ISLAMIC LEADERSHIP AND WORKPLACE DEVIANCE: WHAT ARE THE INTERACTIONS?[i]

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ABSTRACT

Organizations increasingly understand that meeting their ambitions to seek optimal productivity and flexibility in ambiguous situations do not only require new technologies, but innovation on the organizational level. Recent studies in human resources management focus around Islamic leadership and its impact on employees and organizations in terms of work ethics, employee performance and satisfaction. The paper addresses gap in Western and Eastern European studies and aims to provide conceptual clarity between Islamic leadership and workplace deviance. The scientific literature analysis and synthesis, chronology, analogy and comparison were performed to analyze what are the intereactions between Islamic leadership and workplace deviance. Theoretical contributions included Islamic leadership, organizational interventions and adoption of Islamic spirituality through organizational values and religiosity perspective to generate positive outcomes, enriched intrinsic motivation and increased well-being of employees to fight back with workplace deviance. The findings are vital for various organizations with the high degree of diversity to understand the importance of spiritual leadership for the specific managerial implications to cope with deviant behaviors like taking excessive breaks, intentionally working slow, stealing or destroying office equipment, corruption, personal aggression and others.

Keywords: Islamic leadership, spiritual leadership, Islamic spirituality, value congruence, workplace deviance

İSLAM LİDERLİĞİ VE İŞYERİNDEKİ ÖRGÜTSEL SAPMA: ETKİLEŞİMİ NEDİR?

ÖZET

Kuruluşlar, belirsiz durumlarda optimum üretkenlik ve esneklik talep etme arzularını yerine getirmenin yalnızca yeni teknolojiler üreterek değil aynı zamanda organizasyonel düzeyde yenilik yapılarak gerçekleştirileceğini giderek daha fazla anlamaktadırlar. İnsan kaynakları yönetimi konusundaki yakın tarihli çalışmalar, İslam liderliği ve iş etiği, çalışanların performansı ve memnuniyet etkenlerinin çalışanlar ve organizasyonlar üzerindeki etkisi üzerine odaklanmaktadır. Bu çalışma, Batı Avrupa çalışmalarındaki boşluğu ele almakta ve İslami liderlik ile işyerindeki örgütsel sapma arasında kavramsal netlik sağlamayı amaçlamaktadır. İslami liderlik ve işyerindeki örgütsel sapma arasındaki etkileşimleri analiz etmek için bilimsel literatür analizi ve sentezi, kronoloji çalışması, benzetme ve karşılaştırma çalışmaları yapılmıştır. Kuramsal katkılar, İslami liderlik, organizasyonel müdahaleler ve örgütsel değerler, dindarlık bakış açısı ile İslami maneviyatın benimsenmesinin, olumlu sonuçların üretilmesinde, içsel motivasyonun zenginleştirilmesini ve işyerindeki örgütsel sapma ile mücadele edebilmek için çalışanların artan iyi hissetme halini içermektedir. Çalışmanın bulguları, yüksek düzeyde faaliyet gösteren çeşitli organizasyonların, aşırı molalar alma, bilinçli yavaş çalışma, ofis ekipmanlarını çalma ya da yok etme, yolsuzluk, kişisel saldırganlık gibi işyerindeki sapkın davranışlara engel olmada manevi liderliğin yüksek derecede önem taşıdığını göstermektedir.

Anahtar Kelimeler: İslam liderliği, manevi liderlik, İslami maneviyat, değer uyumu, örgütsel sapma

INTRODUCTION

Recent studies in organizational behaviour focus around spiritual leadership as a model for Islamic leadership and its impact on employees and organizations in terms of the workplace deviance (Egel and Fry, 2017; Bhatti et al., 2016; Galanou and Farrag, 2016; Chawla, 2014, Almoharby, 2011). Workplace spirituality is core aspect to seek belongingness (Karakas, 2010), value congruence (Jensen, 2017), goal congruence (De Clercq et al., 2014).

