



## Cultivating Ethical Learning Environments in Higher Education: The Role of Ethical Leadership, Islamic Work Ethics, and Organizational Justice on Organizational Commitment in Pakistan

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### *Abstract*

*In higher education institutions, organizational behavior is shaped not only by formal policies but also by informal institutions, including ethical principles, cultural traditions, and social norms. This study investigates the influence of Ethical Leadership (EL), Islamic Work Ethics (IWE), and Organizational Justice (OJ) on Organizational Commitment (OC) among academic and administrative staff in Pakistani universities. Adopting a quantitative research design, data were collected from 320 respondents across public and private universities in major cities and analyzed using Structural Equation Modeling (SEM). The findings reveal that EL and IWE significantly enhance OJ, which in turn positively affects OC. Moreover, EL and IWE also have direct positive effects on OC. These results highlight the critical role of ethical leadership, Islamic work ethics, and justice perceptions in fostering professional commitment and a positive organizational climate in higher education. The study provides empirical evidence from a Muslim-majority context, offering practical insights for policymakers and institutional leaders to develop value-driven, ethically informed, and culturally responsive academic environments.*

**Keywords:** Ethical Leadership, Islamic Work Ethics, Organizational Justice, Organizational Commitment, Higher Education, Pakistan, SEM

## 1. Introduction

Organisational behaviour among institutions of higher learning is not only shaped by the official policies and administrative laws but also informal institutions, such as religious beliefs, cultural practices and social norms. These influences are particularly important in influencing professional behaviour, ethical decision making and human interaction in organisations in societies where religion and culture are firmly entrenched in the daily activities. Pakistan being a highly Muslim nation with strong cultural values and social group orientation offers a distinctive scenario through which Islamic values, cultural practices and social expectations are examined in terms of their impact on organisational behaviour in the learning institutions. The awareness of these influences will help to create ethical and effective learning conditions that nurture professional accountability, teamwork, and institutional integrity.

Universities are not only learning institutions but also social institutions where people meet, co-exist and become professionals. The organisational behaviour within universities entails the trend of leadership, communication, motivation, ethical behaviour, and teamwork within the faculty members and administration. The behaviours are usually influenced by formal systems of governance and informal systems of value structures within the society. It has been a long held view amongst scholars that the organisational culture and societal values play a significant role in determining the behaviour of the employees and the performance of the institutions (Schein, 2010). Religious values can also form a significant factor in defining moral behaviour and professional practice in organisations in environments where religion is a key influencer of societal norms.

Islamic values are a broad based ethical code that informs the individual and group behaviour in Muslim societies. Islam upholds honesty, justice, accountability, trustworthiness, and mutual respect both in social and work relationships. These values are not restricted to individual ethics but it is also applied to organisational and economic practices. The notion of Islamic work ethics such as Islamic work ethics emphasizes on aspects such as hard work, teamwork, justice, and the need to be a responsible citizen in the workplace (Ali, 2005). The Islamic teachings also urge a person to do his/her work earnestly and without compromise, as work is a mode of worship as well as giving to the society (Ahmad, 2011). These types of ethical underpinnings may play a crucial role in shaping organisational behaviours especially in those fields like education where moral accountability and the spread of knowledge are the major goals.

The earlier studies have shown that Islamic values may positively affect workplace ethics, commitment of employees and organisational citizenship behaviour. An example, Ali (1988) believed that Islamic work ethics fosters collaboration, commitment and accountability of employees and this has helped to enhance better organisational performance. On the same note, Rice (1999) observed that the managerial practices and decision making processes within Muslim societies are directed by Islamic ethical tenets. Research work on Islamic work ethics has also revealed that those employees who adopt Islamic ethical values are the ones who are more committed towards the organisation and possess a greater level of responsibility in the work place (Yousef, 2000). These values can influence the interaction of the faculty members of the educational institutions, their work with the students and other members of the faculty, as well as their professional duties. This can also be achieved through ethical leadership and responsible governance that is based on Islamic principles that will help to create a more transparent and accountable institutional environment (Beekun & Badawi, 2005).

Besides the values associated with religious beliefs, cultural beliefs are also important in influencing the organisational behaviour within institutions of higher learning. Culture is a set of fixed common beliefs, norms, and practices that affect the way people understand their roles and relations in the organisations. Hofstede (2001) had pointed out that cultural values influence managerial practices, styles of leadership and communication patterns in various societies. Under collectivist cultures such as in China, people tend to attend more to group cohesion, teamwork, and all types of authority than attending to personal interests. The cultural environment of Pakistan is characterised by the high level of collectivism, where family relationships, the respect to elders and society impact the professional relations and the organisation process.

In universities cultural traditions can influence a number of areas in the life of the organisations such as leadership strategies, decision making processes and relationships among faculty members. In most South Asian educational institutions, the pattern of communication and authority within institutions is determined by the hierarchies and seniority in most cases (Hofstede, 2001). The departmental heads and senior faculty members may be influential in the policies of the academics and mentoring of the junior staff. Islamic management tenets also focus on consultation (shura), equity, and accountability during the practice of leadership and this can reinforce ethical governance and responsible management practices in institutions (Abbasi et al., 2010). Although hierarchical relationships may be useful to instill discipline and co-ordination, it can affect the exchange of ideas and the formation of collaborative research or teaching projects.

