

## **Impact of Ethical Leadership on Task Performance and Organizational Citizenship Behavior: Moderating Role of Islamic Work Ethics**

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### **Abstract**

*The purpose of this study is to assess the impact of ethical leadership on task performance and organizational citizenship behavior (OCB), with the boundary condition of Islamic work ethics (IWE). Data were collected from 200 employees working in the public and private sector organizations in Islamabad, Pakistan. The data were analyzed through SPSS. The collected data revealed that ethical leadership has a positive and significant influence on task performance and OCB. Furthermore, IWE was also found a significant moderator by enhancing the relationship of ethical leadership and both the outcome variables. It concluded that ethical leadership sets the tone for the employees for improving their task performance and OCB. Additionally, Islamic work ethics can also enhance the positive outcomes of ethical leadership.*

**Keywords:** ethical leadership, Islamic work ethics, organizational citizenship behavior, task performance

### **1. Introduction**

For the last 25 years, the studies have explicitly investigated employee behaviors that can contribute to an effective organizational climate (Gabriel, et al., [2018](#); Organ, et al., [2006](#)). In

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most of the cases, these employee behaviors are based on their discretion rather than formal roles. These behaviors include an altruistic approach towards others, tolerance for others, active involvement in organizational events, promoting organization in public, offering support to coworkers, behaving proactively and reactively (Hoffman, et al., [2007](#)). Extra-role behaviors has been studied with different labels, such as contextual performance, prosocial behaviors, and proactive behaviors (Bozionelos & Singh, [2017](#); Donald et al., [2019](#); McCormick, et al., [2019](#)). Since its emergence in organizational behavior literature, Organizational Citizenship Behavior (OCB) has dominated the literature of extrarole behaviors (Ocampo et al., [2018](#)).

Organ ([1988](#), p. 4) defined OCB as the “individual behavior that is discretionary, not directly or explicitly recognized by the formal reward system, and that in aggregate promotes the organization's effective functioning.” All those extra activities of employees beyond the duty expectations are termed as citizenship behavior. These are the extraordinary efforts that employees perform beyond what is expected, not clearly expressed in the job description, and not adequately appreciated by the organization. Undoubtedly, these employee behaviors are critical to organizational effectiveness because performing these behaviors, employees go the extra mile willingly to perform duties and accomplish goals (Nastiezaie & Ghalavi, [2020](#)). Several predictors of OCB have been investigated so far, such as job satisfaction, trust, procedural justice, organizational commitment, and leadership styles (Zeinabadi & Salehi, [2011](#); Foote & Tang, [2008](#); Zeinabadi, [2010](#); Jiao, Richards, & Zhang, [2011](#)). Better job outcomes are expected if the organization has ethical leaders. Leaders in the organization play a vital role in promoting an organization's culture and affect the overall functioning of organizations (Khurram, et al., [2020](#)). Employees follow their leaders' behavior, and this increases leader responsibility in creating and developing an ethical environment in organizations (Alshehhi et al., [2020](#)). However, an ethical perspective of leader behavior on OCB is still open for scholarly debate and warrants further inquiry (Shareef & Atan, [2019](#)). A leader's ethicality can serve as perfect soil for cultivating

employees' organizational citizenship behavior (Shareef & Atan, [2019](#); Yang & Wei, [2018](#)).

Ethical leadership has been defined as “the demonstration of normatively appropriate conduct through personal actions and interpersonal relationships, and the promotion of such conduct to followers through two-way communication, reinforcement, and decision-making” (Brown, Treviño & Harrison, [2005](#), p. 120). An ethical leader is a role model who leads by example. People observe leaders what they personally are; ethical leaders do virtuous things for a good reason. An ethical leader is someone people feel free to discuss problems than to bring up a solution to the present problem (Trevino et al., [2003](#)). Ethical leaders work as role models in developing an altruistic, caring, and respectful culture; followers learn from their leaders and extend their care and support towards their coworkers. Ethical leaders, through their caring and respect for others behavior, develop high-quality exchange relationship with the followers (Mayer et al., [2009](#)). Ethical leaders promote extra role behaviors such as OCB. However, alongwith extra role behaviours employees' task performance is also enhanced (Yang & Wei, [2017](#)). Task performance is “the expected behaviors that are directly involved in producing goods or services or activities that provide indirect support for the organization’s core technical processes” (Van Scotter, Motowidlo, & Cross, [2000](#), p. 526). Other predictors of task performance are perceived: supervisor support, job crafting and empowering leadership, etc. (Afzal, et al., [2019](#); Lee, et al., [2017](#); Weseler & Niessen, [2016](#)). Similarly, task performance and OCB of employees may increase if a leader develops an environment of trust, an environment where ethics has its priorities (Khurram et al., [2020](#)).

