

## Linking Islamic Work Ethics and Pro-Environmental Behaviour: A Systematic Review

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### Abstract

Preserving the environment to achieve organizational sustainability only can be done through changing the behaviour of employee to pro-environmental behaviour that the problems of environmental degradation can be addressed. However, the solution to fostering employee pro-environmental behaviour (EPEB) remain unsolved because most of the previous research have been contemplated in both private sphere and general society, but rarely in work setting. Even though many theories has been used by several researchers in examining pro-environmental behaviour in workplace, the appropriate antecedents that able to lead towards workplace practicing environmental behaviour still lacking. Parallel to this, Islam play an important role in preserving the environment as what has stated in Islamic thought, but the majority of studies which express the relationship between individual and organizational variables still focus on Western context, which ignored the important role of Islamic work ethics (IWE). Therefore, this study would integrate the role of IWE in fostering EPEB. This study also examined the relationship between IWE and EPEB based on systematic review of previous literature in the context of IWE and EPEB.

**Keywords:** Islamic work ethics; Pro-Environmental behaviour; Organization.



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### 1. Introduction

Along with the growth of industrial productivity, many countries, either from the west or the east, have experienced ethical chaos, such as the growth of corruption, exploitation of the weak, unabated materialism, pollution and widespread immorality and the destruction of the social fabric of the family. However, Islam as a comprehensive religion and a complete way of life can proffer some solutions to this chaotic situation especially to the Muslims. In fact, had the Islamic work ethics being adhered to, the Muslims could have become the dominant power long ago. This is because, with abundance of natural resources and a comprehensive religion like Islam, Muslims ought to be the economic and political power of the world. Unfortunately, they are still left far behind compared to other nations. The Muslim world has been in a state of pervasive decadence for several centuries. This negative state permeates the activities and the actions not only of the general masses but also of the reform movements. In order to move ahead, Muslims have to admit their malaise and start doing something to overcome it. The Qur'an and Sunnah contained much guidance which could form the Muslim's key to success. Through the concept of work ethics which is contained in the Qur'an and Sunnah, Muslims should now move ahead to achieve higher levels ethically and economically in order to overcome the non-Muslim dominance in all aspect of human lives.

In the light of the above, this paper attempt to examine the Islamic work ethics from the point of view of organizational perspective. However, in order to carry out this research, this paper is divided into three parts. The first part is concern with the definition of terms and understanding of concepts in the discourse. The second part focuses on the relationship between Islam and work ethics and in this context looks at the different shades of what Islam says about workplace, work ethics, organizational outcome and previous study related to Islamic work ethics. The third and final part of the paper contains the recommendation for future study and conclusion reached at the end of the research on Islam and work ethics.

### 2. Islamic Work Ethics

Rossouw (2011) defined ethic as a set of moral values that differentiate what is right and what is wrong. Meanwhile, value refers to a desirable trans-situational goal varying in importance, which serves as a guiding principle in the life of a person or other social entity (Schwartz, 1992), On behalf of Islamic perspective, ethics can be described as a conduct that refers to behaviours, attributes and practice implemented by certain people in attaining

a high-quality life. The Islamic ethical values are not as same as ethical construct from Western or secular ethical values and moral code. [Kashif et al. \(2016\)](#) mentioned that, some researchers believe that the models and theories developed in a Western context do not truly represent the Muslim cultures and traditions ([Amin et al., 2014](#)). Moreover, the Western ethic or secular structure expect that moral codes are momentary and very narrow because the structure is based on the values of human and generally these models proposed a system of ethics separately from religion. In contrary, Islamic ethic focuses on the relationship of man with his creator ([Beekun, 1997](#)). In addition, the Islamic world-view advocates a welfare approach for the masses while the classical theories of the West are based on a capitalist thought ([Khan F. R. and Koshul, 2011](#)) which to dominantly serve the hedonic motives.

The contribution of Western theorists to present models to investigate behaviour is highly appreciated and acknowledged among the research community ([Ajzen, 1991](#)). Most importantly, the criticism is not only centered around Western theories and paradigms, but the researchers have also suggested to carefully employ the Islamic religion as a discourse to advance management theory ([Süerdem, 2013](#)). However, the similarity of the two systems are both ethics put considerable important on hard working, dedication and commitment to work, encourage creativity, keep away from unethical practices of wealth accumulation, promote cooperation and healthy competitiveness at the work place ([Yousef, 2000](#)). In the meantime, the basic meaning of Islamic ethic consists of the Muslim interpretations and understanding of the Quran teachings, the Prophet Muhammad (PBUH) practices (Sunnah) and His immediate successors (especially the Khulafa Ar-Rashideen) and passed down to all Muslim more than 1,000 years ago, which always leading to the submission to Allah ([Ali A. J. and Al-Owaihian, 2008](#)).

