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# **The impact of workplace deviance behaviour on organizational performance in halal industry in Malaysia: The mediating role of Islamic spirituality**

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**Abstract**--The study aims to determine to look at the performance impact of work influence on organization in the halal industry in Malaysia: Islam as a spirituality. The results of the study found that organizational beliefs influence behavior in the workplace. This study also found that Islam also influences performance in work behavior. Finally, the Islamic mediator test has significantly influenced the relationship between the effects of performance in the workplace with Islam as an example of improving performance in the organization.

**Keywords**--workplace deviant behavior, performance organizational, Islam spirituality.

**Introduction**

Deviant workplace behaviour of employees is turning into a typical issue in the present organizational performance. The expanding deviance has an economic just as social expense related to it, which exploits the organizational performance and its partners. The research found that workplace deviance is of extraordinary worry to all organizations performance, featuring that foul play or view of not being dealt with reasonably provokes employees to enjoy such deviant practices. What's more, essentially that with the assistance improving otherworldliness among employees, organizations performance can beat the overarching issue of workplace deviance. At the point when employees in an organization accept that they are dealt with unjustifiably, they experience sentiments of outrage, shock, disappointment, and a craving for vengeance (Al-Attas, 2001).

Under specific circumstances and conditions, these negative emotions can show into workplace deviance (Aquino, 2004). Workplace deviant alludes to counterproductive behaviour in organizations performance (Aryee, 2002). Workplace deviance behaviour at work is an expanding worry in organizations performance around the globe as such behaviour can influence budgetary prosperity and negatively affect the organization (Bennett, 2002). At the point when employee behaviour has come out of organizational standards, the outcomes are more noteworthy an effect on all degrees of the organization including dynamic, profitability and budgetary costs (Berg, 2007). Behaviour might be viewed as deviant when "standard organizations performance, strategies, or inner principles are disregarded by people or gatherings that may influence the prosperity of the organization.

Deviant behaviour including crafted by the employee doesn't adhere to the manager's guidelines, take work time, use office hardware and non-attendance (Berry, 2007). Workplace deviance behaviour suggests financial, Islamic otherworldliness and sociological ramifications (Bordia, 2008). Instances of explicit ramifications are the decrease in non-appearance, employee resolve, and employee performance. Henceforth, the legislature has made a few strides in improving existing strategies on behaviour and employee assistance conveyance by upgrading locale managerial limit in the open part. Perceiving that qualities and morals are basic to giving "quality" benefits, the Malaysian government has propelled a few projects to cultivate moral qualities, for example, honesty, trust, and productivity among government employees. (Chirasha and Mahapa, 2010)

Specialist deviant behaviour has increased expanding consideration in the most recent decade (Fagbohunge, Gabriel, and Ayodeji, 2012; Howladar et al., 2018). Deviant behaviour at work incorporates practices, for example, non-appearance, leaving the workplace, declining to participate, inappropriate behavior, unscrupulous decisions, resistance with supervisor's guidelines, intentionally deferring work cycles, showing up after the expected time at work, vandalism, gossipy tidbits spread and corporate damage which will negatively affect the organizational performance and halal industry is picked to lead the flow inquire about for the research in Malaysia. (Colbert, 2004).

### **Problems Statement**

Deviant workplace behaviour of employees is turning into a typical issue in the present organizations performance. Numerous specialists are keen on considering workplace deviance as a result of its high pace of event and genuine negative effect on organizations performance. The workplace deviance shows up as various employee practices. Chirasha and Mahapa (2012) place that 75% of employees include in workplace deviance like burglary, misrepresentation, vandalism, damage and intentional truancy. It is evaluated that 95% of organizations performance have encountered robbery by their own employees (Case, 2000), causing budgetary misfortunes somewhere in the range of \$50 and \$200 billion yearly on the US economy (Chirasha and Mahapa, 2012). KPMG-UK extortion gauge for 2013 affirms that personality misrepresentation in 2012 came to a level high of £ 26.3 million from £12.3 million the prior year.

