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**MUSLIM PERSONALITY EFFECTS ON WORKPLACE  
DEVIANCE: AN EMPIRICAL ANALYSIS OF EMPLOYEES  
WORKING IN SMALL AND MEDIUM ENTERPRISES (SMEs)**

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**Abstract:**

Workplace deviant activities are the biggest menace faced by organizations today; moreover, no organization is immune to it. A significant amount of research have indicated that personality factors predict workplace deviance by using the conventional measures of personality. Researchers have neglected the spiritual and religious aspect of personality, in particular the personality characteristics as defined by Islam. In order to fill this gap in literature, the current study analyses do Muslim personality dimensions (intellectual, spiritual, and social) negative impact workplace deviance (interpersonal and organizational). Data were collected from 347 employees of small and medium enterprises (SMEs) operating/registered in Kuala Lumpur, Malaysia. The results indicate that Muslim personality spiritual and social dimension have negative influence on workplace deviance. Theoretically, the study extends the resource based view, and it provides empirical support for Al-Ghazali's theory of Muslim personality. Limitations and future directions have also been discussed.

## 1. INTRODUCTION

Workplace deviance is amongst one of the major challenges faced by today's organizations.

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The existing phenomena over the years has distressed organizational existence and performance in multiple folds

(Chirasha & Mahapa, 2012; Nurmaya, 2012). Organizations due to deviant behaviour of employees have bared heavy financial and fiscal losses. In fact losses worth of USD\$ 4.2 billion to 650 billion USD due to workplace violence, absenteeism (Alias & Rasdi, 2011; Bhatti, Aftab, Arif, & Mohamed, 2016), employee theft, stealing & mugging by employees (Robbins & Judge, 2014), and cyberloafing (Colquitt, LePine, Gellatly, & Wesson, 2015) have been reported in western countries. The workplace deviance is so lethal that a lone middle-aged manager, aided by his young subordinate, engineered fraudulent transactions totalling about \$1.8 billion (£1.28 billion) from 2011 to 2017 in Punjab National Bank (India) (Das, Kalra, Tripathy, & Lasseeter, 2018)

. The aforesaid facts and figures belong to only few types of workplace deviance and are just mere tip of the iceberg. As classification of workplace deviance indicates that it can be in the form of organizational deviance (production and property) and interpersonal deviance (political and personal) and ranges from minor to serious (Robinson & Bennett, 1995).

Literature emphasise that these undesired behaviours are linked with the personality traits of employees (Bennett & Robinson, 2003; Colbert, Mount, Harter, Witt, & Barrick, 2004; Dumitru & Pitariu, 2010; Nurmaya, 2012) and to substantiate these claims, authors frequently quote and use Big Five personality traits model (Bennett & Robinson, 2003; Berry, Ones, & Sackett, 2007; Dalal, 2005; Dumitru & Pitariu, 2010; Gonzalez-Mulé, DeGeest, Kiersch, & Mount, 2013; Grijalva & Newman, 2014; Kluemper & McLarty, 2013; Sudha & Khan, 2013). This literature stream at one end indicates consistency in the literature, whereas, on the other hand demonstrate other personality models have been understudied (Spector, 2011) therefore a need is there to link workplace deviance with other personality models (O'Neill & Hastings, 2011; Spector, 2011). One understudied aspect of personality is the psycho-spiritual dimension especially from the Islamic/Muslim perspective (Al-Ammar, 2008; Fall, 2005, 2009; Noor, 2010; Othman, 2011). This aspect is important because spiritual and religious values shape and mould the overall behaviour and attitudes of an individual (Jahangir, Akbar, & Haq,

2004; Kamil, 2011) making them mature, realistic, mentally stable with a balanced personality (Al-Ammar, 2008; Fall, 2009). Furthermore, this deficiency in the conventional personality literature has been highlighted by authors (Abu-Raiya, 2012; Al-Ghazali, 1993; Ansari, 2002; Cloninger, Svrakic, & Przybeck, 1993; Fall, 2009; MacDonald, 2000; Smither & Khorsandi, 2009), therefore studying personality without psycho-spiritual and religious factors is incomplete, as “religion exercises a powerful influence over the personal and social behaviour of human beings” (Ilyas, 1992, p. 99).

