

Positive psychological capital: The role of Islamic work ethics in Tehran Public Organizations

Saied Sehat¹, Seyed Mojataba Mahmoudzadeh¹, Mostafa Ashena^{1*}, Samira Parsa²

1. Faculty of Management and Accounting, Allameh Tabataba'i University, Tehran, Iran

2. Alzahra University, Tehran, Iran

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Abstract

Swift development in economic aspects and the call for more concentration on the ethics in new era is taking considerations in the world. The aim of this study was the investigation of the impact of the Islamic work ethics and its aspects in every point of human being characters, especially in employees' hope, resilience, optimism and efficacy, as the dimensions of Positive Psychological Capital. The conducted research method for achieving mentioned aim was descriptive and correlation and the statistical population were employees of six public organizations in the Tehran province located in Iran (a country with the large Muslim population), participated in this study. The results of the analyzing the questionnaires and testing the hypotheses by Warp PLS indicated Islamic Work Ethics had positive effect on Positive Psychological Capital. These findings provide evidence to the importance of including Islamic Work Ethics in future research. Additionally, these findings provide significant suggestions for the utilization of Islamic work ethics in organizational practice too, that is in Staff recruitment, Compensation, Performance evaluation and HRM Strategies.

Keywords

Ethics, Islamic work ethics, Positive psychological capital.

* Corresponding Author, Email: m-ashena10@yahoo.com

Introduction

Have you ever puzzled why some people are so happy, optimistic, self-confidence and resilience in their work and life, while others are not? This question can be answered by investigating on positive psychological capital and role of Islam ethics. Because Islam has its own concept of ethics that are derived from the Qur'an and Sunnah. But unfortunately there are a few articles and discussions in Islamic ethics and its effect on life and work quality especially on psychological aspect and most studies in this area, as well in the bigger subject area of business ethics, have been based on the experiences in Western countries (Ragab Rizk, 2008). We can see just a few articles like: Ali (1992) who noted "Islam provides the ideological foundation for a variety of personal attributes that promote economic", or Yousef (2001) investigated the moderating effect of the Islamic work ethics on the relationships between the organizational commitment and the job satisfaction. Therefore, the present study is designed to investigate the effect of the Islamic work ethics on positive psychological capital and its dimensions: efficacy, optimism, hope and resilience. An individual's positive psychological state of development characterized by: (1) having confidence (efficacy) to take on and put in the necessary effort to succeed at challenging tasks; (2) making a positive attribution (optimism) about succeeding now and in the future; (3) persevering toward goals and, when necessary, redirecting paths to goals (hope) in order to succeed; and (4) when beset by problems and adversity, sustaining and bouncing back and even beyond (resilience) to attain success (Luthans *et al.*, 2007). This study was conducted to investigate the effect of Islamic Work Ethic on positive psychological capital and its dimensions (hope, efficacy, resilience, and optimism). By examining the associations between the selected variables, it is possible to shed light on the mechanisms underlying the generation of work ethics based on Religion. Furthermore, it helps us arrive at a better understanding of how Ethics is able to affect individuals and enhance their Hope, Optimism, Resilience and self-efficacy.

Literature review

Positive Psychological Capital: Positive Psychological capital composed of resilience (Masten, 2001), optimism (Carver and Scheier, 2002), self-efficacy (Bandura, 1997), and hope (Snyder *et al.*, 2002b). The theoretical bases are in applied and clinical psychology and employed in the workplace through the work of Luthans, Avolio and colleagues (Luthans *et al.*, 2007). The Four mentioned dimensions for Positive Psychological Capital are defined as below:

Resilience: Resilience is an adaptive system which enables an individual to spring back quickly from a progress hinder or failure. A principle of resilience as applied to the workplace is that after a negative or positive event the employee rebounds to a higher level of motivation, rebounding beyond homeostasis. Common themes of resilient individuals are recognized to be: (a) a stiff reception of reality, (b) a profound belief, often buttressed by strongly held values, that life is meaningful, and (c) an astounding ability to manage and adjusting to significant change (Coutu, 2002).

