. Getting benefit from questionnaires and creating a spirit of competition seemed less important, generating only 2% of frequencies.

Participants structural descriptions of the theme

Activating the role of manager was considered the most important desired action. Managers play an essential role in the organization by motivating, encouraging, appreciating, and sympathizing with employees and as role models of ethics and behavior. By contrast, discrimination in treatment sometimes occurs when decision-makers or the senior administration give certain employees what they do not deserve at the expense of others. Discrimination also occurs when the manager focuses only on a certain number of employees, delegating tasks and responsibilities to them while ignoring others, or punishing some but not others. This creates a desire to activate rules and regulations correctly and employees' accountability. All these desired practices may increase employees' positive perception of organizational justice while at the same time imposing a degree of control on employee behavior in line with IWE.

Periodical IWE awareness campaigns serve to remind employees to work hard and to follow and practice IWE, and cultivating a spirit of competition can help to create a motivational environment. Participants also believe in the importance of

questionnaires to feed desired actions back to decision-makers, providing those findings are shared and actions taken accordingly.

Essence of the phenomenon.

Participants mentioned various actions that may increase employee motivation to work and lessen the impact of organizational injustice on their performance. The two most important DAs were activating the manager's role and avoiding discrimination in the treatment of employees (delegating tasks, promotions, rewards, punishments, encouragement, and appreciation). Accountability is important in mitigating discrimination as well as removing sensitivity.

4.5 Conclusion

This chapter explained the data analysis process with focusing in themes analysis. Theme analysis consisted of three main phases participants textual and structural descriptions of the theme and the essence of each theme. The following chapter will explain the results and discussion.

Chapter 5 Discussion

5.1 Introduction

In this chapter, the results of the data analysis of chapter four are discussed in relation to the two main questions, which were, first, “How do employees perceive the interplay between Islamic work ethic and other motivational elements in alleviating negative effects of perceived organizational injustice?” and, second, “Are all aspects of IWE experienced as equally meaningful in the workplace or do some aspects carry more weight than others?”. The discussion provides answers regarding the perceived overall value of IWE as well as collective and individual variability in effects and salience of different IWE aspects. Afterwards, the chapter discusses the interplay between IWE and other motivators, which is followed by an analysis of the perceived organizational injustice, the short-and long-term effects of perceived organizational injustice and emerging role of IWE therein. It also demonstrates how important the manager is as source of employees' work ethics. All these insights are related to those of previous studies. Finally, the chapter ends by summarizing the theoretical and managerial implications.

5.2 Perceived Value of IWE

Islamic work ethic presented a fundamental and important value to all participants. All 24 participants believed that IWE is an integral part of their work, although they had different insights on its importance. Positive effects, that employees mentioned, were feeling more motivated, feeling good in general, positive thinking, and believing that the wage they earn is indeed halal (see key definitions in Section 1.7). Most of the participants (21 out of 24) referred to Allah

as a strong internal source for their behaviors at work. Some emphasized that their behavior was driven by love for Allah (the desire to please), while others shared a fear of the wrath of Allah (feeling observed by Allah and thinking of effects on the afterlife). Regardless, both drivers led employees to behave positively. Generally, employees expressed a strong desire obtain a *halal* (permissible) income from their employer. They believed that they should comply with their employment agreement and work hard to make their salary halal. For example, R2 mentioned: “I find myself obliged to please Allah, and in order to make my wages halal I should be totally sincere at work.”

5.3 Variability in Effects and Salience of Different IWE Aspects

The data revealed many different aspects of IWE. Participants emphasized and valued the need to comply with agreements (*Al Amaneh*), care for others, truthfulness, perfection (*Itqan*), punctuality, benevolence (*Ihsan*), justice, and Islamic appearance. The latter refers to how employees should be committed to wear clothing that is appropriate for the workplace and reflects Islamic identity. R4 clarified, “*what I mean by the commitment to Islamic appearance is not that it is necessary for Muslim men and women to dress in a certain – decent – way, as some people think, I just mean that the clothes should be reasonable, clean, and suitable for the workplace.*”

All of these came with specific and different positive effects on employees’ work behavior. For example, employees considered that perfection or ‘*Itqan*’ required them to focus on performing the tasks in the best possible way, while

benevolence or ‘Ihsan’ stimulated them to try and complete tasks at a quality above and beyond of what was required. This also made it very important for employees to be punctual in the sense of finishing tasks on time, for themselves and to not obstruct others to comply with ‘Itqan’ and ‘Ihsan’. As R3 mentioned, *“I leave work at five or half past five. Sometimes quarter to six, and sometimes I come in on the weekend because I do not want the work to build up or delay the transactions and the dealers.”* Furthermore, the IWE aspect of justice made the employee more concerned about interacting with customers in a non-discriminatory way. As R8 mentioned, *“the principles of justice and equality mean that we deal with people regardless of who the person or the client is, or what his social or functional level is.”*

In addition, the data revealed that some aspects of IWE were noticeably more often mentioned than others. The four most often appearing aspects were – in order of salience – care for others, truthfulness, comply with agreements or ‘Al Amaneh’, and perfection or ‘Itqan’. Curiously, the frequency of references to each of these aspects differed for men and for women.

The most important aspects for men are (1) truthfulness, (2) complying with agreements (Al Amaneh), and (3) care for others. Women ranked the IWE values differently: (1) care for others, (2) complying with agreements (Al Amaneh), and (3) perfection (Itqan). Few studies have focused on gender differences in the experience of IWE. For example, Ali and Al-Kazemi (2007) found that men scored comparatively higher than women when they examined the significance of IWE in

the work of managers in Kuwait, while Eweje and Brunton (2010) have found that women tend to be more ethically aware than men. However, this study is the first to indicate gender differences in the context of the lived experience of IWE.

