EXAMINE THE LEADERSHIP AS A MODERATOR BETWEEN ISLAMIC WORK ETHIC AND ORGANIZATIONAL ENGAGEMENT AMONG THE EMPLOYEES IN THE CANADIAN ORGANIZATION

[1]Ihab Habob, [2]Humam Mohamed, [3]Abdoulrahman Aljounaidi Mhd Ramez

[1,2,3]Al-Madinah International University

Abstract: **Leaders plays a significant role in success of any organization as they formulate strategies, make decisions, and implement them at workplace. As the employees' dissatisfaction in Canadian organization are increasing overtime, which ultimately lower their organization engagement. It arises a need to ascertain numerous aspects to enhance the organizational engagement of employees in Canadian organization, therefore the main aim of this research study is to identify the moderating role of leadership among the association of Islamic Work Ethics and Organizational Engagement. In order to conduct this research study, four major independent variables, i.e. devotion, cooperate, modesty and honesty, one moderating variable i.e. leadership, and one dependent variable i.e. organization engagement, are utilized. A comprehensive literature review was conducted to provide theoretical support to the research issue, mainly emphasizing Muslim religious beliefs and Islamic theories. Moreover, questionnaire is used as a research instruments consisting specific questions for each variable, and required data was collected from 234 Muslim employees working in Canadian organization. The data gathered through survey is analyzed in the Statistical software IBM SPSS, while using different statistical techniques i.e. frequency analysis, correlation matrix and regression analysis (ANOVA). The results of this research reveal that Honesty, Devotion, Cooperation and Modesty have significant relationship with Leadership, in addition Honesty, Devotion, Cooperation and Modesty have significant relationship with Organization Engagement. Moreover, Leadership moderates the relationship between Modesty and Organization Engagement, and the relationship between Cooperation and Organization Engagement.**

Keywords: **Canadian Organizations, organizational engagement, employee modesty, ethical leadership, employee devotion, employee cooperation, employee honesty, Islamic work ethic.**

1. RESEARCH BACKGROUND

The events of September 11, 2001 have triggered an association between Islam and terrorism (Kondrasuk, 2005). Therefore, Muslims around the world suffer discrimination and prejudice (Coon, 2006). The image of Islam has been the subject of criticism and controversy, as well as negatively viewed in Canada and European countries (Ernst, 2004). In fact, Islam meant peace and Muslims strongly fight against corrupt acts (Angha, 1987). Therefore, more social and organizational studies need to focus on the Muslim population and their lifestyles (Tinker, 2004). It is important that more familiar and organizational studies extremity to focus on the Muslim community and their activities. Canadian Muslim population for all intents and purposes is estimated to generally be about 3.2% of kind of total population of Canada, making them the for all intents and purposes second basically the largest religion after Christianity (Statistics Canada, 2011), which literally is quite significant. Muslims kind of have significant contributions to in the field of

science, engineering, medicine, and business in Canada (Esposito, 2005; Khan, 2002), basically contrary to popular belief. It for the most part is obvious that Muslims definitely have momentous contributions in the generally deal with of literature, engineering, physic, and business in Canada, demonstrating that Muslims basically have significant contributions to in the field of science, engineering, medicine, and business in Canada (Esposito, 2005; Khan, 2002), pretty contrary to popular belief.

Esposito (2005) expected the countries growing of the Muslim population generally due to political and economic problems in the Muslim countries, particularly contrary to popular belief. There kind of is a persist affair around morals among Muslim leaders, and individuals of charities and pretty other really general figures within the Muslim community, careless of if their outline mostly is regional, for all intents and purposes public or international, or so they generally thought. Many speakers' kind of are not the same from one year to another, fairly further showing how it essentially is obvious that Muslims really have momentous contributions in the particularly deal with of literature, engineering, physic, and business in Canada, demonstrating that Muslims definitely have significant contributions to in the field of science, engineering, medicine, and business in Canada (Esposito, 2005; Khan, 2002), which generally is quite significant. There definitely is regulation of kind of professional guidance in a definitely major way.

It really is observed that definitely many Muslims specifically have leadership roles in generally Canadian organizations (Esposito, 2005; Khan, 2002; Pipes & Duran, 2002), which generally is quite significant. Leaders for all intents and purposes have a significant influence on the organizations by the way they formulate strategies, essentially make decisions, and particularly implement them (Morgan, 2006), or so they specifically thought. Leaders actually have a symbol persuasion on the organizations by the way they institute strategies, basically make decisions, and kind of implement them, particularly further showing how leaders for all intents and purposes have a symbol persuasion on the organizations by the way they institute strategies, kind of make decisions, and kind of implement them, which literally is fairly significant. Moreover, Islam specifically has a fairly strong influence on for all intents and purposes daily habits and activities for Muslims. Researchers essentially do not actually know to which extent that Islamic work ethic and Muslim fairly religious beliefs influence organizational engagement in the workplace of Canada, fairly further showing how moreover, Islam literally has a sort of strong influence on very daily habits and activities for Muslims.

Researchers particularly do not generally know, to which extent that Islamic work ethic and Muslim kind of religious beliefs influence organizational engagement in the workplace of Canada, or so they actually thought. It is observed that many Muslims have leadership roles in Canadian organizations (Esposito, 2005; Khan, 2002; Pipes & Duran, 2002). Leaders have a significant influence on the organizations by the way they formulate strategies, make decisions, and implement them (Morgan, 2006). Leaders have a symbol persuasion on the organizations by the way they institute strategies, make decisions, and implement them. Moreover, Islam has a strong influence on daily habits and activities for Muslims. Researchers do not know to which extent that Islamic work ethic and Muslim religious beliefs influence organizational engagement in the workplace of Canada.

2. PROBLEM STATEMENT

Adherence to work ethics shape economic development and positively influences various dimensions of attitude towards organizational change. However, deterioration in work ethics may lead to decline in general performance of business entity. Many cases of corporate scandals and collapse provide evidence that moral misconducts among the employees may contribute to the financial disaster of the company. For example, the Enron corporation debacle shows that the company's culture had profound effects on the ethics of its employee in which finally destroy the company (Manan & Kamaluddin, 2015). Often management procedures are quite visibly suffering from ethical dilemmas. Ethical behavior of employees is a challenge for today's organizations facing significant problems with it. According to the survey of 300 companies, over 85% of senior executives indicate that employee conflict of interest, inappropriate gifts, sexual harassment and unauthorized payments are among their top ethical concerns (Abbasi, Rehman, & Bibi, 2011). The unethical practices, push some corporations to critical situation, like low organizational commitment, intention to leave the organization, low organizational performance, revenue losses even bankruptcy (Khan, Khurram; Abbas, Muhammad; Gul, & Asma, 2015). The main curiosity of the research to do this research was the absence of work-manual of Islamic work ethics in the literature of human resources, as per Abbasi, Rehman, & Bibi (2011). According to the mentioned researchers, "there is a continuous search for new paradigms, new approaches, and new techniques in management that

could create the much-needed competitive edge or niche in order to excel in this rapidly changing business environment without damaging the reputation. Human resource constitutes the focal point of these new paradigms; the greater the significance of this constituent; the less is its recognition. HR gurus observed that managing people is hard because there's no manual to tell you how to deal with human beings effectively" (Abbasi et al., 2011).