Optimism: Carver and Scheier noted individuals who simply expect good things to happen to them having significant cognitive and behavioral implications (Carver and Scheier, 2002). It is important to note that PsyCap considers the value of realistic optimism, as unrealistic optimism has been shown to lead to negative outcomes (Seligman, 1998).

Self-Efficacy: Self-efficacy is described as the individual's confidence about his or her abilities to mobilize the motivation, cognitive resources or courses of action needed to successfully execute a specific task within a given context which is rooted in social cognitive theory and a rich history of support. Self-efficacy is characterized by extra effort and tenacious perseverance in accomplishing a given task (Stajkovic and Luthans, 1998).

Hope: Snyder defined Hope comprised of three components; goals, agency thinking (will-power) and pathways (way-power). Individuals with higher levels of hope have the powerful capacity to set and pursue goals in such a way that they stay motivated throughout the

pursuant process. Pathway thinking allows one to generate multiple pathways (or routes) to a goal and to identify, anticipate and prepare for obstacles using contingency plans (Snyder *et al.*, 2000; Snyder and Lopez, 2002).

Reviewing the most of articles in literature related to the Positive Psychological Capital, indicate (as shown in Table 1), PPC has the role of independent variable. Table 1 shows the need for considering the PPC as a dependent variable beside IWE or the other variables.

Table 1. Positive psychological capital researches

Title	findings	Journal	Author and year
1 Positive psychological capital: Beyond human and social capital	By eschewing a preoccupation with personal shortcomings and dysfunctions and focusing instead on personal strengths and good qualities, today's leaders and their associates can develop confidence, hope, optimism, and resilience, thereby improving both individual and organizational performance Positive psychological capital	Business Horizons	Luthans <i>et al.</i> , 2004
2 The Relationship Between Positive Psychological Capital and Global Mindset in the Context of Global leadership	(PsyCap) mediates the relationship between global mindset and three relevant global leader competencies: nonjudgmentalness, inquisitiveness, and performance. PsyCap partially mediates the relationship between cognitive complexity and onjudgmentalness and fully mediates the relationship between cosmopolitanism and inquisitiveness.	Journal of Leadership & Organizational Studies	Vogelgesang <i>et al.</i> , 2014
3 Psychological capital: a new lens for understanding employee fit and attitudes	Results indicate that the insights to understanding person-to-organization fit are enhanced when employees' and leaders' PsyCap levels are similar. While the concept of fit between employees and their work environment is not new	International Journal of Leadership Studies	Larson <i>et al.</i> , 2013
4 Effect of psychological capital and resistance to change on organizational citizenship behavior.	The quantitative analysis yielded high levels of resistance to change that moderated the positive effect of PsyCap on organisational citizenship behaviour. The thematic analysis revealed that affective, behavioural and cognitive forms of resistance to change were prevalent.	SA Journal of Industrial Psychology/SA	Beal III <i>et al.</i> , 2013

Continue Table 1. Positive psychological capital researches

	Title	findings	Journal	Author and year
5	Positive psychological capital: a correlate of Effective global leadership	The analysis of these measures reveal that the constructs of PPC and Leadership are significantly correlated suggesting that PsyCap can serve as an effective predictor of Effective Global leadership amongst MBA students The results indicated the expected significant positive relationships between PsyCap and desirable employee attitudes (job satisfaction, organizational commitment, psychological well-being), desirable employee behaviors (citizenship), and multiple measures of performance (self, supervisor evaluations, and objective). There was also a significant negative relationship between PsyCap and undesirable employee attitudes (cynicism, turnover intentions, job stress, and anxiety) and undesirable employee behaviors (deviance)	Research journal of social science & management	Khan, 2010
6	Meta-Analysis of the Impact of Positive Psychological Capital on Employee Attitudes, Behaviors, and Performance	Results from Study 1 provided psychometric support for a new survey measure designed to assess each of these 4 facets. Study 2 results indicated a significant positive relationship regarding the composite of these 4 facets with performance and satisfaction. Results from Study 2 also indicated that the composite factor may be a better predictor of performance and satisfaction than the 4 individual facets	Human resource development quarterly	Avey, 2011
7	Positive psychological capital: measurement and relationship with Performance and satisfaction	Results from Study 1 provided psychometric support for a new survey measure designed to assess each of these 4 facets. Study 2 results indicated a significant positive relationship regarding the composite of these 4 facets with performance and satisfaction. Results from Study 2 also indicated that the composite factor may be a better predictor of performance and satisfaction than the 4 individual facets	Personnel psychology	Luthans <i>et al.</i> , 2007

