

ARTICLE

Organizational Justice and Gender Equity: The Contingent Effect of Islamic Work Ethics

Qaisar Iqbal*

Centre of China-India-Pakistan Studies, Sichuan University of Science & Engineering, Zigong, Sichuan, China

ARTICLE INFO

Article history

Received: 14 January 2021

Accepted: 12 April 2021

Published Online: 20 April 2021

Keywords:

Islamic work ethics

Distributive justice

Procedural justice

Interactional justice

Gender equality

Fairness

Equality

Islamic country

Quantitative

ABSTRACT

Organizations are facing challenges to cope with gender equity in the presence of a diverse workforce. The present study investigates the moderating impact of Islamic work ethics on the organizational justice-gender equity relationship. Self-administered questionnaires were sent to employees working in a large private university in a State of Qatar. This study collected data from 250 employees with 66.12% response rate. The present study employed structural equation modelling to analyse data in SmartPLS 3.0 and SPSS version 24. Empirical findings revealed the significant relationship of distributive justice and interactional justice with gender equity. Procedural justice did not relate to gender equity. Furthermore, Islamic work ethics also moderated the relationship of interactional justice with gender equity. Limitations and implications have been added at the end of paper. This study is first in its nature revealing the conditional factor of Islamic work ethics on the organizational justice-gender equity relationship.

1. Introduction

Gender equity is endemic at both social and organizational level ^[1,2]. Extant labour economics literature claims the presence of gender disparity in wages i.e. women employees take 22% lower wages as compared to men employees under controlled individual and occupational characteristics ^[3]. Women also have low representation at the executive level i.e. women comprise only 6% of the top management in the US ^[4]. Women face continuous hurdles in entering the top management ^[5]. Another is-

sue with gender equity is the integration and acceptance of women in the workplace ^[6]. Managers also struggle against resource constraints to achieve the objective of diversity ^[7].

Extant research in the service sector has unveiled the complaints of women employees against inequity, low representation, and discrimination within organizations ^[8-10]. Extant literature has revealed the significant positive influence of organizational justice on employee satisfaction ^[11,12]. Nevertheless, there is a need to investigate the links between organizational justice, and quality of work

**Corresponding Author:*

Qaisar Iqbal,

Centre of China-India-Pakistan Studies, Sichuan University of Science & Engineering, Zigong, Sichuan, China;

Email: qaisarkh86@gmail.com

life^[13]. Gender equity comes under the domain of quality of work life^[14]. Moreover, past empirical findings have confirmed the positive relationship of organizational justice and gender equity and recommended to investigate the conditional factor on their relationship^[6,13].

There is also glaring absence of the critical examination of the women's working experience in the middle east^[15]. Women in the middle east also experience biased induction processes, limited training opportunities, and very few female role models as well^[16]. The plethora of gender studies reveals a little about the gender equity in the region where Islam is a high-profile religion^[15]. Religion contributes to the formation of national culture and HRM processes^[17]. Ethics enhance and advance the organizational image in the eyes of its employees^[18]. Work ethics vary among individuals and influence workplace behaviour. As compared to protestant work ethics, there is lacking research in the domain of Islamic work ethics^[18]. Muslims around the globe form 23% of the world population^[19]. Muslims comprise an estimated 67.7% of the total population in Qatar.

Based on past gender and middle east studies, this study contributes to the literature by investigating the moderating effect of Islamic work ethics on the relationship of organizational justice and gender equity. The present research also extends the literature on gender equity by providing empirical evidence from a Muslim country.

2. Literature

2.1 Organizational Justice

The term "justice" refers to the allocation of resources and rewards in the context of an organization^[20]. Different dimensions come into the domain of justice at the organizational level. Earlier, fair decisions were deemed as important determinants of organizational justice^[21]. This study has considered three types of organizational justice: distributive justice, procedural justice, and interactional justice. Distributive justice talks about the fair distribution of resources or outcomes^[22]. Procedural justice concerns the fairness of procedures involved in the decision-making process or distribution and allocations^[23]. Interactional justice relates to the fair interaction and information sharing with seniors^[24]. Different studies have claimed differential and combined impact of distributive, procedural, and interactional studies. Extant research shows an association of distributive and procedural justice with the diverse organizational outcomes. Yet, there is lacking consensus among researchers about the consistency of results. Inter-organizational dealing in workplace shape employee's perception about gender equity in their organization.

Past studies have confirmed the positive relationship between procedural justice and job satisfaction^[25]. McFarlin and Sweeney (1992) have claimed a stronger impact of distributive justice as compared to procedural justice on job satisfaction. But there is an empirical evidence about the results opposite to that of McFarlin and Sweeney (1992)^[26].

Empirical evidence is available about the relationship of organizational justice with job performance, organizational commitment, turnover intentions, and organizational citizenship behaviour^[27-29]. Extant research also claims the significant negative impact of organizational justice on the negative emotional states, depression, stress, and anxiety^[13]. According to Gillet et al. (2013), there is a scarcity of research in the domain of organizational justice over gender equity. Being outreach practice and new governing paradigm, academic researchers and practitioners find it quite hard to cope with gender equity in the current competitive business environment especially in the developing countries^[30,31]. This study contributes to the literature on the relationship of organizational, procedural, and interpersonal justice with gender equity.

2.2 Gender Equity

Bailyn (2003) has defined gender equity as fairness, equality, and integration^[32]. Gender equity can be defined in many ways. Initially, it was embedded in the legal structure where equity refers to equality in terms of pay, opportunities to progress and freedom from harassment. But, on the other hand, researchers have claimed that equity goes beyond equal opportunities because equal opportunities are useless, provided there are unequal constraints^[33]. So, here equity emphasizes on fairness besides equality, augmenting its concept out of the workplace environment. Equity is deemed impossible in the presence of a group who are not able to meet the requirements of an ideal working environment^[34]. Prevalence of both equal opportunities and equal constraints leads to gender equity^[35]. Therefore, equity considers life outside the environment by focusing on practices such as stopping the tenure clock and parental leave. But such gender equity does not consider the issue where those employees especially women might take advantage of such facilities but could suffer serious career consequences as well^[36]. Therefore, gender equity requires integration rather than dealing separately with personal and professional lives in this domain.

