



**MUSLIM PERSONALITY EFFECTS ON WORKPLACE
DEVIANCANCE: AN EMPIRICAL ANALYSIS OF
EMPLOYEES WORKING IN SMALL AND MEDIUM
ENTERPRISES (SMEs`)**

BY

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ABSTRACT

Workplace deviant activities are the biggest menace faced by organizations today; moreover, no organization is immune to it. A significant amount of research have indicated that personality factors predict workplace deviance by using the conventional measures of personality. Researchers have neglected the spiritual and religious aspect of personality, in particular the personality characteristics as defined by Islam. In order to fill this gap in literature, the current study analyses how Muslim personality is different from the conventionally available personality models. Secondly, this research proposes and empirically tested conceptual framework that states Muslim personality dimensions, namely; rational mind (containing self-accountability, justice, truthfulness, and trustworthiness), emotional mind (containing humbleness, fear of Allah, love of Allah, and gratefulness), and social mind (containing brotherhood, self-discipline, self-sacrifice, and cooperation) have negative impact on workplace deviance (interpersonal and organizational). Data were collected from 372 employees of small and medium enterprises (SMEs) operating/registered in Kuala Lumpur, Malaysia. The results indicate that the Muslim personality model is valid for organizational behavioural research. All dimensions of Muslim personality indicate negative influence on workplace deviance. Moreover, every facet of each dimension also indicates negative effect on workplace deviance, except self-accountability and self-sacrifice. Gratefulness is only significant with interpersonal deviance. Theoretically, the study extends the contingency theory, and resource based view, and it provides empirical support for Al-Ghazali's theory of Muslim personality. There are slight differences of personality effects between manufacturing and service SMEs. The current study is of cross-sectional nature, and only direct effects of Muslim personality on workplace deviance are analysed. Therefore, future researcher may consider longitudinal study, and inclusion of situational variables as moderators in this research model, to further explore the relationship between Muslim personality characteristics and workplace deviance.

خلاصة البحث

تعتبر الأنشطة المنحرفة في مكان العمل أكبر تهديد تواجهه المؤسسات اليوم؛ وكل المؤسسات عرضة لهذه الانحرافات. ومن أجل الحد من هذه الظاهرة أو السيطرة عليها أشارت العديد من الأبحاث أنه يمكن للعوامل الشخصية أن تتنبأ بوقوع الانحراف في مكان العمل باستخدام المقاييس التقليدية للشخصية. ويلاحظ أن الباحثين أهملوا الجانب الروحي والديني للشخصية، ولا سيما الخصائص الشخصية على النحو الذي حدده الإسلام. ومن أجل سد هذه الفجوة في الدراسات السابقة، قامت هذه الدراسة بتحليل الاختلاف الذي تتميز به الشخصية المسلمة عن النماذج الشخصية التقليدية الموجودة. كما اقترحت هذه الدراسة إطاراً مفاهيمياً وقامت باختباره تجريبياً وهو ينص على أن أبعاد الشخصية الإسلامية والمتمثلة في: العقل الرشيد (ويشمل محاسبة الذات، والعدالة، والصدق، والثقة)، والعقل العاطفي (ويشمل التواضع، والخوف من الله، وحب الله، والاعتراف بالجميل)، والعقل الاجتماعي (ويشمل الأخوة، والانضباط الذاتي، والتضحية، والتعاون)، لها تأثير إيجابي في الحد والتقليل من ظاهرة الانحراف في مكان العمل (على مستوى العلاقات الشخصية والتنظيمية). تم جمع البيانات من 372 موظفاً من موظفي الشركات الصغيرة والمتوسطة العاملة والمسجلة في كوالالمبور، ماليزيا. أشارت النتائج إلى أن نموذج الشخصية المسلمة صالح للبحث في السلوك المؤسسي. كما أثبت أن جميع أبعاد الشخصية المسلمة تعتبر عوامل غير مساهمة في ظاهرة الانحراف في مكان العمل. وإضافة إلى ذلك، فقد أثبت أيضاً أن كل وجه من وجوه كل بُعدٍ يعتبر عاملاً غير مساهم في ظاهرة الانحراف في مكان العمل، إلا محاسبة الذات والتضحية. وأما الاعتراف بالجميل فهو مهم فقط فيما يتعلق بالانحراف على مستوى العلاقات الشخصية. ومن الناحية النظرية، فقد وسعت هذه الدراسة نظرية المدخل الموقفي، والنظرة المستندة إلى الموارد، كما قدمت دعماً تجريبياً لنظرية الغزالي حول الشخصية المسلمة. هناك اختلافات طفيفة لتأثيرات الشخصية بين الصناعات التحويلية، وخدمات المؤسسات الصغيرة والمتوسطة. تعتبر الدراسة الحالية ذات طبيعة مقطعية عرضية، وقد تم الاكتفاء بتحليل التأثير المباشر فقط للشخصية المسلمة على ظاهرة الانحراف في مكان العمل. فعلى الباحثين في المستقبل أن يأخذوا بعين الاعتبار الدراسة الطولية، وأن يدرجوا المتغيرات الطرفية كمراقبين في هذا النموذج البحثي، وذلك لمواصلة تحليل واستكشاف العلاقة بين خصائص الشخصية المسلمة وظاهرة الانحراف في مكان العمل.

