

# Relationships among Islamic Work Ethics, Knowledge Sharing Behaviors and Innovative Work Behaviors: Mediating effects of Work Engagement

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## Abstract

Religion is the most important social institutions that are capable related with individuals' attitude, characteristics, and behaviors. The Islamic Work Ethics (IWE) is a rising thought in the arena of organizational behavior. The workplace and religious convictions and Islamic values influence the different attitudes and behaviors of individuals in organizations. The study plan to explore the direct influence of IWE on knowledge sharing behaviors (KSB) and innovative work behaviors (IWBs) among employees; and indirect effect via work engagement (WE). The data were collected by self-administered questionnaire form 308 employees of Islamic banking sector working at Lahore through convenience sampling technique. Structural equation modeling (SEM) was utilized for hypotheses testing. Findings suggest that IWE increases WE, KSB, and IWB among employees. In other words, employees having high IWE are more engaged with work, sharing knowledge, and exhibit innovative behaviors in the organizations. This study provided initial empirical evidence regarding the intervening role of WE among IWE and IWB and KSB. The implications, limitations and future directions are likewise discussed.

**Keywords:** Islamic Work Ethics, Innovative Work Behavior, Knowledge Sharing Behavior and Work Engagement

## Introduction:

The most significant social foundation is religion that is capable linked towards people's attitudes, characteristics, and behaviors. That exhorts expressly affects the supervisors and employees' attitudes and decisions to the organization matters. <sup>1</sup>Max Weber given the idea of modern work ethic and exhibited the possibility of the Protestant Work Ethic (PWE) that developed the way thinking of thriftiness, individuality, self-control, and tenacious tasks. An incredible piece of study on work ethic accomplished in West and concentrated principally on the Protestant work ethic framework. Based on religious conviction frameworks these days' researchers perceive the variance of Protestant and non-protestant civilizations. The Protestant work ethic is certainly not a worldwide paradigm<sup>2</sup>. Given this, researchers and scholars discover based on concentrating the idea of work ethic popular various cultures and the real wellspring is religion for work ethic. For instance, Confucianism, Buddhism, Hinduism, and Judaism are different religions that the researchers inspect in their studies to analyzed work ethics

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<sup>1</sup> Weber, M. (2013). *The Protestant ethic and the spirit of capitalism*. Routledge.

<sup>2</sup> Arslan, M. The work ethic values of Protestant British, Catholic Irish, and Muslim Turkish managers. *Journal of Business Ethics*, 31, 2001, 321–339.

in societies<sup>3</sup> and Islamic Work Ethic (IWE).<sup>4</sup> Firstly, attempted to developed a scale to measure IWE in the organizations and societies. Furthermore, the Protestant work ethic has established in the Protestant belief system and reasoning, while the Islamic work ethic has profound origins in Quran and the Sunnah. Both at personal and organizational levels analysis of recent studies demonstrates that organizations are for the most part centered on the way to improvement of positive organizational psychology<sup>5</sup>. The key indicators at the individual level are pardoning and religiousness; whereas, at the organizational level, citizenship behavior, selflessness, and work ethics assume a significant role<sup>6</sup>. Amongst the entire prognosticator, work ethics direct workers conduct the correct way by empowering positive behavior. In contrast with different religious work ethics, scholars expressed IWE is a widespread phenomenon and isn't constrained to a specific arrangement of people or groups<sup>7</sup>.

Academician and Practitioners attracted in consideration of religious beliefs and values and give attention to work-related behaviors. Be that as it may, religion when all is said in all-purpose and Islam explicitly is under-looked in organizational literature as workplace ethics become a hotly debated issue in organizational studies. Expanding intensities of immoral conduct, globalization, privatization and change to financial prudence are probably more significance on the subject than in the past. Religion and spiritualism influence a countless sum of individuals in their day by day life in the world, particularly in the working environment. The societal part, economic values, and moral components are the phases of life and Islamic work ethics comprises all the aspects. A few literary works featured the significance of IWE to social culture, organizational culture and the economy<sup>8</sup>.

IWE is a standout amongst the most significant estimates that escalation performance at the workplace<sup>9</sup>. It is contended that the IWE is one of the contributors emphatically for the organizations' development at the organizational level<sup>10</sup>. Other than that, Islamic work ethics can impact the ethical manners of workforces in an organization in a different way. Like IWE helps in staying away from corruption, misuse of power, counteract the demonstrations of cheating and untruthfulness, prompts better consideration of workers and their rights, improve viability and effectiveness, make honesty and delivers better quality. Hence, it tends to be said that Islamic work ethics (IWE) magnificently affect

<sup>3</sup> Parboteeah, K. P., Paik, Y., & Cullen, J. B. Religious groups and work values: A focus on Buddhism, Christianity, Hinduism, and Islam. *International Journal of Cross-Cultural Management*, 9(1), 2009, 51-67.

<sup>4</sup> Ali, A. Scaling an Islamic work ethic. *The Journal of Social Psychology*, 128(5), 1988, 575-583.

<sup>5</sup> Meyers, M. C., van Woerkom, M., & Bakker, A. B. The added value of the positive: A literature review of positive psychology interventions in organizations. *European Journal of Work and Organizational Psychology*, 22(5), 2013, 618-632.

<sup>6</sup> Seligman, M. E., & Csikszentmihalyi, M. Positive psychology: An introduction. In *Flow and the foundations of positive psychology*. Springer, Dordrecht, 2014, 279-298.

<sup>7</sup> Khan, K., Abbas, M., Gul, A., & Raja, U. Organizational justice and job outcomes: Moderating role of Islamic work ethic. *Journal of Business Ethics*, 126(2), 2015, 235-246.

<sup>8</sup> Ahmad, M. S. Work ethics: An Islamic prospective. *International Journal of Human Sciences*, 8(1), 2011, 851-859.

<sup>9</sup> Abeng, T. Business ethics in Islamic context: Perspectives of a Muslim business leader. *Business Ethics Quarterly*, 7(3), 1997, 47-54.

<sup>10</sup> Ali, A. J., & Al-Owaidan, A. Islamic work ethic: A critical review. *Cross Cultural Management: An International Journal*, 15(1), 2008, 5-19.

the advancement and accomplishment of Islamic society for all parts of life. Islamic work ethics likewise urges Muslim social orders to carry on well and work hard. It additionally manages organizational code of behaviors, for example, truth worthiness, dedication, graciousness, philanthropy, collaboration, imagination and demoralize every improper demonstration that can hurt specialists, organization and the general public<sup>11</sup>.

Organizations proceeds consideration the benchmarks of workplace ethics other than the principles of viability and effectiveness due to globalization and the multifaceted nature of the business to improve competitive advantage. For the most part, it is contended that a few people carry on less ethically than previously. As an organization knows that their most noteworthy resource is the adequacy of their HR and the resource who persistently behaves inspirational mentalities and positive behavior at the work plays a substantial power on the organization's success. Morals are the fundamental going for accomplishing personal and organizational success concluded underscoring safety, goodness, trust, wellbeing, and connections among individuals<sup>12</sup>.