2.3 Islamic Work Ethics

Employees possessing ethical, constructive, and optimistic behaviour are vital for any organization to grow

and sustain. Contrary to that, unethical behaviour of employees tarnish the organizational image and result in a non-productive work environment. Work ethic is known as a dispositional variable that varies among employees. Work ethics are developed in the early stages of life and profoundly influence the employee's behaviour in the workplace^[19]. There are two types of work ethics: protestant work ethics and Islamic work ethics. The protestant work ethic has received significant attention while Islamic work ethic is in its developing stage^[18,37].

Both, Protestant work ethic and Islamic work ethic differentiate between right and wrong, good and bad^[19]. Both ethics support ethical behaviour at work such as integrity, cooperation, honesty, commitment, loyalty, fidelity, diligence etc.^[38]. Additionally, Protestant work ethic and Islamic work ethic deem work as a religious obligation and a way to develop oneself and prosper socially^[39]. Anyhow, contrary to Protestant work ethic, Islamic work ethic emphasizes the behavioural intentions of employees rather than outcomes. Furthermore, the roots of Islamic work ethic are found in the Holy Quran and Sunnah^[38]. Protestant work ethic is originated from protestant thoughts and philosophy. Additionally, Islamic work ethic follows meticulously the teachings of Islam in terms of haram and halaal in every field related to the life of human beings. Teachings and principles of Islam are universal, comprehensive, complete, and beneficial for the whole world. Therefore, it delivers objective solutions to every problem either is about an individual, organizational, national, or international. Previous studies claim the significant influence of Islamic work ethic on the commitment, involvement, satisfaction and turnover intentions among employees^[40], productivity, employees' competency, innovation capability, and organizational change^[41]. According to Mellahi and Budhwar (2010), Islamic work ethic has a significant positive impact on hr practices^[17]. However, Mohammad et al. (2018) have reported lacking research on the relationship of Islamic work ethic with gender equity.

3. Hypotheses Development

3.1 Organizational Justice and Gender Equity

Extent literature presents some empirical evidence about the effects of organizational justice on job outcomes across cultures. According to Cheng (2014)^[42], different categories of organizational justice influence job satisfaction among employees in Hong Kong and the USA. But culture influences the strength of their relationship across these countries based on collectivism and power distance^[43]. Hong Kong has high ranks on collectivism

and power distance as compared to USA^[44]. Similarly, Qatar also ranks high in individualism with moderate power distance^[45]. In a recent meta-analytic review, Shao et al. (2013)^[46] has emphasized the strongest impact of organizational justice among countries in the presence of low power distance and high individualism. In another meta-analysis study, Li and Cropanzano (2009) have confirmed the significant relationship of both distributive and procedural justice with organizational trust, commitment, and job satisfaction^[47]. In Pakistan where power distance and collectivism are high^[44], organizational justice significantly enhances organizational commitment^[48-50].

Procedural justice is deemed as a strong predictor of commitment, trust and satisfaction^[51] in U.S. Yet distributive justice is a significant determinant of these variables in Asia^[48]. This difference may rely on the reasons that employees only focus on allocation with less emphasizes on procedures. Similarly, Lam et al. (2002) has suggested less perception of organizational justice among employees in high power distance society as compared to that of low power distance society^[46]. Nevertheless, the effect size of organizational justice on gender equity may be weaker in Qatar. Yet, extant literature suggests the influence of all types of organizational justice on gender equity. When employees observe that the procedures used in the distribution of rewards, and resource allocation are fair, that results into equal distribution based on a reward system, they perceive fair treatment and report about gender equity. Similarly, when employees feel that all are being treated equally at all levels without any discrimination based on respect, self-discipline, dignity, and trust, they are pleased with gender equity. So, interactional justice significantly influences the gender equity. Based on the above literature, the following hypotheses are suggested.

H1a: Distributive justice is positively related to gender equity.

H1b: Procedural justice is positively related to gender equity.

H1c: Interactional justice is positively related to gender equity.

3.2 Islamic Work Ethics and Gender Ethics

Islam continuously teaches to support and help each other in the social context i.e., workplace. The Holy Quran states "Help one another in Al-Birr and At-Taqla (virtue, righteousness, and piety); but do not help one another in sin and transgression" (Quran 5:2). Furthermore, Islam emphasizes on the justice. "We sent Our Messengers with clear signs and sent down with them the Book and the Measure in order to establish justice among the peo-

ple [...]” (Quran 57:25). Islam also teaches to complete work and duties with utmost responsibilities and efforts. According to Mohammad et al. (2018), Muslim believers who work righteousness per se their full capability will enter Heaven. Islamic work ethic motivates employees to own their organization and enhances their extra-role behaviour^[19]. This discussion suggests that employees with high Islamic work ethics have a high probability to behave in a fair manner and perceive their organizational treatment fair to them as well.

Islam treats work as a sincere and dedicated effort^[52], where engagement in work enhances collaboration, mutual understanding among employees, satisfies the needs and increases wealth. High Islamic work ethics make employees more loyal to their organization as compared to their colleagues with low Islamic work ethics^[53]. According to Khan et al. (2015), Islamic work ethic is a substantial predictor of employee’s involvement^[43]. This study has employed the meaning of Islamic work ethic as a set of values (honesty, transparency, fairness, ethical ways, patience, hard work) that originates from the Islamic principles and teachings that differentiates between right and wrong, good, and bad at the work. With reference to the above discussion, both empirical and theoretical evidence suggest that employees with higher Islamic work ethics have a high probability to experience high gender equity. Therefore, the following hypothesis is built.

H2: Islamic work ethics is positively related to gender equity.

3.3 The Moderating Role of Islamic Work Ethics

Inconsistent impact of organizational justice on different outcomes suggests the possibility of the presence of different factors that may moderate these associations^[54]. Being justice and generosity oriented^[55], Islamic work ethics may moderate the relationship between organizational justice and gender equity. Being part of one’s belief system, employees, who possess high Islamic work ethics, will speak against any injustice they experience or observe in their organization.