5.4 The Interplay Between IWE and Other Motivators

Aside from IWE, a range of both intrinsic and extrinsic motivators mitigate the negative influence of organizational injustice. The makeup of these motivators depends on the employees themselves and their personalities, as all human behaviors are driven by something (Daft, 2012). Some employees, for example, found that IWE could completely compensate for perceived injustice, while others found that IWE could not help them overcome organizational injustice and maintain their motivation to work.

Work ethic is determined by an employee's work-oriented awareness and willingness to adhere to the cultural value system (Saban et al., 2020). Although IWE is an established set of work-related principles and values for Islamic organizations in the UAE, it is a concept that is also applicable to personal and cultural aspects. As such, it is an idiosyncratic phenomenon that actuates the employees rather than being part of an organization's characteristics. The findings indicate that IWE plays a more important role for some employees than for others—even though they originate from within the same cultural religious context and they face the same situations at work.

Significantly, employees who believe in the power of IWE to mitigate negative feelings emerging from apparent injustices are mainly driven by intrinsic motivators. The most common shared beliefs were as follows (in order of importance): (1) the belief in Allah as a source of livelihood; (2) the belief that livelihood is not limited to material things, such as money and rewards, but extends to non-material things, such as blessings, health, children, and well-being; (3) the belief that all the above outcomes (material and non-material) are gifts from Allah; (4) the belief in Allah's justice, where Allah does not waste employees' efforts and compensates wronged people either here or in the hereafter; (5) the faith that Allah always chooses the best for a person in his great wisdom (Zahrah et al., 2016); and (6) the belief that Muslims look to work as a form of worship, and dedication to work is a virtue (Rokhman & Hassan, 2012). Ultimately, these employees perceive this life in general and what happens to them in the workplace in particular as a test from Allah: as the Quran states, “[He] who created death and life to test you [as to] which of you is best in deed—and He is the Exalted in Might, the Forgiving” (67:2). On the other hand, employees who do not believe in the mitigating power of IWE are mostly driven by extrinsic (i.e., tangible) motivators. Overlooking intrinsic motivation, which is more potent in altering a person's life, appears in intellectual features or more practically religious characteristics (Ghauri, 2011). As a result, they always look for managerial appreciation, encouragement, promotions, and rewards. Thus, any feelings of injustice cause them to lose their motivation to work, which sometimes leads to negative behaviors.

All Muslims know they should behave based on Islamic teachings at all times because Allah is monitoring them (Abuznaid, 2009). However, the differences in levels of religious or ethical awareness between employees may lead to different reactions to injustice. According to Schwartz's (2012) values theory, individuals and groups vary significantly in the relative importance they attribute to particular values; in turn, their priorities and their reactions to various situations will differ as well. For example, some employees are motivated by the achievement value and will continue to work hard even if they have been wronged by the organization. In other words, the achievement value is more important to them than the fairness value. Equally, the hedonism value (taking pleasure in work) is more important to those who are not influenced by a lack of organizational justice. However, some employees prioritize the value of power over the tradition value (i.e., commitment). Faced with organizational injustice, these employees will try to reduce their performance as a reflection of their demotivation to work.

5.5 Perceived Organizational Injustice

Perceived organizational injustice was highly prevalent in the interviews. Participants explicitly shared multiple negative feelings, such as frustration, disappointment, and sadness. By means of conversation starter, participants were asked to provide a score in answer to closed questions about the fairness of the distribution of benefits, decision-making, and communication of decisions. The answering scale was: 1 = not at all, 2 = a little, 3 = a lot, and 4 = extremely. Most of the participants (22 out of 24) observed injustice in at least one of the three

dimensions, i.e., benefits distribution, decision-making, and communication. Only two participants (R17 and r21) indicated that their organization was (a lot or extremely) just in all three dimensions.

A central concern in all three dimensions turned out to be the topic of promotions. When providing examples of unfairly distributed benefits, discrimination in promotions was mentioned more than any other instance (this code was used 53 times, out of 111 for this dimension). A statement by R13 illustrates that this is a major sensitive topic: *“From my point of view, 80% of the employees suffer from this, – nothing is clear. The employees do not know when they will be given their next promotions, which is a legal right for everyone to know.”* Regarding justice in decision-making, the second dimension in organizational justice, employees complain of the absence of clear criteria for decisions regarding promotions: *“For example, if you ask for the promotion, they say that your specialization is not suitable. However, last year one of my colleagues had the same specialization as me and she got promoted, which made me confused. How does this happen!! Why her? The same conditions, the same specialization, everything she went through I also went through; everything was the same. When such a person gets promoted while you did not, you do not understand why.”* (R10) In addition, employees do not perceive any transparency from decision-makers about the criteria for promotion: *“They try to be clever, so you think they apply the procedure, but in fact they do not apply it.”* (R20) Finally, in terms of communication, participants shared their disappointment about the way in which

they are being informed about the outcome of decisions regarding promotions: often by email, and often in the form of a standard justification to all candidates. *“You will be shocked by the decision!! You will receive it in an email in a shocking way.”* (R1)

Another example that some participants provided to explain why they believe there is injustice in their organizational is ignoring employees' desires in decision-making. They indicate that there is little attention for personal interests and desires to work in a specific section or with a specific team. While some participants indicate that the outcome is not always negative (i.e., employees form a cooperative team and enjoy their work), employees are unsatisfied and demotivated when it does not work out: *“...They moved me to another department despite of how they benefitted from me where I was working before, which was not the case in the one that they moved me to. And when my colleagues wrote an official letter explaining to them that they needed me in their team, they did not allow me go back to my previous section.”* (R8)

Employees' reactions in this case were divided into three groups. In the first group, some employees became depressed, but after a short period of time, they recovered and continue with the same level of motivation. The second group's motivation decreased, and they made only the required effort without any desire to initiate or go beyond their job requirements. The third group was completely negatively influenced by injustice. They became less committed to work hours, careless about transactions and customers, complained all the time, refused to work,

exploited the job for their interests, and if they could not stand the situation, they left the organization. In other words, injustice influences employees' work ethic and behaviors differently.

