



Probing the Nexus Between Innovative Work Behavior and Religious Belief: One Belt and One Road Perspective

ABSTRACT

The study aims to analyze the impact of organizational justice on innovative work behavior in the services sector. It capitalizes on the role of perceived organizational support as moderator and Muslim religious belief in three-way moderation. One of the principal objectives of the study is to find whether perceived organizational support and Muslim religious belief combined foster innovativeness. This study surveys 582 respondents randomly and utilizes PROCESS macro in SPSS to test hypotheses. The study reveals that perceived organizational support and Muslim religious belief distinctively play a vital role in the relation between organizational justice and innovative work behavior. The study concludes by presenting managerial and economic implications and paves for further research on various promising areas.

Keywords

Organizational justice, Muslim culture, Innovative work behavior, Perceived organizational support, Muslim

JEL Classification

D23, M10, O31, Z12

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Author's contribution in the article: 1- Conceived and designed the analysis, 2- Reviewed and compiled the literature, 3- Collected the data, 4- Contributed data or analysis tools, 5- Performed the analysis, 6- Wrote the paper, 7- Financial support for the conduct of the study, 8-Other

1. INTRODUCTION

The literature on human resource management has extensively discussed the importance of fairness in the organization. However, Organizational justice (O.J.) has been under discussion for more than three decades. Despite intensive empirical research on organizational justice, it still draws the attention of contemporary researchers (Akram et al., 2016; Taghrid et al., 2017). There are several reasons for gaining the attention of contemporary researchers. One of the vital reasons is that it is an important predictor of positive organizational outcomes. For example, Agarwal (2014) and Akram et al. (2016) suggest in their studies that organizational justice predicts innovative work behavior (as a positive organizational outcome). Since innovativeness is attractive to many organizations, several authors pay attention to innovative work behavior. For example, Cabello-Medina et al. (2011) have discussed innovative work behavior at the organizational level, and Bos-Nehles & Veenendaal (2017) have discussed it at the individual level. Irrespective of the focus of the studies, either at the organizational or individual level, innovative work behavior is declared a sustainable competitive advantage (Agarwal, 2014; Akram et al., 2016; Cabello-Medina et al., 2011; Bos-Nehles & Veenendaal, 2017). Literature reveals that organizational-level innovation has attained much attention, and little is discussed about individual-level innovation (Bos-Nehles & Veenendaal, 2017). Even though individuals originate and process innovative ideas (Van de Ven, 1986). This study conceptualizes innovative work behavior at the individual level and foregrounds the role of individuals in an organization.

Several studies have discussed the relationship between organizational justice with different organizational outcomes (Akram et al., 2016; Jiun-Lan & Jeng-Hwan, 2015). Nevertheless, the relationship between organizational justice and innovative work behavior is less explored. The literature discusses organizational justice in two broader streams. The first stream considers organizational justice a multi-dimensional construct. In contrast, the second stream considers organizational justice as a unidimensional construct holistically (Ambrose & Schminke, 2009; Greenberg & Colquitt, 2013; Mohammad et al., 2016). The multidimensional view of organizational justice discusses four facets of organizational justice—distributive, procedural, interpersonal, and informational (Akram et al., 2016; Jiun-Lan & Jeng-Hwan, 2015). This study follows the latter and considers the view of overall justice. In addition, organizational justice has been studied in different regions, sectors, and businesses. However, it has been studied extensively in developed nations and the western world. Likewise, the literature also revealed that most studies on IWB were conducted in the manufacturing sector (Li & Hsu, 2016). Therefore, considering organizational justice as culturally sensitive (Taghrid et al., 2017), this study attempts to analyze the moderating role of Muslim religious belief and perceived organizational support in the relationship between organizational justice and innovative work behavior.

This study will serve as an additive lead to individuals associated with the services sector, particularly in Pakistan. First, the study will assist H.R. professionals responsible for managing a diversified workforce. Second, it will be beneficial for strategic partners of an organization to adopt fairness and inculcate a creative approach at different levels of the organization. Third, the study will also be beneficial for the entities associated with China Pakistan Economic Corridor (CPEC), for example, SMEs, hotels, entrepreneurs, and national investors— a few to mention. Last, the study will also assist foreign investors in providing insight into workforce dynamics in the services sector. In addition, this study's findings will benefit academics, researchers, policymakers, and practitioners who can devise and apply conducive economic policies.