The social norms also supplement the religious and cultural values in the determination of the workplace behaviour. Social norms are the expectations or rules that govern behaviour accepted in a society or organisation and these are unwritten. Such norms shape the attitude of the individuals towards cooperation, accountability and professional duties. The social norms, according to the institutional theory, are informal regulatory processes that promote conformity and support common expectations in organisations (Scott, 2014). Academic integrity, respect of fellow colleagues and professional conduct norms is critical in ensuring a favourable climate in the institution of higher education.

Within the framework of Pakistan, social norms tend to portray the combination of religious values and cultural traditions. Respect, hospitality, collective responsibility, and community expectations are social aspects entrenched in social interactions. Such norms are affecting the way faculty members relate with students, work with other faculty members, as well as facilitating development of institutions. Indicatively, in academic circles collegiality and supportiveness are widely-desired qualities that support team work and sharing of knowledge among faculty members. These social expectations might help create a collaborative team that improves the effectiveness in teaching and even the productivity in research.

Islamic values, cultural traditions, and social norms can hence be incorporated into an organisational culture that is unique in the higher education institutions. Organisational culture can be defined as the common assumptions, values, and beliefs that influence the behaviour in an organisation (Schein, 2010). Ethical behavior and overall mutual respect and collective responsibility among employees in universities prevailing in the Muslim societies may be strengthened by the values of religion and culture. It is another point that scholars have highlighted that Islamic business ethics offers a guideline that can be used to incorporate moral values into organisational practices and decision making (Khaliq and Fontaine, 2011). These values may have an impact on the leadership practice, decision-making process, and the general climate of the institution.

The ethical behaviour is especially significant in learning organisations since universities have a significant influence on the development of the future generations. The members of the faculty do not just teach but they act as role models who shape the intellectual and moral growth of the students. Fairness in evaluation, teaching practices and ethics are crucial in ensuring that there is trust and credibility in the education institution. The level of moral values within Islamic teachings that contribute to justice (adl), trust (amanah), and sincerity (ikhlas) is quite similar to these professional expectations and can support the responsible behaviour of academic employees (Beekun, 2006).

Another significant product that value systems affect in organisations is professional commitment. The higher the dedication and job satisfaction among employees will be in case they feel that their work is meaningful and in accordance with their moral or cultural values. Studies also indicate that well-established ethical climates and favourable organisational cultures increase staff commitment and organisational loyalty (Victor and Cullen, 1988). Moreover, the organisational justice and fairness have been found to play a central role in the determination of commitment and intention by the workers to stay in an organisation (Hassan, 2002). Faculty members in educated institutions where Islamic values and cultural traditions are not only respected but also incorporated into the everyday practices of the institution are prone to a greater sense of purpose and place which in effect translates to better teaching and academic activity.

Another important behaviour required to be able to work in institutions of higher learning is collegial behaviour. Academic work typically encompasses a task of collaborations in teaching, research, curriculum development, administration. Mutual respect, cooperation and free interaction will promote sharing of knowledge and interdisciplinary collaboration among the members of the faculty. Collegial relationships can be reinforced and a supportive academic environment enhanced through social norms that lay stress on respect among colleagues and achievement by the side of the collective.

Although the organisational behaviour may be positively affected by Islamic values and cultural traditions, the empirical literature in this field is relatively scarce especially in the situation of higher learning institutions in Pakistan. Most of the current literature on organisational behaviour has been produced in Western societies where cultural and religious factors might vary considerably to that of the Muslims-majority societies. Consequently, theoretical frameworks and management practices as practiced in the west might not be quite useful in describing the dynamics of organisations that are based in a culturally and religiously different environment.

The need to put organizational research in context to capture local cultural and institutional realities has become a growing topic of concern among scholars (North, 1990). Informal organisations like religious values and social norms are also instrumental in determinants of organisational outcomes in the emerging economies, such as in Pakistan. It is imperative to comprehend these contextual forces in order to come up with management strategies and leadership practices that are consistent with societal values and expectations.

Moreover, the Pakistani higher education institutions have to deal with a lot of challenges concerning governance, ethical principles, and the effectiveness of institutions. Problems like academic honesty, professional responsibility, and culture of collaboration have been receiving growing concern in recent times. To deal with these issues, it is critical to understand better the value systems that drive the organisational behaviour in the universities. Conducting a study of the impact of Islamic values, cultural traditions, and social norms, the researchers will be capable of determining the factors that

facilitate the ethical behavior of professionals, their professional responsibility, and favorable institutional environments.

The current research aims at adding to the expanding literature on the organisational behaviour and management of education through studying how Islamic values, cultural traditions and social norms shape the organisational practices in Pakistani higher education institutions. Particularly, the paper examines the impact of such informal institutions on ethical behaviour, professional dedication, collegiality behaviour and institutional climate among the academic and administrative employees. Through the use of quantitative research design and examination of data obtained among university workers in large cities, the research paper offers empirical evidence of the correlation between value systems and organisational performance.