5.6 Short- And Long-Term Effects of Perceived Organizational Injustice and Perceived Value of IWE

On the short term, all participants agree that experiences of organizational injustice, whether suffered personally or observed from close by, diminishes work motivation. For instance, R1 mentioned *"Of course it will affect my motivation because there is no difference between someone who is committed and someone who isn't. Also, someone who used to do his job properly would say to himself that he became the same as those who are not committed. So, his motivation is affected."* R14 mentioned, *"But I saw a lot of people affected by this thing, especially the one who deserved it – it impacts his work a lot. I feel that his quality of work is declining, along with his mentality and his attendance."* r21 said, *"Stop doing work would be a normal reaction."*

On the long term, however, the negative impact of perceived organizational injustice on work motivation seemed to wear out quicker for participants who indicated that IWE plays an important role their work than on others. As R7 illustrates: *"Sometimes your motivation decreases, but it does not take a long time because I get back my strength and continue. Whenever I received an unfair decision, I get depressed for one day and then I get the weekend break. After that I come back to work as if nothing happened."* In contrast, participants who indicated

that IWE was somewhat, but not very, influential in their work, generally reported more permanent effects: *“To be honest, those who are wronged in front of my eyes get depressed, which means that ethics do not compensate for a lack of justice. To be honest, when it happens in front of my eyes and I do not say anything, I get depressed too.”* (R4) And *“If I keep thinking about the promotion issue, I will get sick like the person that I mentioned to you before, he always looks tired, all day he looks sad and does not accept the situation.”* (R13 about his colleague’s behavior after being ‘wronged’ by the organization).

5.7 Manager as Source of Employee Ethics

The results of this study revealed the essential role of managers. The participants perceive managers as a source of IWE by practicing these ethics inside the organization. In other words, managers’ behaviors reflect their ethics and strong belief in IWE. In addition, participants look to their managers as a source of positivity and motivation, where appreciation, encouragement, and sympathy from the manager make a significant difference in employees’ motivation to work and their ability to cope with the negative impact of injustice if it occurs.

These findings align with those of previous studies. For example, (Ganta, 2014) has underlined the role of managers in creating a motivated workplace that inspires employees. The intelligent manager will create a friendly environment that makes their employees love the workplace and what they do because they believe that comfortable workplace conditions help employees concentrate and increase their productivity (Rizwan et al., 2013). Many studies have proven the positive impact

of ethical leadership on employee outcomes and performance (Ofori, 2009), which also contributes to reducing unethical workplace behaviors (Mayer et al., 2009; Walumbwa & Schaubroeck, 2009). Employees always look to their managers as role models (Bouckennooghe et al., 2015): based on Brown's social learning theory, role models act as a medium for employee behavior, whereby followers learn to make sense of events by watching their role models, which gives them context for their own behavior.

It is equally worth remembering that managers are also influenced by their subordinates' behavior inside the organization. Subordinates are considered contributory in all facets of leaders' success (Christopher, 2011). (Wang et al., 2010) have shown that the more positive the attitude of subordinates, the more respondents perceived an improvement in the effectiveness of their leadership. Managers are influenced by their subordinates when they see their subordinates behave ethically this encourages them to behave ethically as well and take their responsibilities as well. the managers see that it is not strange for the manger to behave ethically because it is a part of his responsibilities as a leader. While the employees without managerial position nothing obligates them to behave ethically. Just their truthfulness and desire to practice what they are believe.

5.8 Alleviating Effect of IWE

In the context of this study, IWE mitigates the negative influence of perceived organizational injustice on work motivation through employees' beliefs and convictions as well as through the assistance of other extrinsic motivators. In

general, ethics studies address people and how their convictions affect their perception of organizations (Rokhman & Hassan, 2012). IWE plays an essential role in employees' positive thinking, which is reflected in their positive feelings and their resulting behaviors. For Muslim employees, their positive faith in Allah guides them through crises of desperation and demotivation, which unfaithful people regularly fall into (Unal, 1998). (Sehhat et al., 2015) have shown that IWE had a positive influence on the psychological capital of employees in public organizations in Iran, boosting levels of hope, resilience, optimism, and self-efficacy. IWE also mitigates the negative influence of organization injustice: employees with high IWE are less likely to react negatively to unfair treatment in the workplace (Khan et al., 2015).

5.9 Theoretical Implications

This study has several theoretical implications for the literature on work motivation, organizational justice, and IWE. First, it extends the literature on the perception of organizational justice and work motivation to the case of public sector employees in a non-Western context. Second, this study explores the role of IWE in employees' behaviors and attitudes. Third, it provides a better understanding of workplace behaviors in Muslim employees. Fourth, it gives valuable insight into the dynamics of intrinsic and extrinsic motivation in the Muslim context. Finally, this study closely examines the underlying principles of IWE and how they mitigate the effect of perceived organizational injustice on work motivation.

5.10 Practical Implications

Based on this study's findings and the existing definition of organizational justice, employees hold their managers to significant account regarding organizational justice (Al Rawashdeh, 2013; Moon, 2017). In response, managers should endeavor to reduce organizational injustice or perceptions thereof. As elaborated in the introduction, in practice this is not always feasible due to organizational, political, or cultural restraints, and because organizational justice depends on employees' own subjective perceptions of what seems fair (Odeku, 2013).

