Workplace deviant behavior among employees of Islamic-based universities in Lampung: the moderating role of Islamic workplace spirituality

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Abstract

Purpose – The purpose of this study is to determine whether or not Islamic Workplace Spirituality (IWS) acts as a moderator in the relationship between Organizational Justice (OJ), Job Satisfaction (JS) and Workplace Deviant Behavior (WDB).

Design/methodology/approach – This research was conducted at Islamic-based universities in Lampung, with 213 employees as respondents out of 456 population's members. The sampling technique used was purposive sampling, and the data were collected directly from respondents using a self-administered questionnaire. The analysis method used to test the research hypothesis was moderated regression analysis (MRA).

Findings – Out of six hypotheses proposed all were supported. This study confirmed the moderating role of Islamic Workplace Spirituality on the relationship of organizational justice and job satisfaction with workplace deviant behavior.

Research limitations/implications – This study has several limitations on the self-report measures used, which may lead to general error bias. Also, because of the cross-sectional nature of data collection in this study, it can impact the inaccurate delineation of causal conclusions between the constructs examined (Clugston, 2000). Further research is suggested to conduct longitudinal research. This research was conducted in Lampung and is limited to religion-based agencies, limiting the generalizability of some findings in different places. Future studies are suggested to examine this construct in a broader scope. Generalizability problems were observed because people's responses to the questionnaires were so evident that they did not give importance to the research work, and they thought it was a waste of time to respond.

Practical implications – Since bearing the label "Islamic Higher Education" identifies them as part of Islamic education, all institutions that bear that label must follow Islamic law rulings in all of their operational activities. Islamic Spirituality in the Workplace (IWS) will make employees in organizations work on time and even manage their workload correctly. Having values related to spiritual constructs will make employees more ethical in understanding values and behavior, also increase trust among workers.

Social implications – ISW will make employees in organizations/agencies work on time and even manage their workload correctly. Management must understand that an organization needs to create a healthy environment by providing organizational justice and reducing people's deviant behavior in the organization. Positive individual behavior shall increase the quality of one's social life.

Originality/value – Most theories in human resources development in higher education came from the field of psychology while religious perspectives tend to be omitted. This study underlines some of the crucial advances

and contributions in developing human resource management theory related to Islamic workplace spirituality as a strategy to mitigate employees' deviant behavior.

1. Introduction

Workplace deviant behavior has become an emerging issue in today's organizations (Ahmad and Omar, 2014; Di Stefano *et al.*, 2019; Galperin, 2012; Narayanan and Murphy, 2017). According to Robinson and Bennet (1995), workplace deviant behavior refers to a behavior that violates organizational norms and threatens the organization's welfare, its members, or both. Previous researchers have found that deviant behavior has adverse effects on organizations (Salin, 2003), such as substantial economic and social costs (Galperin, 2012; Guay *et al.*, 2016; Howard *et al.*, 2016), and negative upshots for the entity and its affiliates (Warren, 2003; Yıldız *et al.*, 2015a, b). The impact of workplace deviant behavior on personal casualty includes those related to stress (Appelbaum *et al.*, 2007), unpleasant emotions at work, depression and loss of self-esteem, anxiety, sleeplessness and panic attacks (Chirasha and Mahapa, 2012; Jaradat *et al.*, 2016). Meanwhile, the impacts on organizations include tense work atmosphere (Chirasha and Mahapa, 2012; Mitchell and Ambrose, 2007), lower commitment and productivity (Guay *et al.*, 2016), also higher employee turnover and absentee rates (Christian and Ellis, 2014; Houshmand *et al.*, 2012; Keashly and Jagatic, 2011; Manzoor *et al.*, 2020; Mathieu and Babiak, 2016).

Robbins and Judge (2013) explain that job dissatisfaction triggers various forms of unfavorable behavior at work. Employees who experience dissatisfaction will tend to behave deviant at work as a way of releasing emotional tension and exposing a picture of injustice feeling in the organization (Kelloway *et al.*, 2010; Srivastava, 2012). Moreover, previous studies have found that job satisfaction is a predictor for workplace deviant behavior (Alias *et al.*, 2013), negatively correlated with workplace deviant behavior (Ahmad and Omar, 2014; Omar *et al.*, 2011; Sharkawi *et al.*, 2013), and has a positive effect on employees' injustice feelings and workplace deviant behavior (Khan *et al.*, 2013; Khattak *et al.*, 2019).

Besides dissatisfaction, perceived organizational injustice leads to negative feelings and emotions among employees, transforming into workplace deviant behavior (Fida *et al.*, 2015; Kals and Maes, 2012; Khattak *et al.*, 2019). Therefore, perceived injustice is also a significant predictor of workplace deviant behavior (Alias and Rasdi, 2015; Greenberg, 1993, 2018; Henle, 2005). Perceived organizational justice can affect individual attitudes, for example, job satisfaction, intention to leave the organization and organizational commitment (Folger and Konovsky, 1989; Korsgaard *et al.*, 1995; Demir, 2011; O'Neill *et al.*, 2011; Bayarçelik and Findikli, 2016; Yang *et al.*, 2020). Accordingly Colquitt (2001) and Mccardle (2010) suggested that the most apparent situational antecedent of workplace deviant behavior to be investigated is organizational justice.

Previous findings on job satisfaction and workplace deviant behavior relationship revealed inconsistent results. Some confirmed the presence of the negative effect of job satisfaction on workplace deviant behavior (Judge *et al.*, 2006; Mccardle, 2010; Reisel *et al.*, 2010; Omar *et al.*, 2011). While others argued that there is no substantial relationship between job satisfaction and workplace deviant behavior (Alias *et al.*, 2012; Bahri *et al.*, 2013), thus job satisfaction might not be a suitable predictor for workplace deviant behavior (Santos and Eger, 2014). Similarly, the organizational justice-workplace deviant behavior relationship research results are inconclusive (Mccardle, 2010). Some researchers stated that the effect of organizational justice on workplace deviant behavior is significantly negative (Alias and Rasdi, 2015; Demir, 2011; Haldorai *et al.*, 2020). Contrariwise Irfan *et al.* (2011) found that

organizational justice was positively correlated with workplace deviant behavior. Authors fill in the gap of previous research inconclusive findings on the relationship between organizational justice and job satisfaction with workplace deviant behavior by offering Islamic workplace spirituality as moderating variable.