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Chawla (2014) highlighted that workplace spirituality has many benefits in organizational level: 1) higher productivity, (2) profitability, (3) job retention, (4) competitive advantage, (4) increased employee's job satisfaction, (5) engaged employee's creativity and (6) employee's ethical behaviour. ***The aim*** is to analyze the interactions between Islamic leadership and workplace deviance. Spirituality identified as complex phenomena as a framework of organizational values and gave the inspiration to answer **a research question** – *what are the main interactions between Islamic leadership and workplace deviance?* Spiritual leadership in organizations is multi-faceted construct – as mental process related with organizational values and an important issue of religiosity (Bhatti et al., 2016). Islamic spirituality has given the solution for ethical problems and the religion of Islam teaches about good morals and ethics in workplace environment as a prevention for deviant behaviors among employees.

This study is structured in four sections. Section 1 discusses the concepts of Islamic leadership and workplace deviance through multidisciplinary approach. Section 2 presents the research methods. Section 3 discusses the results and contributions of this research, Section 4 presents the conclusions, including suggestions for future investigations.

1. BACKGROUND

This section provides a short introduction to the two main concepts which address this study. It is compared and synthesized the selected definitions revealing the core features and peculiarities.

1.1. Islamic leadership

The scientific literature suggested that the core aspect is the power of collaboration of leader and followers as shared influence to sustain the effectiveness (Bhatti et al., 2016; Ayranci, 2011; Faris and Parry, 2011). According to Kazmi and Ahmad (2013), Islamic leadership in terms of managerial knowledge acquired from revealed and other Islamic sources of knowledge and results in applications compatible with Islamic beliefs and practices. The main objective of Islamic leadership is seeking Allah's pleasure by solving a problem by the group because leaders do not seek leadership, it comes to them. It leads to value congruence when individual values match the organizational values. In comparison, some authors suggests different terms like authentic leadership or spiritual leadership. *Authentic leadership* is described Erkutlu and Chafra (2013) revealed that authentic leadership is associated with valued organizational outcomes like lower workplace deviance, higher followers' commitment, job satisfaction and citizenship behaviors and efforts. The essence of this definition match with the crutial aspects in Islamic leadership. *Spiritual leadership* is a collective social influencial phenomenon at workplace enabling employees to experience transcendence and find meaning and purpose in life (sense of calling), to enmesh in a network of social connections as sense of membership, and to align their personal spiritualities with organizational spiritualities as value alignment (Afsar et al., 2016: 80). According to Sufism, „a spiritual person is a reflection of the Divine, just as a leader, or ruler, provides a role model to be emulated by those who are Lead" (Kriger and Seng, 2005: 778-779).

Islamic leadership differs from Western and Eastern leadership approach. Islam does not allow any Muslim to live without having a leader in any situation. Mostly, Islamic leadership style is complex – consists of authoritarian and democratic styles. The main traits are (Anisuzzaman and Majumder, 1996: 49-50): 1) knowledge of Islamic Shariah, 2) individual judgement, 3) justice and 4) competence. Ather and Sobhani (2007: 12) broaden the features of Islamic leadership: 1) allegiance to Allah, 2) global Islamic goals, 3) adherence to Islamic manners and 4) delegating Trust. Moreover, the scientists (Vveinhardt and Kuklytė,

2017; Bhatti et al., 2016) agreed that Islam encourages good morals like: 1) freedom of Thoughts, 2) sources of Islamic Jurisprudence, 3) justice, 4) dependence on the Almighty Allah, 5) accountability, 6) sincerity and 7) dignity of labour. For Muslims, ethics in business may only be obtained if one has firm belief in one-ness of Allah and consideration that Allah Almighty has the supremacy to be obeyed all the time.

Abbasi et al. (2010: 4005-4006) stated that leadership in Islamic countries can be defined as servant leadership because of teaching of Prophet Muhammad that leader is a servant of the God and people. It is based by trust, sacrifice and sacrificial love (*Agapao*). It leads to moral superiority and righteousness when Muslims avoid sins and respect themselves and others. Moreover, Prophet Muhammad has spread the idea that people must be consistent in their work and the Almighty Allah loves each who is diligent working and Muslims are resolute people who work hard and perform duties to exhibits best performance. In The Qur'an is visible another leader quality – eloquence. It is shown by the example of Musa whose initial reaction, when he received the divine commission to call the Pharaoh to the way of God, was to plead for the inclusion of his brother Haroon in this mission (The Qur'an, 28:34). Also when Musa asked for a help of Allah, it was represented humility and dependence to the God. This example inspire leaders show that they do not know everything and learn from the Lord and followers. The source of wisdom is Qur'an and the basis of Islamic leadership – the Law (Shariah abad) and remembrance. Another important value for a leader – to be consistent, confident, show control and solid vision. Leadership must be based by the disciplines as well to ensure the quality, reduce managerial and behavioral problems in organizations. Islamic values which are representated by a spiritual leader bring motivation, dedication, commitment to set and realize common goals. This ethical approach and value congruence which lead to justice in workplace environment.

