MEASURING ISLAMIC WORK ETHICS AND ITS CONSEQUENCES ON ORGANIZATIONAL COMMITMENT AND TURNOVER INTENTION
AN EMPIRICAL STUDY AT PUBLIC SECTOR OF PAKISTAN

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Abstract: This study examined the impact of Islamic work ethics on organizational commitment and Turnover intention on public sector of Pakistan. The study used random sampling technique to collect data of 395 respondents from 36 institutions of public sector of Pakistan. The empirical testing indicates that Islamic work ethics has positive impact on organizational commitment and turnover intention of employees. Results also indicate strong negative relationship between organizational commitment and turnover intention. Implications, limitations and suggestions for future research are also discussed.

Key Words: Islamic Work Ethics, Organizational Commitment, Turnover Intention, Public Sector

Introduction:
In Islamic literature, Islamic Work Ethic (IWE) is as old as Islam itself. However the work ethics in contemporary literature started after industrial revolution in western world, especially after World War II.
Considerable concentrations of research scholars remained on ethics in seventies; therefore usually described as the “ethics” decade. According to Kernaghan (1980), this focus resulted form both public and academic intense concern about ethics in public sector and the unprecedented response of government to this important issue.

In the current globalize business world and extra ordinary mobility of capital, information; goods and even migration of people have made our life vibrant. Globalization, with all its opportunities and risks is here and will continue with more pace. In this fast trade arena, organizations are facing ethical issues on daily basis, such as corruption, child labor, sexual harassment, favoritism, as well as job behavioral outcomes related issues etc. These issues are of great concern for the better organizational performance, avoiding possible losses and even sometime survival of the organization itself (Marri et al., 2012).

The unethical practices, push some corporations to critical situation, like low organizational commitment, intention to leave the organization, low organizational performance, revenue losses even bankruptcy. Examples from Western
societies are Enron, WorldCom, Arthur and Andersen. In Pakistani context, examples of public sector organizations are Steel Mills, Pakistan International Airlines (PIA), Pakistan Railways, and PTCL etc.

The failure of corporations developed an interest in research community. According to Ali & Kazemi, (2007), scholars began to show an interest in the subject after Max Weber publicized the role of work ethic in accumulating wealth and the rise of capitalism. The Weber's school of thought and his followers (i.e. Furnham, 1982 and 1990; Furnham & Muhuideen, 1984, Furnham & Rajamanickam, 1992) concentrated on protestant work ethics. Rokhman (2010) is in a view that Weber model’s elements may be limited in non western societies and acceptable only where non Islamic religion is dominant. Now the Organizations are more concerned in ethical issue and focusing in establishing corporate code of ethics to achieve their objective in effective and desired way (Marri et al, 2012).

Pakistan is the 6th largest country in the world and 2nd among Muslim countries (UN Population Division, 2011), with an estimated population of 181503265 people (official population clock, 2012), situated on important strategic location (Marri et al, 2012). Having 40 Ministries, 44 divisions run by the Federal Government of Pakistan (Establishment Division, 2012) and more than 648 public listed companies (SECP statistics, 2011). Unfortunately, public sector of Pakistan is facing sever corruption and other serious ethical issues. Transfers, postings, appointments, promotions, tendering of development projects and other financial activates are polluted with discrimination, favoritism and corruption, which in result cause low organizational commitment and performance. Society as a whole does not see corruption as an immoral act rather accepted it as evil necessity due to non accountability, weak controlling system, un- effective prevention measures and non- impeachment of corruption culprits and guilty ones made the deteriorated the situation. It is so that Baker (2005) coded in his book the view point of Pakistani banker “We have lost the distinction between what is legal and what is illegal. No one hates people who get their money through illegal means. Society is not acting as a restrain.”

The literature available on work ethics is specific to western society; few Muslim scholars examined the Islamic work ethics with behavioral variables, but remained limited to their country’s geographical context with limited sample size and sector. However, despite the growing volume of studies examining, for instance, organizational commitment, there is still very little work done in developing countries (Meyer et al., 2002). In fact, most organizational scholarship has focused on samples from North America (Markovits et al., 2007). Although studies have focused, for example, on Europe (Vandenberghhe, 1996), the Middle East (Yousef, 2002), East Asia (Chen and Fransecso, 2003), Caribbean (Addae & Parboteeah, 2006) very few studies have been conducted in developing countries like Pakistan for example (Chughtai & Zafar 2006; Bashir & Ramay, 2008; Riaz & Ramay, 2010; Haroon, Zaman & Rehman, 2012; Sadozai, Zaman, Marri & Ramay, 2012).

