ROLE OF RELIGIOUS VALUES ON WORK ETHICS AND WELLBEING AMONG

WORKING ADULTS

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ISLAMABAD, PAKISTAN

August 2022

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Regd. No. 1835B Mphil/psy/F-19

SESSION 2019-2022

A THESIS SUBMITTED IN PARTIAL FULFILLMENT OF

THE REQUIREMENTS FOR THE DEGREE OF

MASTER OF PHILOSOPHY

In **PSYCHOLOGY**

To

DEPARTMENT OF PSYCHOLOGY

FACULTY OF SOCIAL SCIENCES

NATIONAL UNIVERSITY OF MODREN LANGUAGES ISLAMABAD, PAKISTAN

THESIS APPROVAL CERTIFICATE

It is certified that the thesis entitled **"Role of Religious Values on Work Ethics and Wellbeing Among Working Adults"** submitted by **Mian Muhammad Haleem** student of **Master of Philosophy in Psychology, Session 2019-22**, Department of Psychology National University of modern language Islamabad, has been approved in the partial fulfillment of requirement for the award of degree of MPhil in Psychology.

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AUTHOR'S DECLARATION

I hereby solemnly declare that this thesis neither whole nor as a part has been copied out of any source. I further declare that this document is prepared under nice supervision and precious time of my respected supervisor Miss.Tayyaba Safdar.

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DEDICATION

I dedicate this work to the Feet of my Beloved Prophet (P.B.U.H), whose teachings and guidance have always been a source of strength and inspiration for me.

To my loving father, whose unwavering support and prayers have made me capable of achieving my goals. Your love and encouragement have been my constant motivation.

To my caring mother, whose sacrifices and selflessness have been the cornerstone of my success. Your love, patience, and guidance have shaped me into the person I am today.

And to my venerated research supervisor, Ms. Tayyaba Safdar, who determined the path and destination for me and always made things possible. Your unwavering support, guidance, and encouragement have been invaluable to me throughout my academic journey. I am forever grateful for your mentorship

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Signature of Candidate

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Name of Candidate

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Date

بسم الله الرحمن الرحيم

In the name of Allah,
the Most Beneficent,
the Most Merciful

ABSTRACT

The purpose of this quantitative primary study was to investigate the impact of religious beliefs on the work ethics and wellbeing of working adults in the telecom industry, as well as to examine the potential moderating effect of age and gender. The study's sample consisted of 320 employees from the telecom sector. The Religious Orientation Scale, Well-being Questionnaire-12 (WBQ-12), and Work Ethics scales were used to collect data. The findings revealed that religious values have a positive and significant impact on the work ethics and wellbeing of employees in the telecom industry, as supported by the results of a multiple regression analysis. Furthermore, independent sample t-tests revealed that age and gender did not have a significant effect on the main variables of the study. The results suggest that including Islamic values as a code of conduct in every sector could help promote work ethics and potentially reduce unemployment rates among females. Employers should focus on implementing work ethics based on golden Islamic values to encourage female participation in sectors where western attire is common.

Keywords: religious beliefs, working individuals, quantitative, primary study, multiple regression analysis.

Table of Contents

Chapter 1

Introduction

Religious values

Religion is a complex term with important moral and political implications (Ramsey & Ledbetter, 2001). Cicero derived the word religion from the Latin word "relegate," which means "to read again," indicating that religion is about 'what is read over and over again' and 'what is passed down through generations' (Ledbetter & Ramsey, 2001). Lactates, on the other hand, linked religion to relegate, implying that religion is "the bond between men and women and between gods" (Ramsey & Ledbetter, 2001).

According to the Pew Research Center (2017), more than 84 percent of the world's population practices religion. Religion is a powerful and important institution in society, playing a role in social ideals and sustainability. Therefore, researchers believe that discussions of these subjects should pay close attention to the role religion plays. However, it is difficult to define religion accurately since various religious traditions (and even within religious traditions) have varying rituals and worldviews.

Haluza DeLay's (2014) approach defines religion broadly to include "beliefs, worldviews, practices, and institutions that cross borders, time and scale from the level of individuals all the way to transnational and Trans historical movements." Eastern and traditional religious systems place a greater emphasis on practices than conceptual ideas, and they lack firmly established institutional doctrines, which means the western concept of religion as a set of beliefs does not apply to many of them.

This investigation aims to take into account religious convictions, official constructions, and undercurrents equally, along with human values that accumulate over a long period of time.

Anthropologists take a grounded and embedded approach in studying values, presenting the assumption that values are born and expressed uniquely within communities, preventing the drawing of conclusions about value universality (Ives & Kendal, 2014; Kenter et al., 2015; Tadaki et al., 2017).

Psychological studies investigating standards attempted to uncover universal structures that could be compared transversely philosophies and environments (Schwartz, 1992). Principles must show as powerful predictors of environmental behavior (Stern, 2000; Steg & Vlek, 2009). Different levels and scales of accumulation of human values have been discussed, with many studies focusing on how ecosystem morality affects human-nature interactions (Chan et al., 2016; Cooper et al., 2016).

Despite the importance of traditional assets being recognized, religions' more specific roles in establishing and developing societal values are not explicitly addressed. Scholars have made an effort to distinguish between shared, social, and cultural values, and as sustainability research gains traction, the concept of social values has garnered interest. Commentators have argued that social ideals should be changed to promote necessary transformation, and the best long-term approach appears to be cooperation (Zelezny & Schultz, 2003; Martin et al., 2016; Menfredo et al., 2017; Ives & Fischer, 2017; Kendal & Raymond, 2019).

Rolston (2006) argues that discussions of value shift should consider the environment sustainability values and worldviews affected by religion. Therefore, more engagement with religion in values studies is necessary, not only for enhancing the variety of existing values approaches, but also for holistic reasons, such as to see how religion can enhance social and environmental values.

Among the reasons we urge more engagement with religion in values studies is pragmatic, such as enhancing the variety of existing values approaches, and also for holistic reasons, such as to see how religion can enhance social and environmental values (Ammerman, 2021; Haynes, 2012). Considering this open-ended approach, it makes sense to create an analytical framework that takes a broad definition of religion into account since existing engagement with individuals taking a look at value, or community, one cannot ignore such a prominent socio-cultural element (Gallup & Lindsay, 1999).

The proviso concerning studying religion through the lens of values should made right away. Though that approximately revisions designate generally constructive tendencies in conservational standards across religious conviction, value studies conducted within specific religious contexts are more likely to be successful in the real world. The issues may relate to a particular religious tradition (or Nyingma Buddhism & German Lutheranism) and at the precise measure (see the following) (i.e., grassroots practitioners, clergy, or elite practitioners) (Ammerman, 2021).

In this study, we will seek to prove these claims more specifically by making more specific reference to Christianity, which generally falls as a scholarly discipline, religious studies consist of a variety of subfields. Finding of general symmetries among the different religious value systems may hide key variances needed policymakers should focus on values for effective engagement. As a pragmatic concern, our research makes use of social value scholarship before investigating dynamic interactions between scalars and contexts that bewilderment a discussion: a study of this scope cannot possibly cover religious groups and denominations from around the world, a shallow involuntary participation can lead to tokenism, which we strive to avoid. Finally, we examine how taking religion seriously may affect future social value theory research and

applications. The piece is framed around sustainability, and we'll examine what role religion plays in seeking sustainable transitions (Haynes, 2012).

Our exploration into the interaction of religious and social values focuses on transcendental or 'held' values. Values can be conceptual concepts in life, monetary value of commodities and services, or a particular aspect of the landscape (Tadaki et al., 2017) provided an interesting overview of an environmental value typology that includes a broad range of concept types.

Shalom Schwartz (1992, 1994) associated these qualities with human values, as proposed by Kluckhohn and Strodbeck (1961). Other authors, notably Schwartz, further elaborated on the constants proposed by Kluckhohn and Strodbeck. Self-transcendence of the transcendental state (for example: environmental protection) to the advancement of one's own self-improvement (e.g., communal encouragement), and tradition (e.g., self-discipline) to adaptability (e.g., freedom) (Schwartz, 1992, 1994). Researchers discovered the character-perfection component of humanoid standards is responsible assistance in developing pro-environmental attitudes and behaviors with the most comprehensive approach possible (de Groot & Steg, 2007).

Having explored the first study, and attitudes toward environmental protection and religion was examined in English to address the issue. A simple and widely used instrument was developed by Hand and Van Liere (1984), "New Environmental Paradigm," designed for assessing orientations to environmental values (cf. Hawcroft & Milfont, 2010). When they conducted their first investigation of 806 Washington State residents in 1976 (806=N), they examine individuals with affinities to influential faith (e.g., Oriented toward tradition) had a value orientation of ability to master the environment (e.g., self-enhancement) (Hand & Van Liere, 1984).

Nevertheless, later research, likewise (Schwartz & Huismans, 1995), more comprehensive study, revealed that religious affiliation was positively related to the benevolence, tradition,

conformity, and security values of Orthodox, Catholic, Protestant, and Jewish adherents, and negatively associated attributes of power include power, accomplishment, hedonism, stimulation, and self-management. Schwartz and Huismans' (1995) findings have been validated across a range of cultures and religions, but the results of the subsequent studies have varied.

In 2004, a meta-analysis was conducted among religious persons that indicated a high level of compassion, but minimal evidence of transcendence (i.e. universality, but not universal order) (Saroglou et al., 2004). In 2010, Hannahy et al. conducted a multicultural study of six types of faith and based their findings on those results, investigated if the concept of a 'unique there is a common bond between people, nature, places, and the universe in many religious traditions. Their research found that they were linked to both self-observed spirituality and transcendence.

It may be tempting to believe that religion enables environmental sustainability because it's associated with negative self-enhancing values like hedonism and achievement. As we have seen in the examples we have discussed, there may be some correlation between religious identification and pro-environmental attitudes and behaviors, but in practice there can be some ambiguity. Research has found that political ideology and economic status have a greater influence on religious beliefs than the religion itself, and this differs widely across cultures (Ester & Seuren, 1992).

There can be value debates among religious communities as well. Recent research in the area of religion demonstrates that value gaps can exist even among members of the similar spiritual cluster (Woodhead et al., 2006). It is not our purpose to imply all faiths share a common set of universal values. On the other hand, the prevalence of unique examples does not negate religion's relevance to value studies. On the contrary, it actually strengthens the argument for more granular research, allowing generalizations to be appropriately contextualized.

Religions, too, may not always be a desirable or predictable policy lever for change, regardless of their origins (see Giford & Nilsson, 2014). Studies in the field are embryonic and immature, as is especially true in the case of Eastern religions (see Giford & Nilsson, 2014). In fact, Narayanan (2001) warns against overestimating the influence of religious ideals on conduct. Nevertheless, these symmetries indicate that religion has potential in order to become more involved in a value-based manner, emphasizing the pragmatic nature of our thesis. Religion is unquestionably an immensely influential socio-cultural phenomenon.

Science for sustainability and religion

We will explore the role of religion in influencing sustainable values in this section of the article by using recent conceptual frameworks in sustainability research. In its institutional form, religion embodies. As a result of its beliefs, rituals, and institutions, it is deeply influential on individuals all around the world. As a result, religion has a tremendous potential for long-term change. In sustainability science, several fields of study are devoted to studying systems. This stems from the recognition that we should transform our system in order to solve the looming problems the environment is in danger of collapsing due to climate change.

Shallow leverage points (Abson et al., 2017) analyzes sustainability in terms of parameters (taxes, subsidies, etc.) and feedbacks (as a result of interactions among system elements). Meadows (1999) introduced the term "leverage points or points within a system where action could be focused to effect change. In the past, these have been the focus of sustainability initiatives. However, deep leverage points would consequence more substantial modification in the organization. As a result, architecture goals (underlying values, aims, and worldviews of actors) of the system (social structures and institutions) are also important. Play a major role in macro-level sustainability initiatives (Abson et al., 2017). O'Brien (2018), developed a similar heuristic,

in which sustainability interventions are understood as taking place in three' realms. We can differentiate between the political, personal, and practical domains of transformation. The political sector seems like a weak lever, while the personal domain, which encompasses beliefs, values, worldviews, and paradigms represents the most profound change.

As Koehrsen explains (2015, 2017), religions can theoretically act as change/transition agents. He situates his work (Geels & Schot, 2007) argue that there are multi-level perspectives on socio-technical systems (Schot, 2007), arguing that it is possible to shift faith from within as well as from without (e.g., promoting eco-theology or implementing practical green strategies) and externally (e.g., influencing social movements), or adopting 'green'. The world is becoming greener, educating students about eco-theology or integrating green practices into the workplace has the potential to have positive effects internally as well as externally (after promoting pro-environmental practices and adopting eco-theology). Religion has the ability to exert significant influence on social change due to the fact that it encompasses both deep and shallow levers of influence. This needs further research, particularly regarding value transfer from within organizations and value distribution.

Workplace morals

Developing a strong culture of ethical behavior, a business in addition to providing direction and guidance in human resource management, they will also administer financial controls. It will help create a dynamic work environment that is harmonious and united. Despite this, there is no ethical guidance or standard that is universally relevant, true, or applicable to all businesses. A code of ethics, on the other hand, serves as a valuable indicator of an organization's commitment to adopting and implementing ethical behavior (Wood, 2000).

Culture-based work ethics promote accountability and responsibility for work (Cherington, 1980; Yankelovich & Immerwahr, 1984). (Cherington, 1980) are premised on the idea that work has a value of its own. Codes of integrities are statements which set forth the principles, ethics, and expectations of business towards an employee with external stakeholders is anyone who is involved with the company outside the company (Langlois & Schlegelmilch, 1990).

According to Kim & Miller (2008), employee engagement levels, organizational commitment, and success are all dependent on employee perceptions of the ethical climate within the organization (Pettijohn, Pettijohn & Taylor, 2008). Performance can be measured through supervisor and peer ratings, in which human behavior with evaluative characteristics is largely accounted for (Newman, Kinney & Farr, 2004). As an employee, how you behave at work is greatly influenced by how well you do your job, and not by the specifics of your job Jex, (2002). A person's job is accountable for their actions if they follow ethical guidelines, in line with the concept of work ethics.

