

Impact of Islamic Leadership on Islamic Work Ethics: Islamic HR Practices as a Mediating Role in the Islamic Banking Sector of Pakistan.

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Abstract

Leadership concept can be approached through various points of view, including administrative, army, community, spiritual, or business perspectives. Islamic banking is also known as by name non-enthusiasm banking, the bank is dependent on Islamic or Sharia law standards, and the guidance is provided by Islamic financial matters. Data compiled from performance appraisal models help in the compensation roles and progression of the employee's career. The study's framework has proposed to find out the outcomes of the Islamic leadership in the banking sector of Pakistan. In this study, the model developed according to the social exchange theory. Islamic leadership is a newly developed concept. In this study, we contribute practically to the literature in which Islamic leadership was a newly developed concept in the research. This study concludes that Islamic leadership has a positive relationship with Islamic human resource practices, and Islamic work ethic plays a mediating role. The results recommend that if the supervisor has direction influenced by the Islamic way with the Islamic human resource practices in the organization and the resultants, the Islamic work ethics would be promoted.

Key Words: Islamic Leadership, Islamic Work Ethics, HR Practices, Islamic Banking, Pakistan

Introduction

Leadership concept can be approached through various points of view, including administrative, army, community, spiritual, or business perspectives. It is a practice through which an individual can provide direction, guidance and impact others' conduct by achieving objectives in all situation. The Regulation style in Islam is based on the central guideline, moderate in perspective on the issue yet doesn't give the intensity of tyrant nor give an outright opportunity. An Islamic pioneer is requested to have a character that depicts it as a Muslim. The Islamic authority style is an idea that an innovator utilizes to influence his/her subordinates' conduct based on profound Islamic qualities. In the Islamic point of view, the perfect initiative style is the administration style that pursues the Prophet Muhammad's (PBUH) character. Religions are commonly considered as specific frameworks of conviction, love, and lead.

Let it be as it is, Islam gives importance to religion as social performance and a lifestyle that targets creating a one-of-a-kind character and an unmistakable culture for society. The businesses are required to advise reality or realities about the occupations to the candidates. Selection is one of the most entangled errands in any association. It is attributable to how numerous potential up-and-comers go after the accessible positions at some random time; thus, businesses are regularly looked at with various occupation possibilities to choose from for screening. What's more, partiality and nepotism may influence selection choices. Islamic work ethic depends on the standards and lessons of Islam. This should be a finished lifestyle. Qur'an and Hadith are the Islamic studies and standards for Muslims. Holy Qur'an considers verbatim expressions God uncovered to Prophet Muhammad (PBUH) while Hadith is the words, activities, or endorsements of Prophet Muhammad (PBUH).

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Islamic banking is also known as by name non-enthusiasm banking, the bank is dependent on Islamic or Sharia law standards, and the guidance is provided by Islamic financial matters. The benefit of Islamic banks is from value support, which requires a borrower for giving an offer as their benefit instead of paying a premium. Islamic banking is characterized as banking in accordance with the ethos and worth arrangement of Islam. It also administered, notwithstanding ordinary excellent administration and rules of executives are Hazards by setting up standards somewhere near Islamic Shariah. Premium free banking signifies various banking instruments or tasks which dodge premium with the limited idea. Islamic banking does not maintain a strategic distance from intrigue-based exchanges, which are restricted in Islamic Shariah, to keep away from unscrupulous practices and partake effectively for achieving objectives and goals of an Islamic economy.

The banking industry of the Islamic network consists of 22 Islamic banking institutions, 5 full-fledged Islamic banks (IBs) and 17 conventional banks having standalone Islamic banking branches (IBBs) by the end of June 2019. The assets of the Islamic banking industry increased by 7.3 % (Rs. 202 billion) during the month of April to June 2019 and was recorded at Rs. 2,992 billion. The Islamic banking industry's deposits watched quarterly growth of 9.8 percent (Rs. 216 billion) and stood at Rs. 2,415 billion by the last of June 2019. During CY19, the Islamic banking industry's assets and deposits witnessed a year-on-year growth of 16.9 percent and 17 percent (138 billion), respectively. The assets and deposits of Islamic banking market share were recorded at 14.4 percent and 15.9 percent, respectively, by the end of June 2019 in the overall banking industry. The Islamic banking industry registered their Profit before tax at Rs. 34 billion by the end of December 2018.

