

ISLAMIC SPIRITUALITY AND ISLAMIC LEADER'S RESPONSIBILITIES AND IMPACT ON EMPLOYEES WORK ENGAGEMENT: AN EMPIRICAL STUDY

*Sehar Azhar**

*Dr. Waqas Farooq**

Employee's Work Engagement has become an important concern for organizations as it accomplishes long run viable competitive advantages. The aim of current study was to examine the linkage among Islamic spirituality and Islamic leadership responsibility, with the employee work engagement. Using a purposive sampling technique, the survey data utilized for this empirical research was drawn from 380 respondents from Small and Micro level organizations in Lahore. Using SPSS software and employing regression analysis, the study tests several hypotheses that components of Islamic spirituality and Islamic leadership responsibility will exert statistically significant impacts on employee work engagement. The study found support for both main hypotheses. The model can explain over 20 % of the variance in employee work engagement. This is primarily backed by Sadakah and integrity indicators of Islamic leadership responsibility.

Keywords: Spirituality, Engagement, Quran, Beliefs, Repentance, Sadakah, Integrity

Introduction

Employees who are highly engaged at work, effective for increase efficiency and productivity of the corporations. The literature suggests that employee work engagement has extensive and significant impact on individual, corporate level and on economic performance; customer satisfaction; and employee retention (Bakker & Demerouti, 2008; Christian, Garza, & Slaughter, 2011; Harter, Schmidt, & Hayes, 2002; Macey, Schneider, Barbera, & Young, 2009; Markos & Sridevi, 2010)

However literature says that the fraction of engaged workforces is usually very low around the globe, only 40% workers are engaged with their work (Bakker & Leiter, 2010; Basit, 2016; Brad Shuck, Rocco, & Albornoz, 2011). The Gallup survey estimates the cost of employees disengagement and find that this would dent corporations annually by billions of dollars and this can results due to low profitability and productivity (Sorenson, 2013).

* Business School, University of Management and Technology(UMT), Johar Town, Lahore.

* Faculty of Business, University of Management and Technology(UMT), Johar Town, Lahore.

After clarifying the gap, how level of engagement can be improved? What are the factors that positively impact employee's work engagement? The literature advocates that leadership is one of the single leading factors affecting follower's workplace level of engagement (Carasco-Saul, Kim, & Kim, 2015; Macey & Schneider, 2008a; Ndethiu, 2014; Robinson, Perryman, & Hayday, 2004; Zhang, Avery, Bergsteiner, & More, 2014). Above all, Attridge (2009), stated that leadership style is critical for promoting employee's work engagement, in which applying a relatively trustworthy form of behavior among leader-followers interactions.

Researchers have proposed number of diverse leadership styles (Avery, Bell, Hilb, & Witte, 2004; Bass & Stogdill, 1990; Beekun & Badawi, 1999b; Omar Khalid Bhatti, Alam, Hassan, & Sulaiman, 2016; Carasco-Saul et al., 2015; Haddara & Enanny, 2009; Mohsen, 2007). The research findings of Avery et al. (2004), mainly grouped leadership styles and presenting that there is no single most ideal state of mind about leadership; rather, different types of leadership that have developed in different places and at various circumstances. Though one of the leadership styles that has not yet been associated with employee work engagement is Islamic Leadership (Beekun & Badawi, 1999b; Mohsen, 2007; Moten, 2011), whose actually highly emphasis on interpersonal relationship, that stated critical for promoting employee's work engagement (Alsarhi, Salleh, Mohamed, & Amini, 2015; Avery et al., 2004). Spirituality is basically bonds with the interior aspect of an individual life, through including interior aspect (Islamic spirituality) and external aspect (Islamic leadership style) allow leadership to pivot on the situation, respond to corporational requirements and inclinations. Thus, for this thesis adopted Mohsen (2007) leadership model.

According to the Mohsen (2007), under Islamic Leadership, being a person having spirituality element, a leader would intelligently control his or her emotions, having characteristics of forgiveness, Sadakah, justice, have patience, and highly honest person under the umbrella of Allah (SWT) provided guidelines. Islam teaches that human emotions have great values and would control or guided personal emotions positively. Similarly Islamic instructions regret the positive or negative extreme choices (Shaikh, 2016). In accordance to Islamic teachings, while dealing

with circumstances, a leader must endorse his or her emotions (Abdullah, 2014).

In accordance to Islamic teachings, a leader would forgive his or her followers without any personal grudges, and treat them with full of kindness and gradually (Beekun & Badawi, 1999b). The act of forgiveness is one of the hard-wearing things to do, but Allah (SWT) has delighted on this enactment to do and in the Holy Quran, Allah (SWT) says; that if a human can forgive others' enormous or small mistakes just for the sake of me, I will definitely give him or her a great reward on it (Adlouni & Sweidan, 2000; Ahmed, 2014; Ali, 2005). So, being a leader giving forgiveness to their followers, provide them immense benefit not only in this world but also the hereafter (Basbous, 1988; Beekun & Badawi, 1999a).

According to the Islamic teachings, justice is one of the centers point on which a leader should take stand (Omar K Bhatti, Aslam, Hassan, & Sulaiman, 2016). Likewise Islam teaches that human should keep their word and deal firmly with other humans. In the same way Islam underlines that be patient while dealing touch and immense situations. According to Islamic teachings people do noble acts for other individuals and deal them humbly.

In summary, Islamic leadership and employee work engagement are becoming extremely important for organizations (Macey & Schneider, 2008b; Macey et al., 2009). But the relationship among Islamic Leader's Responsibilities and Islamic Leader's Spirituality and employee work engagement has been overlooked by the researchers. This research thesis addresses a key research gap. Following, this thesis is proposing the main research questions: (1) Do Islamic spirituality characteristic of a leader enhance employee's work engagement? (2) Do Islamic Leadership components enhance employee's work engagement?