Fashioned merchandise trick rose to £22.9 million with plans worth £72 million came to courts. The report additionally presents a comparable rising pattern for acquirement misrepresentation, which developed to £21.4 million out of 2012. In addition, the quantity of cases including employee extortion expanded to 35 out of 2012 from 22 as contrast with 2011, with values moving from £12.0 million (2011) to £ 25.1 in 2012. With such expanding deviance that doesn't just have economic however social expense related to it, the developing interest, interest and discovering answers as why employees participate in deviant behaviour is reasonable (Aquino, Lewis, and Bradfield, 1999; Colbert, Mount, Harter, Witt, and Barrick, 2004; Fagbohunge, Akinbode, and Ayodeji, 2012).

Otherworldliness is relied upon to animate employee's trustworthiness, inventiveness, duty and individual satisfaction (Krishnakumar and Neck, 2002). Research underpins the conviction that workplace otherworldliness programs in an organization do absolutely bring about empowering positive results, as expanded delight, quietness, work fulfillment, and duty (Fry, 2003; Giacalone and Jurkiewicz, 2003; Krishnakumar and Neck, 2002; Reave, 2005). Organizations performance that help and energize profound and caring workplaces not just profit by employees who are not so much anxious but rather more principled yet in addition see an expansion in the dedication, profitability, versatility and development (Eisler and Montouori, 2003; Mat and Naser, 2012). Deviant behaviour at work, alluding to "deliberate behaviour that damages noteworthy organizational standards and in this way debilitates the prosperity of an organization, its individuals, or both"(Robinson and Bennett 1995, ms 556). The source or indicator of deviant behaviour at work incorporates individual elements (eg character characteristics) and elements (eg, the impression of equity). Albeit numerous elements impact the time and how an individual chooses to take part in deviant behaviour at work. In any case, the research additionally found that organizational help is one of the variables that can impact deviant behaviour at work (Diefendorff, 2007). Backing from organizations performance incorporates organizational trust, organizational equity, and director support.

Employees who feel their organization give administrative, decency in the organization, and the conviction that the organization actualizes what is guaranteed, it will shape the employee's conviction that the guarantees made by the business have been satisfied. It is known as an Islamic otherworldliness contract, characterized as the terms and states of common trade connections among employees and organizations performance, and the shared expectation they hold (Kotter, 1973; Rousseau and Tijoriwala, 1998). In the event that one gathering thinks about that another gathering neglects to satisfy its commitments or guarantees, there is an infringement of the Islamic otherworldliness contract. Be that as it may, just a couple of observational researchs have been directed from the point of view of Islamic otherworldliness agreement and deviant behaviour deviant (Fagbohunge, 2012).

This research was directed among employees. Past researchs that inspect deviant behaviour among employees are additionally observed less (Forret, 2008). In view of Unal (2012), 50 percent of staff perform deviant behaviour in the organization and these practices have influenced the nature of their working hours. When all is said in done, business is an unpleasant activity as a result of high outstanding

task at hand, lacking compensation, job struggle, and low calling status. The aggregate impact of high business requests on passionate, efficiency and demeanor of employees influences their relationship with associates and understudies adversely. This can influence the negative behaviour of deviant behaviour (Kamil, 2011).

What's more, most studies on deviant behaviour center just around the elements of the different elements of the workplace deviant behaviour in relational and organizational deviance behaviour (Kazmi, 2004) while different researchs center around organizational deviancy behaviour (Kura, Shamsudin, and Chauhan, 2015) yet an emphasis on deviant relational behaviour is as yet missing (Adeoti, Shamsudin, and Wan, 2017). Most deviant behaviour among staff SME isn't coordinated to the organization however is coordinated to the organization (Adeoti, Shamsudin, and Wan, 2017). Along these lines, this research investigates relational deviant behaviour among staff SME figuring out how to decide the components that add to this behaviour.

### **General Objective**

Therefore, the current study attempts to explore the dimensions of workplace deviance and understand the role of spirituality in avoiding workplace deviance. The need for such a research has become more urgent due to the fact that organizations performance at present face many challenges including change, at a speedier pace than ever before. This paper will also explore whether organizational justice plays a role in workplace deviance.