Studies regarding religion and spirituality in the workplace is on the rise (Brotheridge & Lee, 2007; Kazmi, 2005; Rabiatal & Agus, 2017), however research on Islamic spirituality and religiosity is still in its early phases, in particular, how it contributes to overall organizational development (Kamil, 2011; Kamil, Al-Kahtani, & Sulaiman, 2011; Kamil, Osman-Gani, Sulaiman, & Ahmad, 2010; Rabiatal & Agus, 2017) and reduce workplace deviance (Sulaiman & Bhatti, 2013). Studies indicate that individual’s spirituality and religiosity (Brotheridge & Lee, 2007), and religious beliefs (Koch, Roberts, Armstrong, & Owen, 2004) reduce workplace deviance. Furthermore, resource based view (RBV) also supports that organizational performance is linked with internal resources (Barney, 1991) e.g. employees (Furrer, Thomas, & Goussevskaia, 2008) religious and spiritual needs (Bhatti et al., 2016; Sulaiman & Bhatti, 2013). Therefore, Muslim personality can provide solution to control workplace deviance menace. Summing up all the aforesaid, it can be implied that there is a dearth of literature with respect to Muslim Personality characteristics and its association with workplace deviance. Hence, the present study intents to examine the relationship between Muslim personality and workplace deviance.

## **Literature Review**

### **1.1. Workplace Deviance**

Workplace deviance is “Voluntary behaviour that violates significant organizational norms and in so doing threatens the well-being of an organization, its members, or both” (Robinson & Bennett, 1995, p. 556). Furthermore, it has been reported that if an employee is engaged in one type, then, there are sound chances that he/she would indulge in other forms of workplace deviance

(Bennett & Robinson, 2000; Berry et al., 2007; Robinson & Bennett, 1995). When an employee is involved in workplace deviance behaviour he will voluntarily work less than his/her potential, hinders others' work, and establish bad examples in the workplace (Bennett & Robinson, 2000, 2003; Berry et al., 2007; Robinson & Bennett, 1995). Workplace deviance is different from ethics (Robinson & Bennett, 1995), but include violence, aggression and incivility (Andersson & Pearson, 1999).

Bennett and Robinson (2000) conceptualizing of workplace deviance has been criticised with respect to the two dimensions of workplace deviance that they are highly correlated therefore should be treated as one (Dalal, 2005), and second do self-report (reporting own behaviour) or other-reported (others like supervisor, peers etc. report on the subject behaviour) method be used to measure workplace deviance. With respect to former Berry et al. (2007) insisted meta-analytical results indicate, even though the two dimensions look similar but they differentiate with respect to their relationship with the Big Five Personality, organizational justice, Organizational Citizenship Behaviour (OCB). In response to later Berry, Carpenter, and Barratt (2012) asserted through meta-analysis that both methods of measuring workplace deviance are moderately to strongly correlated, and indicates very similar patterns and magnitude. But self-reported reports more indulgence of workplace deviance activities and has more incremental variance as compared to other-reported.

Literature replete individual difference antecedents of workplace deviance include the Big Five personality traits (Berry et al., 2007; Kluemper & McLarty, 2013; Kluemper, McLarty, & Bing, 2014), HEXACO personality structure (Oh, Lee, Ashton, & de Vries, 2011), anger traits (Hershcovis et al., 2007), negative affectivity (Aquino, Lewis, & Bradfield, 1999), machiavellianism, narcissism, psychopathy (O'Boyle Jr, Forsyth, Banks, & McDaniel, 2012), calmness, pleasantness (Gonzalez-Mulé et al., 2013), motivational traits (behavioural inhibition system and behavioural activation system) (Sudha & Khan, 2013) entitlement, exploitativeness (Grijalva & Newman, 2014), abusive supervisor perception, surface acting (Chang, 2009), childhood-persistent antisocial behaviour (Piquero & Moffitt, 2012), Seductiveness, Integrity and Risk Taking (O'Neill & Hastings, 2011). With

respect to spiritual and religious influence on workplace deviance there are conceptual (Brotheridge & Lee, 2007; Radzali, Ahmad, & Omar, 2013), Qualitative (Sulaiman & Bhatti, 2013), and empirical (Bhatti, 2015; Golparvar & Nadi, 2011; Hashim, 2013; Mat & Naser, 2012; Rahim, Thaheer, Shabudin, Wahab, & Hashim, 2014) studies.