Perception of unfair procedures and unequal distribution of rewards may reduce job satisfaction and increase turnover intentions among employees. Islamic work ethic considers work-related goals as moral obligations without any attachment to fair procedures and distribution of rewards^[43]. Holy Quran (Holy book of Islam) says “and he who does righteous deeds, and he is a believer, he will neither be afraid of injustice nor deprivation”^[20:112]. Therefore, researchers claim in this study, that employees who are on the high side of Islamic work ethics, will not bother

about procedural and distributive injustices. Because of emphasis on the activity and its linkages to the hereafter, Muslims are supposed to have a moral obligation to their jobs^[40]. Female employees report differently about interactional justice (such as impolite, rude behaviour, not caring about others) as compared to procedural justice than male employees^[56]. Islamic work ethic talks about trust, forgiveness, sincerity, honesty, forgiveness, and humility. Holy Quran teaches Muslims to treat others in a very humble way such as “Do not turn your face away from people in contempt, nor go about in the land exultingly.”^[31:18]. Similarly, in other chapters, Holy Book “Quran” guides its believers to practice justice i.e., “Allah commands you to uphold justice and to do good to others and to give to the relatives.”^[16:90]. Likewise, extant religious literature claims that religion forms the integral belief system of an employee and it substantially influences the extrinsic and intrinsic work values of those employees^[57]. Qatar is a Muslim-dominant country with 67% Muslims^[58]. Therefore, a high level of gender equity would prevail in the presence of high level of Islamic work ethics where procedural, distributive, and interactional justice is low.

H3a: Islamic work ethics will moderate the positive relationship of distributive justice and gender equity such that the relationship will be stronger when Islamic work ethics is high.

H3b: Islamic work ethics will moderate the positive relationship of procedural justice and gender equity such that the relationship will be stronger when Islamic work ethics is high.

H3c: Islamic work ethics will moderate the positive relationship of interactional justice and gender equity such that the relationship will be stronger when Islamic work ethics is high.

4. Methods

4.1 Sampling and Data Collection

A quantitative approach has been employed to achieve the objectives of this study. The population of this study consists of employees working in the service sector. Unit of the analysis of this study is the employees working in the academic sector of Qatar. Convenience sampling approach has been employed to collect data from employees. G-Power application has suggested a minimum of 92 responses to detect a medium effect size of 0.15^[59] with 0.05 significance level and a statistical power of 80%. Data has been collected through a self-structured questionnaire. Data has been collected from both administrative staff and faculty of a large private university. Data was collected

twice from the same employees of that university. Initially, respondents have filled online survey form i.e. items relevant to three types of organizational justice and Islamic work ethics. This study has a response rate of 66.12% where 168 usable responses were found after sending survey forms to 250 employees. There is empirical evidence about a high response rate in studies conducted in the Asian countries ^[38].

4.2 Measurement of Variables

The measurement scales of variables in this study have been borrowed from extant literature. A measurement scale of procedural justice (three-items scale), interactional justice (four-items scale), and distributive justice (four-items scale) has been adapted from the previous studies^[48,60]. Procedural justice considers decision making based on accurate and precise information, appeal process, and employees' voice. Interactional justice concerns about interactions and dealing of employees with their colleagues and supervisors in their organization. Distributive justice assesses the fairness of various outcomes such as workload, work schedule, job responsibilities, and salary structure. Cronbach's alpha above 0.70 has been reported for these measurement scales ^[61]. Seven-items scale of gender equity has been adapted from the study of Akter et al., (2017) ^[31]. A 09-items scale of Islamic work ethics has been adapted from the study of Ali (1992)(62). Respondents have indicated their level of satisfaction based on a seven-point Likert scale i.e., 1= "strongly disagree" and 7= "strongly agree". Gender possibly influences job outcomes ^[63], so this study employs it as a control variable. To avoid common method bias, same respondents were asked about gender equity in the second attempt after one month. Cronbach's alpha reliabilities of gender equity, Islamic work ethics, distributive justice, interactional justice, and procedural justice in this study are 0.707, 0.739, 0.724, 0.690, and 0.657, respectively.

4.3 Demographic Analysis

The demographic analysis of this study reveals that mostly respondents in this study are female i.e. 61.30%. 50% respondents are between 21 to 28 years old; about 36.30% respondents are between 29 to 36 years old, and about 13.70% are above 37 years old (See Table I). Among respondents, 51.80% employees have experience between 01 to 05 years whereas only 19.60% have experience between 06 to 10 years. About 12.50% respondents have experience between 11 to 15 years. Only 16.10% respondents are novices in this university with less than one-year experience.

Table I. Frequency analysis

Demographics	Frequency	Percentage
Gender		
Male	65	38.7
Female	103	61.3
Age		
21 to 28 years	84	50
29 to 36 years	61	36.3
37 to 44 years	23	13.7
45 to 52 years	0	0
53 to 60 years	0	0
Working Experience		
< 1 year	27	16.1
1 to 5 years	87	51.8
6 to 10 years	33	19.6
11 to 15 years	21	12.5
16 to 20 years	0	0
>20 years	0	0

4.4 Data Screening

The data in this study are free of missing values as all items were marked mandatory in an online questionnaire. The outlier is the value, varies largely from the rest of values and biases the mean and increases standard deviation. A small or unfilled dot, which indicates the presence of outlier, is drawn to 1.5*IQR rather than the minimum or maximum values in the boxplot. The absence of any circle or dots in the boxplot figure nominates the data free of an outlier in this study as shown in Figure I.

