

Articulation of Spirituality in the Workplace: The Case of Malaysia

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Although the phenomenon of spirituality in the workplace has received enormous attention from other religious faiths, the construct of Islamic spirituality has not been much explored. This empirical study attempts to enrich the understanding of the spirituality in the workplace phenomenon from Islamic management perspective. The surveyed data used for this empirical research was drawn from 405 Muslim employees in business organizations in Malaysia. After yielding an instrument to measure Islamic spirituality, exploratory (using SPSS version 18.0) and confirmatory (using AMOS version 18.0) factor analyses were conducted. The construct validity of Islamic spirituality led to the major finding of the research, thus, Islamic spirituality in the organizational context is explained by four determinants; Rituals (Ibadat), Forgivingness/Repentance (Al a'fw), Belief (Iman) and Remembrance of Allah (Dhikrullah). The incorporation of these determinants in contemporary organizations can lead to several benefits for organizations towards improving sustainable growth, economic development and profitability.

Key words: Islamic Spirituality, Islamic Management, Rituals (Ibadat), Forgivingness (al a'fw), Belief (Iman), Remembrance of Allah (Dhikrullah).

Introduction

Most business organizations in recent times are facing daunting behavioural repercussions from employees' attitudes, from theft cases to sexual harassments, which in turn lead to inherent effects towards organizations' overall sustainable and economic developments. As posit by Al-Attas (2001), Islam can provide meaningful solutions to these organizational challenges faced by nations worldwide. Leaders as well as organizations are looking for meaning and higher purpose that brought spirituality, religion and faith to the world of business (Kouzes & Posner, 2002).

However, until recently, there is insufficient research that gears towards Islamic spirituality and its contribution to the overall development of modern organizations. As asserted by Tayeb (1997) and Junaidah (2009), everywhere in the Islamic world, stretching from Morocco to Malaysia, and Iran to Indonesia, Muslims have witnessed a "return" to Islamic traditions and the fundamentals of their faith as a way of asserting their identity, a

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means to fight the unjust social and political oppression experienced in their societies, and an alternative to avert materialism and pressures of the twentieth century.

Junaidah (2009) further contended that many Muslim countries have begun their efforts to re-institute their territories in their own indigenous ways of running the social, educational and commercial organizations. These contentions by Junaidah (2009) and Tayeb (1997) lead us to the belief that Islam's role has become more evident and significant in shaping people's attitudes, values and behaviors.

Research Problem

This empirical study attempts to study spirituality from the Islamic perspective as captured in the Islamic texts, the Qur'an and the *ahadith* (sayings of the Prophet Muhammad, peace be upon him). This need has become imperative due to the fact, that the current spirituality studies emanating from the western value systems do not give apt consideration to the Islamic perspective of spirituality.

Another important fact that needs mention with respect to Islamic spirituality (IS) is the comprehensive characteristics together with that intrinsic motivation embedded in IS, that has the tendency to propel employees in general and Muslim employees in particular towards exhibiting generous behaviors in organizations. Although there has been some research works that look into these characteristics and the intrinsic motivations, not sufficient research has been conducted with respect to Islam's perspective. In addition to this, there is also dearth of research conducted with respect to inculcating IS concepts in Muslim employees working in western organizations or even in Muslim employees working in Muslim organizations. Islam is the religion on the sight of Allah (*Qur'an*, 3:19). It is the religion with a complete set of rules, regulation, ethics, guidance and Mercy to mankind as espoused in several verses and chapters of the *Qur'an* and the *Sunnah* i.e. the teachings of the Prophet Muhammad (p.b.u.h.). The *Qur'an* and the *Sunnah*, has been in existence for over 1400 years.

The empirical research is guided by the following research questions; (1) what are the underlying dimensions of the Islamic Spirituality (IS) construct; (2) what determinants explain the Islamic Spirituality construct in the organizational context.

Islamic Spirituality

Islam recognizes that human being consists of two parts. The first part is the body which is the physical dimension. The second part is the spirit, which is called "*nafs*" (in Arabic language) while the human is living and "*ruh*" (soul) when the human dies. Al-Gazzali (2004) indicated that human beings have four distinguished classes of characteristics; animal characteristics, evil characteristics, wild characteristics and spiritual characteristics. Spirituality is rooted in faith (*Iman*) demonstrated by the Islamic rituals of prayer, fasting, pilgrimage to Mecca (*haj*) and charity (*zakah*). These rituals according to Nasr (1987) are the means by which Muslims get closer to the Creator.

Al-Gazzali (2004) stated that *Ibadah* such as prayers (*salat*), fasting, (*zakah*), and pilgrimage to Mecca (*haj*) should improve a person's relationship with Allah and people, otherwise humans then become just empty rituals with no value. All the rituals Allah instructed the believers to carry out such as fasting and prayer are only for their benefits so they could reach to the highest state of spiritual and physical fitness (Ibrahim, 1997). In line with this contention,

Hawa (2004) posits that spirituality could not be maintained unless all rituals (*Ibadah*) of fasting, pilgrimage to Mecca (*hajj*) and charity (*zakah*) are observed regularly. Allah had imposed these rituals (*Ibadah*) on Muslims to provide them with daily, weekly and yearly meals for their spirits, which can strengthen and renew their beliefs and cleans their hearts from stains of sins and impurity. In view of the contention by Hawa (2004) and Al-Gazzali (2004), it is worth noting that spirituality does not depend on facial looks or wealth, personal backgrounds or race, but depends on how clean one's heart is from stains of sins and disobeying Allah's commands.