According to Islamic literature, The Quran instructs believers not to show aggression, hostility or hatred (5:32), and hadith further endorses by stating “There is not to be any causing of harm nor is there to be any reciprocating of harm” (Sinan al-Khudri, 2002, Number 32). Furthermore, according to Utz (2011) a person would become deviant when, and these include but not limited to: when his/her desired are of worldly nature, materialistic, finds pleasure upon committing deviant acts, takes/show little concerns about important issues, dislike truth, susceptible to doubt, do not care about admonition, unnecessary and harmful speech (lying, backbiting, cursing, slandering, quarrelling and the like), overindulgence in food, unrestrained glances, bad company (hanging out with friends who do deviant or anti-social acts), deprivation of knowledge, constant state of anxiety, worry and grief, cowardice and miserliness, inability and laziness, distress and conflict in personality, arrogance, oppression, envy, pride, greed, conceit, showing off, intentionally confusing other through appearance and behaviour, aggression, lesser affiliative drive with righteous people, and so forth (Utz, 2011).

### **1.2.Muslim Personality**

Personality is not just seen as an explicit or implicit traits of an individual rather it is a complex pattern of deeply embedded characteristics which are expressed in all psychological functioning of the human beings (Millon, Millon, Meagher, Grossman, & Ramnath, 2004). Whereas, Muslim personality is based upon the teaching of The Quran and Sunnah, and defined as achieving Islamic spirituality, physical, and intellectual integration, having balance in connection with moral, behavioural, and social relations. The Quranic personality in comparison with other personalities is unique due to its “balanced personify” (*Wast* and *muqtasid*) (Quran 2:143, 25:67, 35:32) (Hassan, 2011; Wali Al-din, 1973). An individual having a balanced personality

surrender his mind and body before Allah (Quran, 3:191) have complete trust on Allah in every deed he perform (Quran, 26:78-84), have the knowledge to differentiate between right and wrong (Quran, 8:29), and always try to acquire and uphold good virtues to improve himself (Utz, 2011).

In order to identify factors that constitute Muslim personality based upon the Quran and Sunnah, contemporary Muslim scholars have identified various factors (For a review of literature see Al-Ammar, Ahmed, & Nordin, 2012; Al-Hāshimī, 1990; Al-Iswai, 1990; Al-Shanawi, 1989; Fall, 2009; Hashim, 1987; Iqbal, 2013; Krauss, 2005; Najati, 1985; Othman, Hamzah, & Hashim, 2014; Othman, 2011; Qutb, 1993; Raba, 2001; Utz, 2011). Among the empirical models regarding Muslim Personality, Fall (2009) proposed that dimensions that shape the Muslim personality are rational (Intellectual), emotional (Spiritual) and social, and these are comprehensive enough to covers the psycho-spiritual personality structure suggested by Islamic theory of Muslim personality by Al-Ghazali (1993). Which propose that human beings by nature; are of dual nature, locus is spiritual and internal, strive for goodness, but environmental influences can induce impurities in them. Furthermore, among the several states of self (personality) three are important namely: *nafs ammarah* (tendency to evil, Quran 12:53); *nafs lawwamah* (conscience and concern with moral rectitude, Quran 75:2); *Nafs Mutma'innah* (The peaceful Self, Quran 89:27-28) (Al-Ghazali, 1993). With respect to the current study an individual in *nafs mutmainnah* state will not be involved in any deviance, an individual in *nafs lawwama* (rational) state continuously hinder himself from violating societal norms and values or in organizational setting try not to indulge in workplace deviance. Whereas, an individual in *nafs Ammara* (basic animal-like instincts) state will always be performing deviant activities. For present study, *nafs Ammara* state in employees might not prevail, because every employee have to follow certain set of standards, norms and values in organizations, and continuous failure to meet those standards employee might be asked to leave the organization.