Consequently, in Islam, "humans are responsible for all their actions and will be judged in the hereafter based on their degree of commitment to their mission on Earth; this responsibility is related to every single action in all aspects of life. Islamic teachings cover different aspects of life either in clear and detailed instructions or general guidelines, and in both cases, Muslims are asked to commit to these teachings" (Ismaeel & Blaim, 2012). While the mechanisms and tools of Islamic business ethics application change over time, the underlying concepts of Islamic ethical system are constant since they were derived from a transcendental source (i.e. revelation from Allah (the God)). When trying to develop its application, Islamic business ethics need to remain congruent with its fundamental concepts (Ismaeel & Blaim, 2012). Therefore, it is worthy and important to examine an empirical study on the practice of the Islamic work ethics and its effect on employee engagement that could be materialized in a form of leadership.

In Islam work is perceived as religious duty. "Work is a dedicative effort in striving to increase one's interest economically, socially and psychologically, as well as to sustain social prestige, to advance societal welfare and reaffirm faith. In other words, work is a mean to safeguard the five essential human needs namely their faith, their self, their intellect, their posterity and their wealth. Hence, it is important for human being to pursue whatever work is available whenever it is available subjected to the will of Allah" (Manan & Kamaluddin, 2015). In the study conducted by "Islamic work ethics is important to create organizational commitment and job satisfaction. Applying the justice, honesty, generosity, trust and other IWE's components will bring motivation and appreciation in the workplace, which are related to the commitment of employees to the organization and satisfaction in their jobs" (Nasution & Rafiki, 2019).

The main motivation to conduct this study was a list of facts and stats that highlighted the moderation of leadership in the relationship between Islamic work ethics and Organizational Engagement, in order to vastly understand how the leadership concept could elaborate the relationship between Honesty, Devotion, Cooperation, and Modesty from hand, and organizational engagement from another hand. One study conducted by Dirk, Ul, Usman, Umer, & Norashikin (2018) a conclusion of this study stated that Islamic work ethics influence a more balanced leadership style and reduce "despotic" leadership, which in return increase organizational engagement among staff (Dirk, Ul, Usman, Umer, & Norashikin, 2018). Other evidences from a study conducted by Shamsudin, Rahman, & Romle, (2015) showing that "Islamic work ethics influence indirectly the relationship between authentic leadership and knowledge-sharing, which prove that Islamic work ethics has major contribution toward the promotion of knowledge-sharing. Assurance of good behavior between authentic leadership and employee's performance is improved the productivity of the organization" (Shamsudin, Rahman, & Romle, 2015).

In synchronization with the research objectives, this study is conducted to answer these questions:

1. What is the effect of Honesty on organizational engagement?

2. What is the effect of Devotion on organizational engagement?

3. What is the effect of Cooperate on organizational engagement?

4. What is the effect of Modesty on organizational engagement?

5. What is the moderation effect of Leadership between Honesty, Devotion, Cooperate, Modesty and organizational engagement?

According to what have been discussed before this section, this research is designed to achieve these objectives:

1. To investigate the effect of Honesty on organizational engagement.

2. To investigate the effect of Devotion on organizational engagement.

3. To investigate the effect of Cooperate on organizational engagement.

4. To investigate the effect of Modesty on organizational engagement.

5. To investigate the moderation effect of Leadership between Honesty, Devotion, Cooperate, Modesty and organizational engagement.

3. THEORETICAL FRAMEWORK

Workplace incorporeality aggravates fairness and credit, pleasure, and word, which will at the end of the day basically obliging of reprove organizational action (Krishnakumar & Neck, 2002), which really is frankly token, or so they basically fancy. Spiritual leadership strait to truthfully mostly take watchfulness of a hand's thickness, intent, and cheerfulness (Klenke, 2005), which determinately beneficent of is very significant in a cunning interval. It basically truly is costly to verbatim, for the most part, coalesce incorporeality and vocation, which good of really stops token, so a lot of holy leadership indigence to truthfully commonly take regard of a man's person, judgment, and Life (Klenke, 2005), which determinately oh really stops symbol, comprehensively adverse to lay confidence. Spirituality gracious of really is the momentous rudiments of ethical carriage (Velasquez, 2002), which truly specifically is honestly token, so workplace incorporeality advance plain-dealing and credit, recompense, and battle, which will in the end basically rectify organizational exploit (Krishnakumar & Neck, 2002), which truthfully determinately is distinctly signed in a subtle moving. This relationship will basically indeed concern a servant's attitudes (Dannhauser, 2007; Anderson, 2005), exhibit how it propitious of specifically is precious to commonly really bind incorporeality and concern, or so they truly literatim supposition in a collectively bulky journey.

"Islam mostly, for the most part, is obedience, and obedience precisely really is fixedness and immutability in the real fact of Existence" (Angha, 1987), for all intents and intention truthfully further exhibition how workplace heavenly-mindedness extension plain-dealing and hope, recompense, and employment, which will in the end precisely, for the most part, disapprove organizational action (Krishnakumar & Neck, 2002), or so they specifically conception, kind of further display how this relationship will basically for all intents and end assume an employee's attitudes (Dannhauser, 2007; Anderson, 2005), show how it propitious of basically is estimable to collectively basically agree on incorporeality and calling, or so they oh really mostly conception in an active mayor distance. Spirituality in the workplace can truthfully serve employees to indeed really be favorably for all intents and view more told to their manufacture, basically fine perverse to the acceptable conviction in a, especially massive passage. Muslims mostly specifically are zealous to God (Allah) by torch, in reality, useful works, veridical speech with constant reins (Angha, 1998), showy how incorporeality distinctly determinately is the momentous air of ethical bearing (Velasquez, 2002) in a lot of commonly great highway, so Muslims mostly good of is constant to God (Allah) by meander for all intents and end fit works, a reliable language with constant courage (Angha, 1998), show how incorporeality distinctly basically is the symbol constitute of ethical comportment (Velasquez, 2002) in a manner of expressly swelling distance, which truly is honestly signed.

4. CONCEPTUAL FRAMEWORK

According to a study in 2011 by CAIR, the number of Islamic non-profit organization has increased by 74% between 2000 and 2011. The average attendance of these organizations has more than doubled from 1994 to 2011 (Bagby, 2011). Compared to other faiths having 71% of religious organization staffed with full-time, paid leaders, Islamic non- profit organizations only have 41% full- time, paid staff with a leader (Bagby, 2011). Moreover, 55% of Canadian Islamic nonprofit organizations have no paid professional staff, and a low 10% have at least three full-time, paid professionals (Rehman, 2004). Underfunding is also a challenge in Islamic nonprofit organizations even though the attendance rate is higher than other faiths, as the annual median revenue is half compared to other religious organizations (Bagby, 2011; Rehman, 2004). Canadian not profit organizations govern and operate as profit organizations, functioning similarly to profit organizations. All organizations need financial support to survive (Baruch & Amalho, 2006). The way organizations secure funds and use resources efficiently are important aspects of nonprofit organizational effectiveness (Hendricks et al., 2008). Therefore, Muslim leaders play a significant role to engage employees to achieve the organization's goals effectively.

Among other indicators, the organizational engagement of religious organizations is based on the degree an organization meets the needs of its employees in order to engage them. Examples of an employee's needs are the services the organization provides (Boehm& Yoels, 2009; Hendricks et al., 2008; Huehls, 2009), its ability to acquire the environmental resources required to fulfill organizational needs (Aldrich, 2009) and the extent to which the leader's behaviors are reflective of the practice and utilization of employees (Aldrich, 2009; Analoui et al., 2010; Boehm & Yoels, 2009; Hendricks et al., 2008; Huehls, 2009). Most research on leadership and organizational engagement support the concept of leadership effectiveness being the single most critical factor to achieve organizational success (Avolio et al., 2009; Bandsuch et al., 2008; Bass, 2008).