Understand exertion principle in relation to Max Weber's original theories of self-sufficiency, standards, integrities, relaxation, hardworking, exertion significance, unexploited period and delayed satisfaction, we must separate it from other work-related concepts. Independence, Morals, Integrity, Leisureliness, Hard Work, Unused Interval, and Interruption of Satisfaction encompass the 7 (seven) Proportions of the Multidimensional Weber-related Work Ethic Profile (MWEP) Miller et al., (2001). The first element, Self-Reliance, relates to changing the manner in which one handles the tasks of daily life. The second element, Morality/Ethics, concerns one's beliefs in a just and moral way of life. Leisure is a predetermined attitude and idea about a lot of time should be spent on activities outside of work. The fourth element is hard labour. that is associated with beliefs about hard work's rewards. The fifth component, Work Centrality,

represents belief in the value of work as well as work for its own sake. The sixth component, Wasted Time, is made up of values and attitudes related to productive and active time management Last, but not least, the Delay of Gratification component demonstrates a focus on the future; deferring gratification.

Through the Protestant Work Ethic dominated the Industrial Revolution, Protestants attempted bringing religion into the workplace by demanding that many people are satisfied with their current circumstances rather than trying to improve their position. Outside of the world in search of perfection (Buchholz & Rosenthal, 2003). In spite of the fact that the result of ethic, the workplace and work gained meaning, it portrayed humanity as fundamentally evil, and that to avoid hell and to attain heaven, people must give up worldly pleasures. (Mobley, 1971).By the Industrial Revolution, Protestant beliefs were reinforced as the Industrial Revolution extolled objectivity and removed the emphasis from free will (Mason, 2003) The existence of the universe and human beings was viewed by both theology and science as acquisitive and unwavering (Mobley, 1971) these principles informed how people thought about labor.

Likewise, the scientific notion "cause and effect" holds that trends in the past are predictive of trends in the forthcoming, communal systems, an established hierarchy and a supreme ruler will be required, and the authority is also required. For this reason, traditional management theory, which is based on the Protestant Work Ethic, emphasizes the need for authoritarian leadership and power in order to reduce employee discord and opposition. Issue is that humans cannot belong in such a cosmos. Imagination, hope, faith, aspirations, creativity, and the ability to grow are characteristics of humans who are unpredictable, free-willed, creative, and unpredictable.

During the Protestant Work Ethic, excessive consumerism was discouraged, arguing that wealth should be invested rather than consumed in order to improve personal and communal

satisfaction. Despite their well-intended beliefs, however, they ultimately exacerbated economic hardship, prosperity seen a goal and of itself, lacking any moral principles that could ensure a healthy livelihood. In the ever-increasing consumption society, any constraints the Protestant Work Ethic may have imposed have vanished as we become more and more reliant on pleasure and rapid satisfaction. Consumption is taking on a life of its own; actions of a person are without a well-defined purpose (Buchholz & Rosenthal, 2003; Fry, 2005b).

Well being

In addition to a person's physical and mental health, their overall qualities of life as well as level of their happiness, pleasure, and purpose were considered to be a person's welfare. Noble et al., (2008) conducted an extensive and systematic evaluation of the scientific literature on the concept to identify common aspects identified in definitions of wellbeing. The components observed most frequently were positive affect (a psychological component), resilience (a coping component), satisfaction with one's relationships and general quality of life (a cognitive component), as well as effective functioning.

Psychologists have defined happiness as the mental well-being one feels over the long term (Huppert & So, 2009). These authors define flourishing as the combination of feeling well and performing well. Several studies have found that subjective assessments of contentment are a better indicator of wellbeing than traditional indicators like physical health, money, housing quality, and community safety.

Stanley (2003), found that Australia's economic prosperity and technological innovation have not led to significant improvements in the lives of children and young people, a trend that has also been reported in many other countries undergoing similar development. A recent study written by Huppert and So (2009), indicates that individuals living in very advantageous

objective conditions may not flourish, as opposed to those living under somewhat difficult circumstances.

Psychological well-being (satisfaction with life experiences) has been associated with greater ability to learn and work effectively as well as lower absenteeism at school and work. The study also found that they had deeper and more satisfying relationships with others, Health issues in their community were fewer, and they contributed more to the community (Diener & Huppert, 2009).

Religious influence in the marketplace, business world, or the economy has received little sociological study (Davidson & Caddell, 1994). Despite the lack of empirical data, a significant area of sociological study regarding religion's impact on business and the workplace still remains largely unsettled. There have been several studies on the effects of conservative Protestant cultural structures on parent-child relationships (Ellison & Sherkat, 1993; Wilcox, 1998), educational achievement (Darnell & Sherkat, 1997; Sikkink, 1999), attitudes toward abortion (Emerson 1996), and racial prejudice (Emerson et al. 1999), but slight research has been conducted on conservative Protestantism influence on the workplace. By detailing why and how Conservative Protestantism impacts individual conduct at work, this study contributes to the general understanding of how individual behavior is influenced by theological concerns about interpersonal ethics.

Using secularization theory, we propose that the rise of Conservative Protestantism is responsible for the role of religion in American workplaces. To the extent that secularization theory survives, it predicts a fall of religious authority as economic life separates itself from religious spheres (Chaves 1994).

It is inevitable that this process causes religious authority to diminish over economic institutions, laws, and practices. However, modern secularization theories have failed to explain

another phenomenon that may have an effect on workplace-religion relations: There has been an increase in conservative Protestant religious organizations in civic life over the past 20 years (Miles 1996; Hoover and Lundby 1997; Smidt & Penning, 1997; Wilcox 1996).

As a result of conservative Protestantism's cognitive frameworks and social structure, as well as its separation from economics, many people find themselves involved religiously in their workplaces. A significant, though limited, connection exists between religious ethics and employment ethics in conservative Protestantism thanks to its individualistic and interpersonal emphasis.

Work-unit components assess how well coworkers connect and how helpful they are as well as how they feel like they belong to their coworkers they are and supportive those colleagues are toward each other. Employees can achieve an internal and external sense of fulfillment by having a sense of persistence and importance in their exertion.

Lazarus and Folkman (1984), advocated the concept of cognitive appraisal as it pertains to stress and wellbeing, they outlined three key components: primary assessment, secondary assessment, and reappraisal. Primary evaluation includes assessing whether something is traumatic, impartial, or constructive. Unimportant evaluation implicates assessing whether person has coping resources necessary to manage the stressful event. In Reappraisal, one changes his or her mind regarding the stress level of a situation in response to new information about the surrounding circumstances. As explained by Lazarus and Folkman, perception of a stressor as negative, positive, or neutral is largely a function of abilities, as a result of Lazarus and Folkman (1984), modeling of spirituality and stress, Gall et al., (2005), present a model based on individual wants, requirements, and values.

People's ability to use religion to potentially mitigate or attenuate the negative impacts of stress on health, Gall et al., (2005), propose a model that incorporates Lazarus Assess stressors, spiritual coping and relationships, and meaning-making to address individual wants, requirements, and values. depends on how effectively they use religion to assess stressors, spiritual coping and connections, and meaning formation were examined as ways of reducing negative effects of stress on wellbeing. In his study of undergraduate psychology students' attitudes toward spirituality, life stress, and level of emotional well-being, spirituality and emotional health have been studied by Elam (2000).

Likewise, according to Hong (2008), self-transcendence meaning had a moderating effect when college students were under scholastic stress. When daily stress was associated with depression, positive effect, or life satisfaction, religion moderated the associations, but it had no effect when anxiety was involved. Self-transcendence meaning of life has the strongest influence on the association between psychological wellbeing (mental-health problems, depression, and effects on self-esteem) and academic stress, while anxiety or feeling inadequate did not. (Chandan 2014), said that historically, religion has been the source of moral and ethical values. Economic growth may influence religiosity. There are currently 24 emerging economies consisting of a variety of geo-political regions, representing many national cultures. Among people who do not identify with a religious tradition, ethics and moral guidelines arise from cultural values. Integrity and reliability are necessary for economies to grow.

The predicted economic growth rates vary from one nation to another, and Hofstede's national culture dimensions differ from country to country. Therefore, religious values and beliefs aren't sufficient to explain economic growth in emerging economies. For those who do not follow a religion, culture plays a significant role in internalizing the ethical values. From a more modern

and secular perspective, one should consider the links between economic growth and the work /
social ethics a religion or culture fosters.

(Naqvi 2016), narrated that "Ethically motivated behavior may even have a negative effect
on the efficient operation of the price system"; however, such admissions come with the caution
that "we do not wish to recklessly use up the limited resources of altruistic motivation" As a result,
mainstream (neoclassical) economics has never challenged the differentiation between ethics and
economics. This insensitivity to distributional concerns is reinforced by those modern moral-right
theories that worry about (negative) individual rights (for example, freedom to anonymously
access private messaging) but deny that the poor have a moral right to receive assistance! But
fortunately, unleashing greed to profit from the finances of and target is not the only thing that
takes place in the economic realm. Many normative theories found such insensitivity revolting and
argue the need for mobilizing moral values to motivate self-interested individuals to accomplish
social good.

(Bowman & west, 2021), Additionally, they tried to imbue their clients with pride and
racial consciousness, and worked diligently for racial uplift in keeping with the values and
principles of the emerging profession. Laney (1999), stated that black social workers of the
Progressive Era were proud of their efforts to educate the masses." Their legacy is a model of
strength-based practice that contemporary practitioners and scholars can build on "(p. 311). As
noted in principle three, social workers need to be extremely sensitive and cognizant of their
clients' spiritual stances as these differ greatly from their own and lead to ethical dilemmas. By
following this principle, social workers ensure that clients' values and beliefs are never imposed
on them and work diligently and faithfully to ensure their well-being, regardless of their religious
or cultural background.

Before reaching out to professional helpers such as social workers, black people often seek guidance from their spiritual leaders, and particularly from their religious leaders, about issues they are facing in daily life. Social workers can build collaborative relationships with the spiritual and religious leaders in the community in order to solve their clients' problems. This is true for many Jewish people, and not only the "common folk".

(Hanhimaki, 2012), Religions have differing claims of truth and consequently, have different ways of communicating and cooperating. In interreligious learning, the object of study is not to neutralize variation in truth claims between religions, but to discover the difference between them. On the practical level, ethics education seeks to prepare students for a future that requires responsibility and a basic sense of judgment when faced with questions that bear on values and norms. There can be conflicting expectations among groups, such as students, teachers, parents and administrators. Thus, teaching ethics tries respectfully to reflect these values and help students to orient themselves appropriately to their age and stage of development. The role of moral education in the school context is manifested in religious education and in the teaching of ethics. However, teachers, students and other individuals in a school setting communicate their values beyond the classes and lessons. The role of moral education is stressed in a pluralistic society in order to help students live peacefully together. However, teachers, students and other individuals in a school setting communicate their values beyond the classes and lessons. The role of moral education is stressed in a pluralistic society in order to help students live peacefully together.

(Naagarazan, 2007), described that Ethics is the name given to a set of morals, values, and beliefs of an individual, family, or society. It refers to an activity and process of inquiry. Secondly, it differs from non-moral problems in terms of handling controversies and issues. Thirdly, it has to do with particular sets of beliefs, habits, and attitudes; and finally, it refers to what is 'morally

correct.' In the study of ethics, you learn about people's beliefs, values, and morals, discover the good and bad of them, and engage in the practice of these to maximize their well-being and happiness. You inquire into the current situation, form judgments, and resolve problems. Ethics also teaches us how to live, to respond to issues, through the duties, rights, responsibilities, and obligations found in religion, but these are not explained on a practical level. Religious principles and practices have varied over the ages (history), regions (geography, climate conditions), religions, societies, languages, castes and creeds but ethics has grown in distance from these barriers to a great extent. In ethics, the focus is to study and apply the principles and practices, universally.

(Mckee et al., 2011), The Attitudes of Social Workers toward Religion and Spirituality Religion and Spirituality in Social Work Practice David M. Allick, how do the attitudes of social workers toward religion and spirituality affect how they practice? How does religion and spirituality affect clients in therapy and what impact does it make on their lives? What education do social workers receive in their undergraduate and graduate programs? This research addressed some of these questions as well as a few others in the qualitative study. Eight Licensed Independent Clinical Social Workers (LICSWs) with at least seven years of experience, representing diverse areas of social work, were interviewed. Social workers' views on religion and spirituality impact their work. More educated social workers have a better understanding of how to engage in spiritual and religious conversations with clients in a variety of areas, including but not limited to depression and end of life issues.

(Rezapour et al., 2016), It was discovered that religious beliefs, faith at work, and spirituality contribute to job satisfaction among rehabilitation experts when they are integrated into the workplace. The purpose of their study was to explore the role of religious beliefs, faith at work,

and spirituality in predicting job satisfaction among rehabilitation experts. In their study, 163 rehabilitation experts employed in educational clinics affiliated with Tehran University of Medical Sciences were selected using simple random sampling (74 speech and language pathologists, and 89 occupational therapists). Multiple regression and Pearson correlation were used to analyze the data collected from the Islamic religiosity scale, faith at work scale, spirituality and spiritual care rating scale, and Dunnett's job satisfaction questionnaire. Results from the study showed that religious beliefs and faith at work can influence job satisfaction significantly (P0.05) As far as job satisfaction predictions are concerned, Iranian rehabilitation experts tended to place greater value on religious beliefs than spirituality.

(Fernando & Chowdhry, 2010), organized A survey of executives in Australian listed organizations examines the relationship between spiritual well-being and ethical orientations in decision making. Forsyth, Journal of Personality and Social Psychology 39(1):175-78, 1980, examined idealism and relativism in relation to spiritual well-being, personal, communal, environmental, and transcendental (Fisher, Spiritual health: its nature and place in the school curriculum, PhD thesis, University of Melbourne, 1998; Gomez & Fisher, Pers Individ Differ 35:1975-1991, 2003). According to the results, spiritual well-being, particularly the communal domain of spiritual well-being, is correlated with and predictive of idealism. However, the relationship between spiritual well-being and relativism is weak. They discussed the implications of the study with regard to enhancing community well-being and more idealistic decision making. Future research is also discussed.