This study is important in a number of ways. To begin with, it is an extension of the existing literature in organisational behaviour since it includes religious and cultural dimensions which are not fully encompassed in most of the management literature studies. Second, it offers empirical data to a Muslim-majority developing economy and hence it adds diversity and inclusivity to the understanding of organisational dynamics. Third, the results provide practical significance to policy makers, university administrators and institutional leaders who aim at fostering ethical and value-driven academic cultures.

In such a time when it is becoming the norm that universities must be transparent, accountable, and socially responsible, ethical values in organisational practices must be incorporated more than ever. The ethical principles of Islam, cultural norms that focus on respect and collaboration and social norms that focus on collective responsibility can be used together to form a significant ethical foundation of organisational behaviour and leadership. Exploring these influences within the framework of Pakistani institutions of higher learning, the present study shall seek to elaborate on the relevance of the culturally and religiously informed management of the organisation, as well as the educational governance.

Finally, more than rules and regulations is needed to foster ethical learning environment, it must be a matter of a common adherence to values that will govern the behaviour and decision making in institutions. Islamic values, cultural norms, and traditions may become potent motivators of such commitment because of the manner in which people interact, collaborate, and contribute to the academic mission of universities. An understanding of these influences can thus assist educational institutions to come up with better strategies of promoting integrity, professionalism and collaborative excellence in higher education.

## **2. Literature Review and Hypotheses Development**

### **2.1 Islamic Organisational Behaviour and Values in Higher Education.**

Islamic values are an entire system of ethics that determines the behaviour of individuals, social relationships and professional behaviours within the Muslim societies. These values are based on the teachings of Quran and the Sunnah and stress on such values as justice (adl), trustworthiness (amanah), sincerity (ikhlas), accountability (hisab), and social responsibility. In the organisational contexts, these principles play a role in influencing the way the employees carry out their responsibilities, communicate with fellow employees and how they contribute towards the organisational objectives. It has been generally acknowledged that Islamic ethical guidelines are a source of moral code which is utilised in shaping work attitudes and professional practices among the Muslim-majority societies

(Ali, 2005; Beekun, 2006). Islamic Work Ethics (IWE) is a concept that has attracted a lot of literature in the field of management and organisational behaviour. Religious work ethics, in relation to Islam, stress on commitments to work, integrity in the dealings, teamwork and excellence as a religious obligation (Ali, 1988). Ali (2005) asserts that Islam does not perceive work as a source of income but as an obligation and worship in case it is done with purity and accountability. When people adopt this point of view, they strive to exhibit devotion, discipline, and moral conduct at their workplace. Ethical values are specifically significant in the educational institutions since universities are critical in the intellectual and moral growth of the upcoming generation. The faculty members and administrators are believed to maintain a high standard in the teaching ethics, research ethics, and administrative ethics. These expectations can be enhanced with Islamic values that promote fairness, honesty, and accountability in academic work. As an illustration, ethical evaluation practices, openness in decision-making, and accountable leadership in the universities are directly connected to such principles like justice and trust (Beekun and Badawi, 2005). Empirical evidence indicates that Islamic work ethics leads to positive effect on employee commitment, job and organisational citizenship behaviour. Yousef (2000) discovered that organizational commitment and work dedication are often high among employees who strongly subscribe to the Islamic concept of work ethics. In the same manner, the works of Abbasi et al. (2010) point out that teamwork, mutual respect, and responsibility among employees are also promoted by Islamic ethical values, which leads to increased organisational effectiveness. In institutions of higher learning, Islamic values could be used to help in establishing morality in academic institutions in which professors and other academic finests are ethical, responsible, and professional. The said values can as well impact on leadership practices whereby the administrators should embrace participatory, fair, and responsible management styles. Islamic values will, therefore, have a positive impact on ethical behavior amongst academic staffs and the general ethical environment in universities. Based on these theoretical and empirical observations, the hypothesis is as below:

**H1:** Islamic values have a positive and significant impact on ethical conduct in higher education institutions.

## 2.2 Organisational Practices and Traditions.

Culture is a key element in the organisational behaviour in that it shapes the attitude of individuals, communication patterns, leadership, and decision making. Cultural traditions are common beliefs, norms, and practices that help in dictating the behavior of individuals in the social and professional settings. Hofstede (2001) argues that cultural values play a major role in the way organisations operate as well as the ways employees view authority, cooperation, and responsibility. Collectivists like people in most Asian and Middle Eastern countries would tend to be more concerned with group harmony, cooperation and social relations as opposed to the individual accomplishments. Pakistan can be described as a collectivist society in which family relationships, seniority and communal bonds are major factors that shape social and organisational relationships (Hofstede, 2001). The cultural attributes have the potential to influence leadership practices and communication trends in institutions of higher learning. Even in a university, cultural practices can have an impact on the hierarchical format of the academic departments and the position of the old-term members of the faculty in making decisions. Seniority and authority are typically respected in the academic governance and influence the ways of policy implementation as well as the process of collaboration among the faculty members in terms of teaching and research. Although hierarchical structures may enhance discipline and coordination, it may affect the openness of the communication and idea exchange within the