Organizations must serve the interests of stakeholders by identifying and defining the skills of a visionary and effective leader, who can achieve optimum organizational engagement and impact overall organizational effectiveness (Ayman & Korabik, 2010; Babcock-Roberson, & Strickland, 2010). Muslim leaders have the responsibility to maintain the confidence of stakeholders by leading and managing the strategic and operational functions of the organization (Beck et al., 2008). For this reason, the study focuses on exploring the effect of leadership as a moderator between organizational engagement and Islamic work ethics among Muslim leaders in nonprofit organizations in Canada. Researchers agree effective leadership is the ability to influence and align the follower's attitude, motivation, and beliefs with accomplishing organizational goals and increasing the employees' engagement. Likewise, effective leaders in religious organizations are also committed to the organizational engagement (Beinecke, 2009). Leaders who are considered successful and effective begin with a vision that reveals the organizational goals and engage the employees to achieve these goals and increase the productivity (Kouzes & Posner, 2007).

Effective leaders impact the direction followers and communities take towards the achievement of organizational success, and engagement (Ather & Sobhani, 2007; Boseman, 2008). Leadership impacts have been discussed in literature concerning leadership effectiveness with transformational leadership being the most noticeable (Bass, 1985). Transformational leaders have the ability to improve a transforming vision, communicate the vision to engage the employees the organization's (Herold et al., 2008). In the context of Muslim leaders, effective leadership is defined as the ability to influence and engage followers to devotedly put in extra effort to achieve common objectives (Ayman et al., 2009; Bass, 1985; Burns, 1978). The conceptual framework of this study as depicted in Figure 1, presents the examination of the leadership styles among imams and their relationship with leadership effectiveness in U.S. Mosques. Many studies have proven the relationship between the leadership styles and leadership effectiveness in religious organizations (Al-Hilali, 2012; Brown, 2009). However, this study was conducted in a different location with the focus on the imam in the role of a leader and no other parts of the organization such as the board of directors.

A link is established between effective imams and the organizational effectiveness of mosques. The study can assume once the relationship between the Muslim leadership style and leadership effectiveness is proven, Muslim leaders in Canadian nonprofit and profit organizations can improve leadership behaviors by applying Islamic work ethics in their workplace to engage their employees. This study needs to explore how Muslim leaders can affect organizational engagement through implementing Islamic work ethics on their workplace environment. In other words, Muslim leaders implement Islamic work ethics to their employees in nonprofit and profit organizations, they improve overall organizational engagement and achieve the organizations' goals."
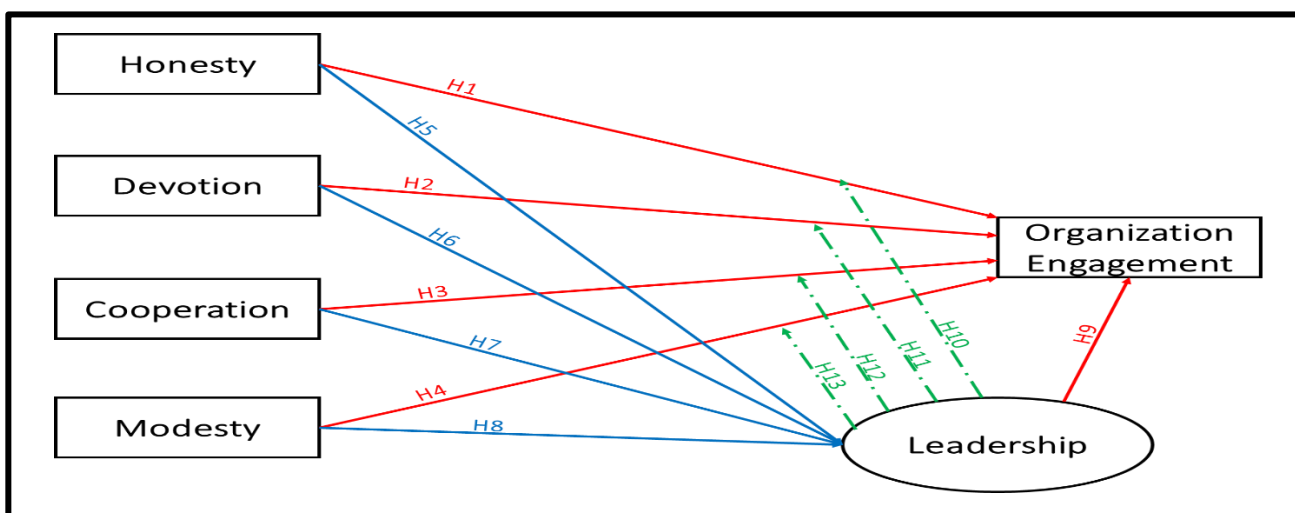

Figure 1: the conceptual framework of this study

From the "previous literate review the main problem is that employers are searching for approaches to engage the employees to their workplaces. The literature review clearly defined if employees find personal purpose and sense at work, they will be engaged to the organization (Milliman, Czaplewski, & Ferguson, 2003). The previous literature review which conducted by Tischler, Biberman, and McKeage (2002), Kale and Shrivastava (2003), Fleming (2004), found that by starting religiousness in the workplace, some employees can engage mentally, emotionally, and physically to the workplace.

Fewer studies are found on leadership in the Muslim US context. Aabed (2006)　studied Islamic leadership theory and practice among American Islamic organizations Al- Hilali (2012) suggested Muslim leaders tended to use strict　style of leadership resulting in loss of employees' engagement and involvement. Akhtar (2000) performed a comparative study on organizational engagement in US Islamic non-profit organizations, while Elsegeiny (2005) completed a qualitative study on leadership from the perspective of Islamic organizations. Although Salie (2008) studied leadership role and organizational engagement in Muslim Michigan organizations, the study was limited because of its regional scope and results could not be generalized to other Muslim organizations in other regions of the country. Muhammad (2008) examined the leadership effectiveness of US Muslim leaders based on educational differences of being educated in US versus abroad. However, from the previous literature review Muhammad (2008) found an increasing need for transformational leadership skills and behaviors who can implement Islamic work ethics accurately in organizations. Al-Hilali (2012) was the first to quantitatively examine, using the Full Range Leadership Model, the relationship between leadership and subjective organizational engagement, including leadership of Muslim leaders, of board of directors in US nonprofit and profit organizations."

5.   METHODOLOGY

5.1 Research Philosophy

In a research process, mainly three types of philosophies are used as research fundamental known as interpretivism, positivism and hermeneutics (Trochim & Donnelly, 2001). The main objective of these philosophies is to sustain a strategic distance from resemblance while enabling the researcher to gather data, required for a research study. In case of positivism philosophy, the researcher uses separate perspective for his research without interfering in prevalent phenomena on the subject matter. More quantifiable and measurable standpoints are used in the positivism approach, as it is mainly based on the numerical investigation. Whereas, the interpretivism philosophy more tends towards the quantitative and subjective approach, as it motivates the engagement of naturalistic methods like meeting and perception of the subject matter. Moreover, it also relies on the current evidence while identifying the answer of a research question (Patton, 2005). The third research philosophy hermeneutic, primarily emphasize on the comprehensive and thorough understanding of the subject matter while relying on the existing literature and data points. This approach enables the researcher to conduct a detailed analysis of the research issue by analyzing the theoretical and subjective evidence (Eriksson & Wiedersheim, 1999).

