

Research Article

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Moderating Impact of Leader's Role in Promoting Islamic Work Ethics between the Relationship of Procedural and Distributive Justice on Employee Commitment

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Abstract

Objective. The basic objective of this research is to study the moderating impact of leader's role in promoting Islamic work ethics between the relationship of procedural and distributive justice on employee commitment.

Method. For this purpose, employees of hospitality industry was selected as a targeted population. The survey was administered by distributing 300 questionnaires among the employees by using convenience sampling technique, 268 questionnaires were returned out of which 11 questionnaires were not properly filled, so the sample size for this research was 257 which is showing 85% response rate. For moderation analysis Preacher and Hayes method was used through Process Macros.

Result. The findings have shown that these relations outcome was only originated among those with strong implementation of leader's role in promoting Islamic work ethics. Hence, leader's role in promoting Islamic work ethics strengthen the relationship among procedural and distributive justice on employee commitment. Results of this study opened novel, innovative and practical approach into the current debate of the leader's role in promoting Islamic work ethics.

Implications. The originality of current work is that the concept of Islamic work ethics is studied many time previously but the leader's role in promoting Islamic work ethics is a new phenomenon. As being of Muslims the leaders must promote Islamic work ethics at their work life. Therefore, from the avenue of present research future researchers can gain new insight.

Keywords. *Leader's role, islamic work ethics, distributive justice, procedural justice, employee commitment.*



Introduction

What are Justice, Islamic work ethics, and commitment? Why there is a need of justice? Why Islamic ethics are important? How leaders can play important role in promoting Islamic work ethics? Why we require employee's commitment? These are the questions which still need further attention even after many researchers conducted on organization justice, Islamic work ethics & leader's role. Therefore, the main objective of this research to high light the role of leaders in promoting Islamic work ethics. Pakistan is an Islamic republic country situated in Asia with the Islamic traditions, Islamic religious values, and Islamic patterns followed by Muslims in their personal or a professional life. Pakistan is a different from rest of the Muslim countries in Asia as it has a well-established and strong Islamic identity. The leader's role in promoting Islamic work ethics cannot be neglected in Islamic countries like Pakistan. Most of the human resource terminologies used by western world in their human resource practices and researches used are derived from Islamic work ethics. Few of these are; "Ijma" (consensus), "Qiyas" (analogical human reasoning), and "Ijtihad" (exercise of opinion in questions of law), "Birr" (righteousness), "Qist" (equity) and most importantly "Insaaf" and "Adal" (Justice). These practices are translated into Islamic work ethics and if leaders would follow these Islamic practices they can be role model for their followers. Organizational justice (procedural and distributive justice) and Islamic work ethics are closely related to each other as in Islamic work ethics the focus is on "Insaaf" and "Adal" (Justice) and "Qist" (equity) which means in perspective of dealing with others there should be justice and equity, we can say that Islamic work ethics and organizational justice are two sides of same coin which ultimately resulted in employee commitment. But the main objective is who is going to follow these Islamic practices, how strongly these practices should be implemented in an organization. So the main objective is to find out the leader's role in promoting Islamic work ethics as if leader would promote Islamic work ethics there would be more justice in work setting. It has been stressed the importance of organizational justice in understanding employee behavior in the workplace. It's important because it contributes to greater employee well-being and mental health, which leads to better employee performance and income created by a company (Wang et al., 2010). The majority of the researchers (O'Connor & Crowley-Henry, 2019; Sarti, 2019; Kaltiainen et al., 2018; Kim & Park, 2017; Haynie et al., 2016; Biswas et al., 2013; Saks, 2006) have focused on distributive and procedural justice.

The justice construct has been found to have an impact on a range of organizational outcomes, including employee commitment, organizational performance, and employee motivation, according to empirical studies (Nadiri & Tanova, 2010; Wang et al., 2010). Organizations with high organizational justice (procedural justice, distributive justice, & interactional justice) have a favorable effect on their employees' work-related attitudes and actions, according to previous research (Colquitt et al., 2005). From different researches (Zang, Nie, & Luo, 2009; Nirmala & Akhilesh, 2006; Jawahar & Stone, 2011; Farndale, Hope-Hailey & Kelliher, 2011; Erturk, 2007; Till & Karren, 2011; McCain, Tsai, & Bellino, 2010; Wang, Liao, Xia & Chang, 2010) it has analyzed that most of the scholars have done a broad study of organizational impartiality i.e. procedural and distributive justice, on the ways to retain the employees and reduces turnover, they suggested organizational justice can create the behavior and attitude of job satisfaction, and producing the organizational citizenship behavior and increase employee commitment but less emphasize is placed on studying the said phenomenon with in perspective of leader's role in promoting Islamic work ethics. So this study is contributing in the body of knowledge by discussing that leader's role in promoting Islamic work ethics in strengthening the relationship between procedural and distributive justice for increasing employee commitment.