In addition to job satisfaction and organizational justice, recently, spirituality at work has also been widely studied as an "antidote" to workplace deviant behavior in the long term condition, as it creates a positive psychological environment for employees (Ahmad and Omar, 2014; Altaf and Awan, 2011; Dehler and Welsh, 2010; Haldorai et al., 2020). One possible solution to inhibit workplace deviant behavior, proposed by previous researchers (Fry, 2003; Haldorai et al., 2020; Reave, 2005; Sulaiman and Bhatti, 2013), was to foster employees' spirituality level. Workplace spirituality encourages positive results such as increased happiness, calmness, job satisfaction, performance and commitment (Reave, 2005; Geh and Tan, 2009; Pawar, 2009; Chawla and Guda, 2010; Dehler and Welsh, 2010; Altaf and Awan, 2011; Benefiel et al., 2014; Hassan et al., 2016; Milliman et al., 2018; Mahipalan and S, 2019).

Workplace spirituality is described as a subset of feelings experienced at work that can reinforce deeply held beliefs that affect employees' lives and work practices (Dehler and Welsh, 2010). A study conducted by Hassan et al. (2016) has demonstrated the workplace spirituality factor's positive impact. On the other hand, O'Neill and Hastings (2011) suggested a negative influence of workplace spirituality on deviant behavior. It means that people who participate in Church groups, capitalize on their religion and seek deeper spiritual guidance are less likely to engage in destructive activity, such as stealing or sabotaging their organizations.

Based on the practical notion of spirituality at work, religion gradually extends further into an organizational context, therefore it is reasonable to evaluate workplace spirituality based on the theory of religion. Religion is perceived as a system of beliefs and practices regulating the people's reactions and understanding of what is divine and sacred (Johnstone, 2015). Thus, religion determines the purpose of life, judgment, inspiration, rationality and individual satisfaction (Zimbardo and Ruch, 1979), as well as individual attitudes toward goods and services (Shyan Fam et al., 2004). Religiosity refers to the degree of the devotion of an individual towards religious convictions. Initially, religiosity was considered a single-dimensional construct determined only by the presence of one at the place of worship and his/her contribution to the community (Mokhlis, 2009).

The management field is proliferating, with growing attention on religion and spirituality (Ashmos and Duchon, 2000; Pawar, 2009; Benefiel et al., 2014). However, there are still limited studies on the impact of Islamic spirituality and its contribution to overall organizational development (Kamil et al., 2011), especially from an Islamic perspective (Bhatti et al., 2015). Haldorai et al. (2020) suggest further investigation to evaluate various and more fundamental prepositions of spiritual tradition. In this study, the notion of spirituality is constructed in a more religious direction and adheres to the Islamic perspective. This study has explored Islamic Workplace Spirituality as a solution to workplace deviant behavior. Bhatti et al. (2015) further emphasized that Islamic spirituality at the workplace refers to beliefs, actions and behavior following Islamic values and principles.

The main idea of Islamic spirituality was then more integrated explicitly with the workplace's construction and further introduced as Islamic workplace spirituality or Islamic Spirituality in the workplace (Adawiyah and Pramuka, 2017). Although utilizing the concept developed by Adawiyah and Pramuka (2017), there are differences in the research focus. Adawiyah and Pramuka (2017) focus on employees of secondary education institutions, while this research focuses on employees of Islamic-based universities. The reason is based on the lack of research that focuses on Islamic-based Universities employees. Most of the previous researches focused on Islamic banks (Adawiyah, 2011; Adawiyah et al., 2020), hospitals

(Iqbal *et al.*, 2020; Sani *et al.*, 2016), government employees (Amin *et al.*, 2020), Development Financial Controller (BPKP) (Purnamasari and Amaliah, 2015), on the international business development of Turkish SMEs (Kurt *et al.*, 2020), private insurance companies in Punjab (India) (Gupta *et al.*, 2014), business organizations in India (Pandey *et al.*, 2019), HRM consultant firm (Zhang, 2018) and Hotel (Rezapouraghdam *et al.*, 2019). Furthermore, it is intended that the Islamic workplace spirituality will provide practical solutions to different organizational issues, such as Islamic-based universities (Ahmad and Omar, 2014). All Islamic higher education institutions must follow the religion's legal rulings in all their everyday practices to ensure conformity of employees' behavior with religious teaching (Sani *et al.*, 2016).

Since there is a scarcity of research on workplace spirituality in Islamic Higher Education, the importance of this study lies in its goal of filling that void by identifying the factors that influence employees' work deviant behavior and then evaluating ways to reduce it. The authors aim to accomplish this goal by presenting a more comprehensive framework of the factors that influence the reduction of workplace deviant behavior. In addition, this study fills in the research gap of inconsistent findings on the relationship between organizational justice, job satisfaction and workplace deviant behavior by placing Islamic spirituality at the workplace as moderators. The study also looks at the characteristics of Islamic workplace spirituality in higher education institutions to determine how seriously the management of these institutions takes the issue of Islamic workplace spirituality. Finally, it is hoped that this study will serve as a resource for other researchers interested in assessing and evaluating the efficacy of Islamic workplace spirituality in higher education institutions, thereby spurring further research in this field.

2. Literature review
This research's foundation is the social exchange theory of Homans (1961) and Blau (2017). The theory proposes that the contribution of one in a relationship will significantly influence the contribution of others. This theory complies with the principle of trading transactions, where there are profits and losses. According to this theory, employee attitudes and behavior are formed from transactions and exchange relationships between employees and their organizations (Cropanzano *et al.*, 2007). Moreover, the notion of "justice" is the foundation of equity theory (Adams, 1963), which describes the level of justice or injustice received by employees based on their work situation, which has been widely applied to organizational behavior studies (Chen *et al.*, 2015). The definition of organizational justice is closely related to the principle of equality derived from the philosophy of justice (Akram *et al.*, 2020).