Particularly, Islamic work ethic (IWE) emphasizes on intention, rather than result, and this is the morality determinant ([Ali A. J. and Al-Kazemi, 2007](#)). Meanwhile, IWE is defined as a set of moral principles that emphasizes and advocates the noble and sublime values prescribed in the Quran and Sunnah that guides employees' attitude and behaviors at their workplace ([Quoquab and Mohammad, 2013](#)). Furthermore, Islamic work ethic always promotes for those who engage in any businesses to be transparent. Notably, in advancing the economic wealth, work in Islam embraces moral, psychological and social aspects as well ([Ali A. J. and Weir, 2005](#)). The Islamic work ethic perceives commitment to work as a virtue ([Ali A. J. and Al-Owaihian, 2008](#)). Therefore, it is compulsory, not voluntary, for a person to place satisfactory effort when performing their job. Meanwhile, [Yousef \(2000\)](#) asserted that the Islamic work ethic promotes teamwork at workplace and encourages consultation to overcome any hurdles and avoid mistakes.

Islamic work ethic was also found to have direct and positive influences on various dimensions of both attitudes toward organizational change and organizational commitment [Yousef \(2000\)](#). Moreover, IWE consists of a set of values originated from moral virtues of diligence, hardworking, and is also a belief that able to develop positive character and have moral benefit toward work. The main motive of the Islamic work ethics is the notion that every human being is required to practice the goodness and forbid the evil in all aspects of life. Therefore, it shows that Islam has offered a unique perspective on ethic and has formulated specific conceptualization of work ethic as well. Therefore, the implementation of Islamic work ethic can bring success towards organization because the ethic in Islam are based on good deeds of individuals that can lead to effectiveness in doing their job.

Essentially, ethical philosophy provides the basis for various contemporary concepts of work beyond conventional business main objectives of profit. Meanwhile, ethical behaviour is concerned with doing the right thing or acting fairly to others. Currently, ethical elements are also an important influence on government and private corporation, whom the traditional cost management and quality service must take into consideration the ethical matter affecting the business world today ([Ali A. J. and Weir, 2005](#)). [Burns \(1978\)](#) stressed that ethics and leadership are inseparable, whereby unethical leadership is an unpleasant. Therefore, leadership plays an important role to initiate and promote ethical behaviour as well as to prevent unethical practices in the organization ([Bass and Steidlmeier, 1999](#)) because leader is a person who influences others. [Rossouw \(2011\)](#) defined ethic as a set of moral values that differentiate what is right and what is wrong. In the meantime, [Fraedrich \(1991\)](#) suggested the notion of ethic as similar to values. In other words, any references to ethic of an individual would revolve around his/her values. Meanwhile, organizational ethic or occasionally referred as business ethic merely confines its framework of ethic usage to organizational context only. However, in the Quran the word closely associated to ethic is khuluq. [Beekun \(1997\)](#) described the holy Quran also uses several terms to explain the goodness concept such as khayr (goodness), adl (equality and justice), berr (righteousness), qist (equity), haq (truthfulness), taqwa (piety), and maaruf (known and approved) [Beekun \(1997\)](#). Besides that, good deeds are depicted as salihat and immoral practices are described as sayyi'at. Parallel to the discussion, ethic in Islam is not only goes beyond the individual Muslim but with relation to the Creator as well ([Al-Ghamdi, 2010](#)).

According to [Ali A. J. and Al-Kazemi \(2007\)](#), researchers have given increasing interest on work ethic and the role of religion in pursuing economic gain and wealth accumulation because unethical practice in business is not a light issue because it can destroy the economy of a country. No doubt, work ethic is very important because work ethic proved to have a positive relationship with organizational outcomes. Originally, work ethic which consists of a set of values originated from moral virtues of diligence, hard-working, and is also a belief that able to develop positive character and have moral benefit toward work. A work ethic may includes of having initiative, being reliable, and uphold social skills. Subsequently, employees who display good work ethic will be more industrious, should be chosen for better positions with greater responsibility ([Altalib, 2001](#)). On the other hand, employees who demonstrate low work ethic may be seen as failing to give reasonable value for their pay and should not be promoted or neglected greater responsibility ([Ali A. J. and Al-Owaihian, 2008](#)). Besides that, [Yousef \(2001\)](#) described meritocracy is based somewhat on the work ethic, and employees who adhere to good work ethic (such as work hard

and follow the rules) should be rewarded and move ahead in their career. In contrary, employees who do not display good work ethic are to be penalized and not be rewarded.