In today's market the major challenging task for human resource managers is developing and retaining the talented workforce. In this difficult period of increasing turnover rates, the senior human resource managers must work together with all departments, to correct the corporate policies that results in employee commitment so that they can retain more employees. The motivation of this study is to enhance the value of Islamic work ethics in organizational policies and procedures. If we follow the rules of Quran and Practices of our Prophet Mohammed (PBUH) in our practical life we can avoid unjust behavior. Although, Islamic work ethics is studied many times in previous research (e.g., Javed et al., 2017; Ahmed et al., 2019) but the leader's role in promoting Islamic work ethics in rarely studied. Therefore, the main contribution of this research is that leader's role in promoting Islamic work ethics is studied in relation with analyzing the impact of procedural and distributive justice on employee commitment. As promotion of Islamic work ethics by leaders is a phenomenon studies very rarely and there is a need to inculcate Islamic work ethics among employees.

These are the leaders who can influence employees to practice Islamic work ethics among employees. Such gaps are needed to fill in literature in order to highlight new insights in research domain.

Technical fairness is regarded as individual's expectation regarding the justice of proper process and measures regulating the decision involving their treatment and benefits. This fair treatment will reflect the individual reaction about decision and both of these impacts on his behavior (Bakhshi et al., 2009). Procedural Justice focuses on structural elements, such as process control as principal assurance of equality insight. Fair dealing augments from how equality affects the attitudes of different level people towards decision making. The lower order attitude refers to self-esteem, communal individualism and team potency whereas higher order attitude refers to commitment, trust and social harmony towards group, sub units and institution. Justice is sometimes taken as what we ethically owe each other where this is a matter of regarding each person's right. This is in simple words related to fairness and justice that what is due as an issue of human rights and give them respect and dignity (Klein & Azzi, 2004).

Procedural Justice. In most system the actual power has in the hand of some people whose decision affect the large number of people. People are conscious about fairness of their outcomes and process of decision making. Procedural justice means fairness or justice in process and procedure in decision making regarding the outcomes. The important factor in procedural justice is the fair comparison of each individual. Authority can provide the control over the distribution of material, resources and outcomes. This control can be a motivational instrument to employees and authority. Another important factor is rational behavior, the fair behavior realize the people that the authority is trustworthy, neutral and have a high moral status self-respect (Klein & Azzi, 2001).

Distributive Justice. Distribution of scarce resources is a problem affecting the society at micro and macro level. Scarce resources distributed not only in a family but also in context of work, sports, relationship, and public and government organization. Another area of research in distributive justice ask to subject that evaluate the fairness in combination of input and outcomes (Kickul et al., 2005). Distributive justice is concern about fair distribution of outcomes and burden such as income, bonuses, compensation, taxes.

A particular type of distribution of outcomes and burden take place between two generations. Scarce resources can be distributed in material resources like money and goods and immaterial resources like respect and attention (Tornblom & Vermunt, 1999). It refers to the fairness of distribution of resources between people, for distribution of resources three main allocation rules are to be followed, equity, equality and need (Dulebohn & Martocchio, 1998). Distributive justice has one main determinant that is, how sensibly employees are pleased while there are five factors of procedural justice that are to be precise, justice, communication, faith in supervisor, transparency of expectations and understanding of performance appraisal process (Fatt, Khin, & Heng, 2010). Theorists find that there are three primary rules of distribution (a) equity or performance base allocation (b) equality or equal distribution of resources between employees instead of performance and desire (c) need or distribution of resources on the bases of what person greatly need should receive more outcomes (Dulebohn & Martocchio, 1998).

What is the currency of justice? What kind of goods or benefits is concern with justice? Some main contents are quality of life, opportunity of wellbeing or make your life better, primary goods, capabilities, social status, self-respect, freedom etc. the issue of distribution of currency of justice is commonly discuss by researchers and is quiet general (Yang, 2008). This justice is relevant to distribution of goods other than well-being. It means that individual should be accountable for his/her choices. Justice requires equality on initial opportunity bases for well-being rather than equality of well-being at each point in time. Distributive justice is concern with the allocation of social primary supplies like opportunity, income and wealth which every rational individual wants more.

Employee Commitment. Commitment has the possibility to manipulate the firm's efficiency and workers welfare. It is a process to identify the organizational goals and it is also a physiological state of employees, those employees having high organizational commitment in result they enjoy citizenship actions and elevated work performance which is productive for the firm. Employee continuous involvement in the organizational work, discontinuing the involvement will be the opportunity cost; this is regarded as continuance commitment.