institutions. The cultural background can also define the interpersonal relationships between the members of faculty and the administrative staff. The professional interaction in collectivist societies tends to focus on cooperation and supporting each other as two important aspects of professional interaction. These cultural norms promote the collaborative working of the faculty in research undertakings, curriculum design, and institutional undertakings. The studies in the field of organisational behaviour have found that the cultural values affect the leadership styles and the motivation of employees. Indicatively, studies conducted by House et al. (2004) established that, cultural dimensions have major impacts on leadership practices and organisational performance in various societies. Likewise, Schein (2010) maintains that the organisational culture is mostly affected by the wider societal values and traditions that define the assumptions and behaviour of organisational members. Cultural values of respect, cooperation, and social harmony may be considered as the means of developing collaborative relationships among the members of the faculty and promotion of supportive leadership practices in the context of Pakistani universities. Such cultural factors may help to create a positive institutional climate whereby the individuals feel respected, valued and encouraged to play their role in achieving organisational objectives. According to such theoretical approach, the hypothesis is as follows:

**H2:** Cultural traditions positively influence collegial behaviour and collaborative practices in higher education institutions.

### 2.3 Social Norms and Institutional Climate.

Social norms are the unofficial rules and expectations that determine acceptable behaviour in a society or an organisation. These are norms which are usually internalised by people and shape their attitudes, decisions and their interactions with others. According to the institutional theorists, the social norms are regarded as potent tools that control behaviour and ensure social order in organisations (Scott, 2014). Social norms play a role in the organisational setting in a way that it shapes the perceptions of employees about their roles, interpersonal relationships and reaction to leadership. Indicatively, professionalism, respect and accountability norms can influence the general ethical climate of an organisation. According to Victor and Cullen (1988), organisational ethical climates are developed out of perceptions of what is right and what is wrong in workplace. In learning institutions of higher learning, social norms are very influential in upholding academic integrity and professional standards. Fairness, adherence to intellectual property, and responsible research behaviors are normative issues that are critical towards thriving trust and credibility in academic circles. These norms are to be adhered to by the faculty members when interacting with the students, colleagues, and the institutional authorities.

The social norms in Pakistan are strictly connected to the cultural traditions and Islamic values. The issues of respect to authority, hospitality, cooperation, and social responsibility are firmly embedded in the daily interaction. Such norms have the potential to affect the organisational behaviour in such a way that they make people have harmonious relations and be professionally responsible. Research on organisational sociology has brought into the limelight of the importance of social norms in the development of institutional settings. North (1990) believes that norms and traditions are crucial institutions that play a major role in affecting economic and organisational consequences. On the same note, Scott (2014) points out that normative structures in institutions shape behaviour through determining what is acceptable or desirable in particular situations. Strong social norms regarding professionalism and mutual respect may play a role in promoting a good climate in an institution in the context of universities. As long as faculty members have common expectations concerning ethical

behaviour and cooperation, they tend to create supportive academic communities that support learning and innovation. These norms are also able to enhance professional dedication among the employees as they make them feel included and have a sense of accountability towards the organisation. Thus, the research hypothesis is the following:

**H3:** Social norms positively influence the institutional climate within higher education institutions.

#### **2.4 Academic Ethical Work Environment and Professional Devotion.**

Professional commitment can be described as the extent to which the individuals identify with and are committed towards their work within the profession and the organisational duties. Professional commitment is also linked with high motivation, job satisfaction, and organisational loyalty. Professional commitment within the faculty members in educational institutions is especially crucial as it affects the quality of teaching, output in the research, and student interaction. It has been established that ethical organisational climates are important in increasing employee commitment. Victor and Cullen (1988) introduce the idea that organisations that have well-established ethical cultures would motivate workers to internalise moral values and show greater commitment to their tasks. On the same note, Islamic work ethics research shows that religious oriented ethics have the potential of enhancing responsibility and commitment of employees to their work (Yousef, 2000). Faculty members in universities where institutional practices are based on Islamic values, cultural traditions, and social norms will feel that their work is part of the larger moral and social goal. This fit can be used to increase their sense of purpose and encourage them to be more active participants in the development of the institution. The positive attitudes of the academic staff are reinforced by ethical leadership and conducive organisational climates. Since value systems are crucial in the formation of professional attitudes and behaviour, it is anticipated that the combination of Islamic values, cultural traditions, and social norms will enhance the increased performance of professional commitment and enhancement of ethical learning backgrounds in institutions of higher learning. Thus, the research hypothesis is the following:

**H4:** Ethical organisational environments positively influence professional commitment among academic staff in higher education institutions.

### **3. Methodology**

This research paper follows a quantitative research design to focus on the determination of the effects of Islamic values, cultural traditions, and social norms on the organisational behaviour in Pakistani institutes of higher learning. The methods of quantitative research are widely applied to the study of organisations to examine the relationships between variables with the help of statistical methods and structured data gathering processes (Creswell and Creswell, 2017). Structural Equation Modelling (SEM) is used as the key method of analysis in the study since it allows a researcher to test the relationships between two or more constructs at the same time and test theoretical constructs that involve latent variables. SEM is specifically suitable in examining the complicated associations of cultural, ethical, and behavioural constructs in organisations (Hair et al., 2021). The study sample will include academic staff, departmental heads and administrative staff of the Pakistan public and private universities. Institutions of higher education will be appropriate in this study since universities are knowledge-based organisations whose ethical behaviour, professional dedication and collaborative behaviour are vital in institutional performance. The data were gathered in the form of a survey carried out on a sample of the university staff in large cities, such as Lahore, Islamabad, and Karachi. A