Leadership among Muslims implies deeper sense of responsibility and and dedication to serve for others and encourage followers to explore their potential through constantly feedback which reduce the ambiguity in contemporary workplace. Abdelzaher et al. (2017) higlighted new trends in scientific researches expressed the need of „transmutation" of organization to leverage spiritual well-being in workplace. The adoption of spiritual leadership in Islamic countries is extremely important because spiritual values may help employees´ whistanding of turbulence, uncertainty and prevent workplace deviance. Abbasi et al. (2010: 4007) supported this attitude stating "importance of leader's conviction in times of volatility and change is seen in the fact that when the existing order begins to break down". Furthermore, spiritual leadership contained of intrinsic motivation, main religion values like care and love, ethical aspects and organizational culture aspects. In context of market turbulence and ambiguity, each of these aspects played significant role in developing employee resilience through value congruence. Dede and Ayranci (2014) contribute that spiritual leadership has strong correlation to trust and altruism in family business. Further researches may analize the relationships between Islamic leadership and emotional intelligence.
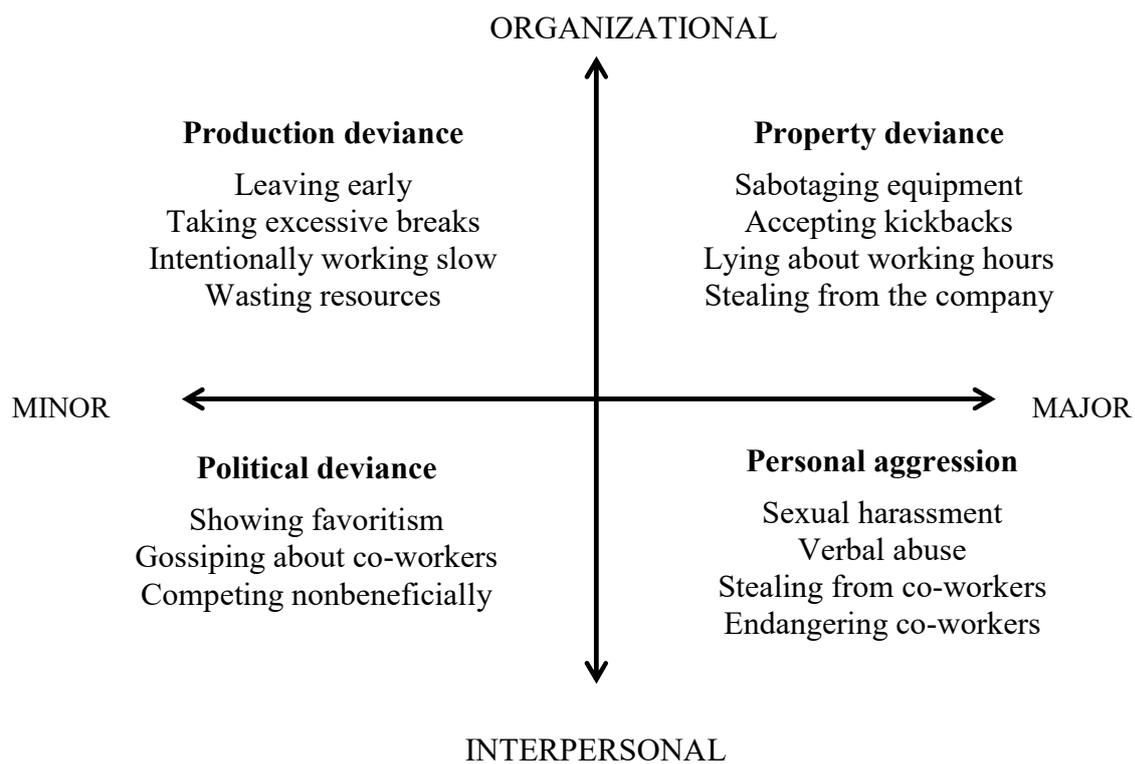
According to Dion (2002: 161), Islam requires a balance between individual influence and social obligations, and also a balance between material and spiritual needs, the ideal leader is perceived to be the most virtuous, and not the wealthiest or most powerful. This ethical and cultural background prevent from workplace deviance.