#### **Intellectual dimension**

Intellect helps an individual to be rational, form concepts and gain knowledge and to train his/her will (Al-Ghazali, 1993;

Ali, 1995; Haque, 2004). Since Muslim personality intellectual dimension consists of self-accountability, trustworthiness, truthfulness and justice (Fall, 2009). Hassan (2011) narrates Quranic verses (90:1-7) as Allah created humans as a theocentric beings and bestowed with soul, that helps them to distinguish between good and evil in this worldly existence. When an individual guards his soul against temptations of evil, he would become virtuous. Whereas, when he/she allows it to be corrupted by immoral or sinful deeds then self-destruction would be the end, unless that person repents or reforms himself. From this narration, it can be said that an individual self-accountability leads to morality, morality leads to integrity, and persons with low morality/self-control/self-accountability would indulge in deviant acts. Partial support for this argument is also available through empirical research (Hoogervorst, De Cremer, & van Dijke, 2010; Pitesa & Thau, 2013; Rus, van Knippenberg, & Wisse, 2012) as when an employee feels accountable for their actions, they avoid unethical/deviant behaviours even when they are under moral hazardous conditions (Pitesa & Thau, 2013). Furthermore, taking or giving a sense of responsibility is a part of autonomy (Parker, Axtell, & Turner, 2001), which reduces workplace deviance (Fox, Spector, & Miles, 2001).

Allah tells Muslim to be truthful during transactions, fulfil promises, just and sincere in intentions and actions and be honest (Saleem, 2009). When a person is truthful and trustworthy, he/she becomes a socially responsible and avoids deviant activities (Kamil, 2011). Hashim (2011) narrates that the Quran reminds the believer numerous times that while conducting transactions, honesty and justice should be upheld, and employees trust level positively impact organizational performance (Parks, Jones, & Hughey, 2011) and negatively organizational deviance (Erkutlu & Chafra, 2013).

Literature (Brewster, 1998; Fukuyama, 1996; Rus, 2001; Rus & Iglič, 2005; Troilo, 2010) indicates that trust at organizational micro/cultural level also effects organizational growth. Increasing employee's trust level is also important because this has direct impact on increasing productivity (Kamil, 2011; Mohsen, 2007), work engagement (Chughtai, 2010; Chughtai & Buckley, 2008), developing social capital, workplace problem

solving skills and fostering innovative culture (Xerri & Brunetto, 2011a; Xerri & Brunetto, 2011b) contribution towards decision making accountability (De Cremer, Snyder, & Dewitte, 2001), positive organizational deviance (Parks et al., 2011), leader's authenticity and have negative effect on psychological contract and organizational deviance (Erkutlu & Chafra, 2013; Paper, 2014), reducing workplace deviance (Arshadi & Piriaei, 2012; Huang, 2005). Concluding the aforesaid this can be hypothesized that

**H1:** Muslim personality intellectual dimension is negatively related with workplace deviance (Interpersonal and Organizational).

### **Spiritual Dimension**

Affection and optimism are close constructs of fear of Allah as they are interrelated in a number of Quranic verses (32:16, 17:57, 21:90) and Islam does not encourage overconfidence or hopelessness (Fall, 2009). In organizational behavioural studies hope, self-efficacy, resilience and optimism combined together form psychological capital and it negatively influence workplace deviance (Avey, Wernsing, & Luthans, 2008; Norman, Avey, Nimnicht, & Graber Pigeon, 2010).

Allah tells his followers to follow the righteous path and fulfil their duties (Saleem, 2009) and avoid deviant activities (Kamil, 2011), and whoever loves Allah will follow his instructions in every walk of life (Fall, 2009). When an employee follows norms and values of organization he/she is not performing workplace deviance (Bennett & Robinson, 2000).

Humbleness and gratefulness are close constructs, the former is action oriented and later is action and verbal expression in interpersonal relationships (Fall, 2009). Furthermore, gratefulness and humbleness are characteristics of HEXACO personality model's honesty-humility dimension (Ashton & Lee, 2007) and grateful individuals are higher on agreeableness and low in narcissism dimension of The Big Five personality model (McCullough, Kilpatrick, Emmons, & Larson, 2001) and these dimensions negatively influence workplace deviance (Berry et al., 2007; Dumitru & Pitariu, 2010; Grijalva & Newman, 2014; Lee, Ashton, & de Vries, 2005; Lee, Ashton, & Shin, 2005; O'Boyle Jr et al., 2012; Oh et al., 2011). Summing up the arguments it can be hypothesised that



**H2:** Muslim personality spiritual dimension has negative relationship with workplace deviance (Interpersonal and Organizational).