Additionally, most of the studies conducted on organizational commitment and intention to quiet were focused on private sector organizations. In Pakistan, the impact of Islamic work ethics on work outcomes is seldom studied; in the above scenario it was logical to extend our understanding of employees’ behavior towards Islamic work ethics and its impact on organizational commitment and turnover intention, especially in public sector of Pakistan to address the notable prevailing gap in this area of research. Therefore, this study is conducted to examine the IWE and its consequences on Organizational Commitment and turnover intention as well as to find the relationship between organizational commitment and turnover intention.
CONCEPTUAL MODEL, LITERATURE REVIEW AND RESEARCH QUESTIONS AND HYPOTHESES:

The aim of this research study is to highlight the organizational issues experienced in public sector organizations. For doing so, this study will identify three research questions to bring up a clarification on how organizational variables such as commitment and turnover intention relate Islamic Work Ethics in the workplace in public sector organization of Pakistan. To pinpoint the purpose of this study, the major research questions addressed by this study are:

1. “How does Islamic work ethics have impact in on employees’ organizational commitment?”
2. “How does Islamic work ethics have impact on employees’ turnover intention?”
3. “How do organizational commitment perceptions relate to turnover intention of employees?”

The answers to these three questions will be the basis of research problem used to point out the relations between the organizational variables and Islamic work ethics in the model. The model, shown in Figure 1, is designed to investigate the associations between the organizational constructs, which are previously tested theoretically and empirically by different scholars, as presented in Literature Review part.

Figure 1: Conceptual Model

**ISLAMIC WORK ETHICS**

Morf *et al* (1999), believe: “Ethics is the moral principle that individuals inject into their decision making process and that helps temper the last outcome to comfort to the norms of their society”. IWE is defined by Scholars in various ways. Shaikh (1988), defined it as “a set of principles prescribing a behavioral code that explains what is good and right, bad and wrong, it may even outline moral duty and obligations generally”. Rizvi (1985), is in a view that Islamic ethics is an integrated body of concepts about means and ends of human life as presented by total life, including administration. Mahdavi (2003), describing the functionality of ethical principles, suggests that they have the very profound function of making behavior predictable. IWE is originally based on Qur’an, the teachings of the Prophet who denoted that hard work caused sins to be absolved and the legacy of the four Caliphs of Islam (Ali, 1995; Rizk, 2008)

Islam emphasizes the ethics in every aspect of life.

“You are the best nation that has been raised up for mankind; You enjoin right conduct, forbid evil and believe in Allah”. (Qur’an 3:110).

Another verse in the Qur’an says:
“The word of thy Lord doth find its fulfilment in truth and in justice; none can change His words”. (Qur’an 6:115).

Even the Holy prophet Mohammad (SAWW) says: “I have been sent for the purpose of perfecting good morals”. (Ibn Hambal, No: 8595)

The Muslim scholars in modern literature started the work on Islamic Work Ethics (IWE) in early eighties. They also responded to Weber’s opinion, because faith in Islam includes work as integral component of the human life. Great development been seen when Ali (1988), developed scale for measuring Islamic Work Ethics. Further the research conducted by Arslan (2000 & 2001) has revealed empirical support to refuse Weber’s thesis, he compared the British and Turkish managers using Protestant Work Ethics (PWE). However, Yousef (2001) suggested that these limited studies on the topic indicate that IWE may share a number of similarities. For instance, both IWE and PWE place considerable emphasis on hard work, commitment, and dedication to work, work creativity, avoidance of unethical method of wealth accumulation, cooperation and competitiveness at the work place. The research conducted by Rokham (2010), and Marri et al., (2012), Zaman et al., (2012) also focused on IWE and its impact on job related behaviors and found that IWE is closely related with job satisfaction, organization commitment and turnover intention.