2. LITERATURE SURVEY

2.1 Innovative work behavior

Innovative work behavior (IWB) constitutes three interconnected behavioral dimensions— idea generation and idea realization. It surrounds the ideation leadership concept (Janssen, 2000). Ideation deals with the

formation of new ideas and concepts. In the creative process of ideation, ideas go through a certain process. It starts with creating, developing, and communicating new ideas to progress (Janssen, 2005). One research also argued that ideation is an ongoing process associated with innovative developments and realization (Shanker et al., 2017). Innovative work behaviors (IWBs) are discretionary roles rather than explicit behaviors. Janssen (2000) supports that IWBs are not explicitly stated in the job description; instead, they are volunteering attempts by an individual. It could be a result of self-motivation or personal traits. Similarly, another study found that it was impossible to determine the specific actions that lead to improved organizational performance through discretionary behaviors. However, it was noted that participating in these behaviors can enhance the organization's performance (Jiun-Lan & Jeng-Hwan, 2015; Ramamoorthy et al., 2005).

2.2 Organizational justice

Organizational justice (O.J.), a concept under discussion for decades, is considered significant in management and industrial psychology (Mohammad et al., 2016). It highly contributes to organizational effectiveness, stability, and efficient performance. In the entire literature, two ideas are associated with organizational justice (O.J.) have discussed; the first view suggests that employees assess organizational justice in three dimensions, and the second view suggests evaluating overall justice. One study found the set perception of workers about organizational justice in the workplace (Holtz & Harold, 2009). However, there are also studies that measure organizational justice in three dimensions (Jiun-Lan & Jeng-Hwan, 2015; Demir et al., 2017).

Literature relating to organizational justice discusses three dimensions— procedural, distributive, and interactional justice. Procedural justice is concerned with procedures and policies in determining consequences (Folger & Cropanzano, 1998). Distributive justice is about the distribution of resources based on equity (Adams, 1965). Interactional justice is a kind of fair interpersonal treatment from the supervisor's end, especially when measuring performance (Bies, 2005). Furthermore, one study has also discussed interactional justice in two aspects, (i) informational and (ii) interpersonal aspects (Colquitt, 2001). The proponents of the second dimension criticized specific types of organizational justice. They argued that it is better to consider the concept of organizational justice as a whole (Ambrose & Schminke, 2009). Mohammad et al. (2016) studied succeeding conventions and explained organizational justice concerning employees' experience in the workplace setting.

In this study, it is noteworthy that different cultures have different understandings of organizational justice (Parker & Kohlmeyer, 2005). Their cultural perceptions vary and reflect different meanings and opinions due to cultural influence and societal norms. As Adler & Graham (1989) mentioned, people living in different countries or societies hold different perceptions, views, beliefs, interpretations, and preferences in different situations. Different studies have proved that employees from different countries or cultural backgrounds keep different perceptions of justice because of different values (Tyler et al., 2000; Fischer & Smith, 2006). Additionally, organizational justice will enrich through cross-cultural understanding, incongruent with antecedents and consequences of justice in different cultures (Shao et al., 2013). This study, following Ambrose and Schminke (2009), considers Organizational Justice (O.J.) as a unidimensional (holistic concept), and it intends to fill the research gap by studying it in Muslim culture.

2.3 Perceived organizational support

Employees' performance and well-being can be improved if they receive support from their respective organizations. Perceived organizational support (POS) is one of the noticeable indicators of organizational performance. Employees believe their organization cares for and acknowledges their comfort and contributions (Eisenberger et al., 1986). POS also reduces job insecurities and negative perceptions among employees, aids in stress relief, and enables them to accomplish organizational goals (Arslaner & Boyle, 2017; Ding & Shen, 2017). Furthermore, it also enhances employees' working capacity. It keeps them productive by creating a sense of providing a better work environment (Wang et al., 2017). Consequently,

POS also improves the discretionary working behavior of employees (Kurtessis et al., 2017), which leads to improvement in organizational performance.

The concept of POS caters to perceptions of support given by the organization, value to contribution by the organization, and recognition (Eisenberger et al., 1986). Different research studies found that high POS facilitates employees in several ways. For example, it enables employees to work without getting stressed. It is positively associated with performance and helps reach the set goals (Ding & Shen, 2017). It is also helpful in mitigating the adverse effects, i.e., job insecurity.

2.4 Muslim religious belief

Religion is considered a social determinant of innovation. However, the existing literature remains divided in discussing the relation between religion and innovation. One stream believes religion hinders innovativeness, while the other trusts religion facilitates innovativeness.