2.1 Organizational justice and job satisfaction
According to Greenberg (1987), organizational justice is defined as an individual's assessment of an organization's activities, as well as the attitudes and behaviors that employees produce. Greenberg cites the example of a corporation laying off half of its staff to illustrate how this might make people feel unfair, leading to a shift in attitude and decreased productivity. Organizational justice, according to earlier research (Niehoff and Moorman, 1993), is both procedural and distributive justice. Interactional justice has recently been proposed as the third component of organizational justice (Duffy *et al.*, 2013; Karkoulian *et al.*, 2016). Distributive justice refers to the perceived fairness of the outcomes obtained by an individual from an institution. Distribution justice is determined by comparing what an individual receives to that of other individuals in a comparable position (Elamin and Alomaim, 2011; Lambert *et al.*, 2007; Raja *et al.*, 2018; Velez and Neves, 2017). On the other

side, procedural justice refers to the fairness of the decision-making process or result distribution or the perceived fairness of the processes utilized to generate organizational outcomes (Colquitt, 2001; Lambert *et al.*, 2007; Newman *et al.*, 2020; Raja *et al.*, 2018; Zeinabadi and Salehi, 2011). Finally, interactional justice focuses on employee's' perceptions of the interpersonal treatment justice received during implementation (Li *et al.*, 2017). It refers to the quality of the interpersonal process and individual treatment (i.e. treated with dignity and respect), as well as the extent to which the authorities, or decision-makers, appear neutral and impartial (Kirkman *et al.*, 1996; Li *et al.*, 2017). Authors adopted measurement develop by Niehoff and Moorman (1993), which consists of 20 items representing procedural and distributive justices.

Job satisfaction describes how employees feel about a job (Kumari and Pandey, 2011). Methodologically, job satisfaction is defined as an employee's affective reaction to a job, based on comparing actual results and desired results (Kumari and Pandey, 2011; Robbins and Judge, 2013). Job satisfaction is often measured by extrinsic and intrinsic value or reward (O'Reilly and Caldwell, 1980; Chuang *et al.*, 2009; Goetz *et al.*, 2012; Zopiatis *et al.*, 2014; Ryan and Deci, 2020). Extrinsic value includes visible aspects such as wages, job benefits, networks and bonuses. Intrinsic values include status, sense of accomplishment, ability to interact with others, self-esteem, accumulated knowledge or skills, and the ability to utilize and express creativity (Spector, 1997; Chuang *et al.*, 2009; Zopiatis *et al.*, 2014). These extrinsic and intrinsic values are often used as the foundation for evaluating job satisfaction multidimensional construct (Lyons *et al.*, 2003; Chuang *et al.*, 2009; Zopiatis *et al.*, 2014).

Based on the discrepancy theory, an individual's' satisfaction or dissatisfaction is the result of comparisons or discrepancies formed by individuals on various kinds of things obtained from work and their expectations (Locke, 1969). Furthermore, job satisfaction is closely related to social exchange theory Blau (2017), where employees' attitudes and behavior result from transactions and exchange relationships between employees and their organizations. Satisfaction would be felt by individuals when there is a minor discrepancy or distance between the individual's expectations and what is received from the work. On the other hand, individuals will be disappointed when the discrepancy or distance between individual personal standards and what is obtained from work is significant. In contrast to performance, satisfaction is much better managed by individual managers, and therefore less controlled by the company (Fernandes and Awamleh, 2006). Fernandes and Awamleh (2006) measure job satisfaction with seven items related to employee's' satisfaction on the perceived fairness of rewards given by their institution.

Organizational justice has a relationship with employee job satisfaction, as explained above. Several studies suggest that organizational justice has a positive relationship with employees' job satisfaction. For example, a study by Clay-Warner *et al.* (2005) and Ouyang *et al.* (2015) shows that procedural justice is a more effective predictor of job satisfaction than distributive justice. While studies by Elamin and Alomaim (2011) and Hasan Ali (2010) both indicate that employees' perceptions of the three dimensions of organizational justice positively impact job satisfaction. Hao *et al.* (2016) further argue that the three dimensions of organizational justice vary between private and government-owned entities and between full-time and part-time workers. To avoid job dissatisfaction and workplace deviant behavior, organizations should improve their human resources management style (Haldorai *et al.*, 2020). Avoiding workplace deviant behavior and creating organizational job satisfaction is one of the factors that can provide long-term benefits, such as cognitive, emotional, attitudinal and behavioral outcomes for employees (Thornton and Rupp, 2016). Based on the results of these studies, it can be argued that organizational justice is a significant positive predictor of job satisfaction.

H1. Organizational justice has a positive effect on job satisfaction.

2.2 Organizational justice and work deviant behavior
Workplace deviant behavior is a voluntary behavior that significantly violates organizational norms and threatens the organization's well-being, its members, or both (Robinson and Bennet, 1995). Briefly, workplace deviant behavior is an act carried out by members of an organization that violates formal organizational norms such as lazing around, being late for work after lunch, harassing colleagues, damaging organizational property and other destructive behavior (Galperin, 2012; Johnson, 2011; Vadera *et al.*, 2013; Yıldız *et al.*, 2015a, b). According to Tuna *et al.* (2016), workplace deviant behavior is a type of behavior that takes unfair advantage of the organization negatively, affects the shared norms and expectations of the organization, and also threatens the values and social habits of the organization.

Robinson and Bennet (1995) have identified two main types of workplace deviant behavior: (1) interpersonal deviance, targeted at members of an organization and includes behavior such as saying something hurtful or being rude to a colleague and (2) organizational deviance, which is directed at the organization and includes behaviors such as stealing and giving little effort to work. Furthermore, Robinson and Bennett (1995) also distinguish workplace deviant behavior into several forms, workplace deviant behavior that is minor and serious, and interpersonal or organizational. Workplace deviant behavior minor involves exceptions for minor violations of social norms, such as purposely delaying work. On the other hand, workplace deviant behavior severe means that the violations committed have a dangerous tendency to the organization or its members, such as theft, sexual harassment, physical threats, to sabotage. The negative impact of workplace deviant behavior is very detrimental to the organization (Appelbaum *et al.*, 2007; Appelbaum and Shapiro, 2006; Grijalva and Newman, 2015; Guay *et al.*, 2016; Howard *et al.*, 2016; Yıldız *et al.*, 2015a, b; Yıldız and Alpkan, 2015).