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DECLARATION

I hereby declare that this dissertation is the result of my own investigation, except where otherwise stated. I also declare that it has not been previously or concurrently submitted as a whole for any other degree at IIUM or other institutions.

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Dedication

This dissertation is dedicated to my Teachers and Parents.

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All praises be to Allah, Lord of the Worlds, the One and Unique, Who bestowed human beings with the blessings of cognizance and discernment and endowed man with such a potential that he is engaged to achieve the knowledge of God untiringly. Then blessings and salutations be to the Holy Prophet (PBUH) who not only impregnated humanity with the passion of acquiring cognizance but also led to the sources of knowledge to satiate this passion.

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LIST OF ABBREVIATIONS

B	Brotherhood
BFP	Big Five Personality Model
C	Cooperation
CFA	Confirmatory factor analysis
CWB	Counterproductive Work Behaviours
DWB	Deviant Workplace Behaviours
EFA	Exploratory factor analysis
FA	Fear of Allah
FAH	Fear of Allah and Humbleness
G	Gratitude
GDP	Gross Domestic Product
H	Humbleness
HEXACO	Honesty-Humility (H), Emotionality (E), Extraversion (X), Agreeableness (A), Conscientiousness (C), and Openness to Experience (O)
ID	Interpersonal Deviance
J	Justice
LA	Love of Allah
MPS	Muslim Personality Scale
NA	Not Applicable
OCB	Organizational Citizenship Behaviour
OD	Organizational Deviance
SA	Self-Accountability
SD	Self-discipline
SEM	Structural Equation Modelling
SMEs	Small and medium Enterprises
SS	Self-sacrifice
T	Truth and Trust
TF	Truthfulness
TOL	Tolerance
TW	Trustworthiness
USD	United States Dollar
VIF	Variation-inflation Factor
WD	Workplace Deviance

CHAPTER ONE

INTRODUCTION

1.1 BACKGROUND

Workplace deviant activities of employees are one of the biggest menace faced by the organizations, and which effect organizational performance and hence they should not be under estimated (Chirasha & Mahapa, 2012; Nurmaya, 2012). Alias and Rasdi (2011) stated that due to workplace deviance, USA's corporations have to bear annually USD\$ 4.2 billion from workplace violence, USD\$5.3 billion from employee internet surfing during work hours, USD\$200 billion from employee theft, USD\$20-\$40 billion from stealing and shoplifting by employees and USD\$300 billion due to absenteeism.