Crucially, this study provides managers who wish to maintain high work motivation and performance despite dissatisfaction with the organization with several strategies that do not require any organizational resources. The first is the need to improve interpersonal relationships between managers and employees and among employees, because these positive relationships create a workplace environment that encourages employees to work hard while making them feel friendly and appreciated (Mao et al., 2012). The second is the need to create engaging jobs and to ensure employees are suited to their roles; this will have a strong positive impact on their performance and psychology (Ho et al., 2012). The third is the need to enable employees to find their intrinsic motivation through counseling, whether it comes from IWE, national duty, personal goals, or other sources. Since every employee is motivated by something different, a more

personalized approach on the part of managers will help them deal more effectively with each employee based on their individual priorities and values.

Helping employees feel more motivated at work requires significant efforts from both the organization and the employees. The effort that emanates from the employees themselves is more effective and sustainable because it is inherent in the employees at any given time and in different situations.

However, employees always need to be reminded about IWE. As the Quran states, *“And remind, for indeed, the reminder benefits the believers”* (51:55). Believers already know what is right from wrong based on Islamic teachings, yet they still need someone to remind them. Allah created humans and He knows their nature, namely, they always need to be reminded to practice positive behavior whether at the workplace or as they go about life in general. There are different methods that can be applied to remind employees about the importance of IWE.

For example, every day, an employee can read or listen to materials that provide reminders about IWE. In other words, an employee needs to regularly read about the great reward from Allah and how the Prophet Mohammed (PBUH) encouraged perfection and benevolence at work. All of us here on earth are undertaking a test for a short period of time compared with the time in the afterlife. A person’s actions, whether good or bad, will ultimately revert to him/her. As the Quran states, *“If you do good, you do good for yourselves; and if you do evil, [you do it] to them [i.e., yourselves]”* (17:7).

In addition, employees should have the initiative to remind themselves because as the Quran states, “*Allah does not change what is in a nation unless they change what is in themselves*” (13: 11). We need to undergo multiple changes from within constantly to be able to carry out change in the external environment or in our perception of things. This means that change should start from within the employees themselves.

Additionally, employees should pursue constant enhancement of their skills as part of Muslim periodic practices. To wit, “Truly he succeeds that purifies it” (91:9). There are different ways to achieve this purification, so each employee should choose the most suitable method for himself/herself. Some examples include training courses, reading, listening to stories, and even focusing on the good qualities of one’s closest colleagues. An employee should also possess awareness of the organization and the prescribed work ethics. If the employees treat the workplace as their own business, then their behavior will most certainly be different, especially those who have been wronged by the organization and consequently experienced negative motivation and performance. Therefore, all employees, whether they hold managerial or non-managerial positions, need to examine themselves, hold themselves accountable, and evaluate their performance before the manager or the organization evaluates them. They need to remind themselves every time: “Why am I here in this organization? Does my work please Allah? How is my work ethic while dealing with others? Do I adhere to the organization’s rules and policies? What was the last thing I did to develop my

skills? Are my learnings reflected by my behavior in the workplace?” All of these questions have the power to remind Muslim employees about proper behavior in the workplace, as well as keep them motivated and focused on their duties rather than get involved in justice or injustice issues in the organization.

5.10 Conclusion

This chapter discussed how the results address the main research questions and how the generated insights relate to previous studies. The next chapter provides an overall conclusion of the dissertation as well as recommendations for future research.

Chapter 6 Summary and Recommendations for Future Research

6.1 Introduction

Motivated employees are essential in countries like the UAE, where there is an ambition and a desire to be globally competitive and the number one in all fields. Without the human factors present in employees, these goals cannot be met; motivated employees are the fuel for organizational performance.

Work motivation refers to employees' motivation to work hard (Pinder, 2014; Thahier et al., 2014). It stimulates, energizes, steers, and maintains good behavioral practices (Bhatti et al., 2016), including being creative on the job (Hannam & Narayan, 2015). It decreases turnover rates and employee's indifference (Rukuižienė & Bocharov, 2016). In an ever-increasingly competitive environment, it is an essential driver of any organization's success (Jabagi et al., 2019; Turner, 2017). Conversely, perceived organizational injustice is among the major factors that reduce work motivation (Reynolds, 2015; Yean, 2016). However, managers bound by budgetary and procedural restrictions, in social contexts where actions are always subject to personal interpretations, are often unable to change perceptions of organizational injustice (Ryan, 2016).

Fortunately, previous studies have demonstrated how intrinsic value systems, such as Islamic work ethic (IWE), can alleviate the detrimental impact of organizational injustice (Farid et al., 2019; Mohammad et al., 2015). However, few studies have examined organizations with predominantly Muslim employees (Khan et al., 2015), even though Muslims are the world's fastest growing major religious group (Lipka & Hackett, 2017). Furthermore, none of those studies have

examined—with a qualitative approach—the relative importance of the different aspects of IWE, nor how employees perceive the interplay between IWE and other motivational elements in mitigating the negative effects of perceived organizational injustice.

Therefore, this study seeks to answer two questions. First, “How do employees perceive the interplay between Islamic work ethic and other motivational elements in alleviating the negative effects of perceived organizational injustice?” Second, “Are all aspects of IWE experienced as equally meaningful in the workplace or do some aspects carry more weight than others?” Focusing on a public organization in the Emirate of Abu Dhabi (the capital of the UAE), this phenomenological study aims to address this lack of insight and to increase managers’ ability to utilize IWE as a motivational tool.

This study adopted a qualitative phenomenological approach, in which the researcher explored, monitored, and attempted to understand employee perceptions of organizational justice and how it influences their work motivation. The researcher used template analysis, from which five key themes emerged: IWE (Islamic work ethic), OIM (other intrinsic motivators), EM (extrinsic motivators), OJ (organizational justice), and DA (desired actions). The analysis comprised five main steps: horizontalization, clusters of meaning, textual description, structural description, and essence.