Unethical conduct and increasing corporate outrages at structural stages expanded the requirement for ethical conduct to support organizations<sup>13</sup>. These issues highlighted the obligation to survey the viability of secretarial norms, auditing rules, work ethics values and corporate governance doctrines. Different issues incorporate the expanding expansion of ethics outrages and exploitation of administration in the work environment<sup>14</sup>. Corruption moderates financial development and diminishes venture. Without morals and ethical quality, there would be more bedlam, dishonesty, disappointment, out of line practices and more discrimination. Ethics are fluctuating through time and environment at the workplace. IWE bolsters participation, consultation, impartiality, solidarity and otherworldliness at work and spirituality is the main part of Islamic work ethics. There is a lack of investigation exploring the connection amongst IWE and KSB and IWB. To best of my knowledge, the effect of Islamic work ethic on KSBs and IWBs through the mediating effect of work engagement is not investigated yet.

The consequence of the investigation is to add knowledge in the arena of IWE, IWB and KSB. Ethics is important at the workplace and normally individual and organizations are not afforded to avoid it either it is Islamic work ethics or other religious conviction. The term IWE is an emerging notion. Impact of IWE on IWB and KSB is extensively studied but according to my insight no research inspects the relation between IWE and IWB and KSB via mediation of work engagement. Present investigation will also support to minimize the gap literature of IWE, IWB and KSB by providing them empirical evidence. Although IWE is a hot topic in the current era present study provide a richer and more in-depth image of these concepts. Finding of this study will helpful for higher management of different banks and organization to comprehend the significance of IWE. Main determination of the investigation is to look at the correlation among IWE (independent variable), IWB and

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<sup>11</sup> Kumar, N. R., & Rose, R. C. Examining the link between Islamic work ethic and innovation capability. *Journal of Management Development*, 29(1), (2010). 79-93.

<sup>12</sup> Rizk, R. R. Back to basics: an Islamic perspective on business and work ethics. *Social Responsibility Journal*, 1(2), (2008). 246-254

<sup>13</sup> Rokhman, W. The effect of Islamic work ethics on work outcomes. *EJBO-Electronic Journal of Business Ethics and Organization Studies*, 15 (1), (2010). 21-27.

<sup>14</sup> Asaar, F. The impact of functional ethics in reducing the corruption in government jobs. *Journal of Humanitarian*, 4, (2005). 29.

KSB (dependent variables), and employee work engagement (Mediation). The current study is scooped to find answers of the following questions.

1. Does IWE have direct effect on Innovative work Behavior?
2. Does IWE have direct effect on Knowledge Sharing Behavior?
3. Does Work Engagement mediate the relationship between IWE, KSBs and IWBs?

### **Literature Review and Hypotheses development:**

#### **Islamic work ethics (IWE):**

IWE characterizes as "a set of values or system of beliefs derived from the Quran and Sunnah concerning work and hard work"<sup>15</sup>. Islamic law depends upon four foundations, which are two essential bases are the Quran and the Sunnah, whereas the next two are the agreement of scholars (Ijmaa) and analogy (Qiyas). The notion of IWE based on Quran and Sunnah<sup>16</sup>. IWE are the principles of effort, competition, transparent and responsible work manners<sup>17</sup>. Moreover, the IWE standards are subject to one's religious convictions to Allah and the organization can profit by having sincere employees<sup>18</sup>. The IWE urges workers to work hard, dedicated and committed to work, cooperate as a group and work imaginatively<sup>19</sup>. The Quran denies unethical work behavior for example beggary, laziness, sitting idle, and taking a part in useless activities and a similar time builds up workers' dedication and responsibility to work<sup>20</sup>. IWE likewise underlines inventive work as stimulants of fulfillment and achievements just as anticipation of competitiveness, unlawful approaches to aggregate wealth and out of line exchanges at the work environment<sup>21</sup>.

IWE is supposed to one of the key components in the achievement recorded by Islamic human development<sup>22</sup>. IWE is similar the idea of collaboration in work, and discussion is viewed as a method of defeating obstructions and keeping away and set up harmony is personal as well as professional life. IWE stresses on goal as opposed to resulting and this is the profound quality factor. IWE emphasizes imaginativeness and innovativeness at the workplace as a wellspring of satisfaction and achievement. IWE is additionally situated headed for life satisfaction as life disavowal and embraces business thought processes most noteworthy respect<sup>23</sup>.

<sup>15</sup> Ahmad, S., & Owoyemi, M. Y. The Concept of Islamic Work Ethic: An Analysis of Some Salient Points in the Prophetic Tradition. *International Journal of Business and Social Science*, 3(20), (2012). 116– 123.

<sup>16</sup> Ali, A. *Islamic perspectives on management and organization*. (Cheltenham: Edward Elgar Publishing, 2005).

<sup>17</sup> Kamaluddin, N., Ab. Manan, S.K. The Conceptual Framework of Islamic Work Ethic. *Malaysian Accounting Review*, Special Issue, 9(2), (2010). 57-70.

<sup>18</sup> Husin, W. N. W., & Norhasniah, W. Work ethics from the Islamic perspective in Malaysia. *European Journal of Social Sciences*, 29(1), (2012). 51-60.

<sup>19</sup> Yousef, D. The Islamic work ethic as a mediator of the relationship between locus of control, role conflict and role ambiguity, *Journal of Managerial Psychology*, 15(4), (2001a). 283-302.

<sup>20</sup> Ali, A., & Al-Kazemi, A. Islamic work ethic in Kuwait. *Cross Cultural Management: An International Journal*, 14(2), (2007). 93–104.

<sup>21</sup> Yousef, D. Islamic work ethic; a moderator between organizational commitment and job satisfaction in a cross-cultural context. *Personal Review*, 30, (2001b). 152-69.

<sup>22</sup> Ahmad, S., & Owoyemi, M. Y. The Concept of Islamic Work Ethic: An Analysis of Some Salient Points in the Prophetic Tradition. *International Journal of Business and Social Science*, 3(20), (2012). 116– 123.

<sup>23</sup> Ali, A. *Islamic perspectives on management and organization*. (Cheltenham: Edward Elgar Publishing, 2005).

**Work engagement:**

Work engagement is “harnessing of organization members’ selves to their work roles”<sup>24</sup> (p.694). It is “a positive, fulfilling, work-related state of mind that is characterized by vigor, dedication, and absorption”<sup>25</sup> (p. 74). Three elements of work engagement characterized as pursues, vigor is sensation of one exceptionally lively and enthusiastic to work even in difficult situations. Dedication is feeling of importance, excitement, inspiration, self-importance, and challenge. It relates to high participation. Absorption is portrayed of an individual fully attentive and profoundly engaged in work. The individual's feeling converts unresponsive of time in absorption and tough to remove that individual from effort<sup>26</sup>.

Researchers accept that work engagement can anticipate the workforce predict employee consequences, organizational achievement and economic execution. Workforce with high work engagement reflects their work significant, intriguing, and challenging so that they will in general use knowledge, abilities and assets to build up their work<sup>27</sup>. It considered about two components that are mental and behavioral energy, mental energy means inside feelings and behavioral energy means outside look. Inside the mental energy measurement (additionally called engagement feeling), urgency, being engaged, intensity, longings are four essential parts of feelings. Behavioral measurement additionally incorporates also four parts of persistence, initiative, role expansion, and coping with changes. Work engagement is a way to deal with better understands instructors' job experience and is something contrary to work burnout. Work engagement is one of the fundamental ideas identified with work and discoveries propose that employees with work engagement highlight these trademarks (a) satisfaction, joy, excitement (b) healthier physically and mentally (c) better work performance; (d) expanded capacity of inventiveness in work and HR (e) capacity to move their responsibilities to other people<sup>28</sup>.