Workplace deviance is defined as “Voluntary behaviour that violates significant organizational norms and in so doing threatens the well-being of an organization, its members, or both” (Robinson & Bennett, 1995, p. 556). Stealing from the organization, is one of the workplace deviant behaviours (Robbins & Judge, 2014). In Malaysia, retail industry alone reports theft by employees accounts for USD \$58 million and 27.3% of refund frauds (Centre for Retail Research, 2008).

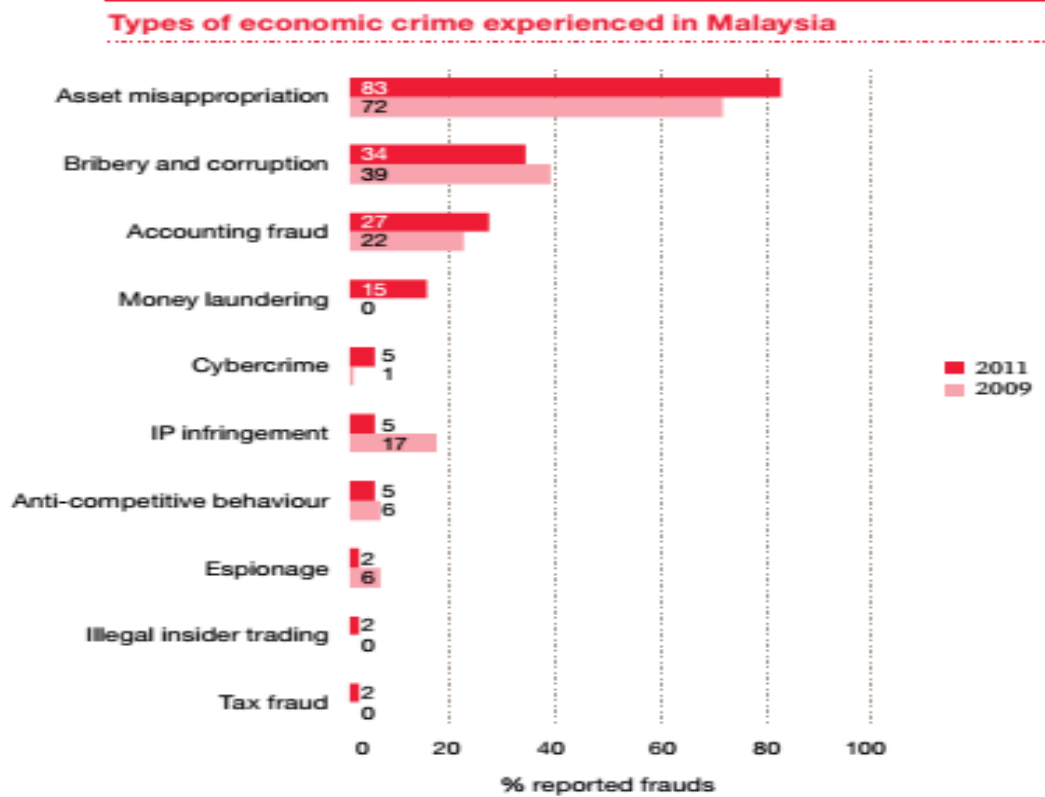
Workplace deviance is treated as a type of on-the-job crime committed by rational criminal economic agents who derive benefits from their deviant behaviour. They would incur costly sanctions if caught by concerned organizations (Bagchi & Bandyopadhyay, 2011). A recent report on Malaysian economic crimes, conducted by PwC (2012) shows that almost every industry is wrought by economic crimes. There has also been a substantial increase in reported fraud cases over the years. The survey referred to the report of surveyed organizations of 2009 where, 7% experienced fraud

and losses accounted for between USD\$5 Million to USD\$100 Million. Thirty seven percent (37%) of the participating organizations reported losses of between USD\$ 100,000 to USD\$5 million. In 2011, 59% of the frauds were committed by employees of their own organization, causing monetary losses of more than USD\$5 million during the year, and also losses in non-monetary terms including: reputation of organization and its products/brand, employee morale, relations with regulators, liaison, and share price (PwC, 2012).