Islamic work ethics

According to Ragab Rizk (2008), Islamic work ethics is a direction towards work and approaches work as a valuable asset in the human's lives. Islamic work ethics is originally derived from the Holy Qur'an, the teachings sayings and actions of Prophet Mohammad (PBUH) as well as the legacy of the four Caliphs of Islam (Ali, 2005). Ahmad and Owoyemi (2012) state, Islam lays great emphasis on work. In many

places in the Quran and Hadith, it has been made clear that time should not be wasted. In the Qur'an, Allah draws attention to all the magnificent creations as an indication of the proper planning that leads to wonderful results- for Muslims believe that he creates nothing haphazardly. Abdul Rashid and Ibrahim (2005) stated that ethics is the result and the outcomes of Iman (belief) and it appears in the Islamic worldview of human life. Moreover, it called *akhlaq* (ethics) which is a set of Islamic moral values that have been approved basically in the Holy Qur'an and derived from the actions of Prophet Mohammad (PBUH) throughout his lifetime (McGee, 2012).

Islamic work ethics could be defined as a set of values or system of beliefs derived from the Qur'an and Sunnah concerning work and hard work. Kamal Hassan has listed five attributes of the Islamic work ethics. These are as follows: (1) Employees have to fulfill their job for the societal obligation with purpose to seek pleasure of Allah. (2) Trustworthiness as a vicegerent of Allah which comprehends all aspects of living as a human. (3) Muslim must perform his duty as a religious obligation as well as implements all ritual obligations. Motivational reward is not only linked with earthly reward but also awarded in the hereafter. (4) Employees must adhere to diligence and efficiency as well as fairness in preserving public interest. (5) Employer-employee relationships are based on human value which is beyond race, color, language and inheritance (Ahmad and Owoyemi, 2012).

Islamic Work Ethics and Positive Psychological Capital

Hope is a universal human phenomenon that exists across nations and cultures. It has been examined and conceptualized from many diverse perspectives and disciplines (Kim *et al.*, 2006; Simpson, 2004). For example, it is a part of religious faiths and traditions including Judaism, Christianity, and Islam (Shannon, 2003). Writers, scholars, and historians have long recognized that hope plays an important part in human existence and achievement, especially in difficult times (Coughlin, 2006). Religion gives people information, trust and confidence about life and after-death. It also places a feeling of safety,

which is not temporary in people's spirits. Therefore, religion is the source of basic feeling of safety. Actually, one happens to find safety, which does not exist in the world he lives in, by believing in a sublime Might and following Him. A faithful person can get over the crises of hopelessness, which unfaithful people often fall into, with the help of his trust in Allah (Ünal, 1998).

Optimists are more likely to view stressful work situations as challenging rather than threatening. They exhibit both a situational and a dispositional tendency to rely on active, problem-focused coping, and are reportedly more painful in stressful events (Carver *et al.*, 1989). As a characteristic of personality, optimism is assumed to protect the individual from the negative impact of stress factors (Feldt *et al.*, 2006; Mäkikangas *et al.*, 2013). Optimism could be argued to be a basic requirement in managerial work, as managers are expected to look trustfully to the future, anticipate positive results, and be innovative. Optimistic managers are more likely to treat adversities as an opportunity, and thus preserve their involvement in work. Thus, optimism is expected to influence directly managers' experience of work engagement. Recent studies have accumulated evidence of the association of optimism with work engagement as well as its interaction with job resources. Optimism was found to be strongly associated with work engagement among cancer survivors (Hakanen and Lindbohm, 2008). The effects of optimism have usually been studied in combination with other personal resources such as self-esteem, self-efficacy (see Mäkikangas *et al.*, 2004; Xanthopoulou *et al.*, 2007) as well as meaning in life (see van den Heuvel *et al.*, 2009). In Islam we can have good example of how believers keep their hope and optimism. In the story of the Prophet Jacob, in surat Yusuf, we learn how Jacob lost his most beloved son Joseph when he was a kid. Yusuf/Joseph must have been away from his father for at least 20 years. Listen to what he says to his other sons as a response to the new and terrible news of losing the second son:

“Oh Sons, go and enquire about Joseph and his brother, and never give up hope in Allah's mercy, truly none despairs of Allah's spirit except those who have no faith.” (Quran 12:87)

Self-efficacy is individual's confidence about his or her abilities to mobilize the motivation, cognitive resources or courses of action needed to successfully execute a specific task within a given context. The link between Islamic work ethics and self-efficacy can be explained by the organizational justice theory (Koh and Boo, 2004) and justice concepts in work and life which is mentioned many times in Holy Quran. This theory explained that the justice perception of employees affect their job attitudes and organizational outcome. Employees who perceive their organizations to be ethical are likely to perceive their organization as being fair to them. Thus, in turn, this is likely to enhance employee job satisfaction and organizational commitment (Koh and Boo, 2004), and also self-confidence of their ability to perform the specific task, because of mental effect of job satisfaction.

Resilience, characterized by a staunch view of reality (Coutu, 2002) promotes emotional stability (Masten and Reed, 2002) and positive coping counteracting emotional instability and potentially lowering levels of voluntary absenteeism. Carver and Scheier (2002) suggest that optimistic individuals expect good things to happen to them, which has significant cognitive and behavioral implications. Specifically, an optimistic employee may hold firm to the belief that if he/she attends work, they will be successful in earning recognition, reward and/or promotion. Hopeful individuals are more likely to have established functional goals, providing them with directed motivation to work towards said goals on a daily basis (Snyder, 2002a). Furthermore, hopeful individuals are more likely to have established multiple means (pathways) of attaining the same goal. By establishing multiple means to the same end, employees high on hope ensure that the failure of one project does not lead to overall failure and in fact they will have good resilience and will attempt to avoid the negative emotions associated with the "scene of the failure". Overall, individuals with higher levels of PsyCap will generate pathways to effectively pursue and attain personal goals within the work domain (Snyder *et al.*, 2002b).

The possibility of effects of Islamic Work Ethics on Positive

Psychological Capital and its dimensions has indeed been recognized earlier, but not tested empirically. In light of the above theoretical settings, we formulate our research model and hypotheses:

Proposed model and Hypotheses

This Proposed model is composed of two kinds of variables: Islamic work ethics and positive psychological capital. The conceptual model incorporating the research hypotheses is shown in Figure 1.

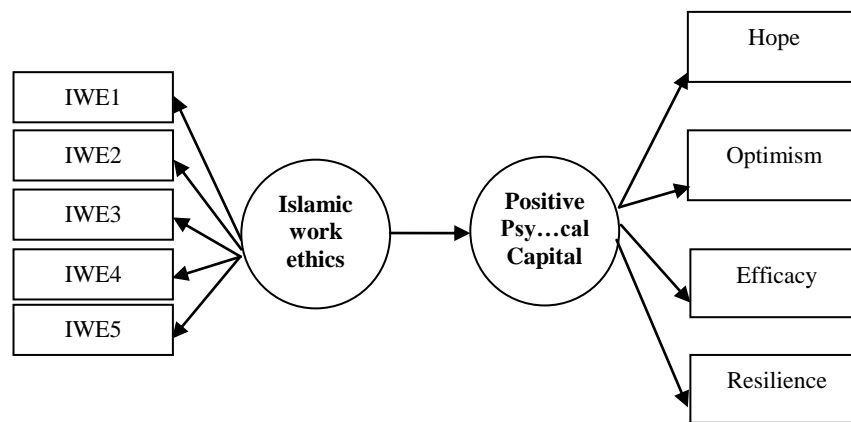


Fig. 1. Research proposed model

According to the above-mentioned model, research main hypothesis is:

H1: IWE has significant positive effect on positive Psychological Capital in Tehran Public organizations

Research Sub hypotheses are:

H2: IWE has significant positive effect on Hope

H3: IWE has significant positive effect on Optimism

H4: IWE has significant positive effect on Efficacy

H5: IWE has significant positive effect on Resilience

Research Methodology

Research Method

Research method is used for this article was applied in aim and descriptive-correlation in data gathering.

