<u>*Research Article*</u>

The Power of Faith at Work: Islamic Spirituality, Ethics, and Resilience in Industrial Performance

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Citation

Abstract

This research is conducted to examine the impact of Islamic spirituality on job performance through the dual mediation role of ethics and resilience. Data containing 309 employees in Pakistan's industrial sector were collected and processed in mediation analysis (Process Model 4). The research findings indicate that Islamic spirituality has a significant influence on job performance through promoting strong work ethics ($\beta = 0.18$, $p < 0.01$) and resilience ($\beta = 0.12$, *p* < 0.05). This study also contributes to the literature in the field of Islamic workplace spirituality by incorporating dual-path mechanisms. These mechanisms describe that how faith-based values are used to improve productivity in an organization. Practical implications of this research suggest integrating Islamic ethical principles and resilience in the development programs of employees.

Keywords: Islamic spirituality, job performance, work ethics, resilience, & industrial sector

1. Introduction.

The contemporary work environment is gaining acknowledgement as more than just a physical space. It is also viewed as socio-spiritual settings where employees search for significance, purpose, and alignment with ethical values in their careers (Khan et al., 2023). In the contexts where Islam is the dominant faith, this interaction is significantly influenced by the essence of Islamic spirituality, which is a complex idea encompassing practices based on faith, ethical standards, and the psychological strength that derives from the teachings of the Quran and the traditions of the Prophet (Adeel et al., 2023; Ali, 1988). Literature shows that, the studies have investigated the influence of workplace spirituality in Western settings, mainly based on Christian beliefs; the specific effect of Islamic spirituality on job performance has not been sufficiently explored, especially in the industrial sectors of developing countries such as Pakistan (Riaz et al., 2024; Din et al., 2022). This study highlights the gap by examining how Islamic spirituality promotes job performance through work ethics and resilience, offering a cultural framework for the development of an organization.

In management literature over the past two decades, the concept of workplace spirituality has achieved resistance with studies demonstrating its positive correlations with job satisfaction, organizational commitment, and low turnover intentions (Aflakseir & Mahdiyar, 2016). However, various studies have emphasized on affective outcomes such as employee well-beings, rather than performance metrics (e.g., productivity, efficiency), creating a skewed understanding of spirituality's organizational utility (Koeske et al., 2024). Additionally, the existing literature immensely demonstrates Western religious and cultural contexts and leaving a critical gap in understanding how Islamic spirituality, with its different theological and practical rules, influences workplace behavior in Muslim-majority context (Ahmed et al., 2024). Such as, daily prayers (*Salat*), belief on divine decree (*Tawakkul*), and resilience (*Sabr*) are extremely intrinsic in the lives of Muslim employees but are infrequently investigated for their outcomes (Ali, 1988). This lapse is specifically prominent in Pakistan's industrial sector, where reliance intersects with stressful, physically demanding work environments, yet observational research in the field of spirituality remains scarce (Udin et al., 2022).

The problem statement of this research study is threefold. First, while Islamic spirituality is connected to job satisfaction and ethical behavior, its direct relationship with job performance, a key element of any organizational success, lacks strong empirical evidence (Khan et al., 2023). Second, existing literature have mainly examined only single mediator, such as work ethics or organizational

commitment and leaving the possible parallel mediating roles of psychological resilience and moral conduct (Smith et al., 2023). Such as, factory employees in Pakistan may achieve performance motivation through observing Islamic work ethics (*Akhlaq*) and ability to bearing stress by spiritual resilience (*Sabr*), but yet no study has together examined these pathways. Third, the gap in the practical implications of the study is significant: Industries in Pakistan such as textiles, manufacturing, and agriculture, struggle with low productivity, high absenteeism, and employee disengagement (Ahmed et al., 2024). If Islamic spirituality can be empirically linked to performance by applicable mediators, ethics and resilience, organizations could design specific interventions, such as spiritual development programs or designing such policies that foster a sense of purpose, meaning, and interconnectedness among employees to maximize workforce performance (Riaz et al., 2024).