**Knowledge sharing behaviors:**

Knowledge sharing can be termed as an exchange or stream of knowledge. It is the way toward trading, getting and profiting by other’s encounters and information. It is a cooperative exertion thru a share altercation of knowledge that outcomes in a united exertion new learning<sup>29</sup>. Associations support KSBs at the workers level, just as insert it into their framework and structure<sup>30</sup>. Knowledge sharing behavior is viewed as extremely basic to a company's prosperity and researchers had recommended that firms ought to empower and include their workers in KSBs. Few studies claim that knowledge sharing

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<sup>24</sup> Kahn, W. A. Psychological conditions of personal engagement and disengagement at work. *Academy of Management Journal*, 33(4), (1990). 692-724.

<sup>25</sup> Schaufeli, W.B., Salanova, M., Gonzalez-Roma, V., Bakker, B.A. The measurement of engagement and burnout: Two sample confirmatory factor analytic approach. *Journal of Happiness Studies*, 3, (2002b). 71–92.

<sup>26</sup> Schaufeli, W.B., Salanova, M., Gonzalez-Roma, V., Bakker, B.A. The measurement of engagement and burnout: Two sample confirmatory factor analytic approach. *Journal of Happiness Studies*, 3, (2002b). 71–92.

<sup>27</sup> Bakker, A. B., & Demerouti, E. Towards a model of work engagement. *Career Development International*, 13(3), (2008). 209-223.

<sup>28</sup> Bakker, A. B., Schaufeli, W. B., Leiter, M. P., & Taris, T. W. Work engagement: An emerging concept in occupational health psychology. *Work & Stress*, 22(3), (2008). 187-200.

<sup>29</sup> Van den Hooff, B., & de Leeuw van Weenen, F. Committed to share: Commitment and CMC use as antecedents of knowledge sharing. *Knowledge and Process Management*, 11(1), (2004). 13-24.

<sup>30</sup> Lagerstrom, K., & Andersson, M. Creating and sharing knowledge within a transnational team, The development of a global business system. *Journal of World Business*, 38(2), (2003). 84-95.

carries numerous advantages to the firms, comprising decrease generation costs, expanded execution and additional innovation at the organizational level<sup>31</sup>.

There are two categories of Knowledge known as explicit knowledge and implicit (tacit) knowledge. It is a lot simpler to utilize proper language to transfer explicit knowledge than to pass on tacit knowledge that is regularly seen as being precise to a person. Explicit knowledge is assessable as documents, library accumulations or databases, though a few sorts of understood implicit knowledge one or the other troublesome or difficult to access, for example, the accrued practices, inventiveness, and abilities that live inside people. The critical segment of a firm's knowledge is implanted into individual fellows and that knowledge can be inserted in different interpersonal organizations<sup>32</sup>. Knowledge sharing (explicit or implicit) needs exertion concerning the individual undertaking the sharing. knowledge sharing likewise happens as a dynamic procedure of learning including associations with clients and contractors, bringing about innovativeness impersonation. In light of progressions in information technology, this procedure regularly involves progressively separated knowledge that is shared among components and with external accomplices and customers<sup>33</sup>.

#### **Innovative work behavior (IWB):**

The idea of innovation behavior conduct is a demonstration of creativity, encouraging and utilization of inventive deduction in the organization with the end goal of individual and firm's execution, which empowers workers to utilize imaginative perspectives, rapidly and precisely react to client requests changes. IWB is characterized as "the purposeful creation, presentation, and utilization of new thoughts inside a work role, team, or organization, to profit job execution, the gathering, and the association"<sup>34</sup>. Janssen likewise depicted IWB as being involved in three diverse social errands, idea generation, idea promotion, and idea realization. Meanwhile, innovation will, in general, depend enormously on worker conduct inside the association and is seen as basic of organizational achievement and endurance in this knowledge-based society, it is possible that inventive work behavior is vital to organizational sustainability<sup>35</sup>. Innovative behavior is an executing new and noteworthy enhancement in goods or services, marketing strategies, business activities, and overseeing relations outside the organization. Innovation is one of the crucial elements to produce a distinguishing competitive advantage for the firm<sup>36</sup>.

IWBs bring up to the person to create original, useful and profitable goods, procedure, strategies and thoughts to the organization, that in cooperation of the social setting personal features<sup>37</sup>. The main driving forces of the innovations are the workers and the innovation behavior of workers given increasingly more consideration. There are

<sup>31</sup>Mesmer-Magnus, J. R., & DeChurch, L. A. Information sharing and team performance: A meta-analysis. *Journal of Applied Psychology*, 94(2), (2009). 535-546.

<sup>32</sup> Argote, L., and Paul I. Knowledge Transfer: A Basis for Competitive Advantage in Firms. *Organizational Behavior and Human Decision Processes*, 82 (1): (2000). 150 – 69

<sup>33</sup> Kim, L., Nelson, R. R., & Nelson, R. R. (Eds.). *Technology, learning, and innovation: Experiences of newly industrializing economies*. (Cambridge: University Press, 2000).

<sup>34</sup> Janssen, O. Job demands, perceptions of effort-reward fairness and innovative work behaviour. *Journal of Occupational and organizational psychology*, 73(3), (2000). 287-302.

<sup>35</sup> Thurlings, M., Evers, A. T., & Vermeulen, M. Toward a model of explaining teachers' innovative behavior: A literature review. *Review of Educational Research*, 85(3), (2015). 430-471.

<sup>36</sup> Gunday, G., Ulusoy, G., Kilic, K., & Alpkan, L. Effects of innovation types on firm performance. *International Journal of production economics*, 133(2), (2011). 662-676.

<sup>37</sup> Zhou, J., & Shalley, C. E. Expanding the scope and impact of organizational creativity research. *Handbook of Organizational Creativity*, 28(1), (2008). 125-147.

internal and external factors for the inspirations of employee's innovative work behavior. Internal factors allude to individual qualities and capacity to take an interest in innovative behavior and external variables comprising the open group condition, the support of leaders. By using the common working of internal and external factors the innovative adequacy and creative readiness of workers have been improved<sup>38</sup>. A number of components have been examined as trigger of or hindrance towards personal innovative behavior including organization culture and climate, the cooperation among subordinates and managers<sup>39</sup>, job attributes, social group setting, individual contracts and middle of the road mental procedures that clarify how extraordinary individual and logical precursors influence innovative behavior. Instances of such psychological procedures are a person's intrinsic interest in his/her job and anticipated settlements. These studies have prompted the improvement and testing of a few calculated models intended to anticipate connections between such elements and employee innovative behavior<sup>40</sup>.

