

The Impact of Abusive Supervision on Employees' Attitude: Moderating Role of Islamic Work Ethics

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Abstract

This study tries to examine the impact of abusive supervision on employee outcomes, which are emotional exhaustion, organisational commitment, and job satisfaction. Further, this study examines the moderating role of Islamic work ethics on the relationship between abusive supervision and work outcomes. In this study, data were collected from 270 respondents, comprising both male and female employees from the healthcare sector in Pakistan. The targeted population was Rawalpindi and Islamabad. This study found that abusive supervision has a significant positive relationship with emotional exhaustion, whereas it has a significant negative relationship with organisational commitment and job satisfaction. The study found the moderating support for Islamic work ethics between abusive supervision and emotional exhaustion. Limitations, future directions, and managerial implications are also mentioned.

Keywords: Abusive Supervision, Islamic Work Ethics, Organisational Commitment.

Introduction

In the current situation, due to the increase in unemployment, the market conditions have changed. A large number of employees work in private organisations, and often, the working conditions and job descriptions designed by supervisors are not flexible enough for employees, resulting in rudeness and misbehaviour by supervisors towards employees. The current situation in the private sector is that most employees are affected by the nonphysical abuse of their supervisor. The researchers became interested in the behaviours (Gryphon & Lopez, 2005), including active behaviour at work (Spector et al., 2006), mistreatment in the organisation (Vardi & Wiener, 1996), and different behaviours at the workplace (Robinson & Bennett, 1995). Abusive supervision is defined as the "subordinates' perceptions of the extent to which their supervisor engages in hostile verbal and nonverbal behaviours excluding physical contact" (Tepper, 200, p.178).

Researchers have examined the relationships between abusive supervision and different work outcomes like emotional exhaustion, organisational commitment, and job satisfaction. It is well established that the results of interpersonal conflicts between supervisors and subordinates are well established. (Tepper et al., 2004, 2006, 2008). Researchers have examined abusive supervision relationships, including community laughter, attacks on privacy, receiving unjustified praise, wrongly conveying liability, and disrespect (Tepper et al., 2006). Research shows that abusive supervision reduces the level of responsibility and commitment, which is reflected in

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organisational results (Duffy et al., 2002; Pinho et al., 2022). Pinho et al. (2022) identified three different forms of organisational commitment: affective commitment, normative commitment, and continuance commitment.

Affective commitment is described as the desire of employees within an organisation to remain with the organisation because they are emotionally attached to it. In normative commitment, employees feel an obligation to stay with their organisation and continue their commitment. It is about the cost linked with leaving the organisation. Abusive supervision hurts organisational commitment.

The satisfaction of employees is high in the social services sector, with a high level of motivation and potential, which helps enhance their commitment and sense of satisfaction, and they genuinely love their jobs.

Abusive supervision has a negative impact on job satisfaction and reduces the overall level of job satisfaction (Tepper, 2000). It is thus evident that much research has been done on the relationship of abusive supervision with emotional exhaustion, organizational commitment and job satisfaction which are also Independent variables and dependent variables of the research however moderating mechanisms between these relationships have not been discussed however This study focus on the moderating mechanism between these relationships between Abusive supervision emotional exhaustion organizational commitment and job satisfaction and can be affected by the work ethic abusive supervision, work ethic, emotional exhaustion, organizational commitment, and job satisfaction so this study contains in the moderating role of work ethics in this relationship in Muslim society work ethics are called Islamic Work Ethics.

Despite the examination of the shortest connection between abusive supervision and these variables, the researcher has noted that the moderating and mediating mechanisms remain less researched, especially since the role of religiosity in the workplace has been under-researched. The test of moderation has never been conducted before considering Islamic work ethics as a moderator among abusive supervision and employee outcomes. This study helps employers improve their employees' performance, job satisfaction, and organisational commitment, while decreasing emotional exhaustion on the job, with the support of Islamic work ethics. In addition, the novelty of this study lies in its contribution to the Islamic work ethic.