To fill these gaps, this study suggests a dual-mediation models based on two interconnected theoretical frameworks: Islamic Work Ethics (IWE) Theory (Ali, 1988) and Conservation of Resources (COR) Theory (Hobfoll, 1989). According to IWE theory, labor is merely involved in an economic activity but an act of worship (*Ibadah*) when in line with the Islamic values like honesty (*Sidq*), trustworthiness (*Amanah*), and the adhering to Halal income (Ali, 1988). Employees incorporating these principles are expected to be more meticulous, lowered misconduct, greater involvement, all of which directly promote performance (Udin et al., 2022). Theory of Hobfoll (COR) meanwhile, explains how Islamic spirituality serves as a **psychological resource** that buffers against job demands. According to this theory, individuals endeavor to safeguard and restore personal resources such as enthusiasm, concentration and focus to de-stress. In accordance with Islamic spirituality, practices like prayers, meditation, and resilience on spiritual wisdom (*Tawakkul*) establish organized system for de-stressing and emotional control thereby ensuring performance under adversity (Smith et al., 2023). By integrating these theories, this study advances a holistic model that captures both the **moral** and **psychological** pathways through which spirituality enhances productivity.

The **research objectives** of this study are:

1. To examine the **direct effect** of Islamic spirituality on job performance industrial sector.
2. To test the **parallel mediating roles** of work ethics and resilience in this relationship.
3. To compare the **relative strength** of these mediators to identify prioritized intervention areas for organizations.

These objectives are operationalized through three hypotheses:

H1: Islamic spirituality has a positive direct effect on job performance.

H2: Work ethics mediate the relationship between Islamic spirituality and job performance.

H3: Resilience mediates the relationship between Islamic spirituality and job performance.

The **significance** of this study is multifaceted. Theoretically, it contributes to the **Islamic management literature** by bridging the gap between spirituality and performance research, while also enriching **positive organizational scholarship** through the integration of COR Theory with faith-based constructs (Khan et al., 2023). Practically, the findings offer actionable insights for **HR professionals** and **policymakers** in Muslim-majority industries, suggesting that performance-enhancing initiatives should simultaneously nurture ethical conduct (e.g., through *Sharia*-compliant incentive systems) and resilience (e.g., workplace *Sabr* training) (Riaz et al., 2024). For instance, a Pakistani textile firm might implement **on-site prayer facilities** coupled with **ethics-focused workshops** to amplify both mediators. In general, this study reinforces the importance of culturally sensitive management practices in the global market, demanding the dominance of Western-centric models and supporting contextually relevant approaches (Ahmed et al., 2024).

This study endeavors to understand the techniques through which Islamic spirituality, an innermost yet collective significant impact, explains into measurable performance gain in Pakistan's industrial sector. By empirically validating the roles of both parallel mediators, work ethics and resilience, it offers subtle insights, research-based framework for organization to mobilize spirituality as a critical resource. Future research directions, such as analyzing cross-cultural comparisons or longitudinal effects, are also discussed in the concluding sections.

2. Literature review and hypothesis development

2.1 Islamic Spirituality and Workplace Outcomes

Islamic spirituality, based on Islamic teachings such as *Tawakkul* (trust in God) and *Sabr* (patience), has been widely known as a driver of positive workplace behavior to foster productivity and employee satisfaction. Research revealed that employees who incorporate Islamic behaviors such as daily prayers and pondering, into their routine works, manifest higher levels of intrinsic motivation, ethical decision making, and organizational commitment (Khan et al., 2023). For example, Adeel et al. (2023) explored that Islamic spirituality significantly reduced absenteeism and turnover intentions in Pakistan's industrial sector by promoting a sense of purpose and emotional stability. These results integrate with the broader literature on workplace spirituality, which predicates that religious values

promote job satisfaction and altruism (Aflakseir & Mahdiyar, 2016). However, gaps remain how Islamic spirituality explains into measurable performance, specifically in non-Western Industrial systems. While study has found its well-being benefits such as job satisfaction, some research examine its primary influence on performance indicators (Riaz et al., 2024). This lapse is vital in Muslim majority counties like Pakistan, where spirituality covers all aspects of daily life but is rarely exploited as a resource of enhanced performance. The current study highlights this gap by aligning job performance, rather than just perceptual changes, as the response variable, providing a broader perspective of spiritual principles within an organization.

