



Research Article

Islamic Spirituality as a Moderator in the Organizational Justice-Job Satisfaction Nexus: Evidence from Pakistani SMEs

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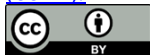
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ABSTRACT

This paper investigates the dynamic relationship between organizational justice, job satisfaction, and Islamic spirituality in the context of SMEs within Dera Ismail Khan, Pakistan. It addresses a very serious gap in the existing literature, which concerns the function of Islamic spirituality as a moderator in the relationship between organizational justice and job satisfaction—a highly relevant question in those areas of the world where religious persuasions mark both cultural and professional life. This research adopted a quantitative design; 350 employees of different SMEs in the region were surveyed. The research found strong positive relationships between organizational justice and job satisfaction, with Islamic spirituality emerging as a significant moderator variable. The findings from this study show that there is a higher level of job satisfaction for those employees who perceive higher levels of organizational justice. In addition to this, Islamic spirituality also extends this relationship. Employees that have strong spiritual inclinations are likely to interpret these organizational practices in an Islamic-values lens which results in enhancing perceptions of just treatment and subsequently boosting levels of job satisfaction. The research has added to the literature of organizational behavior in highlighting cultural and spiritual dimensions and their linkages with workplace dynamics, especially in SMEs which are part of low-income localities like Dera Ismail Khan, Pakistan. It also suggests that incorporating religious and ethical aspects into the frameworks of organizational justice will keep the moral and spiritual expectations of employees in alignment with the response of better motivation and commitment

KEYWORDS

Organizational Justice, Job Satisfaction, Islamic Spirituality, SMEs.

1 | INTRODUCTION

The mobility of talent and skills is an unmistakable feature of the workforce today. In today's modern era companies are more concerned about the retention of their 'best talents,' employees are working to satisfy personal goals. This issue of competitiveness is not only a priority for large corporations but also an increasing challenge for SMEs as well. Organizations are increasingly realizing that the most valuable possessions they have are their employees. Job satisfaction is an interlinked multi-dimensional concept influenced by a number of factors (Reid et al., 2008; Falkenburg and Schyns, 2007). With the increasing intensity of knowledge in today's economy, employee satisfaction, retention, and commitment are considered some of the crucial challenges being faced by organizations. Leadership style, working and organizational conditions, the nature of the firm, together with remuneration, play a major role in achieving an appropriate organizational climate, broader than job satisfaction (e.g., Tett and Meyer, 1993; Williams and Anderson, 1991; Kirkman and Shapiro, 2001; Cater and Zabkar, 2009; Kavanaugh et al., 2006). However, there is no clear way to measure job satisfaction mainly because it is a behavioral constituent factor and is influenced by numerous internal and external organizational factors.

Hackman and Oldham (1980) emphasized that specific job characteristics create conditions that foster motivation, satisfaction, and performance. Building on this, this study focuses on nine key factors of job satisfaction identified

by Spector (1997): communication, contingent rewards, co-workers, fringe benefits, nature of work, operating procedures, payment, promotion opportunities, and supervision. From the perspective of the knowledge-based view of the firm, employees' intellectual capital serves as a key competitive advantage (Felin and Hesterly, 2007; Berrell et al., 2009). Additionally, Islamic principles, such as Islamic Spirituality and Islamic Social Responsibility, have been found to positively influence employee happiness (Maham & Bhatti, 2019). Islamic spirituality, defined as the personal responsibility between oneself and Allah, encompasses faith, actions, and behaviors aligned with Islamic teachings to achieve divine satisfaction and support (Kamil et al., 2011b; Maham & Bhatti, 2019; Mohsen, 2007; Sulaiman et al., 2013). Practices such as Islamic rituals and repentance provide strength and mental resilience, offering a unique dimension to workplace dynamics (Al-Gazali, 2004; Fry & Kriger, 2009; Fry & Nisiewicz, 2013; Qayyum et al., 2022; Shah et al., 2024). In SMEs, where employees represent significant knowledge assets, retaining talent is fundamental; their departure often poses serious challenges, as noted by (Malik and Nilakant 2011; Masood et al., 2021). Furthermore, understanding job satisfaction and commitment is important for the development of more effective retention strategies by organizations. The key factors that influence workplace satisfaction include organizational justice: how employees feel about the fairness of policies, procedures, and interpersonal interactions that take place within an organization. The promotion of justice within an organization has been found to boost productivity, job satisfaction, and commitment, whereas perceived injustices undermine morale and erode positive efforts.