Initially, the principles of Islamic work ethic and Protestant work ethic are not similar. Primarily, Islamic work ethic consists of the vital elements which are not clearly addressed in Protestant work ethic, although, likewise both of them place an important focus on work involvement and work as a divine calling [Yousef \(2001\)](#). Particularly, Islamic work ethic emphasizes on intention, rather than result, and this is the morality determinant [Ali A. J. and Al-Kazemi \(2007\)](#). Islam definitely prohibited activities, even it may bring huge fortune such as engaging in monopoly, trading in liquor and gambling and so forth, but considered as sinful and an immoral endeavor. Meanwhile, [Beekun \(1997\)](#) described serving others and the society as a whole is considered the fundamental part of Islamic work ethic. Furthermore, Islamic work ethic always promotes for those who engage in any businesses to be transparent.

Fundamentally, the Quran tells about justice and honesty in doing business. The Islamic work ethic perceives commitment to work as a virtue ([Ali A. J. and Al-Owaihian, 2008](#)). Therefore, it is compulsory, not voluntary, for a person to place satisfactory effort when performing their job. [Yousef \(2000\)](#) asserted that the Islamic work ethic promotes teamwork at workplace and encourages consultation to overcome any hurdles and avoid mistakes. Consequently, diligent is always seen as goodness, and those who work hard in life are more likely to succeed. Conversely, there is no room for waste of time and laziness, either by engaging in an unproductive activity or remain idle ([Ali A. J., 2009](#)). Supporting the discussion above, [Gibbs et al. \(2007\)](#) suggested that religiousness is positively correlated to ethical behaviour notion.

In the meantime, the foundation of Islamic ethic was the Muslim understanding and interpretations of the Quran teachings, the Prophet Muhammad (PBUH) practices (Sunnah), and his immediate successors (especially the Khulafa Ar-Rashideen) and passed down to all Muslim more than 1,000 years ago, which always leading to the submission to Allah ([Ali A. J. and Al-Owaihian, 2008](#)). The main motive of the Islamic ethics is the notion that every human being is required to practice the goodness and forbid the evil in all aspects of life. Therefore, we can see that Islam has offered a unique perspective on ethic and has formulated specific conceptualization of work ethic as well. Notably, in advancing the economic wealth, work in Islam embraces moral, psychological and social aspects as well ([Ali A. J. and Weir, 2005](#)). The Islamic ethical values are different from Western or secular ethical values and moral code. The Western or secular system assumes moral codes are momentary and very narrow because the system are based on the values of their founders (human) and generally these model proposed a system of ethics separately from religion. In contrary, Islamic ethic focuses on the relationship of man with his creator ([Beekun, 1997](#)). The similarity of the two systems are both ethics put considerable important on hard working, dedication and commitment to work, encourage creativity, keep away from unethical practices of wealth accumulation, promote cooperation and healthy competitiveness at the work place ([Yousef, 2000](#)). Conversely, the different between Islamic work ethic and Protestant work ethic is Islam places an emphasis more on intention rather than the outcomes. Since work in Islam transcends the pursuit of economic gain solely, Islam asserts all work must be useful, meaningful and beneficial to oneself and the community at large ([Ali M. F. M. et al., 2008](#)).