The ethical leadership outcomes like OCB and task performance are subject to some boundary conditions (Mo & Shi, [2018](#); Yang & Wei, [2017](#)). Along with leadership, employees' ethics are the additional factor that promote employees’ task performance and OCB (Permana, et al., [2019](#); Patel, et al. [2019](#)). The two dominant perspectives of individual ethics studied in literature are Protestant work ethic (PWE) and Islamic work ethics

(Kalemci & Tuzun, [2019](#)). PWE and IWE emphasize commitment, vigor, and devotion, promoting prosperity and preventing resource loss of organizations (Javaid, et al., [2018](#)). The core principles of IWE are based on Islamic teachings of the Quran and Sunnah (Javaid et al., [2018](#)).

Quran and Sunnah urge the best of ethics in socio-economic life. “You are the best peoples, evolve for mankind, enjoining the right, forbidding the wrong, and believing in ALLAH” (Qur’an 3:110). “Let arise out a group inviting to good, command them to do good deeds and forbidding them from committing sins” (Qur’an 3:104). IWE is broad and offers to teach about effort, diligence, dedication, devotion, patience, ability, tolerance, personal sacrifice, and support to coworkers, liveness, character and status, and subordinates' trust. These factors help the organization in attaining goals (Athar, [2016](#)). IWE has a positive impact on employee’s behaviors. Hence, it is proposed that IWE can enhance the positive effects of ethical leadership on task performance and OCB.

The relationship between ethical leadership and employee behaviors is mostly explained through social learning theory (Bandura & Walters, [1977](#)). Based on social learning theory, the present study offers some theoretical contribution. First, the current research investigates both extra-role behaviors (OCB) and role behavior (Task performance) as ethical leadership outcomes. Second, IWE has proposed a possible boundary condition for enhancing the positive outcomes of ethical leadership.

## **2. Literature Review**

### **2.1. Ethical Leadership**

Ethical leadership is “normatively appropriate behaviors” of specialized actions and mutual relationships (Brown et al., [2005](#); Banks, et al., [2020](#)). It emphasizes fairness and integrity. Ethical leaders refer to the ethical consequences of their decision making, fair choices, and principles that can be observed. “Normatively appropriate” is where shared values are intentionally set aside. These shared values are, for instance, honesty, respect, fairness, and values determination of the appropriateness of behavior (Brown et al., [2005](#); Wang, et al., [2017](#)). Ethical leadership has seven aspects: concern for sustainability, people-orientation, power distribution,

role clarification, equality, reliability, and ethical supervision (Kalshoven et al., [2011](#)). According to these dimensions, ethical leaders treat others fairly and do not practice favoritism; and employees have a voice in decision-making and concern for people. Marquardt, et al. ([2020](#)) stated that ethical leaders have transparency in goals and expectations and engage in open communication, i.e., communication with employees about ethics and ethical rules, a concern for society, and acting beyond their self-interests.

Additionally, Empirical research is promising regarding ethical leadership. For instance, Brown et al. ([2005](#)) construct a connection between their social learning theory (Bandura, [1977,1986](#)) and ethical leadership. This theory mentions that individuals can learn acceptable and normative behaviors from their role models (like parents, leaders, and teachers) to observe how they behave. In a way, ethical leaders play as a role model that “teach” employees through their behavior towards ethical conduct (Neubert, et al., [2013](#)). Ethical leaders are good directors to direct employees because they have a powerful and noticeable position in the organization hierarchy; through this, they can capture their followers' attention (Neubert et al., [2009](#)). Ethical leaders frequently communicate ethical needs via prescribed procedures (policies, rewards), and in the personal case, they practice what they preach (interpersonal treatment of others).