These underlying reasons are based on, among other things, a study based on Adams's Equity Theory, 1963, where it would seem employees have a 'striving towards fairness proposition' in workplace relationships alone, and their satisfaction commitment is directly touched by aspects of perceived fairness. To the most part, few studies sought to define the relationship between organizational justices and job satisfaction together with the role of possible impact of Islamic spirituality as presented in this work. This research tries to fill this gap by incorporating the cultural and spiritual dimensions into the existing models of organizational justice in contexts where religion and culture play a critical role in shaping the workplace dynamics. The study is unique in investigating the moderate role of Islamic spirituality (IS) on the organizational justice & job satisfaction relationship, which is largely unexplored, especially within Pakistani SMEs. SMEs constitute over 90% of all enterprises in Pakistan and have contributed a minimal number of studies on organizational justice and spirituality. Therefore, this research focuses on SMEs in Dera Ismail Khan, as it has unique socio-economic characteristics that will test traditional theories for their applicability and explore their effectiveness. The central research question that this study would like to investigate is:

How does Islamic spirituality moderate the association between organizational justice and job satisfaction in SME's operating in Dera Ismail Khan, Pakistan?

The silver lining is that this research also has significant contributions. By combining Islamic spirituality with organizational justice models, the study offers solutions that SMEs can apply when operating in Islamic cultural environments. This research examines the dynamic relationship of organizational justice, job satisfaction, and Islamic spirituality in SMEs of Dera Ismail Khan, Pakistan; hence, filling a very important gap in the existing literature. The study showed how Islamic spirituality at work could moderate the relationship between organizational justice and job satisfaction and thus provides an empirical underpinning for integrating spiritual and cultural dimensions into organizational practices. It is hoped that the organizational justice mechanisms in an organizational setup are aligned more to Islamic values as a means of improving better employee retention and satisfaction, and this case provides valuable practical insight into organization operations in an Islamic culture. Furthermore, it still affords an avenue for other studies to take these associations into consideration across cultures, as well as organizational dimensions, for the purpose of enriching studies in organizational behavior with specific cultural meaning.

2 | LITERATURE REVIEW AND HYPOTHESIS DEVELOPMENT

2.1 | Theoretical Perspective: Equity Theory and Islamic Ethical Framework

Equity Theory (Adams, 1965) states that employees compare equity of their inputs such as effort and/or skills invested in the job with the outputs gained such as rewards and or working condition with the equity of others. It

postulates that perceived inequity results into dissatisfaction, and the use of behavioral strategies to bring back equity (Adams, 1965). Where applied to organizations, Equity Theory provides understanding on how perceptions of fairness between procedural and distributive justice influence organizational commitment and job satisfaction. Unless, we seek to analyze these dynamics within a paradigm that encompasses Islamic spirituality it is important that when seeking to apply the principles of justice (Adl), trustworthiness (Amanah), and the pursuit of excellence (Ihsan) they form the normative bedrock of the Islamic tradition. Equity in the Islamic teachings is not confined to having it as a legal and pro forma measure but as a moral clarification of performance based on the devoutness of an employee to his religion and his relationship with Allah, the Almighty (Beekun, 1997). The Islamic Principles of the Qur'an and Hadith lay a lot of responsibility on justice and equal treatment which as we have seen is befitting the Equity Theory. For instance, whilst the Prophet Muhammad (PBUH) said 'your employees are your brothers for whom Allah has appointed you to be in charge of', Therefore whosoever hath a brother under his power should provide him, with the food that he himself eats and should clothe him with the raiment that he himself uses. Assistant 2 Provide them with extra loads, which does not cause the state of overload and if it is done, support them (Assistant 2: Sahih of Al-Bukhari). The Islamic ethical foundation enriches this view by infusing justice in the workplace as having spiritual benefits in that it will help one abide by the teachings of Allah (Rice, 1999). This approach suggests that for Muslims, recognition of organizational justice is spiritually rewarding; in turn, this may bolster its effects on job satisfaction. Also, Islamic spirituality includes matters such as Tawakkul that could influence the moderation of justice perception in workplace. The level of Tawakkul by employees may mean they understand that their efforts and rewarding of employees in fair manner is not only done in worldly manner but in a way that is balanced by Allah hence affecting their satisfaction and well being (Ali, 2005). By integrating Equity Theory with Islamic Ethical considerations, we have a sound theoretical framework to investigate how Islamic spirituality might alter the relationships between organizational justice perceptions and job satisfaction. This approach not only looks into the conflict side of justice as practiced in the workplace but also provides for a spiritual and ethical angle that is especially well appreciated where Islamic culture is important