Besides that, Islamic work ethic is formed on four fundamental concepts namely effort, competition, transparency, and morally responsible behaviour ([Ali A. J. and Al-Owaihian, 2008](#)). Generally, all the fundamental pillars are based on the assumption that intention rather than outcome is the criterion upon which work is evaluated. Any action that brings harm is considered unlawful, even though it may result in hefty economic wealth ([Ahmad M. S., 2011](#)). Collectively, the Islamic work ethic denotes in a spirited environment will with minimum restrictions, essentially promote widespread prosperity and higher performance ([Ali A. J. and Al-Owaihian, 2008](#)). Islam perceives effort as the necessary element for serving the individual and community. This will allow an individual and his/her family to gain reasonable living standards and on top of that will lessen economic and social problems in the society ([Ali A. J. and Weir, 2005](#)). In Islam, effort is crucial, associated with knowledge, and determine discovery ([Yousef, 2000](#)). Competition in business must be fair and honest coupled with good intentions. Prophet Mohammad (PBUH) clearly called that trade should be performed without restrictions that may hamper prosperity. However, all the businesses should be conducted on the basis of trust and openness. Meanwhile transparency is stipulated as a moral duty ([Ali A. J. and Weir, 2005](#)). Transparency is crucial since acts of deception and misconduct will deny justice and obstruct freedom in the marketplace. Finally, moral behaviour is an essential requirement to sustain a flourishing economy and for a fundamental business community. Therefore, the presence of the above fundamental facets simultaneously will guarantee a balanced advantage to the individual and the community ([Ali A. J. and Al-Kazemi, 2007](#)). Therefore, the above discussion clearly illustrates that Islamic work ethic embrace the social (relational), psychological, moral aspects, and economic dimension as well that will be meaningful and beneficial not only to oneself, but to others and the society at large.

## 2.1. Islam and Workplace

Now after several decades, there was significant development of the Islamic fundamentalism around the globe. Muslims themselves in all continents have observed a revisit to Islamic way of life, to the traditions of the Islamic faith, as a means of affirming the identity, as a way to combat the political and social unfairness and injustice rooted long ago in their societies, and on top of that as an option to tensions and materialism this century. Even in the ([Weaver and Agle, 2002](#)) suggested the issue of relationship between religion and contemporary management has obtained an increasing interest among business community in recent years. [Garcia-Zamor \(2003\)](#) mentioned since present employees are looking more meaning at their job, business community gives more attention in religion and spirituality as a socially responsible method to motivate and inspire employees. Subsequently, likewise any other religion, Islam plays an important role in national culture where as it is an influential element in social and political

aspects of the society life. Recently, countless Muslim countries have initiated an effort to reinstate in their regions their own indigenous traditions in managing their social, educational and business organizations. The manifestation of the regeneration of Islamic principles in daily life appear noticeably with the setting up of several institutions such as Islamic banking system (Muamalah), insurance services (Takaful), health services, higher education institutions, business outlets, research foundations, and so forth. However, it is important to note that although Muslim states share a similarity in common, there are also differences among the nations and these differences can be seen in several social aspects as well as economic and business practices (Yousef, 2000).

For Muslims, the Quran is the words of Allah SWT and the fundamental source of reference. An angel revealed the Quran syllable by syllable to the Prophet Muhammad (PBUH) 1,400 years ago. Islam is not a man-made religion and the faith of the Muslim are therefore originated from divine commandments (Ali A. J. and Al-Owaihah, 2008). Although most non-Muslim often perceived Islam as being a pessimist religion, however the Quran explicitly mentions that men are free to decide and to choose their own destiny. Subsequently, all human are held responsible for the consequences of their manners (Beekun, 1997). Consequently, Allah SWT has equipped human with the Quran and the Sunnah of the Prophet Muhammad (PBUH) where as this is the most valuable reference and source of guidance that lead human in running their daily life. However, Ali A. J. and Weir (2005) stated the western domination and invasion of the Muslim world have led to the collapse of work-related structures and behaviours and finally undermining the influence of Islamic teaching especially at work place.

Unlike any other beliefs, Islam is very much relevant to the today economic activities as the religion encompasses faith, regulates every aspect of day to day life, public and private, social, political and economic affairs as well (Ali A. J. and Weir, 2005). In other words, Islam teaches religious and worldly aspects of life must go along simultaneously. According to the Quran, the economics system rooted on the individual enterprise and individual gain. Meanwhile, the role of the government should be restricted to the affairs where the market truly unable to deal with, for example on the matters of natural monopoly and the entire administration of the national economy. In addition, Muslim businessman is responsible to business transaction and management, which widen the individual and business priorities far offer fair salary to the employees, set a reasonable price, taking good care of the environment, and all the profits obtained must be spent wisely (Ali A. J. and Weir, 2005).

## 2.2. Work Ethics and Organization Outcome

Basically, culture as the collective programming of the mind which differentiates the members of one group from another. Culture tells us the rules for interacting, from how to address a superior and demonstrate gratitude to how to deal with conflict and give feedback. In the meantime, several authors observed culture as a product of values (Lok and Crawford, 2004). In reality, the value of an individual is very crucial in guiding his/her life. Consequently, work value or work ethic can be said as a positive behaviour toward work.