Literature Review

Employee Work Engagement

Engagement is "the harnessing of organization members' selves to their work roles; in engagement, people employ and express themselves physically, cognitively, and emotionally during role performances" (Kahn, 1990, p.700). Schaufeli et al., (2002), conceptualizes that "work engagement" is a positive opposed of psychological burnout. Thus Work Engagement is defined as "a positive, fulfilling, work-related state of mind" (p. 74). Schaufeli et

al., (2002), defined the work engagement framework in terms of vigor, dedication and absorption. They illustrate it as a “persistent and pervasive affective-cognitive state that is not focused on any particular object, event, individual, or behavior”(p.73).

Similarly Robinson et al. (2004), state that, “engagement contains many of the elements of both commitment and OCB have, but is by no means a perfect match with either” (p.08). Researchers mainly describe that “commitment” and “OCB” are not the parts of engagement, these are two different things, and for the engaged workers these are mainly the components of business attentiveness (Saks, 2006). In order to promote the employee engagement, two-way relationship between employer and employee must be exist. Employee engagement is an important construct, but some researchers amalgamate job satisfaction with engagement.

A leader is one of a distinct character in raising work engagement among their subordinates. It is to be estimated that courteous leadership is effective for achieving followers' high level of engagement (Bakker & Leiter, 2010; Tims, Bakker, & Xanthopoulou, 2011). Tims et al. (2011), concluded that by effective leadership, leaders' essentially motivates their followers, in exchange followers feel confident and the level of engagement increased. With respect to supervisor behavior, literature indicates that four different leadership styles are positively associated with employees' work engagement, such as, Transformational Leadership, Authentic Leadership, Ethical Leadership and Charismatic Leadership (Carasco-Saul et al., 2015). One of the leadership styles not yet associate with engagement is Islamic Leadership. This leadership style is actually highly emphasis on interpersonal relationship (Beekun & Badawi, 1999a, 1999b).

Islamic Spirituality and Employee Work Engagement

Spirituality is a variable exceptionally compelling as far as how it might associated with worker level of engagement since an extensive array of research scholars has placed that spiritual leadership is positively associated with the components which are likewise connected with engagement comprising states of mind, job satisfaction, connectedness (Paloutzian & Park, 2013; Pawar, 2008), trustworthiness, employee commitment (Kumar, 2016; Sheep & Foreman, 2012), and also straightforwardly linked with the worker's level of engagement (Karakas, 2010; Poole, 2009; Sheep & Foreman, 2012; Tourish & Pinnington, 2002). Spirituality

has likewise been associated with the worker level of engagement as an intrinsic aspect of personality that influences development and transform from within instead of behaviorally (Heaton, Schmidt-Wilk, & Travis, 2004; Roof, 2015).

Spiritual leadership positively impacts on spiritual well-being; the team developed on philanthropic love to one another. Simultaneously, as leaders and followers engage in this procedure and gain a feeling of mutual care, followers gain a feeling of participation and feel understood (Ajala, 2013). Spiritual prosperity is frequently formed through the presence of spiritual leadership and communicates a vision with followers based on philanthropic love. Spiritual leadership is also positively associated with employee motivation, the motivation of employees increases the employee work involvement and commitment, and this is significantly correlated with employees' work engagement (Ajala, 2013; Onyebuchi, Saat, Abdullah, & Tan, 2015). Hence, if followers' acknowledge leadership support, kindness, it may perhaps prompt strong desire to reciprocate by putting additional energy. The reciprocity through extra effort and commitment shows in the form of employee work engagement (Emery, 2016; Onyebuchi et al., 2015).

Islamic Leadership Responsibilities and Employee Work Engagement

Islamic instructions illustrates that, Leadership is about trust "Amanah" on leaders who have to monitor, defend and treat the subordinates impartially with justice "*adl*" (AlSarhi, Salleh, Mohamed, & Amini, 2014). Following these guidelines, Islamic management practices are so successful that the Muslims were able to lead half of the world (Sulaiman, Sabain, & Othman, 2014). Literature shows that such leader's characteristics are significantly associated with followers' work engagement (Bakker & Demerouti, 2008; Carasco-Saul et al., 2015; Saks, 2006; Schaufeli, Bakker, & Salanova, 2006). According to the Mohsen (2007), p.108, the islamic leaders' responsibilities are "leader would control his/her emotions, being forgiving, gives Sadakah, being just, being patient, and having high integrity". Mohsen (2007), illustrates that the construct of leaders' responsibilities has been considered to be the first attempt to study the leadership from Islamic perspective by utilizing the empirical ways.

The relationship between emotional control and employee engagement has significant attentions (Goleman, 2006; Thor, 2012; Wagner & Harter, 2006). From psychological viewpoints, empathy constructs engagement (Ashworth & Lucas, 2000; Brockbank & Ian, 2013) and indulgent in affiliations, encourages energy (Cawe, 2006). Islam teaches Muslim's leaders that for effectively leading followers, the key to success is forgiveness, as Allah (SWT) Stated in the Holy Quran that: "...if a person forgives and makes reconciliation, his reward is due from Allah: for [Allah] loved not those who do wrong" (Quran 42:40). Individuals, organizations, and societies can progress when people are not preoccupied past hurts, and this has positive relationship with employees' work engagement (Vizzuso, 2015).

Fairness and justice are vital at the work settings, positive expectations of justice can enhance engagement (Alvi & Abbasi, 2012; Colquitt, 2001). Similarly the study of Saks (2006), concluded that all the components of justice are positively associated with employee engagement. Justice is one of the center precepts of Islamic teachings. Whatsoever is simply is essentially a part of the religion of Islam. According to the Islamic teachings Leaders should the entire time stand for justice as an issue of guideline, whether for Muslims or non-Muslims, as Allah stated in the Holy Quran that: "O ye who believe! Stand out firmly for justice, as witnesses to Allah, even as against yourselves, or your parents, or your kin, and whether it is [against] rich or poor: for Allah can best protect both..." (Quran 4:135). At the point when employees perceived that their Leader is fair and when Leader practices are ascribed to considerate expectations, the level of employees' work engagement has eventually rise (Ndethiu, 2014). The study of Simons (2008), founds that behavioral integrity is significantly and positively associated with level of commitment and also with level of trust, which ultimately leads towards employee engagement (Prottas, 2013). According to the Islamic teaching leaders should keep their word and deal firmly with their followers; as Allah said: "If thou fearest treachery from any group, throw back [their covenant] to them, [so as to be] on equal terms: for Allah loved not the treacherous" (Quran 8:58).