## **2.2. Ethical Leadership and Employees' Task Performance**

Every leader has different conducts. These conducts have a positive influence on followers' behaviors (Brown et al., [2005](#)). Here, in this study, it is proposed that ethical leadership will have a positive effect on task performance. Task performance includes channels of conduct required for delivering goods or services or exercises that have a sinuous concern with organization center specialized procedures. When employees utilize technical skills and knowledge to attain a task, they participate in task performance (Van Scotter et al., [2000](#)).

Theoretical underpinning (such as social exchange theory and social learning theory) has enlightened the favorable impact of ethical leadership on performance. Following social learning theory,

most patterns of behaviors have been educated totally by modeling. To a great extent, human behavior has been educated via observing, replicating, and modeling; answering these kinds of information is central to knowledge acquisition (Mayer, et al., [2010](#); Wang, et al., [2019](#)).

Learning can occur through indirect fortress which is essential for educating someone but is not responsible. Indirect learning obliges people to behave independently and articulate their social and inspirational models (Bandura, [1977](#)). Social exchange theory postulates that interpersonal relationships are mainly rooted in feasibility analysis and the comparison of substitutes (Cropanzano, et al., [2017](#); Homans, [1958](#)). Researchers have used ethical leadership to illustrate how ethical leaders act as an example to engage followers towards their ethical practices and essential leadership manners. Following these spreading ethical ways throughout the organization, followers replicate their leaders (Bormann, [2017](#)). Batool, et al. ([2013](#)) found a positive relationship between ethical leadership and job performance which encourages followers to make more efforts while adding to the organization.

Ethical leaders build themselves like a role model and the central resource of information. Ethical leaders develop a common perceptive of satisfactory behaviors with followers and make them learn to follow their leaders' ways, in this way, eventually enhancing task performance (Walumbwa et al., [2011](#)). Ethical leadership is positively related to workers' in-role account (Ahn, et al., [2018](#)). Ethical leadership may promote in-role job performance by cherishing followers' positive grounds (Bouckennooghe, et al., [2015](#)).

The ethical leader develops a high-quality relationship with their employees through care and fair treatment. In response to care and fair treatment, employees put extra effort to work and are willing to help the coworker. In this way, ethical leadership can promote task performance.

**HI:** Ethical leadership is positively associated with employees' task performance.

### **2.3. Ethical Leadership and Organizational Citizenship Behavior**

OCB is the voluntary character, nor openly acknowledged from a prescribed remuneration system but is in the context to support an organization's smooth operations. OCB is a sense of citizenship to go above and beyond the written agreement. They are going away from one's way to caring about an organizational property (Shareef, & Atan, [2019](#)), and giving their own particular time to solve administrative matters and provide innovative suggestions to facilitate the organization's overall performance (Organ, [1988](#)). There exist different forms of organizational behaviors, which are like OCBs. Such as supporting fellow members with a great deal of work, respect for each other rights, going by the book (similar in both aside and site of supervisors), avoiding conflicts at the workplace, and not complaining regarding minor issues (Tziner & Sharoni, [2014](#)).

Leaders are considered an important resource from which employees learn acceptable behaviors and manners. Ethical leaders have a strong work value-system and styles while dealing with their admirer realistically and taking care of their admirer in the corporation; they know how to be a vital source of leadership (Brown & Trevino [2006](#)). Two way communication can make a high-class social relationship with followers. Ethical leaders enhance employees' job performance by improving leader-member exchange (Walumbwa et al., [2011](#)). Ahn, et al. ([2018](#)) found that ethical leadership positively impacts employees' OCB. According to these, we assume the following hypothesis:

**H2:** Ethical leadership is positively associated with employees' OCB.

### **2.4. Islamic Work Ethics**

The Holy Quran's instructions and practices of Prophet Muhammad ﷺ, are the vital sources of the concept of Islamic work ethics (IWE). Prophet Muhammad ﷺ preached that hard work is the cause of sins to be forgiven. Prophet Muhammad ﷺ teaches to earn money by his own hands for his nourishment. Our Holy Prophet ﷺ

worked hard himself and granted the workers by way of respectability by saying that "a laborer is a friend of Allah."