2.2 | Organizational Justice and Work Satisfaction

Organizational justice as a perception of fairness among employees is highly influential on outcomes such as job satisfaction and commitment, performance among others. The concept is broadly categorized into three dimensions: district justice, process justice, and interpersonal justice (Colquitt et al., 2001). Distributive justice relates to the perceived fairness of the received treatments, for example, pay and promotional grants, and is usually compared to equity and equality (Adams, 1965). This aspect concerns the equitableness of the procedures utilized to arrive at these outcomes more specifically, the methods of operation regarding ways in which decisions are made (Leventhal, 1980). Interactional justice refers to the concern with the interpersonal treatment that is given during the enactment of the procedures and is characterized by respect as well as the offers of reasons (Bies & Moag, 1986). Previous investigations carried out on the cross sectional survey showed a positive correlation between organizational justice and job satisfaction. Research has shown that employees that experience more distributive, procedural, and interactional Justice mean they will also have higher job satisfaction (Greenberg, 1990; Colquitt et al., 2001). When reporting this relationship, the literature is clear that there is a moderator called 'the psychological contract', stating that while supervising the organizations' fair treatments of their subordinates creates trust through fulfilling the implied obligations of the organizational psychological contract, job satisfaction is boosted in return (Robinson, 1996).

Job satisfaction, defined as the complex cognitive and affective state that arises from an employee's evaluation of his or her job or job experience; (Locke, 1976), is directly affected by perceptions of fairness in the workplace. Previous research likewise shows that when working environment is perceived as fair, the levels of job satisfaction are likely to be high and employees are less likely to offer any intentions of turnover even if their job performances are high (Spector, 1997; Judge et al., 2001). This is the case because feelings of perceived injustice elicit feelings of anger and betrayal, which lower overall job satisfaction and organizational commitment (Aquino et al., 1997). It also means that the nature of the interaction between various types of justice perceptions can influence job satisfaction. For instance, where procedural justice is rated high, low distributive justice can actually reduce job satisfaction (Brockner & Wiesenfeld, 1996). This means that even where the outcomes are less positive regarding how the employees feel about their work, equitable process can offset for it. Hence this posits that:

Hypothesis H₁: Organizational Justice is positively related with Job Satisfaction