This study has also tested the presence of common method variance (CMV). More than 50% variance caused by one factor indicates the presence of common method variance ^[64]. As suggested by Podsakoff et al. (2003) ^[64], Harman's single test has been employed to test CMV in

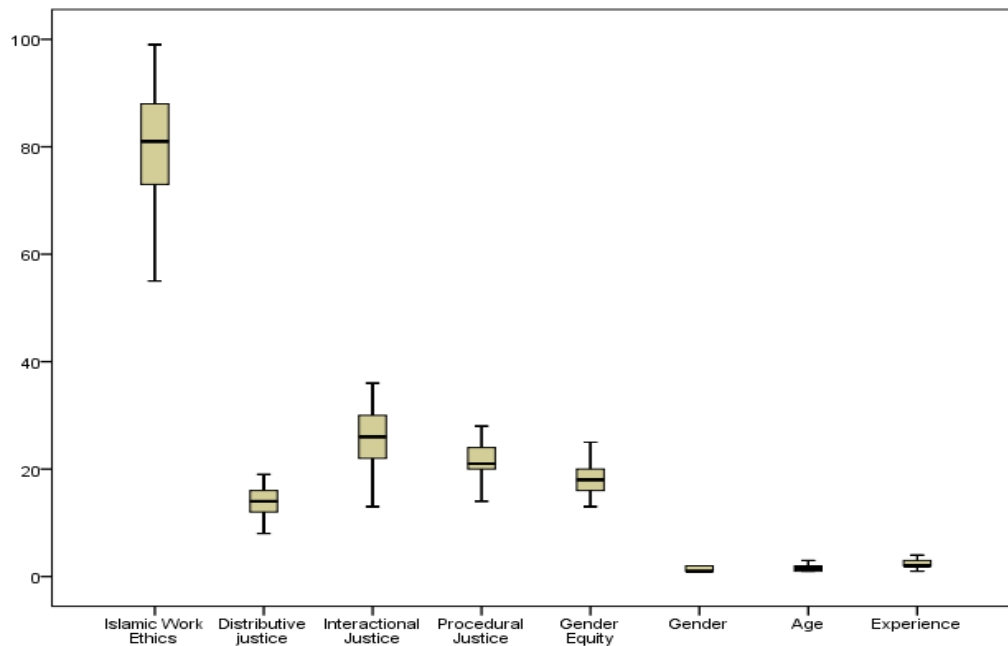


Figure I. Boxplot figure

this study. This test revealed that none of the variables explain more than 50 percent of the total variance, so this data is free of CMV.

The present study has also employed AMOS 23.v to assess the goodness of fit indices of the proposed model. The data analysis revealed that the proposed five-factor model is acceptable i.e. CFI= 0.89<0.90, GFI+0.956>0.95, RMSEA = .096 > .08, SRMR = .073 < .08.

Although, PLS-SEM does not require distributed data, yet this study has employed skewness and kurtosis z-values test ^[65] to check the normality of distributed data. Skewness measures the symmetrical nature of the construct while kurtosis refers to the peak level of the data distribution ^[65]. As all values of both kurtosis and skewness lie in the range of -1.96 to +1.96, so data of this study are normally distributed ^[66] as shown in below Table II.

Mean value of any variable measured against a five-point Likert scale exhibits its position in the organization. According to Sekaran (2013), variable is placed at low, medium, and high positions, provided its mean value is less than 2.99, in between 3 to 3.99 and greater than 4 respectively. In this study, mean values of all variables lie in the limit of 3 to 3.99 (See Table II) which indicates their moderate presence in the University of Qatar. Furthermore, correlation analysis also exhibits the positive relationship of distributive justice, interactional justice, and Islamic work ethics with gender equity (See Table III). Contrary to this, procedural justice has negative, very weak or no relationship with gender equity.

Table II. Descriptive Analysis

Construct	Mean	Std. Deviation	Skewness		Kurtosis	
	Statistic	Statistic	Statistic	Std. Error	Statistic	Std. Error
Gender equity	3.243	.492	.051	.094	-1.309	.188
Islamic work ethics	3.197	.556	.137	.094	-.251	.188
Distributive justice	3.170	.365	.529	.094	.058	.188
Interactional justice	3.062	.368	.858	.094	.787	.188
Procedural justice	3.346	.440	.950	.094	1.084	.188

Table III. Correlation Analysis

Construct	1	2	3	4	5
Distributive Justice	1.000				
Gender Equity	0.155	1.000			
Interactional Justice	0.017	0.104	1.000		
Islamic Work Ethics	0.077	0.188	0.167	1.000	
Procedural Justice	0.078	-0.015	0.607	0.132	1.000

4.5 Measurement Model Analysis

PLS-SEM analysis first requires an assessment of measurement model before structural model analysis. The measurement model is related to construct validity and internal reliability. Construct validity comprises convergent validity and discriminant validity^[67]. Convergent validity relies on outer loadings and average variance extracted (AVE). For convergent validity, loadings should be higher than 0.708 or equal to 0.70^[65]. Loadings with values below 0.40 have been suggested to delete^[68]. Furthermore, loadings lying between 0.40 and 0.70 are also recommended to delete in order to increase the values of composite reliability or the AVE above the required threshold limit^[65]. Yet, Chin (1998) has suggested retaining items with loadings between 0.50 and 0.70 in the presence of other items with higher loadings linked to the same construct^[69]. Table III depicts that most of the indicator loadings with respect to their latent variables are above 0.70. Only four items are below 0.70, yet there exists no need to delete them in the presence of accepted composite reliability. Similarly, values of AVE for all variables are equal or higher than 0.50. Therefore, this model indicates accepted convergent validity. The PLS-SEM analysis

measures internal consistency in the form of composite reliability. According to Hair et al. (2010), the value of composite reliability should be equal to or greater than 0.70^[65]. All five latent variables in this study have values above 0.70, so there is acceptable reliability as shown in Table IV.

Two conservative methods, Fornell-Larcker criterion and Heterotrait-Monotrait Ratio (HTMT), have been employed to assess discriminant validity. According to Fornell-Larcker criterion, higher values of the square root of the AVE of a construct than the correlations among the constructs denote discriminant validity^[70]. The data analysis revealed acceptable discriminant validity for the research model in this study.

Heterotrait-Monotrait Ratio (HTMT) approach is considered more superior as compared to Fornell-Larcker criterion^[71]. According to Kline (2015), values of HTMT for all constructs should be lower than 0.85 to access acceptable discriminant validity^[72]. All values of the HTMT for all constructs in this study are below 0.85 (Table V). Therefore it indicates acceptable discriminant validity. Therefore, both traditional approaches show acceptable discriminant validity in this study.