In strengthening this position, Hawa (2006) also captured that purification of soul is achieved through performing rituals (*Ibadah*) such as prayers, charity (*zakah*), pilgrimage to Mecca (*hajj*), reading Qur'an and fasting. Recitation of the Qur'an is a significant way to enlighten the spirit and it complements what prayer, charity, fasting and *hajj* do in realizing the spiritual potential of human beings. In much the same way, Al-Helali (2000) mentioned that spending in Allah's ways gets a person closer to Allah as in the following verse "And of the Bedouins there are some who believe in Allah and the Last day, and look upon what they spend (in Allah's cause) as means of nearness to Allah, and a cause of receiving the Messenger's invocations. Indeed the expenditures are a means of nearness for them" (Qur'an, 9:99).

To add to the elaboration of the benefits and importance of spirituality, (Hawa, 2004) explained that Islamic spirituality is capable of producing a complete Muslim who would worship Allah and also be a valuable member to his society through kindness. Ali (2005, p. 34) also captured that "Spiritual and mental needs strengthen the quest for perfection and actualization of one's potential in serving the community and organization, while pursuing his/her activities". Spiritual people enjoy minds that are motivated towards good deeds and "complete satisfaction and self-actualization" (Ali, 2005, p. 28).

From the Western perspective, it is difficult to find a common definition for spirituality (Laabs, 1995; Strack & Flotter, 2002). As highlighted by Krishnakumar and Neck (2002), there are three views as regards spirituality. The first view considers spirituality as internal matter, the second links it to religion, and the third view sees it as involving meaning (Krishnakumar & Neck, 2002). To Griffin (1988), spirituality is an inherent human characteristic that does not intrinsically refer to any religious meaning. According to Mitroff and Dento (1999), spirituality is "the basic feelings of being connected with one's complete self, others, and the entire universe" (p. 86). According to Dehler and Welsh (1994, p. 19), spirituality is "a specific form of work feeling that energizes action". Strack (2001) considers spirituality as defined by Beazley to have two dimensions. The first dimension is called definitive dimension of spirituality which is composed of living the faith relationship and prayer or mediation involving the Transcendent. The second dimension is called correlated dimension of spirituality which is composed of honesty, humility and service to others. It is called correlated because it might exist with or without spirituality. However, the common grounds of spirituality among the different definitions are that spirituality has to do with personal relations and experience with supreme power (Tischler, Biberman, & Mckeage, 2002).

Comparing the Islamic view of spirituality with the above definitions, a common ground exists among most of them, which is the realization of the existence of supreme power and the importance of the relationship with this supreme power. In this study, spirituality encompasses more than prayer and it includes the conformity of other obligations. According to Mohsen (2007) Islamic spirituality is a concept that is embedded in *Taqwa* (God-consciousness/Piety). To identify the characteristics of IS, the concept of *Taqwa* was thoroughly explored from the Qur'an, found in six areas of the Qur'an; (2:3-4), (2:177), (2:183), (3:133-136), (5:8-9), (23:1-

11) and (25:63-76). From these verses, the characteristics of the *Muttaqeen* (pious people) was collected and grouped under two main categories; namely, Islamic Spirituality (IS) which is defined as the relationship between the Creator and man (Mohsen, 2007); and Islamic social responsibility (ISR) which is defined as the relationship between man and his fellow man, nature, and other creations (Mohsen, 2007).

Owing to the scope covered by this study, only the IS aspect is captured in this research. The IS as captured in the Qur'an comprises of certain salient spiritual aspects associated with the pious people. These include; careful observance of the Rituals (*Ibadat*) which comprises of prayers (*salat*), fasting (*saum*), charity (*zakat*) and pilgrimage to Mecca (at least once in a life time) i.e. (*haj*); Forgivingness attitude (*Al a'fw*); Belief in Allah (*Iman bil-lah*) and constant Remembrance of Allah (*Dhikrullah*). Preceding sections discuss the theoretical and operational definitions of these IS aspects used this study.

Prayer (salat)

Prayer (*salat*) is the second pillar of Islam. Muslims are encouraged to perform *salat* in congregation to enhance their social relationship (Al-Khalifah, 1994). When prayer is performed in congregation, it promotes a bond of brotherhood and unity among worshippers. As held by Al-Gazali (2004), avoiding wrong doing is the core and real benefits of prayers which leads righteousness. Prayer includes "*doa*" which brings "*barakah*" and reduces stress (Al-Helali, 2000). *Operationally, prayer implies increasing the bond between oneself and Allah which brings a robust support for enjoining good and forbidding all kinds of evil.*

Obligatory Spending in Allah's Course (Zakat)

Zakat is the third pillar of Islam. Spending in Allah's ways purifies the soul and corrects behaviour (Al-Helali, 2000). Spending in Allah's ways strengthens the brotherhood and establishes social cohesion. The person who spends in Allah's ways is close to the hearts of the people (Mohsen, 2007). A penny, when spent in Allah's course, make the giver feels more satisfied, which motivates him to work harder and give more. Helping and concerns for other drive out fear, anger, jealousy and guilt and provide joy, peace and serenity that in turn lead to loyalty, high organizational commitment, reduces stress and improve productivity (Fry, 2003). *Operationally, zakat implies the act of living in a state of readiness to offer financial help and support to co-workers in organizations.*

Fasting (Saum)

Fasting during the month of *Ramadhan* is the fourth pillar of Islam that all capable Muslims must perform (Qur'an, 2:183). Apart from the obligatory fasting of the month of *Ramadhan*, there are other optional fastings that Muslims are encouraged to observe. Fasting, among its several salient benefits, leads to physical fitness, which is a characteristic of effective people.