Several studies claim that religiosity discourages diversity of ideas, breeds conservativeness among individuals, and halts individuals from leaving their traditions. For example, Okulicz-Kozaryn (2015) discusses that religiosity compels individuals to obey, comply, and follow defined rituals. Therefore, religious individuals are less likely to engender novelty. Similarly, a Dollinger (2007) argue that religiosity inculcate fundamentalism. Therefore, they are most likely to have a conservative mindset. Schwartz and Huismans (1995) discuss that religious individuals are more confirmative and fewer believers in self-directions. Therefore, conformity and innovativeness cannot share a similar table. Since innovativeness demands new ideas, challenges traditions (Gino & Wiltermuth, 2014), breaks predominating and pre-decided standards (Brenkert, 2009), and builds diversity, therefore, religiosity curtails innovativeness.

In contrast, Assouad and Parboteeah (2018) discuss that religion nurtures several traits that are directly associated with innovativeness. For example, hard-working, honest, self-control, and a spirit of cooperation are traits that boost religious individuals to foster innovativeness. Similarly, Dana (2009) debates that religion inculcates positivity in the environment, which is constructive for entrepreneurs and people with a creative sense. Another study by Day (2005) postulates three different mechanisms facilitating innovativeness. Firstly, religious activities bring new experiences to individuals who contribute to innovativeness. Secondly, religiosity enables individuals to identify multiple ways of organizing information which helps risk takers to measure their potential. Lastly, religious individuals have greater inter locus of control, which helps in encountering problematic situations. Likewise, Shen et al. (2019) found that religiosity boosts mortality among individuals, and innovativeness is positively associated with morality. Therefore, individuals with greater morality tend to be more innovative than those with less morality. Hence, religiosity has a greater tendency to foster innovativeness among individuals.

This study intends to find whether individuals with Muslim religious beliefs foster innovativeness when perceiving organizational support. Therefore, it is pertinent to identify individuals who are practicing Muslims and are associated with a culture of a Muslim country. There may be a difference in belief among Muslims originating from a non-Muslim country (Liu et al., 2018). They may prefer to call themselves Muslim but may have an acute sense of the practices of Islam and faith. Hence, Pakistan is a culturally Muslim country, with more than 95 percent of its population categorizing themselves as practicing Muslims.

At its core, Muslim religious belief (MRB) is based upon two primary sources, the Quran and the Sunnah, in which work is considered a religious duty solely for the sake of Allah (Kamaluddin & Manan, 2010; Mohammad et al., 2016). For instance, the Prophet Muhammad (PBUH) stated that "work is worship" and asserted that hard work absolves sins (Mohammad et al., 2016). Further, he (PBUH) asserted that quality and quantity are two dimensions of successful work: "Allah blesses a person who perfects his craft" and

"Allah loves a person who learns precisely how to perform his work and does it right" (Ali & Al-Owaihian, 2008).

Islam (Muslims' religion) also promotes equality. Muslim religion teaches that no one is superior due to wealth or status. Therefore, managers in Muslim cultures are assumed to practice equality, justice, and fairness with everyone (Mohammad et al., 2016). Allah says in the Holy Quran, "Give full measure when you measure out and weigh with a fair balance. This is fair and better in the end" (17:35). Likewise, Muhammad (PBUH) instructed his followers, "When you hire, compensate the workers and treat them fairly" (Mohammad et al., 2016). It signifies that Muslims' religious beliefs prohibit them from allowing workplace injustice, discrimination, and intolerance. Moreover, MRB has great importance in Muslim societies and their organizations.

Keeping in view the literature review, we propose the following research model (Figure 1). We hypothesize that Muslim religious belief will moderate the moderated relation (considering POS as the moderator) between organizational justice and innovative work behavior.