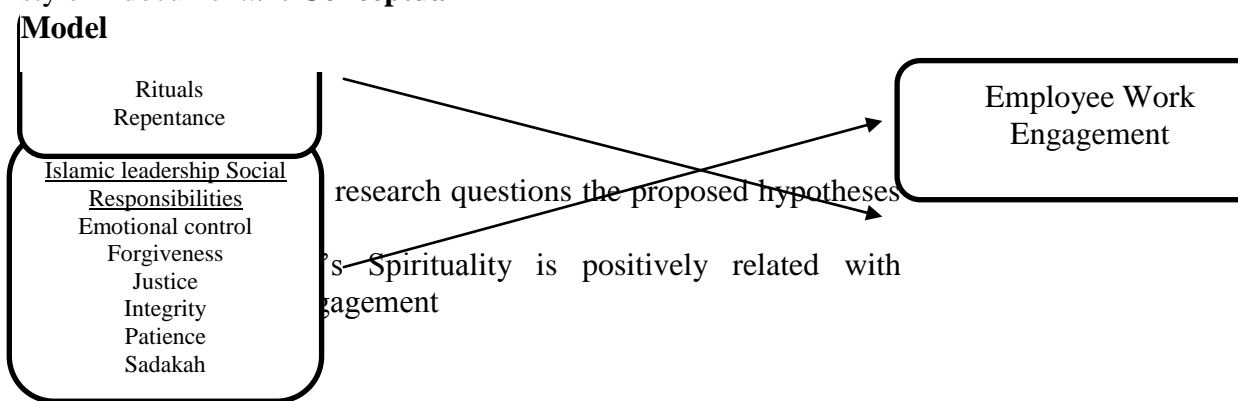
There are situations in which leader's need patience while dealing followers, for achieving desirable end results, leaders should have to deal followers forbearingly (Siddiqui, 2013). Such

leader’s behavior positively impact followers’ level of engagement (Downey & Werff, 2015; Saks, 2006). Islamic teaching teaches that being patient, Allah has guaranteed will reward without measure. “and be patient and persevering: For Allah is with those who patiently persevere” (Quran 8:46).In accordance to Islamic teachings, leaders should ingrain charity (*Sadakah*) as a state of mind and lifestyle inside themselves (Elias, 2015). As leaders consistently perform great deeds for their fellow individuals, such efforts are vital for enhancing employees’ work engagement(Saks, 2006; Schaufeli, 2013).

Theoretical Framework

Social Exchange Theory (SET) provides conceptual models. Social Exchange Theory (SET) is viewed as one of the most established theory(Blau, 1964; Holthausen, 2010; Lambe, Wittmann, & Spekman, 2001). SET suggests that individual employees when develop a relationship with their corporations, they assume rewards from their corporations(Blau, 1964; Holthausen, 2010; Lambe et al., 2001).SET from Islamic point of view, this can be opposed that in Islam the exchange method should take place among Allah (Creator) and Believer (Create). In addition, all his or her intentions and acts notwithstanding, when creating and keeping up associations with others, the individual will look for the delight of Allah(Farooq, 2015). As per the aforesaid literature review, the following theoretical framework has been established. The independent variables Islamic Leader’s Spirituality consisting of three core elements such as; Beliefs, Ritual and Repentance. Second is Islamic Leader’s Responsibilities towards his/her followers such as; Emotional Control, Forgiveness, Justice, Integrity, Patience and Sadakah. These are

Figure Error! No text of specified style in document..1: Conceptual Model



H2: Islamic Leader's Responsibility is positively related with Employee's Work Engagement

Research Methodology

Methodological strategy and procedures, used to examine the research question and test the suggested hypotheses. Research Paradigm is positivism. Under the positivist perspective, theories always on the top and explain the association between various variables in the form of statements from which study hypotheses can be constructed. (Ayikoru, 2009). Saunders, Lewis, and Thornhill (2012), stated that by using positivist perspective the core theme of the study is to outline a justification.

Sample

The sampling frame would be Lahore based Micro and small level enterprises, so the target population would be the entire 30,000 enterprises (Qazilbash, 2015). Based upon Krejcie and Morgan (1970) and Israel (1992) the sample size would be 390 to symbolize the whole population by exhausting 5% precision level (Sekaran & Bougie, 2010). The purposive sampling technique has been utilized, because only Muslim Employee has been targeted.

Instruments

The measuring scale of Work Engagement has been adopted from Schaufeli et al. (2006) provided model. Mainly divided work engagement construct into three different dimensions such as (3 items) related with Vigor, (3 items) related with the Dedication and similarly (3 items) related with the Absorption. Five-point Likert scale ranging from 1 (strongly disagree) to 5 (strongly agree) were employed. The measuring scale of Islamic Leaders' Responsibilities has been adopted from the study of Mohsen (2007). The aforesaid study developed 36 items measurement scale for measuring Islamic Leadership responsibility, in which (4 items) related to Emotional Control, (6 items) related to Forgiveness, (6 items) related to Sadakah, (8 items) related to Justice, (8 items) related to Integrity and (4 items) related to Patience. For this five-point rating scale "1 = never, 2 = rarely, 3 = occasionally, 4 = usually, 5 = always" were employed. The measuring scale for spirituality has been adopted from the study of Mohsen (2007) and dividing Islamic Spirituality into three different dimensions such as Beliefs (6 Items), Rituals (10 items) and repentance (4 items). For this five-point rating scale "1 =

never, 2= rarely, 3= occasionally, 4= usually, 5= always" were employed.

Data Analysis and Results

Data Analysis is a procedure of reviewing, cleaning, changing, and displaying information with the objective of finding helpful data, and proposing conclusions (Zikmund, 2010). Data was compiled by Statistical Package of Social Sciences (SPSS). Descriptive statistics for mainly summarizing the sample and the observations have prepared. Factor analysis was performed to reduce a smaller number of items could epitomize the variable. For testing the hypotheses for figuring out whether there is a significant relationship or not, using regression analysis.