Table IV. Summary of Construct Validity and Reliability

No.	Construct	Type	Number of Items	Items deleted	Loadings	CR	AVE	Cronbach's α
1	Distributive Justice	Reflective	04	None	0.760 0.770 0.726 0.587	0.805	0.510	0.724
2	Procedural Justice	Reflective	03	None	0.687 0.807 0.846	0.825	0.613	0.657
3	Interactional Justice	Reflective	04	None	0.722 0.840 0.676 0.560	0.796	0.500	0.690
4	Islamic Work Ethics	Reflective	09	None	0.769 0.701 0.618 0.746 0.716 0.792 0.800 0.769 0.701	0.892	0.543	0.739
5	Gender Equity	Formative	04	None	0.557 0.622 0.774 0.820	0.791	0.502	0.707

4.6 Structural Model Analysis

The assessment of structural model reveals information about collinearity, path coefficients, R square values, the effect size, and the predictive relevance Q^2 [73]. The collinearity leads to the bias path coefficient. Therefore, variance inflation factor (VIF) has been employed to assess the issue of multicollinearity. VIF value greater than five indicates the presence of multicollinearity issue. VIF values for all independent variables in this construct are less than five (See Table V), so there is no multicollinearity issue. Cross-validated redundancy technique was applied to check the predictive relevance where omission distance was taken as 5. Because this study has 168 respondents and division by 5 does not create an integer as remainder. Value of Q^2 greater than zero represents that certain path of an independent variable has predictive relevancy to dependent variable [65]. In this study, predictive relevance Q^2 has value as 0.144, which means this model has predictive relevance. The last part of the structural model analysis is to assess effect size. 0.02, 0.15, and 0.35 f^2 values present small, medium, and large effect size. In this study, distributive justice has a medium effect size with f^2 value as 0.16 [59]. Interactional justice and Islamic work ethics have a low effect size with f^2 values i.e., 0.03, and 0.05, respectively.

Table V. VIF Values for the Independent Variables

Variables	VIF Values
Distributive Justice	1.767
Procedural Justice	1.309
Interactional Justice	2.069
Islamic Work Ethics	1.271

4.7 Testing of Direct Relationship

The non-parametric bootstrapping procedure was applied in SmartPLS to 168 cases, 5000 subsamples, and individual sign changes [73] to generate T-values and test coefficient significance. Table VI exhibits the path coefficient, Effect size, Stand errors, t-values, P-values, and confidence intervals. Results show that the effect of distributive justice on gender equity is positive and significant i.e., $\beta=0.414$, $p<0.05$. Similarly, values of upper and lower confidence interval do not include zero, so it is a sign of the significant impact of distributive justice on the gender equity. Therefore, H1a is accepted. Procedural justice has a non-significant negative impact on gender equity.

Table VI. Path coefficient and hypotheses testing (Direct Effect)

H	Hypotheses	β	S. E	T	P-value	LLCI	ULCI
H1a	Distributive Justice -> Gender Equity	0.414	0.092	4.483	0.000	0.263	0.565
H1b	Procedural Justice -> Gender Equity	-0.092	0.076	1.221	0.111	-0.217	0.033
H1c	Interactional Justice -> Gender Equity	0.188	0.098	1.999	0.023	0.027	0.349
H2	Islamic Work Ethics -> Gender Equity	0.201	0.058	3.486	0.000	0.106	0.296

Table VII. Moderation Analysis

H	Hypotheses	β	f^2	S. D	T	P-value
H2a	DJ*IWE -> Gender Equity	-0.108	0.01	0.096	1.125	0.131
H2b	PJ*IWE -> Gender Equity	-0.094	0.011	0.125	0.752	0.226
H2c	IJ*IWE -> Gender Equity	0.261	0.056	0.132	1.977	0.024

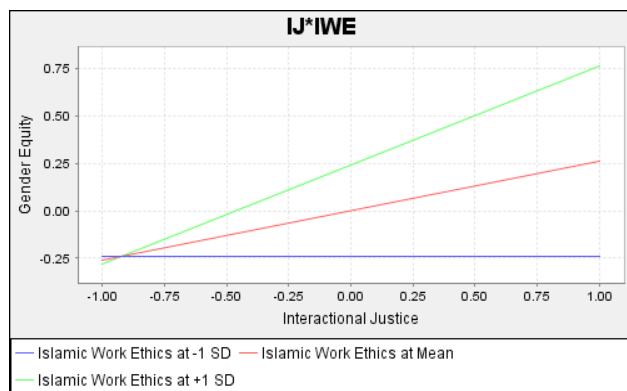
*DJ= Distributive Justice, IWE= Islamic work ethics, PJ= Procedural Justice, IJ=Interactional Justice

ty i.e., $\beta = -0.092$, $p > 0.05$, $T\text{-value} < 1.96$. Nevertheless, interactional justice has shown a significant positive impact on gender equity i.e., $\beta = 0.188$, $p < 0.05$, $T\text{-value} = 1.99 > 1.96$. Accordingly, current empirical findings support hypothesis H1c. Hence, only H1b is rejected in this study. Islamic work ethics substantially influence gender equity on a significant basis i.e., $\beta = -0.201$, $p < 0.05$, $T\text{-value} > 1.96$. Therefore, H2 is accepted.

4.8 Testing of Moderating Effect

The positive effect of distributive justice on gender equity is stronger in the presence of high Islamic work ethics. The below Table VII shows that interaction term of distributive justice and Islamic work ethics ($\beta = -0.108$, $p > 0.05$, $T\text{-value} < 1.96$) does not significantly moderate the relationship between distributive justice and gender equity. Therefore, hypotheses H3a is rejected. This study has further hypothesized that Islamic work ethics significantly moderate the association between procedural justice and gender equity. But the results do not support this hypothesis i.e., $\beta = -0.094$, $p > 0.05$, $T\text{-value} < 1.96$. So, hypotheses H3b is also rejected. Furthermore, H3c is supported by the results of this study. The interaction term of Islamic work ethics and interactional justice significantly moderates the relationship between interactional justice and gender equity i.e., $\beta = 0.261$, $p = 0.048 > 0.05$, $T\text{-value} = 1.98 > 1.96$.

Base on the recommendations of Dawson (2014)^[74], interaction effect has been plotted to clearly express the moderating effect of Islamic work ethics on the interaction of justice and gender equity. The result is exhibited in the below Graph 1. The association between interactional justice and gender equity is stronger in the presence of high Islamic work ethics. Yet, Islamic work ethics does not influence the interactional justice-gender equity relationship.