The IWE perspective is that a commitment to duty is a virtuousness. The Prophet Muhammad ﷺ made clear that "whoever practices fraud is not one of us." Work should be done with full efforts, which is noted is essential for skilled people. IWE appreciate teamwork and counseling at work to shun mistakes and crush obstacles (Yousef, [2000](#)). According to Ali ([1988](#)), the importance of work in IWE comes with the intent to work, instead of the result. Honesty and generosity are the primary conditions for society's wellbeing, and that no person shall be left without their full payments. Moreover, persistently doing a tough job to fulfill a duty, competition is urged for the sake of excellence. Also, IWE argues that life has no importance without working.

Accordingly, Al-Aidaros et al. ([2013](#)) found IWE is complete, practical, and fair. In Islam, ethics is not merely ecclesiastical principles in some cases. Still, it addresses all aspects of life, whether physically, religious, and in everyday life, such as individual and collective, emotional, and intellectual. Ali and AlKazemi ([2007](#)) talk about four issues which have been emphasized by Prophet Muhammad ﷺ: work as the supreme kind of idolizing Allah; work which isn't performed with full efforts is not allowed; work has to be in the best interests of others as well as a component of societal aspects so that humanity can get opulence; and a better standard of living by doing work and trade.

IWE affects employees' job performance (Abdi, et al, [2014](#); Din, et al., [2019](#)). Employees with IWE are dedicated to working with scads of concentration, tenacity, loyalty, accomplishment, innovation, and ingenuity power (Ali, [1988](#), [1992](#); Ali & AlOwaihan, [2008](#)). IWE always makes sure to offer a guiding framework for employees to interpret incidents and, alternately, guide their behavior. IWE works as an inner force for employees to engage in activities that facilitate the organization's desires. Islamic work ethics plays a considerable role in the recognition of the Muslims around the globe. A more significant part of the population around the world is that follows Islam. Religion has to turn into the

most prominent factor that has formed work principles (Ahmad & Owoyemi, [2012](#)).

Moreover, the hypothetical validation of empirical findings also exist. Murtaza et al. ([2016](#)) and Mohammad, et al. ([2015](#)) found a considerable positive connection involving IWE and OCB. For this reason, it is understood that applying the standards of IWE within organizations can considerably manipulate the actions of groups and individuals in the organization. Therefore, it is possible that individuals, who follow Islam and practices in this respect, tend to bring effort ahead of their contractual responsibilities to help the group, supervisors, and the entire organization to manage and achieve their targets.

## **2.5. Moderating Effects of Islamic Work Ethics**

There are multiple results over the effects of IWE. Here we study the moderating effect of IWE between ethical leadership, task performance, and OCB (Ahn, et al., [2018](#); Batool, et al., [2013](#); Gerpott, et al., [2019](#)). We propose that ethical leadership influences can be different in terms of follower disposition, particularly IWE.

In the direction of these hypothetical arguments about ethical leadership, ethical leaders take care of their associates on a reasonable and fair basis with the highest quality of social exchange relations with their followers; thus, employees give positive results. Here we assume that relation is moderated by IWE between ethical leadership, task performance, and OCB. Studies regarding Islamic work ethics have found the positive effect of IWE on employees' working efficiency (Ali & Al-Owaidan, [2008](#); Hayati & Caniogo, [2012](#); Rokhman, [2010](#)).

Employees who follow the teaching and practices of Islam at the workplace show values like employing full efforts to achieve the organizational goals, demonstrating commitment and dedication at the place of work, produce high-quality services and products to fulfill customer needs and wants, as well as assisting humanity in developing; being creative and innovative while carrying out job responsibilities (Mohammad, et al., [2015](#)).

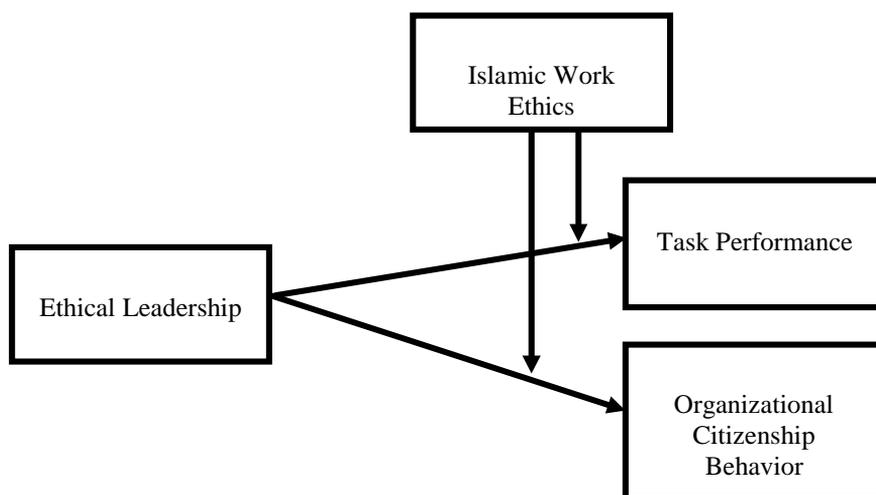
We propose that ethical leadership might positively influence task performance. The positive relationship between ethical leadership and task performance will be reliable for employees with