Literature Review

Islamic Leadership

In Islam, the authoritarian style is a style applied by the forerunner on reflective Islamic qualities. Based on the moderate and significant guideline perspective, Islam's administration style addresses the issues by not being stiff or giving an outright opportunity for anyone, by Ahmad Ibrahim, An Islamic pioneer should have a character that associates it as a Muslim. There are four fundamentals of Islamic pioneers, by Hafidhuddin and Tanjung (2003) for instance,

- Genuine confidence
- Significance information and understanding of the job
- Honourable character
- administrative aptitudes, association with organizational science, and the executives in managing the world undertakings.

Hafidhuddin and Tanjung (2003) further shows that there are, in any event, 4 essential abilities that an Islamic pioneer must possess. A few kinds of Islamic authority proposed by Hafidhuddin and Tanjung (2003) are, for example, Firm, in the feeling of an Islamic pioneer, has immovability in determining the frame of mind. Talk, this implies an Islamic pioneer whose substance is frequently counselled by exchanging assessments. Open that is an Islamic pioneer ought to have the option to be straightforward and open in all issues identifying with business and arrangements. Comprehend where it implies a profound comprehension of the association's destinations.

The Islamic authority style is an idea utilized by an innovator to influence his/her subordinates' conduct based on profound Islamic qualities. In the Islamic point of view, the perfect initiative style is the administration style that pursues the Prophet Muhammad's character.

Islamic HRM

Religion is commonly considered as definite frameworks of conviction, love, and lead. Be that as it may, Islam gives importance to religion as a social request and a lifestyle that targets creating a one of a kind

character and an unmistakable culture for society (Metle, 2002). In many nations, the effects of the national setting, for example, religion on HRM, are officially joined in the guidelines and guidelines overseeing the representative administration relations, some more unequivocally than others. These standards and policies can either be identified with issues heading representatives' rights, for example, equal business opportunity, employer stability, and compensation levels. Likewise, they can be recognized with the representatives' aggregate rights, for instance, unionization and essential participative leadership. The present creator alludes to Islamic human asset rehearses as playing out the significant human asset works in understanding to rules expressed in Al-Qur'an and Hadith (the adages and practice of Prophet Muhammad (harmony arrive)). The significant human asset capacities remembered for this investigation are enrollment, choice, execution evaluation, preparation and advancement, and remuneration. The Qur'an frequently alludes to genuineness and equity in exchange, and it requires an equal and reasonable dispersion of riches in the common people. The Qur'an directs people to secure abilities and innovation and profoundly commends the individuals who endeavour to procure a living.

Recruitment

Recruitment is defined as the procedure which is associated with searching and drawing in potential people so that to fill work opportunities. The aim is to attract and find the most appropriate person to fill work opportunities. For appropriate individuals, the association should plan and design the activity requirements and occupation officeholder prerequisites. In many corporations, this obligation, as a regulation, is carried by the director of human resource. The recruitment procedure is required to be executed reasonably, and the entire recruitment selections must be made admirably to ensure the contracted competitor is most ideally skilled, appropriately for the activity. Considering this, Islam requires the person who is responsible for recruitment, so these should be devout and fair. Ahmad (1995) expounded that ahead ought to perform strict commitments, for example, incorporate invocations, fasting, zakat, and different basic pillars of Islam. This is to assure that recruitment's are reasonably led, and just attention is practiced on all candidates. A Muslim who is working observes his strict commitments will align him to become a skilful man towards their original obligations as he is dependent on God and their path. There is a common prediction that a devout or strict personnel will be progressively original; in any case, looking into findings on this prediction was conflicting. As contended by Weaver and Agle (2002) in some investigations, no deviation between strict and non-strict people seeing conduct, for example, the deceptive nature of infidelity, has been found. A devout administrator wanted to know about the prerequisite that activity starting contributions are to be done for Allah with faith and duty. In the Islamic religion, one perceived as devout is the one who acts in commitment to God's directions, works in moral nature, and stops themselves from negative or abhorrent activities. In this way, devout leaders at most would have liked to know about the requirement for hiring and other HR activities to be executed in the method for God with faith and duty. This necessity expressed in the Qur'an (4:58-59):

" God doth order you to bestow back your faith to those people from which this is expected, and when ye judge among man and man that ye judge with equity; verily how brilliant is the instructing is the showing which He giveth you! For God is He who heareth and seeth all things. O ye who accept! Obey God and the Messenger, and those accused of power among you. On the off chance that ye vary in anything among yourselves, allude it to God and His Messenger if ye do have confidence in God and the Last Day: That is the best and generally appropriate for ultimate assurance."