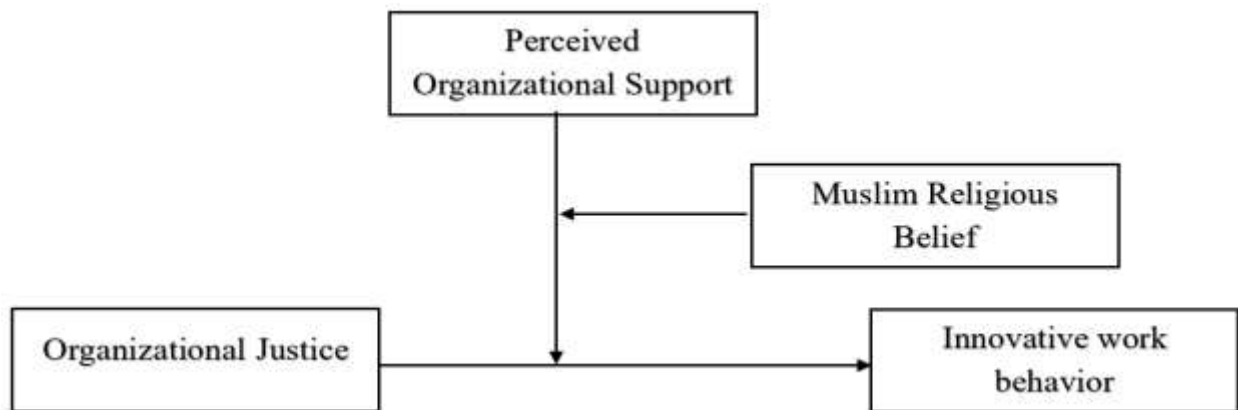


Figure 1: A research framework

In this study, we examine O.J., POS, MRB, and IWB from the perspective of social exchange theory (SET) and the theory of planned behavior (TPB). According to SET, an equal and gratifying workplace is created for both employees and employers when managers and supervisors work together to build and maintain mutual trust (Cropanzano et al., 2017). Likewise, when employees feel encouraged and boosted by the practices of fairness in the workplace, they are more likely to contribute in three ways: (1) depict involvement, (2) active participation in the assigned tasks, and (3) adopt new approaches to their jobs. As stated in the TPB, individuals' behavior is partly governed by their behavioral goals, intentions toward the behavior, and subjective norms around the behavior (Steinmetz et al., 2016). Factors that determine whether or not an activity is considered right or wrong are included in the categories above. Individuals' attitudes about important parts of life, such as employment, are shaped by religious beliefs and practices Parboteeah et al. (2009).

Since research into the relationship between organizational justice (holistically) and innovative work behavior in services is also lacking, it is pivotal to identify the mechanisms to enrich innovativeness among individuals. Many scholars have studied the relationship between justice and IWB (Akram et al., 2016; Jun-Lan & Jeng-Hwan, 2015). However, less is known about the relation between O.J. and IWB in the dominant Muslim culture. It is because most studies are conducted in the West than in the East. We believe that the relationship between O.J. and IWB can further be enhanced when employees perceive support from the organization and are allowed to practice their religious belief system. For example, providing employees

with enough discretionary rewards will make them think that the organization meets their requirements and can be trusted to do so in the future (Côté et al., 2021).

An explanation for the moderating relationship of POS between O.J. and IWB is that perceptions of fairness promote trust between employees and their organizations. Therefore, workers with a high POS feel the organization will treat them properly. In contrast, workers with a low POS may respond more severely to the same injustice because they consider it is continuing the organization's unwillingness to treat them fairly. Prior research (Xu & Yang, 2021) on POS has shown that a high POS level leads to more voluntary acts performed by workers that benefit the organization. According to the research, when an employee's POS is high, they feel obliged to repay the favor by going above and beyond the limits of their job.

Similarly, individuals committed to a particular set of religious beliefs display enhanced cognitive patterns, improved cultural understandings, and better-striving capabilities to meet organizational objectives. Therefore, religion is the most important element affecting a person's way of life and actions (Ayar et al., 2022). Everyone has a religious affiliation and makes decisions based on the teachings and texts of their faith(s). People try to live their lives by their religious beliefs and reject those seen as immoral by the rest of society. As a result, it is legitimate to claim that religion impacts personal and professional lives. Likewise, individuals with a strong religious belief system tend to be more helpful, kind, cooperative, less biased, and vice-versa.

Therefore, based on the discussion above, we propose the following hypotheses,

H₁: There is a positive correlation between O.J. and IWB in Muslim culture.

H₂: Different levels of POS impact the relationship between O.J. and IWB in Muslim culture, where a higher level of POS will strengthen the positive relationship between O.J. and IWB, and a lower level will weaken.

H₃: MRB moderates the moderated relation between O.J. on IWB in Muslim culture in a way that high MRB will further strengthen the positive relationships among O.J., IWB, and POS.

3. METHODS

3.1 Procedures, participants, and sample

This quantitative study utilizes a cross-sectional survey method to collect data using e-questionnaires. The data has been collected from graduates holding Master's degrees in business. The HEC-recognized business schools were selected for data collection purposes.

The questionnaire was shared with the respondents through email. Mostly, the respondents are from Karachi city. In the first stage, randomly chosen business studies institutes were approached to obtain graduate directories. Based on directories information, around 1150 randomly selected graduates were contacted to participate in this research study. Research protocols were taken into account very seriously, whether it was a matter of data confidentiality or an explanation of the purpose of the study. Out of 1150 respondents, 750 were willing to participate in the study, and we received 623 questionnaires with responses.

In the second stage, an online link using google forms was generated. The link was disseminated among respondents via email. The email also comprised a cover letter explaining the research purpose, confidentiality clauses maintained by the researcher, anonymity clauses ensured by the researchers, and instructions relating procedure for filling out the questionnaire. Respondents were given thirty days to respond, and a reminder was also sent to students in the third week.