Statistical population and sample size

Based on the results of the empirical study of Naresh and Raduan, the IWE is highly adapted in the public sector (Naresh and Raduan, 2010). Therefore, statistical population in this research is selected from 6 public sectors (organizations in Tehran) which they use public budget and pay more attention to Islamic ethics, and ethical background of people in selection procedures compared with private sectors in Iran. Samples were new comers of organizations who passed special employment procedures. Sampling method was Stratified Random Sampling and the Sample Size was selected based on Krejcie and Morgan's table (1970) for N=625. Each public organization received 40 questionnaires, but 180 participants answered the distributed tool (30 for each organization).

Data gathering tools

Implemented questionnaires were composed of 11 items for Positive Psychological Capital (Luthans *et al.*, 2007) and IWE was measured by using study of Ahmad and Owoyemi, (2012). Additionally, for the research data gathering tool a five-point scale is employed ranging from 1 (strongly disagree) to 5 (strongly agree).

Reliability and Validity

Reliability

The summary statistics of formal survey are shown in Table 2. For reliability evaluation, Cronbach's alpha was utilized and composed reliability extracted by output of Warp Pls. More conservatively, both the composite reliability and the Cronbach's alpha coefficients should be equal to or greater than 0.7 (Fornell and Larcker, 1981; Nunnally and Bernstein, 1994).

Table 2. The summary statistics of Warp PLS output (latent variable coefficients)

	IWE	Psy.Cap
R-squared		0.448
Composite reliab.	0.815	0.887
Cronbach's alpha	0.714	0.856
Avg.var.extrac.	0.475	0.453
Full Collin.VIF	1.673	1.673
Q-squared		0.453

Validity

Content validity

For evaluating validity of questionnaires, we used content validity. Content validity deals with how representative and comprehensive the items were in creating the scale. It is assessed by examining the process by which scale items are generated (Moon and Kim, 2001). Content validity assured us that all aspects and parameters that impact on main content were evaluated. For testing content validity after devising a framework for questionnaire, we asked 10 experts to modify it if needed. These experts evaluated all implemented criteria in questionnaire and modified it.

Construct validity by using structural loading and indicator weights (as a confirmatory factor analysis)

Structure and cross-loadings are provided in a table with each cell referring to an indicator-latent variable link. Latent variable names are listed at the top of each column, and indicator names at the beginning of each row. It is so important to say that the latent variable indicators whose weights do not satisfy their criterion may be considered for removal. In following table, one of the indicators has been deleted.

Table 3. Structure and cross loadings

	IWE	Psy.Cap
IWE1	(0.489)	0.194
IWE2	(0.639)	0.434
IWE3	(0.701)	0.397
IWE4	(0.771)	0.589
IWE5	(0.903)	0.496
EF1	0.527	(0.564)
EF2	0.321	(0.595)
EF3	0.370	(0.753)
HO1	0.104	(0.253)
HO2	0.292	(0.415)
HO3	0.438	(0.682)
RES1	0.098	(0.378)
RES2	0.342	(0.807)
RES3	0.655	(0.775)
OP1	0.549	(0.807)
OP2	0.545	(0.775)

As loadings indicate in Table 3, 9th question (HO1) is not in acceptable range, hence it is omitted and calculated again by refereeing to all dimensions mentioned in conceptual model. Table 4 shows the results. Indeed by omitting low score loading indicator or item, the structure and cross loading were enhanced to more acceptable ranges.

Table 4. Structure and cross loadings

	IWE	Efficacy	Hope	Resilient	Optimism
IWE1	(0.488)	0.100	0.228	0.059	0.230
IWE2	(0.639)	0.434	0.229	0.339	0.402
IWE3	(0.701)	0.397	0.186	0.330	0.364
IWE4	(0.771)	0.589	0.463	0.441	0.586
IWE5	(0.803)	0.496	0.363	0.413	0.501
EF1	0.528	(0.643)	0.284	0.431	0.479
EF2	0.321	(0.797)	0.287	0.484	0.385
EF3	0.370	(0.852)	0.386	0.597	0.610
HO2	0.292	0.231	(0.802)	0.328	0.304
HO3	0.438	0.437	(0.802)	0.513	0.600
RES1	0.098	0.297	0.194	(0.605)	0.255
RES2	0.342	0.596	0.506	(0.885)	0.676
RES3	0.655	0.554	0.436	(0.734)	0.732
OP1	0.549	0.585	0.461	0.718	(0.879)
OP2	0.545	0.539	0.530	0.625	(0.879)

The P values in Table 5 and cross loading in Table 4 can also be seen, as the result of a confirmatory factor analysis. In fact, we can say that latent variable measurement indicators were properly constructed.