ISLAMIC WORK ETHICS AND ORGANIZATIONAL COMMITMENT

Organizational commitment remained one of the most widely studied phenomena in the organizational behavior literature (Copper-Hakim and Viswesvaran, 2005; Maertz et al., 2007) and one of the central concepts in psychology (Morrow, 1993). As noted in Addae and Parboteeah (2006), such strong interest is not surprising given organizational commitment’s relationship with many critical organizational variables such as organizational performance (Riketta, 2002). Extensive discussions of such relationships are found in the meta-analyses (Meyer et al., 2002; Riketta, 2002; Mathieu and Zajac, 1990; Balfour and Wechsler, 1996; Goulet and Frank, 2002; Liou and Nyhan, 1994; Steijn and Leisink, 2006). Allen and Mayer (1990) defined organizational commitment as a psychological state that attaches an employee to an organization. Commitment is often associated with loyalty, compliance and enthusiasm to accomplish task-related goals in an organization (Meyer and Allen, 1997). This leads to some level of emotional attachment to the organization. Almost every commitment scales evaluates affective side of it, which is an employee’s identification of organizational objectives as his or her own (Allen and Meyer, 1990). It is also argued that organizational commitment symbolizes a set of emotional responses, which are fairly universal for employees. It is believed that everyone should possess some emotional feelings to some extent for the organization which is worked at (Colquitt et al., 2001).

Mahdavi (2001) describes organizational commitment as the attachment that is formed between employees and their employing organization. Mowday, Porter, and Steers (1982) are in a view that organizational commitment is a relative strength of an individual’s identification with and involvement in a particular organization. According to (Wagner and Hollenbeck, 2005), it is “the degree to which people identify with the organization that employs them”. According to Werkmeister (1967), commitment is a manifestation of the individual’s own self, and reflects value standards that are basic to the individual’s existence as a person. Kidron (1979) further observes that work values show higher correlations with moral commitment to the organization than calculative commitment (Elizur and Koslowsky, 2001).

Putti, Aryee, and Ling (1989) analyzed the relationship between work values and organizational commitment based on a sample of workers in Singapore. They found that intrinsic work values relate more closely to organizational
commitment than extrinsic work values. The relationship between work ethics and organization commitment has received considerable attention in the commitment literature (Yousef, 2001). Research has also showed that work ethic also related with organizational commitment (Kidron, 1979; Yousef, 2001; Peterson, 2003; Rokhman, 2010, Marri et al, 2012).

Based on the above observations, it leads to the following hypothesis:

H1. IWE has positive impact on organizational commitment.

ISLAMIC WORK ETHICS AND TURNOVER INTENTION

Sager et al, (1998) define turnover intention as a mental decision intervening between an individual’s attitude regarding a job and the stay or leave decision. Rice (1999) identified three elements which lead to withdrawal of the cognition process i.e. (a) to think about quitting the current job, b) to find and workout other suitable job somewhere else; and, c) to quit. The studies conducted on turnover intentions, showed the negative relation between work ethic and turnover intention. Lewis argued that the new young employee would be least attached to a particular employer, while the older employee might be likely to anchor themselves in a certain job, in a certain location and given their stronger ties to the community. Studies conducted on turnover by Abbasi and Hollaman (2000), have found that turnover rates are highest for employees in their twenties and in early part of their career, a growing lack of loyalty has caused higher rates of turnover among employees seeking new opportunities and better career part.

The organizational justice theory well defines the link between work ethic, job satisfaction, organizational commitment and turnover intention (Rokahman, 2010). The justice perception of employees effect their job attitudes and organizational outcome. From the perspective of organizational justice theory, perception of fairness in one area makes employees feel fairness in other areas also. As a result employees feel more satisfaction with management and organization (Hartman et al., 1999). Till & Karren (2011) found that individual equity was the main factor which influenced employees’ job satisfaction. In general, organizational justice is of two types: distributive justice and procedural justice. The former is related with fairness of management decisions relative to disbursement of rewards such as pay, promotion, and focus on how the managerial decisions are made (Koh and Boo, 2001; Hertman et al., 1999). Procedural justice is perceived to be more effective, it is so because employees who perceive their organizations to be ethical are likely to perceive their organization are being fair to them. Resultantly the employees’ job satisfaction level will be increased and turnover intention will be decreased.