PwC (2012) report further states that upon comparing report of 2011 with 2009 the common and persistent reported economic crimes have increased. The categories which have increased, include assets misappropriation that increased from 72% in 2009 to 83% in 2011. Accounting fraud increased from 22% in 2009 to 27% in 2011. Cybercrime from 1% in 2009 to 5% in 2011. In addition, there are some new categories where economic crimes have been reported in 2011 are: Money Laundering 15%, illegal insider trading 2% and tax fraud 2%, whereas the types of reported economic crimes that have decreased over the years are bribery and corruption from 39% in 2009 to 34% in 2011. However, intellectual Property (IP) infringement from 17% in 2009 to 5% in 2011; Anti-competitive behaviour reduced by 1% i.e. from 6% in 2009 to 5% in 2011. Espionage reduced from 6% in 2009 to 2% in 2011. The complete picture of economic crimes comparison between 2009 and 2011 is shown in the figure 1.1 below.

When discussing actions taken by organizations against economic crimes conducted by their own employees. PwC (2012) reported frauds in most of its reports i.e. 79% of the reported frauds, employees are dismissed. In 54% of reported fraud, the employees are handed over to law enforcement authorities. In 50% of reported fraud, guilty employees are given warning. In 38% of reported fraud, action against guilty employees are civil action. In 29% of reported frauds, regulatory authorities were

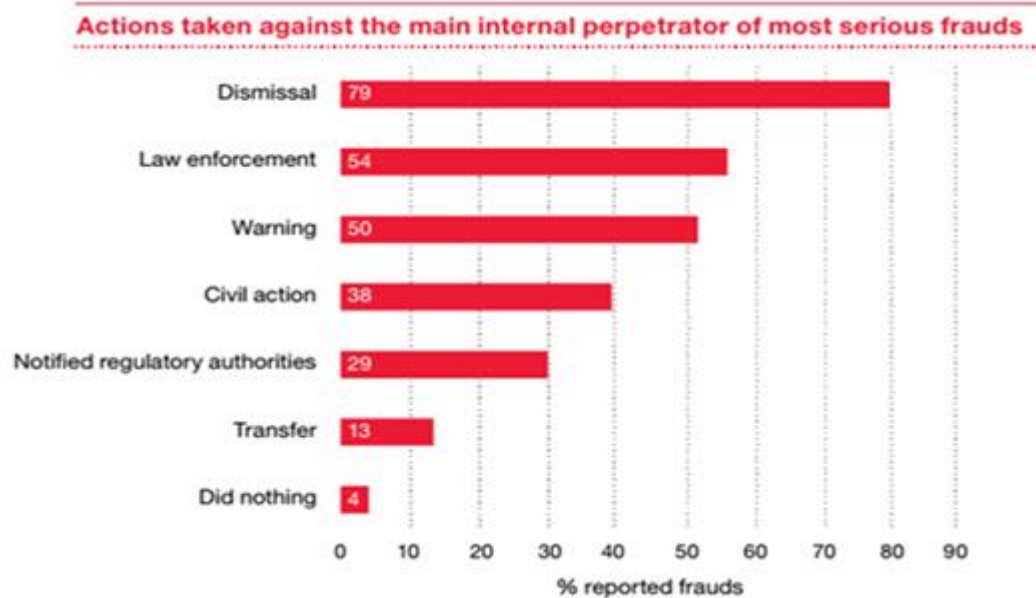
notified regarding guilty employees' conduct. In 13% of reported frauds, when an employee is found guilty, he/she is transferred. In only 4% of reported fraud cases no action was taken against employees. The complete picture is shown in figure 1.1 below:



Source: PwC (2012)

Figure 1.1 Types of Economic Crime Experienced In Malaysia

The figure 1.2 shows that in 79% of fraud cases the employee concerned was dismissed. Fifty four percent (54%) of the cases were referred to the police. In some cases they were given warning or transferred.