Literature Review and Underpinning Theory

This study will provide an overview of different workplace behaviours. This study provides theoretical insights into examining the factors that contribute to reducing abusive supervision in the workplace. As mentioned earlier, there is a negative connection between abusive supervision and employee attitude. The results of abusive supervision are comparatively adverse at workplace and output poor job performance, and touching outcomes next to with people "e.g. (Xu et al., 2015; Zellars et al., 2002) This study is the first effort to use Islamic work ethics as a moderator among abusive supervision and staff behaviors and negative attitudes understudy. All ICIC and private organisations face these problems every day. To. To achieve better proficiency and efficiency, employees require a high level of organisational commitment to safety, as well as emotional exhaustion and high job satisfaction in the workplace, to ensure better performance.

Conservation of Resource Theory

This theory is represented by (Hobfoll, 1989) this is the theory of stress this theory describes the stress implication and management in life this theory is introduced to all those objects conditions characteristics which are essential for independent all these resources are necessary because these

resources help individuals to achieve their goals in different ways (Hobfoll, 1989) on the other hand, if someone feels fear to lose these resources unable to get these resources then these victims think they are losing their resources their effort is not enough to save these resources then these individuals try more and harder to achieve their resources to get maintain and recover these resources. They avoid these situations which cause stress and loss of resources (Hobfoll, 2001).

Social Exchange Theory

The previous research on abusive supervision suggests the COR theory to explain the abusive impact on the subordinate's behaviors and the organizational outcomes (Aryee et al., 2008) imagination about workplace stress the previous research has also suggested that the abusive supervision about social support threatens subordinates' resources (Harvey et al., 2007) When stress occurs individuals who provide resources are related to social support or social connection (Hobfoll, 1989) it may help individuals to complete their tasks during stress time help out from stress conditions, emotional support all these kind of support are considered as resource or resources gains or the facilities (Hobfoll, 1989) Abusing from supervisors will cause threats in different resources related to that supervisors or his colleges (Hobfoll, 2001) extensive list of core resources are individuals "understanding from my employer/boss status /security at work". Suggestions for the employees who face abusive experiences or a decrease in resources due to a high level of emotional exhaustion. As a result, the exhausted employees feel more insecure about managing their remaining resources to prevent future loss or to maximise these resources. The support, intangible and tangible, and Tips. Intangible support, either socially or emotionally.

Abusive Supervision

Abusive supervision is defined by Tepper (2000) as "Subordinates' perceptions of the extent to which supervisors engage in the sustained display of hostile verbal and nonverbal behaviours, excluding physical contact" (p. 178). To understand workplace conditions, abusive supervision is studied, and it is also recognised as an antecedent of poor employee outcomes in the workplace. The factors which lead to abusive supervision are workplace violence, bullying, and workplace deviance. Workplace deviance is defined as "voluntary behaviour that violates significant organisational norms and in so doing threatens the well-being of an organisation, its members, or both" (Robinson & Bennett, 1995, p. 556).

According to abusive supervision from a theoretical perspective, the result of abusive supervision not only affects subordinates' supervision but also severely affects all those linked to the organisation's employees' homes and all other family members who are indirectly related to the organisation.

Abusive Supervision and Emotional Exhaustion

Abusive supervision is a slow-growing phenomenon, and employees' attitudes are significantly influenced by it (Tepper, 2000). Employee behaviour affected by abusive supervision is a result of some research conducted by Tepper et al. (2004). Suggested to abusive supervision hurts organizational citizenship behavior staff associated with the abusive supervision are holding some organizational citizenship behavior (Zellars et al., 2002). Abuse supervision refers to the "secondary" view of the extent to which the supervisor continues to show hostile speech and nonverbal behavior, except physical contact "(Tepper, 2000, p. 178). "This includes, typically, blaming publicly, speaking loudly, threatening by giving treats like job loss, using their personal

information, taunting assistants, giving such an environment that they cannot talk and while working or visiting, watching subordinates with aggressive eyes (Schneider et al., 2010; Tepper, 2000).

Emotional exhaustion can be defined as a situation in which a person is emotionally exhausted by others' work. Emotional exhaustion is the subscale of burnout; the other two dimensions are personal accomplishment and depersonalization. Emotional exhaustion is caused by the stress that employees experience, and they often feel unable to take mental rest due to these circumstances. Abusive supervision is positively related to emotional exhaustion. Persons bear the loss of valuable resources when experiencing emotional exhaustion due to job demand and stress (Aryee et al., 2008; Chi & Liang, 2013; Whitman et al., 2014).