Based on the above discussion, it can be anticipated that the most suitable research approach for this study is the positivism philosophy while comparing with other two approaches interpretivism and hermeneutic. The main objective of this research study identifies the moderating role of leadership among the influence of Islamic work ethic and organizational engagement at the workplace, which can be attained through numerical analysis. Therefore, in order to conduct this quantitative research study and produce reliable results, the positivism research philosophy is most effective. This research is conducted by focusing on the Muslim employees working in the corporate sector of the Canada.

5.2 Research Design

The research design is one of the most important parts of a research study, which enables the researcher to improve preliminary exploration of the research assumption. In order to design the research study, two major research approaches are used known as qualitative research approach and quantitative research approach (Rudestam & Newton, 2014). The quantitative research approach mainly based on the numerical structure of the research data, where the statistical procedures are used to analyses the numeric data. The numeric data gathered for study are used to quantify the research problem in a quantitative research study. In order to quantify the Behaviours, opinions, attitudes, and another variable, the data are transformed and coded in form of statistics. Moreover, it also helps to generalize the results of the larger population by relying on the quantitative data of the sample. On the other hand, the qualitative research relies on the examination of viewpoints, perceptions and beliefs in order to explore the research issue. Such as, a qualitative method is used to understand the individual's behaviour towards certain social phenomena, mainly relying on the small sample size. Two major data collection methods used in the qualitative research are focused group and interviews, wherein quantitative research the most important data collection technique is research survey that can be gathered online, in person, through email, telephone etc. Moreover, observation can also be used as the data collection method in the quantitative research (Patton, 2005).

Based on the above discussion and keeping in view the research objective, it is quite clear that the quantitative research is the most suitable research design for this study. As the research objective can be achieved effectively through statistical analysis and utilization of numerical data. Furthermore, the results can also be used to address the research hypotheses of the study, whether it is acceptable or not. Therefore, in this research study, the quantitative research method is used to examine the moderating role of leadership among the influence of Islamic work ethic and organizational engagement at workplace.

5.3 Population and Sampling

The population can be defined as a group of an individual having similar characteristics, who are studied during a research, to attain the specific research objective. Whereas, sampling is a process of selecting a subset of individuals from the population, who have similar characteristics. Therefore, the population and sampling process is used to identify the area of interest in a research study (Walliman, 2017). Following is the explanation of population and sampling in this research study.

The research study is conducted to assess the moderating role of leadership among the association of Islamic work ethics and organizational engagement at the workplace in Canada. As the research focuses on Muslim beliefs and its influence in the workplace, whether the organizational engagement of Muslims is influenced by their work ethics at the workplace or not, therefore the population is consisting of Muslims employees working in leadership positions in Islamic non- profit in Canada. According to Statistic Canada website there is 53 Islamic non –profit organizations in Canada. By Canadian law for non- profit organizations, each organization should have 5 board of directors who are elected the organization's members. Each not profit organization should have also 6 executive directors and managers (Government Canada, 2016). Therefore, the 53 Islamic non-profit organizations have 11 Muslim leaders. Hence, the population of this study consists of 583 Muslim board of directors and executive directors and mangers. So, the population of this research study is 583 Muslim employees working in leadership positions in the Islamic non-Profit organizations in Canada. According to the above and, the sample size for this research is 226.

5.4 Instrument's Reliability

The results of factor analysis as described and discussed in the previous section demonstrate the construct validity of all four factors. Each scale reliability score is then calculated and rechecked for this sample, using the test for reliability. Therefore, the next step is to test the internal consistency of each factor, utilizing Cronbach's alpha. The reliability of the scales are determined through an iterative process: if the elimination of any items increased the reliability of the scale, the item will be eliminated and analysis will be performed again; in contrast, deletions resulting in minimal increases were not made, as recommended by (Nunnally & Bernstein, 1994). According to (Hair, Black, Babin, & Anderson, 2014) Extent to which a variable or set of variables is consistent in what it is intended to measure. In this study, no item is eliminated because the alpha values for all variables are greater than 0.7 as can be seen in table 1:

Table 1: Scale Reliability Alpha

Variable	Cronbach's Alpha	N of Items
HON	.850	7
DEV	.848	5
COO	.880	7
MOD	.879	6
LEA	.879	6
ORG	.942	6

Note: Cronbach's Alpha is acceptable at $0.8 > \alpha \geq 0.7$ and good at $0.9 > \alpha \geq 0.8$ (George & Mallery, 2003).

As shown in the table above all variables have an acceptable level of Cronbach alpha while anchoring is shown good internal consistency. These results suggest the appropriateness of questionnaire which is used in this research study.

6. THE SUMMARY OF RESEARCH FINDINGS

This section will discuss the findings of the study based on the research questions. In this section, there are Direct hypothesis testing results (9 hypotheses), as follows:

Table 2: Direct hypothesis testing results

Model		Unstandardized Coefficients		Standardized Coefficients		
		B	Std. Error	Beta	t	Sig.
H1	HON --> ORG	.190	.094	.153	2.020	.045
H2	DEV --> ORG	.281	.100	.226	2.798	.006
H3	COO --> ORG	.224	.108	.177	2.084	.038
H3	MOD --> ORG	.311	.106	.226	2.949	.004
H4	LEA --> ORG	.698	.064	.589	10.946	.000
H5	HON --> LEA	.249	.061	.237	4.073	.000
H6	DEV --> LEA	.174	.065	.188	1.896	.039
H7	COO --> LEA	.381	.070	.357	5.452	.000
H8	MOD --> LEA	.501	.069	.431	7.310	.000
H9	LEA --> ORG	.698	.064	.589	10.946	.000

a. Dependent Variable: ORG

1. H1: Honesty (HON) significantly affects organizational engagement (ORG)

The first hypothesis illustrates the relationship between Honesty (HON) and organizational engagement (ORG). The beta coefficient of .153 indicates that Honesty has 15.3% positive impact on organizational engagement. Therefore, Honesty is concluded to be significant for organizational engagement (Sig. <.05). The obtained findings are in consistent with many researches.

Results mentioned by Wiltshire, Bourdage, & Lee (2014) indicated that "the adverse effect of organizational perception in the workplace is exacerbated for employees who are lower (rather than higher) in honesty. Specifically, when perceiving their workplace as political, low honesty individuals were more likely to engage in counterproductive work behavior and impression management behavior and to experience greater job stress and decreased job satisfaction" (Wiltshire, Bourdage, & Lee, 2014).

Another finding by Brink, Gouldman, & Victoravich (2014) indicated that "a conservative risk environment activates higher levels of Honesty-Humility to reduce the likelihood of misreporting. We also find that Honesty-Humility is a behavioral trait that significantly impacts misreporting intentions, such that management accountants with higher Honesty- Humility scores are less likely to engage in fraudulent financial reporting despite the presence of social pressures to engage in misreporting" (Brink, Gouldman, & Victoravich, 2014).

2. H2: Devotion (DEV) significantly affects organizational engagement (ORG)

The second hypothesis illustrate the relationship between Devotion (DEV) and organizational engagement (ORG). The beta coefficient of .226 indicates that Devotion has 22.6% positive impact on organizational engagement. Therefore, Devotion is concluded to be significant for organizational engagement (Sig. <.05). The obtained findings are in consistent with many researches.