Sample Participant's Demographics

Demographic variables collected included gender, age, position, marital status, education, sector and revenue. Representatives included employees working under SME's micro and small level organizations located in the Lahore. Three hundred and ninety six employees were approached to participate in the study. The study participants included Muslim workers working at the micro and small level organizations. The demographics analysis is presented in Table 5.1.

Table 0.1: Demographic Representation

Demographics	Classification	Frequency	Percentage
Gender	Male	336	88.4
	Female	44	11.6
Age	Less than 20	93	24.5
	20-30	231	60.8
	30-40	51	13.4
	40-50	05	1.3
Education	Less than Matric	38	10.0
	Matric	94	24.7
	Intermediate	130	34.2
	Bachelor	88	23.2
	Master	19	5.0
	Diploma	02	0.5
	Vocational Training	09	2.4
Experience	Less than 1 year	41	10.8
	1-4 years	167	43.9

	5-9 years	110	28.9
	10-14 years	38	10.0
	15-20 years	13	3.4
	20 or more	11	2.9
Position	Sales Executive	247	65.0
	In-charge	90	23.7
	Relationship	04	1.1
	Manager	39	10.3
	Store Manager		
Establishment	Less than 1 year	106	27.9
	1-4 years	173	45.5
	5-9 years	56	14.7
	More than 10 years	45	11.8
Industry	Manufacturing	29	7.6
	Services	351	92.4
Revenue	Less than 1 million	195	51.3
	1-5 Million	150	39.5
	5-10 Million	14	3.7
	10-15 Million	11	2.9
	15-20 Million	08	2.1
	Above 20 Million	02	0.5

Factor Analysis

Factor analysis was performed to reduce correlation outlines, among variables so that a smaller number of items could epitomize the variable (Cooper & Schindler, 2013; Hair, Anderson, Black, & Babin, 2016). A principle component exploration with Varimax rotation was utilized while investigating factor analysis of all variables. Since the sample size is 380 and according to Hair et al. (2016) and Cooper and Schindler (2013), each element should load 0.50 or greater on one factor and 0.39 or less on the other factors. The adjusted factor analysis results are presented in tables 5.2 and 5.3.

Table 5.2.1, shows the factor analysis outcomes of Islamic Leader's Spirituality. After deletion of fourteen items, KMO value is 0.78 and two factors emerged with eigenvalue greater than 1.0,

the total variability explained 71.8% and the loaded items range is between 0.87-0.72.

Table 0.2: Factor analysis outcomes for spirituality

	Component	
	Beliefs	Repentance
He does his/her best that we all perform our five prayers regardless how busy we all are.	.836	
He advices us to calculate and pay our zakat properly.	.829	
Whenever possible, he encourages us to pray in Jammah.	.812	
He seeks feedback from us to evaluate his behavior.		.870
Whenever he realizes his misbehavior at work he stops it right away.		.835
He apologize us for his mistake when he realizes them at work.		.724
KMO and Bartlett's Test	0.783	
% Variance Explained	52.6	19.2

Table 5.2.2, shows the factor analysis outcomes of Islamic Leaders social Responsibilities. After omission of twenty six items and four factors, KMO test value is 0.852 and three factors developed with eigenvalue greater than 1.0, explaining 65.95% of the variance with all items loaded in the range 0.88-0.65. Rotation met after 17 iterations. The most items described into the factor of Sadakah. Factor number two and three imitative from the same hypothesized component, namely Integrity (resources) and Integrity (promises) respectively.

In the factor analysis, employee work engagement scale has not been analyzed. Because employee work engagement scale UWES-9 was developed by Schaufeli and Bakker (2003), and from different regions, the reliability of this scale has been long-established.

Table 0.3: Factor Analysis outcomes for Islamic Leadership

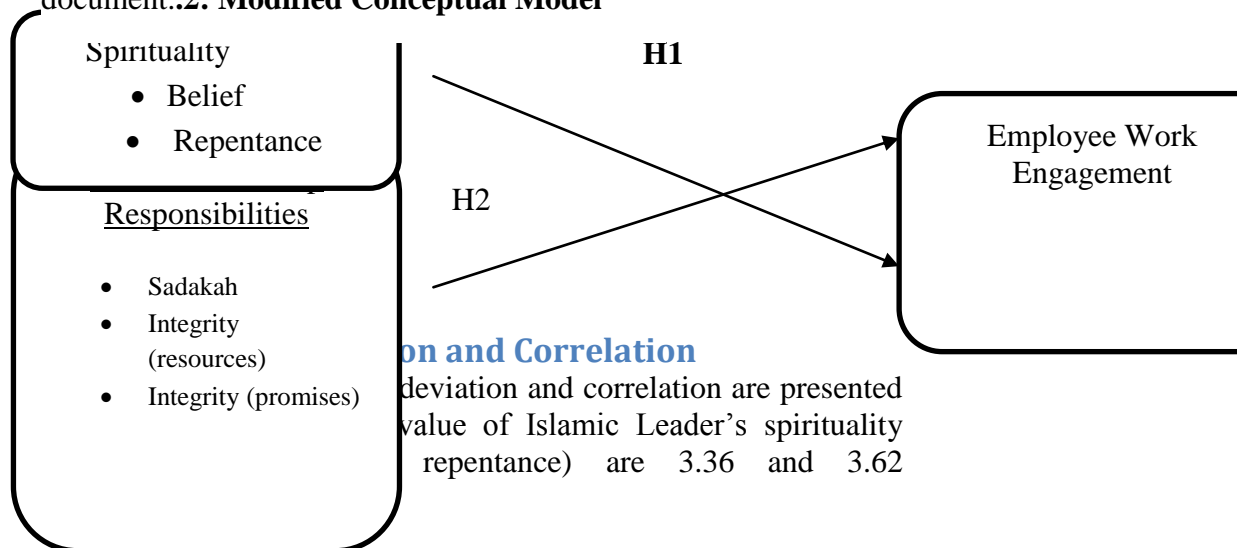
	Component		
	Sadakah	Integrity (resources)	integrity (promises)
He helps his subordinates even if it requires his sacrifice.	.849		
He gets involve in his subordinates concerns.	.794		