a high IWE than with a weak IWE. We propose that when a leader is ethical, and employees have high IWE, the relationship will go stronger than those with weak IWE. Accordingly, we expect the same for OCB that OCB level will get stronger when an ethical leader and employees have a high IWE than those with a weak IWE.

**H3:** IWE moderates the relationships between ethical leadership and employee task performance; the relationship will be stronger when employees have a high IWE.

**H4:** IWE moderates the relationship between ethical leadership and employees OCB; the relationship will be stronger when employees have a high IWE.

## 2.6. Research Model



*Figure 1.* Research Framework

## 3. Methodology

Data were collected using a convenience sampling technique in public and private sector organizations located in Pakistan's capital. Access to the organization was on a personal and professional basis. Convenient sampling was employed to reach the maximum number of respondents for data collection purposes. Owing to a lack of awareness about research in Pakistan, collecting high-quality data is

a challenging task for all researchers. Recent studies conducted in the same context have also employed a convenient sampling technique (e.g, Irshad & Bashir, 2020). Another reason for choosing this sampling technique is a lack of information about the total working population in both public and private sector. Questionnaire were distributed on convenience source integrity and confidentiality were ensured. A cover letter was attached to explain the purpose of research, privacy for respondents were strictly assured. Secrecy was guaranteed, and participation was voluntary. 300 questionnaires were distributed in which 217 were returned and 17 were not able to use response rate was 67%. Data collection for Islamic work ethics was limited for only Muslims employees.

The majority of respondents were single (53%), the male was (80%) with (73%) ages ranging from 26 to 40. 39% of respondents were the supervisor.

### **3.1. Measures**

All variables were measured using a 5-point Likert scale, “1” is for strongly disagree, and “5” is to denote strongly agree.

#### **3.1.1. Ethical Leadership**

Brown et al.'s (2005) scale for ethical leadership was used. For instance, one item was “my supervisor defines success not just by results but also the way that they are obtained.” Cronbach alpha was (.86).

#### **3.1.2. Islamic Work Ethics**

The 17 item scale of Ali (1992) was used to measure Islamic work ethics. For sample, one item was “one should constantly work hard to meet responsibilities.” Cronbach alpha was (.71).

#### **3.1.3. Task Performance**

This study uses a scale of (7 items) Williams and Anderson (1991) to measure employees’ task performance. For sample, one item was “the subordinate meets the formal performance requirements of the job.” Cronbach alpha was (.70).

#### **3.1.4. Organizational Citizenship Behavior**

Williams and Anderson's (1991) scale of 14 items was used to measure OCB. A sample item is “the subordinate assists the supervisor with his/her work (when not asked),” Cronbach alpha was (.78).

#### 4. Results

Mean, standard deviation, and correlation matrix are presented in Table 2.

**Table 2.**  
*Mean, standard deviation, correlation, and reliability*

Variables	Mean	S. D	1	2	3	4
Ethical Leadership	3.44	.70	(.86)			
Islamic Work Ethics	3.91	.41	.34**	(.71)		
Task Performance	3.84	.54	.31**	.24**	(.70)	
Organizational Citizenship Behavior	3.82	.49	.43**	.40**	.40**	(.78)

*Note.* N= 200, alpha reliability values are given in parentheses. \*= $p < .05$ , \*\*= $p < .01$ .

Table 2 gives an idea that ethical leadership is correlated positively (.342,  $p < .01$ ) with task performance, which was desirable (Hypothesis 1), furthermore ethical leadership is also positively (.43,  $p < .01$ ) correlated with OCB, which provide supports to hypothesis 2. IWE have a strong correlation (.24,  $p < .01$ ) task performance and also with (.40,  $p < .01$ ) OCB, which gives assistance to hypothesis 3 and 4.