The results revealed that IWE presented a fundamental and important value to all participants. IWE has various aspects whose importance differs between men and women. Employees also differ in their perceptions of the role of IWE in alleviating the negative influence of organizational injustice. They were divided into two groups. Members of the first group believed in the role of IWE in alleviating negative influence, while the second group did not. Over a short period, all participants felt the negative impacts of injustice. Yet over longer periods, their behaviors differed. Some accepted the injustice and recovered their motivation to work. Some found IWE helpful in performing only their specific job requirements, without any extra efforts to be creative or do more than everyday tasks. Others, meanwhile, found that IWE could not compensate for the negative influence; they could not accept what had happened to them and behaved negatively as a result.

IWE, together with other intrinsic and extrinsic motivators, plays an essential role in alleviating the negative impacts of organizational injustice. However, employees differ in their priorities, values, and levels of ethical awareness. Managers also play an important role in employee motivation: employees who appear to be more extrinsically motivated will appreciate a manager's displays of encouragement, support, and appreciation, while employees who appear to be more intrinsically motivated desire their manager to be an ethical role model who reinforces their own sense of IWE.

6.2 Research Questions

Based on the study's purpose, the fundamental research questions are:

Q1. How do employees perceive the interplay between Islamic work ethic and other motivational elements in alleviating the negative effects of perceived organizational injustice?

Q2. "Are all aspects of IWE experienced as equally meaningful in the workplace or do some aspects carry more weight than others?"

Based on the results from Chapter 5, all employees believed that IWE is an essential part of their work. However, they provided different insights on its importance. For instance, some employees believed in its importance but did not find that it could mitigate the negative effects when they had been wronged by their organizations. In this case, perhaps their answers reflect their perception of IWE among managers or decision-makers. On the other hand, others believed in and practiced IWE and found it helped them to recover their motivation to work after perceived wrongdoing. Moreover, the perception of IWE among those who believed in its positive effects in difficult situations emerges from Allah as the strong internal source for their workplace behaviors (such as love, fairness, and the pursuit of halal income). Employees who practice these ethics and report their impacts on their lives had high awareness of IWE. In other words, they linked knowledge (belief) to practice, deriving a clear reference for their behaviors from the Quran and the Sunnah.

In the short term, all participants agreed that experiences of organizational injustice, whether suffered personally or observed in others, diminish work motivation. Behavior differs, however, over the long term. For example, the group who believed in the power of IWE reacts negatively to organization injustice temporarily as human beings, through feelings of sadness and frustration, but their beliefs can help them to quickly recover their motivation to work or at least to encourage them to perform the requirements of their role, even if they then lack the initiative to go beyond these requirements. Members of this group feel assured that they comply with their duties and that their conscience is clear, since they have a sense of Allah's oversight.

On the other hand, employees who do not believe in the power of IWE in mitigating the negative effects of organizational injustice are motivated extrinsically instead; that is, they derive their motivation to work from external motivators such as financial remuneration and manager encouragement. As a result, whenever they felt wronged by the organization or these extrinsic motivators were absent, they behaved completely negatively. They became less committed to work hours, more careless when handling transactions and customers, complained all the time, refused to work, exploited the job for their own interests, and if they could no longer stand the situation, they left the organization altogether.

IWE has different aspects, and its importance varies between men and women. IWE also interplays with other factors to mitigate employees' negative impacts on work motivation after perceived organizational injustice. This interplay depends on

the employees' personalities, their priorities, and their levels of ethical awareness. Some of these factors are intrinsic and related to Allah and the desire to follow Islamic teachings. Those who practice IWE also wish to reflect the good reputation of Islam in general and of Muslim employees for customers. Other motivators relate to personal goals, such as the desire to achieve, releasing energy, investing time in a good way, and earning salary for personal goals.

Despite all the participants' belief in the importance of IWE and its positive effect on their work, they more specifically mentioned different aspects of IWE that they think are more important in the workplace. Participants emphasized and valued the need to comply with agreements ('*Al Amaneh*'); care for others; truthfulness; perfection ('*Itqan*'); punctuality; benevolence ('*Ihsan*'); justice; and Islamic appearance. However, certain aspects of IWE featured more prominently than others. The four most apparent were (in order of salience) care for others, truthfulness, compliance with agreements ('*Al Amaneh*'), and perfection ('*Itqan*'). Interestingly, the frequency of references to each of these aspects varied between men and women.

6.3 Limitations and Directions for Future Research

Detecting limitations is important to correctly explaining a study's findings (Christopher, 2011). The main limitation of this study is the very specific scope: it focused on Emirati Muslim public sector employees in the UAE. This shared cultural background facilitated a common understanding of Islam, which was an advantage for the study. On the other hand, it also implies limitations in terms of

generalizability, considering that the context of the study for Muslim employees from other background or in other countries is quite different, which can affect their perceptions. For example, Emiratis are generally relatively affluent among developing societies. These characteristics need to be considered before generalizing conclusions.

Ideally, to generate more generalizable outcomes, the findings of this study can to be tested by means of a quantitative study with a larger sample size. Furthermore, future studies could focus on Protestant work ethic (PWE) or Hindu work ethic (HWE) to evaluate whether their dynamics are similar. Finally, the study suggests the need to investigate more on how managers' current practices to stimulate work ethics impact employees' motivation from different religious background.

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Appendices

Appendix A Research Interview Questionnaire

Interview protocol

Islamic Work Ethic, Organizational Justice, and Work Motivation

Research for the Doctorate of Business Administration (Abu Dhabi University)

Researcher conducting the interview: Ms. Athari Abdullah Alshuweih

Date: (day of month, 2018)

Duration:minutes (to be noted after completion)

The researcher introduces herself briefly, then proceeds to the introduction.

