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Fachgebiet: **Management**

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WIRTSCHAFTS UNIVERSITÄT WIEN VIENNA UNIVERSITY OF ECONOMICS AND BUSINESS

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Datum 24.02.2023 Unterschrift 

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ABSTRACT

Religion in the workplace has been growing as a specific topic in management discourses. This dissertation contributes to that discussion by taking a multilevel perspective where each of the four contributions tackles different yet connected issues. The first work contributes to the disentangling of workplace discrimination faced by Muslims in diverse societal contexts through a systematic review of the literature. The second work uses a similar method and data as the first but accentuates another important angle by depicting the comprehensive picture of Muslim struggles in the workplace. The third work employs a quantitative method to shed light on religious individuals' career success patterns. The fourth work explores the nexus of workplace spirituality and individual religiosity, answering whether the interaction of those two leads to affective commitment to organization. Overall, this dissertation covers religion in the workplace discourses on three levels: relational, individual, and organizational.

PREFACE AND ACKNOWLEDGMENTS

In this section, I will not talk much about this dissertation's content to avoid the risk of redundancy. Instead, I would like to share stories of the things that have motivated me to go through this—borrowing a phrase from The Beatles— 'long and winding road' of doctoral journey until, finally, the end of the tunnels is in sight. Three main drives have kept my perseverance alight in completing my doctoral study. The first is the shortage of Indonesian management scholars focusing on religion in the workplace topic.

Data provided by the Indonesian Ministry of Education, Culture, Research, and Technology in 2019 suggests that 1,140 Indonesian universities have management departments. Assuming there are 5-20 faculty members that belong to the Organizational Behavior (OB) & Human Resource Management (HRM) subfields in each management department, there are roughly 5,700 – 22,800 OB-HRM scholars in Indonesia. How many of those scholars publish research on religion, religiosity, and everything in-between in reputed journals? Only a handful of people. I see this as ironic, considering the results of many global surveys position Indonesia among the most religious countries in the world. By finishing my dissertation, I hope I can write more, publish more, and consequently add to the list of Indonesian management scholars who explore the topic of religion in the workplace.

Second, the world is seeing too many human conflicts carried out on behalf of religion. I believe those religious-based conflicts would be largely diminished if we invest a bit of our time in trying to understand our similarities rather than differences. As Suheir Hammad puts it, "writing must always have intention, because words have power." My work on religion in the workplace is partially aimed at promoting harmonious living among diverse religious communities. Though there is a long way to go, I believe such an aim is viable. During EURAM 2022, I saw positive responses that emboldened my vision and made me believe that my work might mean something more than just being a pile of words.

After my presentation on career success patterns from five religious perspectives at EURAM, the audience responded positively and related themselves to my presentation in their feedback. For instance, one member of the audience mentioned that she was raised within Buddhist traditions. My presentation gave her a new perspective; apparently, Buddhists have more things in common with Muslims, Hindus, and Christians than she ever imagined. Other audiences in the forum followed what the Buddhist lady did, they shared their religious background stories before delivering their feedback. The forum became an impromptu interfaith arena filled with

joy and cheerful nuance. From that moment on, I decided that my academic work was among the ways for me to introduce my religion to the world in a positive light. At the same time, my work is also a means to conduct positive interfaith discourses with other management-religiosity scholars, thereby further emphasizing our religions' similarities.

My third point is about legacy. There are two sayings about the legacy that I'm familiar with. The first is an Islamic teaching stated by Prophet Muhammad (Peace be upon him), who said, "When a man dies, his good deeds come to an end, except three: Ongoing charity, beneficial knowledge, and a righteous child who will pray for him." I have learned a lot during the three years of my doctoral study. Later, I will pass my knowledge to my students, and I want to use my knowledge to publish papers, which will hopefully be of beneficial knowledge. The second saying I want to mention is an Indonesian-Malay proverb, which states, "When an elephant dies, it leaves behind its tusks. When a tiger dies, it leaves behind its stripes (patterned skins). When a human dies, he/she leaves behind his/her names." I sincerely hope my works last longer than my biological age so that future management scholars interested in religion in the workplace may still 'meet' me, albeit only through my published papers. I'm fully aware the journey to craft my legacy will start after my doctoral study finish. That is my motivation.