A study on organizational justice and workplace deviant behavior on employees in the hotel industry has been conducted by Demir (2011), and Haldorai *et al.* (2020) proved that organizational justice has a negative effect on workplace deviant behavior. In the same inter-industry, Tuzun and Kalemci (2018) stated that interactional justice is a negative predictor of employee workplace deviant behavior. Related to personal characteristics, Henle (2005) found that the relationship between organizational justice and workplace deviant behavior will be more significant in individuals who have lower socialization skills than individuals who have higher impulsivity. Reflecting on the spy case at the Hewlett–Packard Company (HP), Sims (2010) concluded that injustice led to workplace deviant behavior in HP's work environment. From the above discussion, it can be concluded that organizational justice is a strong negative predictor of workplace deviant behavior.

H2. Organizational justice has a negative effect on work deviant behavior.

2.3 Islamic workplace spirituality and work deviant behavior
Islamic spirituality at workplace is a developed construction of workplace spirituality. Workplace spirituality is defined as a specific feeling that can enhance the passion or deeply held values that guide employees' life and work practices (Ashmos and Duchon, 2000; Butts, 1999; Dehler and Welsh, 2010; Giacalone and Jurkiewicz, 2010; Houghton *et al.*, 2016; Krishnakumar and Neck, 2002). Spirituality in the workplace helps one to find absolute meaning in life and work, to promote stronger relationships among coworkers and to develop coherence between one's core beliefs and values with organizational values (De Klerk *et al.*, 2006; Devendhiran and Wesley, 2017; Ivtzan *et al.*, 2013; Pawar, 2009).

Recently, the concept of workplace spirituality has been developed in a more specific direction and is leaning towards specific religions such as Islam. Bhatti *et al.* (2016) have started exploring the Islamic Spirituality (IS) approach with the Taqwa dimension as an

antidote to workplace deviant behavior. Then, Adawiyah and Pramuka (2017) continued this concept, which combines explicitly the constructs of work behavior and Islamic Spirituality, which is known as Islamic spirituality at workplace. *This concept describes Islam's spiritual system, which includes three main dimensions: taqarrub, muraqabah and istiqamah. Taqarrub denotes every move, every endeavor to come closer to God by stop anything He forbids. Muraqabah refers to being on the lookout for supernatural disease attacks. It is important to remember that evil (shaetan) is always looking for ways to attack and divert people from obeying Allah's commands. One must be cautious not to fall prey to personal flaws that could lead to disobedience to Allah. Istiqomah is an Arabic word that means "steadfast" or "steadfast on the right direction." These qualities are shown by noble people, and it is one of Allah's commandments.*

Researchers have shown that organizational cynicism leads to workplace deviant behavior (Jiang *et al.*, 2017; Li and Chen, 2018). A previous study suggests a possible relationship between workplace spirituality and workplace deviant behavior (Haldorai *et al.*, 2020). Previously James *et al.* (2011) stated that employees with higher spirituality tend to avoid workplace deviant behavior actions. Chawla (2014) stated that spirituality in the workplace has a negative relationship with workplace deviant behavior.

In his research, Bhatti found that employees with a high level of IS and social responsibility tend to avoid workplace deviant behavior (Bhatti *et al.*, 2015, 2016). Increasing spirituality among employees can significantly address workplace deviant behavior issues (Sulaiman and Bhatti, 2013). The terms used by Sulaiman and Bhatti (2013) are that Muslim employees will think twice about doing something that has been forbidden by Allah. Islam places great importance on spirituality, thus providing meaningful solutions to organizational challenges (Bedir, 2007). Based on the previous explanation, the proposed hypothesis is:

H3. Islamic workplace spirituality has a negative effect on workplace deviant behavior.

2.4 Job satisfaction and work deviant behavior
Bennett and Robinson (2000) suggest that job dissatisfaction is closely related to workplace deviant behavior. By conducting a meta-analysis on 57 empirical studies, Hershcovis *et al.* (2007) revealed that work satisfaction is the best dominant factor that can initiate workplace deviant behavior-related organizational aggression. Judge *et al.* (2006) suggest that work behavior, which has the most profound impact on workplace deviant behavior, is job satisfaction and that this attribute has a negative relationship with workplace deviant behavior. In their studies, Mount *et al.* (2006), Alias *et al.* (2012, 2013), Santos and Eger (2014) and Ahmad and Omar (2014) stated that job satisfaction has a significant negative relationship on interpersonal and organizational workplace deviant behavior. Reisel *et al.* (2010) used job dissatisfaction that has a positive effect on workplace deviant behavior. Furthermore, Omar *et al.* (2011) argued that some of the antecedents of workplace deviant behavior include stress and job satisfaction. This study also found that job satisfaction has a significant negative relationship with workplace deviant behavior. Based on the previous explanation, the proposed hypothesis is:

H4. Job satisfaction has a negative effect on work deviant behavior.

2.5 Islamic workplace spirituality has a moderating effect between organizational justice and workplace deviant behavior
The workplace deviant behavior phenomenon has driven researchers to investigate workplace spirituality (Ahmad and Omar, 2014; Bhatti *et al.*, 2015; Chawla, 2014; James *et al.*, 2011; Sholikhah *et al.*, 2019; Sulaiman and Bhatti, 2013). In line with the social control

theory (Hirschi, 1969), some researchers argue that employees who perceive their work as meaningful and sacred, tend to experience psychological ownership of their work and, therefore, may not react negatively to unfair workplace practices. Moreover, the theory suggests that one's religious ties serve as a reminder not to violate work-related norms (Dora *et al.*, 2019). Bhatti *et al.* (2015) argued that workplace spirituality can generate positive results for workers and organizations by influencing employee attitudes and actions (Geh and Tan, 2009). Employees who have a positive perception of their organizational justice and a high level of spirituality will not act deviant (Dora *et al.*, 2019; Hari Adi and Adawiyah, 2018; Lata and Chaudhary, 2020).

Authors offer Islamic workplace spirituality as a solution to the ongoing debate of the organizational justice–workplace deviant behavior relationship (Mccardle, 2010). Workplace spirituality is a potential moderator of organizational justice and deviant behavior relationships (Bhatti *et al.*, 2015; Geh and Tan, 2009). Individuals who have positive perception of organizational justice or rather compassion will refrain from acting deviant (Mingzheng *et al.*, 2014). However, those who feel oppressive will act otherwise. Once employees perceive justice in their workplaces, it will increase their psychological well-being and promote spirituality in the workplace, which will lead to an improvement in ethical behavior and therefore reduce their engagement in the workplace deviant behavior (Haldorai *et al.*, 2020). Therefore, Islamic workplace spirituality can strengthen/weaken organizational justice and deviant behavior relationship. Hence the following hypothesis is proposed.