According to the medical experts, fasting has several health benefits including lowering blood sugar, cholesterol and blood pressure (Athar, 2001). In addition to the health benefits, it also has some psychological effects including peace and tranquillity, with personal hostility at the minimum. All these benefits lead to better stability in the blood glucose (Athar, 2001). *Operationally, fasting signifies enjoining optional and obligatory fasting and encouraging co-workers to observe optional and obligatory fasting in the right manner in order to strengthen one's bond with Allah and enjoy the several positive outcomes to oneself which may lead to quality job at the workplace.*

Pilgrimage to Mecca (Haj)

Performing *haj* is the fifth pillar in Islam which is mandatory for all capable Muslims to observe it once in their lifetime (Qur'an, 2:196-200). It may be repeated by capable individuals as (*Sunnah*) but the first time experience is the most required of all Muslims to observe. *Operationally, haj implies the act of enjoining the pilgrimage to Mecca and encouraging Muslim co-workers in organizations to observe haj when they are capable which may strengthen ones bond with Allah, and leads to enjoying the guidance and barakah of Allah, which will lead to positive guidance in ones dealings in organizations.*

The four pillars of Islam (*salat* (prayer), *zakat* (mandatory spending in Allah's course), *Saum* (fasting) and *haj* (pilgrimage to Mecca)) together with *Kalimat Shahada* (which is the first pillar) are all termed as *Ibadat*, i.e. Rituals. The practice of the *ibadat* (rituals) lead to reinforcement of loyalty, sensitivity, and identity among Muslims' groups (Ali, 2005).

Remembrance of Allah (Dhikrullah).

The frequent remembrance of Allah with the heart and the tongue is one of the main characteristics of the people who possess *Taqwa*. Due to its importance in the lives of Muslims, *Dhikrullah* has been mentioned in several places of the Qur'an. For instance in Qur'an (33:35), Allah says ".....the men and the women who give *sadaqat* (i.e. *zakat and* alms), and the men and the women who observe *saum* (i.e. fast, the obligatory fasting during the month of *Ramadhan* and the optional (*nawafil*) fasting), the men and the women who guard their chastity (from illegal sexual acts), and the men and the women who remember Allah much with the hearts and tongues Allah has prepared for them forgiveness and a great reward (i.e. Paradise)". *Operationally, Dhikrullah implies the frequent remembrance of Allah by an employee whilst at the workplace in order to strengthen the bond with Allah which will lead to receiving a divine intervention from Allah in the decisions one make in the workplace.*

Forgivingness/Repentance (Al a'fw)

When a person forgives another's faults and mistakes, peace and tranquillity is established and one feels satisfied in the heart. As mentioned in the Qur'an (41:34) "Good and evil are not alike. Repel evil with what is better. Then he, between whom and you there was hatred, will become as though he was a bosom friend". Forgivingness describes individuals who have good intentions towards others, fear Allah, have the softness of heart to forgive those who have hurt them, and feel happy if others are successful even if they have harmed them before (Al-Amar, 2008).

They cannot go longer than three days without seeking to reconcile with others who have upset them and they always look at positive side of things. As mentioned by the scholars, all good behaviors are united in the quality of being forgiving. According to Stone (2002), for employees to exhibit their talents and innovative skills, they need to feel a sense of freedom which could be experienced only if forgivingness is practiced in the workplace, and this enhances organizational performance. *Operationally, forgivingness refers to tolerating and leaving the burden of guilt and reciprocating evil with good towards those who have offended them in order to obtain the good pleasure of Allah.*

Belief in Allah (Iman bil-lah)

Iman provides the believers with the motives for self-examination and actualization, as it supplies the believers with the ability to realize their role in life. This role shall continue even after his death through his good deeds and good offspring. According to Ali (2005), belief in Allah signifies a deep realization of the unity of direction (*Tawhid*), clarity of goals, prevention of misconduct, and of equality between people. *Operationally, belief in Allah (Iman) implies being steadfast on Allah's course at the workplace whilst striving to achieve organizational goals and objectives.*

In view of these developments, this research hypothesizes; that *the determinants of Islamic Spirituality (IS) in the organizational context is explained by four dimensions of Rituals (Ibadat), Forgiveness (Al a'fw), Belief in Allah (Iman bil-lah) and Remembrance of Allah (Dkhikrullah).*

Research Methodology

The technique of disproportionate stratified random sampling was applied in selecting the respondents of the study in three stages. In stage one, 50 Muslim majority companies in Malaysia (from the list of companies in Malaysia) were chosen at random. In the second stage, employees were grouped under two strata (Muslim and non-Muslim employees) in all 50 companies. In the third stage, Muslim employees (in all 50 companies) were picked at random to answer questionnaires for the main study. The total number of questionnaires distributed per company varies (disproportionate) owing to the size of the company and the total number of Muslim employees.

The questionnaire used for this consisted of 17 items. Owing to the sensitivity of this study with regard to examining the spirituality aspects of employees, the authors used a scale of "1 - Never" to "7 - Always". This is to provide respondents with ample flexibility in responding to the survey instrument. The instrument was translated from English to Bahasa Melayu by a Malaysian professional translator. To assess the credibility of the translation, a back-translation (Bahasa Melayu - English) of the same earlier translated document was given to another professional translator. It was found that both versions (original and the back-translated) were similar. The questionnaire was printed out with a coloured cover page with the logo of the International Islamic University Malaysia on it to attract respondents to the questionnaire.

To estimate the hypothesis put forward by this research, SPSS (version 18.0) for Principal component analysis (PCA) and AMOS (version 18.0) for confirmatory factor analysis (CFA) were used. Out of the 1000 questionnaires distributed, only 419 were returned, out of which 14 comprise of serious missing information (more than 25%) at various parts of the questionnaire. Following the guideline by the scholars (Sekaran & Bougie, 2010), these questionnaires were excluded from the total usable questionnaires. Also, out of the 405 total usable questionnaires left, only 9 questionnaires (approximately 2%) have two or three items unanswered.