He helps needy employees without expecting them to say thanks.	.764		
He goes around looking for needy employees to help them.	.753		
He accepts responsibilities for his wrongs.	.752		
He looks for opportunities to be of service to his subordinates.	.656		
He does not use the organizational resources for his personal use.		.873	
He does not credit himself for his subordinates' ideas.		.857	
He abides by an agreement he makes to his subordinates.			.867
He keeps his promises with his subordinates.			.746
% Variance Explained	40.04	15.08	10.840
KMO and Bartlett's Test	0.852		

Modified Framework

Based on the factor analysis outcomes the conceptual model is reformed as presented in the Figure 5.1. In general items reduction has been grasped for all variables in addition a dimension of Islamic leader's spirituality and Islamic leader's social responsibility has been changed. The most modification was in the Islamic leadership responsibility variable where the dimensions were merged from 6 to 3 main dimensions and items from 36 to 10. The modification in the Islamic Leader's Spirituality where the dimensions were merged from 3 to 2 dimensions mainly and items reduced from 20 to 6. Figure 5.1 below epitomizes the reformed framework.

Figure Error! No text of specified style in document..2: Modified Conceptual Model



Mean and Correlation

Standard deviation and correlation are presented (value of Islamic Leader's spirituality repentance) are 3.36 and 3.62

respectively. Whereas, the means value of Islamic Leadership Responsibilities (Sadakah, Integrity resources and Integrity promises) are 3.72, 3.58 and 4.39 respectively. For dependent variable Employee Work Engagement, the mean value is 4.16, shows that majority of employees are agreed that they are engaged with their work.

A correlation coefficient matrix shows that from four of the independent variables three of variable have significant correlations with the dependent variable, whereas integrity resource has non-significantly correlated. All the component of Islamic Leader’s Spirituality such as beliefs and Repentance are significantly correlated with work engagement. Whereas the components of Islamic Leadership Responsibilities such as Sadakah and Integrity promise has positive correlation with the dependent variable.

Table 0.1: Mean, S.D. and Correlations

	Mean	S.D	beliefs	repentance	Sadakah	Integrity_resources	Integrity_promise
beliefs	3.36	1.29					
Repentance	3.62	1.11	.468 .000				
Sadakah	3.72	1.07	.362 .000	.562 .000			
Integrity_resources	3.58	1.22	.095 .064	.166 .001	.164 .001		
Integrity_promise	4.39	0.57	.206 .000	.306 .000	.378 .000	.173 .001	
Work Engagement	4.16	0.44	.370 .000	.331 .000	.310 .000	.084 .102	.234 .000

Regression Analysis

Five independent variables Belief, Repentance, Sadakah, Integrity promise and Integrity resource was regressed on follower’s work engagement. The controlling variables are Marital Status, level of Education and Organizational Revenue. The results of the regression analysis can be seen in the Table 5.5.1.

Table 0.2: hypotheses tests outcome

Model	B	T	Sig.	Collinearity Statistics
1	Adjusted R2			
	0.036			
(Constant)	4.564	42.898	.000	

	Martial	-.133	-2.875	.004	.994
	Education	-.025	-1.360	.175	.998
	Revenue	-.070	-2.847	.005	.994
	Adjusted R2	.219			
2	(Constant)	3.581	18.716	.000	
	Martial	-.145	-3.452	.001	.974
	Education	-.014	-.862	.389	.970
	Revenue	-.072	-3.185	.002	.970
	Beliefs	.076	4.219	.000	.743
	Repentance	.054	2.271	.024	.590
	Sadakah	.060	2.460	.014	.612
	Integrity promise	.067	1.734	.084	.827
	Integrity resources	.001	.056	.955	.942

a. Dependent Variable: Work Engagement

Outcomes show that controlling demographic variables such as Marital Status and Revenue has a significant relationship with dependent variable, whereas level of Education has non-significant relationship. The total variation in the dependent variable “Employee Work Engagement” is explained by the independent variable is 22%. When individual associations are examined the outcomes shows that the two components of Islamic spiritually belief and repentance is significantly positive associated with Employee Work Engagement. Whereas, from Islamic Leadership responsibilities, out of three two variables are significantly (p<0.10) related with Employees’ Work Engagement, except integrity resource whose non-significantly related with followers’ work engagement.

Hypotheses Summary

Table 0.1: Summary Hypotheses result

Hypotheses	Description	Accept /reject
H1	Islamic Leader’s Spirituality has positive impact on Employee work engagement	A
H1a	Level of Leader’s Beliefs has positive impact on EWE	A
H1b	Leader’s high level of Repentance has positive impact on EWE	A

H2	Islamic Leaders Social Responsibilities has positive impact on Employee work engagement	A
H2a	Islamic Leader's level of Sadakah has positive impact on Employee work engagement	A
H2b	Islamic Leader's level of Integrity (Promise) has positive impact on Employee work engagement	A
H2c	Level of Integrity (Resources) has positive impact on Employee work engagement	R

Discussion

This segment explains the conclusions drawn from the empirical findings.

Research question 1: Do Islamic Leader's Spirituality characteristic of a leader enhance the employee's work engagement?

The outcome shows that Islamic leader's spirituality has positive relationship with followers' work engagement, because when we analyze the three sub hypothesis, two of them are showing significant and positive relationship with the employee's work engagement. This research finding supported by literature, that spirituality factor (beliefs and repentance) increase the level of trustworthiness, confidence, and work attitudes, ultimately increase measured in the level of employee's work engagement (Adawiyah, Shariff, Saud, & Mokhtar, 2011; Marques, 2010; Roof, 2015).

Research question 2: Do Islamic Leadership Social Responsibilities enhance the employee's work engagement?

The result concludes that Islamic Leadership responsibility has positive relationship with followers work engagement, while testing in the context of Pakistan. When we analyze the Islamic leadership's hypothesis the responsibilities such as (Sadakah and Integrity promises) are showing significant and positive relationship with an employee's work engagement. Whereas Integrity resource is shows non-significant relationship with followers work engagement. This research finding supported by the literature that in the SME's across Pakistan if leader keep their word and deal firmly with their followers has a positive impact on employee's attitude and ultimately employee's work engagement level increase (Mohsen, 2007; Prottas, 2013). So, if a leader has constantly doing noble deeds for their followers, such things are important to increase the level of employees work engagement (Abdullah, 2014; Ahmad, 2009; Ali, 2005; Elias, 2015).