(Eckersley, 2007), Religion provides a variety of benefits for health and wellbeing, including social support, existential significance, meaning, a sense of purpose, and a moral code. But these benefits can also come from other sources. Religion's role in health is examined in a

broad context, including the way culture influences religion's expression of the spiritual, to assess its impact on society. Religion is not a panacea in improving health Religion's role in health needs to be examined in a broad context, especially the way culture influences religion's expression of the spiritual.

However, there is no agreement at all regarding exactly what student wellbeing is, even among educators and psychologists. (Fraillon, 2004) Although many educators and psychologists agree that 'student wellbeing' (i.e., children and youth's well-being in schools) is important for academic progress and social–emotional adjustment (Fraillon, 2004). Following the literature search explained above (Noble et al., 2008), only three definitions were identified: Student wellbeing was defined by (Engels et al., 2004). Happiness is a balanced emotional state that results from a balance between individual aspirations, academic expectations, and contextual elements; the level of satisfaction with the school environment defines it (De Fraine et al., 2005). it is defined by Fraillon (2004), as the level of effectiveness students achieve in school.

To improve young people's well-being and resilience, educational policy and school practices would benefit from a clearer, broader, and more detailed definition of student wellbeing. The draught definition of student welfare has been created by combining the mutual elements prior descriptions of undergraduate welfare and general welfare that have been applied to a school setting. (Noble et al., 2008), Using a modified Delphi technique, it is intended to clarify and agree on certain components.

Researchers, theorists, and/or authors from around the world who have made major and recent contributions to the subject of wellbeing were invited to participate in the Delphi process, which began with an invitation to 30 experts in general wellbeing and/or student wellbeing. 60

of the invited specialists attended the meeting, including representatives of Australia, Denmark, the United Kingdom, Italy, New Zealand, Portugal, and the United States.

Sustainable states are mental and emotional states that are widespread and persistent over time, despite fluctuations resulting from events in life.

School-related mood, attitude, and relationships are characterized by primarily positive feelings, an optimistic viewpoint, and superior, pragmatic Students and teachers can achieve social fulfillment through interactions.

Optimizing yourself in order to optimize one's own abilities, an individual must have a realistic understanding of (and a mostly positive assessment of) their own strengths, and a willingness to develop and apply these strengths meaningfully.

Rationale of study

Studying the effect of Islamic religious values on work ethics in the telecom sector of Pakistan can provide several insights. Pakistan is a predominantly Muslim country where religion plays a significant role in shaping the attitudes and behaviors of individuals. Studying the impact of Islamic values on work ethics can help to understand how religion influences work-related attitudes and behaviors (Abbas et al., 2021). Ethics are an essential aspect of any profession, and the telecom sector is no exception. By studying the impact of Islamic values on work ethics, study can identify the factors that contribute to ethical behavior in the workplace, such as honesty, fairness, and responsibility. The telecom sector is a vital industry that connects people and facilitates communication. Ethical behavior is crucial to building trust and confidence among consumers, employees, and other stakeholders. Studying the impact of Islamic values on work ethics can help identify best practices and strategies to promote ethical behavior in the telecom

sector. Islam emphasizes the importance of social responsibility and the welfare of the community. Studying the impact of Islamic values on work ethics can help identify ways in which the telecom sector can contribute to the social and economic development of Pakistan while maintaining ethical standards.

Understanding the role of religion in employee wellbeing is also important. Religion can play a significant role in shaping an individual's attitudes, behaviors, and overall wellbeing. Islam is the dominant religion in Pakistan, and studying the impact of Islamic values on employee wellbeing can help us understand the role of religion in promoting employee health and wellness. Employee wellbeing is essential for both individual and organizational success (Héliot et al., 2020). By studying the impact of Islamic values on employee wellbeing in the telecom sector, study can identify the factors that contribute to employee satisfaction, motivation, and overall wellbeing, such as work-life balance, job security, and social support (Hartanto et al., 2021). The telecom sector is a fast-paced industry that can be stressful for employees. Studying the impact of Islamic values on employee wellbeing can help identify ways to promote a healthy workplace culture that supports employee health and wellness, including physical, mental, and social health (Astrachan et al., 2020).

Employee wellbeing is a crucial factor in organizational success, as it can impact productivity, turnover, and other key performance indicators (Rizvi Jafree, 202). By promoting employee wellbeing through Islamic values, the telecom sector can enhance its overall performance and contribute to the social and economic development of Pakistan. Overall, studying the effect of Islamic religious values on employee wellbeing in the telecom sector of Pakistan can provide valuable insights into the role of religion in promoting employee health and wellness,

identifying factors that contribute to employee satisfaction and motivation, and enhancing organizational performance.

Framework

The study's results suggest that incorporating Islamic values as a code of conduct in every sector, including the telecom industry, could promote work ethics and potentially reduce unemployment rates among females. The study's recommendation that employers focus on implementing work ethics based on golden Islamic values to encourage female participation in sectors where western attire is common is significant. This recommendation suggests that the incorporation of religious values can promote gender equality and improve female participation in the workplace.
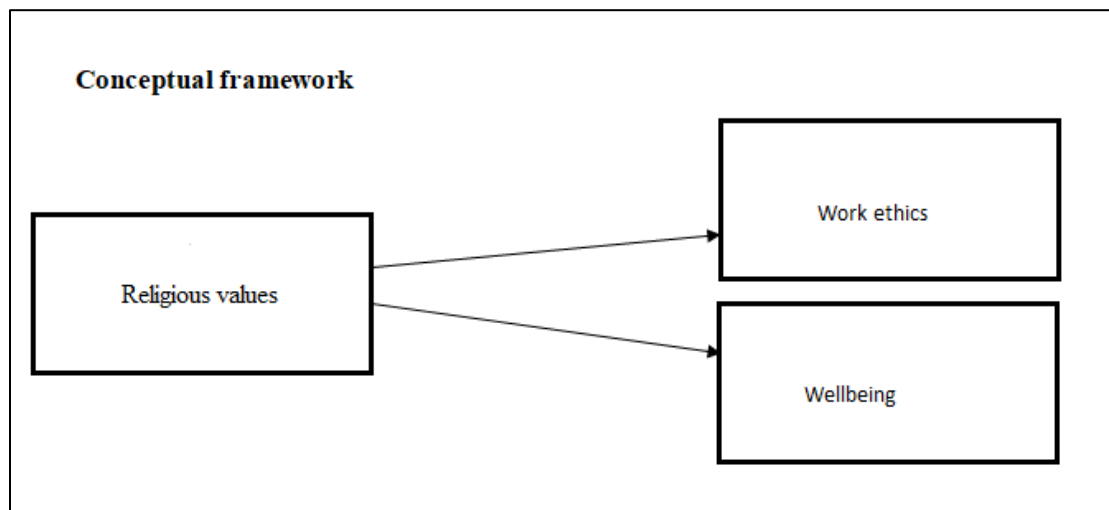

Figure.1: Religious values on work ethics and wellbeing of working adults

Aim of study

The aim of this study is to examine effect of religious values on work ethics and employees-wellbeing's in telecom sector of Pakistan.

Objectives of the study

- To investigate the effect of religious values on work ethics among working adults.

- To investigate the effect of religious values on well-being among working adults.

- To find out age and gender differences in religious values, work ethics, and well-being of employees.

Research Questions
1. What is effect of religion values on work ethics among working adults.

2. What is effect of religion values on wellbeing among working adults.

3. What is effect of age and gender for religion values, work ethics and wellbeing of employees.

Hypothesis

H1: Religious values significantly predict work ethics.

H2: Religious values significantly predict well-being.

H3: There is a significant gender difference among study variables.

H4: There is a significant difference in age among study variables.

Chapter 02

Literature Review

Religious values

In his 2003 book "Religion and Workplace," Douglas Hicks explores emerging themes and writings on the subject of creating a positive work environment. According to Hicks, leaders have a responsibility to cultivate a culture that respects employee beliefs and values while also promoting respect for others.

In their 2003 book "Guidebook of Workplace Religiousness and Structural Routine," editors Giacalone and Jurkiewicz argue for the linkage between faith, spirituality, and organizational performance through the matching of psychology, spirituality, and organizational science. They assert that combining faith and work can improve organizational performance and call for leaders to foster an environment that respects employee beliefs and values.

Our study examines the concept of spirituality and finds that its meaning varies depending on the perspective. In the secular context, spirituality is interpreted as an aspiration to absolute truth that is linked to an exalted emotional state. According to religious beliefs, an individual's personal relationship with God determines spirituality. We suggest that spirituality and religion can play a significant role in educational processes and help students develop personally.

Rice (1999) argues that management with Islamic values will naturally implement principles rooted in religion in the day-to-day and long-term endeavors of the business. Any choice, even those at the executive level, will be influenced by a person's religious beliefs. It

seems reasonable to assume that if religious beliefs are properly implemented, appropriate managerial decisions will likewise be made, leading to greater efficiency. Pies, Beckmann, and Hielscher (2010) reach the same conclusion, arguing that governments must fulfill a social mission. Islamic value-based governments will push business leaders to meet this objective. According to Is'haq (2012), managerial choices are generally motivated by self-interest, but decisions made with Islamic principles in mind will promote harmony and mutual understanding.

Good managerial choices are guided, sustained, and founded on sound Islamic ethics. Sound choices are not only about maximizing profit but also consider both financial and non-financial outcomes. Measures of performance according to maqashid sharia encompass all these factors.

According to Nitisemito (1996), discipline is "an attitude, behavior, and behavior in conformity with the written or unwritten norms of the firm." Being self-disciplined involves realizing and accepting the need to abide by all applicable legal and societal conventions. Good management increases morale, which in turn improves workers' discipline and productivity. Employee work performance can be impacted by their own work discipline. Studies (Wahyuni, 2008) support the idea that better work discipline has a positive effect on performance.

Performance is a concept that must be understood and demonstrated to specific parties to determine an agency's achievement in meeting an organization or corporation's goals. It involves understanding the strengths and weaknesses of an operational policy. An individual's performance is the outcome of their efforts in meeting the demands of their position. Work standards are the predetermined criteria that must be met to achieve success in a job. Comparing an employee's

performance against the standard work will determine whether or not they are doing satisfactorily. Job outcomes are the result of an employee's efforts to complete tasks in accordance with established guidelines.

According to Sutojo and Aldridge (2015), performance is defined as how well an individual completes assigned duties. However, Sutrisno (2010) argues that performance is the sum of the resources, including human and material resources, and the time spent completing tasks. One measurable outcome of performance is quantity, which refers to how far an individual can go in achieving a target objective. Quality, on the other hand, refers to the way in which an employee performs their responsibilities, including the frequency and severity of mistakes, as well as their level of self-control and diligence. Time on the job refers to the total work hours, tardiness, and absenteeism.

Bangun (2012) notes that employees' performance is the result of their efforts in meeting their assigned tasks. Work obtained by an employee is considered successful if it meets or exceeds the performance criterion. In Islam, a Muslim is expected to work hard and deliver results, using all their resources, skills, and dzikir to demonstrate that they are a devoted servant of God who values spreading joy throughout the world. God commands humanity to participate actively in the global economic system, labor hard, and make an honest effort to promote prosperity. Obeying Allah's commands is considered a form of worship, and Allah values effort highly. A Muslim must balance the competing interests of the hereafter and the world to navigate life successfully.

Employees who are given more responsibility and authority over their work are more invested in the company. These employees are crucial to the company's success. They need to be able and willing to contribute to the organization's efforts to achieve its objectives. The presence

of particular values within an organization can serve as a powerful catalyst in propelling its members towards achieving the goals. Since government agencies must continuously adapt to new scientific and technological challenges, they require guiding principles to succeed. Organizational morality and ethics can sometimes be nurtured towards spiritual or Islamic ideals (Ancok & Suroso, 2008).

Discipline in the workplace is essential to every company's growth and prosperity. Human resource candidates must demonstrate a high level of work discipline in order to be considered (Sinamo, 2011). Among mesih workers, discipline is often lacking. The relevance to the present moment is clear. The start of an event is frequently delayed, and it continues well into the night. The provincial government of North Sumatera is not immune to the issues described above. Many Civil Servants (ASNs) in the Provincial Government of North Sumatera still lack proper discipline. The morning cheers at the North Sumatera Provincial Government's Regional Secretariat bear this out. Those ASNs who oversleep during the morning apples won't eat them or do anything else.

It is expected that Muslim ASNs will have strong work ethics in order to maintain the positive reputation of North Sumatra Province as a place with a peaceful, courteous, religious, and welcoming community. Discipline in the job has been shown to be strongly correlated with a person's commitment to their core values. For a Muslim, work is an all-out endeavor that requires him to marshal his resources, his thoughts, and his dhikr in order to actualize or disclose his significance as a servant of Allah who must dominate the world and place himself as part of the ideal society (Harsono & Santoso, 2006).

To what extent the quality of the performance of the employee and the elements in it contribute to the organization's success in attaining its objectives. Employees, or all organizational

systems, demonstrating peak performance, will provide products of high quality that will serve as the organization's seed capital for growing the public's confidence in it. The values of the organization, as well as the employees' level of motivation and enthusiasm, have a significant impact on the quality of work produced.

If a government agency is serious about getting things done, it must have productive workers. Workers who are legally obligated to assist members of the public are also a priority. Employee performance is the outward representation of an activity completed in conformity with established norms and criteria. The achievement of success if all members of the organization are fully invested in realizing the organization's stated goals. Therefore, it is imperative that every ASN, in its capacity as a Government Apparatus, upholds this dedication, so that the work of government agencies in safeguarding, serving, and regulating the people can be carried out at the highest possible level of efficiency.

One of the goals of any business should be to improve its regional financial management. There are still issues that need to be fixed in regional financial management, and accounting issues in particular have the potential to become one of the technical limitations for executives in regional financial management. One such issue is the implementation of an accrual-based SAP system, an accounting policy that must be applied to the management of current state finances.

According to (Syahrida, 2009), accounting is one of the major issues plaguing the regional government. This declaration emphasizes the need of regional wealth advisors in each Regional Device Organization (OPDs) in resolving accounting restrictions and presenting financial data accurately. In order for an institution's financial accountability system to function smoothly, efficient financial management is essential, as noted by (Mardiasmo, 2004). This means that the

Regional Budget (APBD), which is a reflection of regional financial management, plays a pivotal role in making accountable government management a reality.