Considering the fact that the scale used by this study satisfies the missing at random assumption (MAR) (i.e. the probability of missing data on a certain variable is independent on the values of that variable for the IS, ISR and OCBIP items), and the small number of missing values (2%), the similar response imputation approach was employed, whereby the researcher logically deduced a response to the few missing items. According to Wang, Sedransk and Jinn (1992), this approach is better than listwise, casewise, or the mean imputation method, especially when MAR assumption is satisfied and missing information is less.

Profile of Respondents

The demographic results of respondents showed that, in terms of experience (duration in position), a total number of 173 (n=173) respondents (i.e. 42.7%) had work experience between 2 to 5 years, followed by respondents with 6 to 10 years of work experience which comprises of 19.3%. There were also as much as 17.3% of respondents with 1 year or less work experience, followed by respondents with 50 years and above work experience. Respondents with 11 to 15 years of work experience were least (8.1%) among the group.

It was also noted from the demography results that the gender of respondents drawn from the survey was quite close, with male respondents constituting 50.9% and female respondents 49.1%. The age of respondents also show some sharp contrast, whereby majority of the respondents (up to 37.3%) were aged 31 to 40, which is considered the working class group. This is followed by respondents between 26 and 30. This type of respondents consists mainly of newly graduated students from the university who new joins the company with high aspirations to build a career for themselves. This assertiveness to develop themselves and to succeed may have accounted for them responding more eagerly to the survey compared to other class groups. Next after this was the respondents aged 41 to 50 comprising of 15.6%, respondents aged below 25 (up to 10.1%) and last but not least, respondents 51 years old and above constituting up to 5.2%. This class of respondents (aged 51 years and above) mostly comprise of retired employees who were on consultancy services, or maybe old employees who were about to retire. This may have accounted for their least number partaking in the survey of this study as most consultants only visit the company at odd hours.

Dimensions of Islamic Spirituality

The study aimed to identify the construct validity of IS on the basis of data collected from 405 respondents (n=405) who were Muslim employees of companies in Malaysia. The dimensionality of the IS was sought through a principal component analysis (PCA) after which a confirmatory factor analysis (CFA) was conducted to confirm the dimensionality obtained through PCA.

Exploratory Factor Analysis (Principal Component Analysis)

The PCA was to explore the underlying dimensions of IS within the Malaysian organizational context. First, the statistical assumptions of PCA were tested. The exercise revealed that a substantial number of variables were correlated ($r \geq .30$). In addition, the two measures for inter-correlations among variables supported the use of PCA. Bartlett's Test of Sphericity was statistically significant [$\chi^2(136) = 3083.677, p = .001$], while the Kaiser-Meyer-Olkin (KMO) measure of the sampling adequacy (MSA) was .883, indicating that the inter-correlations were sufficient for PCA.

PCA with Varimax rotation was performed on the data collected. Four latent factors were extracted with eigenvalues greater than one, explaining 63.753% of total variance. Thus, the results show that four latent IS factors were successfully extracted on 17 variables. Table 1.1 shows that factor loadings are between .857 and .522. Following the guideline provided by the scholars (Byrne, 2010; Hair et al., 2010, Kline, 2011) to consider higher factor loadings and adequate number of items, all four factors were named as Rituals (*Ibadat*), Forgiveness (*Al-a'fw*), Belief (*Iman*) and Remembrance of Allah (*Dhikrullah*), respectively.

The internal consistency of all the factors were obtained by computing the Cronbach's Alpha coefficient on the three extracted factors for IS that were retained by PCA. In view of the guidelines by researchers (Sekaran & Bougie, 2010), Cronbach's Alpha was employed to estimate the reliability of the extracted factors of the IS as presented in Table 1.1. All four factors [Rituals (*Ibadat*), Forgiveness (*Al-a'fw*), Belief (*Iman*) and Remembrance of Allah (*Dhikrullah*)] had good reliability indices of .819, .821, .712 and .821, respectively.

Table 1.1
Factor Loadings and Internal Consistency of Four Rotated Factors for IS

IS	ITEM	Rituals (<i>Ibadat</i>)	Forgiveness (<i>Al-a'fw</i>)	Belief (<i>Iman</i>)	Remembrance of Allah (<i>Dhikrullah</i>)
4.	I encourage my co-workers to pray together at work	.784			
3.	I practice optional fasting	.751			
1.	Whenever possible, I encourage my co-workers to visit the prayer rooms for prayers	.748			
2.	I inspire my co-workers to fast and breakfast collectively	.704			
5.	When I am confronted with competing alternatives in decision making, I perform <i>istikhara</i> prayer	.703			
17.	I apologize for my mistakes when I realize them at work		.783		
13.	I ask forgiveness from my co-workers that I have wronged		.774		
14.	I deal with co-workers with justice and generosity		.766		
12.	I do my best in my work because Allah is watching me		.522		
16.	I stay away from			.724	

	haram acts in my work to avoid Allah's divine wrath				
15.	I direct my dedication to Allah alone			.693	
10.	I do my best to perform all five prayers regardless of how busy I am			.661	
11.	I do my duties in the best way I could and leave the outcomes to be determined by Allah			.541	
6.	Whenever I pay my <i>zakat</i> , I make sure I calculate it correctly			.522	
8.	I supplicate Allah whenever I face difficulty in my work				.857
7.	I ask Allah to help me when I make important decisions at my work				.823
9.	Whenever I make a mistake I ask Allah's forgiveness				.647
Eigen Value		6.310	2.275	1.191	1.061
% of Variance Explained		37.117	13.385	7.007	6.244
Reliability (Cronbach α)		.819	.821	.712	.821
KMO (MSA)		.883			

Construct Validity of IS

This section presents the results of CFA to support the construct validity of IS. CFA was performed to examine the Hypothesis:

The hypothesized measurement model of Islamic Spirituality (IS) in the organizational context is explained by four dimensions, i.e. Rituals (Ibadat), Forgiveness (Al-a'fw), Belief (Iman) and Remembrance of Allah (Dhikrullah).