The relationship between abusive supervision, performance, and emotional exhaustion was studied in different structural organisations (Aryee et al., 2008). Conservation of resource theory presents a favourable framework that explains how employees respond to persistent work stress, i.e. emotional exhaustion (Maslach, Schanfeld & Leiter, 2001)

H1: Abusive supervision is positively related to emotional exhaustion.

Abusive Supervision and Organisational Commitment.

When employees face abusive supervision and feel negative behaviors in that situation, they stop helping others and start abusive behaviors with their subordinates to make balance their behaviors (Liu et al., 2012) Employees want a good encouraging supportive environment and want exemplary commitment from their supervisors which encourages and helps them to work hard, with encouragement and motivation they give better results. If they are ignored, abused, or mistreated, they will be less productive, exhibit negative work behaviours, and become frustrated. This can lead to poor job performance, reduced productivity, a lack of innovation, and numerous other issues. Various researchers define organisational commitment in different ways. Pinho et al. (2022) describe organisational commitment as the psychological attachment of employees to their organisation. According to Mahdavi (2001), it is an attachment that forms between employing organisations and their employees.

Abusive supervision decreases the practical commitment of employees who have a strong relationship with the organisation, as well as their practical commitment to the organisation and affiliation with it (Aryee, 2007). Another study suggested that there is a negative relationship between abusive supervision and employees' practical commitment, but it shows a positive relationship between employees' practical commitment and performance (Meyer et al., 2002).

A study was conducted in the UK, with a sample size of 57 police officers, to investigate the impact of organisational commitment. The results show that high levels of organisational commitment are associated with their success. Organisational commitment is a well-known factor in promoting positive behaviour, which is beneficial for the organisational link with employee performance, efforts, reduced absenteeism, and employee retention (Sholihin et al., 2010).

Many results show that abusive supervision and employees' organisational commitment have a negative relationship (Aryee et al., 2008; Duffy et al., 2002; Zellars et al., 2002).

H2: Abusive supervision has a negative relationship with organisational commitment.

Abusive Supervision and Job Satisfaction

Abusive supervision harms job satisfaction, and the victims of abusive supervision have a low level of job satisfaction (Tepper, 2000). Employees who feel that their bosses misbehave with them by verbal or nonverbal means or who are suffering from abusive behaviours also exhibit abusive

behaviours toward other employees, and they dislike helping other employees. Various factors may cause low performance. Low performance, for instance, may be brought on by outdated technology, subpar tools, inadequate training, or insufficient effort. Although they might do it constructively to boost performance, supervisors (Lyubykh et al., 2022).

A study conducted on workers found that workers who are suffering from abusive supervision have low job satisfaction (Keashly et al., 1994), and abusive supervision is also linked with burnout and creates problems like psychometric troubles (Bakker & Demerouti, 2017).

Employees experience positive outcomes, such as increased retention and improved performance, when they are delighted and comfortable in their jobs. According to Mitchell et al. (2000), adverse outcomes lead to low job performance, which in turn contributes to high turnover and employee absenteeism. Job enrichment, and which leads to job satisfaction, is possible in the service sector, as seen in some social sectors (Herzberg, 2003). Employees in the social services sector are more satisfied with their jobs, highly motivated, and dedicated to serving the nation. The social services sector has the potential to enhance employees' performances (Smith & Shield, 2013). Abusive supervision negatively affects job satisfaction (Tepper, 2000).

H3: Abusive supervision hurts job satisfaction.

Islamic Work Ethic and Employees' Outcomes

Islam teaches its followers to practice forgiveness, cultivate a positive mindset, and show respect for others to perform good deeds. Islam holds positivity in nature, teaching the holy prophet Muhammad, "who are helpful and beneficial to their fellow human, are the best people". Islamic work ethics can be defined in many ways. It is a set of principal moral values that help differentiate what is right from what is wrong in human beings. It can be measured by the help of ethics, which determines how someone ethically represents themselves.

In the business context ethics also play a vital role and business people follow the principles and the ethical role ethics which are helpful in business are differentiated between right and wrong, inferior and superior, justice and injustice, and also different between good and bad awareness and all kind of information of ethics is very important for any business, businessman, dealers, government and general people (Ahmed et al., 2003; Yousaf et al., 2020). Islamic work ethics highlighted generosity and justice in the workplace. Shirom (2013) person who suffers from the emotional exhaustion and also feels decrease in sources due to the continues stress and increase in job demands.