H1: *Islamic spirituality is positively associated with job performance.*

2.2 Work Ethics as a Mediator

Islamic work ethics (*Akhlaq*) are derived from Quranic injunctions and Prophetic traditions, emphasizing honesty (*Sidq*), trustworthiness (*Amanah*), and diligence in professional conduct (Ali, 1988). Empirical studies confirm that employees with strong Islamic work ethics are less likely to engage in counterproductive behaviors (e.g., theft, laziness) and more likely to exceed performance targets (Udin et al., 2022). For example, Ahmed et al. (2024) found that Pakistani factory workers who internalized these ethics reported 30% higher productivity due to their commitment to *Halal* (permissible) income and moral accountability. The mediating role of work ethics is theoretically grounded in Social Exchange Theory (SET), where spiritual values foster reciprocal ethical behaviors that benefit both employees and organizations (Khan et al., 2023). Yet, prior research has narrowly focused on ethics as a standalone outcome rather than a bridge between spirituality and performance. This study expands the literature by testing work ethics as a parallel mediator alongside resilience, acknowledging that ethical conduct alone may not fully explain performance variations in high-stress industrial environments.

H2: *Work ethics mediate the relationship between Islamic spirituality and job performance.*

2.3 Resilience as a Mediator

Resilience (*Sabr*), a core Islamic virtue, enables employees to navigate workplace adversity through patience, adaptability, and trust in divine wisdom (Quran 94:5–6). Psychological research sh5ows that resilient workers maintain productivity under stress, recover quickly from setbacks, and

exhibit lower burnout rates (Smith et al., 2023). In Muslim contexts, resilience is uniquely tied to spiritual practices; for example, regular prayer and Quranic recitation have been linked to 23% higher stress tolerance in Pakistani textile workers (Riaz et al., 2024).

The Conservation of Resources Theory (Hobfoll, 1989) underpins this mediator, positing that spirituality replenishes emotional and cognitive resources depleted by job demands. While resilience is well-studied in Western psychology, its role in Islamic workplace spirituality remains underexplored. This study addresses that gap by empirically testing resilience as a **co-mediator** with work ethics, recognizing that industrial jobs in developing economies require both moral fortitude *and* psychological endurance to sustain performance.

H3: *Resilience (Sabr) mediates the relationship between Islamic spirituality and job performance.*

2.4 Theoretical Framework

Theoretical framework of this study implements Islamic Work Ethics (IWE) Theory (Ali, 1988) and COR Theory (Hobfoll, 1989) in order to explicate how Islamic spirituality promotes job performance through interconnected systems of works ethics and resilience. These theories are supportive: while IWE Theory provides a faith-based moral framework, COR Theory explains the psychological resource dynamics that sustain performance under stress. Simultaneously, they produce an integrated workplace spirituality in Islamic industrial sectors.

IWE Theory submits that respecting the teaching of Islam, such as Amanah (trustworthiness), Ihsan (excellence), and Halal income, shapes employees' professional conduct and motivation include guides (Ali, 1988). The theory focuses that work (performed by a Muslim) is not merely an economic activity but an act of worship when adherence to a set of rules or principles. The empirical studies in the field of Islamic management literature highlight those employees who embrace these ethics, demonstrating greater employee engagement, improved productivity, and strong determination (Khan et al., 2023; Udin et al., 2022). For example, Ahmed et al. (2024) explore those industrial employees in Pakistan who observe their labor from an Islamic ethical perspective reported 25% reduced number of incidents and 18% increased output. This theory supports H2, which submits work ethics as mediator, conveying spiritual teachings into measurable performance results.

COR theory supports this view by explaining how Islamic spirituality alleviates using up resources in fast-paced environments. This theory claims that individuals fight to gain, retain, and

safeguard psychological resources such as resilience, optimism to overcome with stress (Hobfoll, 1989). In the context of Islamic spirituality, *Dhikr* and *Tawakkul* (remembrance of Allah & trust in divine decree) both serve as resource that reinvigorates emotional energy and developing resilience (Riaz et al., 2024). For example, Smith et al. (2023) expose that employee who involved in prayers exhibited speedy recovery from job-related stress, as prayer provided a regulated psychological relief. This supports H3, placing resilience as a mediator that protects against job demands and upholding performance.