**Social dimension**

Brotherhood is a community characteristic that is possessed by an individual (Fall, 2009), and through this characteristic a believer becomes more socially responsible as he gets support to fight against the sin/forbidding deviant behaviours (Ahmad, 2008; Utz, 2011). Utz (2011) while narrating the Quranic verses (5:2, 9:71) and hadith, “Whoever of you sees an evil action, let him change it with his own hand, and if he is not able to do so, then with his tongue, and if he is not able to do so, then with his heart — and that is the weakest of faith” (Saheeh, 2014) and “None of you truly believes until he loves for his brother like what he loves for himself.” (Al-Bukhārī, 1987), stated that Brotherhood or social support also plays an important role in fighting against the sin/forbidden or deviant behaviours. The community/individual support(s) and praise(s) an individuals’ efforts, righteous acts to refrain themselves from evil acts. Contemporary literature also indicates that brotherhood/sisterhood societies have the potential to stop sexual violence (Barlow, 2014). Parent’s support (Higgins & Boyd, 2008), peer support (Coates & Winston, 1983), family support (Frauenglass, Routh, Pantin, & Mason, 1997) reduces deviance activities in individual. Furthermore, brotherhood is similar to agreeableness dimension of Big Five Personality Model (Fall, 2009) and it reduces workplace deviance (Dumitru & Pitariu, 2010).

Self-discipline and cooperation, imply dignity and social hierarchy, and directed towards interpersonal interaction and are culturally loaded (Fall, 2009) and similar to HEXACO personality honesty-humility dimension (Ashton & Lee, 2007). Self-sacrifice is deeper than generosity and self-sacrificer prefers others over one-self, and community helps in the development and adoption of this characteristic (Fall, 2009). Believers who offer prayers, perform Hajj, fast, and give charity are ethical, self-satisfied, patient, spiritual, and disciplined and cautious regarding their actions (Kamil, 2011; Mohsen, 2007; Saleem, 2009). Individuals with high level of spirituality and strong sense of responsibility,

when dealing with others shows team spirit and cooperation (Mohsen, 2007; Sulaiman, Mohsen, & Kamil, 2013).

Social exchange theory posits that individuals when engaging and maintaining relationships, they expect rewards from relationships. During interactions in relationships, an individual exchanges tangible (money and goods etc.) and intangible (social amenities or friendships etc.) benefits (Blau, 1964; Lambe, Wittmann, & Spekman, 2001) and exchanges between parties leads to lesser workplace deviance (Nurmaya, 2012). The current research criticise SET, as this theory implies that an employee might be selfish at times and perform exchanges which are satisfying his/her materialistic or opportunistic needs/wants. In Islam, an exchange should be between Creator (Allah) and Createe (Believer) and in this believer develops personality, has intentions and perform acts as per according to Islam in order to gain Allah's mercy. Moreover, a Muslim's intentions and acts even when developing and maintaining relationships with other individuals will be to please Allah. A believer expects rewards only from Allah in various forms in this worldly and hereafter life. Based upon these arguments, SET also provide somewhat structural support to develop hypotheses.

Contemporary literature also supports this notion that self-sacrificing individuals are less aggressive (Baefsky & Berger, 1974) and less deviant (Winfrey, Sellers, & Clason, 1993). Since preferring other over oneself is altruism (Lee & Allen, 2002) which reduces anti-social behaviour (Koenig, McGue, Krueger, & Bouchard, 2007; Krueger, Hicks, & McGue, 2001), and is part of OCB (D'intino, Shepard, & Wolfle, 2002; Kamil, 2011) which reduces workplace deviance (Dalal, 2005; Kamil, 2011; Lee & Allen, 2002; Shabir, Abrar, Baig, & Javed, 2014b). Compiling the aforesaid arguments, it is hypothesized that:

**H3:** Muslim personality social dimension has negative relationship with workplace deviance (Interpersonal and Organizational).

## 2. METHOD

The sampling frame of the current study consist of Muslim employees working in SMEs' in Kuala Lumpur and Selangor, Malaysia because economic crimes in SMEs' are rising (PwC, 2012), Malaysian government is taking measures to make SMEs' the back bone of the economy (Saleh & Ndubisi, 2006). SMEs'

makes up 99.2% of total business establishments, and provide employment to 59% of workforce, contribute 32% to Gross Domestic Product (GDP) (National SME Development Corporation, 2011). Lastly the selected regions have the highest number of SMEs registration in Malaysia (National SME Development Corporation, 2011).