People who realise they are losing resources become active, taking safe positions, trying to obtain or maintain them. Everyone tries to avoid resource loss, which results in emotional exhaustion (Hobfoll, 2001; Whitman et al., 2014). This situation puts employees in a race to accrue resources. (Rokhman, 2010) defined Islamic Work Ethics as "In the context of Islam, to distinguish wrong from moral principles. In the Qur'an and Sunnah, the divine resource is the best value in social and economic life "You are the best of peoples, evolved for mankind, enjoining what is right, forbidding what is wrong, and believing in ALLAH" (Qur'ān 3: 110).

Islamic work ethic and organisational commitment have a positive and significant relationship, while organisational commitment and turnover intention have a negative association (Marri *et al.*, 2012) in the commitment literature. Work ethics and the organisational commitment relationship have garnered significant attention (Yousaf, 2001). Organisational commitment is the connection that links the employing organisation with its employees (Kibria et al., 2021).

A considerable amount of research has been conducted to examine the impact of Islamic work ethic on various job outcomes (Rokhman, 2010). The findings indicate that Islamic work ethic has

a positive and significant impact on organisational commitment and job satisfaction. In the healthcare sector, organisational justice is also categorised into three categories: the fair allocation of scarce resources (distributive justice), respect for the public's rights (Right-based justice), and respect for ethically satisfactory laws (legal justice) (Gillon, 1994).

The basic concept of Islamic work ethics is linked to the theory of protestant work ethics which has great importance for business in the west (Yousaf et al., 2020) some specific tasks but it also helps us in all aspects of life Islamic work ethic focuses on hard work, creativity, and dedication to work commitment and strongly condemned the accumulation of wealth by unlawful means Islam emphasizes equal distribution of wealth. (Rokhman, 2010) The Islamic work ethic has a substantial positive impact on organisational commitment and job satisfaction, and an adverse effect on turnover intention. Reduced working conditions determine interference and strategies that minimise satisfaction (Yousaf et al., 2020).

H4: Islamic work ethics hurt emotional exhaustion.

H5: Islamic work ethics have a positive impact on organisational commitment.

H6: Islamic work ethics have a positive impact on job satisfaction.

Moderating Role of Islamic Work Ethics

The primary source of Islamic work ethics is the Holy Quran and the sayings and deeds of the Holy Prophet Muhammad (Sli & Al-Owaihann, 2018). Moreover, the Quran said, "You are the best of peoples, evolved for mankind, enjoining what is right, forbidding what is wrong, and believing in ALLAH" (Qur'ān 3: 110). Being Muslim or living in Muslim culture, we must follow the right path, the path given by Islam, which guides all aspects of life. Islam provides a comprehensive code of conduct for its followers. Islamic work ethics play a crucial role, and all Muslims adhere to them, which helps to foster employees' growth within organisations.

The major fundamentals of Islamic work ethics are public, Economic, and Moral elements (Ahmad, 2011). There are four sources of Islamic law Quran and sunnah are the primary sources and others are the agreement of scholars (ijma) and (Qiyaas), Shahrul (Salahudin et al., 2016) Islamic work ethics are practical, complete, and moderate (Al-Aidaros et al., 2013).

Work ethics help enhance the success of employees and their organisations; moreover, they also make a significant contribution to economic development (Congleton, 1991). Work ethics play a crucial role in generating a good profit and achieving success in the future for any organisation (Hofstede, 2011).

The Islamic work ethic is a correct path toward achieving success in one's job and associations, characterised by fine work in human life. It is also referred to as Islamic work ethic (Rizk, 2008). The Quran teaches us about the importance of focusing on hard work and dedication to one's work. Prophet Muhammad SAW stated "Actions are recorded according to intention and man will be rewarded or punished accordingly," The leadership of the Holy Prophet tells us that Hard work is the solution to the resolution of sins, and the four caliphs of Islam's legacy (Ali, 2005; Rizk, 2008) As discussed previously (see introduction), abusive supervision is an exciting occasion that results in negative results.