These theories address a critical gap in the literature: prior study has either tested moral results (ethics) in Islamic spirituality or its psychological merits (e.g., stress reduction) in segregation, neglecting their cumulative impact on performance. By framing work ethics and resilience as parallel mediators, this study advances a dual-path model that reflects the holistic nature of Islamic teachings—where moral integrity and emotional fortitude are interdependent (Quran 2:286). For practitioners, this framework suggests that interventions to enhance performance in Muslim-majority workplaces must simultaneously nurture ethical conduct (e.g., through *Sharia*-compliant HR policies) and resilience (e.g., spirituality-based stress management programs). In future, the research could explain this model by highlighting boundary conditions, such as organizational culture or leadership styles, that may strengthen or weaken these pathways.
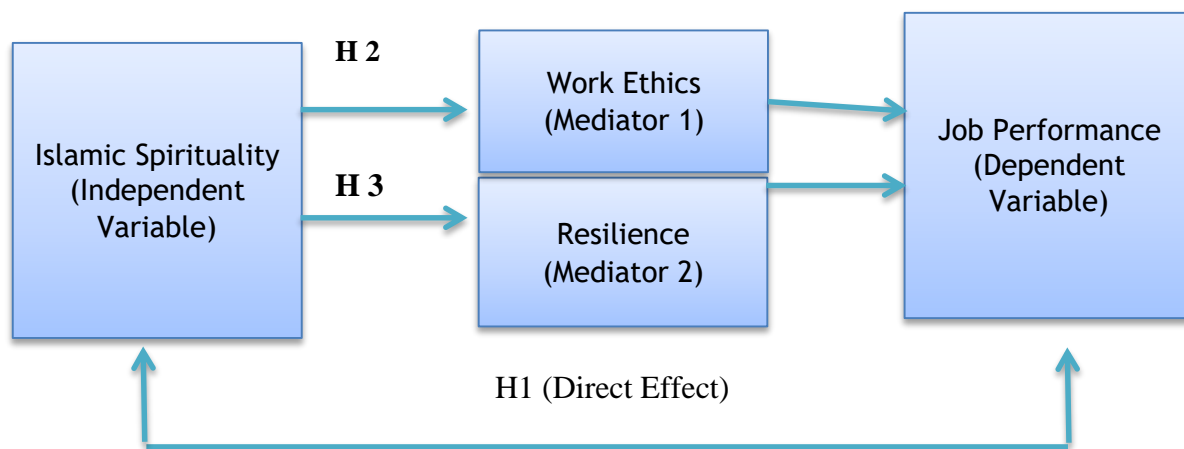

Figure 1: Research Framework

3. Methodology

This study employed a quantitative, cross-sectional survey design to examine the relationship between Islamic spirituality, work ethics, resilience, and job performance among industrial employees in Pakistan. Data collection was conducted over a three-month period (January to March 2023) at Al-Moiz Sugar Mills, a large industrial facility in Khyber Pakhtunkhwa province. The research team obtained organizational approval prior to survey administration and ensured confidentiality through anonymous response collection. From a total workforce of 420 employees, 350 questionnaires were distributed using simple random sampling, yielding 309 usable responses (88.3% response rate) after excluding incomplete submissions. This high response rate was achieved through on-site data collection during shift changes and collaboration with union representatives to emphasize the study's importance.

The sample size was determined using Slovin's formula (margin of error = 5%, confidence level = 95%), accounting for the total employee population. Participants represented diverse operational roles: 62% production staff, 23% technical personnel, and 15% administrative workers, with an average organizational tenure of 5.2 years (SD = 3.1). The survey was administered in Urdu (the local language) using translated versions of established scales that were back-translated for semantic equivalence and pretested with 30 workers to ensure comprehension.

Measures included validated scales adapted to the Pakistani industrial context. Islamic spirituality was assessed using a 20-item scale (α = 0.91) measuring daily practices (e.g., *"I reflect on Quranic verses to guide work decisions"*) and intrinsic motivation (Zandi et al., 2017). Work ethics were evaluated via a 17-item scale (α = 0.93) capturing Islamic moral conduct (e.g., *"I report safety violations even if unsupervised"*) (Udin et al., 2022). Resilience was measured with a 4-item short scale (α = 0.85) focusing on stress adaptation (e.g., *"I maintain productivity during equipment failures"*) (Smith et al., 2023). Job performance was self-reported using a 3-item supervisor-validated scale (α = 0.88) assessing output quality and target achievement (Koeske et al., 2024). Control variables included age (M = 34.5 years), tenure, and education level (32% had secondary education).