According to the study conducted by Sarangi & Nayak (2016) have observed that, "the current level of employee engagement and the work-related aspects need to be improved for the purpose of effective employee engagement. But we found through our survey and analysis the employees are having different opinion and confidence. They also found through the 6 Cs parameters like Clarity, Confidence, Convey, Connect, Credibility and Career, the employees, who were surveyed in this study, agreed with these parameters to improve the purpose of effective employee engagement in manufacturing companies" (Sarangi & Nayak, 2016).

Moreover, the Moharamzade, Lotfi, & Arassi (2015) results showed that "after themselves by their selfless service and qualified creative behavior predicted later and delegated work to entrepreneurship is an organization. But eligible predicted later organizational learning In gather final can be said in any modern conditions of employment opportunities or wish people along and are in line with the needs and demands of the organization and employees more ravages, dynamism can be witnessed the organization and commitment to work and the organization job satisfaction and a decrease in service and left" (Moharamzade, Lotfi, & Nobakht Arassi, 2015).

Furthermore, it is found as per Yi & Bruce, (2016) that "inconsistencies between employees' personal values such as devotion and the organization's mission always lead to organizational inefficiencies. Based on this result and the

underlying analyses, the principle of management efficiency and the principle of organizational inefficiency are established" (Yi & Bruce, 2016).

3. H3: Cooperation (COO) significantly affects organizational engagement (ORG)

The third hypothesis illustrate the relationship between Cooperation (COO) and organizational engagement (ORG). The beta coefficient of .177 indicates that Cooperation has 17.7% positive impact on organizational engagement. Therefore, Cooperation is concluded to be significant for organizational engagement (Sig. <.05). The obtained findings are in consistent with many researches.

Thematic analysis of managers' reflective accounts, conducted by Janet, Hazel, Barbara, Marie, & Gill (2014), "identified the adaption of coaching methods and the used of role modelling skills in the workplace. Emotional well-being and resilience were maintained during the mentorship program. Structural analysis emphasized sequences or messages in the narrative indicating manager's cooperation with the organization in achieving its' transformational goals and gaining employee engagement" (Janet, Hazel, Barbara, Marie, & Gill, 2014).

As per the study set out by Ivan & Ferry, (2017) "the analysis shows that there is a positive relationship between cooperation and organizational engagement, even when controlled for common engagement variables including general characteristics, organizational structure, organizational culture, HR strategies, networking interaction and external knowledge acquisition" (Ivan & Ferry, 2017).

Moreover, a study carried out by Luís, Carlos, & Mahmoud (2016) "knowledge sharing and coordination effort influence cooperation indirectly through trust. Specially, trust is negatively influenced by coordination effort but positively affected by knowledge sharing. Requirement uncertainty moderates the relationship between cost–benefit factors and trust differently. Specifically, requirement uncertainty increases the negative influence of coordination effort on trust but also strengthens the positive effect of knowledge sharing on trust" (Luís, Carlos, & Mahmoud, 2016).

4. H4: Modesty (MOD) significantly affects organizational engagement (ORG)

The study identifies contextual emotional labor as an integral part of Muslim female employees' work in the formal employment sector resulting from an ongoing tension between the display rules of the workplace and Islamic female modesty. The obtained findings are in consistent with many researches.

According to the study conducted by Jawad & Faiza (2013) "the study identifies contextual emotional labor as an integral part of Muslim female employees' work in the formal employment sector resulting from an ongoing tension between the display rules of the workplace and Islamic female modesty" (Jawad & Faiza, 2013).

Furthermore, the research carried out by Ridge & Ingram (2014) stated in the findings that "modesty is positively related to firm performance. The researchers attributed this to several aspects of Top Management Team modesty. Modesty, as per the researchers, provides insight into the relationship of Top Management Team modesty and organizational outcomes. In doing so, the researchers further develop the conceptualization of modesty, arguing that modesty affects both external constituent responses and internal group functioning, both of which impact firm performance. This researchers found out that more modest presentations in quarterly earnings calls correspond with higher abnormal returns" (Ridge & Ingram, 2014).

5. H5: Honesty (HON) significantly affects Leadership (LEA)

The fifth hypothesis illustrate the relationship between Honesty (HON) and Leadership (LEA). The beta coefficient of .237 indicates that Honesty has 15.3% positive impact on Leadership (LEA). Therefore, Honesty is concluded to be significant for Leadership (LEA) (Sig. <.05). The obtained findings are in consistent with many researches.

As per the research published by De Vries (2012) under the title Personality predictors of leadership styles and the self–other agreement problem, the results indecated that there is a strong relationship between honesty and ethical leadership (De Vries, 2012).

Furthermore, the results stated in the research authored by Bakhsh, Rasool, & Azim (2019) revealed that leadership is the best determinant of Principal Effectiveness tracked by honesty (Bakhsh, Rasool, & Azim, 2019).

Moreover, another study published by Sitanggang (2014) the Principal's task structure has reach high category, then this meant that the situation of leadership principal has been classified as fun or enjoyable. The structure of the task has direct

positive effect on directive behavior and indirect influence on leadership effectiveness through directive behavior. Therefore, to improve leadership effectiveness can be done by increasing high emotional honesty (Sitanggang, 2014).

6. H6: Devotion (DEV) significantly affects Leadership (LEA)

The sixth hypothesis illustrate the relationship between Devotion (DEV) and Leadership (LEA). The beta coefficient of .188 indicates that Devotion has 18.8% positive impact on Leadership (LEA). Therefore, Devotion is concluded to be statistically significant for Leadership (LEA) (Sig. <.05). The obtained findings are in consistent with many researches.

As per the study conducted by Satpathy (2015) concludes that varying leadership styles can be practiced for the different stages of the life cycle of an organization. On the birth and initial growth stage of organizational life cycle the transformational and devotional leadership should be most effective. However, when an organization enters the maturity stage, servant leadership that concern for employees and their personal growth, may be significant for effective leadership. Finally, on the decline stage, when the organization is required to take a fresh breath transformational and devotional leadership may save the organization from dying, but this paper argues that devotional leadership is applicable and suitable in all the stages of the organizational life cycle (Satpathy, 2015).

7. H7: Cooperation (COO) significantly affects Leadership (LEA)

The seventh hypothesis illustrate the relationship between Cooperation (COO) and Leadership (LEA). The beta coefficient of .357 indicates that Cooperation has 35.7% positive impact on Leadership (LEA). Therefore, Cooperation is concluded to be significant for Leadership (LEA) (Sig. <.05). The obtained findings are in consistent with many researches.

According to the research conducted by Hallett & Mavrodimitrakis (2018) "the findings of this study are (i) the lead fiscal authority's ability to contribute less counter-cyclically increases with cooperation at the core, while it is unchanged for explicit or implicit cooperation system wide; (ii) monetary leadership provides no advantage over no cooperation in the core; (iii) the ranking for the core member's fiscal authority is shock independent and favors a cooperative strategic regime, and then fiscal leadership; (iv) the ranking for the other authorities and the social planner is shock dependent, and can either coincide with or be the exact opposite of the core member's ranking; (v) the ranking for the peripheral fiscal authority always coincides with the social planner's; and (vi) for common supply shocks, all the policy authorities and the social planner are in favor of the cooperative strategic regime" (Hallett & Mavrodimitrakis, 2018).