#### 4.1. Regression Analysis

Multiple regression analysis is applied to examine primary and moderation effects. Results are in Table 3. The result shows that ethical leadership has a significant impact on task performance ( $\beta = .165$ ,  $p < .001$ ); hence hypothesis 1 is supported. Ethical leadership also significantly influence OCB ( $\beta = .231$ ,  $p < .001$ ), so hypothesis 2 is also supported. Further results clarify that IWE has a significant positive influence ( $\beta = .220$ ,  $p < .01$ ) task performance and ( $\beta = .399$ ,  $p < .001$ ) OCB.

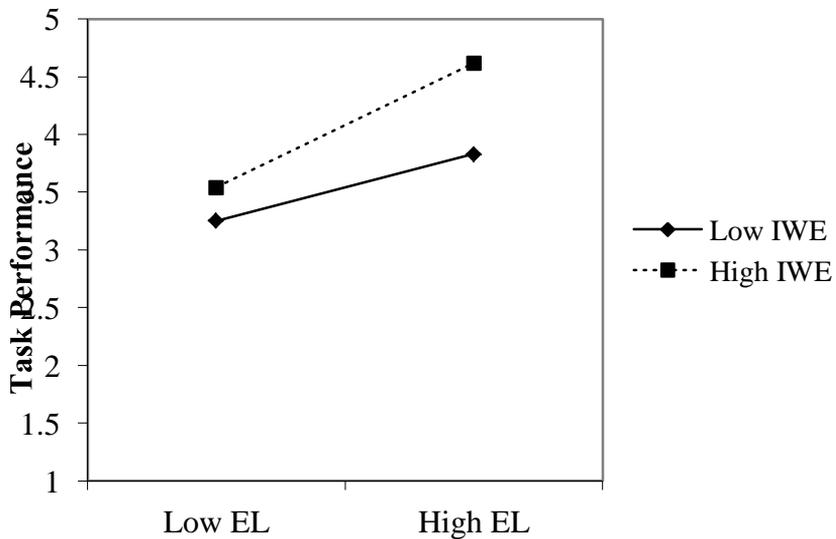
**Table 3**  
*Moderated Regression Model*

Predictors	Task Performance			Organization Citizenship Behavior				
	$\beta$	R2	Adj. R2	F-stat	$\beta$	R2	Adj. R2	F-stat
Step 1								
Control variables		.26				.17		
Step 2								
EL	.16**	.31	.29	22.32	.23**	.29	.28	45.71
IWE	.22**	.29	.27		.39**	.27	.26	
Step 3								
ELxIWE	.42**	.35	.32	23.79	.34*	.36	.35	57.61

*Note.* N=200, EL= Ethical Leadership, IWE= Islamic Work Ethics. \*= $p < .05$ , \*\*= $p < .01$ .

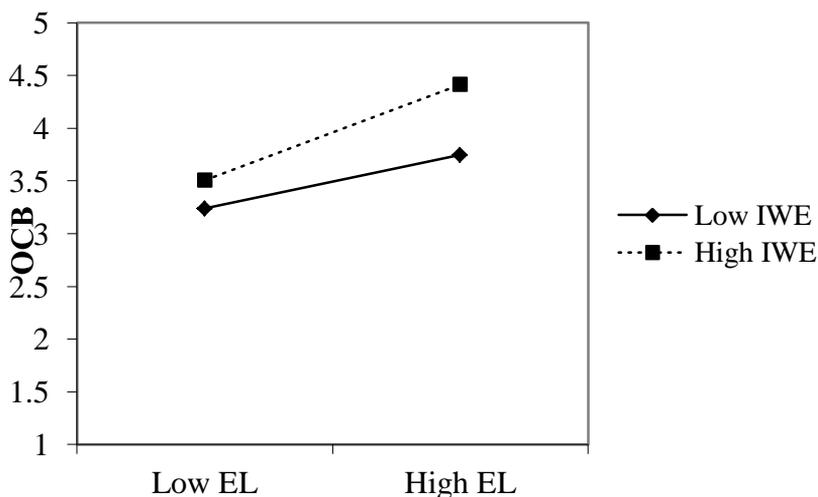
Additionally, Cohen, Cohen, West, and Aiken (2013) used the moderated regression analytical method to test 3 and 4 hypotheses. Accordingly, the first control variables were interred, independent variable and moderator were interred its second step; its third step interaction term was interred. These must be signed for moderation.