2.3 | Moderating Role of Islamic Spirituality

Organizational Islamic spirituality an element based on Islamic tenets that affect the behaviours and perceptions of the people in their daily lives at the personal level as well as at the workplace. Islamic spirituality is described as a general approach to living providing Muslims with instructions for their behavior in the light of Islamic teachings meant to bring a person's actions and intentions into harmony with the divine will (Nasr, P. 1985). Not only is this an individualistic experience but a profoundly social one that permeates ordinary social relationships and morality. In organizational context, Islamic spirituality can act as a potent mediator with respect of relationships between organizational justice and sales employee consequences, including job satisfaction. The Islamic concept of 'Adl signifies justice and equity which are two main postulations of organizational justice as well. Al sharia recommendation holds fairness and righteous deeds not as a legal provision but as a moral necessity that indeed reflects ones faith and beliefs (Beekun & Badawi, 2005). Some new research has directed efforts to understanding how Islamic spirituality mitigates the impact of organizational work on employees' outcomes. For instance, Rahman et al., (2015) established that it was possible for Islamic spirituality to moderate the relationship between organizational justice and job satisfaction among the Muslim employees. The study recommended that employee, which has the higher spirituality, tends to experience a higher level of justice and support stems from the work environment, thus increases the level of job satisfaction and organizational commitment. Islamic spirituality also highlighted the role of Intention and the degree of Sincerity or NIYYAH and IHSAN that can temper how the Organizational policies and practices are experienced by the employees. As workers with Islamic faith perform prayer (Salah) and fasting (Sawm), it is believed that they are more likely to report positive feelings of organizational justice because of the accountability and fairness religion instils on such workers (Kazmi et al., 2008). This means that there is a possibility of creating an Islamic oriented culture for practicing spiritual beliefs of the Muslim employees in the organizations through the fostering of the organizational fairness perceptions to improve on the job satisfaction level. In addition, Islamic teachings promote tolerance (Enduring, Sabr), gratitude (Shukr) and reliance on God (Tawakkal) can help to control response to perceived injustice at workplace. By measuring the degree of spirituality of the employees, the research study might understand how prepared they are to handle different problems or pressures because they view the events as tests or as good chances to develop their spirituality. It can result in higher total satisfaction ratings and lower turnover intention, even under less than perfect organizational environment (Ali & Al-Owaihnan, 2008). Furthermore, it means that the spirit of Islam provides another perspective for observing and regulating the relationship between organizational justice and job satisfaction. This framework compliments and reinforces routine HRM activities and boosts the typical human source administration practice that recognizes call and response spiritual and ethical regarding work setting. Besides, this approach corresponds to the spiritual needs of Muslim employees and aims to pursue humane, which brings effectiveness in the organizational setting rather than a miserable working experience that Rice (1999) spoke of. From the following this study proposed that:

Hypothesis H₂: Islamic Spirituality will significantly moderate the relationship between Organizational Justice and Job Satisfaction

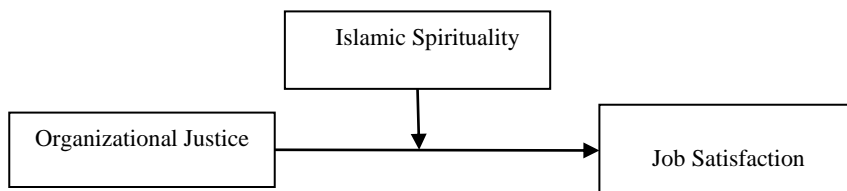


Figure 1: Research Framework

3 | METHODS

The current study employs a quantitative research methodology to test the moderating effect of Islamic Spirituality on the Organizational Justice and Job Satisfaction of the employees of SMEs of Dera Ismail Khan, Pakistan. This method allows accurate quantification of variables and their analysis with regards to the relations between them. The research is informed by a positivist epistemology that lends prominence to the objectivity of the research as well as hypothesis testing. A cross section deductive approaches were used and questionnaires were filled by the employees working in SMEs. This survey used standardized instruments to assess dimensions of organizational justice, job

satisfaction and Islamic spirituality. The scale of Moorman et al., (1991) is employed for quantifying organizational justice. This scale is a measure of the sense of distributive, procedural, and interactional forms of justice. The scale consists of 18 items; 7 items are for procedural justice, 6 for interactional justice, and 5 for distributive justices. Islamic spirituality has been broken down into three dimensions namely faith, rituals, and Islamic social responsibility. Faith, Rituals, Repentance/Forgiveness, and Remembrance of Allah are the four salient features identified by Kamil and Jan (2014) in the light of Quran and Hadith, based on the work of Mohsen. Rituals are those actions that must be performed by every Muslim, including prayer, charity, pilgrimage, and fasting. In this study, Islamic spirituality was measured. Moreover, this study utilizes Islamic spirituality by (Adawiyah and Pramuka 2017; Shah et al., 2022), which is segregated into 14 items that symbolize individual-level spirituality.