Whereas adoption of certain behaviors by employees as they consider it the best thing to do that fulfills the moral obligation as well is called normative commitment (Pare & Trembley, 2004). Affective commitment defines employee's level of involvement and emotional attachment with the organization. Commitment also refers to in the form of individual intent to stay or leave the organization; it can be through better opportunity given by other companies and other factors to stay within the organization (Hassan, 2002). To correlate more strongly with any specified outcome due to the strong affiliation with the organization, is termed as affective commitment. The employee committed to stay within an organization because of feelings of obligation. These feelings may be comes from many sources e.g. organization may have investment to employee training and employee feel that he should put more effort on the job and remain a member of the organization to "repay the debt" (Muthuveloo & Rose, 2005). Employee commitment towards organization can be enhanced by using several procedures that might be already present in the organization. For this purpose the relationship between employee and his head should be of affective commitment, second the degree of perceptions of one's instant work group can affect the affective commitment and third way is broad organizational support and organizational justice can increase affective commitment (Andrews et al., 2008). Those employees who have a strong affective commitment will enhance their feelings of belonging to their respected organization and more psychologically attached to it (Hooker, 2010).

Normative Commitment. Normative commitment is defined as a sense of obligation to remain with a member of particular organization. This sense of obligation will result a loyalty and commitment with the specific organization (Ugboro, 2006). Normative commitment describe as feelings of obligation of an employee to remain or stay within organization. Normative commitment is regarded as workers satisfaction level, their bond with the organization, their promise to stay there and interest in achieving firm's stated goals. Employees can repay their organization through behavior modification and by adopting organizational citizenship. Employees who are extremely devoted to their organization often perceived their job role further broadly and a magnification of role definition tends to increase employee's motivation (Pare & Trembley, 2004).

Normative commitment is sense of responsibility in an employee develops to sustain the organization and its activities. Employees working together have sense of dedication and commitment and these normative signs lead to normative commitment. Organizations that foster reliability, dedication and participation in their employees, are the ones who fulfilling their moral obligations (Fatt, Khin, & Heng, 2010).

Continuous Commitment. Continuous commitment refers to willingness to remain a part of specific organization because of employee personal investment and that investment he cannot transfer to another organization such as close relationship with staff and supervisor, retirement benefits, career grooming, seek knowledge and skill from a particular organization and years of employment are some of nontransferable investment which make a job more costly to an employee and change his intention to leave the organization (Ugboro, 2006). Commitment is regarded as employee moral obligation towards an organization, and his willingness to stay with the organization as there is always an opportunity cost associated if they plan to leave the organization. If organization commitment continuous for long period of time, it depends on the extent and quantity of individual outputs and the shortage of other available alternatives. Level of employees commitment towards an organization increases if cannot obtain same benefits from any other organization.

Procedural Justice and Employee Commitment. Affective commitment refers to the employee's emotional attachment to, identification with, and involvement in the organization. If they want to continue the employment with the organization it means they really want to be remaining in that organization and wants to work in it. Affective commitment is also related to both demographic and work experience which can be related to performance. Procedural justice is concerned with judgment about the process or means by which the allocation of decision is made (Bakhshi et al., 2009). As far as procedural justice is concerned with that of affective commitment, Procedural justice refers to individual's thoughts about the fairness of formal procedures that rules the decisions as a result it effects the commitment, fair treatment tends to develop the commitment.

The formal rules and procedures are evaluated just to know how the decisions are made. But formal rules doesn't specify the decision making process for all situations (Blader & Tyler, 2004). Procedural fairness is actually the level of inputs or participation. Employees are more concerned about the procedures of the organization because they consider it as an important part as far as their outcomes are concerned, their positive perception about fairness will allow them to work even harder and more they will participate in their work to give the best result. Procedural justice is closely related to affective commitment in a way that in this article procedural justice is considered as relational in nature, like status recognition, trust in benevolence of authorities and neutrality. When these things are present than it creates an affection commitment with the organization as we know that in procedural justice we talk about fairness of procedures and rules, but authorities that develops these rules, are neglected. Their roles are not focused. They are the backbone of these rules, and play a pivot role in the fairness process (Andrews et al, 2008).

When the procedures and the policies in an organization are fair and give the deserving employee a chance to flourish, by giving them training and awareness about the technology. The commitment arouses when both the parties are sincere and wants to work for the betterment. If the employee is committed he will perform his duty and meet customers' needs more efficiently and will be highly motivated to work to the best of their ability (Fatt et al., 2008). Sometimes the policies and procedures of an organization are so fair that an employee feels a high degree of loss by leaving that organization. Not all organization follows the same justice, so the employee even though, not paid fairly, not treated with dignity, still wants to be in that organization. The reason being all the organizations do not show justice in their procedures, and if some organization is following it the employee economically and socially will cost high. In some organization the social environment persuade to leave the organization, even though they are paying very high (Bakhshi et al., 2009). It means that money is not the only motivator, the social environment matters a lot. For an organization employees have always been the key asset, and when they leaves the organization it adversely effect on the implementation on the plans of business, and results in the declination in the productivity, so the retention of best employees ensures effective success and company's stability (Muthuveloo & Rose, 2005).

Therefore, in past studies, for instance, (Malik & Alvi, 2018; Bakhshi et al., 2009; Lambert et al., 2005; Masterson et al., 2000), it was noticed that relationship between procedural justice and employee commitment has a positive and significant impact. From the above literature, it can be hypothesizing that: H1: Procedural Justice has a positive and significant impact on employee commitment.