Source: PwC (2012)

Figure 1.2 Actions Taken Against Internal Perpetrator on Serious Frauds

At the macro level, due to workplace deviant behaviours in Malaysia, the corruption perception index (CPI) here is on the decline as shown in the table 1.1. In other words, the CPI indicates that CEOs of companies/organizations in Malaysia perceived that from 2007 there has been a steady decline from 5.1 in 2007 to 4.3 in 2011, and then there is a little rebound to 4.9 in 2012 and 5.0 in 2013. As of recent report on CPI in Malaysia, it stands at exact 50% mark.

Table 1.1 Malaysia Corruption Perception Index

Year	2007	2008	2009	2010	2011	2012	2013
Malaysia Corruption Perception Index	5.1	5.1	4.5	4.4	4.3	4.9	5.0
Index legend 10 (highly clean) and 0 (highly corrupt)							
Source: Index (2014)							

The above reported facts and figures belong to only few types of workplace deviant behaviours. However, it has been reported by researchers (Bennett & Robinson,

2000; Berry, Ones, & Sackett, 2007; Robinson & Bennett, 1995) that if an employee is engaged in one of the workplace deviant behaviours, then, there are sound chances that he/she would indulge in other forms too. The above reveals that this is just the tip of the iceberg regarding workplace deviance costs to the organizations and to the country.

Workplace deviance has captured the attention of many researchers and they have pointed it out as one of the biggest menace faced by organizations in today's hyper-competitive era. Therefore, strategies have to be devised to either control or to minimize this menace. Researchers have identified various situational and individual factors that lead to workplace deviance. Individual factors include personality traits (Bennett & Robinson, 2003; Colbert, Mount, Harter, Witt, & Barrick, 2004; Dumitru & Pitariu, 2010; Nurmaya, 2012) are used as antecedents of workplace deviance. However, as of this writing no research has used Muslim personality as antecedent of workplace deviance.

1.2 PROBLEM STATEMENT

A number of studies have used the Big Five personality traits as antecedents of workplace deviance (Bennett & Robinson, 2003; Berry et al., 2007; Dalal, 2005; Dumitru & Pitariu, 2010; Gonzalez-Mulé, DeGeest, Kiersch, & Mount, 2013; Grijalva & Newman, 2014; Kluemper & McLarty, 2013; Sudha & Khan, 2013). But when one analyses the Big Five personality model and its facets, its focus is only on specific traits, but it neglects the spiritual and religiously carried beliefs and values of human nature. These values are important as they shape and mould the behaviour and attitudes of an individual (Jahangir, Akbar, & Haq, 2004; Kamil, 2011). Spirituality assists in individuals to become mature, more realistic, and mentally stable; thus ultimately enabling them to attain a balanced personality (Al-Ammar, 2008; Fall, 2009),

Furthermore, Utz (2011) stated that religious coping has direct implications on mental and physical health of an individual during stressful situations. This deficiency in the Big Five personality model is also supported by researchers (Abu-Raiya, 2012; Al-Ghazali, 1993; Ansari, 2002; Cloninger, Svrakic, & Przybeck, 1993; Fall, 2009; MacDonald, 2000; Smither & Khorsandi, 2009). They explained in a coherent approach and presented an integrative perspective explicitly and implicitly of these values and beliefs. Therefore, studying personality dimensions without spiritual and religiously backed beliefs is incomplete, because “religion exercises a powerful influence over the personal and social behaviour of human beings” (Ilyas, 1992, p. 99).

Byrne, Morton, and Dahling (2011) stated that the core principles of every religion of the world emphasize on the importance of charity, helping and assisting each other as a fundamental tenet of their beliefs. When mentioning Islam, they stated the Quran advises believers to “practice regular charity” Quran (58:13), “are protectors one of another” Quran (8:73) to do “righteous good deeds” Quran (20:75). Furthermore, it has also been emphasised that The Quran contains guidance for each and every aspect of life for both Muslims and Non-Muslims (Fall, 2009; Hussain, 2013). In Islam, everything is spiritual because all actions must be in accordance with Allah’s commands to seek Allah’s Pleasure (*Falāh*) (Kamil, Al-Kahtani, & Sulaiman, 2011).