To quantify employee satisfaction on the job, an individual feeling of work is assessed by three items from satisfaction with advancement and opportunities from hygiene theory (Herzberg et al., 1959) and one item from satisfaction with the nature of work (Nathan et al., 1991). One example of a job satisfaction item is the phrase "usually speaking, I am content with this employment." There were 350 employees involved in the study, using convenience sampling given the practicality and accessibility of the samples within the desired region. The data was analyzed using statistical package SPSS version 25. Quantitative data included descriptive statistics that described the sample characteristics across demographic variables. Determination of reliability was done by running alpha test on the scales used in the study. Accordingly, the research hypotheses were tested using the inferential statistics of correlation and regression. To test the moderating impact of Islamic spirituality on organizational justice and job satisfaction, hierarchical regression analysis by using Hayes Process Macro through SPSS version 25 was particularly used. This methodological framework complements theoretical scholarship with measurements focusing on presenting a more nuanced picture of the ways that Islamic spirituality determines views towards justice and satisfaction in the workplace.

4 | RESULTS

Mean scores were determined of Organizational Justice (OJ), Job Satisfaction (JS), and Islamic Spirituality (IS), and 350 participants responded to each scale. The means and standard deviations were as follows: OJ was (M= 3.39, SD= 0.68); JS (M= 3.21, SD= 0.59); IS (M=3.24, SD= 0.73). Descriptive statistics of skewness and kurtosis of all applied variables indicated that they were close to normal distribution. Cronbach's alpha indicated good internal consistency for each scale: OJ internal reliability was .87, JS was .90, and IS was .86. Table 1

Table 1

Data Normality

	N Statistic	Mean Statistic	SD Statistic	Skewness Statistic	SE	Kurtosis Statistic	SE	Cronbach's Alpha $\alpha > 0.7$
OJ	350	3.3922	0.67925	0.110	0.158	-0.557	0.316	0.867
JS	350	3.2111	0.58856	-0.503	0.158	-0.513	0.316	0.901
IS	350	3.2430	0.73240	0.299	0.158	-0.862	0.316	0.855

OJ> Organizational Justice; JS> Job Satisfaction; IS> Islamic Spirituality

Table 2

Correlation Analysis

	Variables	OJ	JS	IS
OJ	Pearson Correlation	1		
	Sig. (2-tailed)	0.000		
	N	350		
JS	Pearson Correlation	0.652**	1	
	Sig. (2-tailed)	0.000		
	N	350	350	
IS	Pearson Correlation	0.772**	0.393**	1
	Sig. (2-tailed)	0.000	0.000	
	N	350	350	350

** . Correlation is significant at the 0.01 level (2-tailed).

OJ> Organizational Justice; JS> Job Satisfaction; IS> Islamic Spirituality

The table 2 provides Pearson correlations analysis testing the associations between Organizational Justice (OJ), Job Satisfaction (JS), and Islamic Spirituality (IS). All correlational coefficients appear are significant at $p < 0.01$ level bilateral). OJ had a strong and positive correlation with JS result [$r = .652$ ($t = 7.430$) $p < 0.01$]. This means that perceived organizational justice has positive correlation with perceived job satisfaction among employees. Greater positive correlation was found between Organizational Justice (OJ) and Islamic Spirituality (IS) $OJ = .772$, $IS = .772$, $p < 0.01$. This means that there is a strong positive correlation between the theories of fairness and justice that exist within an organization as well as the Islamic spirituality of the individual. Similarly, the survey showed that JS and IS have a significant yet modest positive relationship with each other, ($r = .393$, $p < .01$). This suggests that as the IS increases, JS also increases, however the correlation with OJ and IS or OJ and JS found to be significant as with the other variables.

Table 3
Regression Analysis

Model	R	R ²	Adjusted R ²	SE	Change Statistics				
					ΔR^2	F Δ	df1	df2	Sig. F Δ
1	0.652 ^a	0.425	0.423	0.44720	0.425	173.050	1	348	0.000