### **Hypothesized Conceptual Model:**

The two recognized theories Social exchange theory (SET) and Broaden and Build theory give bases to draw the hypothesized model for the current study. SET is been utilized to the formulation of connection between IWE, IWB and KSB and work engagement. Numerous studies used Social exchange theory for operationalization IWE on employee work behaviors and their relationship like innovative work behavior, organization citizenship behavior, knowledge sharing behavior, trust, etc. SET is the fundamental basic hypothetical frameworks in thoughtful human relations dependent on the idea of correspondence seeing in relationships<sup>41</sup>. Social exchange is "the intentional activities of people that are motivated by the profit they are predicted to bring and normally do in point bring from others"<sup>42</sup> (pp. 91-92). The general idea of SET is that an individual completes some help from other people and in the interim typically anticipates some return from them. The returns are inexactly determined regarding timing and structure in social exchange, as contrasted in monetary exchange with instant and definite returns.

SET is a standout amongst the compelling point of view for indulgent employee behavior in working environment dependent upon various sociology disciplines comprising management, social research, and anthropology. Social exchanges theory refers to exchanges or connections between at least two or more parties (for example the connection among people and the organization) include unknown future compulsions over and done with an equal procedure of trade resources in that future reimbursement or return is predictable for the positive commitment completed. In this manner, the organizations and workers who give positive originating activities that are reasonable and straightforward organizational process will, in general, respond to these starting activities with positive reactions through a great social exchange relationship<sup>43</sup>. That if the workers see the organizational strategies utilized in the basic leadership procedures to be reasonable they are bound to reimburse their firm by not

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<sup>38</sup> Yang, J.Z., Yang, D.T., Zhao, S.D. The Inner Driving Force of Employees' Innovation in the Workplace: Employees' Creativity Self-Efficacy. *Psychological Science Progress*, 9, (2011) 1363-1370.

<sup>39</sup> Janssen, O. (2000). Job demands, perceptions of effort-reward fairness and innovative work behaviour. *Journal of Occupational and organizational psychology*, 73(3), 287-302

<sup>40</sup> Yuan, F. and Woodman, R. Innovative Behavior in the Workplace: The Role of Performance and Image Outcome Expectations. *Academy of Management Journal*, 53, (2010). 323-42.

<sup>41</sup> Blau, P.M. *Exchange and power in social life*. (New York: Wiley, 1964).

<sup>42</sup> Blau, P.M. *Exchange and power in social life*. (New York: Wiley, 1964).

<sup>43</sup> Cropanzano, R., Anthony, E. L., Daniels, S. R., & Hall, A. V. Social exchange theory: A critical review with theoretical remedies. *Academy of Management Annals*, 11(1), (2017). 479-516.

only just intellectually, enthusiastically, and actually engaging in their work however by likewise framing positive work attitudes willful participation toward their organization (upgrading work engagement, empowering knowledge sharing behavior between workers both inside groups or crosswise teams, and encouraging innovative work behavior)<sup>44</sup>.

The studies on IWE undoubtedly fortifies that ethics in Islam is depended on Quran and Sunnah<sup>45</sup>. Knowledge sharing is embraced in Islamic work ethics and fact, the Quran has in different verses uncovered the matter of information for work behavior and human development. IWE stresses that a person must work hard and brilliantly transfer innovative works that finishes a wellspring of joy and achievement. Broaden and Build theory proposed the constructive feelings for example interest, excitement, and pride expand individuals' extent of idea and elevates explorative activities to manufacture individual resources including psychological assets. Past observation researchers must discover that people constructive feelings will, in general, be adaptable, imaginative, and proficient<sup>46</sup>. Broaden and build theory hypothesized that raised altitudes of work engagement will subdivision individuals to show innovative work behavior. This theory expresses the specific constructive feelings for example joy, satisfaction and love expand individuals' transitory idea activity collection and assemble their resources which are perpetual and enduring. According to Frederickson, "experiences of certain positive feelings brief people to dispose of time tested or programmed behavioral content and to seek after novel, imaginative and frequently unscripted way of idea and activity" (p. 304). It is in this manner possible that when employees experience positive effects as work commitment, they may want to evaluate new work techniques and produce imaginative solutions for the issues. Past research gives strong exact proof that work engagement can advance innovative work behavior<sup>47</sup>.

#### **Islamic Work Ethics and Innovative Work Behavior:**

The standards of IWE adapt by the employees having the fresh knowledge to execute the job well with regards to innovation. Islamic work ethics urges people to look for, distinguish and actualize new problem-solving techniques that outcome in IWBs in organizations. Beside IWE provision the significance of work that empowers the worker to encounter new changes. IWE estimations of the organizations polish the capability of innovation behavior. The organization to show signs of better return from their HR is the combination of IWE attitudes esteems the cultural values of the organization. The specific characteristics by sharing IWE practices all through the globe, what qualities are integrity, truth worthiness, solidarity, duty, and receptiveness can be ensnared and reinforced, furthermore recent researches results a positive connection among IWE and innovation. The aptitude of innovative behavior is essentially and emphatically influenced by IWE. In the Islamic work ethic and innovative work relationship, the impact of IWE on IWB was found positive and result in a noteworthy association between IWE and IWB. Innovation ability

<sup>44</sup> Biswas, S., Varma, A., & Ramaswami, A. Linking distributive and procedural justice to employee engagement through social exchange: A field study in India. *The International Journal of Human Resource Management*, 24(8), (2013). 1570-1587.

<sup>45</sup> Shamsudin, A. S. B., Kassim, A. W. B. M., Hassan, M. G., & Johari, N. A. Preliminary insights on the effect of Islamic work ethic on relationship marketing and customer satisfaction. *The Journal of Human Resource and Adult Learning*, 6(1), (2010). 106.

<sup>46</sup> Fredrickson, B. L. The role of positive emotions in positive psychology: The broaden-and-build theory of positive emotions. *American Psychologist*, 56(3), (2001). 218.

<sup>47</sup> Schaufeli, W. B., Taris, T. W., & Bakker, A. B. Dr. Jekyll or Mr. Hyde: On the differences between work engagement and workaholism. *Research companion to working time and work addiction*, (2006). 193-217.

demonstrates the capacity for creating and executing new and original thoughts. Therefore, the findings propose that the Islamic work ethic increases employees Innovative work behaviors<sup>48,49,50</sup>.

Therefore, following hypothesis developed to get a clearer representation of the correlation among Islamic work ethics and innovative work behavior;

**H1:** *IWE is positively impact to Innovation work behavior.*

### **Islamic Work Ethics and Knowledge Sharing behavior:**

In organizations, the accidental and unceremonious construction of knowledge happens as of casual correspondence among organizational individuals. Knowledge making and transferring are viewed as basic to produce of imaginative thoughts, product and services<sup>51</sup>. Truth is told numerous researches have talked about the vital significance of the knowledge resources accessible to the organizations. <sup>52</sup>exhibited the knowledge sharing creates a capacity to amplify administrative ability to deliver results to the clients that enables the association to gain a competitive advantage. Likewise, <sup>53</sup>hypothesized the need of an organizations to build up a culture of knowledge-sharing, they ought to endeavor to modify the workers' knowledge concealing demeanors and advance pleasant and dependable information sharing exercises. The Quran refers to clearly that Allah (God) appointed peoples as their representatives on earth just because of the knowledge that given to peoples by Allah. It demonstrates the accentuation Islam emphasis on knowledge sharing and collaboration between individuals at workplace. In Quran and the Sunnah stresses for Muslim individuals to share knowledge in all circles of life of the society to add the advancement and well-being, together with the workplace. Islam precludes knowledge stowing away and empowers knowledge sharing and scattering.