Meanwhile in the Islamic perspective, Beekun (1997) defined Islamic work ethic as the set of moral principles that differentiate what is right from what is wrong. Work ethic is recognized to generate effective leadership and organizational outcomes. Further, a similar relationship was observed between perceived integrity and developmental exchange leadership. Besides that, perceived integrity was also discovered to correlate positively with organizational and leader effectiveness measures. Subsequently, Simola *et al.* (2010) found that an ethic of care significantly predicted transformational leadership style and an ethic of justice significantly predicted transactional leadership style. Conversely, the authors suggested that an ethic of care did not predict transactional leadership style and an ethic of justice did not predict transformational leadership style.

Past research provided strong evidence that there were significant relationship between work ethic (both Protestant and Islamic work ethic) and organizational outcomes (Kennedy and Mansor, 2000). The rising interest in this subject is probably due to the belief that work ethic facilitate employees' behaviour and their job. Previous research indicated that an individual has positive attitudes when they truly adhere to the Islamic work ethic and consequently it might benefit both parties, an organization as well as an individual (Ali A. J. and Weir, 2005). The positive attitudes confines in Islamic work ethic are hard working, attentiveness to work, commitment, high creativity, teamwork cohesiveness, and encourage impartial competition among colleagues (Yousef, 2000).

According to Yousef (2000), Islamic work ethic is relating to locus of control and moderates the relationship between locus of control and role ambiguity. The author added, the result also describes that Islamic work ethic did not mediate the relationship between locus of control and role conflicts. The findings also demonstrated that there has significant correlation between Islamic work ethic and role ambiguity. Furthermore, the respondents with internal locus of control explained significant support of Islamic work ethic correlated with role ambiguity. Furthermore, Islamic work ethic was also found to have direct and positive influences on various dimensions of both attitudes toward organizational change and organizational commitment (Yousef, 2000). Meanwhile Khalil and Abu-Saad (2009) strongly suggested, unlike Western instruments of work ethics, Islamic work ethic uniquely depicted the significant of an individual contribution to the society and the organizational responsibility to its employees. Surprisingly, the findings showed that respondents (Arab teachers working in Israel) scored fairly higher on the work individualism, and relatively lower on the Islamic work ethic. The declining of the Islamic work ethic influence among Arab nations is probably due to the domination of external sociocultural element in the region.

## 2.3. Measures of Islamic Work Ethics

Ali A. (1988) developed the measures for the Islamic work ethic and the individualism scale. The Islamic work ethic constructs which signify the fundamental of work ethic in Islam has proven to be valid and reliable (Ali A. J. and Al-Owaihah, 2008). The initial instrument consists 53 items describe the attitudes and assumptions of Islamic

work ethic and interpersonal relationships. Consequently, to Muslims, work is not voluntary but compulsory activity to fulfill human needs. Moreover, work enables individual not to rely on others and as basis of satisfaction, self-respect, and fulfilment (Ali A., 1988). Meanwhile, self-reliance is a basis of achievement and an individual able to take the best choice of his own interests (Ali A. J., 1992). An individual determines the success and progress depending on how much effort given to one's job.

Later, Ali A. J. (1992) proposed a revised and shorter version of Islamic work ethic scale which is based on the original scale. This new scale consists of 17-items requesting respondents to rate each statement on a five-point Likert-type scale from one (least importance) to five (most important). However, recent study (Mohammad *et al.*, 2016) used seven-point Likert scale ranging from 1 (strongly disagree) to 7 (strongly agree). The purpose of the instrument is to measure the work aspect such as satisfaction, self-respect, fulfilment, and enable an individual to be independent in pursuing their life. Subsequently, IWE also used to examine hard work and commitment to determine the progress and success of one's job (Ali A. J. and Al-Kazemi, 2007). In other related study, Mohammad *et al.* (2016) used IWE measures as a moderator to increase the predictability of a particular framework that lead towards organizational citizenship behaviour. Besides that, Islamic work ethic scale has been widely used all over the world as a single dimension scales (Kumar and Che Rose, 2010).