a. Predictors: (Constant), Organizational Justice

This analysis is further supported by the model summary that dictates Organizational Justice has a significant explaining power of Job Satisfaction. The values of parameters are $R = .652$ thus pointing towards strong positive relationship between the two variables. The computed R square value of .425 shows that Organizational Justice accounts for 42.5% of the total variation of Job Satisfaction. The adjusted R square (.423) is somewhat less than the R square and is calculated to give a better estimation of the amount of variation in the criterion that can be explained by the number of predictors in the model. The standard error of estimate, we obtain that is .44720 this manifests the average deviation of the observed values from the regression line. The information about the importance of the model is divided into the Change Statistics. The R Square Change (.425) is the same as the R^2 since it is a model of simple linear regression by one variable. Finally, the F Change (173.050) is an F-statistically significant at a .05 level of significance Sig. F Change = .000, $p < 0.001$). This validates the hypothesis that Organizational Justice has a substantial zero-order correlation with Job Satisfaction. Consequently, this study defined perceived organizational justice as an independent variable that links to job satisfaction as the dependent variable. Table 3

Table 4
Coefficients

Model	Unstandardized Coefficients		Standardized Coefficients Beta	t	Sig.
	B	Std. Error			
1	(Constant)	1.295	.149	8.714	.000
	OJ	.565	.043	13.155	.000

a. Dependent Variable: Job Satisfaction

The unstandardized coefficients (B) show the difference in Job Satisfaction for a one unit change in Organizational Justice. Intercept value 1.295 means that when OJ is equal to zero, this model predicts a Job Satisfaction score at constant. The B coefficient for OJ (.565) shows that as OJ rises by one unit, Job Satisfaction changes by .565 units. t-values, together with their significance levels (Sig.), analyses the significance level of each predictor Organizational Justice ($t = 13.155$, $p < .001$) have a significant impact on Job satisfaction. This further confirms that Organizational has a positive impact on Job satisfaction, among the study participants. In conclusion, thus, the study of this research demonstrates that the increase in the facilities of organizational justice significantly affect increase in the dimension of job satisfaction. Hence H1 is accepted. Table 4

4.1 | Moderation Effect of Islamic Spirituality upon Organizational Justice and Job Satisfaction

Table 5

Multiple Hierarchical Regression (Moderation Analysis)

R	R-squared	MSE	F	df1	df2	p
.6976	.4867	.1801	73.3273	3.0000	346.0000	.0000

Table 6

Moderation

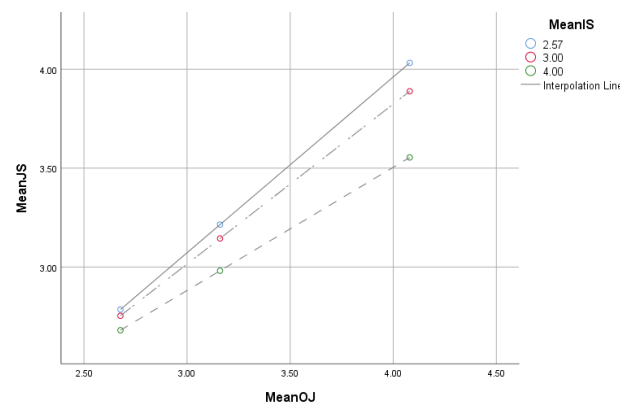
Variable	Coefficient	SE	t	p	LLCI	ULCI
constant	-.6866	.5680	-1.2088	.2280	-1.8058	.4325
OJ	1.3674	.1764	7.7501	.0000	1.0197	1.7150
JS	.4252	.1809	2.3511	.0196	.0689	.7816
Int_1	-.1862	.0494	-3.7721	.0002	-.2835	-.0890

Table 7

Product terms key (Int_1 Test(s) of highest order unconditional interaction(s))