Prophet Muhammad (PBUH) likewise supported sound discussions as they advance the sharing of knowledge between individuals. The IWE energized together the securing and knowledge sharing with other peoples. In organizational setting workers who pursue the ethical standards laid down by the Quran and Sunnah are relied upon to participate in Knowledge sharing behaviors. Subsequently, the study expects if a person with high level IWE increased KSB as compare to those with low IWE. It considered for high IWE of an individual, knowledge sharing as a commitment and in this manner is bound to impact their knowledge and practices with their partners.

Hence, it hypothesizes that:

**H2:** *Islamic work ethics is positively impact to Knowledge sharing behavior.*

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<sup>48</sup> Awan, K. Z., & Akram, M. The relationship between Islamic work ethics and innovation capability and knowledge sharing plays moderation role. *International Journal of Economics and Management Sciences*, 1(8), (2012). 34-48.

<sup>49</sup> Abbasi, A. S., Ghulam, M. M., & Muzammil, H. Islamic work ethics: How they affect organizational learning, innovation and performance. 138(12), (2012). 471-280.

<sup>50</sup> Kumar, N. R., & Rose, R. C. Examining the link between Islamic work ethic and innovation capability. *Journal of Management Development*, 29(1), (2010). 79-93.

<sup>51</sup> Nonaka, I. A dynamic theory of organizational knowledge creation. *Organization Science*, 5(1), (1994). 14-37.

<sup>52</sup> Reid, F. Creating a knowledge sharing culture among diverse business units. *Employment Relations Today*, 30(3), (2003). 43-49.

<sup>53</sup> Connelly, C. E., & Kelloway, E. K. Predictors of employees' perceptions of knowledge sharing culture. *Leadership & Organization Development Journal*, 24(5), (2003). 294-301.

### **Islamic Work Ethics and Work Engagement:**

IWE is a conviction framework dependent upon the lesson of the Quran and Sunnah that initiative people headed for work with a perspective on obligation and duty as excellence<sup>54</sup>. In Islam work ethics obligate intrinsic value this means that the remuneration of making the best decision and penalty of doing wrong will be managed in life from this point forward by God<sup>55</sup>. At the end of the day, it is a direction that impacts and shapes the interest as an association at work and speaks to the work is goodness in light of individuals' needs<sup>56</sup>.

A research directed by Salmabadi and associates in 2015, examined an association between IWE and engagement. The results of findings uncovered that IWE positively and major impact on engagement and three elements of engagement that incorporated dedication, absorption, and vigor. Analysts proposed that upcoming research concentrates on examining a similar report in various social orders at religious and domestic levels to show signs of improvement comprehension of this relationship<sup>57</sup>.

IWE is one of the components that help anticipate work engagement in an organization. Work ethics is a social standard that gives positive virtues to right and great work execution in the general public. IWE is the propensity forwards to work and thinking of it as prudence in human life. All things considered, IWE can't be separated on or after the ethical character of all demonstrations Muslims ought to comply with dependent on God's directions and instruction in their lives in this world<sup>58</sup>. Thus, hypothesized as:

**H3: IWE is positively impact on Work Engagement.**

### **Intervening role of Work Engagement:**

Work engagement is characterized as inspirational disposition which is sponsored without anyone else's input dependence, inner fulfillment and a feeling of achievement<sup>59</sup>. These encouraging dispositions top to positive optional behaviors, for example, helping other people at work and being gracious with them. Several kinds of research explored the basic job of IWE have in positive work results such as fulfillment, responsibility, dedication, Organization citizenship behaviors, Innovative work behaviors, and knowledge sharing behaviors<sup>60</sup>. The positive relationship between IWE and IWB and KSB behaviors of representatives showed that individuals esteem their religion at work environment and stretch collaboration and backing to colleagues, however, this help is casual and voluntary.

<sup>54</sup> Rurkkhum, S. *The relationship between employee engagement and organizational citizenship behavior in Thai Organizations* (Doctoral dissertation, University of Minnesota. 2010).

<sup>55</sup> Rizk, R. R. Back to basics: an Islamic perspective on business and work ethics. *Social Responsibility Journal*, 1(2), (2008). 246–254.

<sup>56</sup> Ali, A. J., & Al-Owaihian, A. Islamic work ethic: A critical review. *Cross Cultural Management: An International Journal*, 15(1), (2008). 5–19.

<sup>57</sup> Salmabadi, M., Fatehi, H., Fandokht, O. M., Estend, A. G., & Musaviyeh, M. Z. Relationship between Islamic work ethics and employee engagement among the Teachers of Department of Education in Khosf Country. *European Online Journal of Natural and Social Sciences*, 3(1), (2015). 1396–1401.

<sup>58</sup> Ali, A., & Al-Kazemi, A. Islamic work ethic in Kuwait. *Cross Cultural Management: An International Journal*, 14(2), (2007). 93–104.

<sup>59</sup> Bakker, A. B., & Demerouti, E. Towards a model of work engagement. *Career development international*, 13(3), (2008). 209–223.

<sup>60</sup> Murtaza, G., Abbas, M., Raja, U., Roques, O., Khalid, A., & Mushtaq, R. (2016). Impact of Islamic work ethics on organizational citizenship behaviors and knowledge-sharing behaviors. *Journal of Business Ethics*, 133(2), 325–333.

In any case, a basic suspicion of investigation is the connection among IWE and IWB and KSB not be up-front. That is even though IWE relates IWB and KSB; this does not infer that workers were having solid convictions about Islamic qualities will consistently carry on in an innovative and knowledge-sharing approach to profit the organization. Rather personal contrasts are probably going to work as a systematic part of the conduct and impact the degree to which they choose to show IWB and KSB. Present study aims to explore rather IWE has an indirect outcome on IWB and KSB over work engagement. Work engagement is a moderately constructive perspective alluding to the synchronous acceptance of individual energies for work performance<sup>61</sup>. At this time, employee engagement is exclusively centered on one of a kind worker's encounters of work and presents the conduct appearance of information source and results<sup>62</sup>. Thusly it may work as an extension that interfaces Islamic work ethics to positive behaviors (i.e. IWB and KSB). Several kinds of research have accentuated the mediation of work engagement shows in connection among predecessors and results in organizational situations. Concerning the mediating effects demonstrates that if organizations genuinely carefulness about decency in the basic leadership method, their endeavors encourage and care work engagement. It expands the ability of workers to transfer their business-related information along other members as well as effectively propose new thoughts for the association and transfer the new thoughts into applications by acquiring companion or administrative support (i.e., innovative work behavior). Thus, hypothesized as:

**H4:** *Work Engagement is positively impact to Innovation work behavior.*

**H4a:** *Work Engagement mediates the impact of Islamic work ethic and Innovative work behavior.*

**H5:** *Work Engagement is positively impact to Knowledge sharing behavior.*

**H5a:** *Work Engagement mediates the impact of Islamic work ethic and Knowledge sharing behavior.*

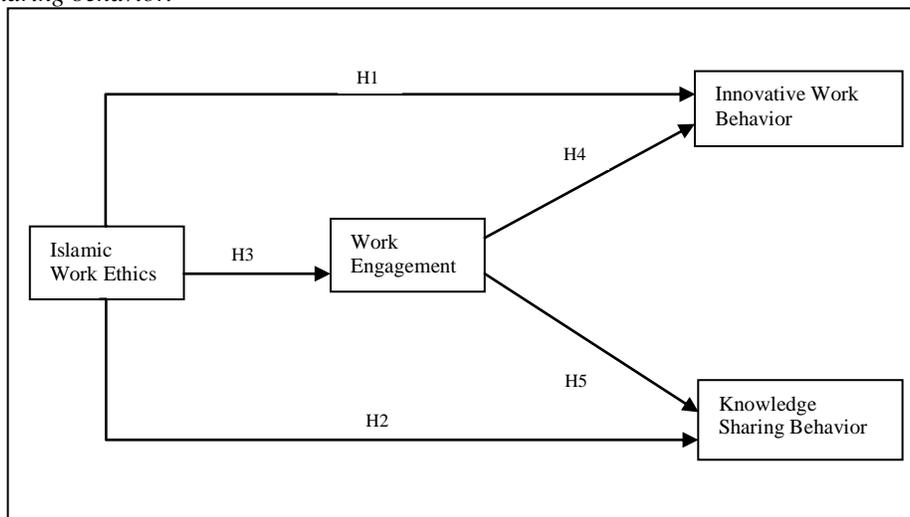


Figure 1: Hypothetical model of the research

<sup>61</sup> 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(1), 89–136.

<sup>62</sup> Shuck, B. (2011). Integrative Literature Review: Four Emerging Perspectives of Employee Engagement: An Integrative Literature Review. *Human Resource Development Review*, 10(3), 304–328.

**Methodology:****Data collection procedure and research design:**

The objective of study is to test the correlation amongst Islamic work ethics, Innovative work behavior, Knowledge sharing behavior and work engagement. As per the requirement of problem and topic this study will be quantitative and cross-sectional study. Purposes of the investigation would be Explanatory. This research held onto the deductive philosophy that included setting of hypothesis and get-together of empirical data. Hypothesis is created subject to the literature review obtained from extent source and after that for testing these hypotheses Structural Equation Modeling framework used. Because of time constraint and available resources, a survey strategy is carefully chosen for the research.

The population of current study is front desk employee of Islamic banks located within the boundary of Lahore, Pakistan. The total number of Islamic banking institution working in Pakistan is twenty-one, and the total number of branches is 2589. Study is limited the geographically boundary of Lahore also it is difficult to visit all branches of all Islamic banks at Lahore, for that main branch of four banks are selected located at Lahore. All are from the private sector i.e. (“Meezan Bank Limited”, “Bank Islami Pakistan Limited”, “Dubai Islamic bank Pakistan Limited” and “AlBaraka Bank Pakistan Limited”) selection is on the basis ranking of State Bank of Pakistan. Sampling technique was convenient sampling, and sample of the study is drawn through the ratio of response suggested by Bentler & Chou (1987)<sup>63</sup> for true representation of population. The Item respondent ratio used for current study was 1:5 and Sample size became 40:200 but for the current study sample size were drawn 308. All the 308 employees respond to the questionnaire but out of which 27 questionnaires were incomplete and there was no such pattern of missing value found in the responses. For meeting the requirement of the study 27 questionnaires sent to the employees of bank again and got the entire questionnaire appropriately filled by the employees. Factor analysis based on correlation and SEM is on covariance and their reliability is based on the size.

**Measurement:**

A survey questionnaire used to collect the data for this research. IWE is an independent variable that measured by 17 Item from Ali’s (1992) scale<sup>64</sup> (e.g., “Laziness is a vice, Dedication to work is a virtue, Good work benefits both one’s self and other”). Work engagement is a mediating variable assessed by 9 items version from Schaufeli et al. (2006) Scale<sup>65</sup> named Utrecht Work Engagement Scale (UWES), that reveals three dimensions, (1) vigor (e.g., “at my work, I feel bursting with energy”); (2) dedication (e.g., “my job inspires me”); and (3) absorption (e.g., “I get carried away when I am working”). Innovative work behavior gauged by employed 9 items from Janssen (2000) Scale<sup>66</sup>. This measure having three aspects (1) Idea generation (eg., “creating new ideas”), (2) idea promotion (e.g., “mobilizing support for innovative ideas”) and (3) idea realization (e.g., “transforming innovative ideas into useful applications”). Knowledge

<sup>63</sup> Bentler, P. M., & Chou, C. P. Practical issues in structural modeling. *Sociological Methods & Research*, 16(1), . (1987). 78-117.

<sup>64</sup> Ali, A. The Islamic work ethic in Arabia. *Journal of Psychology*, 126, (1992). 507–520.

<sup>65</sup> Schaufeli, W. B., Bakker, A. B., & Salanova, M. The measurement of work engagement with a short questionnaire: A cross-national study. *Educational and psychological measurement*, 66(4), (2006). 701-716.

<sup>66</sup> Janssen, O. Job demands, perceptions of effort-reward fairness and innovative work behaviour. *Journal of Occupational and organizational psychology*, 73(3), (2000). 287-302.

sharing behavior evaluated by applied 5 items from Bock et al., (2005) Scale<sup>67</sup>. The tool gauge knowledge sharing intents by, (1) share explicit knowledge, (2) share tacit knowledge. This measure has a sample item is “My knowledge sharing with other organizational members is good.”

**Data Analysis Strategy:**

To analyze the association among latent variable correlation coefficient were utilize in current study for analysis of data. For hypotheses testing SEM was used in the current study. SEM is multivariate technique for the analysis and it is used to determine the relationships which are stated through conceptualized model with the collected data. SPSS and AMOS 22.0 software were used for SEM analysis. The estimation method used in the current study was variance-Covariance matrix with the maximum likelihood estimation. Model fit test were utilized to calculate the fitness of the model. If model would be accepted then the structure path coefficient of variable conducted by the researcher.

**Results:**

**Demographic Characteristics of Respondents:**

The demographic characteristic of respondents shown that male respondents were (n = 232, 75.3%) and female were (n = 76, 24.7%). There was a variety of age group of respondents. The largest age group was 0-30 years (n = 239, 77.6%), and the lowest age group out of the sample was 51-60 years (n=2, 0.6%). Mostly employees who respond to the questionnaire were master and higher (n=232, 75.3%) and employees who have bachelors educational qualification were (n = 76, 24.7%). In this current study, the employee who responds to the questionnaire is mostly who are working for 5 to 10 years. Present investigation employees who are working from 1 to 5 year was (n = 53, 17.2%) and the people who are working from 5 to 10 years were (n = 194, 63.0%) are employees who are working from more than 10 years were (n = 61, 19.8%).