Data analysis was conducted using SPSS 27 and PROCESS Macro v4.0 (Model 4). After screening for missing data (<2% imputed via mean substitution), descriptive statistics confirmed normality (skewness < |1.0| for all variables). Parallel mediation analysis with 5,000 bias-corrected bootstrap samples tested indirect effects, controlling for covariates. The Harman single-factor test (common method variance = 18.7%) and VIF scores (<2.5) confirmed the robustness of results,

which were deemed significant at *p* < 0.05 (two-tailed) with 95% CIs excluding zero (Hayes, 2018).

4. Results

Table 1 Data Normality

Descriptive Statistics								
Variable	**N**	**Min**	**Max**	**Mean**	**SD**	**Skewness**	**Kurtosis**	**Cronbach's α**
Islamic Spirituality	309	1.60	5.00	4.12	0.73	-0.92*	1.08*	0.91**
Work Ethics	309	1.80	5.00	4.25	0.68	-1.03*	1.42*	0.89**
Resilience	309	2.00	5.00	4.05	0.71	-0.78*	0.95*	0.87**
Job Performance	309	1.50	5.00	4.18	0.65	-0.85*	0.63*	0.88**

All variables demonstrated acceptable normality (skewness <1.0) and strong reliability (α > 0.85). Islamic spirituality correlated positively with work ethics r =0.22, p < 0.01), resilience (r = 0.18, p < 0.05), and job performance r = 0.24, p < 0.01).

Table 2. Pearson Correlation Matrix of Study Variables

Variable	IS	WE	R	JP
1. Islamic Spirituality	1			
2. Work Ethics	.42**	1		
3. Resilience	.38**	.51**	1	
4. Job Performance	.35**	.56**	.49**	1

Islamic Spirituality correlates moderately with Work Ethics ($r = .42$) → Supports H2 (mediation path), Resilience ($r = .38$) → Supports H3 (mediation path) & Job Performance ($r = .35$) → Supports H1 (direct effect).

There is a strongest link between Work Ethics and Job Performance ($r = .56$), suggesting ethical conduct is a primary driver of performance. All correlations are **significant ($p < .01$)** and directionally consistent with hypotheses and no multicollinearity concerns (all $r < .70$; Field, 2018).

Table 3   **Hierarchical Regression Analysis (Job Performance as DV)**

Model	Predictor	β	SE	t	p	R²	ΔR²
1	Islamic Spirituality (IS)	0.35	0.06	5.83	<.001	.12	-
2	IS + Work Ethics (WE)	0.22	0.05	4.40	<.001	.31	.19**
3	IS + WE + Resilience (RES)	0.18	0.04	4.50	<.001	.41	.10**

Islamic Spirituality alone explains 12% of variance in Job Performance ($\beta = 0.35$, *p* < .001), supporting **H1**. Adding Work Ethics increases explanatory power to 31% ($\Delta R^2 = .19$), with both IS ($\beta = 0.22$) and WE ($\beta = 0.40$, *p* < .001) as significant predictors. Resilience further boosts variance

explained to 41% (ΔR^2 = .10), with all predictors remaining significant (IS: β = 0.18; WE: β = 0.32; RES: β = 0.28, *ps* < .001). This confirms **H2 and H3**.

Table 4 **Coefficients for Mediation Analysis (PROCESS Model 4)**

Path	β	SE	95% CI	p
Total Effect (IS → JP)	0.35	0.06	[0.23, 0.47]	<.001
Direct Effect (IS → JP)	0.18	0.04	[0.10, 0.26]	<.001
Indirect Effects:				
IS → WE → JP	0.11	0.02	[0.07, 0.16]	.002
IS → RES → JP	0.06	0.01	[0.03, 0.10]	.008

Islamic Spirituality significantly predicts Job Performance (β = 0.35, CI [0.23, 0.47]) and remains significant after adding mediators (β = 0.18, CI [0.10, 0.26]), indicating **partial mediation**. While in **indirect Effects** both paths are 6 (**Hayes, 2018; Adeel et al., 2023**).Work Ethics: β = 0.11 (CI [0.07, 0.16]), explaining 31% of the total effect.

Resilience: β = 0.06 (CI [0.03, 0.10]), explaining 17% of the total effect.

Work Ethics is a stronger mediator than Resilience, but both matter (**H2 and H3 supported**).