According to this study, workplace spirituality consists of "a set of organizational principles that, when expressed in the workplace culture, encourage employees' experiences of transcendence during their working process, enhancing their sense of connectedness and fostering compassion and joy." According to Giacalone and Jurkiewicz (2003), in order to stand on any social connection or membership theory, it should be motivated by a desire to belong (Giacalone & Jurkiewicz, 2003). Sense of transcendence, vocation or calling, and a sense of transcendence are all considered essential components. So, SRW must be interpreted in light of the circumstances of a larger set of interconnected cultural and personal values Any definition of SRW must also demonstrate its usefulness in terms of improving performance and turnover, productivity, and other significant measures of effectiveness so that leaders and their businesses can benefit (Sass, 2000).

Stokes et al., (2016) examined in this article the influence values, beliefs, and attitudes have on a worker's performance in the place of work, through analysis of the amount to which values, beliefs, and attitudes shed light on underlying causes and forces driving spiritual capitalA critical and dialectical examination of capital forms (such as human capital, social capital, and economic capital) is offered, along with contemporary, 'hard' cultures and managerial issues, and alternative, 'soft' frameworks and ethical sources that influence managerial development. In this paper, we will present a new typological model that builds on early authorial work (Baker, Stokes, Lichy, and Atherton, 2011) to examine theology, religion, and business organization. Specifically, it will present a brand-new typological model that illustrates how social capital — spiritual, human, bridging, and linking — interacts dynamically and potentially progressively in public and business

settings, and analyzes its management implications. To assess the extent to which these ideas operate in workplaces, in-depth semi structured interviews with three different organizations in North West England and North Wales were conducted in order to develop a typological model of the role of ideas of post-secular and spiritual capital.

Rezapour et al., (2016) study that In their study, they investigated how spirituality, faith at work, and religious views affect job satisfaction among rehabilitation specialists. They found that people are more content with their jobs when religion and spirituality are integrated into the workplace. From educational clinics affiliated with Tehran University of Medical Sciences, 163 rehabilitation specialists were selected (74 speech pathologists and 89 occupational therapists) by simple random sampling. The Dunnett Job Satisfaction Questionnaire was one of a number of instruments used to collect data, including the Faith at Work Scale, the Spirituality and Spiritual Care Rating Scale, and the Islamic Religiosity Scale. Religion at exertion and religious convictions among rehabilitation specialists may significantly influence job satisfaction, which was demonstrated by the results. Discussion: Iranian rehabilitation experts' job satisfaction is more likely to be predicted by their religious beliefs than by their spiritual beliefs, according to these data.

The depth and breadth of empirical research still need to be increased, according to Pandey (2019), who examines the relationship between spirituality and religion and organisational outcomes such organisational commitment, team performance, employee wellness, and ethical conduct. The four papers in this presenter symposia contribute to the body of knowledge by connecting spirituality and religion to organisational results. The first research investigates the connections between spiritual atmosphere and team learning inside organisations. In the second research, workplace chaplaincy is discussed in relation to employee well-being, organisational

commitment, and job satisfaction. The final research links ethical judgements to Islamic religion. The fourth research looks at the connections between the idea of corporate ethics as represented by business executives and workplace spirituality. Together, the research show connections between workplace spirituality and religion and organisational learning, employee engagement, job happiness, and employee wellness.

In their study, Milliman et al. (2003) tried to examine the connection among workplace spirituality and five common worker job attitude characteristics empirically. This study evaluates the validity and reliability of the measurement and analyses its results, which demonstrate a significant correlation between two or more of the five job attitude variables looked at and the three spirituality dimensions used. It is the objective of this study to examine the first empirical evidence that spirituality at work is positively correlated with employee job performance, while keeping in mind that spirituality is an abstract concept. Academics and business managers are advised to investigate spirituality at work thoroughly, and to suggest research directions, in the report's conclusion.

Miller and Thoresen's (2003) study revealed the obviously merited and clinically significant role of spiritual and religious variables. The persistent predictive association between religious characteristics is examined in this special part along with its implications for present and future study and practise. The section examines epidemiological data connecting religiosity to illness and mortality, as well as potential biological pathways connecting spirituality and religion to improvements in the measurement of spiritual and religious factors in theory and practise. This introduction gives a general overview of this area of study and discusses three linked methodological concerns: terminology definitions, methods of statistical control, and standards for determining the strength of supporting evidence for certain hypotheses.

It is the cornerstone of Benefiel's (2005) essay in that issue to argue that it is essential to satisfy these spiritual needs at work for one's health and psychological well-being, which addresses the epistemological concerns of combining through the use of both social science data and philosophical/theological studies, In this edited book by Buberman and Tischler (Biberman & Tischler, 2008), a whole-person approach is encouraged. The authors present the numerous integrated approaches used in the field of spiritual recovery until now, including embracing compassionate awareness, utilizing appreciative inquiry, applying "intentional intelligence," and incorporating meditation (Biberman & Tischler, 2008) and (Heaton & Schmidt-Wilk, 2008).

Insofar as the early stages of organization behavior are concerned, psychology and sociology are highly influencing, according to a former professor who commented on the paper, Hill, Jurkiewicz, Giacalone, and Fry (2013) were written from an entirely different perspective than most would assume. Industrial psychology and human resource management have a s ymbiotic relationship, as did SRW, who was not drawn from religious psychology studies, as some may have, believe.

Colon-Baco (2010) argued that in demand to fully describe the relationship between SWB and religion, assessment of the effects of religious beliefs is required. Unfortunately, the empirical study on happiness emphasises the social aspects of religious practise. I evaluated the effect of religious commitment using data on prayer frequency. I noticed that SWB is connected with more fervent religious beliefs. The happiness literature suggests that higher levels of religiosity have a bigger influence on how people view their experiences in life. By providing people's life meaning and purpose, religion supports SWB. In order to completely understand how religion impacts

wellbeing, it is essential to investigate the function of religious beliefs. Studying the social dimensions of religion only gives a limited understanding of how it connects to SWB.

The authors of Emmons and Paloutzian (2003), for example, overlooked the significance of Social Research on Religion (SRW) when describing the rapid development and During the past 25 years, Religious Psychology has evolved. According to Carroll (2013), psychologists are exploring calls in the study of religion and spirituality at work (Hall & Chandler, 2005), as well as Dik and Duffy, (2009) are cited (Carroll, 2013, p. 599).

Some authors (Musick et al. 2004) suggest that people's religious worldviews facilitate this interaction (e.g., private intimacy with God, relationships with fellow parishioners, or involvement with clergy), while others think that religious values enable altruistic acts (Oman et al. 1999). As a subsequent characteristic of religiousness that goes hand-in-hand with happiness, one's way of life may also be shown to contribute to happiness. Given the commandments against alcohol and drugs, sexual practices, and unhealthy food consumption The faith tradition of many world religions can be used to promote a healthy lifestyle and prevent unhealthy behaviour, thus encouraging us to live a healthy lifestyle (Troyer, 1988). According to religion, the body is a gift from God and a temple, therefore it must be protected (George, et al., 2009).

Additionally, there are a few studies that show the links between spirituality and work ethics, health, as well as those that show the harm spirituality can do under certain circumstances (Colucci 2008, 2009a; Colucci & Martin, 2008). Various anecdotal data from the media suggest that religion is gaining traction in the corporate sector. Government commissions have examined the Roman Catholic Church's economic policy proposals Scaperlanda (1993), Business journals and publications have discussed the application of ethical principles informed by religious values

in the workplace (Madlin 1986; McGraw 1995; United States of America). In popular articles such as the U.S. News and World Report 1995, and in popular magazine articles such as McGraw 1995 and Stata 1995, we are told that many business people attribute According to Madlin, McGraw, and Stata (Madlin, 1986; McGraw, 1995; Stata, 1995; Ettorre, 1996, etc.), job decisions were influenced by faith (Ostas 1995:27; e.g., Ettorre, 1996; Siker, Donahue, & Green, 1991).

There is no evidence in the academic literature that supports this anecdotal evidence, there is some evidence that religion has an impact on how people see work as a vocation. In one study, religious beliefs were found to be significantly related to how people perceived work as a vocation (Davidson & Caddell, 1994); Some research has concluded that religious beliefs are linked to greater work devotion and satisfaction.

Based on the study's results, religious fundamentalists believe that they can influence their work lives much more than what they think about the candidates they support (Tamney & Johnson, 1985). A study conducted in Indiana, however, examined a single community, not specific company working habits. According to the study, respondents believe this association impacts interpersonal work interactions, particularly "kindness" and honesty in the office.

In spite of that, research on religion and deviance demonstrates that In order to provide social restrictions on deviant behavior, religious practices might be employed (Albrecht, Chadwick, & Alcorn, 1977; Cochran & Akers, 1989; Higgins & Albright, 1977; Tittle & Welch, 1983). In addition, religious fundamentalism increases compliance with the law regardless of religious affiliation It takes time to create an optimal system (Albrecht, Chadwick & Alcorn, 1977; Cochran & Akers, 1989; Higgins & Albrecht, 1977; Tittle & Welch, 1983).

Despite the fact that the findings across research are not entirely consistent, spirituality and religion are positive predictors of subjective well-beingAs a result, the conflicting data are likely to be the result of not operationalizing the notions properly and the fact that religious status has a moderating effect on the relationship between spirituality/religiosity and subjective well-being not being considered. In order to determine if there are differences between individuals with varying religious affiliations, spirituality and religiosity were assessed for their relationship to subjective well-being. Using two path analysis models, one for each predictor, we tested the relationship between spirituality and religion among 267 Italians aged 18 to 77 (M = 36.68; SD = 15.13), mostly women (59.9%). Purpose, innerness, interconnection, and transcendence are all part of spirituality.

Using the entire population, the models for spirituality were evaluated, and a positive relationship was discovered between spirituality (apart from the dimension of interconnection) and subjective well-being, unpretentious by the religious position of the individual. An analysis of religious affiliation influenced the relationship between religiosity and subjective well-being in a study that tested a religiosity model on religious and unreligious individuals. Our study revealed that religious identity commitment significantly predicts life satisfaction among religious individuals, but not among non-religious individuals. We interpret and explore the implications of the findings.

According to Curry (1996) and Warr (1989), Conservative Protestants also tend to have a strong perception of the moral wrongness of crimes that is less segmented into dissimilar categories of criminalities. In general, the whole thing commencing tax fraud to violent putting an end to criminal activity is morally repugnant (Curry 1996; Warr 1989). In this study, we examine how conservative Protestantism's cultural structures constrain individual transgression in secular settings by constraining individual transgression when secular moral rules lose their ability to

compel (Tittle & Welch, 1983). Our study examines how Conservative Protestantism's cultural structures constrain individual transgression when secular moral rules no longer have force (Tittle & Welch, 1983).

Religious values and work ethics

Religious values affect the work ethics of employees. It's important to have a strong sense of work ethic because it dictates what you can and cannot do on the job. A strong work ethic (good) or a weak one (bad) can be determined by an employee's personal beliefs, their drive, and the entire workplace environment. Religious values determine beliefs and drive in employees. This has explained via different perspectives in this section. However, recent economic research and theory suggest that religion has very little impact on business and economic life in general; that religion has little impact in predicting decisions and workplace behavior. Max Weber (1930) claimed that religion shapes cultural attitudes toward work, investment, and discipline.

One of the primary priorities of all firms and their managers has always been the encouragement of worker contentment and dedication to the company. As a result of the critical nature of these two factors, many organizations have implemented elaborate and expensive initiatives to foster them. A self-motivated task force, on the other hand, completes its assignments in the most efficient manner feasible even when no financial reward is offered. While supporting this idea, Ahmed et al. (2010) came to the conclusion that intrinsic motivation is strongly linked to contentment on the work. The favorable benefits of internal motivation on organizational culture were thus validated by Mohsan et al. (2010). Dubrin (2009) argues that this sort of inspiration stems from a combination of job and individual factors. Employees' values and beliefs are a major contributor to their actions and behaviors. Consider the Islamic work ethic (IWE) as one of the characteristics that might improve workers' dispositions toward their jobs and their dedication to

their organizations. Researchers Hayati and Caniago (2012) found that IWEs boosted intrinsic motivation, work satisfaction, organizational commitment, and employee performance. Yousef (2001) found that people who hold Islamic morals in high esteem are more likely to stay put in their current jobs.

The IWE outlines what Muslims should expect from their coworkers, including things like diligence, selflessness, cooperation, accountability, healthy interpersonal dynamics, and originality. Generally speaking, a person's outlook and actions become more in line with Sharia law and regulation when he develops a strong spiritual connection with God (Rahman et al., 2006). A person's work ethic is thought to reflect their perspectives on a range of issues related to their employment, such as their priorities and level of engagement in specific tasks, their expectations for financial and non-financial compensation, and their aspirations for professional growth and organizational leadership roles (Yousef, 2001).

Rizk (2008) argues that a practical approach to instilling work ethic can be found in the Quran and several sections of Islamic Sharia. Therefore, engaging in economic action is a moral obligation, according to this view. Since the IWE is held up as a moral ideal for Muslims in the workplace and their approach to work, it merits significant study. It is fair to say that Islam has a significant role in shaping the morals and ethics of modern Western civilization. As a result, the IWE is not meant to imply a lack of interest in living, but rather to symbolize the pinnacle of personal and professional achievement. Therefore, it may be worth considering that those who believe in and practice Islam are more likely to be satisfied with their jobs and committed to their organizations than those who don't share their faith (Yousef, 2001).

Despite the IWE's potential for positive impact in both private and public settings, it has historically received scant scrutiny in Iran's internal investigations. These topics, together with the localization of the humanities and the application of Iranian-Islamic models, have received a lot of attention in recent years. However, the relevance of ethics and motivation in banking employment is doubled due to the nature of the work and the variety of ethical and immoral decisions that bank personnel must make every day. In spite of this, one of the most significant sources of intrinsic drive is personal characteristics based on a person's beliefs. As was previously said, adhering to Islamic beliefs and practices can increase intrinsic motivation, leading to greater job satisfaction and retention.