H5a. Islamic workplace spirituality moderates the relationship between organizational justice and workplace deviant behavior.

2.6 Islamic workplace spirituality moderates the relationship between job satisfaction and workplace deviant behavior

Job satisfaction has a negative relationship with workplace deviant behavior (Ahmad and Omar, 2014). When employees are dissatisfied with their jobs, they frequently engage in workplace deviant behavior to alleviate emotional tension (Srivastava, 2012). Organizations facing higher levels of job dissatisfaction and stress might encounter employee's' mental exhaustion, workplace violence and discourtesy (Chawla and Guda, 2010; Haldorai *et al.*, 2020). It is a repercussion of low personal control of employees (see Figure 1).

Workplace spirituality has the power of controlling employees' workplace incivility (Adawiyah and Pramuka, 2017; Hari Adi and Adawiyah, 2018) by allowing every employee to perform self-evaluation on their behavior at work (James *et al.*, 2011; Ahmad and Omar, 2014).
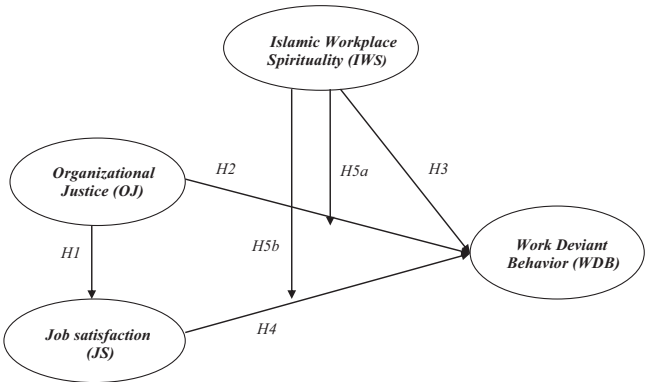

Figure 1.
A moderation model on Islamic workplace spirituality, *Organizational Injustice* job satisfaction, and workplace deviant

Organizations that foster a spiritual culture realize that employees possess both a mind and a spirit, seek meaning and purpose in their job and yearn to connect with their coworkers and be a part of a community. Allowing employees to bring their physical, intellectual, emotional and spiritual traits to work will result in increased productivity, fulfilment and job satisfaction (Adawiyah *et al.*, 2020; Ahmad and Omar, 2014). Employees that are connected to their work environment are pleased and passionate about their jobs and will behave civilized (Haldorai *et al.*, 2020), highlighting the role of workplace spirituality as moderator on the relationship between job satisfaction and deviant behavior (Bhatti *et al.*, 2015; Geh and Tan, 2009). Hence we propose the following hypothesis:

H5b. Islamic workplace spirituality moderates the relationship between job satisfaction and workplace deviant behavior.

3. Methodology
3.1 Sample and procedure
Islamic-based universities are higher education institutions operating based on Islamic teaching, guided by the Qur'an the Sunnah of the Prophet, and Indonesian law (UII, 2018).

The unit of analysis was individual employees. The population of the study was 456 employees of 12 Islamic universities in Lampung Province, Indonesia. The sample size of 213 or equivalent to 46.7% of the total population was determined using the formula proposed by Slovin (1960). According to Hair *et al.* (2013), the minimum sample size is 10% to 20% of the population. If possible, the minimum sample size should be 30% or greater. The purposive sampling technique was limited to only a few criteria determined by the researcher (Duan *et al.*, 2015). In one university, an average of 10–17 respondents was chosen proportionately as samples. The researchers selected only Muslim employees with a minimum of one year of work experience, as one year is deemed sufficient for employees to acquire their institutional knowledge (Etikan, 2017). Data was collected using an online questionnaire via a Google form. Out of 213 distributed questionnaires, 200 were returned and used for further analysis.

3.2 Measurement
Islamic workplace spirituality is a philosophy of worship in Islam. It is a broad concept that encompasses all of a person's positive activities. ISW (Islamic spirituality) comprises three key components: taqarrub, muraqabah and istiqamah. The data in this study was collected using a questionnaire. The questionnaire was translated from English into Indonesian. Furthermore, to assess Islamic workplace spirituality, 13 items from Adawiyah and Pramuka (2017) were used. Measurement of items using a Likert scale of one to seven points ensures that the scale produces sufficient variance among respondents for further statistical analysis. The example of an item is "I believe working hard is a characteristic of strong faith."

Greenberg (1987) defines organizational justice as to how an individual judges organizations' actions and the attitudes and behaviors that employees create. The study used 20 items from (Niehoff and Moorman, 1993) to measure organizational justice. This scale has three subsets: distributive justice (DJ) is measured by five items, procedural justice (PJ) is measured by six items, and nine items measure Interactional Justice (IJ). An example of the item is "I think that my level of pay is fair."

Job satisfaction is defined as an employee's affective reaction to a job based on comparing actual results and desired results (Kumari and Pandey, 2011; Robbins and Judge, 2013). Job satisfaction is measured using a questionnaire from (Fernandes and Awamleh, 2006) which is used to assess job satisfaction among employees. This questionnaire has seven items. A five-point Likert scale was used to measure each item (from strongly disagree 1 to strongly agree 5). An example of the item is "I feel that my opinion is respected at work."

Workplace deviant behavior is voluntary behavior that violates organizational norms that threatens the welfare of the organization, its members, or both (Robinson and Bennet, 1995). This study measures workplace deviant behavior using the 19-item scale from Robinson and Bennet (1995). They anticipate that this scale will differentiate between deviant behavior directed against the organization and deviant behavior towards individuals in the workplace. Deviant behavior directed against the organization is measured using 12 items, and deviant behavior toward individuals in the workplace is measured using seven items. A higher score reflects a higher level of workplace deviant behavior.

3.2.1 Data analysis. Data were analyzed at three levels: univariate, bivariate and multivariate analysis (Adawiyah *et al.*, 2020). The next step is the classical assumption test, which consists of the normality test, multicollinearity and heteroscedasticity test.