1.2. Workplace deviance

The origin of term deviance is started in sociology because it is inherently social and collective phenomenon. According to Goode (2015), it has always been a fundamental tenet

of sociology that a social entity is more than simply the sum of its individual participants and members. Deviance has been discussed from the sociological perspectives of positivism and essentialism. On the contrary, Langton and Piquero (2007) have affirmed that deviance is related in organizations with an organized crime in terms of criminology by general strain theory.

Robinson and Bennett (1995) has stated that deviant behavior is deliberate and intentional behavior of employees that violates essential organizational norms and values, and threaten well-being of organization and / or its members. There are two main types shown in Figure 1: organizational and intertersonal deviance divided in production deviance, property deviance in terms of organizational issues, as well as political deviance and personal aggression in terms of interpersonal deviant behavior. In recent years, globally workplace deviance has gained a lot of attention in the scientific literature (Narayanan and Murphy, 2017; Shaheen et al., 2017; Raaj and Gunaseelan, 2017; Tuzun and Kalenci, 2017; Loow et al., 2016; Miller, 2015; van Gils et al., 2015; Mulki et al., 2006). Rubbab (2017) has been conducted a research in terms of workplace conflict, stress and its impact for workplace deviance and burnout. Yadav (2016) stated that individuals who have high emotional intelligence deal better with stress whereas people low with emotional intelligence show more inclination towards both organizational and interpersonal deviance behavior as they are unable to cope with associated stress.

ORGANIZATIONAL

Production deviance

Leaving early
Taking excessive breaks
Intentionally working slow
Wasting resources

Property deviance

Sabotaging equipment
Accepting kickbacks
Lying about working hours
Stealing from the company

MINOR ⟵   ⟶ MAJOR

Political deviance

Showing favoritism
Gossiping about co-workers
Competing nonbeneficially

Personal aggression

Sexual harassment
Verbal abuse
Stealing from co-workers
Endangering co-workers

INTERPERSONAL

Figure 1. Typology of deviant behavior

Source: Robinson and Bennett (1995), p. 565

Bennett and Robinson (2003) has extended researches of workplace deviance and analyze it three different ways: 1) deviance is conceptualized as a reaction to negative experiences in workplace environment; 2) deviance reflects the personality of employees which is related to counterproductive behaviour; and (3) deviance as adaptation of social

context at work. Workplace deviance is a complex and deviant behaviors have been analyzed under various labels as well as antisocial behavior (Robinson and O'Leary-Kelly, 1998).

In effort to reduce deviant behaviors among employees and prevent negative outcomes, it is essential for academicians, practitioners and criminologists to understand the reasons and circumstances why individuals engage in workplace deviance. Empirically evidences are given that people may take excesive breaks and deliberately work slow because of dissatisfaction of low wages (Lee and Allen, 2002) or expressing feelings like outrage anger or frustration (Robinson and Bennett, 1998) or individual and organizational value incongruence (Bao et al., 2013). Also Bennett and Robinson (2003) noted that job dissatisfaction is enacting in deviant behaviors. Social psychologists (Bushman and Anderson, 1998; Folger and Baron, 1996) confirmed that deviant behaviors induced by an expressive motive may be directed at colleagues, customers, or the organization and may be enacted both at work and outside of work in various forms of aggression. This is supported by Robinson and Bennett (1997) that unfair interpersonal treatment is prominent social influence on deviance and core value is justice in individual level.

Deviant behaviors tend to appear not even among employees, these actions may initiate a supervisor or a leader. Tepper (2000: 178) pointed that abusive supervision – "subordinates' perceptions of the extent to which supervisors engage in the sustained display of hostile verbal and nonverbal behaviors, excluding physical contact." More specifically, the observation of social norms, job or performance appraisal, the presence of trust, partiality and the false promises lie under the organizational deviance practice. These practices at work has the potential to create a toxic enviroment caused by abusive supervision. The main traits of abusive supervision are (Cheang and Appelbaum, 2015): 1) machiavellianism, and 2) narcissism. *Machiavellianism* which is defined through cynicism, low affect, an unconventional view of morality and a focus exclusively on attainment of personal goals. *Narcissism* shows difficulty in maintaining successful interpersonal relationships, lacking trust and care in a workplace environment.