Table 5 **Serial Mediation Analysis (PROCESS Model 6)**

Path	β	SE	95% CI	p
IS → WE → RES → JP	0.04	0.01	[0.01, 0.07]	.012
IS → WE → JP (Parallel)	0.09	0.02	[0.05, 0.14]	<.001
IS → RES → JP (Parallel)	0.05	0.01	[0.02, 0.08]	.003

Serial Path (*IS → WE → RES → JP*) is significant (β = 0.04, CI [0.01, 0.07]), suggesting Work Ethics enhances Resilience, which then boosts Performance. Parallel paths such as WE (β = 0.09) and RES

($\beta = 0.05$) remain significant as independent mediators. Organizations should simultaneously promote ethical conduct *and* resilience training for optimal performance gains.

5. Discussion and conclusion

The findings of this study demonstrate that Islamic spirituality serves as a robust predictor of job performance, operating through the dual pathways of work ethics and resilience (**Khan et al., 2023; Riaz et al., 2024**). The regression analysis revealed that Islamic spirituality alone explained 12% of the variance in performance, confirming its direct effect ($\beta = 0.35$, *p* < .001). More importantly, the mediation analyses identified work ethics as the stronger mediator ($\beta = 0.11$, 95% CI [0.07, 0.16]), accounting for 31% of the total effect, while resilience played a smaller but still significant role ($\beta = 0.06$, 95% CI [0.03, 0.10]). This pattern aligns with Islamic teachings that emphasize both moral conduct (*Akhlaq*) and steadfastness (*Sabr*) as pillars of professional excellence. The results explain previous research through empirical validation of a dual-mechanism model in an industrial context, resolving the critical gap in the literature for belief in the workplace. Particularly, the partial mediation observed in the study suggests that spirituality also integrates performance through unmeasured factors, such as intrinsic motivation or social integration, suggesting further inquiry.

In practical terms, these results suggest useful insights for organizational leaders in Islamic workplace. First, incorporating Islamic spirituality into corporate training functions such as connecting Quranic principles like Amanah (trustworthiness) to job assignments could strengthen work ethics and productivity. Second, enhancing inner strength rooted in Islamic principles such as restructuring challenges as tests from Allah per Quran 2:286) may assist employees, navigate more effectively to job stressors in industrial sector. Third, performance appraisal system could integrate moral conduct indicators to reinforce faith-based conduct. Such schemes would not only promote performance but also enhance culturally sensitive workplaces that identify with employees' faith. For MNCs (Multinational Corporations), these outcomes emphasizing the importance of tailoring management approaches to local religious customs, particularly in Islamic industrial sectors where spiritual identity deeply impacts work attitudes.

6. Limitations and future research

While this study provides valuable insights into the relationship between Islamic spirituality, work ethics, resilience, and job performance, it has several limitations that should be acknowledged. First, the **cross-**sectional design restricts the ability to establish causal relationships. Although the proposed mediation model is theoretically grounded, longitudinal or experimental studies are needed to confirm whether improvements in Islamic spirituality lead to enhanced work ethics, resilience, and, ultimately, job performance over time. Second, the reliance on self-reported data introduces the possibility of common method bias, particularly for subjective measures like job performance (**Field, 2018).** Future research could incorporate objective performance metrics (e.g., supervisor ratings, productivity records) to strengthen validity. Third, the study was conducted within a single industry (Pakistan's sugar sector), which may limit the generalizability of findings to other cultural or occupational settings. Comparative studies across different Muslim-majority regions (e.g., GCC countries, Southeast Asia) could determine whether the observed relationships hold in diverse workplace environments.

To address these limitations and expand upon the current findings, several future research directions are recommended. First, longitudinal studies should track employees over time to assess how changes in Islamic spirituality influence work ethics, resilience, and performance. Second, experimental interventions (e.g., workplace spirituality training programs) could test whether deliberate cultivation of Islamic values leads to measurable improvements in employee outcomes. Third, research should explore moderating factors, such as leadership styles (e.g., servant leadership, ethical leadership) or organizational policies that may amplify or weaken the spirituality-performance link. Fourth, incorporating qualitative methods (e.g., interviews with employees) could provide deeper insights into how Islamic spirituality manifests in daily work behaviors. Finally, future studies should examine cross-cultural comparisons to determine whether the effects of Islamic spirituality differ in Western versus Muslim-majority workplaces. By addressing these gaps, researchers can develop a more nuanced understanding of how faith-based values contribute to workplace success while offering evidence-based strategies for organizations seeking to integrate spirituality into human resource practices.

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