Model Specification

The four factors derived from the results of the PCA were hypothesized as the latent variables of IS. The hypothesized measurement model, as shown in Figure 1.1, contains the four latent variables loaded on 17 indicators. The first latent variable is Rituals (*Ibadat*), second latent variable is Forgiveness (*Al-a'fw*), third is Belief (*Iman*) and fourth is Remembrance of Allah

(Dhikrullah). The internal consistencies of the four latent factors were .819, .821, .712 and .821, respectively, based on the data collected from 405 Muslim employees (n=405).

The interrelationships among the 17 measures of IS were checked and it was showed that the indices were statistically significant (See Table 1.2). For normality, the use of AMOS (version 18.0) showed, through the indices of skewness and kurtosis, that there was no serious violation of the assumption of normality (thus, all values of skewness were negative and less than 0.1). Also, there was no outlier in the Mahalanobis distance (observations farthest from the centroid). This is the justification for the researcher's adoption of CFA to answer Question

Table 1.2
Inter-variable Correlation, Mean and Standard Deviation of IS Items

	IS1	IS2	IS3	IS4	IS5	IS6	IS7	IS8	IS9	IS10	IS11	IS12	IS13	IS14	IS15	IS16	IS17
IS1 Pearson Correlation	1																
Sig. (2-tailed)																	
N	405																
IS2 Pearson Correlation	.572**	1															
Sig. (2-tailed)	.000																
N	405	405															
IS3 Pearson Correlation	.498**	.452**	1														
Sig. (2-tailed)	.000	.000															
N	405	405	405														
IS4 Pearson Correlation	.584**	.472**	.502**	1													
Sig. (2-tailed)	.000	.000	.000														
N	405	405	405	405													
IS5 Pearson Correlation	.343**	.366**	.551**	.469**	1												
Sig. (2-tailed)	.000	.000	.000	.000													
N	405	405	405	405	405												
IS6 Pearson Correlation	.275**	.191**	.293**	.276**	.402**	1											
Sig. (2-tailed)	.000	.000	.000	.000	.000												
N	405	405	405	405	405	405											
IS7 Pearson Correlation	.240**	.242**	.270**	.134**	.221**	.197**	1										
Sig. (2-tailed)	.000	.000	.000	.007	.000	.000											
N	405	405	405	405	405	405	405										
IS8 Pearson Correlation	.207**	.110*	.206**	.091	.111*	.149**	.689**	1									
Sig. (2-tailed)	.000	.027	.000	.068	.025	.003	.000										
N	405	405	405	405	405	405	405	405									
IS9 Pearson Correlation	.314**	.289**	.298**	.219**	.282**	.229**	.598**	.550**	1								
Sig. (2-tailed)	.000	.000	.000	.000	.000	.000	.000	.000									
N	405	405	405	405	405	405	405	405	405								
IS10 Pearson Correlation	.218**	.050	.232**	.182**	.123*	.219**	.355**	.372**	.392**	1							
Sig. (2-tailed)	.000	.313	.000	.000	.013	.000	.000	.000	.000								
N	405	405	405	405	405	405	405	405	405	405							
IS11 Pearson Correlation	.220**	.175**	.232**	.195**	.248**	.274**	.433**	.412**	.511**	.452**	1						
Sig. (2-tailed)	.000	.000	.000	.000	.000	.000	.000	.000	.000	.000							
N	405	405	405	405	405	405	405	405	405	405	405						
IS12 Pearson Correlation	.264**	.246**	.284**	.208**	.257**	.230**	.433**	.369**	.547**	.486**	.676**	1					
Sig. (2-tailed)	.000	.000	.000	.000	.000	.000	.000	.000	.000	.000	.000						
N	405	405	405	405	405	405	405	405	405	405	405	405					
IS13 Pearson Correlation	.292**	.251**	.282**	.261**	.277**	.224**	.383**	.297**	.469**	.377**	.444**	.513**	1				
Sig. (2-tailed)	.000	.000	.000	.000	.000	.000	.000	.000	.000	.000	.000	.000					
N	405	405	405	405	405	405	405	405	405	405	405	405	405				
IS14 Pearson Correlation	.140**	.192**	.158**	.136**	.153**	.208**	.332**	.254**	.384**	.330**	.487**	.504**	.574**	1			
Sig. (2-tailed)	.005	.000	.001	.006	.002	.000	.000	.000	.000	.000	.000	.000	.000				
N	405	405	405	405	405	405	405	405	405	405	405	405	405	405			
IS15 Pearson Correlation	.192**	.149**	.165**	.135**	.115*	.195**	.381**	.450**	.423**	.493**	.535**	.491**	.310**	.437**	1		
Sig. (2-tailed)	.000	.003	.001	.007	.021	.000	.000	.000	.000	.000	.000	.000	.000	.000			
N	405	405	405	405	405	405	405	405	405	405	405	405	405	405	405		
IS16 Pearson Correlation	.225**	.173**	.191**	.196**	.171**	.303**	.283**	.303**	.378**	.426**	.431**	.412**	.332**	.400**	.617**	1	
Sig. (2-tailed)	.000	.000	.000	.000	.001	.000	.000	.000	.000	.000	.000	.000	.000	.000	.000		
N	405	405	405	405	405	405	405	405	405	405	405	405	405	405	405	405	
IS17 Pearson Correlation	.264**	.287**	.237**	.181**	.228**	.203**	.410**	.275**	.446**	.266**	.422**	.463**	.628**	.536**	.423**	.423**	1
Sig. (2-tailed)	.000	.000	.000	.000	.000	.000	.000	.000	.000	.000	.000	.000	.000	.000	.000	.000	
N	405	405	405	405	405	405	405	405	405	405	405	405	405	405	405	405	405
Mean	4.36	3.93	3.64	3.43	3.13	4.48	6.09	6.28	5.82	6.16	6.02	5.91	5.45	5.82	6.19	6.18	5.77
Standard Deviation	1.77	1.75	1.46	1.72	1.81	1.91	1.14	1.08	1.28	1.27	1.08	1.10	1.32	1.03	0.99	1.11	1.13