In contrast, Wooten, Cameron (2010) asserted that positive deviant leadership is existing in specific processes, techniques, and practices that leaders use to produce extraordinary results by effectively managing interpersonal relationships, energizing the organization and virtuous behaviour. A wide range of balanced actions and control mechanisms lead to constructive organizational deviance. Thus, the workplace deviance is complex phenomenon which by the nature and outcome appear as contructive and destructive (Galperin and Burke, 2006).

2. METHODS

The previous sections summarised the definitions and its relevance in workplace environment. Both concepts play important role in contemporary workplace. Exploring interactions between these terms broaden the understanding of constructive side of Islamic leadership. This sections provide the methods which were used.

The scientific literature analysis and synthesis, chronology, analogy and comparison were employed to analyze the interactions between Islamic leadership and workplace deviance. The literature review was carried out by using a search in electronic scientific databases (Google Scholar, JSTOR, EBSCO, Emerald, Sage, Scopus and Clarivate Analitics of Web of Science) was carried out. The following research terms were used: Islamic leadership, spiritual leadership, servant leadership, authentic leadership, workplace deviance and organizational deviance.

This paper reviews published articles from various reputed journals, books and online materials. There has been an attempt to make this research article more contemporary,

therefore, it was decided to include published articles of the last twenty two years with special focus on the studies of the last decade.

3. RESULTS

This section discusses the results and contributions of scientific analysis, providing the model of interactions between Islamic leadership and workplace deviance.

The scientific literature analysis enable to expose that Islamic leadership and workplace deviance can be analyzed by the same aspects, despite its differences. Table 1 shown comparison which consists of these aspects: 1) objective, 2) nature, 3) traits, and 4) outcomes.

Moreover, Erkutlu and Chafra (2013) proven the existance of relationship between authentic leadership and workplace deviance, testing the moderate effect of trust and psychological contract in Turkey.

Table 1: Comparison of Islamic leadership and workplace deviance

Islamic leadership	Workplace deviance
The main objective – to seek Allah's blessing by solving problems of others (followers).	The main objective – to violate the rules and standards to threaten the organization and its members for individual benefits.
It is social phenomenon in a group of members organization – interactions between a leader and followers.	It is social phenomenon, initiated by one or more members like employees, customers, supervisors in organization.
The main traits are: trust, freedom of Thoughts, Islamic jurisprudence, justice, dependence on the Almighty Allah, accountability, sincerity and dignity of labour.	The main traits are: job dissatisfaction, individual and organizational value incongruence, machiavellianism, narcissism and abusive supervision.
Islamic leadership leads to many benefits in organizations: efficiency, profitability, corporate social responsibility, flexibility.	Workplace deviance is divided in constructive and destructive in terms of impact in organizational level.