The corporations are required to advise reality or realities regarding the jobs to the candidates. These are incorporated with the job's necessities, the standard operation procedures, and the pay. This information is critical to the applicants to assess the activity requirements with their competency, skills, and ability. The candidates are not be allowed undertakings too complicated to cope with; neither shall they be asked to complete any work past their ability. For instance, the Qur'an states, (2:286):

Ali (2005) cited that the necessity of employment prescription and assignment prerequisite were focused on as according to an hour of Prophet Muhammad (p.b.u.h.), in choosing representatives for governmental positions. To pay, the candidates must have training on the remuneration advertised. As narrated by Abi Zar al-Gafari, the Prophet Muhammad (p.b.u.h.) said, "The person who has faith in God and the Day of Judgment ought to not utilize a labourer until the individual in question comprehends what the person will get." Prophet Muhammad (p.b.u.h.) likewise said, "Whosoever connects with a work specialist should refer to the wages in propels" (Ahmad, 1995). So also for the applier is requisite to give real data about themselves. Ahmad (1995) proposed that the Qur'an strongly contradicts misrepresentation. Bogus statements, unwarranted objections, and fake declarations are seriously censured and carefully ruled out in Islam. The Qur'an (2:42) says, "And never blend truth in with bogus, nor covers reality when ye comprehend (what it is)." The exact data of the two meetings is to ensure the interests of the two parties later on, as God says in the Qur'an (9: 16), "The devotees, people, are defenders, another; they order what is simply, and disallow what is insidious."

Selection

As suggested by Ali (2005), the selection can be said as intertwined errands in a corporation. It could be attributable to how many possible newcomers go after the accessible positions at some random time; thus, corporations regularly look at various occupation options to choose from for screening. What's more, basically and nepotism may affect selection choices. As Ahmad (1995) directs, the provisions of the Qur'an for qualification in a job requires legitimacy and ability. It focuses on the importance of an occupational competitor's skill and trustworthiness since, leaving these pre-essentials, one is inefficient. For instance, the Qur'an states, (28:26):

As mentioned [damsels]: "O my [dear] father! Connect with him on compensation: the best of men for thee to utilize is the [man] who is solid and trust commendable."

Accordingly, the Muslim leaders need to follow the rules recommended in the Qur'an to maintain a strategic distance from the frequently observed inclination and amateurish presentation of partiality or nepotism and to stay at a distance from any sort of distinguishing present in the working environment (Ali et al., 2000). The ignorance of desired Eligibility in a task while choosing a candidate for any contemplations is just equal to nothing but untruthfulness, just as foul play. As described by Sahih Bukhari, few arguments from Prophet Muhammad (p.b.u.h.): "He whoever enlists an individual and realizes that there is another who is more qualified than he has double-crossed God and His prophet and the Muslims" (cited in Ahmad, 1995). Ali (2005) elaborated that the earlier considerations that are influential workers' selection of modern Muslim nations are companionship systems. In the course of his life, Prophet Muhammad (p.b.u.h.) would not acknowledge his dear companion's unjust request, Abu Zarr, who tried in filling as a senator and mentioned Prophet really generous that Abu Zarr is like a powerless person (inappropriate in accordance with work). The business process depends on the estimations of trust and duty.

Under Islam, deciding over the choice of a particular employee is required to finish after particular standards. The first guideline is equity. Truly, equity focuses on treating or putting someone or something at their appropriate spot or where they have a position. As indicated by Syed Agil (1997), Ali Ibn Abi Talib expressed, "Don't assign them [oficers] under partiality or selfishness. These two properties reflect foul play and bad form." Second, the competency level of the employee is another factor that is decisive in selection. As per standards of the Qur'an, education in vocational is essential as well as legitimate to build up capabilities. The selection of a candidate must not be based on kinship ties, riches, age, apartheid narratives, or political opinions or anything like that. Rule number three is trustworthiness. Applicants, as well as the HR manager, must be straightforward. Genuineness is imperative in guaranteeing that the correct choices and selections have been made. Besides that, genuineness can keep the HR manager from doing any unwanted or unethical activities that negate the law or lawful lead. Fourth, Islam does not direct

the task of work that will surpass the person's ability. The employee will be unable to play out the doled-out work because of the extremely outstanding job at hand or claim restrictions. This way, it might hurt him, just like the association where he works.