Islamic work ethics are derived from the Quran and the saying of the Holy Prophet Muhammad Holy prophet Muhammad SAW stated "no one eats better than that which he eats out of his work" Quran teaches us about equal distribution of wealth and stopping the accumulation of wealth by unfair means emphasis on fairness in trade at honesty at the workplace and against the waste of time and laziness. A study conducted by Hayati and Caniago (2012) on 149 employees of the Islamic banking sector in Indonesia shows that Islamic work ethics have a direct effect on

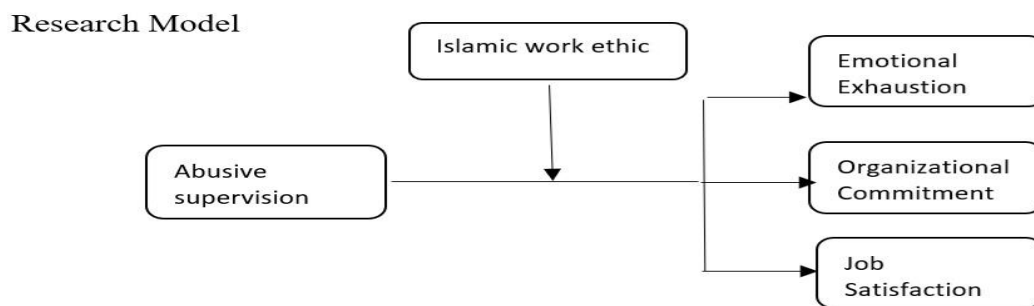
organisational commitment and job satisfaction. Khas and Rasheed (2015) suggested examining Islamic work ethics as a moderator of different independent variables.

H7: Islamic work ethics will moderate the abusive supervision and emotional exhaustion relationship.

H8: Islamic work ethics will moderate the relationship between abusive supervision and organisational commitment.

H9: Islamic work ethics will moderate the relationship between abusive supervision and job satisfaction.

Figure 1: Outline of the study



Research Methodology

This is a causal study that measures the impact of abusive supervision on emotional exhaustion, organizational commitment, and job satisfaction on the ethical role of the Islamic work ethic. This is a field survey because participants, i.e., employees from different organizations, fill out the questionnaire in their work environment. This study is cross-sectional in nature. No research interference because data is collected with the original work setting of employees. its field study, the data collected in this study is cross-sectional. The self-deter ministered survey was used the main reason behind that use in the past most researchers used the same technique to see the employees outcomes abusive supervision this method helps respondents to easily fill the questionnaire and have time to observe the question. Individuals i.e. Employees working in the healthcare sector of Pakistan i.e., nurses. The workers in the healthcare sector of Rawalpindi and Islamabad are used as population i.e. nurses, convenient sampling techniques were used in this study measures. All the study variables will be measured on a 5-point Likert scale ranging from strongly disagreed=1 to strongly agree=5, Abusive supervision was measured by 15 items scale developed by Tepper (2000) one sample item is “My boss ridicules me” the Cronbach’s Alpha is .913. Islamic work ethics was measured by 17 items scale developed by Ali (1998) one sample item is “laziness accompanies employees in their works” and Cronbach’s Alpha is .937. Emotional exhaustion was measured by 9 items scale develop by Maslach and Jackson (1981) one sample item is “I feel emotionally drained from my work ” the Cronbach’s Alpha is .877. Organizational commitment was measured by 15 items scale develop by Richard T Mowday and M Steers(1979) one sample item is “I am ready to put in a great deal of effort beyond that usually expected to help this association be successful” Cronbach’s Alpha is .696. Job satisfaction was measured by 3 items

scale developed by Cammann et al. and the (1979) one sample item is “In general, I do not like my job” Cronbach’s Alpha is .63

Table 1: Reliability analysis of scale use

Variables	Cronbach’s Alpha	No of items
Abusive supervision	.913	15
Islamic work ethics	.937	17
Emotional exhaustion	.877	9
Organizational commitment	.696	8
Job satisfaction	.631	3

The above table shows the reliability analysis scale used for the study purpose which represents the values of Cronbach’s alpha coefficients. Most of the study results show good satisfactory Cronbach’s alpha values the 1st variable is abusive supervision which has 15 items and it shows .913 Cronbach’s alpha value which is excellent second study variable is Islamic work ethics and it shows .917 and 17 items are used which is also excellent satisfactory level and the next one is emotional exhaustion and it shows .877 against 9 items which are good satisfactory level the next is organizational commitment and it shows .696 and 8 items are used, which is also acceptable and the last study variable is job satisfaction and shows .613 Cronbach’s alpha against 3 items.