Studies showed that ethical conduct in the work influences job satisfaction, organizational commitment and turnover intention (Weeks et al, 2004; Schwepker, 2001). Furthermore, Kidron (1979) explores the link between PWE and commitment to organization. The study revealed that work ethics is more related to moral commitment than calculative involvement. Peterson (2003) found the relationship between ethical pressure and lower organizational commitment and higher intentions to leave the organization.

Based on the above observations, it leads to the following hypothesis:

H2. Islamic Work Ethics will reduce turnover intention.

ORGANIZATIONAL COMMITMENT AND TURNOVER INTENTION:

A great deal of research has been conducted that attempts to link employee attitudes e.g., organizational commitment with behavioral factors like turnover intention (Zhao et al., 2007). In fact, organizational commitment plays a central role in the turnover literature and it has been discussed earlier. The meta-analyses conducted by Griffeth et al. (2000), and Meyer et al. (2002), proved that organizational commitment is an
important antecedent of turnover intentions. The studies also revealed that intention to leave is an important antecedent to actual turnover. Committed employees have been found to be less likely to leave an organization than those who are uncommitted (Angle and Perry, 1981). It is so because they wish to maintain their association in order to facilitate organizational goals (Suliman and Ilies, 2000).

Many studies have reported a significant association between organizational commitment and turnover intentions (Steers, 1977; Hom, Katerberg & Hulin, 1979; Mowday, Steers, & Porter, 1979; O’Reilly & Caldwell, 1980; Wiener & Vardi, 1980; Ferris & Aranya, 1983; Stumpf & Hartman, 1984; Tett and Meyer, 1993). Other research has established a relationship between job satisfaction and turnover intentions (Angle & Perry, 1981; Bedeoa and Armenakis, 1981). Studies of facet satisfaction also have reported significant correlations between turnover intentions and satisfaction with the work itself (Hom et al., 1979; Kraut, 1975; Waters, Roach, & Waters, 1976) For example, Pteres, Bhagat, and O’ Connor (1981) found that organizational commitment had a stronger relationship with turnover intentions than job satisfaction, though satisfaction did make an independent contribution to the prediction of turnover intentions. Arnold and Feldman (1982) also found that both work attitudes correlated significantly with turnover intentions, though organizational commitment showed the stronger relationship.

However, a more recent research conducted by Hsu (2009) showed no significant relationship between organizational commitment and turnover intention, most researchers have found a significantly negative relationship between organizational commitment and turnover intention (Addae et al, 2006; Zhao et al., 2007; Pare and Tremblay, 2007). It seems to be logical to examine in our study, the association of organizational commitment and turnover intention, and thus we hypothesize the following:

**H 3: organizational commitment will significantly and negatively influence turnover intention.**

**METHODOLOGY**

**Sample and data collection**

Data was collected from different provinces and cities of public sector organizations of Pakistan using different techniques of non probability sampling e.g. convenience sampling, snow ball sampling etc. 550 questioners were distributed to full time public sector employees. Out of which, 395 useable questioners were retrieved for analysis with a response rate of 71.80%. The total duration for distribution/data collection was 3 months. Majority of the respondents were male (75.4%). More than 52.9% respondents have master level education and only 10.6% undergraduates were included in the study. Majority of the people fall in age group of between 31-40 years (35.4%). 53.2% respondents have got 1-10 years experience and only 20.3% have experience of 11 to 20 years. While (74.4%) were married. The demographics characteristics are presented in table 1.
Table 1: Demographics