Graph 1. Boxplot

5. Conclusions

5.1 Discussion

Academic researchers and practitioners consider gender equity as the outreach practice and the new paradigm governing business research in developing countries^[31]. But, besides the substantial significance of gender equity, practitioners and researchers find it quite challenging in the current workplace environment^[30]. This study contributes to the literature on the relationship between organizational justice with respect to the fairness of distribution and procedure and on the interpersonal treatment. This study aims to fill the research gap and limitations in the association of organizational justice and gender equity claimed by Gillet et al. (2013). This study extends the understanding of the geographical scope of this realm in academia by providing empirical evidence of gender equity in the state of Qatar.

Several meta-analyses present inconsistent results about the impact of different types of organizational justice on diverse outcomes^[47]. Extent empirical evidence suggests the influence of cross-cultural difference as the main determinant on the dimensions of organizational justice. This study tried to extend empirical evidence about the relationship between justice types and outcomes by investigating the effects of distributive, procedural, and interactional justice on gender equity. Furthermore, this study has investigated the moderating role of Islamic work ethics on their associations because of inconsistent results for the relationship of justice types with outcomes. This study has presented remarkably interesting empirical findings. Data analysis revealed that highly perceived distributive justice and interactional justice improve perception of employees about gender equity whereas procedural justice did not show any significant influence on the same. This study also presents an empirical evidence about the fact that high Islamic work ethics among employees can enhance gender equity in the workplace.

Different types of organizational justice present varying inconsistent impacts on different outcomes across culture^[46]. For example, procedural justice is significantly related to outcomes in western countries whereas distributive justice prevails in the eastern samples^[51]. So, the results of this study are consistent with that of Pillai et al. (2001), as distributive justice significantly influences gender equity in the state of Qatar. On the other side, Shao et al., 2013 claims that in those areas where individualism is high and power distance is low, employees show strong justice perception^[75]. The state of Qatar presents high individualism and low collectivism^[76]. Contrary to that, this study presents mixed empirical evidence about three types of organizational justice across gender equity in this study,

only distributive justice is a significant predictor of gender equity. Procedural justice and interactional justice do not predict gender equity significantly. These results claim the role of contextual factors which may likely manipulate the relationship between organizational justice and gender equity. The current investigation has deemed Islamic work ethics as one contextual factor. Interactional justice is not related to gender equity in the presence of low Islamic work ethics. Employees report adversely about perceived interactional unfairness in the presence of high Islamic work ethics.

5.2 Limitations, Theoretical and Practical Implications

The current research brings several practical and theoretical implications. Theoretically, this study revealed significant effects of distributive justice on gender equity. Additionally, the investigation of the moderating role of Islamic work ethics on the relationship of individual dimensions of organizational justice and gender equity augment substantially the literature of justice and performance. This study also responds to the call of Nowakowski and Conlon (2005) ^[77], where they suggested to test more moderators on the association of justice and performance. Furthermore, there is still a need to study the role of Islamic work ethics with moderators in other geographical, cultural, and organizational context.

The practical implication of this study is concerned with the direct influence of justice on gender equity. Management must ensure the fair distribution of resources, outcome, salary, wages, and other rewards in different systems of organizational governance considering human resource management practices. Employees who perceive fair and equitable treatment, have a high probability to involve in positive job behaviour which benefit the organization with a less propensity to engage in negative behaviour which are harmful to both individuals and organizations. Managers must be vigilant and ensure the fair administration across all levels within an organization to enhance the organizational effectiveness and efficiency at large. In addition to the findings of this study, Islamic work ethics may present other individual and organizational benefit to both managers and employees. Therefore, organizational management is encouraged to ignite Islamic work ethics in their organizations to hinder workplace deviant behaviour and their horrible consequences and to promote inductive employee's behaviour which makes the overall operations of the organization better.

This study comprises several limitations. There is a dire need to carefully interpret the results because of cross-sectional data. Lacking the ability to determine the temporal

order of variables makes the cross-sectional design less effective to investigate the causal linkages between such variables. The measurement of gender equity, organizational justice, and Islamic work ethics are all self-report measures in this study. Besides efforts made to avoid common method bias in this study, there is still chance that social desirability bias and diverse self-report biases may influence findings. Finally, this study is deemed limited in terms of scope as it only focused on only one moderating variable i.e., Islamic work ethics. Further, research is suggested to explore the moderating role of other variables such as organizational support and personality characteristics. Additional research may also improve our understanding of the justice-equity relationship and the moderating impact of emotional intelligence, considering both negative and positive emotions in future studies of gender equity.

References

- [1] London M, Bear JB, Cushenbery L, Sherman GD. Leader support for gender equity: Understanding prosocial goal orientation, leadership motivation, and power sharing. *Hum Resour Manag Rev.* 2019;29(3):418-27.
- [2] Iqbal Q, Ahmad NH. Sustainable development: The colors of sustainable leadership in learning organization. *Sustain Dev.* 2020;2019-21.
- [3] Tate G, Yang L. Female leadership and gender equity: Evidence from plant closure. *J financ econ.* 2015;117(1):77-97.
- [4] Matsa DA, Miller AR. Chipping away at the glass ceiling: Gender spillovers in corporate leadership. *Am Econ Rev.* 2011;101(3):635-9.
- [5] Ridgeway CL. *Framed by gender: How gender inequality persists in the modern world.* Oxford University Press; 2011.
- [6] Anderson DM, Shinew KJ. Gender equity in the context of organizational justice: A closer look at a reoccurring issue in the field. *J Leis Res.* 2003;35(2):228-47.
- [7] Kreitz PA. Best practices for managing organizational diversity. *J Acad Librariansh.* 2008;34(2):101-20.
- [8] Kim D. *Equity sensitivity theory: Exploring gender differences in a collectivistic culture.* Capella University; 2009.
- [9] Anderson PS. *Re-visioning gender in philosophy of religion: Reason, love and epistemic locatedness.* Ashgate Publishing, Ltd.; 2012.
- [10] Henderson K, Grappendorf H, Bruton C, Tomas S. The status of women in the parks and recreation profession in the United States. *World Leis J.*