### **Research Objective**

- To determine the how the deviance behaviour can impact on the organizational performance in halal industry in Malaysia.
- To examine the how of Islamic spirituality plays its vital mediating role for managing the deviance behaviour in improving organizational performance in Malaysia.
- To evaluate the challenges of workplace deviance behaviour and its impact on organizational performance in Malaysia.

### **Research Questions**

- How the deviance behaviour can impact on the organizational performance in halal industry in Malaysia?
- How of Islamic spirituality plays its vital mediating role for managing the deviance behaviour in improving organizational performance in Malaysia?
- What are the challenges of workplace deviance behaviour and its impact on organizational performance in Malaysia?

### **Significant of Study**

This research will give data on organizational equity, administrative help, organizational convictions on workplace deviant behaviour at work among employees. Consequently, human asset management can make a move that is

esteemed fitting to frame and change human asset management and advancement arrangements that suit the present needs of the organization and employees. This research is essential to perceive how far the impact of nature is related to the behaviour of a digressing place. Accordingly, it is significant for us to clarify the components that cause this to occur. So each staff needs to have enough information to encourage their utilization while working. Expanded information is basic to framing capable employees in different structures, for example, conversing with customers and working abilities.

With this, it can shape employees with high bits of knowledge while working. In any case, there is as yet insufficient research that gears towards Islamic otherworldliness just as its commitment to the general advancement of organizations performance (Kidwel, 2004). In Islamic view point, otherworldliness is the acknowledgment of the presence of incomparable force along with the hugeness of the relationship with this preeminent force (Kamil et al., 2011b). As expressed by Mohsen (2007) and Kamil et al. (2011) Islamic otherworldliness is an idea that is installed in Taqwa (Islamic Piety). Significantly, Taqwa which encapsulates otherworldliness and social duty has not gotten a lot of consideration from the analysts around there. Kamil et al. (2011) attests that Taqwa is to comply with Allah's requests and to remain away for the sum total of what that has been taboo by Him, so that we endeavor towards the light of His direction, acknowledgment and rewards and dread His torment and extreme discipline in the great beyond (Mohsen, 2007).

Each organization ought to create disciplinary methodology and rules that can help applicable specialists to make disciplinary move and defend the privileges of employees. Bosses may decide rules identifying with employee's activities during working hours however may not surpass the Employment Act 1955. This code is the reason for keeping up the effectiveness of the disciplinary framework and is utilized to control the lead of employees as per organization guidelines. Manager's inability to rebuff employees will bring about incessant unfortunate behavior later on. It will give a picture where the wrongdoing of employees is adequate (Omar, 2011).

### **Literature Review**

Workplace deviance is a willful behaviour that abuses huge organizational standards and in this manner compromises the prosperity of an organization, its individuals, or both (Robinson and Bennett, 1995). Giacalone and Greenberg (1997) assert that workplace deviant are activities that bring hurt or would mean to bring hurt, to an organization, its employees, or potentially the organization's partners. Sackett and DeVore (2001) demand that any deliberate behaviour with respect to an organization part that is seen by the organization as unique and in opposition to its substantial or genuine interests is regarded as workplace deviant. Workplace deviant additionally can be clarified as the purposeful or arranged want to make harm an organization (Omar, Halim, Zainah, Farhadi, Nasir and Kairudin, 2011). In any case, the most normally referred to definition by scientists is the one that is introduced by Robinson and Bennett (1995).

The definition introduced by them covers either the organizational and relational deviant, though, different scientists (Bordia, Restubog, and Tang, 2008; Hollinger and Clark, 1982; Kidwell and Martin, 2004; Mangione and Quinn, 1974; Spector and Fox, 2005; Omar et al., 2011) center managerly around organizational deviance or relational deviance however not both. A portion of the regular instances of deviance as featured in the past studies seem to be; hostility, reserved behaviour, viciousness, employee burglary, misrepresentation, workplace harm, acting inconsiderately, contending, pay off, debasement, theft and, etc (Robinson and Bennett, 1995; Bennett and Robinson, 2003; Chirasha and Mahapa, 2012; Fagbohungebe, Akinbode, and Ayodeji, 2012). Robinson and Bennett (1995) arranged workplace deviant into four classes (as appeared in the figure 1); Property deviance, Production deviant, Political deviant and Personal hostility.