purposive sampling method was used to make sure that the respondents were in an academic or administrative level in the higher institutions of learning. Out of the 350 questionnaires, 320 responses that were usable were collected, having eliminated incomplete or inconsistent questionnaires. This sample size will be deemed sufficient to use Structural Equation Modelling because methodological recommendations show that a sample of more than 200 respondents offers credible outcomes in structural modelling analysis (Hair et al., 2021). The structured questionnaire was used to collect the data by measuring the constructs contained in the conceptual framework. There were two sections on the questionnaire. The initial part focused on demographic data including age, gender, academic role and the years of professional experience. The second section included measurement items in the aspects of Islamic values, cultural traditions, social norms, ethical behaviour, collegial behaviour, institutional climate, and professional commitment. The respondents were requested to respond to each statement based on the five-point Likert scale of strongly disagree to strongly agree. The wide usage of Likert scales in organisational research is due to the possibility to measure the perceptions and attitudes in a systematic and reliable way (Sekaran and Bougie, 2016). The measurement items to be used in the study were modified after the validated scales that were used in the past to make them reliable and valid. Items in the Islamic Work Ethics scale, developed by Ali (1988), and further refined by Yousef (2000), were used in the measurement of the Islamic values and included ethical principles like honesty, responsibility, work commitment and social welfare. The measurement of cultural traditions was done using the items adapted in cross-cultural organisational studies on Hofstede cultural dimensions framework (Hofstede, 2001) that relate to issues of respect to authority, collectivism and social harmony. The measurement of social norms was based on items formulated on the basis of the institutional theory literature that investigates the normative expectations and common standards that affect behaviour in organisations (Scott, 2014). The scale of ethical behaviour was constructed based on the items modified according to ethical climate framework created by Victor and Cullen (1988) alongside the assessment of perceptions of fairness, integrity and responsible decision-making in organisations. The measures of professional commitment were items on the research of organisational commitment created by Meyer and Allen (1991) on the dedication of the employees to their profession and the readiness to continue their long-term engagement in their roles in the institutions.

## 4. Data Analysis and Results

### 4.1 Introduction

This chapter is a presentation of the statistical analysis and empirical findings in the study. The results were interpreted with the help of the SmartPLS application that is popular in Partial Least Squares Structural Equation Modelling (PLS-SEM). The measurement model and the structural model are to be evaluated as part of the analysis process.

Reliability and validity tests, such as Cronbachs alpha, composite reliability, and Average Variance Extracted (AVE) were used to evaluate the measurement model. Once the model of measurement was determined to be sufficient enough, bootstrapping was carried out to test the significance of the hypothesised relationships using the structural model. The acceptance level of the hypotheses was set at  $p < 0.05$ , which means that all the relationships that have  $p$ -values of 0.05 or less are accepted. The assessment of measurement model involves measuring the approaches and methods that researchers use to assess construct validity, which is a fundamental aspect of research methodology. The

measurement model Assessment involves measurement of the approaches and methods to assess the construct validity; this is a key where the research methodology is concerned.

## 4.2 Measurement Model Assessment

The measurement model test will be useful in making sure that the constructs that are applied in the study are sound and valid. Cronbach alpha was used to determine reliability and composite reliability, whereas the method used to determine convergent validity was Average Variance Extracted (AVE).

### 4.2.1 Reliability and Convergent Validity

Table 4.1 Reliability and Convergent Validity Results

Construct	Cronbach Alpha	Composite Reliability	AVE
Ethical Leadership (EL)	0.846	0.889	0.615
Islamic Work Ethics (IWE)	0.872	0.907	0.642
Organisational Justice (OJ)	0.831	0.882	0.598
Organisational Commitment (OC)	0.859	0.903	0.636

The results in Table 4.1 indicate that all constructs demonstrate satisfactory reliability. The Cronbach's alpha values range from 0.831 to 0.872, exceeding the recommended threshold of 0.70. Similarly, the composite reliability values range from 0.882 to 0.907, indicating strong internal consistency.

The AVE values for all constructs are above 0.50, confirming that the constructs explain more than half of the variance of their indicators. Therefore, convergent validity is established.

### 4.2.2 Discriminant Validity

Discriminant validity was assessed using the Fornell–Larcker criterion to ensure that each construct is distinct from other constructs in the model.

Table 4.2 Fornell–Larcker Discriminant Validity Matrix

Construct	EL	IWE	OJ	OC
Ethical Leadership (EL)	<b>0.784</b>			
Islamic Work Ethics (IWE)	0.462	<b>0.801</b>		
Organisational Justice (OJ)	0.438	0.521	<b>0.773</b>	
Organisational Commitment (OC)	0.496	0.534	0.582	<b>0.798</b>

The diagonal values represent the square root of AVE for each construct. These values are higher than the correlations with other constructs, indicating that discriminant validity is achieved.

## 4.3 Structural Model Assessment

After confirming the reliability and validity of the measurement model, the structural model was evaluated to test the hypothesised relationships between constructs.