<table>
<thead>
<tr>
<th>Characteristics</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Gender</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Male</td>
<td>298</td>
<td>75.4</td>
</tr>
<tr>
<td>Female</td>
<td>97</td>
<td>24.6</td>
</tr>
<tr>
<td>Total</td>
<td>395</td>
<td>100</td>
</tr>
<tr>
<td><strong>Education</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>M Phil/PhD</td>
<td>59</td>
<td>14.9</td>
</tr>
<tr>
<td>Masters</td>
<td>209</td>
<td>52.9</td>
</tr>
<tr>
<td>Graduate</td>
<td>85</td>
<td>21.5</td>
</tr>
<tr>
<td>Undergraduate</td>
<td>42</td>
<td>10.6</td>
</tr>
<tr>
<td><strong>Age</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>20-30 Years</td>
<td>102</td>
<td>25.8</td>
</tr>
<tr>
<td>31-40 Years</td>
<td>140</td>
<td>35.4</td>
</tr>
<tr>
<td>41-49 Years</td>
<td>75</td>
<td>19.0</td>
</tr>
<tr>
<td>50 &amp; Above</td>
<td>78</td>
<td>19.8</td>
</tr>
<tr>
<td><strong>Experience</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1 – 10 years</td>
<td>210</td>
<td>53.2</td>
</tr>
<tr>
<td>11 – 20 years</td>
<td>180</td>
<td>20.3</td>
</tr>
<tr>
<td>21 &amp; above</td>
<td>105</td>
<td>26.5</td>
</tr>
<tr>
<td><strong>Marital Status</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Married</td>
<td>294</td>
<td>74.4</td>
</tr>
<tr>
<td>Unmarried</td>
<td>101</td>
<td>25.6</td>
</tr>
</tbody>
</table>

Measurement

To measure the Islamic Work Ethics, 17 items (short version instrument developed by Ali (1992), were used with little modifications. Examples for these items include: I think Laziness is a character which some people posses, I believe dedication to work is a virtue, and Justice and generosity in the work place are necessary conditions for society’s welfare, I think Human relations should be emphasized and encouraged etc. This sort of version already applied in several Muslim countries such as Saudi Arabia, UEA, Kuwait, Indonesia and Pakistan, the results were relatively high. The Cronbach’s α of this scale was .79.

Organizational Commitment was measured with a Five -item version of the organizational commitment questionnaire (OCQ) adapted from Bozeman & Perrewe, (2001), later used by (Luna-Arocas & Camp, 2008; Rokhman, 2010; Marri et al 2012). This scale had a coefficient α of 0.73.

Turnover Intention was measured using five items adapted from previous research (Hom and Griffeth, 1991; Luna-Arocas, and Camp, 2008) with little modifications. For example: “I consider to taking another job”. The scale’s Cronbach’s α was measured 0.86.

A five-point scale was used ranging from 1 (strongly disagree) to 5 (strongly agree).

Analysis

We performed descriptive analysis, correlation and simple regression analysis with the help of SPSS 17. Table 2 shows mean, standard devotion, reliability of scale using cronbach’s alpha & no of items of each variables used in this study.
Results:
Cronbach’s Alpha shows that there is no issue regarding reliability of the scale for e.g. .86 for Turnover Intention and all variables have minimum acceptance level as recommended by Nunnally (1978). As shown in table 2 people agreed with the variables statements used in this study. For e.g. IWE have mean of 3.93 which mean that people like Islamic work ethics for their job prospective. Correlation shows that there is a positive relationship between Islamic work ethics and organizational commitment (.40). There is a negative relationship between Islamic work ethics and turnover intention also found in the study of (Rokhman, 2010). Both correlation values are significant at .001. The third hypothesis indicates the negative relationship between OC and TOI, which proved by the correlation analysis (-.24) at significant level (.001) as shown in Table 2.

<table>
<thead>
<tr>
<th>Variables</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>Mean</th>
<th>S. D</th>
<th>Cronbach’s Alpha</th>
<th>No of Items</th>
</tr>
</thead>
<tbody>
<tr>
<td>IWE</td>
<td>3.9</td>
<td>3</td>
<td>.48</td>
<td>.79</td>
<td>17</td>
<td></td>
<td></td>
</tr>
<tr>
<td>OC</td>
<td>3.6</td>
<td>9</td>
<td>.76</td>
<td>.73</td>
<td>5</td>
<td></td>
<td></td>
</tr>
<tr>
<td>TOI</td>
<td>2.5</td>
<td>8</td>
<td>1.0</td>
<td>.86</td>
<td>5</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

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

This study used simple regression analysis (SRA) as there were two dependent variables (OC & TOI) and one independent variable (IWE). Model 1 shows regression analysis of IWE and OC and Model 2 shows IWE and TOI. According to model 1 IWE can explain 16 % variation in OC. ANOVA value shows that there is no problem regarding the significance of model as shown in Table 3 (F= 73.55, p = .000). Model 1 shows that increase in 1 unit of IWE will increase .63 units of OC in employees of public sector organizations as shown in Table 3. Hence, H1 is accepted that IWE will increase organizational commitment.