In light of the four classifications of deviant, they likewise distinguished two essential kinds of workplace deviance; Interpersonal and Organizational deviance. They further confirmed that Interpersonal deviance alludes to deviant behaviour toward people inside an organization like collaborators, directors and subordinates, for example, saying something harsh/pernicious, acting discourteously/inconsiderately, jeopardizing associates, tattling about work partners, quarreling and taking from the colleagues (Robinson and Bennett, 1995). Then again, organizational deviance alludes to deviant behaviour towards the organization, for example, leaving early, squandering organization assets, taking from the organization, intentionally working more slow than their capacity, and subverting or harming office hardware (Bennett and Robinson, 2000; Fagbohungebe et al., 2012; Nurmaya, 2012; Omar et al., 2011; Robinson and Bennett, 1995).

	<b>Minor</b>	<b>Serious</b>
<b><i>Organizational</i></b>	<b>Production deviance</b> <ul style="list-style-type: none"> <li>• Leaving early from office</li> <li>• Taking excessive breaks</li> <li>• Intentionally working slow</li> <li>• Wasting company resources</li> </ul>	<b>Property deviance</b> <ul style="list-style-type: none"> <li>• Sabotaging office equipment</li> <li>• Accepting kickbacks</li> <li>• Lying about working hours</li> <li>• Stealing from company</li> </ul>
<b><i>Interpersonal</i></b>	<b>Political deviance</b> <ul style="list-style-type: none"> <li>• Showing favoritism</li> <li>• Gossiping about co-workers</li> <li>• Blaming co-workers</li> <li>• Competing non beneficially</li> </ul>	<b>Personal aggression</b> <ul style="list-style-type: none"> <li>• Sexual harassment</li> <li>• Verbal abuse</li> <li>• Stealing from co-workers</li> <li>• Endangering co-workers</li> </ul>

Figure 1. Robinson and Bennett (1995) typology of deviant workplace behavior

Source: (Robinson & Bennett, 1995, p. 565)

In addressing inquiries as why employees take part in deviant behaviour, specialists (Aquino, Lewis, and Bradfield, 1999; Colbert, Mount, Harter, Witt, and Barrick, 2004) have arranged forerunners of workplace deviant into two classes: situational and person. Situational forerunners incorporate equity (Aquino, Galperin, and Bennett, 2004; Aquino et al., 1999; Berry, Ones, and Sackett, 2007), saw work circumstance and saw organizational help (Colbert et al., 2004),

mingled appealing initiative (Brown and Trevino, 2006) and damaging director (Mitchell and Ambrose, 2007). Singular forerunners incorporate attribute outrage (Douglas and Martinko, 2001), persuasive quality (Diefendorff and Mehta, 2007), negative affectivity (Aquino et al., 1999; Douglas and Martinko, 2001) the Big Five characteristics (Colbert et al., 2004).

In this manner, situational and singular deviance assists with replying as why employees participate in workplace deviant. Strikingly in most recent couple of years the most promptly explored predecessor of workplace deviance is seen organizational equity (Colquitt, 2001; McCardle, 2007; Nurmaya, 2012). Where seen organizational equity alludes to the people and the gathering's view of the reasonableness of treatment got from an organization and their behaviour response to such recognitions (Aryee, Budhwar, and Chen, 2002). Despite the fact that, the past studies (for example Colquitt, 2001; Tepper, 2000; Tepper et al., 2009; Bennett and Robinson, 2003; Colquitt et al., 2001; Forret and Love, 2008; Syaebani and Sobri, 2011) positively help in giving a seeing how seen organizational equity may prompt workplace deviant. Still the issue of workplace deviant is winning and is a key region of enthusiasm for academicians and professionals (McCardle, 2007; Nurmaya, 2012).