Table 2: Descriptive Statistics

Variables	N	Minimum	Maximum	Mean	Std. Deviation
Abusive supervision	230	1.00	4.13	2.21	.811
Islamic work ethic	230	1.35	4.94	3.72	.819
Emotional exhaustion	230	1.11	4.78	2.86	.799
Organizational commitment	230	1.38	5.00	3.09	.68
Job satisfaction	230	1.00	5.00	3.8	.902

The descriptive statistics show the results of the overall mean and standard deviation. the 1st column shows the detail of the study variables the 2nd one reflects the sample size of the study the 3rd and 4th show the minimum and the maximum values and the 5th and 6th show the mean and standard deviation of the study variables respectively. the sample size is 230 and a 5point Likert scale is used the 1st variable is Abusive supervision (independent variable) reflects the mean=2.21 and standard deviation =.811 the relatively low value of the means shows that the organizations are facing abusive supervision and the high standard deviation shows high dispersion in overall responses. Islamic work ethics (Moderator) shows mean=3.72 and standard deviation =.819 high mean reflects the loyalty of employees to the Islamic work ethics. Emotional exhaustion (Dependent) shows a mean=2.86 and standard deviation =.799 that near the average values Organizational commitment (Dependent) shows a mean =3.09 and standard deviation=.68 that showing average and low commitment in the organization. Job satisfaction (Dependent) shows a mean =3.8 and a standard deviation =.902 high mean reflects satisfaction level and most of the employees are satisfied with their jobs.

Table 3: Correlation Analysis

	M	SD	Gender	Age	Education	Experience	1	2	3	4	5
Gender	1.61	.48	1								
Age	1.42	.62	-.406	1							
Education	1.57	.49	-.010	-.086	1						
Experience	1.30	.50	-.147	.647	-.016	1					
1. AS	2.21	.81	-.021	-.269	-.153	-.220	1				
2. IWE	3.72	.81	.209	.137	-.015	.159	.025	1			
3. EE	2.86	.79	-.049	-.129	-.011	-.263	.390	.213	1		
4. OC	3.09	.68	.007	.139	-.166	.087	.289	.398	.206	1	
5. JS	3.72	1.10	-.033	.192	-.047	.170	-.291	.285	-.042	.156	1

Note: **. correlation is significant at the 0.01 level (2-tailed), *. correlation is significant at the 0.05 level (2-tailed)

Relationship analysis is used to indicate the nature of the relationship between the two variables. Also, examine whether two variables move in the same or reverse direction. This analysis differs from the regression analysis so that it does not examine causative relationships for variable changes. Analyze the relationship of variables moving in the same or opposite direction without including zero correlation. A negative value means that any variable studied is different in extent from the other variables. The correlation used in this study is a factor widely used to assess the relationship between variables. Correlation analysis between staff is the most common method for measuring the interconnection between two volumes. The correlations used in this study are widely used to assess the correlation between variables. Person-to-person correlation analysis is the most commonly used method of measuring the correlation between two numbers.

The correlation among different variables which are under study is shown in this study below. Abusive supervision has an insignificant and positive relationship with Islamic work ethics ($r=.025$), significant and positive relationship with emotional exhaustion ($r=.390$) significant and positive relationship with organizational commitment ($r=.289$) significant and negative relationship with job satisfaction ($r=-.291$). Islamic work ethics are observed significant and positive relationship with emotional exhaustion ($r=.213$), a significant and positive relationship with organizational commitment ($r=.398$), significant and positive relationship with job satisfaction ($r=.285$). Rokhman (2010) shows the findings of Islamic work ethics and organizational commitment and job satisfaction which have a significant correlation between these variables.

Regression Analysis

To examine the possible impact of abusive supervision on dependent variables with the moderating role of Islamic work ethics on their association by step regression analysis is run .to run multicollinearity the data is centered and the regression test is run to find out the results which are the following In the 1st column, abusive supervision shows significant and positive regression with the emotional exhaustion and moderation also shows positive and significant results in the 3rd step interaction term is added that also shows positive and significant results the positive sign shows the moderation has a positive impact the emotional exhaustion is increased when the abusive supervision is being participated and is decreased when the moderator is added.

The next column shows that regression of abusive supervision on the organizational commitment. shows positive and significant and with moderator also show positive and significant and then interaction term is added that shows negative and significant results.