### 3. Previous Research on Islamic Work Ethics

Ali A. J. and Al-Kazemi (2007) empirically examined Islamic work ethic and loyalty of Kuwaiti managers and they found that Islamic work ethic was positively related to loyalty measure. In particular, it was suggested that expatriates scored higher than Kuwaiti managers on both Islamic work ethic and loyalty. Meanwhile, men scored relatively higher than women on Islamic work ethic. Subsequently, (Al-Ghamdi, 2010) explored the employees' attitude towards organizational change in Saudi Arabia. The results of the analysis supported that organizational commitment and Islamic work ethic have strong correlation on the employees' attitudes towards organizational change, both in private and public sector. Meanwhile, several studies on Islamic work ethic also have been conducted in Malaysia. Ali M. F. M. *et al.* (2008) empirically investigated the relationship between role stress, reward, work ethic and job satisfaction among Malaysian civil servants found that there were strong correlation between Islamic work ethic and civil servants' satisfaction. Similarly, Rokhman (2010) described Islamic work ethic indicates strong correlation on both job satisfaction and organizational commitment. However, the author implies that there is no significant relation between of the effect of Islamic work ethic on turnover intention. Chye Koh and Boo (2004) suggested there were significant and positive correlation between ethical culture constructs and employees' satisfaction. Additionally, job satisfaction and organizational commitment are found positively related. The findings show that management can utilize work ethic to garner positive organizational outcomes. Meanwhile, Rokhman (2010) investigated the relationship between Islamic work ethic and innovation capability in the Malaysian public service. The results indicated that Islamic work ethic has significant correlation with innovation capability scale in Malaysian public sector. The findings also demonstrated that Malaysian public-sector employees strongly adapted to Islamic work ethic at their workplace.

Finally, empirical study has provided strong evidence that Islamic work ethic has significant relationship with organizational and work outcomes. Previously, numerous management scholars might have restricted their study on the Islamic management perspective most likely is due to the limited literature on Islamic studies published in English language (Rokhman, 2010) However, the authors believed lately several of the prolific scholars have relatively produced and contributed to Islamic management especially on the concept of Islamic work ethic and its notable influence at workplace.

Table-1. Previous Research on Islamic Work Ethics

Author & Year	Objective	Method	Findings
Mohammad <i>et al.</i> (2016)	To discussed how IWE differs from other ethical systems such as Protestant work ethic (PWE), Hindu work ethic (HWE) and Buddhist work ethic (BWE).	Conceptual	Differences of IWE and others: - 1) IWE stresses on the concept of halal and haram based on Islamic Shariah 2) IWE stresses the importance of both intentions and results 3) IWE stresses on certain and clear rules and principles for men and women who are seeking employment.
Hassan (2016)	To address the issue of environmental development in view of the Islamic ethical responsibilities	Conceptual	1) Islamic approach is more agreeable to environmental protection
Murtaza <i>et al.</i> (2016)	Examines the impact of Islamic Work Ethic (IWE) on organizational citizenship behaviors (OCBs) and knowledge-sharing behaviors (KSBs)	Pakistan 215 University Employees	1) IWE has a positive effect on OCBs. 2) The findings also suggest a positive effect of IWE on KSBs.

Khan K. <i>et al.</i> (2015)	To examine the moderating effect of IWE on the relationship between organizational justice and job-related outcomes.	Pakistan 182 employees	IWE was positively related to satisfaction and involvement and negatively related to turnover intentions. IWE moderate the relationship between organizational justice and job outcome.
Husin (2012)	To identify the traits of Islamic work ethics, and the effect of these traits on IWE	Malaysia Conceptual paper	He has identified five major traits that affect IWE: (i) Work is similar to worship, (ii) working diligently, (iii) honesty and trustworthiness, (iv) discipline and punctuality, (v) cooperativeness and collaboration
Mittal <i>et al.</i> (2011)	To describe the need of ethics for the success of business	India Conceptual	This paper emphasizes on the importance of ethics at the work place.
Kumar and Che Rose (2010)	To present an in-depth analysis of the IWE and its influence on innovation capability in the public sector.	Malaysia 472 employees from Malaysian public university	IWE influences innovation capability
(Abuznaid, 2009)	To examine and discuss business ethics from an Islamic perspective	Conceptual paper	Legal organizational and individual factors affect IWE. Stage of moral development, family influence, and peer influence affect manager's unethical behaviour.
(Ali A. J. and Al-Owaihnan, 2008)	To present a coherent and critical treatment of IWE.	Conceptual paper	IWE has economic, social & moral dimension
Ali A. J. and Al-Kazemi (2007)	To investigate the centrality of IWE in the lives of managers in Kuwait.	Kuwait 762 managers	IWE affect Loyalty
Yousef (2001)	To investigate the moderating impacts of the IWE on the relationship between organizational commitment and Job satisfaction.	United Arab Emirates 425 Muslim employees from several organizations Regression	IWE predicts organizational commitment IWE predicts job satisfaction. IWE moderates the relationship
(Yousef, 2000)	To investigate the role of organizational commitment as a mediator between IWE and Attitude toward organizational change	United Arab Emirates 474 employees from 30 organizations Path analysis	IWE predicts various dimensions of organizational commitment IWE predicts various dimensions of attitude toward change