The paragraphs onward would be the most important points in this section, where I'm about to thank all parties who helped me along the way. I especially want to thank Prof. Wolfgang Mayrhofer, who gave me a chance to be one of his students. Maybe he doesn't know how much I learned from him, both directly from our conversation and indirectly from my observation of how he leads the team, treats people, manages his work-life balance, and all other positive aspects of him as a professor, a boss, and a family man. Also, to his wonderful wife, Mrs. Andrea Mayrhofer, a kind-hearted lady who helped and cared for me sincerely during my early months in Vienna. I want to thank Prof. Edwina Pio and Prof. Michael Meyer for their earlier constructive feedback on my research proposal. The process of my *defensio* arrangement was stress-free thanks to their kindness. Also, thank you to Prof. Syeda Arzu Wasti (Sabancı University, Turkey), an excellent host and mentor during my research visit to Turkey.

I want to also thank my beloved parents, Philipus Linando and Tazkirowati, and my sibling, Jaya Utami Linando. I remember how my late dad, Philipus, once told me that one of the successful parenting signs for him is when the child can achieve higher education than his parents. I did it, Dad, and it is indeed also your success. To my parents-in-law, Respati Utoro and Sholeha, thank you for letting me marry your adorable daughter. My dearest wife, Annisaa

Lathiip Utoro, and beautiful daughter, Assyifa Shafiyya Linando: no words could illustrate how grateful I am to have you two accompanying me all the way through the ups and downs. To all my Indonesian colleagues who are studying in Austria at the same time as I am, acting as a big family that lessens my homesickness, thank you. Further thanks to Dr. Ignaz Hochholzer and Susie the Nurse of Barmherzige Brüder who treated me benevolently while I was helpless. They performed a superior kind of compassion that inspired me to pay much more forward.

Many thanks to IVM colleagues who are really inspiring and supportive, listed here in alphabetical order: Prof. Astrid Reichel, Dominik Zellhofer, Felix Diefenhardt, Gisela Ullrich-Rosner, Prof. Johannes Steyrer, Lea Katharina Reiss, Michaela Schreder, Petra Eggenhofer Rehart, and Sarah Steiner. Special mention to Michael Schiffinger, the methodology expert who has patiently and extensively aided me with method-related issues. Last but not least, thanks to Marco Leander Rapp, a wonderful roommate who is very easy-going and compassionate. He has helped me a lot, not only with PhD-related matters but also with life-related matters.

After all, I have realized that getting a doctoral degree is not the end. It is, in fact, a beginning. I have always perceived a doctoral title as a 'license' to independently conduct scientific studies on my own. At this point, I could say that I'm truly confident about getting my 'license' and beginning the 'real journey.' The accomplishment of earning this title would also be a means to realize a life principle I adopted from Prophet Muhammad (Peace be upon him)—that the best among you are those who bring the greatest benefits to many others. I wish my doctoral committees share parallel sentiments as mine, and may this *'Dr. rer. soc. oec'* title empowers me to convey greater benefits to others.

Bismillahirrahmanirrahim.

INTRODUCTION

This dissertation comprises various investigated themes, methodological approaches, and theoretical lenses. The three main themes it covers include workplace struggles, career, and workplace spirituality. Those three assortments are linked through three ties that frame this dissertation. The first tie is that all the explored works contextualize religion and religiosity. Second, those works were elaborated and developed within the Organizational Behaviour field, mainly in the workplace context. These two ties justify the dissertation title: "Religion in the Workplace."

The third tie relates to how I focused on investigating individual outlooks, which can be seen as 'individual struggles' in the first branch of this dissertation, 'individual career' in the second, and 'individual commitment' in the third. However, even though the main focus of all branches starts with individual outlooks, the analyses of each work are interrelated with other perspectives. The first branch of my cumulative work portrays the struggles of individuals (specifically Muslim employees) in the workplace. Those workplace struggles should not be seen as a standalone phenomenon caused solely by individual factors but as a part of larger societal issues through a relational lens. My first work branch also applies a relational lens that comprises the interrelation among societal, organizational, and individual factors to comprehend these phenomena.