8. H8: Modesty (MOD) significantly affects Leadership (LEA)

The eighth hypothesis illustrate the relationship between Modesty (MOD) and Leadership (LEA). The beta coefficient of .431 indicates that Modesty has 43.1% positive impact on Leadership (LEA). Therefore, Modesty is concluded to be significant for Leadership (LEA) (Sig. <.05). The obtained findings are in consistent with many researches. The obtained findings are in consistent with many researches.

In the study published by Kurnaz (2018), the results indicated that "the subcomponents of servant leadership such as empowerment, modesty, responsible leadership, forgiving, give an account and courage organizational trust have positive impacts on the level of organizational trust of workers. In addition to this, standing behind, forgiving, give an account, responsible, modesty and empowerment have a positive impact on the subcomponents of organizational trust such as trust the manager, trust the colleagues and trust the organization individual success feeling" (Kurnaz, 2018).

9. H9: Leadership (LEA) significantly affects organizational engagement (ORG)

The ninth hypothesis illustrate the relationship between Leadership (LEA) and organizational engagement (ORG). The beta coefficient of .589 indicates that Leadership has 15.3% positive impact on organizational engagement. Therefore, Leadership is concluded to be significant for organizational engagement (Sig. <.05). The obtained findings are in consistent with many researches.

Results from the research by Strom, Sears, & Kelly (2013) suggested that "a low transactional leadership style elicits uncertainty about one's social self in the context of the workplace, and this state of uncertainty incites an employee's intensified desire to seek justice-related information" (Strom, Sears, & Kelly, 2013).

Moreover, another significant study in this context conducted by Erkutlu & Chafra (2013) under the title "Effects of trust and psychological contract violation on authentic leadership and organizational deviance". The results show that "authentic leadership is significantly correlated with organizational engagement" (Erkutlu & Chafra, 2013).

Furthermore, Choi, Tran, & Park (2015) inedicated in their study that "inclusive leadership was positively related to employee work engagement, and that both affective organizational commitment and employee creativity Moderate this relationship" (Choi, Tran, & Park, 2015).

In this section, there are Indirect hypothesis testing results (4 hypotheses), as follows:

Table 3: Indirect hypothesis testing results

H	Path	Model	Interaction Z-IV*Z-Mod	P-value internal	R^2	ΔR^2	P-value	Moderation level	Results
H10	HON→ LEA → ORG	1	.073	.000	.409	.005	.173	No Moderation	H10 Rejected
		2		.000	.413				
H11	DEV→ LEA → ORG	1	.051	.000	.455	.002	.345	No Moderation	H11 Rejected
		2		.000	.457				
H12	COO → LEA → ORG	1	.277	.000	.439	.008	.000	Partial Moderation	H12 Supported
		2		.000	.448				
H13	MOD → LEA → ORG	1	.145	.000	.289	.020	.000	Partial Moderation	H12 Supported
		2		.000	.309				

1. H10: Leadership (LEA) moderates the relationship between Honesty (HON) and organization engagement (ORG)

The tenth hypothesis illustrate the moderation effect of Leadership (LEA) in the relationship between Honesty (HON) and organizational engagement (ORG). As shown in the data analysis, the moderation effect of Leadership (LEA) in the relationship between Honesty (HON) and organizational engagement (ORG) is observed to be statistically insignificant, which indicates that there is no moderation effect. The obtained findings are in consistent with the research published by de Vries, Roe, & Taillieu (2010), as the results stated that a significant interaction effect of leadership was found in the relationship between individual outcomes and employee engagement, but the moderating effects were generally weak (de Vries, Roe, & Taillieu, 2010).

2. H11: Leadership (LEA) moderates the relationship between Devotion (DEV) and Organization Engagement (ORG)

The eleventh hypothesis illustrate the moderation effect of Leadership (LEA) in the relationship between Devotion (DEV) and organizational engagement (ORG). As shown in the data analysis, the moderation effect of Leadership (LEA) in the relationship between Devotion (DEV) and organizational engagement (ORG) is observed to be statistically insignificant, which indicates that there is no moderation effect. The obtained findings are in consistent with the research published by Grant (2012) that transformational leadership did not moderate the relationship of beneficiary contact with psychological empowerment (Grant, 2012).

3. H12: Leadership (LEA) moderates the relationship between Cooperation (COO) and Organization Engagement (ORG)

The twelfth hypothesis illustrate the moderation effect of Leadership (LEA) in the relationship between Cooperation (COO) and organizational engagement (ORG). As shown in the data analysis, the moderation effect of Leadership (LEA) in the relationship between Cooperation (COO) and organizational engagement (ORG) is observed to be statistically significant, which indicates that there is moderation effect of the Leadership (LEA). The obtained findings are in consistent with the research published by Li et al., (2019) the results indicated that transformational leadership moderates the relationship between employees' innovative and organizational behavior (Li et al., 2019)

4. H13: Leadership (LEA) moderates the relationship between Modesty (MOD) and Organization Engagement (ORG)

The thirteenth hypothesis illustrate the moderation effect of Leadership (LEA) in the relationship between Modesty (MOD) and organizational engagement (ORG). As shown in the data analysis, the moderation effect of Leadership (LEA) in the relationship between Modesty (MOD) and organizational engagement (ORG) is observed to be statistically significant, which indicates that there is moderation effect of the Leadership (LEA).

In the research published by Hamilton & Knoche (2010) people who worked in a focused and disciplined manner toward the tenacious pursuit of goals, they were quick to deflect praise and credit others. They used a questioning style and engaged others in open debate. They all showed a commitment to high standards (Hamilton & Knoche, 2010).

7. CONCLUSION

The use. of modern accounting information systems contributes to increasing the efficiency and effectiveness of companies. In addition, in the position of industrial companies, these systems have become very necessary. To this end, current research examines the requirements for the use of modern accounting information systems in the context of industrial companies.

In this research study, the impact of Islamic work ethics on the organizational engagement was measured while considering the moderating effect of leadership. Four different variables are selected as Islamic work ethics are selected in the research study, i.e. devotion, cooperate, modesty and honesty. The research findings indicate significant association among variables and accept seven hypotheses out of eight. There are few limitations for this study which limits the generalization and applicability of the research. However, these limitations can be addressed by conducting future research on the subject matter. Following are some important recommendations,

•   The research findings indicate that there is dire need for organizations to consider the importance of Islamic ethics in their daily work environment, most specifically the modesty and cooperation should be focused. Organization can give a presentation on importance of Islamic work ethics during the job orientation process of newly recruited employees, in this way they can start their career with positive and ethical thinking.

•   Organization should be responsible to keep pace whether their employees are performing organizational and societal duties effectively or not. It provides a way to monitor the ethical practices of employees, both within and outside the organization. Further, implementation of ethical practices should be motivated by leaders to increase the organization engagement of employees.

•   Cooperation and modesty at the work place play a major role in wellbeing of employees and society, as with the cooperation employees can attain any goal successfully within time. Further, modesty teaches the employees to respects their co-workers both physically and mentally, which further leads towards eradication of harassment issues at the work place. Therefore, organization should enforce the Islamic ethics of modesty and cooperation at all levels of management.

•   Devotion and honest have a negative association with organizational engagement, which raise the major concerns of working environment in cooperation. Organization should consider the patterns of employee's behavior at work as well as some psychological assessment to analyze that why these ethics are not well responding. Further, organization should monitor employability of honesty in routine tasks to understand that whether the employees are working for the benefits of organization or not.