Term	R2-change	F	df1	df2	p
X*W	.0315	14.2288	1.0000	347.0000	.0002

The Model Summary suggests that the total data and interaction account the overall model, 48.7% of the total variance on Job Satisfaction ($R^2 = .487$, $F(3, 346) = 73.33$, $p < .001$). The Model section gives out the result for the each and every predictor used in the study. The Beta for OJ is 0.39 and $p < 0.001$, this suggest that there is a direct positive relationship between OJ and JS. The coefficient for IS indicates a positive correlation with JS ($B = .425$, $p = .020$). Most importantly the OJ by IS interaction term, Int_1 has a significant negative coefficient ($B = -.186$, $t = -2.696$, $P = .0002$). A negative coefficient for the interaction term is the one that can guide one towards a moderating role for IS. The Product terms section surely supports the importance of the interaction. So again, I use Source- R^2 change to find communicate that the interaction increases JS's R^2 by 3.15% above and beyond the main effects of OJ and IS. The F-test of the interaction is also significant, $F(1, 347) = 14.23$, $p = .0002$. To sum up, moderate amount of Organizational Justice has been found to moderate the degree of Job Satisfaction in the light of Islamic Spirituality. The negative coefficient for the interaction indicates that the positive association of OJ and JS is less strong for participants with high levels of Islamic Spirituality. In other words, the results of the research show that organizational justice increases the job satisfaction, however; this relationship is moderate for Islamic spirituality radical-oriented people. Hence H2 is accepted. Table 5, 6 & 7 Figure 2


Figure 2: Moderation Graph

5 | DISCUSSION AND CONCLUSION

This research seeks to analyze the linkage between organizational justice and job satisfaction among SMEs while highlighting the moderating role of Islamic spirituality at work. Organizational justice has emerged as a strong indicator of job satisfaction among SME employees, aligning with prior studies that emphasized the importance of fair treatment and equitable practices in enhancing employee morale and productivity (MANAF et al., 2022). This also underscores why fair organizational practices become even more critical in SMEs, often characterized by limited resources. In such environments, where employees frequently take on multitasking roles, a strong perception of justice can foster a sense of belonging and stability, even amid potential uncertainties. This aligns with earlier findings identifying organizational justice as a key determinant of job satisfaction in SMEs (Shah et al., 2024; Krishnan, 2020; Adeel et al, 2019 Sarfraz et al., 2018). Additionally, the study highlights the critical role of Islamic spirituality as a moderating factor in this relationship. Employees with higher spiritual values are more likely to perceive their organizational environment as just and trust-based (Rehman et al., 2021; Nisa et al., 2020). The incorporation of Islamic principles of justice and equity can significantly enhance job satisfaction and loyalty, especially in contexts where interpersonal and community dynamics are prominent. SMEs can leverage these cultural and spiritual values to cultivate a more loyal and engaged workforce. This emphasizes the importance of practicing justice within organizational management in SMEs. The findings suggest that by recognizing and integrating the spiritual dimensions of their employees, SME leaders can improve job satisfaction, boost employee retention, and enhance overall organizational performance.

6 | LIMITATIONS AND FUTURE RESEARCH DIRECTIONS

In view of these findings, a number of promising directions for future research in the context of SMEs should be pursued. For example, on organizational justice and Islamic spirituality, comparison studies could be made with larger organizations based on size. Longitudinal studies may indicate how such relationships evolve with time amidst an ever-changing organizational environment and demographic makeup of the workforce. Examining external factors like economic shifts and competition could provide deeper insights, while focusing on specific dimensions of Islamic spirituality such as community involvement, ethical behavior, and personal reflection might uncover their unique impacts on workplace culture. This study has some limitations, which are the reliance on self-reporting data, introducing some bias, and a sample that may not fully represent SMEs across industries and regions, thus limiting generalizability. Future research should therefore focus on diversified sampling in order to enhance validity. The measurement of Islamic spirituality also deserves a more holistic approach, such as a qualitative or mixed-method approach, to better capture its nuances. Thus, by focusing on these areas of limitation and pursuing the aforementioned potential directions, clearer insights shall emerge on the nature of the interconnections between organizational justice, job satisfaction, and spirituality, not just for theory but also some practical purposes related to workforce engagement and effectiveness.

Declarations

Ethical Approval and Consent to Participate: This study strictly adhered to the declaration of Helsinki and relevant national and institutional ethical guidelines. Verbal Informed consent was obtained from all participants. All procedures performed in this study involving human participants were in accordance with the ethical standards of the Helsinki Declaration.

Consent for Publication: Not Applicable

Availability of Data and Material: Data file for this study is available and can be requested from corresponding author.

Competing Interest: The authors declare no competing interest

Funding: Not Applicable

Authors' Contribution: MA; MF: Data collection, conceptualization MN; MN and design of the study, writing—original draft, writing—review & editing.

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