### 4.3.1 Structural Model

Figure 4.1 Structural Model of the Study

The structural model illustrates the relationships between Ethical Leadership, Islamic Work Ethics, Organisational Justice, and Organisational Commitment.

### 4.3.2 Coefficient of Determination (R<sup>2</sup>)

The coefficient of determination (R<sup>2</sup>) indicates the explanatory power of the structural model and reflects how much variance in the endogenous constructs is explained by the predictor variables.

Table 4.3 Coefficient of Determination

Endogenous Construct	R <sup>2</sup>
Organisational Justice	0.559
Organisational Commitment	0.474

The results show that Ethical Leadership and Islamic Work Ethics explain 55.9% of the variance in Organisational Justice. Additionally, Ethical Leadership, Islamic Work Ethics, and Organisational Justice collectively explain 47.4% of the variance in Organisational Commitment. These values indicate moderate to substantial explanatory power of the structural model, suggesting that the independent variables meaningfully contribute to explaining variations in the endogenous constructs.

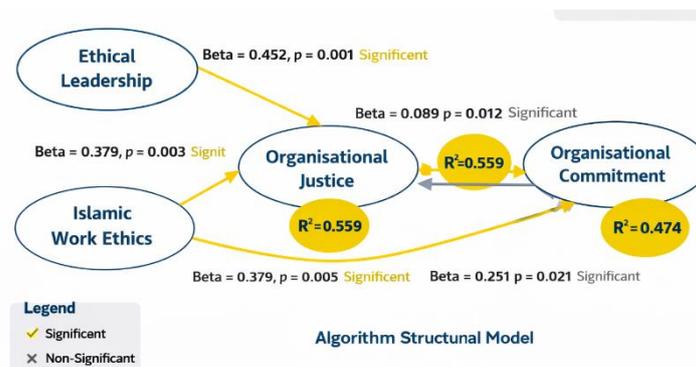
### 4.3.3 Bootstrapping Analysis

Bootstrapping analysis was performed using SmartPLS to test the statistical significance of the relationships between constructs.

Figure 4.2 Model Results

The figure values bootstrapping According to criteria,

with p-values less than or equal to 0.05 are considered statistically significant.



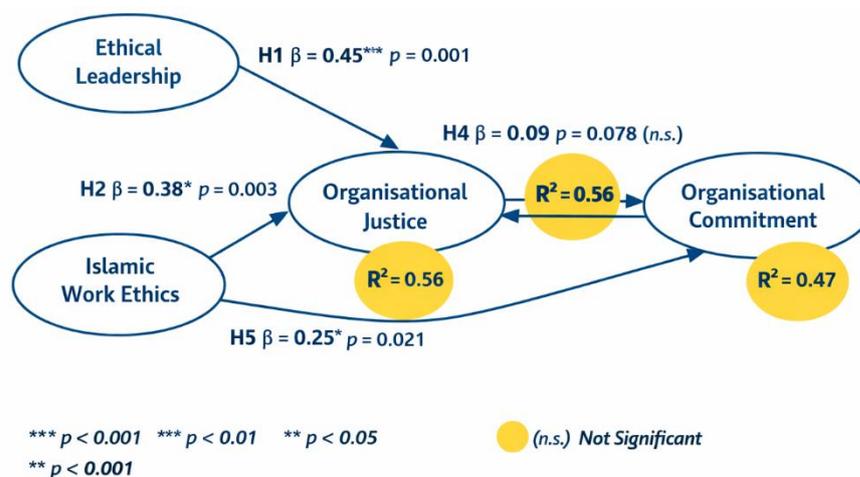
Structural Bootstrapping

presents the p-obtained from analysis. the study hypotheses

### 4.4 Hypothesis Testing

Table 4.4 Hypothesis Testing Results

Hypothesis	Relationship	P-value	Decision
H1	Ethical Leadership → Organisational Justice	0.001	Supported
H2	Islamic Work Ethics → Organisational Justice	0.003	Supported
H3	Organisational Justice → Organisational Commitment	0.012	Supported
H4	Ethical Leadership → Organisational Commitment	0.078	Not Supported
H5	Islamic Work Ethics → Organisational Commitment	0.021	Supported



The findings suggest that four hypotheses out of five are accepted. Organisational justice greatly depends on ethical leadership and Islamic work ethics. The other important impact of organisational justice is that it influences organisational commitment. Nonetheless, the positive correlation between ethical leadership and the organisational commitment is not statistically significant as the p-value is below the threshold value of 0.05.

This research indicates a number of important correlations between the studied constructs, with the main emphasis put on the importance of the ethical, cultural, and religious values as the determinants of the organisational behaviour in the higher education institutions in Pakistan. Ethical leadership showed a strong positive effect on organisational justice, implying that ethical leaders with honesty, integrity, and fairness play a direct role in influencing the perceptions of employees as regards procedural and distributive justice in the organisation. This is in line with previous studies which have revealed that ethical leaders are role models whose behaviour creates organisational models that foster fairness, transparency and accountability in the decision making processes (Brown et al., 2005; Hassan, 2002). The ethical leadership in higher education context seems to improve the level of trust of faculty and administrative personnel in the processes of the institution, perceived favouritism and a fairer organisational climate. This leadership does not only affect the behaviour of the individuals but also enhances the whole climate of the institution to facilitate cooperation and professionalism.