Indicator weights

Indicator weights are provided in Table 6, much in the same way as indicator loadings are. All cross-weights are zero, because of the way they are calculated through PLS- based algorithms. Each latent variable score is calculated as an exactly linear combination of its indicators, where the weights are multiple regression coefficients linking the indicators to the latent variable.

Table 5. Indicator weights

	IWE	Efficacy	Hope	resilient	Optimism	SE	P value	VIF
IWE1	0.205	0.000	0.000	0.000	0.000	0.056	<0.001	1.132
IWE2	0.269	0.000	0.000	0.000	0.000	0.058	<0.001	1.285
IWE3	0.295	0.000	0.000	0.000	0.000	0.049	<0.001	1.363
IWE4	0.324	0.000	0.000	0.000	0.000	0.053	<0.001	1.536
IWE5	0.338	0.000	0.000	0.000	0.000	0.055	<0.001	1.642
EF1	0.000	0.362	0.000	0.000	0.000	0.124	0.002	1.150
EF2	0.000	0.449	0.000	0.000	0.000	0.128	<0.001	1.418
EF3	0.000	0.480	0.000	0.000	0.000	0.122	<0.001	1.527
HO2	0.000	0.000	0.623	0.000	0.000	0.134	<0.001	1.089
HO3	0.000	0.000	0.623	0.000	0.000	0.151	<0.001	1.089
RES1	0.000	0.000	0.000	0.358	0.000	0.117	0.001	1.203
RES2	0.000	0.000	0.000	0.524	0.000	0.156	<0.001	1.605
RES3	0.000	0.000	0.000	0.435	0.000	0.182	0.010	1.370
OPT1	0.000	0.000	0.000	0.000	0.569	0.086	<0.001	1.421
OPT2	0.000	0.000	0.000	0.000	0.569	0.080	<0.001	1.421

The score of P values as an indication reports that latent variable measurement items were properly constructed (they are lower than 0.05). In addition to P values, variance inflation factors (VIFs) are provided for the indicators of all latent variables, including moderating latent variables. These can be used for indicator redundancy assessment. In reflective latent variables indicators are expected to be redundant. This is not the case with formative latent variables. In formative latent variables indicators are expected to measure different facets of the same construct, which means that they should not be redundant. The VIF threshold of 3.3 has been recommended in the context of PLS-based SEM in discussions of formative latent variable measurement (Cenfetelli and Bassellier, 2009). In this research, the VIF for all indicators are lower than mentioned threshold.

Data Analysis and testing research hypotheses

Descriptive and Inferential analysis (Warp PLS software was applied to analyze data gathered from questionnaires) were used for investigating about general questions (like: age, education) and testing the hypotheses of the research at the 5% Significance level.

Descriptive statistics

Table 6 provides a demographic summary of the respondents in the study.

Table 6. Demographic Characteristics of the Sample

Characteristics	Categorizes	Frequency	Percentage
Gender	Male	150	83
	Female	30	17
	Total	180	100
Education	Diploma	13	7
	BA/BS	137	76
	MA/MS	24	14
	PhD	6	3
	Total	180	100
		25 years or less	12
Age	26-30 years	67	37
	31-35	58	32
	36-40	21	12
	More than 41	22	12
	Total	180	100

Of the subject, most of samples were educated and in (67 percent) the age range between 26 and 30 years old and 83 percent of the respondents were male.

Inferential analysis (by Warp PLS software outputs)

Main hypothesis: IWE has significant positive effect on positive Psychological capital

In Table 7 Path coefficient and respective P value are shown together. Path coefficient is displayed in one cell, where the column and the row refer to the predictor latent variable and to the criterion, respectively. The cell shows 0.67, the column refers to the latent variable “IWE”, and the row describes the latent variable “Psy.Cap”. This means that the path coefficient associated with the arrow that points from “IWE” to “Psy.Cap” is 0.67.