In their 2019 study, Ali et al. explore the age-old question of whether religion affects workplace values. A moral element may be found in most faiths. Despite certain criticisms of religion's involvement in the subject of work ethics, it has been observed recently that religious approaches are becoming more prevalent in both empirical and conceptual study. A number of work ethics-related issues have been conceptualized from the perspectives of a variety of faiths and wisdom traditions, including Judaism, Buddhism, Christianity, and Islam. Empirical research often relies on psychological and sociological studies to demonstrate the influence of religious belief on many work-related difficulties. There is a lot more to ethics than what is usually understood as evaluating right from wrong, since it encompasses morality and living well. This research aims to take a closer look at the Islamic work ethic (IWE) to better understand its components and to better understand how it functions.

According to Chusmir and Koberg (1988), there was no correlation between religious membership and commitment and several Workplace attitudes (motivation, work ethic, job satisfaction, and commitment to work and organization).

Obregon et al., (2021) found that four techniques covered by this article's contributions are Spirituality and religiosity assessment scales, behavioural advantages of religiosity, incorporating spirituality and research examines how religion is incorporated into social service work, and provides theoretical support for the development of programs and/or practices based on the technical and managerial implications of spirituality and religion in the workplace. Using theme mapping and comprehensive identification of new research subjects and directions, this study has achieved methodological success in the field of religion in the workplace, by focusing on personal introspection and personal ideals rather than relying on religious or philosophical concepts, young managers overcome ethical challenges, as Badaracco and Webb (1995) suggest. According to Kidwell, Stevens, and Bethke (1987) in a study about the ethical views of Religious values have no major influence on ethical business actions, according to Hegarty and Sims (1978, 1979). The gender of managers, religious inclinations, and church attendance did not affect the diversity of replies to similar ethical decision-making scenarios.

Karakas (2010) aimed to examine the literature on spirituality at work and how it enhances worker productivity and organisational success. The purpose of this article is to evaluate the findings of around 140 studies on workplace spirituality and how they relate to organisational success. Based on the existing literature, three distinct viewpoints are presented on how spirituality enhances employee performance and promotes corporate success: As well as providing a sense of community and connection, spirituality also provides employees with meaning and purpose, which is vital to employee well-being and quality of life. As well as providing advice and tips on how to effectively integrate spirituality into the workplace, the essay discusses the possible advantages and risks of doing so.

In spite of the fact that the majority of research studies on religious influence religious motivation did not affect ethical decision-making in organizations, according to a study of ethical decision-making in organizations, (Ford & Richardson, 1994) Grabhorn (1980) says that religious motivation does not influence job satisfaction. A close assessment of the samples and religious measures used in these studies reveals significant methodological deficiencies Several of the majority of studies use convenience samples, and only a handful of them use religious metrics that are widely accepted. It's not surprising that studies lacking sufficient religious measurements have failed to find any substantial effects of religion on workplace behavior as a result of religious trends such as the rise of conservative Protestantism. They also do not address or quantify the effects of conservative Protestant culture on workplace conduct (Schuman & Johnson, 1976).

The reason of this study is to investigate how religious identities and occupational identities are connected in the workplace; Heliot et al. (2020) undertook a comprehensive evaluation of pertinent literature. Studies have looked at identity conflicts, unfulfilled expectations, and the links between religious identification and outcomes at work as well as value discrepancies between religion and profession. Religious identity and work related problems, as well as organizational rules, practices, and expectations, were important factors in determining the relationship between religious and professional identities. They emphasise the benefits for both individuals and organisations of being allowed to practise one's religion at work as well as the circumstances that encourage to create , this conclusion, the research agenda presented management practice recommendations for expressing religious identity at work while maintaining an inclusive workplace culture based on the high congruence between religious identity and its manifestation at work.

There are many ways that religious beliefs and practices can affect how people behave at work. For a serious examination of religion, the distinct differences between various sorts of Protestants, Catholics, and Jews, for example, render broad inquiries into religious preferences mostly useless. In addition, questions and scales that measure religion in the 1950s and 1960s are outdated. In the last two decades, religion in America has experienced many changes, and the only useful forecasters of the discrepancies we wish to explain stem from religion measures sensitive to those changes. Due to a lack of good samples and instruments to operationalize and measure key religious factors in any workplace research, very few previous studies have shown significant religious influences. As a result, it is not surprising that they fail to see a relationship between Conservative Protestants and workplace ethics.

According to Quoquab et al. (2013), religion has a big impact on how people behave ethically at work. In contemporary research, religion work ethics (BWE) have been examined individually as well as collectively, including Islamic work ethics, Protestant work ethics, and Hindu work ethics. Taking use of this opportunity, this research aims to present a thorough analysis of the parallels and differences between these four main ethical viewpoints. The current study specifically throws some light on highlighting six significant differences and four particular commonalities between IWE, PWE, HWE, and BWE. This study so considerably adds to the amount of knowledge already available in the fields of theology, ethical principles, and organisational behaviour.

Ethics, according to Abdul Rashid and Ibrahim (2005), is seen as a consequence of faith (belief) and is expressed in all aspects of life (Sehhat et al., 2015). Consequently, moral principles in the workplace are commonly related with spiritual principles (Othman et al., 2004). Therefore, the IWE is connected to Islamic ethical traditions (Sabir Khan and Rasheed, 2014). To believe in

IWE is to have faith in it (Khan et al., 2015). Therefore, the IWE views stem from the Quran, and the Prophet's words and actions (Ali and Al-Owaihan, 2008) have elevated work to the status of devotion (Yousef, 2000). On the other hand, Islam places an emphasis on working together and consulting to solve issues. Equally, the idea that people would inevitably act in ways that benefit society rather than harm it can be seen as the IWE's central tenet (Shamsudin et al., 2010). Work should have universal meaning for the individual and society according to Islamic ethical principles (Ahmad, 2011), which take into account economic, psychological, and social factors. This is due to the fact that in Islam, working is seen as a virtue and an essential part of life that helps one become more self-sufficient and ultimately more fulfilled (Yousef, 2000). Generally speaking, the IWE suggests a set of behaviors and strategies (Haroon et al., 2012), generosity and moral values that help in identifying the right and wrong in regards to work (Beekun, 1997), and adopting a spirituality approach (Rizk, 2008) to carry out a job better (Haroon et al., 2012).

The term "motivation" refers to the driving force behind any given behavior. It sets the tone for how one acts in general and is responsible for their actions' inception and continuation. Motivated workers are essential to every company's success (Yasrebi et al., 2014). The pursuit of pleasure is also linked to actions driven by internal incentives (Harackiewicz, 1979). Intrinsic motivation is a useful concept for analyzing businesses due to the large impact it has on employees' actions at work (Chen et al., 2013). Therefore, when people are motivated by their own intrinsic desires, they engage in an activity because it gives them a sense of personal fulfillment and enjoyment (Lee et al., 2014). Employees' level of preventative behavior in the workplace is largely determined by their level of intrinsic motivation (Ganjali and Rezaee, 2016). Intrinsic motivation, according to Ryan and Deci (2000), is "the innate tendency to seek out difficulties to build and apply own ability to find and learn" (Chen et al., 2013). An individual's level of intrinsic drive

depends largely on their own personal traits and the nature of their work environment (Dubrin, 2009). Intrinsic motivation is all that's needed for a person who is genuinely interested in his work, committed to his values, and sees it as a moral good to accomplish his job to the best of his ability. Generally speaking, an individual's degree of positive emotion and performance improves when they are intrinsically motivated to do so (Warr et al., 1979; Amabile, 1993).

People spend so much time at work (for most, half of the day) that it's crucial that they enjoy what they do there (Ebrahimian Jolodar, 2012). This demonstrates that people experience a positive or joyful emotion called "job satisfaction" when they evaluate their jobs or their work experiences favorably (Robbins 2005; Haroon et al., 2012). Satisfaction with one's job can be viewed as a major factor (player) in shaping employee actions and attitudes on the job (Shah et al., 2016). Previous research has shown that employee sentiments about their jobs are a major factor in shaping their actions on the job (Alegre et al., 2016; Rayton and Yalabik, 2014; Topolosky, 2000;Oliver, 1990a). As a result, being content in one's employment can lead to more productive interactions with coworkers and the company as a whole (Mullins, 1999; Randall et al., 1999). Job satisfaction, as defined by Spector (1997), is how an individual feels about their work as a whole (Shooshtarian et al., 2013). An individual's "positive emotional and pleasant expression motivated by assessment of one's job or work experience" (Locke, 1976) is what is meant by "job satisfaction" (Mostafa and Gould-Williams, 2014). As a result, job satisfaction is related to how employees value their occupations in light of factors that are extremely important to them (Alam and Shahi, 2015). Therefore, job satisfaction is related to whether or not workers are content while on the job (Zheng et al., 2014).

Studies of employees' dedication to their companies date back to the 1960s (Soltani and Hajikarimi, 2016). The term "commitment" describes the propensity of social activists to expend

effort and exhibit allegiance to a social system or attachment to a subsection of the organization regardless of the utility function of this relation (Abdul Rashid et al., 2003). According to Mathieu and Zajac (1990), dedication is defined as "an attachment to and identification with an organization" (Zarei Matin et al., 2012).

In reality, organizational commitment is demonstrated by employees' dedication to the company's goals and their endorsement of the organization's core principles (Yeh, 2014). Another way of defining organizational commitment is as the degree to which an individual feels an attachment to and participation in a given organization (Top et al., 2015). A person's level of involvement may be gauged by the extent to which they go above and beyond the call of duty (Mckenna, 2006). Individuals create a sense of loyalty to the company they work for when they "are supported by others, encouraged and developed, and are put to work" (Spell et al., 2014). As a result, a person sees an organization as a proxy for him or her when there is devotion to it (Porter et al., 1974).

Additionally, several of these studies may contribute to skewing our understanding of how demographic variables affect corporate ethics and decision-making because they lack exact religion measures and/or fail to account for indirect effects mediated by religious factors. As several studies have shown that gender and age are two very powerful determinants of bad behavior, the substantial positive association between religious belief and personal-ethics variables (e.g., Miller & Hoffman, 1995) must be questioned if gender-ethics studies ignore religion factors.

As a result of the study, Kurpis et al. (2008) found that CMSI predicts awareness of ethical problems and behavioral intentions in business students. Behavioral intentions, religious goals, and ethical problem detection are investigated in this study, and it is found that commitment to

moral self-improvement (CMSI) is a mediator between religious goals and ethical problem detection. Using CMSI, perception of morality, perception of ethical problems, and intention to behave ethically were more accurate predictors of perceived significance than religiosity. For business ethics education, future research on business ethics, and improving awareness of ethical decision-making, the findings of the study are important.

The relationship between ethics and gender may be skewed if there are religious beliefs present. Factors are dominantly influenced by gender effects (Greeley 1989: 32). Since People with different marital statuses exhibit different religious traits, the association between religions is likely to buffer the relationship between marital status and ethical behavior. As well (Greeley 1989: 32). Furthermore, Ford and Richardson (1994) have shown that higher education is linked to workplace ethical behavior.

According to Astrachan et al. (2020), the incorporation of morally obligatory values, such as religious or, more broadly, spiritual values, substantially alters organisational ethical behaviour and decision-making. Family enterprises provide religious views plenty of space to influence family, business, and personal decisions since they are a particularly value-driven sort of organisation. Religious family businesses serve as an incubator for decisions that are based on values and guided by faith because of the ownership family's ability to shape and preserve family values. They can provide an ideal platform to reassess the relationship between ethical belief, decision-making processes, and action within commercial organizations due to their nexus between family and professional logics.   As we explore the relationship between spirituality and religious beliefs and organisational ethics in family businesses with a faith-based ethos, we hope to gain a deeper understanding.

The 10 pieces in this Special Issue are presented in this editorial and explain how they examine using both qualitative and quantitative methods. It is concluded that religious and spiritual orientations are related to ethical conduct in family firms in a variety of geographical, cultural, and religious contexts. Further research can develop a more nuanced understanding of how faith affects long-term ethical behavior in family businesses by considering religious and spiritual orientations on family and business, as well as values, norms, and goals. According to one study, education positively influenced the relevance of religion at work, but indirectly negatively influenced the relevance of religion, which was mediated by religious characteristics (Tamney & Johnson, 1985). Education variables are responsible for capturing some of the effects of religion on ethics without precise religious measures, distorting the relationship between education and work ethics empirically or, at the very least, contradicting the findings of a properly specified model.

Religious values and wellbeing of employees

Religious values and wellbeing of employees has direct link and could vary from culture to culture. Religious values ensure wellbeing of employees, satisfaction with one's daily duties and obligations, relationships with friends and family members are a vital part of a healthy social life, managing one's personal or business money in a sound manner and physical well-being is essential for a person's ability to do daily tasks.

Using countries as their units of analysis, a number of researchers have looked at how the percentage of Muslims in a country's population affected the number of working women there. There is some uncertainty about this issue. Using data from 2011, Fish regresses the median female-to-male earnings ratio on a country's percentage of Muslims. After adjusting for factors such as GDP, life expectancy, democracy, and oil reliance, he still finds a negative correlation

between the percentage of Muslims in a country and this ratio. His research shows that a higher percentage of Muslims may decrease women participation or earnings, or both, because the ratio of women's to female's earned income depends on the employment rate of women relative to men (because the unemployed have no income) and the gender pay gap among the employed.

Findings from other studies on whether or not women in Muslim-majority countries are less likely to work are unfavorable or inconclusive. After taking into account the extent to which each country's economy is reliant on oil exports—a sector of the economy that often employs men—Ross (2008) finds no evidence of a gender gap in the labor force among Muslim nations. In addition, Bayanpourtehrani and Sylwester (2013) investigate whether or not a country's percentage of Muslims influences the proportion of women in the labor force. These results might be taken in two ways: either as evidence that women's labor force participation is lower in Muslim nations, or as a refutation of that idea. They discover a negative correlation between a country's percentage of Muslims and its female labor force participation rate, but this effect disappears once they account for geography; the Middle East and North Africa region (henceforth MENA) has lower female employment, which 'accounts for' Muslim women's lower employment. Considering that MENA is home to the largest concentration of Muslims, this could suggest that religious affiliation is not the driving factor behind the region's low rate of female labor force participation. It's true that just 20% of the world's 1.6 billion Muslims live in MENA (Pew Research Center 2015). However, considering that the Middle East and North Africa (MENA) is the spiritual and cultural heart of Islam, it is possible that the decreased employment of women in MENA is linked to aspects of Islamic culture or structures.