*. Correlation is significant at the 0.05 level (2-tailed). **. Correlation is significant at the 0.01 level (2-tailed).

Model Estimation

A CFA was performed on the data collected from 405 Muslim employees through AMOS (Version 18.0), using Maximum Likelihood (ML) estimation (Byrne, 2010). The measurement model of the four latent exogenous variables showed that the overall fit of the model was $\chi^2(113) = 488.194$, $p = 0.000$, which was statistically significant, indicating an inadequate fit between the covariance matrix of the observed data and the implied covariance matrix of the model.

Other indices of model fit were also used following the guideline by the scholars (Byrne, 2010; Hair et al., 2010) whereby at least one absolute fit index and one incremental fit index be used in addition to the χ^2 statistic and the associated degree of freedom. Following this guideline, the Normed chi-square (i.e. CMIN/DF), the Comparative Fit Index (CFI) and the Root Mean Square Error of Approximation (RMSEA) were adopted in estimating the model in addition to the χ^2 statistic and the associated degree of freedom.

The CFI was found to be 0.875, which is below the threshold value of 0.92 (Hair et al., 2010). Also, the Normed chi-square was 4.32, which is above the acceptable cut-off. Similarly, the RMSEA value for the hypothesized model was .091, thus, falls outside the acceptable range of .05 and .08. However, the values of loadings for the observed variables of the model ranged from .35 (IS6) to .83 (IS7), which were all statistically significant. Accordingly, the fit indices presenting the overall fit of the model were not encouraging as the Normed chi-square, CFI and RMSEA were not found to be within their various acceptable limits.

Owing to the less encouraging data-model fit, the study sought a better-fit model. Careful examination of indicators with lower loadings was carried out. A total of five indicators were found to be problematic and were excluded from the model, doing which improved the goodness-of-fit of the model. These items include; item IS6 loading .35 on the Belief latent variable, item IS16 loading .68 also on the Belief latent variable, item IS5 loading .61 on the Rituals latent variable, item IS3 loading .71 also on the Rituals latent variable and item IS17 loading .73 on the Forgiveness latent variable.

In addition, Post hoc model modification indexes were examined in order to identify a more parsimonious model. The model was re-estimated, and three inter-correlations among six errors were freed based on the suggestions of the parameter of Modification Indices (MIs). The following connections were established: error 9 (item IS12) and error 13 (item IS11); error 11 (item IS15) and error 15 (item IS8); and error 15 (item IS8) and error 16 (item IS7). These connections were allowed to co-vary to reduce the total amount of 361.996 chi-square and hence, increase the fit indices. These inter-correlations were supported methodologically through the use of AMOS and theoretically because the two elements of measurements errors were correlated, showing commonalities among pairs of observed behaviors.