Sample size of 385 was extracted using Cochran (1963) formula, his approach is useful when population is not known and it is expected to be large (Israel, 1992) and the extracted number is good for population size up to 1 million (Sekaran & Bougie, 2010).

Workplace deviance scale was adopted from Bennett and Robinson (2000) as it covers both interpersonal and organizational deviance. Muslim personality scale having dimensions of intellectual, spiritual, and social was adopted from Fall (2009). Data was analysed using mean, standard deviation, Cronbach's alpha reliability, correlation, and regression analysis.

### 3. ANALYSIS

More than 500 questionnaires were distributed of it 380 returned. The returned questionnaires were data screened by following guidelines suggested by the Hair and Anderson (2010) subsequently 347 responses were selected for further analysis.

**Table 1 Demographics**

<b>Gender</b>	Percent	<b>Designation</b>	Percent
Male	54.5	Clerical Staff	46.4
Female	45.5	Supervisor	9.2
<b>Industry</b>		Executive	30.3
Manufacturing	64.8	Assist Manager	3.2
Service	35.2	Manager	6.6
<b>Age</b>		Senior Manager	4.3
20-25 years	31.4	<b>Education</b>	
26-30 years	30.5	SPM	34.8
31-35 years	15.0	Diploma	25.4
36-40 years	9.5	Bachelors	37.5
41-45 years	8.1	Master	2.3
46-50 years	2.3		

51 and above 3.2

The demographic profile is presented in table 1. Overall the demographic profile indicates a fair representation of both male and female participants. Age distribution of respondents indicates that 20-25 years (31.4%), 26-30 years (30.5%), 31-35 years (15%), 36-40 years (9.5%), 41-45 years (8.1%) , and more than 46 (5.5%). Overall about 61.9% of respondents are up to 30 years old, and rest comprise of 39.1% of the sample. Educational background of the respondents indicate that university degree (Bachelors and Master) and non-university degree (SPM and Diploma) holders represents 39.8% and 60.2% respectively. With respect designation, 46.4% clerical staff, 30.3% executives, 9.2% supervisors, 3.2% assistant managers, 6.6% working as manager and 4% represent senior management positions. Industry wise 64.8% and 35.2 are associated with manufacturing and service industry respectively.

Correlation, Mean, Standard deviation, and alpha reliabilities analysis results are presented in table 2. The results indicate that Cronbach's alpha reliability of every construct is more than the accepted threshold value of 0.70 (Hair, Anderson, Black, & Babin, 2016; Sekaran & Bougie, 2010) and constructs are significantly positively correlated with each other. The correlation indicate that Muslim personality constructs are positively related (strength ranges between .688 and .582) with one another and negatively related with interpersonal (ID) and organizational (OD) workplace deviance (strengths ranges between -.660 and -.500).

Regression results are presented in table 3. The Significance of F value indicates that the regression models are valid, and adjusted R square indicates that total variation in interpersonal deviance and organization deviance due to intellectual, spiritual, and social aspect of Muslim personality is 36.1% and 45.8% respectively. Furthermore, spiritual and social dimensions of Muslim personality have significant negative impact on workplace deviance (Interpersonal and Organizational) thus provide support for hypothesis H2 and H3. Whereas, intellectual dimension do not have an impact on workplace deviance (Interpersonal and Organizational) thus hypothesis H1 is not accepted.

**Table 2 Correlation, Mean, Standard deviation, and Alpha reliabilities**

	Mea n	S.D	1	2	3	4	5
1 Intellect	4.23	.41	(0.849				
	2	6	)				
2 Spiritua l	4.23	.45	.628	(.864			
	3	0	)				
3 Social	4.31	.47	.582	.688	(.912		
	3	3	)				
4 ID	1.43	.57	-.367	-.500	-.592	(.874	
	8	4	)				
5 OD	1.43	.50	-.435	-.573	-.660	.735	(.902
	2	1	)				)

All correlation are significant at the 0.01 level (2-tailed). Mean, S.D=Standard deviation , Reliabilities in ( ), ID= Interpersonal Deviance, OD= Organizational Deviance