#### 4. Conclusion and Recommendations

From all the discussions above, it is clear that work ethics is part and parcel of the Islamic faith and it has been emphasized by the Prophet himself in many of his sayings some of which have been quoted and explained in this paper. Although the west has taken the lead on this issue of work ethics, as earlier said, the fact that other traditions had witnessed success in their midst and developed civilizations which is based on hard work shows that this concept is not limited to the modern western tradition only. In other words, if other traditions are conscientiously studied and analyzed, it will become apparent that they contain work ethics which had worked for them hence their successes. As for the Islamic work ethics, it is clear that it is one of the important factors in the success recorded by the Islamic civilization. Like everything Islamic, it is not directed towards this world only but also takes care of the spirituality of man. Hence, Islamic work ethics is both material and spiritual in its purpose and direction. In as much as Islam laid emphasis on work, it also emphasizes the importance of the work being in tandem with its principles, that is, the Shariah. In asking Muslims to work and be punctual in their work life, the Islamic work ethics takes care of the concept of halal and haram in the work that Muslims do and in their daily earnings which has to be sincere in order to meet these criteria. Likewise, the concept of workaholic which usually leads to the abandonment of social responsibilities is strongly discouraged since Islam, being a moderate religion, encourages moderation in everything that a Muslim does concerning his/her work. In the Islamic work ethics, work should be moderated to the extent that it does not disturb one's responsibilities to God, family and the society and does not also lead to personal depravity which could affect one's health. Thus, the Islamic work ethics has many dimensions to it and it is both

comprehensive and holistic in nature. In other words, unlike some form of Protestantism in the Christian tradition which talks about the virtues of work as an end in itself, Islam does not see work as an end in itself but as a virtuous means to the necessity of establishing a natural equilibrium in one's social and individual life so as to uphold one's dignity and at the same time earn the pleasure of God by being punctual, sincere and striving for perfection in what one does to earn his daily bread.

In view of the above, it is clear that the concept of work ethics is very much alive in the Islamic tradition and it has acted and still acting as an impetus in successes of the Muslim ummah. In this sense, this paper suggest that future research may further the role of Islamic work ethics is preserving the environment. This is because, environmental awareness and protection of natural resource is an integral part of Islamic beliefs. As viceroys of Allah on this earth, we have to utilize natural resources in a sustainable manner in order to ensure that Allah's Bounties to continue. The principle of conservation is beautifully illustrated by the rule which says that while making ablutions (wudu) we should be abstemious in the use of water even if we have a river at our disposal. As humans, we are keepers of all creation, including soil, air, water, animals and trees. A major objective of Islamic teachings and Prophet (Peace Be Upon Him) traditions is to build and maintain a healthy and clean environment which is devoid of any source of pollution and misuse.

In term of environment protection, Islam explains about human responsibility in understanding natural order. The Qur'an paints a picture of a khalifa who is a trustee on earth responsible and accountable for his conduct towards his fellow humans, creatures and the Earth itself (Rizk, 2014). Accordingly, Islamic thought the role of values can help both public and private sector organizations more successfully communicate environmental protection messages, and encourage pro-environmental actions and therefore contribute to improving the quality of life (Rice, 2006). Thus, when a research go depth regarding Islamic thought, it can discover that even there are many aspects that being cover in human life, the topic of environmental protection is more visible. In addition, Islam can play a significant role in conservation of the quality of precious environment because according to Islam, Allah (S.W.T) has absolute sovereignty over man's life and death; however, man has no dominion over his own life or non-human life (Deuraseh, 2009). Besides that, Ahmad S. and Owoyemi (2012) used the term Islamic work ethics as a set of values or system of beliefs derived from the Qur'an and Sunnah concerning work and hard work. This set of values can be link towards fostering employee pro-environmental behaviour.

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