Performance Appraisal

Performance appraisal is a proper structure of activity models; it surveys production and focuses on the representatives for inspiration, development, and fortitude of the account (Dessler, 2008). Data compiled from performance appraisal models help in the compensation roles and progression of the employee's career. It assumes to be the essential job in performance criteria the board and aides in observing deficiencies and fortifying important performance, and eventually, it is valuable for vocation arranging activities. The factor of expected rewards in Islam disciplines in this simple lives and the Hereafter. Elevating news and cautioning from Lord to humanity are sent clear and evident by their messengers (18:87-88):

Whoever does the wrong, he will We rebuff; at that point will be sent back to his Lord, and He would rebuff him with a discipline incomprehensible [before]. In any case, whoever accepts and works moral nature will have a great prize, and simple would be his errand as We request it by Our direction.

As Ahmad (1995) directs, a genuine Muslim has faith in the Day of Judgment, the reappearance, presence of man in the heavenly bar, and acknowledging assets or discipline. He accepts that the evidence of all acts of a man in this world is protected and disclosed upon Resurrection's arrival. A man will be answerable to Lord – his maker, for every one of his acts in this life. The Qur'an narrates (39:3-5): Not a particle's weight or not as much as that or more noteworthy getaways Him in the sky or the earth; however, it is in a detailed record. That may the individual be compensated by the one who accepts and do acts of kindness. For them is an arrangement and a rich arrangement.

Refrains from the Qur'an that awards and discipline on the Judgment day are given to man stagnant on his all directs or conducts (counting work conduct) in the world. Ali (2005) claimed that appraisal of performance in Islam depends on standardized rules and regulations and the Prophet Muhammad's act (p.b.u.h.), and his prompt four Caliphs. The standardizing domain is open and observable in Quranic guidelines. It very well may be organized into three classes: authoritative game plan, self-duty and control, and the Almighty's appraisal of performance. Regarding the classic angle, Islam views an individual's work as a vital connection between the corporation and the representative. Both the organization and its workers have desires that must all the while be met completely. The Qur'an teaches Muslims that any confirmation or commitment is exposed to an agreement that must be confirmed by the members (17:34): "And full commitment (guarantee), for the commitment, will be enquired into." As for self-obligation, Ali (2005) further explored that the Qur'an says that what one does is exclusively their job, and nobody shall be considered liable for others' slip-ups. Representatives are dependent upon to have an ethical obligation to evaluate their performance and work for self-betterment. The Qur'an uncovers (75:14) "Nay, man is an observer against himself." Both legally binding understanding and self-appraisal are revealed in the Hereafter. The working in gatherings, workers, and leaders in the agreement are observed by God and are estimated or represented in the following life (4:1): "For God ever looks out for you." Another class is the truisms and activities of Prophet Muhammad (p.b.u.h) and his prompt four Caliphs. This additionally affects the viewpoint towards the evaluation of performance. Prophet Muhammad (p.b.u.h.) directions that "Muslims would be bounded by the situations which they form" (cited in Ali, 2005). Moreover, he makes it necessary for representatives to work at their best performance and be answerable for what they do, despite their positions, either in social or authoritative elevation.

Islamic Work Ethics

The Qur'an and Hadith are guidons of Islamic standards, and lessons are for Muslims. Islamic work ethic is dependent on the values and learning of Islam. By Al-A'ali (2008), Islam should be a finished lifestyle. Allah