- 2013;55(1):58-71.
- [11] Heponiemi T, Kuusio H, Sinervo T, Elovainio M. Job attitudes and well-being among public vs. private physicians: organizational justice and job control as mediators. *Eur J Public Health*. 2011;21(4):520-5.
- [12] Nadiri H, Tanova C. An investigation of the role of justice in turnover intentions, job satisfaction, and organizational citizenship behavior in hospitality industry. *Int J Hosp Manag*. 2010;29(1):33-41.
- [13] Gillet N, Fouquereau E, Bonnaud-Antignac A, Mokoukolo R, Colombat P. The mediating role of organizational justice in the relationship between transformational leadership and nurses' quality of work life: A cross-sectional questionnaire survey. *Int J Nurs Stud*. 2013;50(10):1359-67.
- [14] Bagtasos MR. Quality of work life: A review of literature. *DLSU Bus Econ Rev*. 2011;20(2):1-8.
- [15] Metcalfe BD. Gender and human resource management in the Middle East. *Int J Hum Resour Manag*. 2007;18(1):54-74.
- [16] Iqbal Q. The era of environmental sustainability: Ensuring that sustainability stands on human resource management. *Glob Bus Rev*. 2020;21(2):377-91.
- [17] Budhwar PS, Mellahi K. Introduction: Islam and human resource management. *Pers Rev*. 2010.
- [18] Mohammad J, Quoquab F. Furthering the thought on Islamic work ethic: how does it differ? *J Islam Mark*. 2016.
- [19] Mohammad J, Quoquab F, Idris F, Al-Jabari M, Hussein N, Wishah R. The relationship between Islamic work ethic and workplace outcome. *Pers Rev*. 2018.
- [20] Notz WW, Starke FA. Arbitration and distributive justice: Equity or equality? *J Appl Psychol*. 1987;72(3):359.
- [21] Adams JS. Inequity in social exchange. In: *Advances in experimental social psychology*. Elsevier; 1965. p. 267-99.
- [22] Colquitt JA, Greenberg J. Organizational justice: A fair assessment of the state of the literature. 2003.
- [23] Barsky A, Kaplan SA. If you feel bad, it's unfair: A quantitative synthesis of affect and organizational justice perceptions. *J Appl Psychol*. 2007;92(1):286.
- [24] Greenberg J. The social side of fairness: Interpersonal and informational classes of organizational justice. *Justice in the workplace i-Approaching fairness in Hum Resour Manag Hillsdale, NJ Lawrence Erlbaum Assoc*. 1993.
- [25] Bakhshi A, Kumar K, Rani E. Organizational justice perceptions as predictor of job satisfaction and organization commitment. *Int J Bus Manag*. 2009;4(9):145-54.
- [26] Clay-Warner J, Reynolds J, Roman P. Organizational justice and job satisfaction: A test of three competing models. *Soc Justice Res*. 2005;18(4):391-409.
- [27] Carr JC, Gregory BT, Harris SG. Work status congruence's relation to employee attitudes and behaviors: The moderating role of procedural justice. *J Bus Psychol*. 2010;25(4):583-92.
- [28] Whitman DS, Caleo S, Carpenter NC, Horner MT, Bernerth JB. Fairness at the collective level: A meta-analytic examination of the consequences and boundary conditions of organizational justice climate. *J Appl Psychol*. 2012;97(4):776.
- [29] Van Dierendonck D, Jacobs G. Survivors and victims, a meta - analytical review of fairness and organizational commitment after downsizing. *Br J Manag*. 2012;23(1):96-109.
- [30] Theis S, Lefore N, Meinen-Dick R, Bryan E. What happens after technology adoption? Gendered aspects of small-scale irrigation technologies in Ethiopia, Ghana, and Tanzania. *Agric Human Values*. 2018;35(3):671-84.
- [31] Akter S, Rutsaert P, Luis J, Htwe NM, San SS, Raharjo B, et al. Women's empowerment and gender equity in agriculture: A different perspective from Southeast Asia. *Food Policy*. 2017;69:270-9.
- [32] Bailyn L. Academic careers and gender equity: Lessons learned from MIT 1. *Gender, Work Organ*. 2003;10(2):137-53.
- [33] Van den Brink M, Benschop Y. Slaying the seven-headed dragon: The quest for gender change in academia. *Gender, Work Organ*. 2012;19(1):71-92.
- [34] Iqbal Q, Ahmad NH, Halim HA. How Does Sustainable Leadership Influence Sustainable Performance? Empirical Evidence From Selected ASEAN Countries. *SAGE Open*. 2020;10(4):2158244020969394.
- [35] Morris ML, Madsen SR. Advancing work—Life integration in individuals, organizations, and communities. *Adv Dev Hum Resour*. 2007;9(4):439-54.
- [36] Morley L. The rules of the game: Women and the leaderist turn in higher education. *Gend Educ*. 2013;25(1):116-31.
- [37] Chang CL. Confucian ethics perspective: The effect of course style on the information ethics cognition of students. *Manag Decis*. 2017;55(2):427-49.
- [38] Ali AJ. Islamic challenges to HR in modern organizations. *Pers Rev*. 2010;39(6):692-711.
- [39] Mohammad J, Quoquab F, Omar R. Factors affecting organizational citizenship behavior among Malaysian bank employees: The moderating role of Islamic work ethic. *Procedia-Social Behav Sci*. 2016;224:562-70.
- [40] Murtaza G, Abbas M, Raja U, Roques O, Khalid A, Mushtaq R. Impact of Islamic work ethics on organi-