After a month, we achieved a response rate of 83.06%. Then, a few responses during screening were excluded due to not qualifying criteria, i.e., full-time employed, Muslim, live in Pakistan, employed in a

service sector—a few to mention. Finally, 582 responses were considered valid for further statistical analyses after they completed screening. Among these responses, most of the respondents were male (n=306) and married (n=446).

3.2 Measures

This research study has used validated scale items to measure the constructs. O.J. construct was developed by [Ambrose and Schminke \(2009\)](#), [Greenberg and Colquitt \(2013\)](#), and further validated by [Mohammad et al. \(2016\)](#). POS was validated by [Wiesenberger et al. \(1986\)](#), [Rhoades and Wiesenberger \(2002\)](#), and [Soumendu and Kanwal \(2017\)](#). Muslim Religious belief construct was adapted from [AlMarri et al. \(2009\)](#) and [Wilde and Joseph \(1997\)](#) studies. IWB was adapted from [Janssen \(2000\)](#). All scales were measured on 5 points Likert scale with Cronbach Alpha values of 0.80, 0.90, 0.89, 0.93 for organizational justice, perceived organizational support, Muslim religious belief, and innovative work behavior.

4. ANALYSIS OF DATA

Initially, the data were analyzed for common method bias (CMB). In this research, the data were collected on a self-reporting basis. Therefore, the issue of CMB may exist. This study, following [Podsakoff et al. \(2012\)](#), has already incorporated procedural remedies, i.e., ensuring the confidentiality and anonymity of the respondents ([Konrad & Linnehan, 1995](#)) and using previously validated scales ([Doty & Glick, 1998](#)). Both of the procedural remedies help reduce potential bias respectively. However, the Harman single-factor test was conducted ([Podsakoff et al., 2003](#)). The results revealed that CMB is not an issue in our data because the total variance explained by all variables—organizational justice, innovative work behavior, perceived organizational support, and Muslim religious belief—subject to exploratory factor analysis (EFA) was 30.02%. According to [Eichhorn \(2014\)](#), this result is below the threshold of 50%; therefore, CMB is not an issue in our study statistically.

Next, we checked our data for multicollinearity. To diagnose multicollinearity, we conducted a variance inflation factor (VIF). The test results revealed that there is no significant multicollinearity in our data. The VIF for organizational justice was 1.297, Perceived organizational support was 1.532, and Muslim religious belief was 1.216. Since the largest VIF, i.e., 1.532, is below the threshold of 5, according to [Neter et al. \(1996\)](#), multicollinearity is not an issue in our study. Considering all statistical results, the current data is considered appropriate for further statistical analysis ([Devellis, 2003](#)).

4.1 Analytic plan

Following [Bos-Nehles and Veenendaal \(2017\)](#), we conceptualize innovative work behavior as a one-dimensional construct. That is a single construct having three innovative stages. Therefore, we conducted confirmatory factor analyses using two competing models ([Hair et al., 2010](#)). First, a second-order three-factor model was tested. For this, we loaded items in proposed innovative stages and found these results; CFI= 0.928, GFI= 0.925, and RMSEA= 0.086. Later, we loaded all items onto a single factor and found CFI= 0.961, GFI =0.928, and RMSEA= 0.076. Since the threshold, i.e., CFI > 0.90, GFI > 0.90, and RMSEA < 0.08 ([Hair et al., 2010](#)), therefore, between competing models, the single-factor model is statistically better and confirms that innovative work behavior is a one-dimensional construct.

We have used PROCESS Macro in SPSS (V.23) to conduct moderation analysis in this study. Initially, simple moderation is conducted considering the interaction between POS and O.J. Then, moderated moderation was examined, considering interaction among O.J., POS, and MRB. The interactions were further probed for conditional effect. Also, each interaction was plotted using a +/-1 standard deviation. All interaction terms were mean-centered to improve the interpretability of interacting effects, following [Hayes \(2012\)](#).

4.2 Findings

Table 1 shows the descriptive statistics comprising the mean, standard deviation, and Correlation of all variables.

Table 1: Descriptive statistics

Variables	Mean	SD	1	2	3
1. Organizational Justice	2.996	.836			
2. Perceived Organizational Support	3.150	.9513	.477**		
3. Muslim Religious Belief	3.154	1.104	.166**	.420**	
4. Innovative Work Behavior	3.299	.9920	.546**	.407**	.441**

**Correlation is significant at the 0.01 level.

Table 2 shows the main effect of the variable (O.J. → IWB).