Distributive Justice and Employee Commitment.

An individual who is affectively committed to the organization is more willing to pursue the goals of organization and more likely to perform good behavior. This element of commitment has been more frequently examine in organizational justice. Employee's commitment towards the organization leads them towards the feelings of fair treatment for all. On the other hand an individual stated demand or duty is the cause of normative or continuous commitment (Andrews et al., 2008). Distributive justice and procedural justice are one of the same thing as said earlier, that when the resources are fairly distributed and employees perception about fairness is positive than it's natural that an individual will be emotionally attached to the organization.

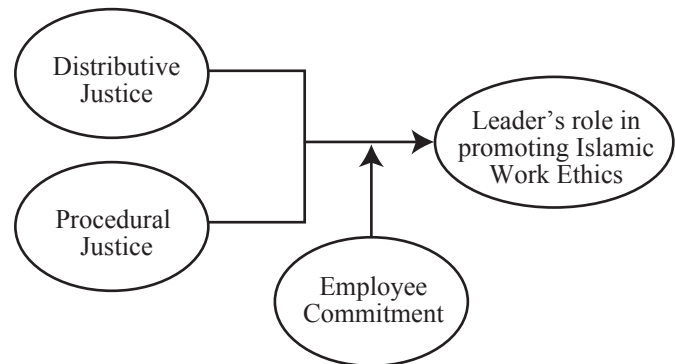
It shows that for an attachment and to create loyalty in an employee organization has to distribute the resources very fairly in all aspect. As said earlier that money is not the only motivator fair dealings, respect dignity matters a lot for an employee procedures and distribution when runs side by side fairly, eventually it generates commitment which is affective. It is clear that distributive justice is when there is fairness in pay distribution, promotion, communication, and performance appraisal (Blader & Tyler, 2004). Employees are more attracted towards personal investment it can be the close working relations retirement investment and career investment years of employment in a particular organization and other benefits that are too costly and when employee realizes it feels that they are fool to leave the organization and seek this type of employment anywhere else (Fatt et al., 2008). Hence from the above literature and based on previous research (Malik & Alvi, 2018; Bakhshi et al., 2009; Lambert et al., 2005; Masterson et al., 2000), it can be hypothesizing that: H2: Distributive Justice has a positive and significant impact on employee commitment.

Moderating the Leadership's Role in Promoting Islamic Work Ethics. Islamic workplace ethics has its origin from Quran, the sayings and teachings of our last prophet who insist humans to gain skills and technology, and highly praises those who struggle in order to live through (Shamsudin et al., 2010). Our last Prophet (PBHU) was the leader who had charismatic personality and He had played very important role in promoting Islamic work ethics. It's referred as art of integration and compromise (Shaikh, 1988). In Islam, ones dedication towards work is regarded as his supreme quality. One should put his maximum efforts in his work so as to prove him capable. Work cooperation, collaboration and teamwork are considered important integrals of Islamic work place ethics which also facilitates in avoiding mistakes (Yousaf, 2000, 2001). According to Islam, ethics has a dominating role to play, not the economics (Rice, 1999). Through the implementation of organizational ethics employee commitment is established which leads toward organizational change.

It also helps to change employee attitude towards work and provide assurance for quality work being done (Yousaf, 2000). It's regarded as an ethics of justice that places a premium on individual autonomous choice and equality (French & Weis, 2000). Lead to the formation of groups and teams whose individuals are more committed and motivated. Islamic work ethic has positive effects on both job satisfaction and organizational commitment. Employee's satisfaction level and their commitment towards the job increase when they follow and belief in Islamic workplace rules and laws. Consequently, they will have low intention to leave the organization (Rokhman, 2010). Organizations who follow ethical laws, they inculcate the sense of fair treatment to all in their employees, which in return increases their trust and commitment in the organization (Koh & Boo, 2004). Leader job is to implement Islamic values e.g. trust, honesty, integrity, patience, kindness, forgiveness, and fair treatment to employees. Leaders are role model, they can set examples for their followers by their behavior and attitude, if leaders would follow and promote Islamic work ethics then justice would prevail in organization's procedures and while distributing resources & reward system in an organization they would give equal treatment to their employees.

The third and fourth hypotheses are: H3: Leader's role in promoting Islamic work ethics moderates the relationship between procedural justice and employee commitment; and H4: Leader's role in promoting Islamic work ethics moderates the relationship between distributive justice and employee commitment. From the above literature review, the theoretical framework lining procedural & distributed justice with employee commitment moderated by leader's role in promoting Islamic work ethics is presented in Fig 1.