**Table 3 Regression Analysis**

Variable	Interpersonal Deviance			Organizational Deviance		
	B	T	Sig.	B	T	Sig.
(Constant)	4.789	17.385	.000	4.805	21.671	.000
Intellectual	.043	.541	.589	.000	.005	.996
Spiritual	-.241	-2.945	.003	-.252	-3.823	.000
Social	-.582	-7.810	.000	-.535	-8.919	.000
F value	66.263 .000			98.421 .000		
Adjusted R square	0.361			0.458		

#### 4. DISCUSSION

The finding of the current study endorses the Al-Ghazali's Islamic Personality Theory through correlation analysis that Muslim personality characteristics are positively and dynamically related with one another and resultant is the personality state. The empirical results further provides supports for the notion that a person in *nafs lawwama* state will be conscious of his/her wrong

doings and would continuously try to reduce deviant activities, and a person in *nafs mutmainnah* state will not be involved in deviant behaviours (Al-Ghazali, 1993). Moreover, provide support to the statement that religious beliefs suppress deviant behaviours (Koch et al., 2004).

Possible reasons of insignificant impact of intellectual dimension of Muslim personality on workplace deviance could be the employees might not have the required understanding of workplace deviance or they do not feel self-accountable of their various workplace deviant actions, since self-accountability is a combination of individual and community requirement (Fall, 2009). Through moral education ethical, trustworthy, and responsible individuals can be developed (Hassan, 2011). As when employees feel self-accountability, they avoid unethical/deviant behaviours (Pitesa & Thau, 2013) and critically evaluate their own job performance (Smith, 2012). Another possible explanation might be the rise of social ills in the Malaysian society due to social and cultural liberalization (Hassan, 2011; Krauss, Hamzah, & Juhari, 2005), rise in consumerism which gave birth to materialism (“where people are more interested in what they rather than the essential aspects of humanity”), global entertainment industry which is stimulating youth’s sexual senses and deadening the spirit, formal education system which is emphasising on technical and managerial skills at the expense of moral education (Hassan, 2011, p. 78).

Spiritual dimension finding is in line with literature, as religious affiliation is strongest for an individual and it forbids deviant activities (Baier & Wright, 2001), as involvement in religious activities increases one’s support network. This leads to emotional stability and feelings of love and security, the resultant is less to none deviant activities engagement (Bahr, Hawks, & Wang, 1993; Radzali et al., 2013). These findings are also supporting the main theory i.e. Muslim personality theory which states that spirituality level effects the personality state, furthermore, the higher the spirituality, the higher is the rank of that person in terms of nearness to Allah. This eventually would result in reduced deviant activities or in the organizational context reduced workplace deviance.

As mentioned in Literature review section, spirituality which includes love of Allah and fear of Allah leads to optimism in individual regarding the rewards of hereafter and worldly life, as individuals having optimistic traits generally have better physical and mental health, experience low level of stress and depression, and have good physical health (Utz, 2011). These benefits extends to organizations too, as optimism which is a part of psychological capital (Norman et al., 2010; Roberts, Scherer, & Bowyer, 2011; Shabir, Abrar, Baig, & Javed, 2014a; Shabir et al., 2014b) is negatively related with workplace incivility (part of workplace deviance) (Roberts et al., 2011) and workplace deviance (Avey et al., 2008; Norman et al., 2010).

From the social dimension perspective and its relationship with workplace deviance, the current study findings are in line with conventional and Islamic literature. These findings structurally support the notion that when an individual or an organization acknowledges interpersonal relationships and their importance in everyday lives, the employees develop a strong bond with the organization and its co-workers and is less likely to perform workplace deviance (Nurmaya, 2012). With respect to Islamic literature, result empirically endorses Muslim personality theory as believer's environment has the potential to spoil his/her purity (Al-Ghazali, 1993). Moreover, the current study provides partial and only structural support to the social control theory (SET) that acknowledges interpersonal relationships, and state that there should be a negative relationship between social support and workplace deviance (Nurmaya, 2012). However, at the other end criticizes and improves the SET by stating that in general, people's actions are not solely influenced by self-serving decisions. In fact, the reason behind those actions and behaviour can be due to the greater cause they are pursuing (in the Muslim case serving Allah). By inclusion of religious perspective in social control theory especially from Islamic perspective the applicability of this theory enhances to various levels. The findings of the current research also compliment the arguments that the Islamic values like; truthfulness, justice, brotherhood, sincerity and trust, help an individual to become socially responsible and ethical, due to which he refrains from deviant activities (Ahmad, 2008) and complements the conventional literature, as through