The results of these three studies are inconsistent when it comes to answering the question of whether or not the employment rate of women is lower in cultures where Muslims are the majority. However, they are all limited in their ability to analyze causality because of their reliance on aggregate data. That is to say, they are unable to tell if a woman's likelihood of finding gainful job is diminished in a Muslim-dominated culture or not. To build upon these studies, we will analyze the effects of a country's Muslim population share using a multilevel model that accounts for individual-level factors like a woman's religious affiliation. This is a foreshadowing of our eventual conclusion that a woman's likelihood of employment is not much different whether she lives in such a Muslim-dominated culture or one with relatively few Muslims, once we account for the woman's personal religious affiliation.

Political scholars Inglehart and Norris are the most vocal advocates for the view that Islam and Muslim gender beliefs are limiting the advancement of women. An Islamic religious history is one of the most effective hurdles to the rising tide of gender equality, they argue in their widely cited4 book, Rising Tide: Gender Equality and Cultural Change throughout the World (Inglehart and Norris 2003: 49). Using World Values Survey data from all over the world, they find that people in Muslim countries are less likely to hold views favorable to gender equality than people in countries dominated by any other major religion other than Buddhism. They have a wide variety of settings (but not one for the person's religion). They do not examine the impact of religious and gendered ideologies on women's labor force participation, as we will. They seek to demonstrate the link between ideals and behavior in a roundabout way by focusing on less developed, agrarian countries and demonstrating that Muslim countries have lower rates of female participation in public life and lower rates of female to male literacy and education. Some have hypothesized that the strict gender ideology of many Muslims provides an explanation for these observed gender

disparities. They concluded that "culture matters; when there are more egalitarian ideas, these are consistently tied to the real situations of women's and men's lives" (Inglehart and Norris 2003: 9). Women's detrimental outcomes in Muslim-dominated nations may be statistically did explain by the prevalence of gender inegalitarian values, according to Inglehart and her colleagues, but this claim is never tested, despite the fact that the WVS, which she directs, contains rich measures of gender ideology.

Einolf (2011) The Midlife in the United States (MIDUS) study investigated the influence of language, concepts, and religious beliefs on prosocial behavior Based on an open coding analysis of 88 in-depth interviews, six themes emerged: religious definition of morality, religious identity, fulfilling God's mission as the focus of one's life, committing to religion over time, connecting religion to helping others clearly, and drawing inspiration from Jesus's teachings, example, and sacrifice for others. In the study, independent coders found that most themes and prosocial activities were statistically significantly correlated, particularly among volunteers. The study also demonstrates how language facilitates the interaction between the social and personal aspects of religion, in addition to showing that religious concepts and ideals are linked to helpful acts.

Robert Wuthnow's book (1994, 1996: 292-328; 1992, 1997a) is a notable exception to the otherwise thin body of research on American employees. It contains extensive, face-to-face interviews with employees across the country conducted in various cities throughout America (Wuthnow 1994: 269-278). According to the authors, no distinction is made between religious traits such as religiosity and movement affiliation (Grasmick 1991), nor is he hypothesised or tested whether Conservative Protestantism impacts workplace ethics as of our study.

As in our study, the author does not distinguish between religious behaviours such as faith and membership in a religion (Grasmick et al. 1991) nor does he speculate and test whether Conventional Protestantism influences work beliefs. The significance of religion in explaining the transmission of demographic influences is not considered by the author.

Religion is not explained by Grasmick's et al. 's study (see Grasmick et al., 1991), nor is it demonstrated in our study that Conservative Protestant influences workplace ethics in a significant way. Religion's role in promoting a positive relationship between demographics and ethics is also disregarded.

A 2013 study by Vieten et al. provides a conceptual framework linking the impact of spiritual leadership on employees' spiritual well-being and job happiness. In the literature on leadership, the idea of spiritual leadership is relatively recent. The leaders and followers are intended to be organically motivated for their spiritual well-being. A crucial notion with many antecedents and effects is job satisfaction. The study explores how a leader's spiritual leadership affects their followers' spiritual well-being and how that affects how happy they are at work. According to the paradigm, spiritual leadership has a direct impact on both workers' job happiness and spiritual well-being. Additionally, the study proposes that spiritual health both mediates and directly affects the impact of spiritual leadership on job satisfaction

Taking part in religious services provides a sense of belonging, which can be especially helpful during difficult times. The sense of community that develops around religious organizations has been suggested to help religious people cope with challenging circumstances (Durkheim, 1947; Frey & Stutzer, 2010; Ellison, 1991). For elderly or widowed individuals

without traditional sources of support, such as family or friends, participating in religious activities may be beneficial.

Etherington (2021) conducted a case study that explored the impact of religion on workplace behavior and perceptions of two non-religious workers who self-identify as believers, using the perspective and experiences of a Muslim individual. The study utilized a small-scale customized story research method that involved gathering life stories to examine the interaction between religious beliefs and professional lives. Two male participants were interviewed using a series of open-ended questions, revealing how they balance their religious convictions with their work lives. The study highlights the significance of religion in the workplace, emphasizing diversity and inclusion. The findings suggest that understanding and respecting workers' religious identities and values can benefit employers.

Religion can allow individuals to find meaning and significance in seemingly insignificant events through a religious framework. It provides an all-encompassing set of meanings and values to order and explain human existence, and a person's ability to reinterpret life through the lens of faith plays a significant role when faced with challenging circumstances. People who have deeply embraced their religious ideas are better able to cope with adversity, as attributing a difficult event to God's will can provide a sense of control and acceptance.

Religious individuals consume fewer alcoholic drinks and cigarettes and are more likely to avoid sexual promiscuity. Religious organizations also have a strong effect on community happiness, which may explain why religious people tend to live longer and be healthier than non-religious individuals. The higher the religious impact in a society, the higher the quality of life of its members. Diener and Clifton's (2002) study on life satisfaction and religiosity found that

religious engagement (church attendance) predicted subjective well-being more accurately than belief. However, they also observed that the religion-well-being link is influenced by culture and sociology and does not exert a consistent effect across countries.

Perrone et al. (2006) investigated the connection between spirituality, responsibilities in the home and workplace, and life happiness among talented individuals. The study used both quantitative and qualitative methodologies to understand how each factor affects life satisfaction in combination with spiritual well-being and contentment with job and family duties. The results of multiple regression analyses indicated that marital contentment and existential well-being strongly influenced life satisfaction. Participants' open-ended responses provided detailed explanations of how their faith affected their careers, marriages, families, and overall sense of fulfillment. The findings suggest implications for future research and counseling in mental health.

Chapter 3

Methodology

Operational definitions:

Religious Values

The beliefs, attitudes, and behaviours that are shaped by a person's adherence to a particular religion or religious tradition" (Bryant, 2018). These values are often based on sacred texts, doctrines, and practices that are central to a given faith.

For example, many religious traditions place a strong emphasis on the value of compassion and kindness. This value is "emphasized in many religious traditions such as Christianity, Islam, and Buddhism" (Potts, 2019) and is often expressed through actions such as volunteering, donating to charity, or treating others with empathy and respect.

Similarly, the value of humility is also emphasized in many religious traditions. According to and Kesebir (2017), humility involves "recognizing one's own limitations and flaws, and being open to learning from others". This value can be operationalized through actions such as admitting when one is wrong, listening to others with an open mind, and striving to improve oneself.

Work Ethics

Work ethics can be referred to as a cultural norm that advocates people to hold accountable and responsible for the work they done based on the belief that work has intrinsic value to the individual (Cherington, 1980; Yankelovich & Immerwahr, 1984). In the present study, work ethics Scale has applied to measure work ethics of working adults. Higher scores in questionnaire indicate higher level of work ethics in working adults and low scores in questionnaire indicate low level of work ethics in working adults.

Wellbeing

Well-being can be defined as "the state of being happy, healthy, or prosperous" (Merriam-Webster, n.d.). In psychology, well-being is often conceptualized as a multidimensional construct that includes subjective experiences of happiness, life satisfaction, and positive emotions, as well as objective indicators of health and functioning (Diener, Oishi, & Tay, 2018).

There are various ways to measure well-being, including self-report questionnaires such as the Subjective Well-Being Scale (Diener et al., 1985) and the World Health Organization's Five Well-Being Index (WHO-5; Topp, Østergaard, Søndergaard, & Bech, 2015). These questionnaires assess various dimensions of well-being, such as positive affect, negative affect, life satisfaction, and functioning. In the present study, The Warwick-Edinburgh Mental Well-Being Scale.Higher Low scores meant that the person was unhappy. On the other hand, high scores indicated that the person was happy in the present study, *Wellbeing Questionnaire-12*. Higher Low scores meant that the person was unhappy. On the other hand, high scores indicated that the person was happy.

Research design

In this study, the impact has been assessed of the role of religious values, work ethics, and well-being among working adults. The present study is quantitative, and a cross-sectional survey research design was used.

Sample

In the present study, sample of working adults (*N*=350) with age range 18 and above have included. Sample was considered adequate according to recommendations of Singleton and Straits (2017). The data was collected through simple random sampling technique. In this study, moreover, looking at the result of some studies, young adults may be an appropriate group to include in the study considering they play a crucial role in shaping society and culture. Participant's

employees from telecom sector have chosen based on their experience working in a specific organization. This can serve the research's goals well.

Procedure

First of all, permission was taken for using scales from the supervisor after a long discussion. These scales include Religious Orientation Scale, Well-being Questionnaire-12 (WBQ-12) and Work Ethics. These scales were selected based on their reliability, validity, cultural relevance, and appropriateness of items for the study's working adult sample. Prior to data collection, the study obtained proper permission from the relevant authorities with a university reference letter. The researcher introduced himself to the participants and obtained their informed consent to participate in the study. Participants were informed of the study's purpose, their right to withdraw at any time, and that participation would not incur any cost. Convenience sampling was used to administer the questionnaires to the target population. Participants were given written and verbal instructions on confidentiality and how to complete the survey.

The questionnaires were distributed online due to the COVID-19 situation in Pakistan, with the same consent form and demographic sheet used. The online forms were sent to 400 participants, with approximately 350 forms filled. Some forms were discarded due to missing items or random filling, resulting in data being collected from 320 participants.

Instruments

Demographic information sheet

Participants have completed a demographic information sheet that includes information about their age, gender, and socioeconomic status: (low/high/middle), monthly income, family

system: (nuclear or joint), residence, education, profession, marital status, type of work and duration of work.

Religiosity Orientation Scale (Goreja 2000)

An adapted version of ROS (Allport & Ross) was employed to measure intrinsic Religious orientation. The original scale has been widely used to measure religious orientation over years. The 20 items instrument employs a five-point rating scale with higher values reflecting more agreement with a statement. The intrinsic scale of ROS is comprised of 12 items concerning the importance of private thoughts and prayer and basing one one's life on religion. On the other hand, the extrinsic subscales comprised of 8 items concerning the pursuit of religion as a mean to certain ends, e.g. going to masjid to socialize with other people. Religious orientation scale reported a coefficient of 0.81. Item no. 2,5,6,7,8,9,11,12,13,15,17 and 19 constitute the intrinsic sub-scale of religiosity while item no.1,3,4,10,14,16,18 and 20 constitute of Extrinsic sub-scale of religiosity. Item no. 5,9 and 11 intrinsic subscales were scored negatively.

This scale is used to measure how religious an individual is and how they relate to their religious beliefs. Religious values, on the other hand, refer to the principles and beliefs that are central to a particular religion (Pargament et al., 1999). These values guide an individual's behavior, decision-making, and worldview. Examples of religious values include compassion, honesty, humility, and respect for others.

Research has shown that an individual's level of religiosity, as measured by the Religious Orientation Scale, often influences their adherence to religious values (Pargament et al., 1999; Zinnbauer et al., 1997). For example, an individual who scores high on the religiosity orientation scale and identifies strongly with their religious beliefs is more likely to uphold the values of their religion. Conversely, an individual who scores low on the religiosity orientation scale and does

not identify strongly with their religious beliefs may not place as much emphasis on religious values (Allport & Ross, 1967).

In the context of this study, the researchers used the Religious Orientation Scale to measure the religious orientation of the participants and to determine the relationship between religious values and work ethics and wellbeing. The findings suggest that religious values have a positive impact on the work ethics and wellbeing of employees in the telecom industry (Rahman et al., 2021). Therefore, the study's results provide support for the idea that an individual's religious values are related to their overall wellbeing and work ethics.

The Religiosity Orientation Scale of Goreja (2000) is a measure of an individual's religious orientation or the extent to which they are religiously inclined. The scale is designed to assess dimensions of religiosity: intrinsic religiosity and extrinsic religiosity.

Intrinsic religiosity: This dimension of religiosity measures the extent to which an individual's religious beliefs are personally meaningful and important to them. People who score high on this dimension tend to view their religion as a central aspect of their lives and derive a sense of personal fulfillment from their religious beliefs and practices. Thus they do everything by keeping religious context in their minds.

Extrinsic religiosity: This dimension of religiosity measures the extent to which an individual's religious beliefs are motivated by external factors such as social pressure, conformity, or a desire for material rewards. People who score high on this dimension may attend religious services or engage in religious practices primarily to gain social status or to conform to societal norms. Thus companies with compliance of extrinsic religiosity actually show implementation of Islamic values in working of organizations to proceed in good way.

The Religiosity Orientation Scale of Goreja (2000) is a reliable and valid tool for measuring religious values because it assesses multiple dimensions of religiosity. By measuring intrinsic religiosity, and extrinsic religiosity, the scale provides a more comprehensive understanding of an individual's religious values than a single-dimensional measure would. Intrinsic religiosity is considered an important indicator of religious commitment and has been found to be positively associated with well-being, coping strategies, and life satisfaction. Extrinsic religiosity, on the other hand, is associated with lower levels of well-being and has been linked to a more authoritarian and dogmatic approach to religion.