Figure 1. Theoretical Framework of Study



Method

Data Collection Procedure. The purpose of this study is to empirically test hypotheses related to the organizational justice, employee commitment and leader's role in promoting Islamic work ethics in hospitality industry of Pakistan. The reason of selecting hospitality industry is that tourists stays in hotels while visiting tourist places of Pakistan. Leaders of this industry must inculcate Islamic values to their employees. The survey was administered by distributing 300 questionnaires to employees working in five star hotels in Pakistan using convenience sampling technique, 268 questionnaires were returned out of which 11 questionnaires were not properly filled, so the sample size for this research was 257 which is showing 85% response rate.

Measurement. The instrument for employee commitment was adapted by Mayer and Allen (1997) with 19 items, for example, *I would be very happy to spend the rest of my career with this organization, it would be very hard for me to leave my organization right now even if I wanted to, I was taught to believe in the value of remaining loyal to one organization etc.* One item was added in Mayer and Allen (1997) scale that is *I am committed towards my organization as I feel that my leader promote Islamic work values.*

The items of distributive justice with 5 items for example my work schedule is fair, I consider my work load to be quite fair, overall the rewards I receive here quite fair etc. was adopted from Moorman (1991). Procedural justice items were also adapted from Moorman (1991) which include, my manager makes sure that all employee concerns are heard before Job decisions are made, employees are allowed to challenge or appeal job decisions made by their managers etc. Finally the items of leader's role in promoting Islamic work ethics were adapted from Rokhman (2010) with items following item examples, my leader promotes that dedication

to work is a virtue, my leader promote that one should constantly work hard to meet responsibilities etc.

Analysis Methods. The data was analyzed using demographic analysis to describe the demographic characteristics of 257 study sample, correlation analysis is carried out to study the relationship between study variables. Moreover, the moderating regression analysis was used to test the study hypotheses based on Model 1 of Preacher and Hayes method.

Table 1
Demographic Characteristics of the Participants (N=257).

Demographic Variables	Classes	Frequency	Percentage
Gender	Male	226	87.9%
	Female	31	12.1%
Age	25 -30	31	12.1
	31 -35	67	26.1
	36 -40	57	22.2
	41 -45	50	19.5
	46 -50	36	14.0
	Above 50 years	16	6.2
Education	Bachelors	54	21
	Masters	143	55.6
	MS/MPhil	49	19.1
	PhD	11	4.3
Tenure	Less than 1 year	9	3.5
	1 -5	69	26.8
	6 -10	88	34.2
	11 -15	53	20.6
	Above 16 Years	38	14.8

Table 1 of the current study is representing the demographic variables of the study which include gender, age, education and tenure of the employees working in hospitality industry of Pakistan. According to the values of Gender, the 87.9% of the respondents are males while only 12.1% composed of females. As in Pakistani culture males are the bread earners of their family and very less ratio of females work in such sector. The age demographics are showing that most of the respondents lie between 31 to 45 years of age in hospitality sector of Pakistan. 143 respondents of the study hold Master degree which is showing that respondents are well educated and were able to easily understand the perspective of the study. Otherwise, it is very difficult to get the respondents understanding about an idea of the study if they are not well educated. Tenure of the respondents in their particular organization is also showing that most of the respondents are well experienced and seasoned as most of the respondents have 6 to 15 years of working experience in their organization.

Results and Discussion

The basic aim of this research was to analyze the moderating impact of leader's role in promoting Islamic work ethics at workplace in the relationship between distributive as well as procedural justice and employee commitment. Therefore, data was collected from the employees working in hospitality sector through a convenience sampling technique. From the collected data of current, the following results are analyzed;

Table 2
Relationship among Study Variables (N=257)

Variable	<i>M</i>	<i>SD</i>	<i>1</i>	<i>2</i>	<i>3</i>	<i>4</i>
1. Employee Commitment	3.96	.56	(0.92)			
2. Procedural Justice	3.84	.78	.41**	(.80)		
3. Distributive Justice	3.75	.74	.43**	.66 **	(.74)	
4. Leader's role in promoting Islamic work ethics	3.80	.73	.43**	.73**	.58**	(.89)

Correlation is significant at the 0.01 level (2-tailed); Reliability Values are in parenthesis on the diagonal

The table 2 indicates means, standard deviations, correlations and reliability values for the study variables. The correlation coefficient between procedural justice and employee commitment is 0.417 which is significant at 0.01 level, the correlation between distributive justice and employee commitment is 0.430 significant at 0.01 level, and finally the correlation between leader's role in promoting Islamic work ethics and employee commitment is 0.430 which is significant at 0.01 level. The results indicate that the correlation values of all variables are positive. The reliability values are also showing that all study items are meeting the reliability criteria.