Introduction (to inform the respondent about the research objective and obtain informed consent)

The main purpose of this study is to increase organizational performance in the UAE public sector by clarifying to managers how IWE can have a positive influence on employee motivation, even if employees might sometimes perceive organizational injustice, which is common in all organizations. This study has the approval of your organization and the ADU IRB committee, which means that it complies with the standards for ethical academic research and your rights as respondent are protected.

This is a phenomenological qualitative study: I will be collecting data through interviews with people who have experienced what I want to study. The interview will take approximately one hour. I will need to audio-tape the conversation because this is essential for literal transcription for subsequent data analyses. However, your answers will be completely anonymized, and I will not report any individual results, only general observations from all the interviews combined. It is vital that your answers are sincere and elaborate. Do you understand this, and are you OK to continue?

General Characteristics (5 minutes)

- a. Gender: M/F (*to be circled by interviewer*)
.....
- b. What is your age? years
.....
- c. How many years ago did you start working for this organization? years
.....
- d. What type of work do you do?.... (*open answer*)
.....
- e. Do you currently work in a managerial position (i.e., do you direct others?)
Yes/No (*to be circled by interviewer*)
.....

A. Work Motivation (10 minutes)

We consider work motivation as the willingness to work hard (Thahier et al., 2014).

1. On a scale from 1 to 4, how motivated are you to work hard at the moment?
(where 1 = not at all, 2 = a little, 3 = a lot, and 4 = extremely)
2. Why did you choose this score?
(ask for anecdotes or further explanations when appropriate)

B. Islamic Work Ethic—IWE (10 minutes)

IWE is related to noble morals, whether in action, emotion, or thinking while one performs a job (Abdi et al., 2014). It is a collection of moral values that discriminate between what is right and wrong based on Islamic teachings (Hadisi, 2014): as the Quran states, “to all are ranks according to their deeds” (6:132). IWE concerns work and hard work (Sehhat et al., 2015) and encourages integrity, flexibility, fairness, responsibility, and a fair system of rewards (Mohammad, Quoquab, & Salam, 2015).

1. On a scale from 1 to 4, how important is IWE for you in your current work?
(where 1 = not at all, 2 = a little, 3 = a lot, and 4 = extremely)

2. Why did you choose this score?
(ask for anecdotes or further explanations when appropriate)
3. What aspects of IWE, if any, are the most meaningful to you in your current work? Please explain why.

C. IWE and Work Motivation (10 minutes)

1. To what extent does IWE affect your motivation to work hard?
(ask for anecdotes or further explanations when appropriate)
2. What things should change in this organization to make IWE more important, so that it makes people work harder? (Who can make IWE more important to your work motivation? What would increase the importance of IWE for you?)

D. Organizational justice—OJ (20 minutes)

Organizational justice concerns employees' perceptions about the fairness of organizational decisions, actions, and treatment, i.e., their perception about the way they are dealt with in an organization (Jasková, 2015).

1. OJ involves benefits of work, such as salary, rewards, responsibilities and positions, a favorable work schedule, and a feasible workload. Let's say that 'fair' means that people receive what they deserve. On a scale from 1 to 4, how fair is the distribution of benefits in your workplace?
(where 1 = not at all, 2 = a little, 3 = a lot, and 4 = extremely)
2. Why did you choose this score?
(ask for anecdotes or further explanations when appropriate)
3. OJ also involves decision-making. Let's say that 'fair' means decisions are made with all the required information and objectively. On a scale from 1 to 4, how fair are the decisions made in your organization?
(where 1 = not at all, 2 = a little, 3 = a lot, and 4 = extremely)
4. Why did you choose this score?
(ask for anecdotes or further explanations when appropriate)

5. OJ also involves the communication of decisions. Let's say that 'fair' means proper explanations or justifications, empathy and respect. On a scale from 1 to 4, how fairly are decisions communicated? (where 1 = not at all, 2 = a little, 3 = a lot, and 4 = extremely)

6. Why did you choose this score?
(ask for anecdotes or further explanations when appropriate)

E. OJ and Work Motivation (10 minutes)

1. To what extent does OJ in your work affect your motivation to work hard?
(ask for anecdotes or further explanations when appropriate)

F. IWE versus Organizational Justice (20 minutes)

1. Which has a larger impact on your own motivation to work hard: IWE or OJ? Why is this the case?
2. To what extent could IWE compensate for a lack of OJ, if at all?
3. How do you see this for your colleagues?