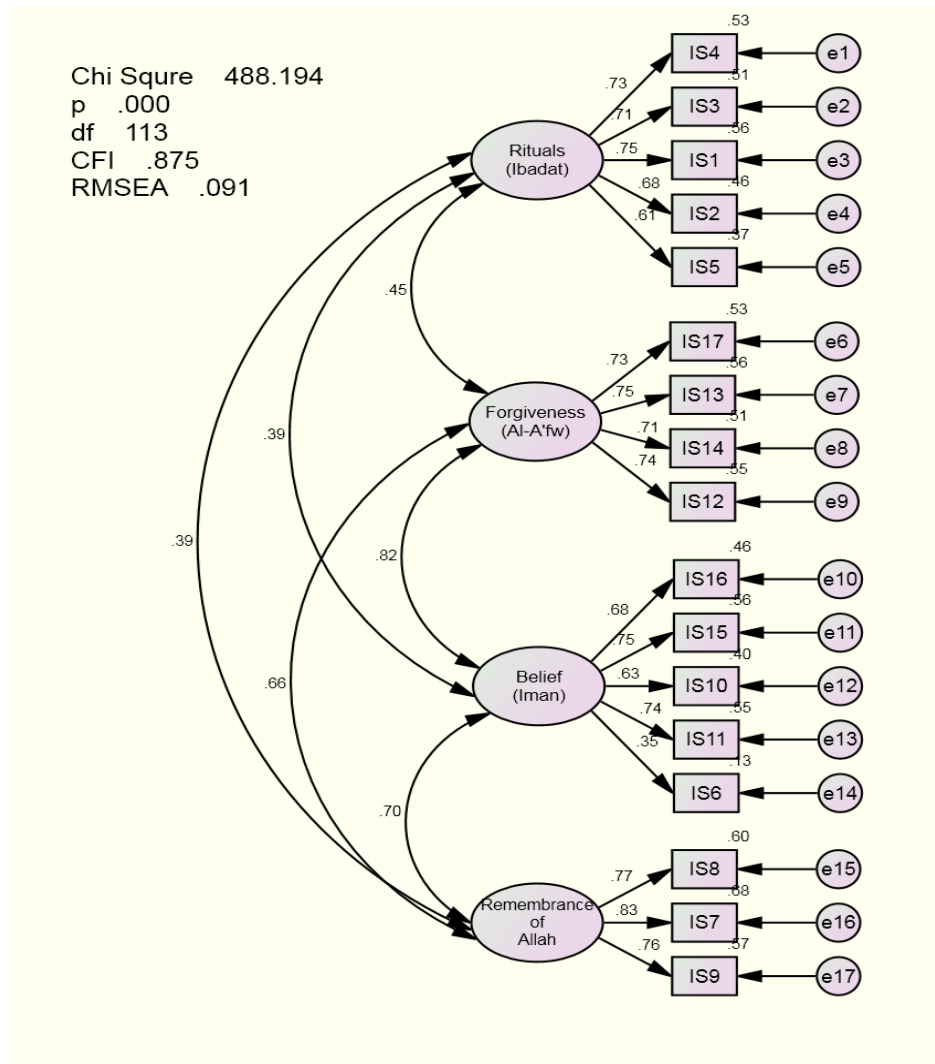


Figure 1.1: The Hypothesized Measurement Model of the IS Construct

The Revised Model of IS

As indicated in Figure 1.2, the goodness of fit indices show that the overall fit for the revised model was consistent with the data. The chi square statistic was statistically significant [χ^2 (45) = 126.198, $p = 0.000$], implying that there is no difference between the covariance matrix of the observed data and the implied matrix of the revised model.

However, the revised model fits the observed data, since the value of the Normed chi square (CMIN/DF) was 2.80, the cut off recommended by statisticians is ≤ 3 for χ^2/df to reflect good fit for the model (Hair et al., 2010). Similarly, other fit indices showed good indicators for the revised model (CFI=.960 and RMSEA=.067). Following the guideline by the scholars (Byrne, 2010; Hair et al., 2010), for the complexity of this model (i.e. four latent constructs, 12 total indicators and 405 sample size ($n=405$), CFI threshold of more than .92 and RMSEA threshold of less than .07 reflects a good fitting model.

In addition to this, the parameter estimates were also examined and were found to be statistically significant (See Figure 1.2). They were free from any offending estimates and

showed logical direction. Also, the squared multiple correlations (SMC) provided reasonable values to explain the variance in the 12 observed variables, ranging from .731 (IS9) to .394 (IS10) (See Table 1.3).

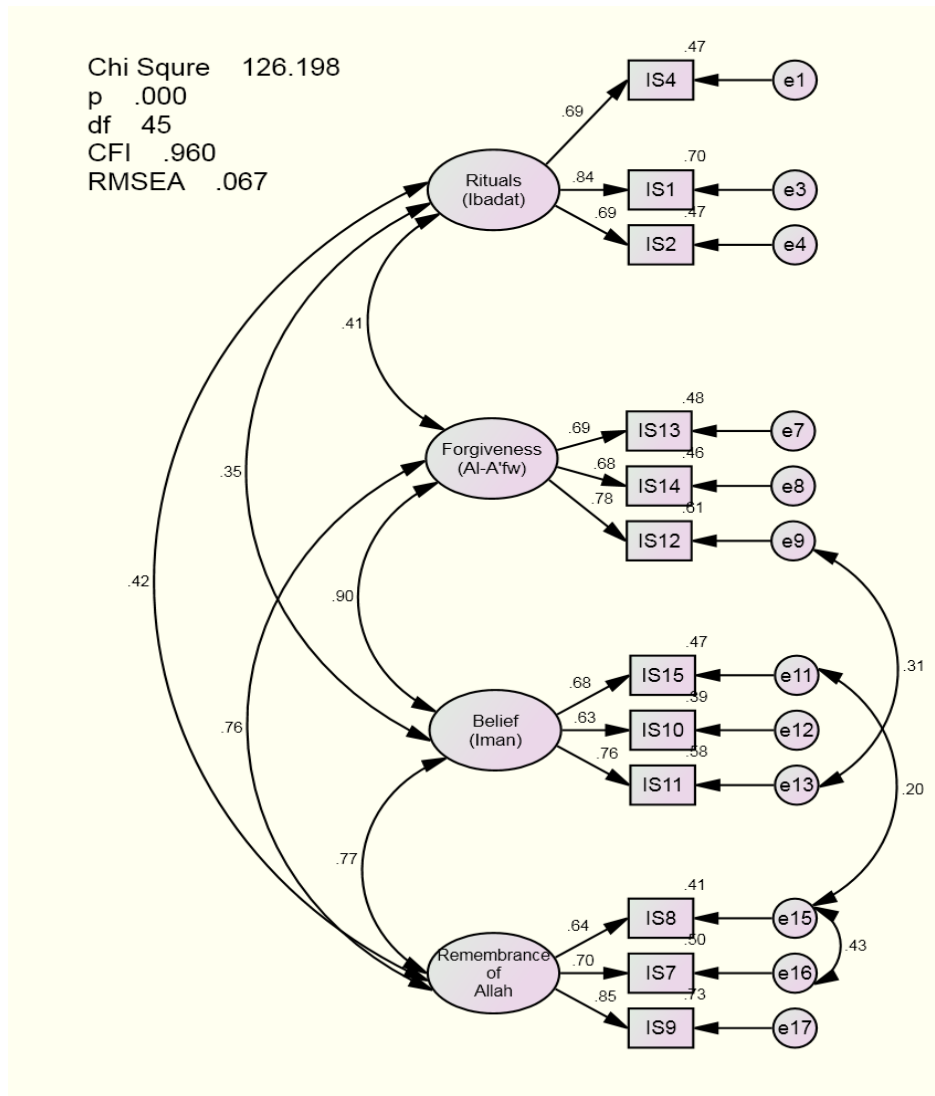


Figure 1.2: The Fit Indices of the Revised Model of the IS Construct

Table 1.3
Squared Multiple Correlation (SMCs) of Items in the Revised Model

	Estimate
IS9	.731
IS7	.497
IS8	.410
IS11	.579
IS10	.394
IS15	.469
IS12	.611
IS14	.462
IS13	.483
IS2	.473
IS1	.705
IS4	.474