Table 3
Regression Analysis (N=257)

	<i>B</i>	<i>t</i>	<i>p</i>
Constant		14.55	.00
PJ	.23	3.18	.00
DJ	.27	3.70	.00

Dependent Variable: EC; R Square=.216; Adjusted R Square=.210; 35.074; $p=0.000$

Linear regression analysis was carried out to test the hypothesis 1 and 2 of the current study which is depicted in Table 3. Hypothesis 1 of the study was "Procedural Justice has a positive and significant impact on employee commitment", the results indicate that beta value is .236, $t=3.183$ and significance level is .002, hence the positive values of beta and t as well as significant p values are showing that hypothesis 1 of the study is approved. Hypothesis 2 of the study was "Distributive Justice has a positive and significant impact on employee commitment", the beta value=.274, t value=3.703 and .000 significance level approves the hypothesis 2 of the study. Therefore, the direct relationship of hypothesis 1 and 2 both are approved from the current results.

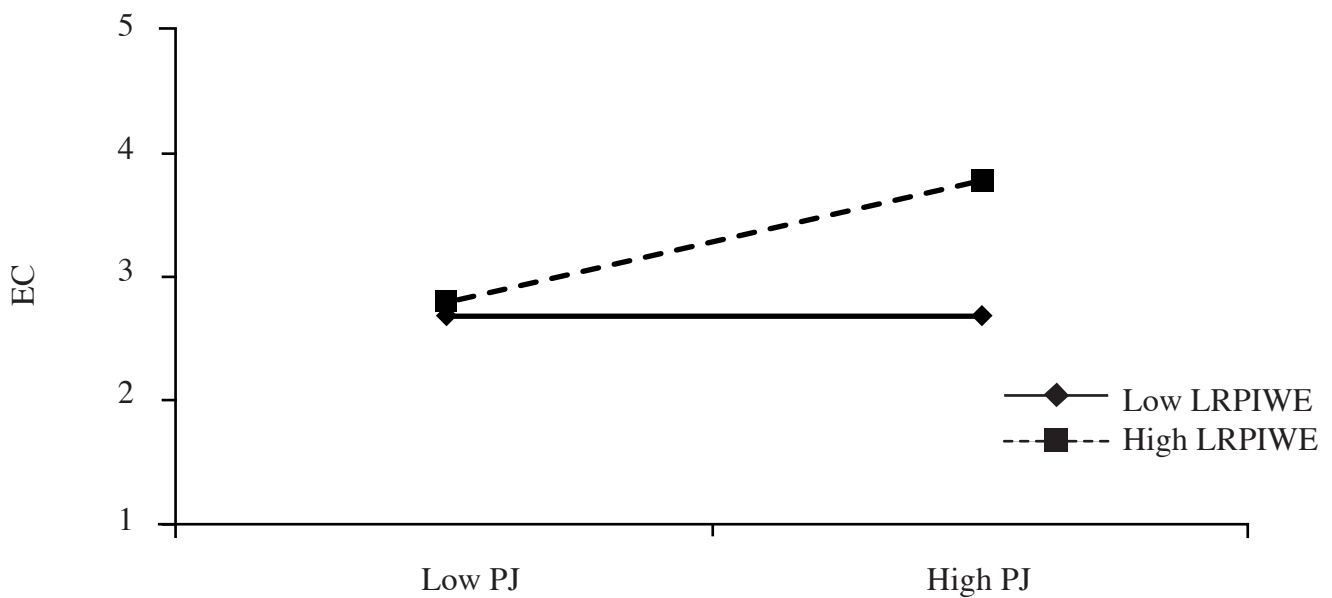
Table 4
Moderation Analysis 1 (N=257)

Model Summary							
	<i>R</i>	<i>R-sq.</i>	<i>MSE</i>	<i>F</i>	<i>df1</i>	<i>df2</i>	<i>p</i>
	.540	.292	.227	21.410	3.000	253.000	.000
Model	<i>coeff</i>	<i>se</i>	<i>t</i>	<i>p</i>	<i>LLCI</i>	<i>ULCI</i>	
constant	3.861	.038	101.022	.000	3.786	3.937	
LRPIWE	.304	.093	3.254	.001	.120	.487	
PJ	.245	.080	3.042	.003	.086	.403	
int_1	.246	.052	4.766	.000	.144	.347	
R-square increase due to interaction(s):							
	<i>R² change</i>	<i>F</i>	<i>df1</i>	<i>df2</i>	<i>p</i>		
int_1	.084	22.713	1.000	253.000	.000		

n=257, DV=EC, IV=PJ, MV=LRPIWE

The main objective of this study was to test the moderating impact of leader’s role in promoting Islamic work ethics. For achieving this objective, Preacher and Hayes process was carried out by using Model 1. In Table 4, the result of moderation analysis are represented which indicates that PJ is significant at 0.003 level, LRPIWE a moderating variable between PJ and EC is also significant $p=0.001$ and interaction variable i.e., PJ x LRPIWE is also significant $p=0.000$, upper and lower limits are also in same direction. This shows that moderation effect exists in this study. There is also an increase in R-Square due to moderating impact. Therefore, hypothesis 3 “Leader’s role in promoting Islamic work ethics moderates the relationship between procedural justice and employee commitment” is also approved.