Contributions and Implications

This thesis makes following key contribution to knowledge.

Theoretical Implication

First of all, Social Exchange Theory (SET) has provided theoretical background, as this theory focuses only two way exchange relationship, while from Islamic point of view the relationship should take place among Allah (Creator) and Believer (devotee). So, when an individual creates exchange with others, the ultimate objective should be look for the delight of Allah. Secondly, this thesis is one of the first few empirical studies indicating that Islamic Leaders' spirituality and Leadership responsibilities has association with followers work engagement. This thesis addresses this gap in the literature by inspecting the connection among Islamic Leadership spirituality level and components and employee's work engagement. Moreover, this research study has illustrates Islamic Perspective beyond the conventional perspective.

Managerial Implications

This thesis has the following implications for practical settings, especially for supervisors and for entrepreneurs. The research findings would contribute useful information, while leading employee's effectively especially Muslim employees. The components of Islamic Leadership such as Sadakah and integrity increase the energy and also meaningfulness of an employee at the work level. Also at the organizational level this provides a new framework while increasing the engagement level at the workplace.

Limitation and Recommendation for Future Research

While this research study makes important theoretical as well as managerial implication, but it has some limitations. First, only micro and small level organizations' employees are included in this research study, those located in Lahore, Pakistan. As this research thesis was the first empirical attempt to conduct research into the association among Islamic Leadership, Spirituality and employee work engagements in the Pakistani context, any interpretation of the findings would tolerate for conceivable cultural bias.

Future research might consider employing mediating or moderating variables, while researching the Islamic Leadership Responsibilities – employee work engagement association. Future

researchers could also investigate the association among Islamic Leadership and firm performance, while taking employee's work engagement as a mediating variable. The literature suggested that corporations that increase employee's work engagement levels can expect to significantly improve their corporation's performance (Attridge, 2009).

Conclusion

This research study has contributed to both theoretically and practically by answering the proposed two main research questions. First, this research study concludes that the Islamic leader's spirituality level has a relationship with followers work engagement by providing evidence that Beliefs and repentance would positively affect employee work engagement. Secondly, this research study clinches that the Islamic Leadership responsibilities have a relationship with employee work engagement. The responsibility such as Sadakah and Integrity promises would positively affect employee work engagement. This shows a more systemic and collaborating view of Leadership than that provided by the conventional focus on leaders.

REFERENCE & NOTES

- Abdullah, F. (2014). Virtues and Character Development in Islamic Ethics and Positive Psychology. *International Journal of Education and Social Science* 1(2), 69-77.
- Adawiyah, W. R., Shariff, M. N. M., Saud, M. B., & Mokhtar, S. S. M. (2011). Workplace spirituality as a moderator in the relationship between soft TQM and organizational commitment. *International Journal of Business and Social Science*, 2(10).
- Adlouni, M. A., & Sweidan, T. M. (2000). *Al-Qiyadah fi al-Qarn al-Ishrin Leadership in the Twenty First Century*. Riyadh: Qurtobah Lil-Intaj Al-Fanni.
- Ahmad, K. (2009). Leadership and work motivation from the cross cultural perspective. *International Journal of Commerce and Management*, 19(1), 72-84. doi: 10.1108/10569210910939681
- Ahmed. (2014). A Review of Islamic Leadership. *The Journal of Commerce*, 6(3), 7.
- Ajala, E. M. (2013). The impact of workplace spirituality and employees' wellbeing at the industrial sector: The nigerian experience. *Journal of the African Educational Research Network*, 13(2), 1-13.

- Ali. (2005). *Islamic Perspectives on Management and Organization*: Edward Elgar Publishing Limited.
- Ali, A. Y. (1987). *THE HOLY QURAN (KORAN) English Translation of the Meanings*. Saudia Arab: King Fahd Holy Quran Printing Complex.
- AlSarhi, Salleh, Mohamed, & Amini. (2014). The West and Islam Perspective of Leadership. *International Affairs and Global Strategy*, 18, 42-56.
- Alsarhi, Salleh, Mohamed, & Amini. (2015). Towards A Conceptual Framework Of Islamic Leadership Successor's Attributes Model And Good Governance. *Journal of Techno Social Issue on Society, Technology & Governance*, 7(1), 1-11.
- Alvi, A. K., & Abbasi, A. S. (2012). Impact of Organizational Justice on Employee Engagement in Banking Sector of Pakistan. *Middle-East Journal of Scientific Research*, 12(5), 643-649. doi: 10.5829/idosi.mejsr.2012.12.5.1725
- Ashworth, P., & Lucas, U. (2000). Achieving Empathy and Engagement: A practical approach to the design, conduct and reporting of phenomenographic research. *Studies in Higher Education*, 25(3), 295-308. doi: 10.1080/713696153
- Attridge, M. (2009). Measuring and Managing Employee Work Engagement: A Review of the Research and Business Literature. *Journal of Workplace Behavioral Health*, 24(4), 383-398. doi: 10.1080/15555240903188398
- Avery, Bell, A., Hilb, M., & Witte, A. E. (2004). *Understanding Leadership: Paradigms and Cases*: SAGE Publications.
- Ayikoru, M. (2009). Epistemology, ontology and tourism. In J. Tribe (Ed.), *Philosophical Issues in Tourism* (pp. 62-79). United Kingdom: Channel View Publications.
- Bakker, A. B., & Demerouti, E. (2008). Towards a model of work engagement *Career Development International*, 13(3), 15. doi: 10.1108/136220430810870476
- Bakker, A. B., & Leiter, M. P. (2010). *Work Engagement: A Handbook of Essential Theory and Research*: Taylor & Francis.
- Basbous, A. M. (1988). *Fann al-Qiyadah fi al-Islam, [Leadership and Military in Islam]*. Egypt: Al-Wafa Littiba'a wa Al-Nashr.
- Basit, A. A. (2016). *Cognition-Based And Affect-Based Trust In Supervisor And Job Engagement: Evidence From Malaysia*. Paper presented at the Annual Meeting of the Academy of Management.