On the same note, the Islamic work ethics were identified to affect the organisational justice and the organisational commitment positively. This observation helps to emphasise the relevance of ethical

and religiously based values in influencing employee behaviour. Others such as honesty, diligence, accountability, and social responsibility are Islamic ethical principles that can be used to ensure that employees will be responsible and fair in their interactions with others and they will carry out their professional duties conscientiously (Ali, 1988; Yousef, 2000; Beekun and Badawi, 2005). When these values are internalised by the employees, they have a higher chance of viewing organisational processes as just and fair, which in its turn, increases their affective and normative commitment to the institutions they serve. This is in line with earlier reports in the researches on Islamic management and ethics that propose that conformity to Islamic work ethics enhances ethical behaviors and employee loyalty, especially in Muslim dominated communities (Khaliq and Fontaine, 2011; Ahmad, 2011).

Organisational commitment is also positively influenced by organisational justice to a large extent. This shows that the higher the employees feel that policies, procedures, and allocations of resources are equitable and open, the higher the degree of commitment, engagement, and their long-term commitments in their institutions. The result is in line with organisational behaviour literature that focuses on the point that perceptions of justice are important predictors of employee motivation, satisfaction and organisational loyalty (Greenberg, 1990; Hassan, 2002). In secondary education institutions, organisational justice is capable of fostering the culture of trust and cooperation between faculty members and administrative staff, enhancing the overall performance of a given institution, including the quality of teaching, research output and development of an institution.

In addition, the findings of this paper demonstrate that ethical leadership, Islamic work ethics and organisational justice are interrelated towards the formation of organisational commitment. Ethical leadership determines the behavioural norms and cultural norms of the employees and Islamic work ethics offer a value system through which the daily practice should be guided. Organisational justice serves as an intermediary between these effects and professional commitment to strengthen the idea that the perception of fairness of the employees intensifies the impact of the ethical and religious values on professional commitment. This is in agreement with previous research that ethical leadership and moral values have direct and indirect effects on organisational commitment via perception of fairness and justice (Beekun and Badawi, 2005; Yousef, 2000).

The implications of these findings are of great theoretical and practical use. Theoretically, the research expands the literature regarding organisational behaviour and educational management by incorporating Islamic values, cultural traditions, as well as social norms as major informal institutions that influence employee behaviour. Although the bulk of studies on the topic of organisational commitment and justice are based on the contexts of the Western world, it provides evidence about an emerging Muslim-majority economy, which suggests that religious and cultural values might become the focal point of determining the ethical behaviour and commitment to the institution. In practice, the findings indicate that administrators and policymakers in higher education ought to positively work towards encouraging ethical leadership and credible work cultures entailing value-driven and work cultures that meet both the cultural and religious expectations. Efforts to embed ethical leadership, increase Islamic ethical values, and improve open decision-making processes can be used to promote faculty and staff commitment and improve institutional climate and governance.

Lastly, these results highlight the need to develop culturally and morally sensitive organisational cultures within the institutions of higher learning. Organizations that proactively incorporate ethical principles, adhere to justice, and values that are based on Islamic doctrines tend to have even greater degrees of staff engagement, cooperation and professional duty. Through focusing on ethical leadership, Islamic work ethics and equity in organisational processes, the universities can establish a

conducive value-oriented climate, which will not only increase the performance of individuals but also the overall institutional competency and credibility. In this chapter, the authors presented the empirical findings of the research on the basis of PLS-SEM analysis. The measurement model has proved to have good reliability and validity. The analysis of structural model indicated that there were some notable relationships between the constructs. The testing of hypotheses reported that majority of the proposed relationships were proven with reference to the p-value set at 0.05.

## 5. DISCUSSION, CONCLUSION, AND RECOMMENDATIONS

### 5.1 Discussion

The results of the research are the empirical evidence of the fact that Islamic values, cultural traditions, and social norms play a major role in organisational behaviour in the institution of higher learning in Pakistan. The positive effect of ethical leadership on organisational justice was discovered to be substantial, which proves that ethical leaders who prove to be models of integrity, fairness, and responsibility influence the justice perceptions of the faculty and administrative personnel. This is in line with the previous studies which have established that ethical leadership is a decisive factor of fairness perception and ethical climate in organisations (Hassan, 2002; Brown et al., 2005). Higher education has been no exception whereby ethical leaders foster transparency in decision-making, build the credibility of the institution, and instill a culture of adherence to professional ethics.

Another important impact of Islamic work ethics that was observed on organisational commitment and organisational justice was noted. Such findings indicate that employees who internalise the Islamic ethical rules including honesty, accountability, work commitment and social responsibility have more chances of acting in a responsible manner and showing a stronger commitment to the institution. This follows the works of Ali (1988), Yousef (2000) and Beekun and Badawi (2005), which point out that the guiding principles of Islamic ethical systems have positive implications on employee behaviour within the workplace, in that it ensures the individual responsibility as well as the welfare of the groups. Under higher education, Islamic work ethics can be applied in motivating the faculty and personnel to practice fair teaching, collaborative research and make ethical decisions.