Alpha reliability for the scale is used to determine the loading factor for each item's indicator variable. Furthermore, the hypothesis testing uses simple linear regression analysis while the moderation effect uses the interaction test method, known as moderated regression analysis (MRA), with SPSS as the analysis tool. The best statistical software (SPSS) to use and the right statistical analysis to perform are highly dependent on the researchers' research goals and research questions (Hanafi and Fadilah, 2017). According to Hayes (2015), the moderation test is simple to perform with SPSS, which is why researchers chose SPSS as their analysis tool. The Moderated Regression Analysis (MRA) equation is as follows:

$$WDB = \beta_0 + \beta_1 OJ + \beta_2 JS + \beta_3 IWS + \beta_4 JS*IWS + \beta_5 OJ*IWS + \varepsilon$$

4. Results
4.1 Sample description
Table 1 demonstrates the classification of participants. This study's sample consisted of 200 Muslim employees, consisting of 57% women and 43% men. Respondents aged less than 25 years were 33.5%, aged 25–40 years, 53%, while those aged 40 and over were 13.5%. The average education of employees is undergraduate with a percentage of 89.5%, diploma 9% and master degree 1.5%.

4.2 Validity and reliability test
Data were analyzed at three levels: univariate, bivariate and multivariate analyses (Adawiyah *et al.*, 2020). The next step is the classical assumption test, which consists of the normality test and multicollinearity tests. The findings revealed that the data in this

Demographics	Categories	Overall	
		Frequency	Percent
Age	Less than 25 year	67	33.50
	25–40 year	106	53
	41–56 year	27	13.50
Gender	Male	86	43
	Female	114	57
Length of work	1–5th	46	23
	5–10th	98	49
	More than 10th	56	28
Level of education	D3	18	9
	S1	179	89.50
	S2	3	1.50

Table 1.
Respondent characteristics

analysis is normally distributed, as shown by the fact that the significance value (Asymp. Sig 2 tailed) is greater than 0.05 (i.e. (0.643 > 0.05)), implying that the study is normally distributed. The results of the multicollinearity tolerance value calculation indicate that there are no independent variables with a tolerance value less than 0.10 or the variance inflation factor (VIF) is greater than 10, indicating the assumption is not violated.

The data validity and reliability were tested in this analysis to evaluate whether the model meets the criteria. The validity test criterion is that a significant p-value must be less than 0.05 (Hair *et al.*, 2013). The validity test results show that the significant correlation value for all indicators of Islamic workplace spirituality, organizational justice, work deviant behavior, and job satisfaction p-value is significant, less than 0.05. The Kaiser-Meyer-Olkin (KMO) value of sample adequacy is 0.936, above the benchmark value of 0.6 (Kaiser, 1974). Therefore, all indicators have fulfilled the criteria for validity.

The reliability test can be examined through Cronbach's alpha value. Both values must be above 0.70 as reliability (Hair *et al.*, 2013). The results of Cronbach's alpha for Islamic workplace spirituality, organizational justice, work deviant behavior and job satisfaction variables range from 0.743 to 0.964, more than 0.70 so that the questionnaire can be concluded as reliable.

4.3 Descriptive statistics
The mean and standard deviation results of organizational justice, job satisfaction, Islamic workplace spirituality, and work deviant behavior are shown in Table 2.

4.4 Hypothesis testing
The validity test and descriptive statistical test were followed by the classical assumption test. The result indicated there were b = no significant issues associated with the normality and outliers testing. Therefore, no assumptions were violated in this study.

This study used moderated regression analysis (MRA) to test the hypothesis. This study's model was considered fit and statistically significant with an F-statistic of 8.848, which is greater than the F-table 2.237 and a sig value of 0.000. Therefore, the hypothesis was supported. The regression coefficient ($R2$) of 0.392 indicated that organizational justice, Islamic spirituality in the workplace and job satisfaction were able to explain 39.2% of work deviant behavior.

As shown in Table 3, employees' perceptions of organizational justice had a significant impact on job satisfaction, with a sig. value of 0.027 (<0.05) and the beta coefficient of 0.466, respectively. As a result, the first hypothesis was confirmed. According to the second hypothesis, organizational justice has a detrimental effect on employees' workplace deviant behavior. The test results indicated that the second hypothesis was supported, as indicated by the analysis's obtained value (t = −3.846, Sig 0.05). The third hypothesis, that Islamic workplace spirituality had a negative effect on workplace deviant behavior, was supported by a sig. value of 0.002, less than 0.05.

The fourth hypothesis postulated that job satisfaction had a detrimental effect on employees' work-related deviant behavior. This hypothesis was also supported by the analysis's obtained score of 0.045, which is less than 0.05. The greater employee job satisfaction, the lower the likelihood of workplace deviant behavior. If job satisfaction among employees increases by one unit, workplace deviant behavior decreases by 0.081 unit. With the proliferation of literature and interest in workplace spirituality, our fifth hypothesis stated that Islamic workplace spirituality acts as a moderator between organizational justice and workplace deviant behavior. The analysis yielded a significant value of 0.009, which is less than 0.05 and corresponds to a t value of −2.624, indicating that hypothesis 5a was supported. Moreover, the analysis results also revealed a sig. value of 0.009 for hypothesis 5b,