uncovered Prophet Muhammad (PBUH) through the literal expressions by Qur'an, while the Hadith has words for the endorsement of Prophet Muhammad's (PBUH) character. This inspiration has been recognized as the ethics of broad life and business systems. It gave the proper attribution and reference to make the copyright articulation. Some other benefit is expressed by the consent of his conduct at work; it incorporates effort, commitment, contribution, liability, social relationships and innovation by Rahman et al. (2006). Ultimately, with Allah's association, one could conduct the religion's doctrines and provisions and hope to prod his mind structure by Rahman et al. (2006). The significance of playing out work to its responsibility for Allah's joy reflects the Islamic work ethic. As by Kheder (2001), "Allah adores it if individual perform an assignment flawlessly." Kheder (2001) featured that when Muslim experts give up on their interests for general interest, they have to choose between their conduct and public interest. Islamic work ethics development and insightful exchanges with culturally diverse conditions worldwide in the recent two decades. The Islamic work ethic scale developed and created by Ali (1988) that the items were dependable when he carried it out among 150 Arab understudies in United States colleges. From that point forward, scientists utilized this scale in hierarchical and the board setting (Yousef, 2000; 2001; Rahman et al. 2006; Ali and Al-Kazemi, 2007; Khalil and Abu-Saad, 2009; Kumar and Rose, 2010). Yousef (2000) contemplated Islamic work ethic and dispositions towards hierarchical change and authoritative duty among representatives in the United Arab Emirates. He concludes that representatives' decide to mind frames on Islamic work ethic and classic change and hierarchical responsibility. According to Yousef (2001), the Muslim representatives in a few United Arab Emirates associations have to directly affect Islamic work ethic by the connections of hierarchical duty and occupation fulfilment. For a situation study, Rahman et al. (2006) examined and found a connection between Islamic work ethic and hierarchical responsibility among 227 representatives in Malaysia's neighbourhood bank. In Kuwait, Ali and Al-Kazemi (2007) researched the connection between Islamic work ethic and faithfulness and found a critical and trustworthy relationship. Given a writing survey, Ali and AIOwaihan (2008) proposed that Islamic work ethic improved across the board flourishing and cultural welfare. While there have been late discussions on Islamic work ethic, as apparent from the writing, the investigation of Islamic work ethic keeps on being meagre.

Model



Hypothesis

This study carries the following hypothesis to target the outcomes and results.

Null hypothesis -H0

There is a positive relation between Islamic Leadership and Islamic HR Practices to get Islamic Work Ethics in Pakistan's Islamic Banking sector.

Alternative Hypothesis -H1

There is a positive relation between Islamic Leadership and Islamic HR Practices in Pakistan's Islamic Banking sector.

Alternative Hypothesis -H2

There is a positive relation between Islamic Leadership and Islamic Work Ethics in Pakistan's Islamic Banking sector.

Alternative Hypothesis -H3:

There is a positive relation between Islamic HR Practices and Islamic Work Ethics in Pakistan's Islamic Banking sector.

Measures

Islamic Leadership

Islamic Leadership was measured by 12 items of Hafiduhuddin and Tanjung (2003)

Islamic HR Practices

Islamic HR Practices were measured with 35-item by Junaidah Hashim (2009).

Islamic Work Ethic

Islamic Work Ethic was measured by 5-items of Heilman et al. (1992)

Methodology

The exploration was quantitative by nature. We built up a poll from existing writing. The overview examination division was Islamic Banking part, and we pick a director and branch worker level of the Islamic Banking Sector. After picking up consent from the board, the representatives reached that point, and the willing participants were given the survey. Also, an introductory letter of the examination was joined with the study. Workers were guaranteed of namelessness of the information. There was a Benchmark strategy that could be utilized to choose the example size of the review. The determined example size is 100. Comfort inspecting was being used for the information assortment. We dispersed 135 surveys in various parts of the Islamic Banking segment and got 116 polls from them. In these polls, 106 surveys are useable. The reaction pace of the study is 79%. The N of my exploration was 7, and the examples were gathered from the Islamic Banking segment of city Multan Punjab.

Method of Analysis

To examine the information, we utilized SPSS Statistics 22 programming. Because of a particular explanation we use this product, the reasons are given beneath:

- a. It has a decent UI.
- b. It was productive and straightforward to perform a task.
- c. It was well known in inquiring about the investigation.
- d. In lone wolf organize for the most part specialist was utilizing SPSS for analysis.