<table>
<thead>
<tr>
<th>Model</th>
<th>R</th>
<th>R Square</th>
<th>Adjusted R Square</th>
<th>F</th>
<th>Std. Error</th>
<th>β</th>
<th>t</th>
<th>Sig.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>.40*</td>
<td>.16</td>
<td>.16</td>
<td>73.55</td>
<td>.63</td>
<td>.40</td>
<td>8.58</td>
<td>.000</td>
</tr>
<tr>
<td>2</td>
<td>.15*</td>
<td>.02</td>
<td>.02</td>
<td>8.85</td>
<td>-.32</td>
<td>-.15</td>
<td>-2.98</td>
<td>.003</td>
</tr>
</tbody>
</table>

a. Dependent Variable: Organizational commitment
b. Dependent Variable: Turnover Intention

Model 2 shows regression analysis of IWE and TOI. According to model 2, IWE can explain 2 % variation TOI. ANOVA value shows that there is no problem regarding the significance of model as shown in Table 3 (F= -.32, p = .003). Model 2 shows that 1 unit increase in IWE will decrease .32 units of TOI in employees of public sector organizations as shown in Table 3. Hence, H2 is accepted that IWE will decrease TOI.

DISCUSSION
The main aim of the research was to test the IWE impact on organizational commitment and
turnover intention model and to examine the relationship between organizational commitment and turnover intention. Overall there is good support for the proposed model. A review of the literature discussed above, presents previous support for the proposed relationships between variables.

For the first hypothesis testing, the results indicate that the relationships between the IWE to organizational commitment is positive and significant. Whereas, second hypothesis reveals that IWE helps to reduce the turnover intention among employees. The relation of these results supports the prior researches of (Yousuf, 2001; Koh and Boo, 2001; Viswesvaran and Deshpande, 1996; Vitell and Davis, 1990; Rokhman, 2010; Mohamed et al, 2006, Marri et al., 2012), which demonstrated the positive effect of work ethics on organizational commitment and turnover intention. The outcome suggests that those who strongly support IWE would be more committed to their organization and less intentions toward turnover intention.

As the results indicate that employees of the public sector of Pakistan scored high on the IWE scale, as indicated by the mean, this demonstrates that employees are highly supportive with the Islamic ethics in their work place. The high score on organizational commitment indicates that employees in the institutions investigated have high commitment to their current organization and less intended to leave.

**IMPLICATION AND RECOMMENDATIONS:**

The Empirical evidences support the assumption that to achieve high level of organizational commitment and less intention to leave, organizations should take into account following key factors:

1. It is dire need that the organizations should focus on work ethics during recruitment, job orientation process. Employers should emphasize on employees’ individual work values for performing their organizational duties as well as societal responsibilities.

2. Justice and generosity in the work place are key elements for employees and society’s welfare; therefore the justice may be enforced at all levels.

3. Benefits from the organizations to employees may be equitable with other employees working in the same positions.

4. Cooperation culture among the employees and stakeholders has to be fostered and human relations emphasized and encouraged to provide opportunity to solve the individual and organizational problems mutually.

5. The organizations may reward employee’s hard work by providing them equal chance of carrier advancement and personal growth.

6. The study shows that employees of the government sector are in favor of cooperative and team oriented environment, therefore focus have to be on flat hierarchical structure and moderate span of control.

7. Intention may be viewed in measuring performance and making accounting rather than its results.

8. Management should consider consistent behavior that adheres to Islamic work ethics to keep the employees working for the organization.

**LIMITATIONS OF THE STUDY**

The current study has methodological limitations i.e., sample size and data collection technique, which will question the generalization of the results in organizations /institutions of other sectors, therefore needed to be investigated in future studies. The cross-sectional design allowed identification of several factors associated with organizational commitment and turnover intention. The Islamic Work Ethics may also be examined with other organizational behaviors such as work stress, organizational performance, organizational culture, organizational citizenship behaviors, turnover intention and locus of control with some mediating and moderating variables in future studies.
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