-
- Bass, & Stogdill. (1990). *Handbook of leadership* (Vol. 11): New York: Free Press.
 - Beekun, & Badawi. (1999a). *The Leadership Process In Islam* (Ph.D.), university of Nevada, Reno, Nevada.
 - Beekun, & Badawi. (1999b). *Leadership: An Islamic Perspective*. Maryland: Amana Publishers.
 - Bhatti, O. K., Alam, M. A., Hassan, A., & Sulaiman, M. (2016). Islamic spirituality and social responsibility in curtailing the workplace deviance. *Humanomics*, 32(4), 405-417. doi: doi:10.1108/H-03-2016-0022
 - Bhatti, O. K., Aslam, U. S., Hassan, A., & Sulaiman, M. (2016). Employee motivation an Islamic perspective. *Humanomics*, 32(1), 33-47. doi: doi:10.1108/H-10-2015-0066
 - Blau, P. M. (1964). *Exchange and Power in Social Life*: Wiley.
 - Brad Shuck, M., Rocco, T. S., & Albornoz, C. A. (2011). Exploring employee engagement from the employee perspective: implications for HRD. *Journal of European Industrial Training*, 35(4), 300-325. doi: doi:10.1108/03090591111128306
 - Brockbank, A., & Ian, B. A. M. G. (2013). *Coaching with Empathy*: McGraw-Hill Education.
 - Carasco-Saul, M., Kim, W., & Kim, T. (2015). Leadership and Employee Engagement: Proposing Research Agendas Through a Review of Literatur. *Human Resource Development Review* 26. doi: 10.1177/1534484314560406
 - Cawe, M. (2006). *Factors contributing to employee engagement in South Africa*. University of the Witwatersrand, Johannesburg.
 - Christian, M. S., Garza, A. S., & Slaughter, J. E. (2011). Work Engagement: A Quantitative Review and Test of Its Relations with Task and Contextual Performance. *Personnel Psychology*, 64, 48.
 - Colquitt, J. A. (2001). On the dimensionality of organizational justice: a construct validation of a measure. *Journal of Applied Psychology*, 86(3), 386.
 - Cooper, D., & Schindler, P. (2013). *Business Research Methods: 12th Edition*: McGraw-Hill Higher Education.
 - Downey, S. N., & Werff. (2015). The role of diversity practices and inclusion in promoting trust an employee engagement. *Journal of Applied Social Psychology*, 45(35-44), 35. doi: 10.1111/jasp.12273
 - Elias, A. A. (2015). Every good deed is charity in Islam *Faith in Allah*: FaithinAllah.org.

- Emery, D. E. (2016). A Call to being a Spiritual Leader in the Workplace. *International Journal of Humanities and Social Science*, 6(10), 6-9.
- Farooq, W. (2015). *Muslim personality effects on workplace deviance: an empirical analysis of employees working in small and medium enterprises (SMEs)*. (DBA Dissertation), International Islamic University Malaysia, Kuala Lumpur, Malaysia. (t HF 5387 F237M 2015)
- Goleman, D. (2006). *Emotional Intelligence*: Bantam Books.
- Haddara, M., & Enanny, F. (2009). *Leadership: An Islamic Perspective*.
- Hair, Anderson, R., Black, B., & Babin, B. (2016). *Multivariate Data Analysis*: Pearson Education.
- Harter, J. K., Schmidt, F. L., & Hayes, T. L. (2002). Business Unit-Level Relationship Between Employee Satisfaction, Employee Engagement, and Business Outcomes: A Meta-Analysis. *Journal of Applied Psychology*, 87(2), 12.
- Heaton, D. P., Schmidt-Wilk, J., & Travis, F. (2004). Constructs, methods, and measures for researching spirituality in organizations. *Journal of Organizational Change Management*, 17(1), 62-82. doi: doi:10.1108/09534810410511305
- Holthausen, J. (2010). *Scientific review of the Social Exchange Theory and its contribution to solving purchasers' decision making issues*. University of Twente. Retrieved from <http://essay.utwente.nl/63634/>
- Israel, G. D. (1992). *Determining sample size*: University of Florida Cooperative Extension Service, Institute of Food and Agriculture Sciences, EDIS.
- Kahn. (1990). Psychological Conditions of Personal Engagement and Disengagement at Work *Academy of Management Journal* 33(4), 33.
- Karakas, F. (2010). Spirituality and Performance in Organizations: A Literature Review. *Journal of Business Ethics*, 94(1), 89-106. doi: 10.1007/s10551-009-0251-5
- Krejcie, R. V., & Morgan, D. W. (1970). Determining sample size for research activities. *Educ psychol meas*.
- Kumar, U. (2016). *The Routledge International Handbook of Psychosocial Resilience*: Taylor & Francis.
- Lambe, C. J., Wittmann, C. M., & Spekman, R. E. (2001). Social Exchange Theory and Research on Business-to-Business Relational

Exchange. *Journal of Business-to-Business Marketing*, 8(3), 1-36. doi: 10.1300/J033v08n03_01