- zational citizenship behaviors and knowledge-sharing behaviors. *J Bus Ethics*. 2016;133(2):325-33.
- [41] Abuznaid SA. Business ethics in Islam: the glaring gap in practice. *Int J Islam Middle East Financ Manag*. 2009.
- [42] Cheng SY. The mediating role of organizational justice on the relationship between administrative performance appraisal practices and organizational commitment. *Int J Hum Resour Manag*. 2014;25(8): 1131-48.
- [43] Khan K, Abbas M, Gul A, Raja U. Organizational justice and job outcomes: Moderating role of Islamic work ethic. *J Bus Ethics*. 2015;126(2):235-46.
- [44] Hofstede G. *Cultures and Organizations: Software of the Mind*, McGraw-Hill, London, UK. 1991.
- [45] Hofstede G. Cultural dimensions. www.geert-hofstede.com, Consult. 2003;13.
- [46] Shao R, Rupp DE, Skarlicki DP, Jones KS. Employee justice across cultures: A meta-analytic review. *J Manage*. 2013;39(1):263-301.
- [47] Li A, Cropanzano R. Do East Asians respond more/less strongly to organizational justice than North Americans? A meta - analysis. *J Manag Stud*. 2009;46(5):787-805.
- [48] Iqbal Q, Ahmad B. ORGANIZATIONAL JUSTICE, TRUST AND ORGANIZATIONAL COMMITMENT IN BANKING. *J Appl Econ Bus Organ*. 2016;11(7):26-43.
- [49] Iqbal Q. Job-Crafting and Organizational Commitment: Person-Job Fit as Moderator in Banking Sector of Pakistan. 2016;3(12):837-51.
- [50] Iqbal Q, Ahmad B. A Gender-Based Approach : Service Quality and Customer ' s Loyalty. 2016;3(12):822-36.
- [51] Nazir S, Shafi A, Atif MM, Qun W, Abdullah SM. How organization justice and perceived organizational support facilitate employees' innovative behavior at work. *Empl Relations Int J*. 2019.
- [52] Debeljak J, Krkač K, Rizk RR. Back to basics: an Islamic perspective on business and work ethics. *Soc Responsib J*. 2008.
- [53] Ahmad MS. Work ethics: an Islamic prospective. *J Hum Sci*. 2011;8(1):850-9.
- [54] Zapata-Phelan CP, Colquitt JA, Scott BA, Livingston B. Procedural justice, interactional justice, and task performance: The mediating role of intrinsic motivation. *Organ Behav Hum Decis Process*. 2009;108(1):93-105.
- [55] Audretsch DB, Boente W, Tamvada JP. Religion, social class, and entrepreneurial choice. *J Bus Ventur*. 2013;28(6):774-89.
- [56] Caleo S. Are organizational justice rules gendered? Reactions to men's and women's justice violations. *J Appl Psychol*. 2016;101(10):1422.
- [57] Parboteeah KP, Paik Y, Cullen JB. Religious groups and work values: A focus on Buddhism, Christianity, Hinduism, and Islam. *Int J Cross Cult Manag*. 2009;9(1):51-67.
- [58] Alagraa R, Abujaber A, Chandra P, Doughty J. Evaluating psychosocial support needs of female cancer patients in the State of Qatar. *Qatar Med J*. 2015;2015(1):4.
- [59] Cohen J. *Statistical power analysis for the behavioral sciences*, 2nd edn. Á/L. Erlbaum Press, Hillsdale, NJ, USA; 1988.
- [60] Niehoff BP, Moorman RH. Justice as a mediator of the relationship between methods of monitoring and organizational citizenship behavior. *Acad Manag J*. 1993;36(3):527-56.
- [61] Devonish D, Greenidge D. The effect of organizational justice on contextual performance, counter-productive work behaviors, and task performance: Investigating the moderating role of ability - based emotional intelligence. *Int J Sel Assess*. 2010;18(1):75-86.
- [62] Ali AJ. The Islamic work ethic in Arabia. *J Psychol*. 1992;126(5):507-19.
- [63] Blomme RJ, Van Rheede A, Tromp DM. The use of the psychological contract to explain turnover intentions in the hospitality industry: A research study on the impact of gender on the turnover intentions of highly educated employees. *Int J Hum Resour Manag*. 2010;21(1):144-62.
- [64] Podsakoff NP. Common method biases in behavioral research: a critical review of the literature and recommended remedies. *J Appl Psychol*. 2003;885(879):10-1037.
- [65] Hair Jr JF, Sarstedt M, Ringle CM, Gudergan SP. *Advanced issues in partial least squares structural equation modeling*. saGe publications; 2017.
- [66] Lee V-H, Leong L-Y, Hew T-S, Ooi K-B. Knowledge management: a key determinant in advancing technological innovation? *J Knowl Manag*. 2013.
- [67] Sekaran U, Bougie R. *Research methods for business: A skill building approach*. West Sussex: John Wiley & Sons; 2016.
- [68] Hair JF, Howard MC, Nitzl C. Assessing measurement model quality in PLS-SEM using confirmatory composite analysis. *J Bus Res [Internet]*. 2020;109(November 2019):101-10. Available from: <https://doi.org/10.1016/j.jbusres.2019.11.069>.
- [69] Chin WW. The partial least squares approach to structural equation modeling. *Mod methods Bus Res*. 1998;295(2):295-336.

- [70] Fornell C, Larcker DF. Evaluating structural equation models with unobservable variables and measurement error. *J Mark Res.* 1981;18(1):39-50.
- [71] Henseler J, Ringle CM, Sarstedt M. A new criterion for assessing discriminant validity in variance-based structural equation modeling. *J Acad Mark Sci.* 2015;43(1):115-35.
- [72] Kline RB. Principles and practice of structural equation modeling. Guilford publications; 2015.
- [73] Hair Jr JF, Hult GTM, Ringle C, Sarstedt M. A primer on partial least squares structural equation modeling (PLS-SEM). Sage publications; 2016.
- [74] Dawson JF. Moderation in management research: What, why, when, and how. *J Bus Psychol.* 2014;29(1):1-19.
- [75] Lam SSK, Schaubroeck J, Aryee S. Relationship between organizational justice and employee work outcomes: a cross - national study. *J Organ Behav.* 2002;23(1):1-18.
- [76] El-Masri M, Tarhini A. Factors affecting the adoption of e-learning systems in Qatar and USA: Extending the Unified Theory of Acceptance and Use of Technology 2 (UTAUT2). *Educ Technol Res Dev.* 2017;65(3):743-63.
- [77] Nowakowski JM, Conlon DE. Organizational justice: Looking back, looking forward. *Int J Confl Manag.* 2005;16(1):4.