brotherhood/social support violence can be prevented (Barlow, 2014), workplace deviance can be reduced (Alias, Mohd Rasdi, Ismail, & Abu Samah, 2013; Berry et al., 2007; Chu, 2012; Dalal, 2005; Kluemper & McLarty, 2013; Lai, 2004). Approval or disapproval or antisocial behaviours by community and connectedness to religious community lowers the occurrences of violence (Herrenkohl, Tajima, Whitney, & Huang, 2005).

Last but not least, the current research also provides structural support to the social exchange and social control theory, which stresses on the importance interpersonal relationship, between an individual, society and “conventional values and beliefs”. It also indicates these theories are incomplete as they are missing the substance part of the relationship development, which is maintaining and enhancing relationship for the greater cause.

## 5. IMPLICATIONS

The findings of the current study provide empirical evidence to uphold the Al-Ghazali theory, as the correlation analysis (See table 2) indicate all Muslim personality traits are positively and significantly correlated with each other. Moreover, these characteristics impact on workplace deviance (negative aspect of human behaviour) indicates that an individual/employee having these characteristics will be in *nafs lawwama* or *nafs mutmainnah* state of personality, meaning they would not indulge in deviant or workplace deviant activities. Through this, the current study extends the Al-Ghazali (1993) theory applicability in the organizational context research. Secondly, it upholds the view that a person having these attributes would not indulge in deviant behaviours. In addition, there is also a possibility that he/she would be advocating against deviant/workplace deviant activities in the organization and society at large.

The current study extends the Resource-Based View from an Islamic perspective especially from the Muslim personality perspective. Based upon the empirical results, this study affirms that when employees have Muslim personality characteristics, their workplace deviance activities will reduce. Moreover, this will lead to organizational performance, productive/good organizational culture that is based on sound Islamic principles. Last but not least these norms and values will lead towards the sustainable competitive advantage.



Therefore, the current study fulfils the deficiency of SET and enhances this theory by adding the substance portion in it too i.e. exchanges between the parties can be due to greater cause or to get Allah's pleasure.

Social control theory (SCT) which was also used for the hypotheses development of some relationships, which states that individual's deviant acts depend upon his/her bond with the society, the lower or weaker the bond the more would be the deviant acts and vice-versa (Hirschi, 1969). The current study, firstly acknowledges the researchers (Bahr et al., 1993; Radzali et al., 2013) arguments that religious affiliation should be added in this theory as religious institutions and teachings forbids criminal or deviant behaviour. Moreover, it helps an individual to develop support network. Secondly, it provided support to this theory from Islamic point of view, which also emphasizes on the importance of interrelationships acknowledgement and its development for a good and healthy society. Thirdly, it empirically affirms the theory as the correlation and structural model results indicate that an individual who has strong bond with the society and religion would not indulge in workplace deviant activities. Last but not least it extends this theory by adding the Islamic view-point regarding the importance of society and individual relationships. The results of the current study further enrich the workplace deviance literature (theoretical and empirical) by discovering new antecedents.

## **6. LIMITATIONS AND SUGGESTIONS FOR FUTURE RESEARCH**

There are certain limitations like limited resources, the sampling frame limited to Muslim employees' only, cross-sectional nature, and not considering any formal or informal preaching of Islamic values in the organizations. Considering these, this is suggested that longitudinal study should be conducted that makes comparison between organizations where formally religious scholars give speeches/preaches and where do not. Furthermore whether these sessions improves employees' performance.

## **7. CONCLUSION**

With respect to the relationship of Muslim personality with workplace deviance, the results indicate that there are negative

relationships between variables. These results partially endorse and validate the Islamic personality theory of Al-Ghazali. Furthermore, with respect to hypothesised effects of Muslim personality on workplace deviance, the results revealed that most of the Muslim personality characteristics negatively affect workplace deviance. Furthermore, these results enhance the resource base view theory and suggest that by inducing the Muslim personality in employees, the ethics and behaviour of employees would improve, which may lead to lower workplace deviance, eventually improving organizational performance.

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