No.	Question items	Mean	SD
Organizational justice			
1	My work schedule is fair	3.7400	0.98348
2	I think that my level of pay is fair	3.5050	0.85653
3	I consider my work load to be quite fair	3.7150	0.90436
4	Overall the rewards I receive here quite fair	3.4600	1.00171
5	I feel that my job responsibilities	3.5050	0.95105
6	Job decisions are made by the superior in a biased manner	3.9100	0.95733
7	My superior makes sure that all employee concerns are heard before job decisions are made	3.6500	1.00126
8	To make job decisions, my superior collects accurate and complete information	3.5950	0.98275
9	My superior clarifies decisions and provides additional information when requested by employees	3.1750	1.05829
10	All jobs decisions are applied consistently to all affected employees	3.3250	1.19015
11	Employees are allowed to challenge or appeal job decisions made by their superior	3.2850	1.17502
12	When decisions are made about my job, the superior treats me with kindness and consideration	3.1250	1.15588
13	When decisions are made about my job, the superior treats me with respect and dignity	3.4100	1.14387
14	When decisions are made about my job, the superior is sensitive to my personal needs	3.2500	1.03579
15	When decisions are made about my job, the superior deals with me in a truthful manner	3.5950	1.08945
16	When decisions are made about my job, the superior shows concern for my right as employee	3.0200	0.90759
17	Concerning decisions made about my job, the superior discusses with me the implications of the decisions	2.9650	1.15779
18	The superior offers adequate justification for decisions made about my job	3.1150	0.89205
19	When making decisions about my job, the superior offers explanations that make sense to me	3.6800	1.18092
20	My superior explains very clearly any decisions made about my job	3.4550	1.19378
Job satisfaction			
1	In general, I am satisfied with this job	3.7050	0.82546
2	I find that my opinions are respected at work	3.6500	0.81290
3	Most people on this job are very satisfied with it	3.5950	0.81504
4	I am satisfied with the recognition I get for the work I do	3.5450	0.90113
5	I am satisfied with the way my pay compares with that for similar jobs in other firms	3.4400	0.96491
6	I am satisfied with the personal relationship between superior and his/her employees	3.7350	0.87096
7	I am satisfied with the way superior handles employees	3.4800	0.96136
Islamic workplace spirituaity			
1	My religion supplies me with wisdom in adapting to conditions in the workplace	4.4800	0.67220
2	I believe working hard is the characteristic of strong faith	4.3550	0.72913
3	I work sincerely to seek Allah's pleasure	4.5000	0.66499
4	I believe that every effort made at work will be rewarded in the hereafter	4.4750	0.69411
5	I work to bring prosperity on Earth	4.5400	0.62478
6	I believe working hard is characteristic of strong faith	4.5500	0.62406
7	God will always guide my work if I start the day with prayer	4.6050	0.66421
8	I know that I am being watched by God; therefore, I have to be honest at work	4.3850	0.67755
9	I only work in a job that does not go against my religion	4.3450	0.65431
10	I follow my religion's law in my interactions at work	4.3350	0.65184
11	I am pleased to give my best effort to help others	4.2950	0.66346
12	I believe exhaustion from work will demolish my sins	4.0900	0.62759
13	I need to cooperate with others at work	4.3450	0.69164

Table 2.
Mean and standard deviation

(*continued*)

No.	Question items	Mean	SD
Work deviant behavior			
1	Made fun of someone at work	1.3700	0.82249
2	Said something hurtful to someone at work	1.4900	0.91327
3	Made an ethnic, religious, or racial remark at work	1.3650	0.75140
4	Cursed at someone at work	1.5500	0.89527
5	Played a mean prank on someone at work	1.5000	0.85066
6	Acted rudely toward someone at work	1.4050	0.77717
7	Publicly embarrassed someone at work	1.5200	0.81420
8	Taken property from work without permission	1.3550	0.70815
9	Spent too much time fantasizing or daydreaming instead of working	1.6400	0.86843
10	Falsified a receipt to get reimbursed for more money than you spent on business expenses	1.5050	0.78936
11	Taken an additional or longer break than is acceptable at your workplace	1.5900	0.91985
12	Come in late to work without permission	1.5750	0.87073
13	Littered your work environment	1.5250	0.80162
14	Neglected to follow your boss's instructions	1.6600	0.96387
15	Intentionally worked slower than you could have worked	1.5000	0.82669
16	Discussed confidential company information with an unauthorized person	2.0300	1.37789
17	Used an illegal drug or consumed alcohol on the job	1.5850	0.77185
18	Put little effort into your work	1.8850	1.03301
19	Dragged out work in order to get overtime	1.6350	0.93603

Table 2.

Steps	B	t	Sig
OJ → JS	0.466	2.224	0.027
OJ → WDB	−0.568	−3.846	0.000
IWS and WDB	−0.583	−3.169	0.002
OI → IWS → WDB	−0.160	−2.067	0.040
JS → IWS → WDB	−0.046	−2.624	0.009
JS → WDB	−0.081	−2.017	0.045

Note(s): N = 200. *p < 0.05; OJ = Organizational Justice; WDB = Work Deviant Behavior; JS = Job Satisfaction; IWS = Islamic Workplace Spirituaity; β = Beta, Sig = Signifikan

Table 3.
Regression analysis

which is less than 0.05, indicating that Islamic workplace spirituality acted as a moderator between organizational justice and job satisfaction.

5. Discussion
The concept of workplace spirituality has grown in popularity and has been studied by numerous researchers, indicating that workplace spirituality is critical in the modern era. Rego and Pina E Cunha (2008) stated that when an employee feels spiritually connected to his or her organization, he or she will develop a stronger attachment to it. The purpose of this study is to examine the moderating effect that Islamic workplace spirituality has on organizational justice, work deviant behavior and job satisfaction.

The findings indicated that organizational justice was positively associated with job satisfaction. Organizational justice is generally viewed through the lens of employees at Islamic-based universities, as employees are the party most in need of organizational justice. Employees always want their employer to be fair, and one of the things they want is to receive a fair salary when the workload is compared to rewards. When a reward falls short of

expectations, employees perceive the organization to be unjust and vice versa. Workers are recognized and rewarded for their contributions, which results in increased productivity. These findings corroborate Masterson *et al.*'s (2000) research, which established that procedural justice is a stronger predictor of job satisfaction than interactional justice, although both have a significant effect. On the other hand, both studies (Al-Douri, 2020; Gori *et al.*, 2020) demonstrate that employee job satisfaction is positively related to perceptions of the three dimensions of organizational justice. Job satisfaction will increase as a result of effective organizational justice management.

Apart from its beneficial effect on job satisfaction, organizational justice appears to be negatively associated with workplace deviance. The findings of this study indicate that when employees believe their employer is acting fairly, their choices for themselves and their coworkers are significantly influenced. The findings of this study corroborate previous research by Demir (2011) and Haldorai *et al.* (2020) that organizational justice has a detrimental effect on workplace deviant behavior. Employees who believe there is no justice in the organization are more likely to engage in deviant behavior as a result of their feelings of disrespect from the organization. Henle (2005) discovered that the relationship between organizational justice and workplace deviant behavior is stronger in individuals with lower socialization skills than in individuals with higher impulsivity. Sims (2010) concluded, after reflecting on the spy case at Hewlett–Packard Company (HP), that injustice contributed to workplace deviant behavior.