The need to study workplace deviance behaviour other than through the use of the Big Five Personality model has been stressed by O’Neill and Hastings (2011) and Spector (2011). Spector (2011) stated that review of literature shows consistencies in results but at the same time, it also indicates other realms have been neglected. One such understudied area is the spiritual, the religiously carried beliefs and values by an individual, and its effects on workplace deviance. The importance of this research area has been highlighted by many researchers. A study of Brotheridge and Lee (2007) stated

that an individual's spirituality and religiosity reduces workplace deviance. Koch, Roberts, Armstrong, and Owen (2004) stated that religious beliefs suppresses deviant activities. Sulaiman and Bhatti (2013) further endorsed this by doing a qualitative study, and stated that Islamic spiritual people would think twice before indulging in any type of workplace deviance. Furthermore, inducing spirituality in employees encourages intuition, creativity, commitment, honesty, trust, personal fulfilment, and all these factors lead to organizational performance (Krishnakumar & Neck, 2002). Other than this, there has been a rising trend of religion and spirituality in the workplace (Brotheridge & Lee, 2007; Kazmi, 2005) but the research on Islamic spirituality is still in early phases, in particular, how it contributes to overall organizational development (Kamil, 2011; Kamil et al., 2011; Kamil, Osman-Gani, Sulaiman, & Ahmad, 2010).

Spirituality falls within the parameters of personality (MacDonald, 2000). In order to portray the Islam's perspective on personality, various Muslim scholars have presented their views, theories and models to present and understand personality elements' interaction with each other, which resulted in personality state (Abu-Raiya, 2012; Al-Ammar, 2008; Al-Ammar, Ahmed, & Nordin, 2012; Al-Ghazali, 1993; Ali, 1995; Ansari, 2002; Fall, 2009; Haque, 2004; Ilyas, 1992; Krauss, 2005; Siddiqui, 2001). Many researchers (Abdullah, 2009; Abu-Raiya, 2012; Al-Ammar, 2008; Al-Ghazali, 1993; Ali, 1995; Haque, 2004; Siddiqui, 2001; Smither & Khorsandi, 2009) have highlighted the three most commonly referred personality states as discussed in the Quran as: *Nafs Ammarah*; tendency to evil (Quran, 12:53), *Nafs lawwamah*; conscience and concern with moral rectitude (Quran, 75:2), *Nafs Mutma'inna*; calm and tranquil (Quran, 89:27).

In order to objectively measure Muslim personality based upon The Quran and Sunnah, Fall (2009) developed "Muslim Personality Scale" by compiling the work of

ancient and contemporary Muslim Scholars. He stated that overall there are 12 facets of Muslim personality, which can be grouped together in three broader dimensions: firstly, Rational Mind consisting of self-accountability, trustworthiness, truthfulness and Justice; secondly, Emotional Mind consisting of fear of Allah, love of Allah, Humbleness, and Gratefulness; lastly, Social Mind is composed of brotherhood, Self-Sacrifice, Self-discipline and co-operation facets.

Summing up all the aforesaid, it can be implied that there is a dearth of literature with respect to Muslim Personality characteristics and its association with workplace deviance. Most importantly, will Muslim Personality or Islamic Personality facets have the socio-emotional resource to reduce workplace deviant behaviours of employees?

1.3 RESEARCH QUESTIONS

Based on the issues presented in the previous section, the present study integrates Muslim Personality and Workplace Deviance. In order to solve the issue at hand following research questions have been formed.

1. What are the characteristics of Muslim personality? Are there differences between conventional and Muslim personality concepts?
2. Are Muslim Personality dimensions related to workplace deviance?

1.4 OBJECTIVES OF THE STUDY

In order to answer the two research questions, the following research objectives have been formulated.

1. To explain the differences between conventional personality conception and Muslim Personality concept.