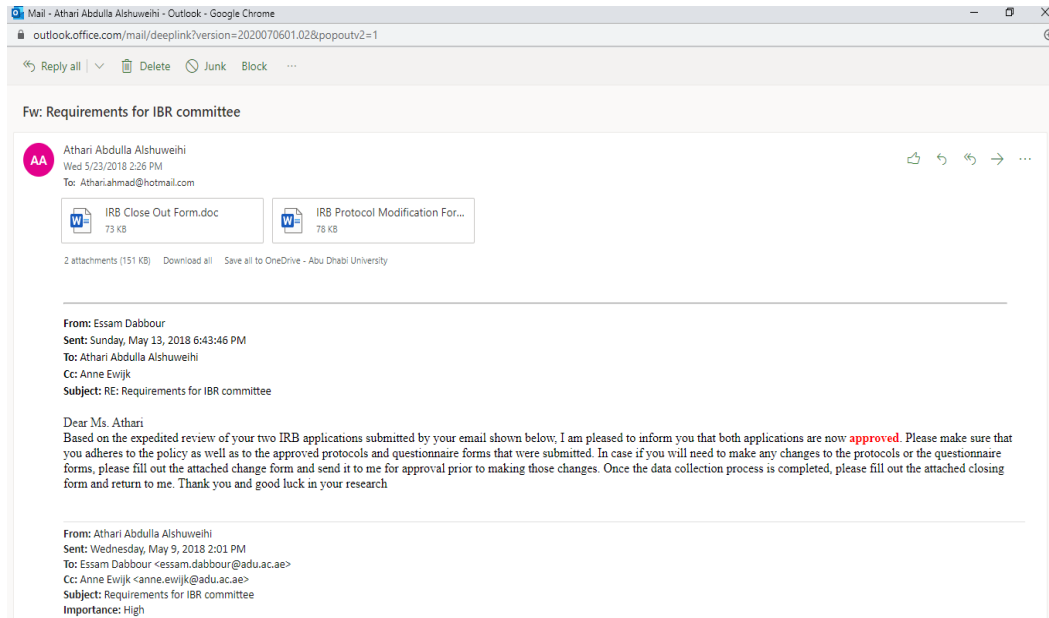
Closing remarks

We have reached the end of the interview. Do you have any additional comments or questions for me?

I will continue with the interviews and hope to defend my DBA dissertation by the end of 2019. Please do not hesitate to contact me for any further queries (*provide interviewer contact details*). Your contribution is much appreciated.

Thank you for your participation.

Appendix B IRB Approval



Appendix C Letter to first organization

 www.adu.ac.ae Abu Dhabi University College of Business Doctorate of Business Administration Request for collaboration regarding DBA research project "Exploring the effect of Islamic Work Ethic on employee work motivation" <i>by Ms. Athari Abdullah Al Shuwailha</i> March 15, 2018 Dear Dr. Matar Al Nuaimi, Candidates in our Doctorate of Business Administration program are dedicated to identifying the means to increase organizations' sustainable success through their academic research. Ms. Athari Al Shuwailha plans to assess how managers in public organization might benefit from Islamic Work Ethic (IWE) to increase employees' work motivation to such a degree that it effectively neutralizes potential negative effects of other factors, perceived organizational injustice in particular (a very subjective concept and managerial challenge in all organizations). Utilizing the positive effect of IWE would ultimately enhance work performance in general. Exploring the role of IWE would address the current lack of academic insight into Muslim employee behaviors. From a practical perspective, this research will enhance organizational awareness about the importance of practicing IWE, which may drive improvement and sustenance of employee motivation and facilitate managerial effort towards motivating their employees. As a result, this may contribute to increased skills of front-line managers in motivating their employees through creating a positive and constructive perception of any work issue that may arise.	Ms. Athari Al Shuwailha is a public servant herself and wishes for her research to have direct benefits for the UAE public sector. This is the main rationale for including your organization. Would you please be so kind as to provide <u>approval</u> for Ms. Athari Al Shuwailha to collect data in the form of interviews with a representative sample of your employees? As well as to provide her with a <u>key person</u> from your organization to coordinate her research with? Respondents will be selected by Ms. Athari Al Shuwailha (around 20 to 40 maximum). All data collection is completely anonymous. Results will be displayed at the <u>aggregate</u> level in such a manner that individual respondents will not be identifiable. There will be no references to particular departments, nor any other information that would lead back to your organization. Ms. Athari Al Shuwailha has obtained clearance from the Integrity Research Board of Abu Dhabi University, demonstrating that her study complies with the most rigorous ethical standards regarding academic research. She is ready to start and hopes to hear from you shortly. Kind regards,  Dr. Anne van Ewijk Assistant Professor in Management Abu Dhabi University, Dubai campus College of Business Committee Chair for DBA candidate Ms. Athari Abdullah Al Shuwailha Phone: +971.4.248.1571 Email: anne.vewijk@adu.ac.ae
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Appendix D Letter to second organization

 www.adu.ac.ae Abu Dhabi University College of Business Doctorate of Business Administration Request for collaboration regarding DBA research project "Exploring the effect of Islamic Work Ethic on employee work motivation" <i>by Ms. Athari Abdullah Al Shuwailhi</i> March 15, 2018 Dear Mr. Ghanim Al Hajeri, Candidates in our Doctorate of Business Administration program are dedicated to identifying the means to increase organizations' sustainable success through their academic research. Ms. Athari Al Shuwailhi plans to assess how managers in public organization might benefit from Islamic Work Ethic (IWE) to increase employees' work motivation to such a degree that it effectively neutralizes potential negative effects of other factors, perceived organizational injustice in particular (a very subjective concept and managerial challenge in all organizations). Utilizing the positive effect of IWE would ultimately enhance work performance in general. Exploring the role of IWE would address the current lack of academic insight into Muslim employee behaviors. From a practical perspective, this research will enhance organizational awareness about the importance of practicing IWE, which may drive improvement and sustainment of employee motivation and facilitate managerial effort towards motivating their employees. As a result, this may contribute to increased skills of front-line managers in motivating their employees through creating a positive and constructive perception of any work issue that may arise.	Ms. Athari Al Shuwailhi is a public servant herself and wishes for her research to have direct benefits for the UAE public sector. This is the main rationale for including your organization. Would you please be so kind as to provide <u>approval</u> for Ms. Athari Al Shuwailhi to collect data in the form of interviews with a representative sample of your employees? As well as to provide her with a <u>key person</u> from your organization to coordinate her research with? Respondents will be selected by Ms. Athari Al Shuwailhi (around 20 to 40 maximum). All data collection is completely anonymous. Results will be displayed at the aggregate level in such a manner that individual respondents will not be identifiable. There will be no references to particular departments, nor any other information that would lead back to your organization. Ms. Athari Al Shuwailhi has obtained clearance from the Integrity Research Board of Abu Dhabi University, demonstrating that her study complies with the most rigorous ethical standards regarding academic research. She is ready to start and hopes to hear from you shortly. Kind regards,  Dr. Anne van Ewijk Assistant Professor in Management Abu Dhabi University, Dubai campus College of Business Committee Chair for DBA candidate Ms. Athari Abdullah Al Shuwailhi Phone: +971.4.248.1571 Email: anne.vanewijk@adu.ac.ae
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Appendix E Copyright approval: first organization