Figure 2 Moderating Analysis Graph PJ, EC & LRPIWE



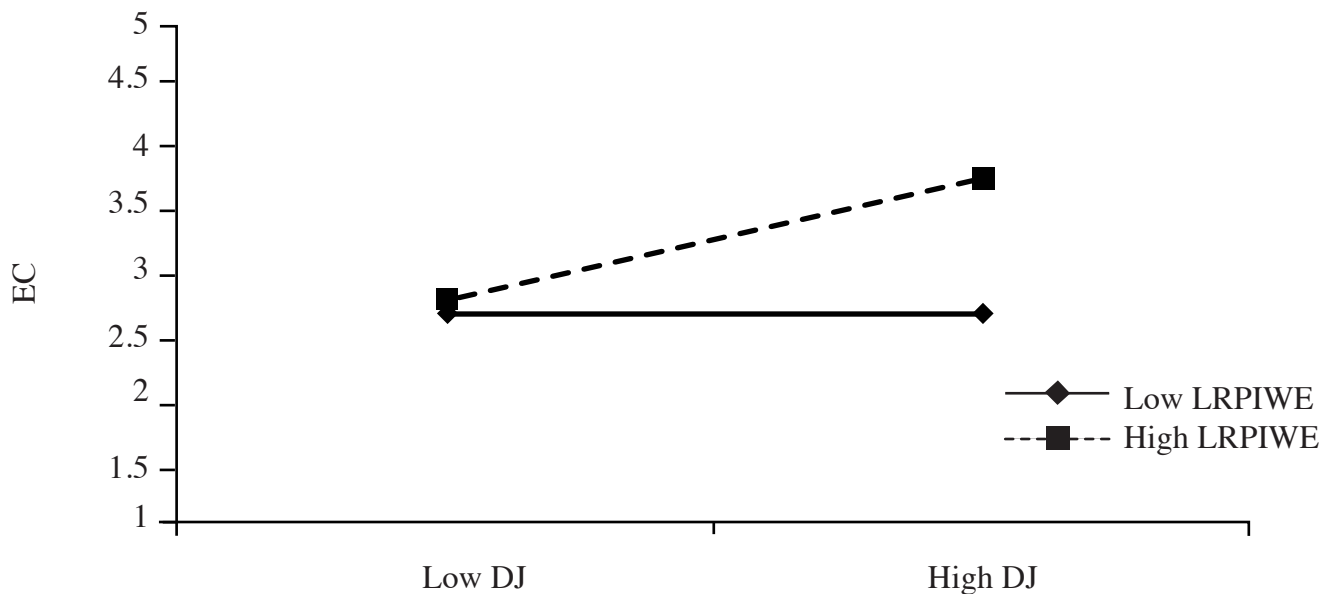
The moderation graph is also showing that Leader’s role in promoting Islamic work ethics is high during procedural justice which is increasing the employee commitment in hospitality sector of Pakistan. The dotted line in a graph is showing high values of moderating variable.

Table 5*Moderation Analysis 2 (N=257)*

Model Summary							
	R	R-sq.	MSE	F	df1	df2	p
	.524	.275	.233	25.111	3.000	253.000	.000
Model							
	coeff	se	t	p	LLCI	ULCI	
constant	3.901	.039	98.996	.000	3.823	3.978	
LRPIWE	.263	.076	3.473	.001	114	.412	
DJ	.227	.071	3.191	.002	.087	.366	
int_1	.202	.069	2.906	.004	.065	.339	
R-square increase due to interaction(s):							
	R ² -chng	F	df1	df2	p		
int_1	.040	8.444	1.000	253.000	.004		

n=257, DV=EC, IV=DJ, MV=LRPIWE

The result of moderation analysis in Table 5 indicates that DJ is significant at 0.002 level, LRPIWE is also significant at $p=0.001$ and interaction variable i.e., DJ x LRPIWE is also significant $p=0.005$. Therefore, the results are leading towards approval of hypothesis 4 i.e., “Leader’s role in promoting Islamic work ethics moderates the relationship between distributive justice and employee commitment”.

Figure 3 Moderating Analysis Graph DJ, EC & LRPIWE

The moderation graph is also showing that Leader’s role in promoting Islamic work ethics is high during distributive justice which is increasing the employee commitment in hospitality sector of Pakistan. The dotted line in a graph is showing high values of moderating variable. The results of the study are showing the model fitness of current research which indicated that moderating role of leader’s in promoting Islamic work ethics is approved in the relationship between procedural and distributive justice on employee commitment.

Although, the findings of current research (see Table 2 to 5) that the impact of procedural and distributive justice on organizational commitment are consistent with the results of past studies (for example see, Malik & Alvi, 2018; Bakhshi et al., 2009; Lambert et al., 2005; Masterson et al., 2000) which is depicting the impact of procedural and distributive justice on employee commitment. However, the leader's role in promoting Islamic work ethics as a moderating variable is not studied before as is incorporated in this study, the findings of current research of moderating variable can provide new insight for future researchers.