Additionally, Islamic workplace spirituality has been shown to be negatively associated with workplace deviant behavior. Employees who practice Islamic workplace spirituality will view their work as a form of worship that must be performed sincerely and honestly, and will always keep Allah in mind throughout their time in the organization. This will help them minimize their behavior deviations, as each behavior will be rewarded by Allah. These findings corroborate Chawla's (Chawla, 2014) study, which found that spirituality at work has a negative correlation with workplace deviant behavior. The findings indicated that the presence of Islamic workplace spirituality would significantly reduce deviant behavior. According to Sulaiman and Bhatti (2013), spirituality can deter individuals from engaging in deviant behavior at work. Sulaiman and Bhatti (2013) contended that Muslim employees would think twice about violating Allah's prohibitions. Similarly, James *et al.* (2011) discovered that employees with a higher level of spirituality were more likely to avoid counterproductive acts or workplace deviant behavior. Similarly, Ahmad and Omar (Ahmad and Omar, 2014) demonstrated that employees who encounter spirituality at work are more likely to be satisfied with their jobs and are less likely to engage in deviant behavior.

Job satisfaction has been shown to be negatively associated with workplace deviance. Job satisfaction is critical for employees to remain happy and to perform at their best. Satisfied employees are extremely loyal to their organization and will stick with it in the worst-case scenario. They work not out of obligation but because they aspire to take their organization to the next level. Employees must be passionate about their work, which can only occur when they are satisfied with their job and the organization as a whole. Employee satisfaction contributes to a positive work environment. People rarely moan or complain and instead focus on their work. This study corroborates Van Der Walt and De Klerk (2014) and Adawiyah *et al.*'s (2020) findings that workplace spirituality and job satisfaction are positively correlated. Additionally, Judge *et al.* (2006) suggest that the most influential work behavior on workplace deviant behavior is job satisfaction and that this variable has a negative effect on workplace deviant behavior. Mount *et al.* (2006) found a significant negative relationship between job satisfaction and interpersonal and organizational workplace deviant behavior in their study.

Islamic workplace spirituality serves as a buffer between organizational justice and workplace deviance. Employees express gratitude when an organization promotes Islamic spirituality at work, believing that their efforts will be rewarded in the hereafter (Adawiyah

and Pramuka, 2017). According to Bhatti *et al.* (2016), employees' feelings of injustice do motivate them to engage in deviant behavior at work. As a result, cultivating spirituality in the workplace is an effective strategy for avoiding employee misbehavior (Sulaiman and Bhatti, 2013). According to Hassan *et al.* (2016), employees who work in an organization that promotes Islamic workplace spirituality will experience an increase in job satisfaction and a greater sense of trustworthiness.

6. Conclusion

Spiritual principles and organizational justice are critical components that contribute to the organizations' success. The dynamic and increasingly competitive business environment in which companies operate necessitates an examination of all possible pathways and processes for enhancing organizational performance. Nowadays, work is being rediscovered as a source of spiritual growth and community, a place where people can interact with one another (Adawiyah and Pramuka, 2017). This study confirmed that firms' current emphasis on direct material outputs and concrete achievements is insufficient; an increasing emphasis on workplace spirituality development is also required. The spiritual organization can provide meaningful work for those employees who are spiritually dissatisfied. Not only will this foster great feelings and emotions among employees, but a spiritually based business will also foster job satisfaction and, potentially, a slew of other beneficial organizational outcomes.

6.1 Theoretical implications

This study underlines some of the crucial advances and contributions in developing human resource management theory, social exchange theory of Homans (1961) and equity theory (Adams, 1963) related to job satisfaction, perceived organizational justice and work deviant behavior. Theory of social exchange defines employee reciprocity as employees who have positive emotions related to the outcomes of justice in the company inspire these employees to react by reducing deviant conduct in the workplace. One of the theoretical consequences of adding the vector Islamic workplace spirituality to this theory is to increase happiness and minimize deviant behavior. Authors continued the research suggestions of Haldorai *et al.* (2020) to examine different and more specific spiritual tradition prepositions and included Islamic workplace spirituality as a new moderating variable in the construct. The findings support and broaden (Sulaiman and Bhatti, 2013) perspective, which states that spirituality can prevent someone from engaging in deviant actions at work. In conclusion, this research adds to various studies related to variables that can moderate the relationship between organizational justice and deviant behavior and job satisfaction with deviant behavior in the workplace.

6.2 Practical implications

Islamic workplace spirituality will make employees in organizations/agencies work on time and even manage their workload correctly. The concept of spirituality in the workplace must be appropriately considered to be applied in organizations within the scope of individuals, groups and organizations as a whole (Adawiyah *et al.*, 2020). Having values related to spiritual constructs will make employees more ethical in understanding values and behavior, also increase trust among workers. Superiors should implement policies that promote Islamic spirituality in the workplace, such as aligning the organization's vision and mission with Islamic concepts, reading the Koran every morning before work, and rewarding employees with religious holidays. This increases employee satisfaction while also facilitating interaction and fostering honesty and trust. Most significantly, as Islamic Spirituality improves in the workplace, employees may be less likely to engage in behaviors such as

injuring coworkers, bullying coworkers, or committing crimes in the workplace. The findings of this study also show that Islamic spirituality at workplace can influence someone's decision to avoid workplace deviant behavior. As a result, it is important for Islamic-based organizations" management to reinforce Islamic values through religious rituals. Furthermore, management must improve organizational justice to gain more trust from employees, thereby reducing deviant behavior in the workplace.

Since bearing the label "Islamic Higher Education" identifies them as part of Islamic education, all institutions that bear that label must follow the rulings of Islamic law in all of their operational activities. The aim of implementing Islamic values is to achieve the goals of Islamic law; to avoid potential Shariah non-compliance, and to gain employees' confidence by establishing strong governance in Islamic higher education institutions.

6.3 Limitation and suggestions for future research

This study has several limitations on the self-report measures used, which may lead to general error bias. Also, because of the cross-sectional nature of data collection in this study, it can impact the inaccurate delineation of causal conclusions between the constructs examined (Clugston, 2000). Further research is suggested to conduct longitudinal research. This research was conducted in Lampung and is limited to religion-based agencies, limiting the generalizability of some findings in different places. Future studies are suggested to examine this construct in a broader scope. Generalizability problems were observed because people's responses to the questionnaires were so evident that they did not give importance to the research work, and they thought it was a waste of time to respond.

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