Islam can give some important answers for such organizational difficulties looked by a scope of organizations internationally (Al-Attas, 2001; Kamil, Al-Kahtani, and Sulaiman, 2011b). As confirmed by Kazmi (2004), the field of management is encountering a rising enthusiasm for religion and otherworldliness. Be that as it may, there is as yet insufficient research that gears towards Islamic otherworldliness just as its commitment to the general advancement of organizations (Kamil et al., 2011b; Kamil, Sulaiman, Osman-Gani, and Ahmad, 2011). The hypothetical meaning of Islamic otherworldliness is simply the obligation among one's and Allah (SWT) (Kamil et al., 2011b; Mohsen, 2007). Kamil et al. (2011, p.37) insists that "Islamic Spirituality is the exercises that Muslims do at all spots and consistently in organizations, in manners that are in accordance with the Islamic lessons and standards, to such an extent that one continually endeavors towards looking for the delight of Allah and His Guidance".

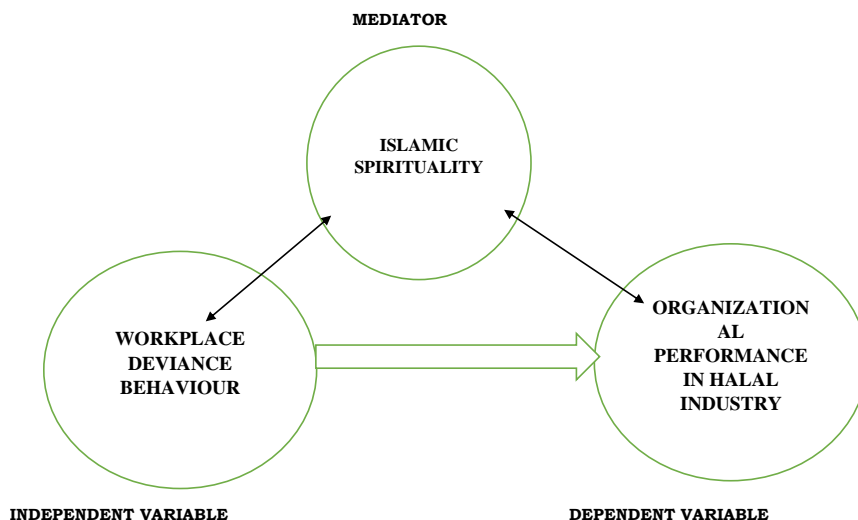
Significantly, Islamic otherworldliness is an idea that is installed in Taqwa (Islamic Piety) (Mohsen, 2007; Kamil et al., 2011). Since Islam is a finished lifestyle, the principle and the most repetitive trademark, which Allah (SWT) guided the Messengers and all adherents to clutch in Quran, is Taqwa (Islamic devotion). Taqwa and its derivates are referenced multiple times in Quran. Quran is loaded with numerous qualities and attributes that have been connected with Prophets (may harmony endless supply of them, for example, genuineness, resilience, Iman (conviction), absolution and benevolence (Sulaiman, Mohsen, and Kamil, 2013). Gloriousness of Taqwa is that it incorporates a large portion of these attributes, with significant accentuation on Iman (conviction) as it is the most widely recognized among Prophets (Sulaiman et al., 2013).

In Quran Allah says; "This is the Book (the Quran), whereof there is no uncertainty, a direction to the individuals who are Al-Muttaqin (People of Taqwa)" (Quran, 2: 2). Allah additionally says; "Verily we have coordinated the individuals of the book before you and you (O Muslims) to have taqwa of Allah" (Quran,

4:131). Consequently, Taqwa is to comply with Allah's requests and to remain away from the sum total of what that has been prohibited by Him, so that we endeavor towards the light of His direction, acknowledgment and rewards and dread His torment and serious discipline in the great beyond (Kamil et al., 2011). Prominently, the western point of view of workplace deviance and equity is more sensitive to achieve viability, responsibility, benefits and better returns for the partners. While, Islam covers the part of al-dunya (common) yet in addition al-akhirah (in the future) wherein the part of dunya must be connected in a significant just as indivisible route to the part of akhirah and where the akhirah-perspective has the essential and extreme significance (Kamil et al., 2011). Besides, there is an absence of research as for utilizing Islamic ideas to conquer the issue of workplace deviant.

### Conceptual Framework

In this study workplace deviance behaviour will be treated as the independent variable while on the other hand organizational performance of halal industry will be treated as the dependent variable of the study and Islamic spirituality will be the mediator in this study.