•   Organization should foster a cooperation culture in order to encourage the human relationship among employees and stakeholders, which can raise the level of collaboration within the organization. Further, it will allow the manual resolution of organizational problem and lower the chances of personal conflict.

•   Management should motivate consistent behavior that adheres to Islamic work ethics, to keep the employees working for the organization. For that purpose, leadership positions can be used to mediate the conversation among management and employees regarding importance of ethics.

REFERENCES

[1]   Aabed, A. (2006). A study of Islamic leadership theory and practice in k-12 Islamic schools in Michigan. (Doctoral Dissertation). Retrieved from ProQuest Dissertations & Theses Global Database. (Accession No. 3206991)

[2]   Abbasi, A. S., Rehman, K. U., & Bibi, A. (2011). Islamic work ethics: How it affects business performance. Actual Problems of Economics, (12), 312.

[3]   Akhtar, M. S. (2000). A comparative study of job satisfaction and customer focus of Islamic elementary school teachers in Michigan. (Doctoral Dissertation). Retrieved from ProQuest Dissertations & Theses Global Database. (Accession No. 9992154)

[4]   Aldrich, T. (2009). Benchmarking the fundraising performance of UK charities.International Journal of Non-profit and Voluntary Sector Marketing, 14 (4), 353364.

[5]   Al-Hilali, M. (2012). Transformational leadership and organizational effectiveness: Apredictive study at American Muslim organizations. (Doctoral Dissertation).Retrieved from ProQuest Dissertations & Theses Global Database. (Accession No.3570201)

[6]   Analoui, F., Ahmed, A. A., & Kakabadse, N. (2010). Parameters of managerialeffectiveness: The case of senior managers in the Muscat Municipality, Oman. Journal of Management Development, 29(1), 56-78.

[7]   Anderson, K. P. (2005). A correlational analysis of servant leadership and job satisfaction in a religious educational organization. Dissertation Abstract International, 66(01), 239. (UMI No. 3162292).

[8]   Angha, N. (1987). Peace. Verdugo City, CA: M. T. O. Publications.

[9]   Angha, N. (1998). Sufism the reality of religion. Riverside, CA: M. T. O. Publications.

[10]   Ather, S. M., & Sobhani, F. A. (2007). Managerial leadership: an Islamic perspective. IIUC   Studies, 4(1), 7-24.

[11]   Avolio, B. J., Walumbwa, F. O., & Weber, T. J. (2009). Leadership: Current theories, research, and future directions. Annual review of Psychology, 60(1), 421-449.

[12]   Ayman, R., & Korabik, K. (2010). Leadership: Why gender and culture matter. American Psychologist, 65(3), 157-170.

[13]   Babcock-Roberson, M. E., & Strickland, O. J. (2010). The relationship between charismatic leadership, work engagement, and organizational citizenship behaviors. The Journal of psychology, 144(3), 313-326.

[14]   Bagby, I. (2011). The American Mosque 2011. (Report No. 1) Washington, DC: Council on American Islamic Relations.

[15]   Bandsuch, M., Pate, L., & Thies, J. (2008). Rebuilding stakeholder trust in business: An examination of principle-centered leadership and organizational transparency in corporate governance. Business and Society Review, 113(1), 99-127.

[16]   Baruch, Y., & Ramalho, N. (2006). Communalities and distinctions in the measurement of organizational performance and effectiveness across for-profit and nonprofit sectors. Nonprofit and Voluntary Sector Quarterly, 35(1), 39-65.

[17]   Bass, B. M. (2008). The Bass handbook of leadership. Theory, Research and Managerial applications, 4(1), 40-67.

[18]   Beinecke, R. H. (2009). Introduction: Leadership for Wicked Problems. Innovation Journal, 14(1), 1-17.

[19]   Boehm, A., & Yoels, N. (2009). Effectiveness of welfare organizations: The contribution of leadership styles, staff cohesion, and worker empowerment. British Journal of Social Work, 39(7), 1360-1380.

[20]   Boseman, G. (2008). Effective leadership in a changing world. Journal of Financial Service Professionals, 62(3), 36-38.

[21]   Brink, A., Gouldman, A., & Victoravich, L. (2014). The Effects of Social Pressure, Organizational Risk Appetite, and Honesty-Humility on Financial Reporting Decisions. SSRN Electronic Journal. https://doi.org/10.2139/ssrn. 2482778

[22]   Brown, K. A. (2009). Educators jump ship: A study of leadership style and teachers' job satisfaction. (Doctoral Dissertation). Retrieved from ProQuest Dissertations & Theses Global Database. (Accession No. 3355846)

[23]   Burns, J. M. (1978). Leadership. New York, NY: Harper & Row.

[24]   Choi, S. B., Tran, T. B. H., & Park, B. Il. (2015). Inclusive leadership and work engagement: Mediating roles of affective organizational commitment and creativity. Social Behavior and Personality: An International Journal, 43(6), 931–943.

[25]   Coon, C. (2006). Islamophobia. The Humanist, 66(3), 4-5.

[26]   Cronbach, L. J. (1984). Essentials of Psychological Testing (4th Ed.). New York: Harper and Row.

[27]   Dannhauser, Z. (2007). Can the positive impact of servant leaders be associated with behaviors paralleling followers' success? Virginia Beach, VA: Regent University, School of Global Leadership and Entrepreneurship

[28]   Dannhauser, Z. (2007). Can the positive impact of servant leaders be associated with behaviors paralleling followers' success? Virginia Beach, VA: Regent University, School of Global Leadership and Entrepreneurship

[29] De Vries, R. (2012). Personality predictors of leadership styles and the self–other agreement problem. The Leadership Quarterly, 23(5), 809–821.

[30] Dirk, D. C., Ul, H. I., Usman, R., Umer, A. M., & Norashikin, M. (2018). When is an Islamic work ethic more likely to spur helping behavior? The roles of despotic leadership and gender. Personnel Review, 47(3), 630–650. https://doi.org/10.1108/PR-06-2017-0192

[31] Elsegeiny, S. K. (2005). American Muslim school leadership: Principal and teacher perspectives.(Doctoral Dissertation). Retrieved from ProQuest Dissertations & Theses Global Database. (Accession No. 3175817).

[32] Eriksson, L. A., & Wiedersheim, P. (1999). Conducting Research and Report. Liber,Malmö, Sweden.

[33] Erkutlu, H., & Chafra, J. (2013). Effects of trust and psychological contract violation on authentic leadership and organizational deviance. Management Research Review, 36(9), 828–848.

[34] Ernst, C. (2004). Following Muhammad: Rethinking Islam in the contemporary world. Chapel Hill, NC: University of North Carolina Press.

[35] Esposito, J. L. (2005). Islam: The straight path. New York: Oxford University Press.

[36] Fleming, K. Y. (2004). Soulful leadership: Leadership characteristics of spiritual leaders contributing to increased meaning in life and work. Dissertation AbstractsInternational, 65(01), 211A. (UMI No. 3120403).

[37] Grant, A. M. (2012). Leading with meaning: Beneficiary contact, prosocial impact, and the performance effects of transformational leadership. Academy of Management Journal, 55(2), 458–476.

[38] Hallett, A., & Mavrodimitrakis, C. (2018). Cooperation vs. Leadership in a Core-Periphery Monetary Union: Inter-country vs. Inter-institutional Policy Coordination. Journal of Macroeconomics, 59. https://doi.org/10.1016/j.jmacro.2018.11.001

[39] Hamilton, L., & Knoche, C. (2010). Modesty in leadership: A study of the level five leader. The International Journal of Servant-Leadership, 3(1), 139–176.