**Table 1**  
*Demographic Characteristics of Respondents*

		Total	
		Frequency	Percentage
Gender	Male	232	75.3
	Female	76	24.7
Age	0-30 Years	239	77.6
	31-40 years	53	17.2
	41-50 years	14	4.5
	51-60 years	2	0.6
Qualification	Bachelor	76	24.7
	Masters or higher	232	75.3
Job experience	1-5 years	53	17.2
	5-10 years	194	63
	Above 10 years	61	19.8

<sup>67</sup>Bock, G. W., Zmud, R. W., Kim, Y. G., & Lee, J. N. (2005). Behavioral intention formation in knowledge sharing: Examining the roles of extrinsic motivators, social-psychological factors, and organizational climate. *MIS quarterly*, 29(1), 87-111.

Table 2 demonstrates the descriptive and correlation of all variables of current study. Mean value of the IWE is 3.23 S.D (1.19) that's mean the mostly people respond neutral and are agreeing the statement of all constructs of the study. Work engagement is the intervening variable in the study and descriptive statistics shows the mean score 3.66 S.D (.64) that shows mostly people are agreeing with the statement. Mean score of IWB in the current study is 3.53 S.D (.82) shows the same trend as previous constructs shows and people are agreeing with the statement of innovative work behavior and mean value of KSB in the current study is 3.14 S.D (.86) this mean that the same trend as previous construct shows and people are agreeing with the statement of Knowledge sharing behavior.

**Table 2**  
*Means, Standard deviation, and Correlations*

	M (SD)	IWE	EWE	KSB	IWB
IWE	3.23 (1.19)	1			
EWE	3.66 (0.64)	.306* *	1		
KSB	3.14 (0.86)	.376* *	.243**	1	
IWB	3.53 (0.82)	.452* *	.349**	.325**	1

#### Measurement Evaluation:

In the current study two step analytical techniques used to test the hypothesized connection amongst the variables. First CFA was utilized to decide the measurement model validity (Kline, 2005). Confirmatory factor analysis directed to coalesce measurement model. At first, fit indices were used for the appraisal of measurement model. Since goodness of model fit speaks with data collected from real world to model measurement<sup>68</sup>. CFA is an entirely adaptable device for instruments reliability test. Composite reliability was used to test reliability of construct in SEM.

The measurement model goodness of fit was tested through fit indices and chi-square fit index is the fit index which was frequently used by the researchers. Greater the value shows bad fit and smaller the chi-square shows best fit. The chi-square value minus than 3 which projected by Bagozzi and Yi (1988)<sup>69</sup>. As per of table, ( $\chi^2 = 2086.528$ ,  $df = 733$ ,  $\chi^2/df = 2.84$ ). A result shows the goodness of fit of measurement model. There is another fit index which is Comparative fit index (CFI). Comparative fit index arrays from 0 to 1. If the value of CFI is lesser that shows poor fit and if CFI value is greater that shows good fit, the value of CFI is 0.922 which approximately 0.95 (suggested). Cheung and Rensvold (2002)<sup>70</sup> states that if the values of CFI and NNFI equal to 0.90 than further consideration should be given to model. Value of NNFI is equivalent to 0.88 which is acceptable. There is another fit index is RMSEA. It is endorsed that the value of RMSEA essentially lesser than 0.08 that is RMSEA=0.07 in current study which is lesser than 0.08 that represents good fit. The results of measurement model are good fit.

<sup>68</sup> Furr, R. M., & Bacharach, V. R. *Psychometrics: an introduction*: Sage. 2013.

<sup>69</sup> Bagozzi, R. P., & Yi, Y. On the evaluation of structural equation models. *Journal of the Academy of Marketing Science*, 16(1), (1988). 74-94.

<sup>70</sup> Cheung, G. W., & Rensvold, R. B. Evaluating goodness-of-fit indexes for testing measurement invariance. *Structural Equation Modeling*, 9(2), (2002). 233-255.

**Table 3**

*Model fit Statistics of Measurement Model*

$\chi^2$	Df	$\chi^2/df$	CFI	NNFI	RMSEA
		< 3	> 0.95	> 0.95	<0.08
			*(>0.90 is also acceptable)	*(>0.80 is also acceptable)	
2086.528	733	2.84	0.92	0.88	0.07

\*Suggested by Cheung and Rensvold (2002)

**Hypotheses Evaluation:**

Then the researcher tested the hypothesized relation between variables of the study. For this purpose, SEM was used. SEM is viewed as more perfect than correlation and regression as a result of its pictorial interface. It can handle bigger and complicated models and variables, which give results and indicators in the meantime and can display error term of model. Another favorable position of utilizing SEM was that can decide the Indirect and direct impact of dependent variable on the independent variable. Numerous scientists who have led looks into partial and full mediation partial mediation utilized SEM for examination (Xu, 2007). AMOS is the best tool for hypothesis testing<sup>71</sup>.

As per hypothesis 1 characterizes that IWE is positively effect to IWB and it is supported. Standardized regression coefficient from IWE to IWB is ( $\beta=0.381$ ) which is significant with ( $t=6.958$ , and  $p<0.05$ ). According to hypothesis 2 posits IWE is positively related to KSB and it is supported. Standardized regression coefficient is ( $\beta=0.333$ ) which is significant with ( $t=5.538$ , and  $p<0.05$ ). Hypothesis 3 Postulate IWE is positively related to Work Engagement and it is supported. Standardized regression coefficient from IWE to work engagement is ( $\beta=0.306$ ) which is significant with ( $t=5.352$ , and  $p<0.05$ ). Consequently hypothesis 4 States Work Engagement is positively related to Innovation work behavior and it is supported. Standardized regression coefficient from work engagement to IWB is ( $\beta=0.232$ ) which is significant with ( $t=4.263$ , and  $p<0.05$ ). Lastly hypothesis 5 Posit Work Engagement is positively related to KSB and it is supported. According to our finding standardized regression coefficient from work engagement to KSB is ( $\beta=0.141$ ) that is significant with ( $t=2.406$ , and  $p<0.05$ ).

**Table 4**

*Results of Structural Model*

Hypotheses	Hypothesized Paths	Standardized Regression Weights ( $\beta$ )	t-value	P-value	Results
H1	IWB <--- I WE	0.381	6.958	*	Supported
H2	KSB <--- I WE	0.333	5.538	*	Supported

<sup>71</sup> Byrne, B. M. *Structural equation modeling with AMOS: Basic concepts, applications, and programming*. Routledge. 2013.

H3	EE	<---	I WE	0.306	5.352	*	Supported
H4	IWB	<---	EE	0.232	4.263	*	Supported
H5	KSB	<---	EE	0.141	2.406	*	Supported

\*\* significance at  $p < 0.01$  \* significance at  $p < 0.05$

#### Role of Employee work engagement as a Mediator (H4a-H51):

For testing the mediating structural models there is positive direct impact of IWE on IWB and mean while there is mediation effect of IWE on IWBs through work engagement as shown in table 5. The result shows that partial mediation of employee work engagement exist among Islamic work ethics and Innovative work behavior.

**Table 5**

*Direct and Indirect path Coefficients of Mediation of EE Between IWE and IWB*

Predictors	Direct effects with IWB	Indirect effects via EE	Total effects
IWE	0.381 (significant) at $p < 0.05$	0.071 (significant) at $p < 0.05$	0.452

For testing the mediating structural models the direct impact of IWE on KSB and mean while there is mediation effect of IWE on KSBs through work engagement as shown in table 6. The result shows that partial mediation exists of work engagement among Islamic work ethics and of Knowledge sharing behavior.