### Research Methodology

In this study the researcher will adopt the descriptive research design to behaviour the current study. Researcher will use a quantitative methodology through survey questionnaire among the employees of halal industry in Malaysia to behaviour the current research and employees of halal industry will be considered as the population of study and random sampling will be used the sampling technique to choose the sample from population of study and survey questionnaire will be used as the instrument of the study and employees of halal industry will be considered as the sample size of the study (Sulaiman, 2013). Data will be collected through primary and secondary sources in which the data collected from survey questionnaire will be the primary data and the data

collected from online sources will be treated as the secondary data. Research instrument will comprise on three sections in which section A questions will revolve around the workplace deviance behaviour and section B questions will comprise on the organizational behaviour and thirdly section C will have the questions related to the Islamic spirituality and Halal industry will be chosen as the case study to behaviour the current research (Syaebani, 2011).

### **Outcome of Study**

This research has given its own ramifications to industry all in all. Through the discoveries of this research, it has been demonstrated that Islamic otherworldliness contracts are significant as middle people of workplace deviant behaviour. Lessening deviant behaviour is significant as it will positively affect employees and organizations performance. Past studies have discovered deviant behaviour adversely influencing the organization overall. Organizations performance will endure noteworthy misfortunes because of a diminishing in employee efficiency. Through the discoveries of this research, it is positively a piece as it suggests the organization being contemplated. It found that organizational trust factor was the most prevailing variable in the development of Islamic otherworldliness agreements and lessening deviant behaviour (Reave, 2005).

Through these discoveries, industry included can reexamine what has been accomplished for employees to feel that their organization is sound and focused on supporting employees while playing out their obligations. Employees who need deviant behaviour will absolutely positively affect the organization, and partners. This will in a roundabout way make an agreeable climate in the workplace and make an amicable domain for understudies. Customers will be content with the staff and in a roundabout way encourage business communications and procedures. This circumstance will give a decent impression to the customer to accomplish phenomenal outcomes in the work. This will likewise in a roundabout way improve the business picture which will additionally upgrade the organization's positioning to a superior level. It will likewise include numerous positive ramifications including expanding efficiency and further broadening organizations with different organizations (Spector, 2005).

### **Conclusion and Recommendation**

In spite of the fact that the connection between work environment spirituality and different work environment abnormality behaviors has been affirmed in First World nations, next to no is thought about work environment spirituality and its relationship to working environment deviance behaviors in creating nations. The point of this analysis study was to decide if a relationship exists between work environment spirituality and work environment deviance behaviors for a Halal industry in Malaysia test, so as to grow the current group of information on HR management. Further exact research is prescribed to grow the current information on working environment spirituality. This will prompt the improvement of working environment spirituality theories, and it will likewise have benefits for organizations trying to make and support profound working environments. Around the world, organizations need to understand that so as to

develop positive work environment abnormality behaviors, organizations should turn out to be increasingly profound.

### **Recommendations for Future Research**

Despite the fact that the consequences of the analysis avowed a measurably huge connection between working environment spirituality and job performance, just as job organization, it would have been fascinating to decide if the subcomponents of job performance (in particular inherent and extraneous job performance) are identified with working environment spirituality and the subcomponents thereof. The analysis found no measurably noteworthy connection between working environment spirituality and the working environment deviance behaviors of organizational responsibility, POS, and work commitment. Be that as it may, it would have been fascinating to decide if the subcomponents of these working environment deviance behaviors are identified with working environment spirituality and its subcomponents.

Despite the fact that the ebb and flow study and past analysis have built up a positive connection between working environment spirituality and job performance, just as job contribution, no doubt more research is expected to affirm this relationship in different ventures and in different nations. A significant part of the past analysis has been led in North America, and it is subsequently critical to think about the findings of this First World nation with those of a creating nation, for example, Halal industry in Malaysia. Moreover, the ebb and flow study was quantitative in nature, and future analysis will make an important commitment in the event that they could consolidate both quantitative and subjective research strategies when researching the connection between working environment spirituality and working environment deviance behaviors. This will prompt a more inside and out comprehension of the connection between these builds.

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