Overall, the Religiosity Orientation Scale of Goreja (2000) provides a comprehensive assessment of an individual's religious orientation, taking into account both the personal and social dimensions of religiosity. Overall, the Religiosity Orientation Scale of Goreja (2000) allows for a nuanced understanding of an individual's religious values and can help researchers and practitioners better understand the role of religion in people's lives. The scale has been used in a variety of settings and has been found to be a reliable and valid measure of religiosity in different cultural contexts.

Work ethics

Miller et al. (2002) incorporated work as a key life interest, which refers to how important a person's job is for them. They found that work is a major setting for one's self-identification, rather than merely compensatory (Aldag & Brief, 1975) Blood, (1969) (Hirschfeld & Field, 2000), (Singh and Bhattacharya, 2007), Wayne, (1989). In this study, the second parameter considered was the moral attitude toward work, which reflects one's a commitment to justice and morality and commitment. Many empirical studies on work ethics have emphasized the relevance of hard work.

There are several studies on (Blau & Ryan, 1997), Blood, (1969), (Buchholz, 1978), (Furnham, 1982); (Miller et al., 2002), (Mirels & Garrett, 1971) (Zhang et al., 2012), who applied this scale.

This study examined concept for intrinsic exertion motivation, as it refers to an internal motivation to work rather than an external one that is motivated by rewards or external demands. In their respective studies, (Tang, 1993), (Wayne 1989) and (Zhan et al., 2012) had included the work ethic component. As a result of our preference for a modern standard of work ethic free from religious connotations, we did not include the following elements in our proposal: (a) virtue of work over leisure; (b) asceticism; (c) delaying gratification; and (d) frugality. The characteristics chosen cover the majority of the dimensions of currently available work ethic scales. Upon closer inspection of the ten statements used to assess work ethic, it becomes apparent that they are intended to determine respondents' in general, attitudes and beliefs at work, as well as working practices, are discussed, rather than pertaining specifically to a specific job or company.

Well-being Questionnaire-12 (WBQ-12).

(WBQ-12). An important addition to the existing list of well-being tools is WBQ-12 (Bradley, 2001) . The entire scale has three dimensions including positive well-being. Negative well-being, and Energy well- being with 4 items for each subscale, including two reverse coded items foe Energy well-being subscale. The responses are rated on 4-points likert scale ranging from (1) Never to (4) Always. WBQ-12 has been translated and validated in many languages such as Dutch (Adriaanse & Snoek, 2006), Japanese (Rizai, Bradley, Barendse & ishii,2006), and Polish (Watrowski & Rohde, 20014). Originally WBQ-12 has been developed for diabetic patients, however, it is not a diabetes specific tool. The tool has been used with a variety of clinical population with adequate internal consistency (ranging from .71 to .85), with its generic nature, the author recommends its use for non-clinical samples as well.

Data collection and data collection instrument

The existent study is intended to explore the role of religious values on work ethics and wellbeing among working adults. Participants meeting the criteria of the study would be selected from different companies of different cities in telecom sector, were contacted through random sampling procedure. All of the working adults were then given questionnaires by sharing Google link with them, and physical visits have made to some nearby offices of telecom sector. Instructions to complete the questionnaires and information regarding the purpose of the study were mentioned before filling the scales and were also instructed that there was no limitation of time in order to complete the questionnaire. The participants were requested to give their true and honest response and were informed that their responses will remain confidential as it was only meant for research purpose. In the end participants were thanked to participate in the study. Structured questionnaire as tool of data collection has applied in this study for collection of data.

Data Analysis Method

Data is analyzed by using SPSS (Statistical Package for Social Sciences). The relationships between all variables were assessed using bivariate correlation analysis, it was used because correlation coefficient always uses for relationship, On the other hand, to estimate an independent variable's influence on a dependent, variables multiple regression analysis has applied. The benefit of multiple regressions is many. The dependent variable and several predictor variables can be examined using multiple regression analysis to determine the strength of the link and the relative importance of each predictor in a single equation (Roszak & Huzarek, 2019). Further this study employs independent sample t-test and ANOVA. This study uses simple linear regression in multiple linear regressions.

Contemplations in Integrities

In the context of the quantitative survey study design, certain ethical considerations have also be addressed (such as consent of the actual author, confidentially, and anonymity).

Reliability and validity

By pretesting the questionnaire, the PI can ensure its dependability. Another researcher can select a few scientific papers at random to verify data accuracy and rule out any bias. While conducting the interviews, the following factors have considered. Ensure the privacy of respondents. The nature of the research and the objective of the research have made clear to the respondents. Data validity is planned to record the data with the consent of the participants. Research questions have rewritten to reduce information and recollection biases.

Ethical consideration

There is no fabrication in results and text provided in thesis and references are provided in correct format. No discrimination has applied in this thesis against participants while collecting data.

Results

Results of different tests are provided as under. The reliability, correlation, descriptive statistics and regression analysis has reported in this chapter.

Table.1

Sample Characteristic of Demographic Variables (N=320).

Demographics	F	%
Age		
20-30	217	67.8
30-40	94	29.4
40-50	9	2.8
Gender		
Male	183	57.2
Female	137	42.8
Marital Status		
Single	200	62.5
Married	120	37.5
Working Experience		
In months	117	36.6
In year	203	63.4

Note: f= frequency, %= Percentage.

Table 1 shows the frequency distribution and percentages of the all the demographic variables of the present study. It consists of information regarding participant age, gender, marital status and working experience. Sample consisted of 320 working adults with age range of 20-30 are 67.8%, 30-40 are 29.4% and 40-50 4.7 are 2.8%. The frequency and percentage of male working adults were 183(57.2%) and for females 137(42.8%). The percentage of working adults with single marital status were 62.5% and married were 37.5%. The frequency of working adults in months are 117 and in year are 203 among working adults.

Table 2

Psychometric Properties of Scales (N=320)

Scales	K	α	M	SD	Minimum	Maximum	Skewness	Kurtosis
REV	20	.81	69.30	9.24	38	84	-.865	1.26
INTRINSIC	12	.85	39.92	4.28	26	46	-.357	-.203
EXTRINSIC	8	.86	29.38	5.66	9	38	-1.45	2.68
WOE	10	.81	36.97	5.26	26	48	-.156	-.279
WLB	12	.82	35.47	1.53	32	40	.586	.058
NEGWLB	4	.22	9.16	2.78	4	20	.474	.595
ENERGY	4	.69	11.59	1.67	8	15	-.811	.052
POSWLB	4	.86	14.70	2.12	4	18	-1.11	2.67

Note, REV=Religious values, WOE= Work Ethics, WLB= Wellbeing, NEGWLB=Negative Wellbeing, POSWLB= Positive Wellbeing k=Number of items, α= Alpha reliability, M= Mean, SD= Standard Deviation

Table 2 shows the information related to psychometric properties Mean, Standard deviation, minimum and maximum range, skewness and kurtosis of used scale. Cronbach alpha reliability estimates of scale, ranged from .81 to .82. Overall alpha reliability of REV Scale was .81, subscale of intrinsic was .85 and extrinsic .86, WOE Scale was .81 and WLB Scale was .82. The subscale of positive WLB was .86, negative WLB was .22 and energy WLB was.69.

Table 3

Corelation of religious values, subscales (Intrinsic/Extrinsic), work ethics and wellbeing, subscales (Negative/Energy/Positive wellbeing) among working adults (N=320).

Variables	1	2	3	4	5	6	7	8
1.REV	-	$.905^{**}$	$.947^{**}$	$.454^{**}$	$-.245^{**}$	$-.453^{**}$	$.243^{**}$	$.608^{**}$
2.Intrinsic		-	$.721^{**}$	$.406^{**}$	$-.314^{**}$	$-.407^{**}$	$.254^{**}$	$.506^{**}$
3.Extrinsic			-	$.434^{**}$	$-.162^{**}$	$-.432^{**}$	$.204^{**}$	$.610^{**}$
4.Work Ethics				-	$-.115^{*}$	$-.198^{**}$	$.290^{**}$	$.405^{**}$
5.Wellbeing					-	$.302^{**}$	$.465^{**}$	$-.039$
6.NEGWLB						-	$-.368^{**}$	$-.804^{**}$
7.Energy							-	$.033$
8.POSWLB								-

Note: **p<.01; *p<.05; *REV=Religious values, WOE= Work Ethics, WLB= Wellbeing, NEGWLB=Negative Wellbeing, POSWLB= Positive Wellbeing*

Table 3 shows that in the sample of working adults; Religious values is significantly correlated with work ethics ($r=.454^{**}$, $p< .01$), which reflects that as the level of religious values increases, there is increase in work ethics too. The results showed that religious values is significantly negatively correlated with wellbeing ($r= -.245^{**}$, $p< .01$), which means that as level of one variable increases, other will decrease too. According to results, work ethics is significantly positively associated with wellbeing among working adults ($r=-.115^{*}$, $p< .05$).

Table 4

Difference across gender (N=320).

Variables	Male(n=183)		Female(n=137)				95% CI		Cohen's
	M	*SD*	*M*	*SD*	*t*	*p*	*LL*	*UL*	*d*
					(318)				
REV	68.89	9.27	69.85	9.21	-.927	.88	-3.02	1.08	0.103
INTRINSIC	39.78	4.24	40.11	4.35	-.688	.56	-1.28	.620	0.076
EXTRINSIC	29.11	5.81	29.74	5.45	-.993	.50	-1.89	.624	0.111
WOE	36.87	5.35	37.09	5.16	-.370	.62	-1.39	.951	0.041
WLB	35.42	1.55	35.51	1.51	-.551	.52	-.437	.246	0.058
NEGWLB	9.22	2.79	9.08	2.77	.456	.95	-.476	.763	0.050
ENERGY	11.57	1.71	11.62	1.60	-.247	.30	-.418	.325	0.030
POSWLB	14.62	2.13	14.81	2.10	-.803	.98	-.665	.280	0.089

*Note: REV=Religious values, WOE= Work Ethics, WLB= Wellbeing, NEGWLB=Negative Wellbeing, POSWLB= Positive Wellbeing *p <. 05, **p < .01, M=Mean; SD=Standard Deviation; LL= Lower Limit; UL=Upper Limit; CI= Class Interval*

Table 4 showed no significant mean differences across gender in religious values, its subscales, work ethics and wellbeing, subscales among working adults.

Table 5

One Way ANOVA to Investigate Differences on the Basis of Age (N=320).

	20-30yrs		30-40yrs		40-50yrs			
	(n =217)		*(n =94)*		*(n = 9)*			
Variables	*M*	*SD*	*M*	*SD*	*M*	*SD*	*F*	*p*
REV	68.76	9.90	70.51	7.54	69.56	8.41	1.17	.310
INTRINSIC	39.73	4.43	40.37	3.88	39.78	4.63	.745	.476
EXTRINSIC	29.04	6.10	30.14	4.54	29.78	4.63	1.26	.284
WOE	36.89	5.21	37.09	5.34	37.56	6.30	.100	.905
WLB	35.57	1.57	35.17	1.41	35.78	1.56	2.41	.091
NEGWLB	9.38	2.93	8.76	2.33	8.22	2.94	2.18	.114
ENERGY	11.63	1.63	11.45	1.78	12.33	1.22	1.29	.276
POSWLB	14.56	2.29	14.97	1.66	15.22	1.92	1.48	.229

*Note; REV=Religious values, WOE= Work Ethics, WLB= Wellbeing, NEGWLB=Negative Wellbeing, POSWLB= Positive Wellbeing, F = F Statistic; **p < .01; *p < .05*

Table 5 shows one-way ANOVA to investigate differences on the basis of age in religious values, intrinsic, extrinsic value, work ethics and wellbeing, negative/energy/positive wellbeing among working adults. Results shows non-significant differences on the basis of age on religious values, subscales, work ethics and wellbeing, subscales among present sample.

Table 6

Linear Regression Analysis of Religious values as Predictor of Work ethics among working adults (N=320).

Variables	B	S.E	β	p
Constant	19.03	1.98		.000
REV	.259	.028	.454	.000
R^2				
	.206			

Note. REV= Religious Values, B= Unstandardized Coefficient, β= Standardized Coefficient, S.E= Standard Error, p= Significant Value, R^2 = Correlation Square

Table 6 mentioned above shows the predictive role of religious values on work ethics among working adults. The linear regression analysis showed that religious values (*β=.454*) was significant positive predictor of work ethics, explaining the variance of 20% as predictor of work ethics among working adults.

Table 7

Linear Regression Analysis of Religious Values Subscales (Intrinsic and Extrinsic) as Predictor of Work ethics among working adults (N=320).

Variables	B	S.E	β	p
Constant	19.42	2.53		.000
Intrinsic	.238	.089	.194	.00
Extrinsic	.274	.067	.294	.000
R²				
	.207			

Note, B= Unstandardized Coefficient, β= Standardized Coefficient, S.E= Standard Error, p= Significant Value, R² = Correlation Square,

Table 7 mentioned above shows the predictive role of religious values subscales (intrinsic and extrinsic) on work ethics among working adults. The linear regression analysis showed that religious values subscales (*β=.194, .294*) were significant positive predictors of work ethics, explaining the variance of 20.7% as predictor of work ethics among working adults.

Table 8

Linear Regression Analysis of Religious values as Predictor of Wellbeing among working adults (N=320).

Variables	B	S.E	β	p
Constant	38.27	.631		.000
REV	-.041	.009	-.245	.000
R^2				
	.06			

Note. REV= Religious Values, B= Unstandardized Coefficient, β= Standardized Coefficient, S.E= Standard Error, p= Significant Value, R^2 = Correlation Square

Table 8 mentioned above shows the predictive role of religious values on wellbeing among working adults. The linear regression analysis showed that religious values (*β=-.245*) was significant negative predictor of wellbeing, explaining the variance of 6% as predictor of wellbeing among working adults.

Table 9

Linear Regression Analysis of Religious Values and Subscales (Intrinsic and Extrinsic) as Predictor of Negative Wellbeing among working adults (N=320).

Variables	B	S.E	β	p
Constant	18.48	1.34		.000
Intrinsic	-.129	.047	-.199	.00
Extrinsic	-.142	.036	-.288	.000
R^2				
	.205			

Note, B= Unstandardized Coefficient, β= Standardized Coefficient, S.E= Standard Error, p= Significant Value, R^2 = Correlation Square

Table 9 mentioned above shows the predictive role of religious values and its subscales on negative wellbeing among working adults. The linear regression analysis showed that religious values and subscales (*β=-.199, -.288*) were significant negative predictors of negative wellbeing, explaining the variance of 20.5% as predictor of negative wellbeing among working adults.