Analysis and Results

Table I. Demographic Characteristics

Demographic Characteristics	Frequency	Percent	Cumulative Percent
Gender			
Male	75	70.8	70.8
Female	31	29.2	100.0
Age			
LESS THAN 20	01	0.9	0.9
21-30	55	51.9	52.8
31-40	44	41.5	94.3
41-50	06	5.7	100.0

Above 50	00	00	100.0
Experience			
Less than 1	17	16.0	16.0
1-3	32	30.2	46.2
4-6	27	25.5	71.7
7-10	13	12.3	84.0
More than 10	17	16.0	100.0

Regarding this study's descriptive statistics, 70.8% were male respondents, and 29.2% were female respondents. Moreover, 0.9% of respondents belonged to the less than 20-year age group, while 51.9% belonged to the 21-30 age group. Moreover, 41.5 % of respondents belonged to 31-40 age groups, and 5.7% belonged to the 41-50 age group. In this study, 16 % of respondents were less than 1 year in the organization, while 30.2 % of respondents worked from 1-3 years. Moreover, 25.5 % of respondents are working here for 4-6 years, and 12.3% of employees are working for 7-10 years in the organizations. In contrast, only 16% of respondents are working in the organization for more than 10 years.

Table 2. Mean, Standard Deviation, and Correlation for Main Variables of Interest in the study

Variable	Mean	SD	1	2	3	4	5	6
1. Gender	1.7075	.45705	1					
2. Age	2.5189	.62077	-.222*	1				
3. Experience	2.8208	1.30053	.215*	.588**	1			
4. Islamic Leadership	1.7382	.56090	-.075	.180	.093	1		
5. Islamic HR Practices	1.9283	.62063	.101	.101	.022	.414**	1	
6. Islamic Work Ethics	1.5679	.58040	-.021	.163	.058	.489**	.469**	1

Table 3. Regression results for Simple Mediation

S. No	Variable	R	R ²	B	SE	t	p
	Step-1	.414	.172				.000
1	Direct effects of IL on IHRP			.414	.099	4.641	.000
	Step-2						
2	The direct effect of IL on IWE			.489	.089	5.715	.000
	Step-3						
3	Direct effects of IHRP on IWE			.469	.081	5.422	.000
	Step-4						
4	Mediation of IHRP btw IL and IWE			.322	.083	3.624	.000

Discussion

The study's framework has proposed to find out the outcomes of the Islamic leadership in the banking sector of Pakistan. In this study, the model developed according to the social exchange theory. Islamic leadership is a newly developed concept. A few types of research conducted on Islamic leadership since 2009. The model of this study not implicated in previous literature. There was a massive gap in the literature. Hence, this study contributes practically to the literature. The study's hypothesis is to check the positive relationship between Islamic leadership and Islamic human resource practices in Pakistan's banking sector. This study investigates that HI has a positive relationship between variables. It means that Islamic leadership was increasing Islamic human resource practices. Islamic leadership is the support for the employees. If the Islamic leader increases, the employee can have more involvement in Islamic work ethics. Moreover, the employee can behave more ethically if the supervisor has leadership influenced by Islam.

In this study, the H2 is the positive relationship between Islamic leadership and Islamic work ethics. This study's results accept the hypothesis that Islamic work ethics in Pakistan's banking sector increased due to Islamic leadership. Islamic leadership affected the performance of the employees positively. In the banking sector, the manager gives support through Islamic behaviour, which affects employee performance.

The research also accepted the null hypothesis of the study. In Pakistan's banking sector, Islamic leadership and Islamic HR Practices to get Islamic Work Ethics. It could be better to define it as a significant focus on discussing the Islamic philosophy involving the leadership impact in human resource practices for better Islamic ethics in the workplace.

Theoretical Contribution

In this study, we contribute practically to the literature in which Islamic leadership was a newly developed concept in the research. There was a large gap in this concept as far as in Pakistan. The social exchange theory and hypotheses supported this theory generated the framework. In Pakistan, this framework was implemented by this study in the banking sector.

Practical Implication

This study suggests the managers for the betterment of the organization:

1. Managers should consider the Islamic leadership style as being a Muslim.
2. Managers should promote Islamic human resource practices for employees.
3. Managers must be promoting Islamic work ethics being part of Islamic culture.

Future Recommendation/ Limitation

After this study, we suggest recommendations for future researchers, given below:

1. Future researchers can implement this framework in other sectors of Pakistan.
2. We consider only the Islamic banking sector of Punjab that this study could carry out in conventional banks.
3. The researcher can implement this framework in different periods.

Conclusion

This study concludes that Islamic leadership has a positive relationship with Islamic human resource practices, and Islamic work ethic plays a mediating role. The results recommend that if the supervisor has direction influenced by the Islamic way with the Islamic human resource practices in the organization and the resultants, the Islamic work ethics would be promoted.

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