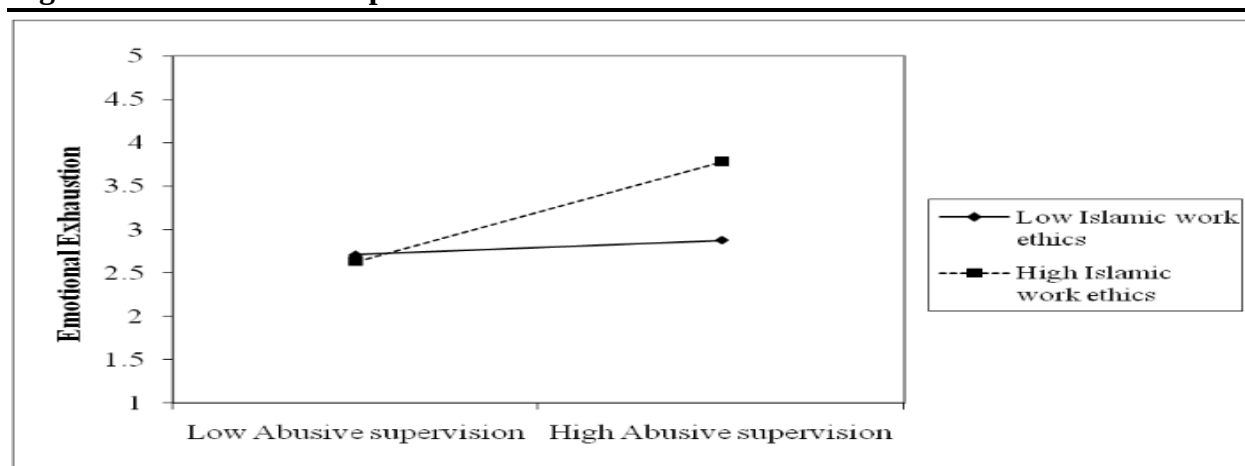
The third column shows that abusive supervision and job satisfaction that shows negative and significant with the moderator shows positive and significant but when the interaction term is added it shows negative and significant results.

Table 4: Correlation Analysis

Predictor(s)	Emotional exhaustion			Organizational commitment			Job satisfaction		
	B	R ²	ΔR^2	B	R ²	ΔR^2	B	R ²	ΔR^2
Step-I									
Age				.152***			.258***		
Experience	-.416**	.069**	.069**		.019*	.019*		.021*	.021*
Step-II									
AS (IV)	.329**			.277***			-.243		
IWE (Mod)	.235**	.241***	.172***	.307***	.265***	.255***	.442***	.148***	.137***
Step-III									
AS x IWE	.246*	.278***	.265***	-.144	.281***	.017*	-.325	.181***	.033*

Abusive supervision and Islamic work ethics interactions on Emotional exhaustion

Figure 2: Moderation Graph



To demonstrate the significant interaction between Abusive supervision and Islamic work ethics on emotional According to moderation graphs, the strong Islamic work principles that support the link between abusive supervision and emotional tiredness. An link between abusive supervision and emotional weariness is indicated by the rising slope of the lines. The bold line depicts a poor Islamic work ethic, while the dotted line illustrates a circumstance with a good grade point average.

The lines' positions depict the connection between harsh supervision and emotional weariness. When there is a high Islamic work ethic, the association between abusive supervision and emotional exhaustion is stronger. When there is a low Islamic work ethic, however, the association between abusive supervision and emotional exhaustion is weaker. This is represented by the dotted line being above the bold line with a higher steeper slope. The graph clarifies the buffering role and direction of Islamic work ethic in abusive supervision and emotional exhaustion association which gives additional support for the acceptance of the hypothesis

Discussion

Table 5: Summary Results of Hypothesis

Hypothesis	Description	Status
Hypothesis 1	Abusive supervision is positively related to the emotional exhaustion	Accepted
Hypothesis 2	Abusive supervision has a negative relationship with organizational commitment	Not Accepted
Hypothesis 3	Abusive supervision hurts job satisfaction.	Accepted
Hypothesis 4	Islamic work ethics hurt emotional exhaustion.	Not Accepted
Hypothesis 5	Islamic work ethics has a positive impact on organizational commitment.	Not Accepted
Hypothesis 6	Islamic work ethics has a positive impact on job satisfaction.	Accepted
Hypothesis 7	Islamic work ethics will moderate the relationship between abusive supervision and emotional exhaustion.	Accepted
Hypothesis 8	Islamic work ethics will moderate the relationship between abusive supervision and organizational commitment.	Not Accepted
Hypothesis 9	Islamic work ethics will moderate the relationship between abusive supervision and job satisfaction.	Not Accepted