Table 2: Main effect of the independent variable

Measures	
Organizational justice ^a (O.J.)	0.648 ***
F stats.	248.390***
R	0.546
R ²	0.298

^a Predictor: Organizational justice, Dependent variable: Innovative work behavior, *** $p < 0.001$

The above (Table 2) found that organizational justice positively affects innovative work behavior in the Muslim culture. That is, the beta value for organizational justice ($b = 0.648, p < 0.001$) and statistics of the overall model $F(1, 584) = 248.390, p < 0.001$ signifies that our Hypothesis 1 is accepted. Also, Table 1 shows that organizational justice and innovative work positively correlate in Muslim culture.

Table 3 shows the moderation analysis, where perceived organizational support is considered the moderator. The moderation analysis is conducted using PROCESS macro in SPSS.

Table 3: The moderating role of POS

Measures	
Organizational justice ^a (O.J.)	0.4690***
Perceived Organizational support ^c (POS)	0.2115***
Interaction: O.J. x POS	0.1898 ^d ***
R	0.5987
R ²	0.3585
ΔR^2	0.0341***
F-stats	247.7832***
ΔF	31.0922***

^a Independent variable, ^c Moderator, ^d Mean-centered interaction, *** $p < 0.001$

From above (Table 3), we found that organizational justice ($b = 0.4690, p < 0.001$) and perceived organizational support ($b = 0.2115, p < 0.001$) have a positive impact on innovative work behavior. Similarly, the interaction effect between organizational justice and perceived organizational support ($b = 0.1898, p < 0.001$), overall model statistics $F(3, 578) = 247.7832, p < 0.001$, and change statistics $\Delta R^2 = 0.0341, F(1, 578) = 31.0922, p < 0.001$ signifies that the interaction between POS and O.J. has accounted for more variance than just O.J. and POS themselves. Therefore, Hypothesis 2 is accepted. The two-way interaction is plotted in Figure 2 (organizational justice x perceived organizational support).

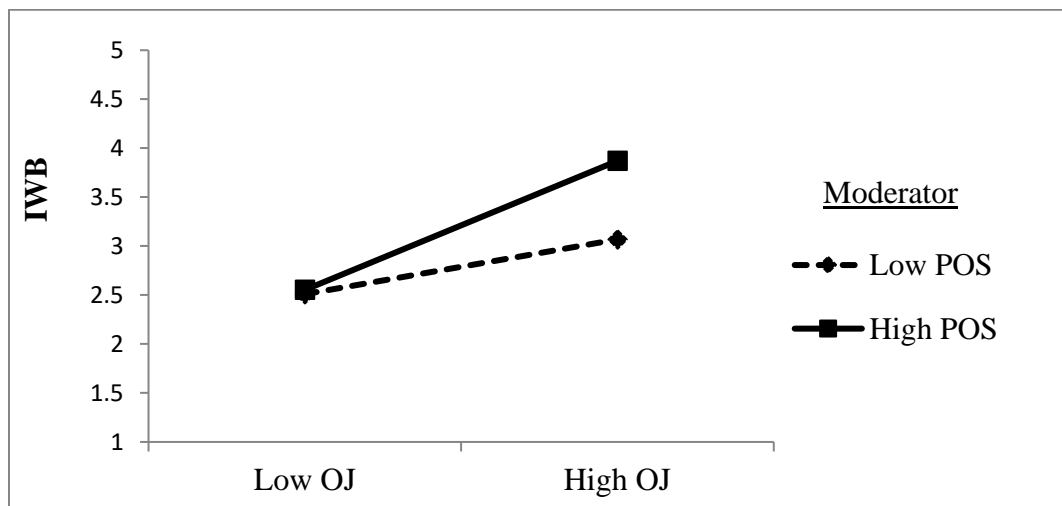


Figure 2: Effect of two-way interaction

Table 4 shows the moderated moderation using two moderators; perceived organizational support and Muslim religious belief.

Table 4: The moderating role of POS and MRB

Measures	
Organizational justice ^a (O.J.)	0.4151 ^{b***}
Perceived Organizational support ^c (POS)	0.0797 [*]
Muslim religious belief ^d (MRB.)	0.2164 ^{***}
Interaction ¹ : O.J. x POS	0.1143 ^{e***}
Interaction ² : O.J. x MRB.	0.1142 ^{e*}
Interaction ³ : POS x M.R.B.	0.1249 ^{e***}
Interaction ⁴ : O.J. x POS x M.R.B.	0.1012 ^{e***}
R	0.6803
R ²	0.4629
ΔR ²	0.0156 ^{***}
F stats	134.4119 ^{***}
ΔF	19.0989 ^{***}