**Table 6**

*Direct and Indirect path Coefficients of Mediation of EE Between IWE and KSB*

Predictors	Direct effects with KSB	Indirect effects via EE	Total effects
IWE	0.333 (significant) at $p < 0.05$	0.043 (significant) at $p < 0.05$	0.376

#### Discussion and Conclusion:

Present study investigate the concept of IWB and the KSB and intervening variable of work engagement in Pakistan and its connection with Islamic work ethics. Firstly the relationship among IWE tested with the IWB and KSB. Based on this H1 and H2 hypotheses were developed. The results states that IWE is positively affected to Innovation work behavior and Knowledge sharing behavior which is supported by the previous studies as well. Secondly, the relation between IWE was tested with the intervening variable called work engagement and then the relation between work engagement and IWB and KSB were tested, based on this H3, H4 and H5 hypotheses were developed respectively and in the last, the mediation role of work engagement was tested and hypotheses H4a and H5a were developed. The outcome connected with the mediating variable of work engagement and its role as a mediator also checked in the current study and the results shows that there is partial mediation in the variable as there is a substantial positive relation among dependent and independent variable and that a positive and important relation between dependent and independent variable though

mediating variable. For the analyses and testing SEM was used through AMOS 22, provided strong empirical evidence concerning the outcomes and these outcomes helped provide answers to three research questions. Several kinds of research explored the basic job of IWE have in positive work results such as fulfillment, responsibility, dedication, Organization citizenship behaviors, Innovative work behaviors, and knowledge sharing behaviors<sup>72</sup>. Work engagement might be viewed as proximal develop that imitates how employees feeling about their work. Thusly work as an extension that interfaces IWE to positive behaviors (i.e. IWB and KSB).<sup>73</sup> demonstrates that if a firm genuinely take care about decency in basic leadership process, their endeavors will encourage and backing work engagement.

Study results shows that the IWE has a positive effect on the behavioral part of the employee's i.e. innovative behavior and knowledge sharing. Additionally, IWE emphasizes determination in work and specific circumstances, it helps organizations to endure in work and adapt to new changes. IWE exceedingly encourages innovation and employees perform IWB (Kumar & Che Rose, 2012). IWE expands individuals' creation by upgrading the ability to produce and execute innovative ideas<sup>74</sup>. Work ethic is an indicator of an individual's values that encourage people to share knowledge and work not only because of personal interests but social and organizational benefits. In this way, the workplace and religious convictions and Islamic values assume a respected role to increase innovation and knowledge sharing through mediation of work engagement. IWE builds a responsive and supportive atmosphere. Followers of IWE bound to engage in behavioral practices that incorporate helping other people, being simple and liberal and courteous to other people, following the standards and guidelines even nobody is looking, doing at one's best level, and not being be a weight on an organization. The present study demonstrated that IWE is the reason for individual inspirational attitude (work engagement) that triggers optional behaviors (IWB and KSB) at work.

#### **Implications for Theory, Research and Practices:**

Present research underwrites the current literature thru observationally examining by validating connection amongst 4 research builds (i.e., Islamic work ethics, work engagement, innovative and knowledge sharing behavior). The investigation exhibit empirically that all hypothesized relationships were statistically significant. Amongst the direct relation it uncovers the IWE have a strong impact on work engagement when contrasted with its impact on IWB and KSB, moreover, the consequences of the interceding impact between them demonstrate that work engagement has a strong aberrant effect on the connection among IWE, IWB and KSB. Besides the outcomes exhibit the mediation has a dominant position between the different operational relations in a few different methods. One is Islamic work ethics strongly effects work engagement and furthermore, the direct and indirect impact of mediating variable on dependent variables are stronger than those of the other variables analyzed. It is suggested that the proposed research model is substantial.

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<sup>72</sup> Murtaza, G., Abbas, M., Raja, U., Roques, O., Khalid, A., & Mushtaq, R. Impact of Islamic work ethics on organizational citizenship behaviors and knowledge-sharing behaviors, *Journal of Business Ethics*, 133(2), (2016). 325–333.

<sup>73</sup> Song, J. H., Kim, W., Chai, D. S., & Bae, S. H. The impact of an innovative school climate on teachers' knowledge creation activities in Korean schools: The mediating role of teachers' knowledge sharing and work engagement. *KEDI Journal of Educational Policy*, 11(2). 2014.

<sup>74</sup> Kumar, N. R., & Rose, R. C. Examining the link between Islamic work ethic and innovation capability. *Journal of Management Development*, 29(1), (2010). 79-93.

There is a certain academic contribution to this research. To start with this study is directed in Pakistan very first time. Second, previously no study check the connection among Islamic work ethics and IWB and KSB through the mediation of work engagement, present research fulfilled this gap. Third, past researches test the relationship among IWE and work engagement and work engagement with IWB and KSB separately yet in the present examination, the two models consolidate to make a new model with the mediation of the work engagement. Firstly significant effect of IWE on work engagement, KSB, and IWB, organizations take noteworthy endeavors to progress and keep up the degree of ethical qualities inside organizations not only sharing important statistics and giving helpful response about their decision-making methods in clear manner, yet additionally by effectively listening to workers opinion and including teams that envelop different work positions and the workplace engaged with the way towards deciding. plus, the aftereffects of the research uncover that the impact of IWE on IWB and KSB are more grounded intervened by work engagement.

Present investigation helps the human resource professionals to indebted the idea of employees' designation to IWE for planning, defining and execution of progress programs in the organizations. IWE essentially center on working hard, accomplishing work in time successfully and work regularity in the future. IWE only not just centers on the task fulfillment it additionally devoted the foundation of socialization in the light of the fact that IWE keep up the work life balance. IWE devoted collaboration and enlightened the idea of doing work helpfully and by and large collective effort rather than individual effort. IWE focused to innovativeness at work as a righteous. IWE additionally underlined reasonable equity and generosity with social orders these justices and foundations are fundamental for the social welfare and human development. In the current study, the Social exchange theory (SET) and Broaden and build theory were used to build the relation between IWE, work engagement and IWB and KSB. SET theory was used to build the connection among IWE and work engagement and IWE and IWB and KSB which is further converted into a hypothesized model and tested through the SEM technique. Broaden and Build theory were used to build the relation among work engagement and IWB and KSB.

#### **Limitations and Recommendations for Future Research:**

Present study has certain limitations and recommendations. First, the investigation has been accompanied on banks of Pakistan located within the territory of Lahore. Future studies can focus on banks located in the other cities as well also the study only focuses on the Islamic banking sector of private banks, future studies can include the conventional banking sector and government banks for generalization of this study. Secondly, convenience base sampling technique is used for gathering data that maybe restrict the generalizability of the outcomes; future research can used other sampling methods i.e. probability sampling, additionally constraint that sample size (308) also study only gather data from front desk employees, further studies focus on all employees of the bank and could also be comprised as big sample size. Third, this study did not identify the type of banking like retail banking and another type of banking branches, future research can conduct on different banking branches. Fourth, from the model of present investigation, the knowledge sharing behavior take as the dependent variable along with work engagement in the future, this variable could be a mediating variable with the work engagement and their impact could be tested on the innovative work behavior.