Theoretical and Practical Implications

This study also has some important implications, as the results present theoretical and empirical research regarding the moderating effect of Islamic work ethics. Given the considerable research on this topic, this study highlights the importance and impact of Islamic work ethics on emotional exhaustion, organisational commitment, and job satisfaction. It provides important guidelines for managers in Pakistan's healthcare sector to formulate effective human resource policies and strategies. It also relates the development of ethics in the organisation to minimise emotional exhaustion and enhance organisational commitment and job satisfaction. Managers need to support Islamic work ethics in their organisation. The managers can ensure the participation of all employees in educational and training programs that focus on the application of Islamic work ethics, morality, and values.

Conclusion

For the safety of its employees, Islam has established distinct rules and a fine work environment, which every organisation strives to achieve in order to satisfy its committed employees. The role

of Islamic work ethics is critical previous studies on Islamic work ethics reflect a positive impact on job satisfaction and commitment. As Muslims and belonging to an Islamic country, it is essential to analyse the moderating role of Islamic work ethics on abusive supervision and employees' outcomes, as abusive supervision leads to lots of problems and issues in organisations.

In this study, all respondents are from private organisations, with a focus on para-medical staff. The sample size consists of 270 respondents. All models were developed using previous methodologies and research. The important results and findings are discussed below. First, the internal reliability test is conducted, and all variables demonstrate good internal reliability. Abusive supervision shows a Cronbach's alpha of .913, Islamic work ethics shows a Cronbach's alpha of .937, and the outcome variables also show good reliability. The demographic statistics indicate that 39% of the population is male and 61% is female. Statistics show that 65% of employees are young, and also indicate that 42% of respondents are graduates, while 58% hold master's degrees. 72% of employees have experience ranging from 1 to 3 years. The abusive supervision shows low values, which represent that organisations face abusive supervision, and the high value of standard deviation shows dispersion overall responses. Islamic work ethics (moderator) with a high mean show the loyalty of employees with Islamic work ethics.

The correlation analysis values indicate that abusive supervision has an insignificant and positive relationship with Islamic work ethics, positive and significant with emotional exhaustion and organisational commitment, while negative and significant with job satisfaction. Islamic work ethics have shown positive and significant results, as evidenced by reduced emotional exhaustion, increased organisational commitment, and enhanced job satisfaction, as suggested by Rokhman (2010). Multi-collinearity does not exist. Regression analysis is run to check the hypothesis, and the results show that abusive supervision shows positive and significant results with emotional exhaustion and organisational commitment, and negative and significant results with job satisfaction. Islamic work ethics exhibit a positive correlation with emotional exhaustion, organisational commitment, and job satisfaction. The addition of phrases for contact that are beneficial and significant for emotional weariness, but detrimental and substantial for organisational commitment and job satisfaction. In moderating results, Islamic work ethics moderates the relationship between abusive supervision and emotional exhaustion and does not moderate the relationship between abusive supervision and organisational commitment and job satisfaction.

We conclude that the study's purpose has been achieved, as evidenced by results showing that Islamic work ethics is significantly associated with employee outcomes. Islamic work ethics have a positive and significant impact on employees' outcomes, moderating the relationship between abusive supervision and emotional exhaustion, as well as between organisational commitment and job satisfaction. However, moderation does not exist. The results of this study have important implications. The findings present empirical and theoretical research on the moderation effect of Islamic work ethics. There are a few types of research in this area. As expected, the study reveals a significant impact on employees' outcomes. This study provides a guide for further research in abusive supervision and Islamic work ethics. For practical implementation, the findings are helpful to the organisation in developing its human resource policies and strategies. As we demonstrate the benefits of Islamic work ethics, it also provides a roadmap for enhancing organisational ethics. Managers can make sure all staff members are enrolled in educational and training initiatives and support the adoption of Islamic work ethics' moral principles.

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