In table 3 results illustrate that IWE moderates the relationship between ethical leadership and task performance ( $\beta=.425$ ,  $p< .001$ ) is a result hypothesis 3 is supported, which was required. Moderation effect of IWE amongst ethical leadership and OCB ( $\beta=.341$ ,  $p< .05$ ) hypothesis 4 is also supported.



EL= Ethical Leadership, IWE= Islamic Work Ethics

**Figure 1.** Moderating effect of Islamic Work Ethics between Ethical Leadership and Task Performance



EL= Ethical Leadership, IWE= Islamic Work Ethics, OCB= Organizational Citizenship Behavior

**Figure 2.** Moderating effect of Islamic Work Ethics between Ethical Leadership and Organizational Citizenship Behavior

Moderator high and low values are shown in figures 1 and 2. When IWE was high ethical leadership and task performance relation was stronger (see figure 1), which were assumed in hypothesis 3. Similarly, when IWE was high ethical leadership and OCB relations were solid (see figure 2), supporting hypothesis 4.

### 5. Discussion

Researchers have paid much attention to the topics of ethics, such as ethical leadership. This study aimed to add to the literature on ethical leadership and IWE. All the hypotheses of this study were supported. Ethical leadership was determined significantly positively related to task performance. Results are consistent with social learning theory, as most of the behavior is learned via reiteration (Bandura, 1977). An ethical leader exerts positive effects on their follower in terms of task performance. Our results align with previous research findings that ethical leadership has a helpful connection with employees' in-role performance (Ahn, Lee, & Yun,

[2018](#)). Ethical leadership fosters people's positive motivation, which enhances their in-role job performance (Bouckennooghe, et al., [2015](#)). Ethical leaders come in a realistic role model and maintain themselves which is a crucial source of information in an organization. Ethical leaders bring common standards and acceptable behaviors to make their followers learn and follow their leader's manners, thus these things finally enhance task performance (Piccolo et al. [2010](#); Walumbwa et al., [2011b](#)). Ethical leadership is also influencing employees OCB positively. Previous research findings (Ahn et al., [2018](#)) also say that ethical leaders positively influence employees OCB. Employees who have a moral leader like an ethical leader will show more helping behavior through a mutual exchange. Kindness and consideration are the characteristics of ethical leaders, that is why they think about what employees feel and want to keep trust on him. In turn, employees also want to engage themselves in OCB to have a good relationship with their leaders (Lu, [2014](#)).

IWE was also found in positive and significant association with task performance, which was assumed; similar results were found in different studies (Ali & Al-Owaihan, [2008](#); Hayati & Caniago, [2012](#), Rokhman, [2010](#), Abdi et al., [2014](#)). IWE gives employees a channel of basis that allows them to understand events and, in turn, direct their behavior. IWE works as an internal force to employees to carry out actions that smooth the organization's progress. IWE and OCB have a strong positive relation; IWE develops OCB when the situation demands cooperation, which is the crux of Islamic teachings. Murtaza et al. ([2016](#)), Mohammad et al. ([2015](#)) also found a considerable positive connection between IWE and OCB.

Ethical leadership positively relates to task performance; relation was strong when IWE was high and weak when IWE was low. Allah is watching everyone that's what all the Muslims believe, that's why they try to have the best behavior in their life, everything that a Muslim does, they try to do it with veracity to have blessings of Allah, they want to get succeed in this life and life after death, their kind of behavior and beliefs generate high performance (Zahra et al., [2016](#)).

Ethical leadership has also positively affected OCB. The relation was strong when IWE was high and weak when IWE was low. Additionally, individuals having high IWE were more inclined to perform more than what needs to be while showing citizenship behavior as compared to those workers who have low IWE. It is because Islam encourages collaboration at the workplace. Islamic ideology and beliefs demand followers to offer help and support voluntarily if someone is in dire need. According to Islamic doctrines, one who directs someone to the right path, supports others, and always shows kind-heartedness and mercy to others, obeys those in power, follows work ethics, and shows citizenship behavior is acknowledged as a right person.