Table7. Path coefficients and P values window

Path coefficient		
	IWE	Psy.Cap
IWE		
Psy.Cap	0.670	
P value		
	IWE	Psy.Cap
IWE		
Psy.Cap	<0.001	

Since the results refer to standardized variables, a path coefficient of 0.67 means that, 1 standard deviation variation in “Islamic work ethics” leads to a 0.67 standard deviation variation in “positive

psychological capital”. It is clearly shown in the below path model extracted by WarpPLS software.

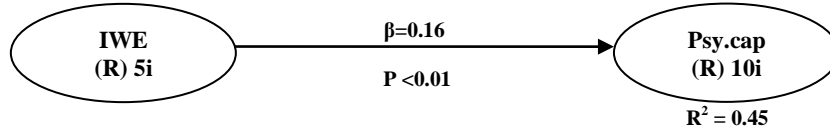


Fig. 2. Research model: main hypothesis

In this model we can see R square which indicates; IWE explains 0.45 variation of positive psychological capital and the rest is belong to other factors that are not considered in this research.

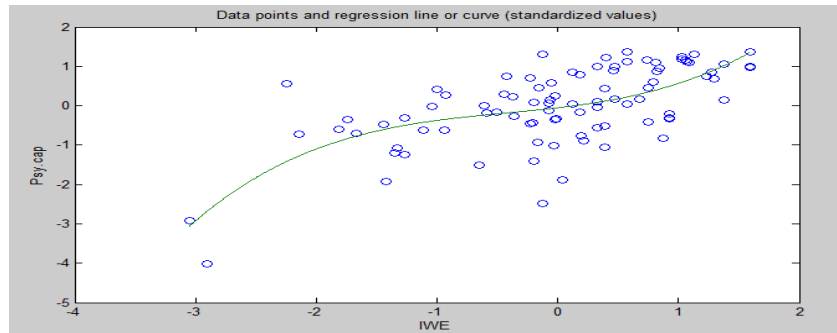


Fig. 3. Plot of relationship between pair of latent variables

The plot clearly shows the correlations between two latent variables (that is Islamic work ethics and Positive Psychological Capital) with 0.95 confidence interval. The data displayed on the graph resembles a line rising from left to right. Since the slope of the line is positive, there is a positive correlation between the two sets of data. This means that according to this set of data, the higher level of Islamic Work Ethics, the better grade of Positive Psychological Capital.

Testing sub hypotheses:

- H2:** IWE has significant positive effect on Hope
- H3:** IWE has significant positive effect on Optimistic
- H4:** IWE has significant positive effect on Efficacy
- H5:** IWE has significant positive effect on Resilience

In this stage of research we test four remained hypotheses by using Table 8 and refer to both P values and Path coefficients.

Table 8. Path coefficients and P values window

Path coefficient	
	IWE
IWE	
Efficacy	0.547
Hope	0.504
resilient	0.546
Optimism	0.641
P value	
	IWE
IWE	
Efficacy	<0.001
Hope	<0.001
resilient	0.004
Optimism	<0.001

All of the P values are lower than 0.05, as a result we can say all the relations are significant and path coefficients demonstrate 1 standard deviation variation in “Islamic work ethics” leads to a 0.55 standard deviation variation in “Efficacy”, 0.50 standard deviation variation in “Hope”, 0.55 standard deviation variation in “Resilience”, and 0.64 standard deviation variation in “Optimism”. The output of Warp Pls (Fig. 4) is clearly indicated mentioned explains in the below path model.