Comparison between the Hypothesized Model and the Revised Model

It is worth noting from Table 1.4 that the hypothesized model did not show encouraging goodness of fit indices; the χ^2 value was statistically significant ($\chi^2 = 488.194$, $p=.000$), which implies that there was different between the two matrices for the observed sample and implied population. Other indices also did not show reasonable fit, i.e. CFI (.875), and RMSEA (.091).

The revised model also showed a significant chi square statistic owing to the large sample size ($n=405$) ($\chi^2 = 126.198$, $p=.000$). However, other fit indices showed that the revised model has a good data model fit, i.e. CMINDF (2.80), CFI (.960), and RMSEA (.067).

Table 1.4
Goodness-of-fit, Parameter Estimates and Variance Explained for the Hypothesized Model and the Revised Model

Fit Indices	Model Comparison	
	Hypothesized Model	Revised Model
Model Chi-square (χ^2)	488.194	126.198
<i>P</i> value	.000	.000
CMINDF (χ^2/df)	4.32	2.80
CFI	.875	.960
RMSEA	.091	.067

RELEVANCE OF FINDINGS TO SUSTAINABLE GROWTH AND ECONOMIC DEVELOPMENT

The findings from the present empirical study are quite relevant towards sustaining growth and improving economic development. As posited by economists and business researchers, sustainable growth for one, cannot be possible without paying heed to the twin cornerstones of growth strategy and growth capability (Sowinski, 2006). Companies that are unable to balance their efforts in these areas are tantamount to failure in their efforts to sustainable growth and overall economic development practices.

It is worth noting, that the employees of a particular company form an integral part of its development in all facets of organizational goal achievements, from analysis of growth strategy, through formulation and to implementation of the strategy. These in turn lead to growth capability which can go a long way towards increasing the company's competitive advantage with which the company stands a high chance of outcompeting its rivals. In other words, no matter how excellent a growth strategy or economic development strategy or Islamic economic model is, it remains a mere promise(s) on paper without the necessary qualified and highly motivated workforce to materialize it.

In view of this, the present empirical research has shown that Muslim employees who in most cases dominate Muslim corporate organizations in Muslim nations in particular, need a unique aspect of motivation which comes through realizing the cornerstones of their spirituality. Increasing the understanding towards employees' Islamic spirituality and their values, and making attempts to create awareness to it can lead Muslim employees to portraying all positive behaviors at the workplace. Non Muslim employees may also benefit from this study as it may increase their awareness of the values of their Muslim co-workers, respecting which will lead to mutual co-existence and increased understanding at the workplace, which can lead to sustainable growth and overall economic development in the organization. With highly motivated employees equipped with a sense of purpose in life as shown via the determinants of Islamic spirituality, thus, Rituals, Forgiveness, Belief in Allah and the Remembrance of Allah, the formulation and implementation of growth strategies and capabilities can be realized.

Conclusion and Recommendation for Further Research

In the recent times, most research on spirituality was conducted from the Judeo-Christian and Hinduism faiths. What has not been explored sufficiently in this field is the potential of looking at the spirituality in the workplace phenomenon from other socio-cultural & religious contexts, and specifically from the Islamic perspectives. This study, therefore, has sought to narrow this research gap by attempting to develop & presenting new knowledge through the findings from an empirical study of important issues pertinent to Islamic Spirituality.

It has particularly focused on some relevant aspects of spirituality in the Qur'an and the Prophet tradition, which represent the viewpoints of one of the major religions of the world, i.e. Islam. Due to this, the study has set pioneering role into determining the determinants of Islamic Spirituality from the two major sources of knowledge: *Qur'an* and the *Sunnah*, which when followed is expected to result in higher levels of outcomes. Conducting this empirical study has led to the major finding; that Islamic Spirituality in the organizational context is explained by its four determinants, namely, Rituals (*Ibadat*), Forgivingness (*Al a'fw*), Belief in Allah (*Iman bil-lah*) and Remembrance of Allah (*Dhikrullah*).

Economists, Business researchers and Human Resource Development scholars and professionals may use the findings of this research to rationalize their efforts in designing, developing, and implement appropriate learning and performance improvement interventions, so that Islamic Spirituality could be improved incessantly among Muslim employees. This could lead to attaining high ethical and moral values of employees that might control many undesirable behaviors, such as greed, corruption, disobedience, etc. of employees that are negatively affecting contemporary organizational performance.

In addition, non-Muslim professionals and employees can also take relevant initiatives in this regard. Particularly, the research finding will provide new insights to the people of other faiths in proper understanding Muslim employees' values and spiritual inclination. The increased understanding of the values and organizational perspectives of people from various faiths will help in developing increased tolerance among members of increasing multi-cultural, multi-religious organizations of today's changing social and business environments.

In future, this research could be replicated in other contexts (other Muslim majority countries with different socio-cultural values), and study the impact of several contextual variables in this regard. Since this is the first research on the contemporary issues of Islamic religion and spirituality, findings from this study may trigger more research interests among the current and future scholars who might be interested in this field.

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