^a Independent variable, ^c Moderator 1, ^d Moderator 2, ^e Mean-centered interaction, ^{*} $p < 0.05$, ^{**} $p < 0.01$, ^{***} $p < 0.001$

From above (Table 4), we found that organizational justice ($b=0.4151$, $p < 0.001$), perceived organizational support ($b=0.0797$, $p < 0.001$), and Muslim religious belief ($b=0.2164$, $p < 0.001$) have a positive impact on innovative work behavior. Similarly, the interaction effect between organizational justice perceived organizational support and Muslim religious belief ($b=0.1012$, $p < 0.001$), overall model statistics $F(7, 574) = 134.4119$, $p < 0.001$, and change statistics $\Delta R^2 = 0.0156$, $F(1, 574) = 19.0989$, $p < .001$ signifies that the interaction between O.J., POS, and MRB has accounted for more variance than just O.J., POS, and MRB themselves. Therefore, Hypothesis 3 is accepted. The three-way interaction is plotted in Figure 3 (organizational justice x perceived organizational support x Muslim religious belief).

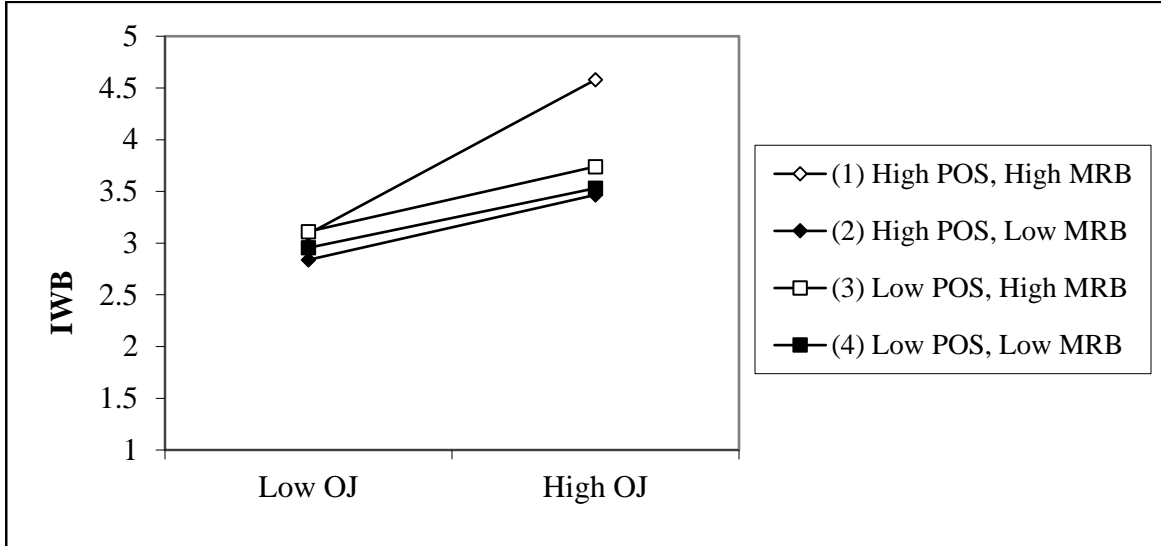


Figure 3: Effect of the three-way interaction

5. DISCUSSION

This empirical study analyzed the relation between four variables. First, the study analyzed the relationship between organizational justice and innovative work behavior. Second, it evaluated the moderating role of perceived organizational support in the relationship between organizational justice and innovative work behavior. Lastly, it empirically assessed whether Muslim religious belief moderates the relationship between organizational justice and innovative work behavior. This study was conducted in the services sector of Pakistan—a country with dominant Muslim culture in South East Asia. This study drew three empirical hypotheses, and all hypotheses were supported.

This study revealed that organizational justice is positively related to innovative work behavior in the services sector of a Muslim-dominated culture. These results are consistent with studies conducted services sector of other Asian countries where the Muslim religion is less dominant. For example, Jiun-Luan and Jeng-Hwan (2015) concluded that organizational justice is positively related to innovative work behavior in Taiwan's hospitality industry. Likewise, Akram et al. (2016) found a positive relationship between organizational justice and innovative work behavior in the Chinese telecommunication sector. In addition, our results are also consistent with the studies conducted in dominating Muslim cultures around the world. For example, Kurniawan and Ulfah (2021) also found that organizational justice is positively associated with innovative work behavior among female government servants in Indonesia. Likewise, Knezović and Drkić (2020) also found that organizational justice is positively related to innovative work behavior in SMEs of Bosnia and Herzegovina.