Table 10

Linear Regression Analysis of Religious Values and Subscales (Intrinsic and Extrinsic) as Predictor of Energy (N=320).

Variables	B	S.E	β	p
Constant	15.43	.872		.000
Intrinsic	.087	.031	-.222	.00
Extrinsic	.013	.023	-.044	.577
R²				
	.065			

Note. B= Unstandardized Coefficient, β= Standardized Coefficient, S.E= Standard Error, p= Significant Value, R² = Correlation Square,

Table 10 mentioned above shows the predictive role of religious values and its subscales on energy among working adults. The linear regression analysis showed that religious values and subscale (intrinsic) (*β=-.222)* were significant positive predictors of energy, explaining the variance of 6.5% as predictor of energy among working adults. The result showed extrinsic religious value as non-significant predictor of energy among present sample.

Table 11

Linear Regression Analysis of Religious Values and Subscales (Intrinsic and Extrinsic) as Predictor of Positive Wellbeing among working adults (N=320).

Variables	B	S.E	β	p
Constant	6.34	.90		.000
Intrinsic	.069	.032	.139	.03
Extrinsic	.191	.024	.510	.000
R^2				
	.381			

Note, B= Unstandardized Coefficient, β= Standardized Coefficient, S.E= Standard Error, p= Significant Value, R^2 = Correlation Square

Table 11 mentioned above shows the predictive role of religious values and its subscales on positive wellbeing among working adults. The linear regression analysis showed that religious values and subscales (*β=.139*, .510*, p<.05*) were significant predictors of positive wellbeing, explaining the variance of 38% as predictor of positive wellbeing among working adults.

Chapter 5

Discussion

The aim of the present study was to examine the impact of religious values on work ethics and well-being among working adults in the telecom sector. This study employed a quantitative primary research design. The sample population consisted of working adults in the telecom sector, from which a sample of 320 employees was selected, comprising 183 males and 137 females.

There is positive evidence about the relationship between adults' work ethics, wellbeing, with religiosity. Islam's central tenet is that Muhammad is Allah's messenger and that there is only one God. Islam adherents believe that their actions and behaviour in this life will determine how they are treated in the afterlife and that they are responsible to Allah. Islam's rules and teachings are found in the holy book, the Quran, and the Sunnah. Islam is portrayed as a way of life rather than just a religion. Guidelines for moral behaviour on the ideas of harmony, fairness, and trust are provided by the Quran and Sunnah. While the notion of trusteeship places an emphasis on sustainable creation and the dissuasion of conspicuous consumerism, the concept promotes cooperation or equal partnership in economic operations. Additionally, Islamic law has thorough rules for conducting commerce and trading. Islam, for instance, offers useful socioeconomic principles for engaging in business, including in-depth discussion of particular economic factors like interest, zakat (taxation), wealth distribution, fair trade, and consumerism. Islam also aims to promote moderation and a virtuous life that emphasizes social justice and brotherhood, necessitating a harmony between material and spiritual requirements. Islam also requires its adherents to meet the fundamental requirements of the underprivileged. For instance, it is forbidden to undercut another person's pricing (whether they are Muslims or not) within a

predetermined option to cancel period. However, because it disregards necessity, merit, and contributions, total equality is rejected in Islamic beliefs.

Further, although the majority of Muslim managers in the Middle East chose a consultative style, a sizable proportion of them combined it with an autocratic style that non-Muslim Managerial practices tended to shun. His argument is that the historical dominance of Islam in politics may have had an impact on these leadership philosophies. Positive correlations between Islamic principles and managerial conduct and decision-making have been shown in several other research. For instance, the Islamic beliefs had an impact on the behavior and decision-making of Muslim managers. When hiring new employees, they exhibited a high preference for Muslim candidates, which the authors regarded as being due to the managers being affected by the Islamic teachings' emphasis on brotherhood. Based on the discussion that has gone before, we draw the conclusion that Islamic principles have a significant impact on communities where Muslims create their own unique perspectives on all facets of life, and that these perspectives have a significant impact on how Muslims behave on a daily basis (Zaidan et al., 2020; Clayton, 2018).

Stress in the workplace is a race between the demand source and the individual. It is also important for lowering stress levels and boosting job satisfaction at work. However Islamic work ethics, have asserted that a superior job declaration and job pleasure result in the happiest workers. The relationship between stress and depression and religion is negligible. Highly motivated employees typically have low levels of conflict and high expectations. Management needs to grasp the idea of work ethics, accelerate development, and make an effort to physically and spiritually unite the workforce.

Workplace turnover intentions significantly affect how well an organization operates. According to research on Islamic work ethics, employees who adhere to them have lower turnover rates. Therefore, it is simple to draw the conclusion that these employees are happier and more engaged at work. Employers seek out employees that uphold Islamic work standards, have a strong commitment to Islam, and who simultaneously exhibit job happiness, a desire for reduced turnover, and a greater sense of managerial responsibility. Islamic work ethics are among the most crucial components of Muslims' moral character and attitude.

The Holy Prophet has made many remarks about work ethics, including the need for justifiable pay to support labourers. Pay your employees their wages before their perspiration dries. He asserted that increasing employee morale will give them the power to correct their mistakes, prevent them from being unnecessary and faithful to the resources at their disposal, and is a sure-fire way to have them reject your authority or mislead the public. He also makes reference to the fact that food assistance extends to education as a means of helping people avoid poverty. The goal of the Islamic business system, is not primarily capital orientated and is instead based on the concepts of achieving a happy life and human happiness (Alshehri, 2021; Nuriyah & Fakhri, 2022).

Present study states that ": There is a significant relationship between religious values, work ethics and wellbeing". The correlation finding indicated that there is significant correlation between religious values, work ethics and wellbeing (*r=.454**, r=-.245**, see table 3*). The results are in line with work of (Benefiel & Geigle, 2014). According to another study religion play an evident role shaping values of ethics in workplace (Quoquab & Mohammad, 2013). Another study finding revealed that religious values have strong and significant relationship with work behaviors among employees in workplace (M. A., 2017). The results are in line with previous study findings that religiosity and spirituality are positively associated and predictor of wellbeing

(Villani et al., 2019). According to previous study by (Jurkiewicz, 2020) revealed that ethics have significant relationship with wellbeing.

Present study provided evidence supporting hypothesis 1, which states that "Religious values positively predict work ethics". Linear regression analysis finding showed that religious beliefs significantly positive predict work ethics (β= .454, p= .000, see table 6). Previous studies findings revealed religion play an evident role shaping values of ethics in workplace (Quoquab & Mohammad, 2013). Correlation is found between these variables but negligible work is done on predictive effect between religious values and work ethics.

Present study provided evidence supporting hypothesis 2, which states that "Religious values negatively predict wellbeing". The results from linear regression analysis finding showed that religious beliefs significantly negative predict wellbeing among working adults (β=-.245, p= .000, see table 8). The results from previous study findings revealed that religiosity is significant predictor of wellbeing (Villani et al., 2019).

Present study provided evidence supporting hypothesis 3, which states that "There is a significant gender differences among study variables" Finding showed non-significant gender differences on religious values, work ethics and wellbeing among working adults (p=.88, p=.62, p=.52, see table 4). Many studies findings found no significant differences of gender on wellbeing (Okun & George, 1984), after controlling of other demographic factors (e.g., age, marital status) (e.g., White, 1992; Inglehart, 1990; Shmotkin, 1990; Warr & Payne, 1982; Larson, 1978). Another study revealed lack of gender difference in well-being which supported our results (Batz-Barbarich & Tay, 2017). Previous study finding found no difference on basis of gender on work ethics which is in line with our results(Elkins, 2007).

Present study provided evidence supporting hypothesis 4, which states that "There is a significant difference among study variables across age groups." Finding showed non-significant mean differences on basis of age in religious values, work ethics and wellbeing among working adults (*p=.31, p=.90, p=.09*, see table 5). Our results are in line with previous work that revealed no differences on basis of age in religious values which supported our findings (Skogstad & Bondevik, 2000). Another study by (Elkins, 2007) also found no differences on basis of age in work ethics.

Conclusion

The aim of the study is to know effect of religious values on work ethics and wellbeing of the working adults in telecom sector. According to finding of present study results, there is relationship between religious values, work ethics and wellbeing among working adults. Linear regression approach has applied and results showed that religious values has positive and significant effect on work ethics and wellbeing of employees in telecom sector. Non-significant gender and age differences were found on study variables.

Muhammad (S.A.W) is Allah's messenger, and there is only one God, according to the core principles of Islam. Islamists hold that they are accountable to Allah and that their conduct in this life could influence how they are treated in the afterlife. The sacred book, the Quran, and the Sunnah are where Muslims can find the laws and teachings of Islam. Islam is portrayed as more than just a religion; it is a way of life. The Quran and Sunnah include instructions for moral conduct based on the concepts of harmony, justice, and trust. The idea of trusteeship encourages cooperation or equal partnership in economic activities while emphasizing sustainable creation and discouraging showy consumerism. Islamic law also has detailed guidelines for engaging in

trade and commerce. For example, Islam provides helpful socioeconomic concepts for conducting business, including in-depth treatment of specific economic variables like interest, zakat (taxation), wealth distribution, fair trade, and consumerism. Islam also seeks to foster virtue, moderation, and a life that prioritizes social justice and brotherhood, which calls for a balance between material and spiritual needs. Islam also expects its followers to provide for the basic needs of the less fortunate. For example, it is prohibited to lower someone else's pricing (whether they are Muslims or not) during a designated window of time for cancellation. However, Islamic principles reject ultimate equality since it disregards necessity, merit, and accomplishments.

Limitations of the Study

Limitation of this work is that sample was not much large and it was conducted in only one sector, hence there is need to conduct same study in future work in more sectors to do a comparative study. In future descriptive and experimental studies should be conducted in order to understand framework in better way. In addition, some other variables as dependent variables could be included in future studies. As measures used in present research are self-reporting, so it might cause social-desirability. It is suggested for future researches to add some measure of social desirability to control this element.

Recommendation

Recommendations are provided as follows such as

1. Islamic values should be included as code of conduct in every sector as it is helpful for promoting the wellbeing of employees.
2. Islamic values should be included as code of conduct in every sector as it is helpful for promoting the work ethics of employees too. The inclusion of such a conduct could help

many females and eventually it could lead to boost economy of country by reducing unemployment.

3. Employers should focus on work ethics as it is one of hurdle due to which many females are not encouraged to work in telecom sectors where western dresses are common to wear. The work ethics as per golden Islamic values should be implemented.

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Informed consent

I am, student of MS Psychology from Applied Psychology Department of National University of Modern Languages (NUML), conducting a research with reference to MS degree requirement. The purpose of survey is to find out Role of religious values on work ethics and wellbeing among working adults. Your participation in this survey is voluntary. Information obtain from you will remain confidential and will be used for only research purpose. You may quit anytime during activity if you feel hesitant, uncomfortable or bored. If you are willing to participate in study please sign this form. Thank you for your cooperation

Participant's signature:

Name: _____

Age: _____

- 18-30
- 30-40
- 40 above

Gender:_____

- Female
- Male

Marital Status:_____

- Married
- Unmarried

Working Experience:_____*

- In months

- In years

Please tick correct option concerning your feeling related to religious value (ROS).

Sr. no	Items	strongly agree	Agree	Neutral	Disagree	Strongly Disagree
1	Religion offer me comfort when sorrow and misfortune strikes					
2	I try hard to carry religion over to All other dealings in life					
3	Saying prayers regularly helps to establish a person in the community					
4	The purpose of prayers is to secure a happy and peaceful life					
5	What I believe doesn't matter as long as I lead a normal life					
6	I've often been keenly aware of the presence of a divine being					
7	My religious beliefs lie behind my whole approach to life.					

8	The masjid is most important as a place to form social relationships					
9	I refuse to let my religion influence everyday affairs					
10	The masjid is more important as a place to form social relationships.					
11	There are many more important things than religion.					
12	One should go to masjid for jumma prayers if not prevented by circumstances.					
13	I prefer to study the Quran rather than attending religious gatherings.					
14	I pray chiefly because I've been taught to pray.					
15	Religion is important for answering questions about life's meaning					

16	Religion is interesting because masjid is congenial social activity					
17	I read literature about my faith (or church)					
18	I sometimes compromise my faith for social / economic reasons.					
19	Private religious thought and meditation is important to me.					
20	The primary purpose of prayer is to gain relief and protection.					

Please tick correct option concerning your feeling related to work ethics (WOE).

Sr no.	Statement	Strongly disagree	Disagree	Neutral	Agree	Agree
1	I believe that job well done is reward in itself					
2	Even in this fast changing world, sincerity, hard work and integrity continue to be golden keys to success in one''s work life					
3	I consider my occupational career to be one of the most important activities in my life					
4	I believe that a person is known in society by work he does					
5	I feel a moral obligation to give a full day's work for full day's pay.					

6	I welcome jobs that involve greater responsibility and challenge as they contribute to my learning and growth					
7	I believe that work provides a powerful channel to express one's knowledge, ability and creativity					
8	I believe that one should never be late for work unless there is some real emergency.					
9	I believe that one's work provides best source of achieving perfection in life					
10	Even if I don't have to work to earn a living. I would still prefer to continue working.					

Please tick correct option concerning your feeling related to well-being (WLB)

Sr no.	Items	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
1	I have crying spells or feel like it.					
2	I feel downhearted and blue.					
3	I feel afraid for no reason at all.					
4	I get upset easily or feel panicky.					
5	I feel energetic, active or vigorous.					
6	I feel dull or sluggish.					
7	I feel tired, worn out, used up or exhausted.					
8	I have been waking up feeling fresh and rested.					
9	I have been happy, satisfied or pleased with my personal life.					
10	I have lived the kind of life I wanted to.					

11	I have felt eager to tackle my daily tasks or make new decisions.					
12	I have felt I could easily handle or cope with any serious problem or major change in my life.					