IWE is the education of Islam in which Muslims must perform actions essential for religion to pursue Allah's blessing, which is the final objective of life. Islam is a life path that is appropriate for humans; IWE emphasizes good behavior, purity, and other positive outcomes (Dangi et al., [2016](#)). It is expected that the Muslims should know right and wrong based on the teaching of Islam, and they must behave accordingly.

## **6. Theoretical Contribution**

In this study, the effect of ethical leadership on task performance and OCB was studied, and IWE was a moderator in this study. The current study's findings show the impact of ethical leadership and IWE on both task performance and OCB. The moderating effect of IWE on the relationship of ethical leadership with task performance and OCB was studied in this study. The findings of this study confirm the moderating mechanism of IWE. The research proves that IWE is an essential factor that stays as a basis for task performance and OCB. Additionally, it provides insight into the role of IWE in enhancing Task performance and OCB.

Social learning theory is found an informative basis through which ethical leaders influence their employees. Another orientation theory was also used to describe the moderating role of IWE. This study contributes significantly to the literature on IWE. Most of the studies use social exchange theory or equity theory to explain the give and take relationship in the organization. These theories were about individuals who demonstrate a positive attitude and behavior

to their organization once they earn some tangible or intangible assistance. Another orientation theory supports the theorized relations in educating the give and take relations in the organization based on prioritizing other interests.

## **7. Managerial Implications**

The Foundation of the organization should be based on ethics and treat ethics as a primary pillar. Additionally, a leader's trust, transparency, and integrity are the characteristics that encourage a culture of high IWE. Managers should change their tactics and give perceptible and imperceptible assistance to employees to increase their devotion towards an organization that will support them in representing OCB in every field. Managers should focus on building quality social relations with their employees to practice IWE to promote OCB. The manager should keep these quality relations safe to make employees feel socially connected in the organization. In turn, employees may show OCB.

IWE increases task performance and OCB via applying IWE, which are the words and actions of the Prophet Muhammad ﷺ and teaching of the Holy Quran. These ethics and values can foster organizational progression, like patience, diligence, determination, truthfulness, loyalty, commitment, honesty, and hard work (Mohammad et al., [2015](#)). IWE is a complete code. It has both modern work ethics and personnel, those who obey IWE are effective, and they prioritize other people's wants and showing stability in personal and organizational acts (Ali & Al-Owaihian, [2008](#)).

IWE is an approach that employees have in the organization. The Muslims are no more minority because of globalization; therefore, managers must know the value of IWE at the workplace. IWE has a positive influence on task performance, so the organization needs to focus on IWE practices and ensure that this is the ultimate constant way to success. IWE is playing a significantly influential role in the expansion and achievement of Muslims and their organizations (Abdi et al., [2014](#)). Managers working in the Muslim majority countries must think about applying the structure of ethics based on Islam's teachings to improve task performance and OCB. Islamic educations offer a genuine life package by

providing directions about every single subject of life. Managers can implant IWE values through speeches and training programs to increase the level of IWE in employees.

### **8. Limitations and Future Research**

This study's respondents were Muslims only, so this study's findings can only be used on Muslim workers to predict their behavior. The questionnaires were the source of data collection; questionnaires were self-report in nature. Consequently, this thing might lead to biasness and misreporting from the respondents' point of view. In this study's questionnaire to measure IWE scale (Ali, [1992](#)), employees by themselves can only answer these questions. It will be a good idea to develop for IWE which have leader responses regarding employees IWE. The questionnaire having scales of ethical leadership, task performance, IWE, and OCB were noticeable in length, respondents might have tired of this lengthy from this lengthy questionnaire, and they filled it in a hurry without full focus.

IWE is relatively low in managerial literature, so this is recommended to replicate our study findings in different cultures, like adopting longitudinal design to collect evidence regarding the fundamental process through which IWE effect OCB and task performance. Owing to the cut-throat competition, it is necessary to study ethics. Future studies can explore ethical leadership and IWE that might support the destructive effect of workplace politics and abusive supervision on desirable outcomes. IWE should be studied with more variables (PsyCap) to define their effects best. Future research may want to extend this model by using IWE is independent and introducing a moderator. Additionally, future research can also examine other mediators and moderators in a single study.

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