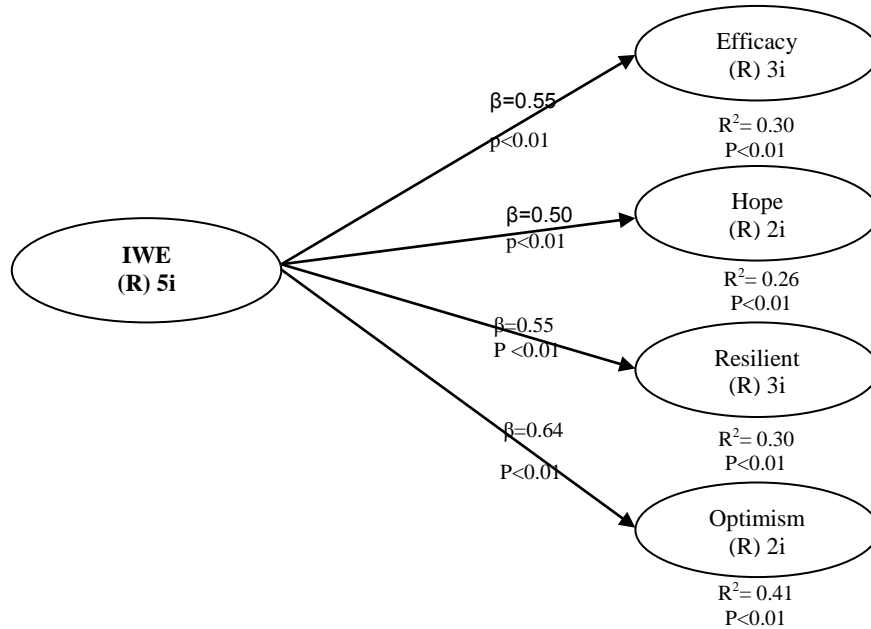


Fig. 4. Research model: for testing sub hypotheses

To answer the question of which of the independent variables have greater effects on the dependent variable, we refer to the standardized coefficients or beta coefficients on the model. As the model demonstrates IWE has the greatest effects on the Optimism and the lowest effects on Hope.

Practical Implications and Conclusions

This study conducted to investigate the impact of IWE on Positive Psychological Capital and its dimensions (hope, optimism, resilience and efficacy). The results of the empirical testing by Warp PLS software indicate that Islamic work ethics has direct positive effects on Positive Psychological Capital and its dimensions. These are in line with the prior research (Uysal, 1996; Yousef, 2001), which demonstrated the positive effect of work ethic on job satisfaction and organizational commitment. As Uysal (1996) noted in his article, Religion eases one's pains and sorrows and consoles him. One can find peace by getting over his hopelessness with the help of his faith. Religion also protects people from hopelessness as a power which eases their pains by strengthening feelings of self-renunciation, self-sacrifice, patience, struggle and hope. Religion gives people information, trust and confidence about life and after-death. It also places a feeling of safety, which is not temporary in people's spirits. Therefore, Islamic work ethics can be a source for getting over the crises of hopelessness, lack of self-confidence, low quality of quickly recovering from sadness or failure, and pessimistic which unfaithful people often fall into, with the help of his trust in Allah. The consideration of Ethics, especially Islamic work ethics, is worthwhile as individuals' perceive and react to the environment effected by ethics, which may lead to different experiences of psychological health. The practical implications of this finding may help organizations by heartening ethics in work environments. The fact that ethics maybe affect the individuals thought and behavior always considers. From HRM and OB perspective, hiring and retaining ethical oriented employees may turn into a valuable outcomes. The findings highlight the need for organizations to understand the

mechanisms underlying employees' ethics, because this understanding leads to consistent well-being in the workforce and improved organizational outcomes like: being optimistic, hopeful, resilient, and efficacy. The finding of this study has some theoretical implications. It offers some interesting guidelines for manager in Islamic public organizations in formulating their human resource policies and strategies, especially the importance of developing ethics in the organization. In addition, in order to enhance employees' hope, resilience, self-confidence and optimism, managers need to support the Islamic work ethic in their organizations. Thus, manager can ensure that every employee joins training and educational programs that place more emphasis on the application of Islamic morality and values in work.

Limitations

Logically, there were some limitations in this study, predominantly with the data gathering tool which was only a questionnaire. It has some limitation inherently because sample group has to answer the questions as the researcher has designed. The second limitation refer to the lack of time to get some more sample group in the other cities instead of gathering data just in a city (Tehran); therefore, the other cities with special characters and culture can be included in future researches. The Future directions ahead of this study could include trying additional dependent variables such as performance, organizational citizenship behaviors and financial output.

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