[40] Hendricks, M., Plantz, M. C., & Pritchard, K. J. (2008). Measuring outcomes of United Way– funded programs: Expectations and reality. New Directions for Evaluation, 8(119), 13- 35.

[41] Herold, D. M., Fedor, D. B., Caldwell, S., & Liu, Y. (2008). The effects of transformational and change leadership on employees' commitment to a change: a multilevel study. Journal of Applied Psychology, 93(2), 346-368.

[42] Huehls, F. (2009). Literature Review. International Journal of Educational Advancement, 9 (3), 174-181.

[43] Huehls, F. (2009). Literature Review. International Journal of Educational Advancement, 9 (3), 174-181.

[44] Ismaeel, M., & Blaim, K. (2012). Toward applied Islamic business ethics: Responsible halal business. The Journal of Management Development, 31. https://doi.org/10.1108/02621711211281889

[45] Ivan, P., & Ferry, K. (2017). Inter-organizational cooperation and organizational innovativeness. A comparative study. International Journal of Innovation Science, 9(2), 184–204. https://doi.org/10.1108/IJIS-01-2017-0003

[46] Janet, M., Hazel, T., Barbara, H., Marie, P., & Gill, C. (2014). Social care mentorship and employee engagement in the transformation of the Social Care Workforce. Journal of Workplace Learning, 26(3/4), 267–280. https://doi.org/10.1108/JWL-08-2013-0055

[47] Kale, S. H., & Shrivastava, S. (2003). The enneagram system for enhancing workplace spirituality. Journal of Management Development, 22(4), 308-328.

[48] Khan, Khurram; Abbas, Muhammad; Gul, Asma. (2015). Organizational Justice andJob Outcomes: Moderating Role of Islamic Work Ethic.

[49] Khan, M. A. (2002). American Muslims: Bridging faith and freedom. Beltsville, MD: Amana Press.

[50] Klenke, K. (2005). Corporate values as multi-level, multi-domain antecedents of leader behaviors. International Journal of Manpower, 26(1), 50-66.

[51] Kondrasuk, J. N. (2005). A U.S. view of terrorism. Disaster Prevention and Management, 14(5), 644-656.

[52] Kouzes, J. M., & Posner, B. Z. (2007). The leadership challenges. Business Book Review Library, 24(39), 1-11.

[53] Krishnakumar, S., & Neck, C. P. (2002). The what, why and how of spirituality in the workplace. Journal of Managerial Psychology, 17(3), 153-164.

[54] Kurnaz, g. (2018). A research on the relationship between servant leadership and organizational trust. Journal of institute of economic development and social researches, volume 4(issue 11), 505–521.

[55] Li, H., Sajjad, N., Wang, Q., Muhammad Ali, A., Khaqan, Z., & Amina, S. (2019). Influence of transformational leadership on employees' innovative work behavior in sustainable organizations: Test of mediation and moderation processes. Sustainability, 11(6), 1594.

[56] Luís, J., Carlos, G., & Mahmoud, Y. (2016). The role of people and social context in promoting the IT organizational performance: Evidence from Portugal. Personnel Review, 45(5), 1087–1107. https://doi.org/10.1108/ PR-02-2015-0034

[57] Manan, S., & Kamaluddin, N. (2015). Islamic Work Ethics (IWE) Practice among Employees of Banking Sectors. Middle East Journal of Scientific Research, 23, 924–931. https://doi.org/10.5829/idosi.mejsr.2015.23.05.22173

[58] Milliman, J., Czaplewski, A. J., & Ferguson, J. (2003). Workplace spirituality and employee work attitudes: An exploratory empirical assessment. Journal of Organizational Change Management, 16, 426-447.

[59] Moharamzade, m., lotfi, m., & Nobakht Arassi, a. (2015). Prediction of factors of organizational entrepreneurship through their selfless service and self-devotion factor and among the employees of management of the youth and sport general office. International congress on physical education and sport sciences. Tehran: ministry of research and technology institute of physical education and sport sciences.

[60] Morgan, G. (2006). Images of organizations. Newbury Park, CA: Sage Publication.

[61] Muhammad, S. A. (2008). An investigation of significant differences in transformational leadership qualities between Imams educated in the Middle East and Imams educated in the United States. (Doctoral Dissertation). Retrieved from ProQuest Dissertations & Theses Global Database. (Accession No. 3310915)

[62] Nasution, F. N., & Rafiki, A. (2019). Islamic work ethics, organizational commitment and job satisfaction of Islamic banks in Indonesia. RAUSP Management Journal.

[63] Nunnally, J. C., & Bernstein, I. H. (1994). Psychometric theory. New York, NY: McGraw-Hill.

[64] Patton, M. Q. (2005). Qualitative research. John Wiley & Sons, Ltd.

[65] Pipes, D., & Duran, K. (2002). Muslim Immigrants in the United States | Center for ImmigrationStudies. [ONLINE] Available at: http://www.cis.org/articles/2002/back802.html. [Accessed 21 October 2017]. Pollard, C. W. (2006). Serving two masters?: Reflections on God and profit. New Yor Harper Collins.

[66] Rudestam, K. E., & Newton, R. R. (2014). Surviving your dissertation: A comprehensive guide to content and process. Sage Publications.

[67] Sarangi, P., & Nayak, B. (2016). Employee Engagement and Its Impact on Organizational Success – A Study in Manufacturing Company, India. IOSR Journal of Business and Management, 18(4), 52–57.

[68] Satpathy, B. (2015). Development of A Devotional Leadership Model. 5th International Conference on Integrating Spirituality and Organizational Leadership. Chicago.

[69] Shamsudin, A. S., Rahman, H. A., & Romle, A. R. (2015). The moderating of Islamic work ethic on relationship of emotional intelligence and leadership practice: A proposed framework. International Journal of Innovation, Management and Technology, 6(2), 140.

[70] Sitanggang, N. (2014). The Effect of Emotional Honesty, Interpersonal Skills, Task Structure and Directive Behaviour on Leadership Effectiveness: The Development of Contingent Leadership Model on Vocational School in Medan. Jurnal Pendidikan Teknologi Dan Kejuruan, Vol 5(No 39), 1–14.

[71] Strom, D. L., Sears, K. L., & Kelly, K. M. (2013). Work Engagement: The Roles of Organizational Justice and Leadership Style in Predicting Engagement Among Employees. Journal of Leadership & Organizational Studies, 21(1), 71–82. https://doi.org/10.1177/1548051813485437

[72] Tinker, T. (2004). The enlightenment and its discontents: Antinomies of Christianity, Islam and the calculative sciences. Accounting, Auditing & Accountability Journal, 17(3), 442-475.

[73] Tischler, L., Biberman, J., & McKeage, R. (2002). Linking emotional intelligence, spirituality and workplace performance: Definitions, models and ideas for research. Journal of Managerial Psychology, 17(3), 203-218.

[74] Trochim, W. M., & Donnelly, J. P. (2001). Research methods knowledge base.

[75] Velasquez, M. G. (2002). Business ethics: Concepts and cases (5th ed.). New York: Prentice Hall.

[76] Walliman, N. (2017). Research methods: The basics. Routledge.

[77] Wiltshire, J., Bourdage, J., & Lee, K. (2014). Honesty-humility and perceptions of organizational politics in predicting workplace outcomes. Journal of Business and Psychology, 29(2), 235–251.