The result of the study also revealed that perceived organizational support moderates the relationship between organizational justice and innovative work behavior. The result shows that when perceived organizational support is higher, the relationship between organizational justice and innovative work behavior intensifies positively. Our results of the study are also consistent with the literature. For example, Qi et al. (2019) found a positive relationship between perceived organizational support and innovative work behavior in the services sector of China. Likewise, Nazir et al. (2019) found that organizational justice and perceived organizational support are positively related to innovative work behavior. Since perceived organizational support is culturally sensitive (Eisenberger et al., 2020), it impacts stronger on the outcome variable, i.e., innovative work behavior, in Eastern cultures and collectivist nations. Therefore, the study

results confirm that in the Muslim-dominated collectivist culture— Pakistan— high perceived organizational support, when interacting with organizational justice, reduces the emotional and cognitive burden and increases self-enhancement and self-efficacy, which positively fosters innovative work behavior.

Finally, the result also shows that in three-way interaction, Muslim religious belief and perceived organizational support moderate the relationship between organizational justice and innovative work behavior. It intensifies the relation so that high perceived organizational support and firm Muslim religious belief give rise to organizational justice and innovative work behavior. The results explain that in the service sector of Muslim cultures, such as Pakistan, employees perceiving high organizational support and having firm Muslim religious beliefs tend to demonstrate high innovativeness in their behaviors.

5.1 Managerial Implications

This study provides managerial implications for H.R. professionals in multicultural environments who serve Muslim workforces in Muslim countries and non-Muslim countries. The organizations should not constrain Muslim religious practices at work; for example, giving prayer breaks and a dedicated prayer room will help enhance productivity. Similarly, equipping the prayer room with religious books like the Holy Quran will help employees perceive that the organization values the personal values inherent in their religious beliefs. This perceived care will let employees become psychologically intense and provide stress relief. Consequently, it will encourage employees to initiate risk-taking behavior and responsibility, thus enhancing organizational performance by adopting IWB.

5.2 Implications for Belt and Road Initiatives

Pakistan is strategically placed in the One Belt, One Road initiative (OBOR). The China-Pakistan Economic Corridor (CPEC) encourages businesses in the region, particularly in Pakistan, through the Arabian sea. Since more than thirty percent of the world's oil uses the Arabian sea as its trade route, business opportunities in Pakistan are expected to accelerate. The rise in businesses in Pakistan is expected in three dimensions. First, through establishing Small and Medium Enterprises (SMEs). Second, promote entrepreneurial activities and welcome entrepreneurs. Last, by developing infrastructures, industries, hotels, workshops, and health centers, i.e., roads, motorways, highways, dry ports, seaports, or establishing industries like cement and steel. These opportunities boost economic activities, support Pakistan's manufacturing and services sector, generate employment, attract foreign investments, and encourage business collaborations across borders.

Given this, this study provides significant implications for policymakers to design policies by keeping in mind current results. Since CPEC may allow Chinese manufacturers to flood our markets with low-cost commodities (as Chinese manufacturers are considered cost leaders), policies shall be given attention to protect the interest of national industries and ways to compete for Chinese goods. The study also encourages foreign investors (opting for foreign direct investments) to allocate and permit religious practicing places in the organization. The current study provides evidence that Muslim religious belief fosters innovative work behavior when accompanied by justice and support from the organization. Similarly, the study results also provide an insight into the workforce dynamics relating services sector of Pakistan. Like, employees in the services sector, like in other nations, prefer to be treated equally, fairly, and justly and encourage equity. They also tend to reciprocate positively when they perceive support from the organization, religious freedom, and justice, allowing organizations to embrace innovativeness.

Despite having managerial and economic implications, the study is not free from limitations. First, the study relates to the services sector; therefore, the current results may not generalize to other sectors. Second, the study only caters to Muslims' religious beliefs in Pakistan, making it a highly context-specific study. Considering the specific context nature, the current study results are not generalizable to other religious beliefs and nations where Muslim belief is not dominating. Third, the culture of Pakistan is collectivist;

therefore, the results are inadequate for the services sector of individualist cultures. Fourth, the study only looks at the constructive side of the CPEC, i.e., greater business opportunities. Future researchers may focus on the manufacturing sector or comparative study using a similar model between services and the manufacturing sector.

6. CONCLUSION

This study underlines the significance of perceived overall organizational justice, perceived organizational support, and religious belief in the service sectors of Muslim cultures and their effect on innovative work behavior. It emphasizes that organizations operating in Muslim cultures are advised to adopt policies that accommodate the cultural components of workforce diversity. Consequently, it will aid in motivating workers to participate in discretionary behavior, i.e., innovative work behavior, to improve the organization's overall performance by introducing novel ways, processes, and procedures.

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