Therefore, Islamic spirituality has given the solution for ethical problems. The religion of Islam teaches about good morals and ethics in a changing business environment (Almoharby, 2011). Figure 2 illustrates the essential components of Islamic leadership: 1) justice; 2) knowledge of Islamic Shariah; 3) collaboration; 4) competence and hard work; 5) feedback and disciplines. Also model of Islamic leadership represents closed system where is created spiritual and ethical environment and workplace deviance remain as exogenous phenomenon which cannot damage organization.
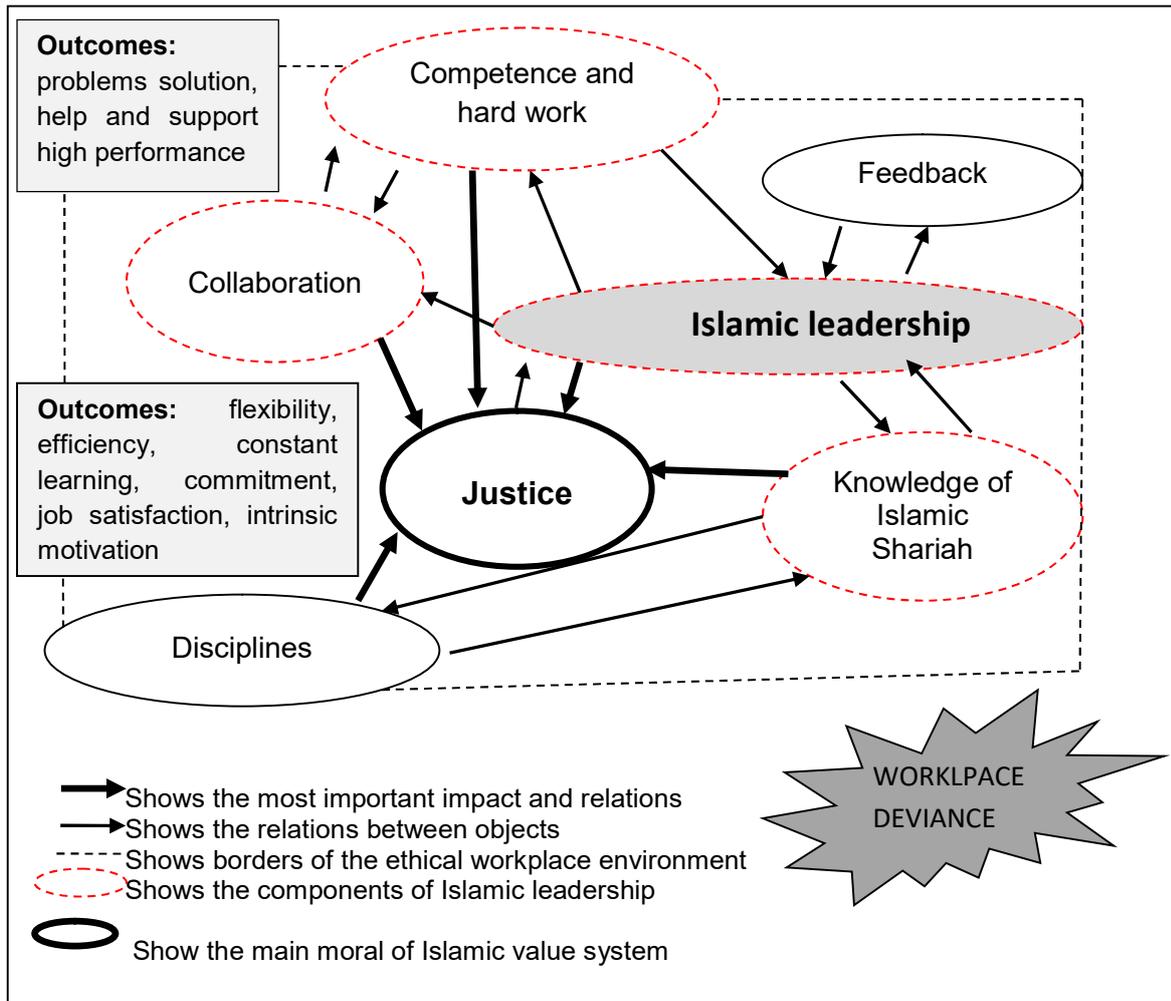
Figure 2. Model of interactions between leadership and workplace deviance

Dominantly, the findings are vital for various organizations with the high degree of diversity to understand the importance of spirituality for a specific implication in terms of managerial solutions to prevent workplace deviance. Figure 2 show positive impact of Islamic leadership which may gain attention among business practitioners and may inspire for analysis the academicians.

4. CONCLUSION

Islamic leadership is identified as a service for organizations and its members to reduce the uncertainty, strenghten the collaboration, solving managerial and social problems through high morals and religiosity.

Workplace deviance appears throug deviant behaviors which are voluntary and intentional among employees and targeted against important written and non-written organizational norms and values. It have negative impact on social and economic outcomes in organizational and individual levels.

Theoretical contributions revealed that Islamic leadership and workplace deviance are the opposite phenomena, analyzed by objective, nature, traits and outcomes. The main peculiarity of Islamic leadership that it prevents workplace deviance by creating ethical climate in organizations through value congruence, Islamic spirituality, Islamic social responsibility and spiritual leadership.

There is a necessity to adopt Islamic leadership in organizations with a Muslim cultural background because it is as a coping strategy in terms of workplace spirituality which is analyzed through Islamic values perspective. Religiosity in Islamic countries is essiantial issue which enable to generate positive financial outcomes, enriched intrinsic motivation and increased wellbeing of employees.

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