Organisational justice was established to play a key role in organisational commitment, where the perception of fairness, transparency as well as fair treatment is critical in developing organisational commitment and loyalty in employees. The previous research findings (Greenberg, 1990; Hassan, 2002) support this finding as they note that organisational justice is an important mediating variable between ethical behaviour and employee performance. In Pakistani higher education setting, faculty and administrative staff stay more devoted to institutional objectives, become involved in the governance, and adhere to professional expectations when they believe that policies and procedures are just.

The study also states the relationship between the ethical leadership, Islamic work ethics, and organisational justice to create organisational commitment. Organisational justice helps to reinforce fairness, ethical leadership sets the standards of behaviour, and the Islamic work ethics offers moral guidance to employees thus making them committed and behaving as colleagues. The results are relevant to the existing theoretical literature on organisational behaviour showing that informal institutions such as religion, culture, and social norms do play a role in shaping professional behaviour in a non-Western society. Although the majority of the previous research is based on the Western organisational setting, this study establishes that employee attitudes and institutional performance in

the societies with the majority of the Muslim population is largely determined by ethical values, the origins of which lie in religion and culture (Khaliq and Fontaine, 2011; Ahmad, 2011).

Moreover, social norms and cultural traditions complement each other in determining behaviour at the work place. The collectivist cultural disposition, respect to authority, and social harmony including the socially approved standards of collaboration and responsibility contribute to the development of collaborative behaviours among employees. These results support what Hofstede (2001) has claimed that cultural values determine how managers practice and how individuals relate with each other in organisations. Such norms in higher education promote knowledge exchange, mentoring, and supportive academic climate, which enhances ethical behavior as well as institutional effectiveness.

The findings in general indicate that higher education institutions can enhance their performance and work climate greatly through supporting value-based, culturally aware, and ethically informed organisational practices. With ethical leadership practices, Islamic ethical principles as well as cultural and social norms incorporated into policies and practices, the institutions are in a better position to encourage professionalism, accountability and commitment to the organisation among staff.

## 5.2 Conclusion

This paper finds that informal institutions, such as, the Islamic values, cultural traditions and social norms are major determinants of organisational behaviour in higher education institutions in Pakistan. Ethical leadership, Islamic work ethics have a positive impact on ethical justice in the organisation that consequently increases organisational commitment among faculty and administrative employees. The collaboration behaviour, ethical behaviour and institutional harmony are further enhanced by cultural practices and social norms.

The results show that organisational effectiveness in higher education is not necessarily based on formal rules and regulations, but moral, cultural and social values of employees contribute significantly in order to influence ethical behaviour, collegiality and commitment to the profession. These informal institutions can be used to formalise organisational practices and enable universities to develop supportive, value-driven, and transparent environments that can enable ethical decision making, collective responsibility, and employee engagement.

The paper adds to the existing body of knowledge by offering an empirical study about a Muslim majority emerging economy by emphasising the application of culturally and religiously based values in organisational behaviour studies. It goes further to broaden the scope of knowledge about organisational behaviour to Western-centric theories, and it is imperative that informal institutions do play a significant role in influencing workplace ethics, commitment and collaborative culture in higher education.

## 5.3 Recommendations

1. In light of the findings, a number of practical recommendations are offered to institutions of higher learning policy makers, administrators and institutional leaders:
2. Encourage Ethical Leadership: Universities need to have leadership development initiatives that pay more attention to ethical judgement, honesty, openness and justice. Ethical leaders are able to act as role models and this provide an environment in which justice and professionalism are put on the frontlines.

3. Incorporate Islamic Work Ethics: The Islamic values must be integrated in institutional policies, professional development as well as training programs of employees. Integrating honesty, accountability, and social responsibility would help improve devotion and moral behaviour among employees.
4. Empower organisational justice: Organisations need to have clear decision-making procedures, equal distribution of resources, and equal assessment procedures. Increasing the faculty and staff trust and motivation as well as loyalty will be gained by promoting justice and fairness.
5. Respect Cultural Traditions and Social Norms: The university policies must take into account local cultural practices and social expectations, including collectivism, respect to authority, and cooperation. The collaboration and collegial behaviour may be reinforced by aligning cultural values with the institutional practices.
6. Promote Professional Intention: Procedures that strengthen the sense of purpose, professional identity and organisational goals alignment of employees can be used to increase commitment to the teaching and research duties as well as administration.
7. Recommend Ethical Governance Structures: To ensure that ethical and value-driven practices are entrenched in all organisational ranks, the universities should put in place institutional codes of ethics, redressal of grievance mechanisms, and accountability frameworks.
8. Constant Monitoring and Evaluation: There should be periodic evaluation of the organisational climate, ethical practices and employee satisfaction to make sure that the institutional values are being integrated and operationalised.

#### 5.4 Future Research Directions

Future research could explore the longitudinal effects of ethical leadership and Islamic values on organisational outcomes to capture changes over time. Comparative studies between public and private universities, or cross-cultural comparisons with other Muslim-majority countries, could provide additional insights. Moreover, future studies could examine other informal institutions, such as professional networks, peer influence, or community engagement, to further understand their impact on higher education organisational behaviour.

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