The organizational justice is most dominating field in human resource management. Many researchers studied its impact on organizational commitment, however, the uniqueness of this study is that moderating impact of leader's role in promoting Islamic work ethics is analyzed. The Islamic work ethic emphasizes cooperation in work, and consultation is seen as a way of overcoming obstacles and avoiding mistakes (Yousaf, 2000), and leaders play significant role in promoting Islamic work ethics. In Islam, it is ethics that dominates economics and not the other way around (Rice, 1999). Islamic workplace ethics may be defined as the set of moral values that distinguish what is right from what is wrong in the Islamic perspective (Beacon, 1996). In Islamic workplace ethics work is measured to be a cause of independence and a means of nurturing personal development, self-respect, satisfaction and self-fulfillment. Hard work is seen as an asset, and those who endeavor are further likely to get ahead in life. In short the Islamic work ethic argues that life without work has no meaning, and engagement in economic actions is a commitment (Chen & Choi, 2005). Islam often goes further and has the advantage of clearer codification of ethical standards as well as a set of explicit enforcement mechanisms (Williams & Zink in, 2010). Workplace ethics has great role to play in today's business world, private as well as the government sector. It maintains justice so that so that a balance is created (Shaikh, 1988) and this balance can be created if leaders promote Islamic ethics at workplace. Through the implementation of organizational ethics employee commitment is established which leads toward organizational change. It also helps to change employee attitude towards work and provide assurance for quality work being done (Yousef, 2000). It's regarded as an ethics of justice that places a premium on individual autonomous choice and equality (French & Weis, 2000).

If leaders follow Islamic work ethics e.g. fairness in distributing resources among employees, justice in the work place, dedication to work, justice and fairness in procedures, then there would be more employee commitment. In this research it is analyzed that the interaction between both between procedural and distributive justice is most likely observed when leaders play important role in promoting Islamic work ethics is being practiced in an organization. Therefore, leader's role in promoting Islamic work ethics moderates the impact in such a way that it is strengthening the relationship between procedural and distributive justice on employee commitment.

Conclusion

The present study is defining the moderating effect of leader's role in promoting Islamic work ethics on procedural and distributive justice. The results indicate that leader's role in promoting Islamic work ethics strengthen the relationship of procedural and distributive justice on employee commitment. The study provides new and empirical insight into the ongoing debate of the leader's role in promoting Islamic work ethics on procedural and distributive justice for enhancing employee commitment. Procedural and distributive justice in any organization is only possible for Islamic countries if they are following Islamic ethical values in their personal and promotional life. The Holy book Quran gives insight to Muslims to spend their life according to the Quranic rules, regulations, and principles and to live our life according to the preaching of our beloved last Prophet. Leader's role is very crucial in promoting Islamic work ethics in an organization which is most diverse in nature. Leader's role in promoting Islamic work ethic has positive effects on procedural, distributive justice, and employee commitment. So, it is recommended to leaders to follow and promote Islamic work ethics in their distribution of resources among employees and in their processes and procedures to get the long term return in the form of employee commitment and the return in the world hereafter. So, being Muslims leaders should follow and promote Islamic work ethics which strengthen procedural and distributive justice to enhance employee commitment.

Implications of the Study

This research provides vital managerial implications to incorporate leader's role in promoting Islamic work ethics in their human resource policies and procedures e.g. in order to increase employee commitment leaders should follow Islamic guidelines and Islamic patterns, leaders need to promote Islamic work ethics in their workplace environment. Leaders should ensure that Islamic work ethics are being applied in order to provide equal rights to employees in the organization.

Further Islamic morality and Islamic values should emphasize in each and every action of a leader. Leaders should implement principles derived from the Holy Quran and sayings of our last prophet at their work place such as hard work, truthfulness and justice in trade, an equitable and fair distribution of resources among employees, encouraging humans to acquire skills and technology, dedication to work as virtue, stresses creative work as a source of happiness and accomplishment, providing equal rights to employees, paying them their appropriate and timely wages, providing them good working conditions. If leader will promote Islamic work ethics then employee commitment will enhance and they can better serve their tourists in respective hotel.

Limitations and Future Research

The present study is describing the moderating impact of leader's role in promoting Islamic work ethics on procedural and distributive justice with its true spirit. However, the research is not without limitations. In present research the cross sectional data was collected, in future research longitudinal studies can be carried out. Further, in current research only procedural and distributive justice was measured, in future research can be analyzed its impact on interactional justice as well to identify whether leaders are following Islamic work ethics in interaction with followers at workplace and what outcomes can be achieved if Islamic work ethics are being followed in interacting with employees, customers, or business partners by leaders. In future sample size can also be increased and multiple sectors can be studied to make comparisons in order to find the leader's role in promoting Islamic work ethics.

Declaration

Ethical Consideration. In questionnaire confidentiality statement was mentioned to clarify respondents that their response will be kept confidential and will be used for data analysis purpose without mentioning their organization name.

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