- Macey, W. H., & Schneider, B. (2008a). Engaged in Engagement: We Are Delighted We Did It. *Industrial and Organizational Psychology*, 1(1), 76-83. doi: 10.1111/j.1754-9434.2007.00016.x
- Macey, W. H., & Schneider, B. (2008b). The Meaning of Employee Engagement. *Industrial and Organizational Psychology*, 1(1), 3-30. doi: 10.1111/j.1754-9434.2007.0002.x
- Macey, W. H., Schneider, B., Barbera, K. M., & Young, S. A. (2009). *Employee Engagement: Tools for Analysis, Practice, and Competitive Advantage*. Valtera Corporation: WILEY-BLACKWELL.
- Markos, S., & Sridevi, M. S. (2010). Employee Engagement: The Key to Improving Performance. *International Journal of Business and Management* 5(12), 8.
- Marques, J. (2010). Spiritual Considerations for Managers: What Matters Most to Workforce Members in Challenging Times. *Journal of Business Ethics*, 97(3), 381-390. doi: 10.1007/s10551-010-0514-1
- Mohsen. (2007). *Leadership From The Quran Operationaization Of Cocepts And Empirical Analysis: Relationship Between Taqwa, Trust And Business Leadership Effectiveness*. (Doctor of Philosophy), Universiti Sains Malaysia, Malaysia
- Moten, A. R. (2011). Leadership in the West and the Islamic world: A comparative analysis. *World Applied Sciences Journal*, 15(3), 339-349.
- Ndethiu, E. K. (2014). *The Effects Of Leadership Styles On Employee Engagement In An International Bank With Substantial Operations In Korya*. (Executive Master of Science in Organizational Development), United States International University United States. (609199)
- Onyebuchi, O. S., Saat, M. M., Abdullah, D. F., & Tan, C. (2015). *The Impact Of Spiritual Leadership On Employee Performance In Nigerian Micro Finance Banks*. Paper presented at the The IIER International Conference,, Singapore.
- Paloutzian, R. F., & Park, C. L. (2013). *Handbook of the Psychology of Religion and Spirituality, Second Edition*: Guilford Publications.
- Pawar, B. S. (2008). Two approaches to workplace spirituality facilitation: a comparison and implications. *Leadership & Organization Development Journal*, 29(6), 544-567. doi:10.1108/01437730810894195

- Poole, E. (2009). Organisational Spirituality – A Literature Review. *Journal of Business Ethics*, 84(4), 577-588. doi: 10.1007/s10551-008-9726-z
- Prottas, D. J. (2013). Relationships Among Employee Perception of Their Manager's Behavioral Integrity, Moral Distress, and Employee Attitudes and Well-Being. *Journal of Business Ethics*, 11(3), 51-60. doi: 10.1007/s10551-012-1280-z
- Qazilbash, Z. (2015). Neglected Sme Sector, *Dawn*. Retrieved from <http://www.dawn.com/news/1223127>
- Robinson, D., Perryman, S., & Hayday, S. (2004). The Drivers of Employee Engagement (pp. 87). Brighton: Institute for Employee studies.
- Roof, R. A. (2015). The Association of Individual Spirituality on Employee Engagement: The Spirit at Work. *Journal of Business Ethics*, 130(3), 585-599. doi: 10.1007/s10551-014-2246-0
- Saks. (2006). Antecedents and consequences of employee engagement. *Journal of Managerial Psychology*, 21(7), 20. doi: 10.1108/02683940610690169
- Saunders, M., Lewis, P., & Thornhill, A. (2012). *Research Methods for Business Students*: Pearson.
- Schaufeli. (2013). What is engagement? In C. Truss, K. Alfes, R. Delbridge, A. Shantz & E. Soane (Eds.), *Employee Engagement in theory and practice* London: Routledge.
- Schaufeli, & Bakker, A. B. (2003). *Utrecht Work Engagement Scale Preliminary Manual* (Vol. 1): Occupational Health Psychology Unit, Utrecht University.
- Schaufeli, Bakker, A. B., & Salanova, M. (2006). The Measurement of Work Engagement With a Short Questionnaire: A Cross-National Study. *Educational and Psychological Measurement*, 66(4), 701-716. doi: 10.1177/0013164405282471
- Schaufeli, Salanova, M., González-romá, V., & Bakker, A. B. (2002). The Measurement of Engagement and Burnout: A Two Sample Confirmatory Factor Analytic Approach. *Journal of Happiness Studies*, 3(1), 71-92. doi: 10.1023/a:1015630930326
- Sekaran, U., & Bougie, R. (2010). *Research Methods for Business: A Skill Building Approach*: John Wiley & Sons.
- Shaikh, A. (2016). Are You Emotionally Intelligent. from <http://www.radianceweekly.com/109/2123/jaipur-blasts/2008-05-25/human-behaviour/story-detail/are-you-emotionally-intelligent.html>

- Sheep, M. L., & Foreman, P. O. (2012). An integrative framework for exploring organizational identity and spirituality. *The Journal of Applied Business and Economics*, 13(4), 11.
- Siddiqui, F. (2013). Importance of Patience in the Workplace. from <http://fareedsiddiqui.expertscolumn.com/article/importance-patience-workplace>
- Simons, T. (2008). *The Integrity Dividend: Leading by the Power of your Word*. New York: Jossey-Bass.
- Sorenson, S. (2013). How Employee Engagemnet Drives Growth: Gallup.
- Sulaiman, Sabain, N. A., & Othman, A. K. (2014). The Understaning of Islamic Management Practices among Muslim Managers in Malaysis. *Asian Social Science*, 10(1). doi: 10.5539/ass.v10n1p189
- Thor, S. (2012). *Organizational Excellence: A Study of the Relationship Between Emotional Intelligence and Work Engagement in Process Improvement Experts*. (Doctor of Management), George Fox Universiy, United States. (3534616)
- Tims, M., Bakker, A. B., & Xanthopoulou, D. (2011). Do transformational leaders enhance their followers' daily work engagement? *The Leadership Quarterly*, 22(1), 121-131. doi: 10.1016/j.leaqua.2010.12.011
- Tourish, D., & Pinnington, A. (2002). Transformational Leadership, Corporate Cultism and the Spirituality Paradigm: An Unholy Trinity in the Workplace? *Human Relations*, 55(2), 147-172. doi: doi:10.1177/0018726702055002181
- Vizzuso, J. D. (2015). *Leadership Strategies ro Influence Employee Engagement in Health Care*. (Doctoral), Walden University Retrieved from <http://scholarworks.waldenu.edu/cgi/viewcontent.cgi?article=1473&context=dissertations>
- Wagner, R., & Harter, J. K. (2006). *12: The Elements of Great Managing* (Vol. 13). New York: Gallup Press
- Zhang, T., Avery, G. C., Bergsteiner, H., & More, E. (2014). The relationship between leadership paradigms and employee engagement *Journal of Global Responsibility*, 5(1), 19. doi: 10.1108/JGR-02-2014-0006
- Zikmund. (2010). *Business research methods*. Mason, OH: South-Western Cengage Learning.