دائرة الشؤون البلدية DEPARTMENT OF MUNICIPAL AFFAIRS بلدية مدينة العين AL AIN CITY MUNICIPALITY	
نموذج طلب استبيان	
الإدارة: التخطيط الحضري	القطاع: تخطيط المدن والساحة
توقيع مدير الإدارة:	
تفاصيل منسق الطلب	
اسم للنسق: عذاري الشويهي	رقم التواصل: 0506930139
تفاصيل الاستبيان	
عنوان الاستبيان: Islamic Work Ethic, Organizational Justice and Work Motivation	
أهداف الاستبيان: جمع بيانات لرسالة دكتوراه في إدارة الأعمال تهتم بدراسة أثر أخلاقيات العمل الإسلامي في العلاقة بين العدالة المؤسساتية و دافعية الموظف في القطاع الحكومي في دولة الامارات.	
نوع الاستبيان	☐ تقييم خدمات ☒ استطلاع رأي ☐ تقييم فعائيات ☐ استفتاء
آلية التوزيع	☒ مقابلة شخصية ☐ استمارة ورقية ☐ اتصال هاتفي ☐ استبيان إلكتروني
تاريخ بدء المسح: 2018/5/1	تاريخ انتهاء المسح: 2018/10/1
الفئة المستهدفة: الموظفون ذو الخبرة 5 سنوات فأكثر	حجم العينة: 40-20
خاص لاستخدام إدارة ضمان جودة الخدمات	
تاريخ الاستلام: 9/5/2018	
حالة الطلب: approved to start	☒ معتمد ☐ غير معتمد ☐ مؤجل

ANCM-QA-CF-02
V3.0 17th Aug 2015

Appendix F Copyright approval: second organization

Ms. Athari Al Shuwailha is a public servant herself and wishes for her research to have direct benefits for the UAE public sector. This is the main rationale for including your organization. Would you please be so kind as to provide approval for Ms. Athari Al Shuwailha to collect data in the form of interviews with a representative sample of your employees? As well as to provide her with a key person from your organization to coordinate her research with?

Respondents will be selected by Ms. Athari Al Shuwailha (around 20 to 40 maximum). All data collection is completely anonymous. Results will be displayed at the aggregate level in such a manner that individual respondents will not be identifiable. There will be no references to particular departments, nor any other information that would lead back to your organization.

Ms. Athari Al Shuwailha has obtained clearance from the Integrity Research Board of Abu Dhabi University, demonstrating that her study complies with the most rigorous ethical standards regarding academic research. She is ready to start and hopes to hear from you shortly.

Kind regards,



Dr. Anne van Ewijk
Assistant Professor in Management
Abu Dhabi University, Dubai campus
College of Business
Committee Chair for DBA candidate Ms. Athari Abdullah Al Shuwailhi

Phone: +9714-248.1571
Email: anne.evijk@adu.ac.ae

The Training & Development section is more than happy to work with Athari on this exciting research project.

Hussein Hanna
T&D Manager


Appendix G Consent Form

Consent form for exploring the role of IWE in relation to organizational justice and work motivation: A qualitative study

You are invited to take part in a research study to understand the influence of Islamic work ethic (IWE) in the relationship between organizational justice and work motivation. The researcher invites public sector employees who have worked for five years or more in the organization and who are Muslim to participate in the study. This form is part of a process called “informed consent” to allow you to understand this study before deciding whether to take part.

This study is being conducted by a researcher named Athari Alshuwaihi, who is a doctoral student at Abu Dhabi University.

Background Information:

The purpose of this study is to increase organizational performance in the UAE public sector by clarifying to managers how IWE can have a positive influence on employee motivation despite potential perceived organizational injustice.

Procedures:

If you agree to take part in this study, you will be asked to participate voluntarily in an interview regarding IWE in relation to organizational justice (OJ) and work motivation. The interview will be audio taped to ensure accuracy of the data collected.

Here are some sample questions:

- On a scale from 1 to 4, how important is IWE to you in your current work?
(where 1 = not at all, 2 = a little, 3 = a lot, and 4 = extremely)
- To what degree does OJ at your current work affect your motivation to work hard?
- To what degree could IWE compensate for a lack of OJ, if at all?

Voluntary Nature of the Study:

This study is voluntary. Everyone will respect your decision of whether you choose to take part in the study. No one will treat you differently if you decide not to be in the study. The interview will take approximately 45 minutes. If you decide to join

the study now, you can still change your mind during or after the study. You may stop at any time.

Risks and Benefits of Participating in the Study:

Taking part in this study will not pose a risk to your safety or wellbeing. The study could potentially provide public sector organization managers with tools to keep their employees satisfied and motivated to achieve organizational goals. This study might also provide practical ways to achieve organizational productivity through leveraging employees' IWE.

Payment:

No incentive will be offered for voluntary participation in the study.

Privacy:

Any information you provide will be kept confidential. The researcher will not use your personal information for any purposes outside of this research project. In addition, the researcher will not include your name or anything else that could identify you in the study reports. Data will be kept secure by creating folders to which only the researcher will have access.

Contacts and Questions:

You may ask any questions you have now. Or, if you have questions later, you may contact the researcher (Athari Alshuwaihi) via email: athari.ahmad@hotmail.com or mobile phone: 050-6930139.

The participant will be given a copy of the consent form.

Statement of Consent:

I have read the above information, and I feel that I understand the study well enough to make a decision about my involvement.

I understand that I am agreeing to the terms described above.

Name of Participant

Date of Consent

Participant's Signature

Researcher's Signature