The second branch of this dissertation mainly focuses on how individuals (specifically religious individuals) perceive their career success. Therefore, it is sensible to claim that the second branch only applies individual perspectives in discussing religion in the workplace. The third branch examines the interplay of organizational perspectives, termed workplace spirituality and religiosity, as individual characteristics. Therefore, the third branch covers individual and organizational perspectives in comprehending religion in the workplace. These explanations further justify the 'multilevel perspective' phrase completing my whole dissertation title: "Religion in the Workplace: A Multilevel Perspective."

Considering that the three branches of this dissertation expose the relationship between individuals and their organizations, I employed the Person–Environment (P-E) lens to bind this dissertation together. This dissertation is structured into three parts. The first part portrays the connecting lines between the contributions. It contains the state of research in each work's field and details how each work contributes to the field. The second part situates each contribution in full-text papers so that the readers can thoroughly understand them. Lastly, I conclude this

dissertation with my future research roadmap on religion in the workplace. Such a conclusion is consistent with the spirit of my words in the preface section; this dissertation is not an end but a beginning.

I. Synopsis of the Cumulative Dissertation

The Broader Research Program

Religion was once considered an irrelevant factor in the workplace for several reasons, including the widespread belief that it either played no role in organizational management (Hill et al., 2000; Mellahi & Budhwar, 2010) or did not contribute directly to profit-making activities (Tracey, 2012). Slowly but surely, religion gained momentum in management discourses as evidenced in the establishment of the Management, Spirituality, and Religion (MSR) Interest Group of the Academy of Management (AoM) and the development of the Journal of Management, Spirituality and Religion (JMSR), among other indicators.

Nevertheless, despite the emerging interest in 'religion in the workplace,' some aspects of the topic have been explored minimally, leaving many gaps as the wait continues for more scholars to explore them. Among the main unresolved matters is the comprehensive picture of the struggles Muslim face in the workplace. Scholars (e.g., Masood, 2019; Naseem & Adnan, 2019) have pointed out the need to explore the struggles Muslims face in the workplace by considering various factors. Another aspect that scholars (e.g., Dries, 2011; Duffy, 2006) encourage to be taken into consideration is the effect of religion on career studies, as religion is believed to influence individuals in career decision-making.

There is also a suggestion to clarify the relationship between spirituality and religiosity—two phenomena some scholars (e.g., King & Williamson, 2005; Vandenberghe, 2011) perceive as independent and separate constructs. Meanwhile, for other scholars, the effort to separate those two is like "surgically dividing conjoined twins" (Giacalone & Jurkiewicz, 2010, p. 4). My first and second dissertation papers aim to answer the first-mentioned gap. Those papers apply a systematic literature review (SLR) to create a comprehensive picture of the struggles of Muslims in the workplace and further delineate how those struggles differ across societal contexts.

My third dissertation paper mainly examines the effect of religiosity on career success orientation. Specifically, this paper evaluates whether religiosity affects the perceived importance of positive impact and financial success dimensions of career success. Lastly, the fourth dissertation paper explores the nexus of workplace spirituality and individuals' religiosity, examining whether the interaction between those two constructs enhances the affective commitment of employees to their organization.

From a broad viewpoint, this dissertation applies the Person-Environment (P-E) Fit (Holland, 1997) as the main lens to explore organizational circumstances that fit with religious employees' characteristics. P-E Fit is derived from the Trait-Factor theory, which focuses on the ways individuals decide their ideal vocations, as initiated long ago by Parsons in his classic work (1909). P-E Fit also links to the Theory of Work Adjustment (TWA) popularized by Dawis & Lofquist (1984). P-E Fit is the compatibility between the characteristics of individuals and their environment (Holland, 1997).

I have two reasons for specifically choosing P-E Fit, rather than Trait-Factor or TWA, as the overarching theoretical framework of this dissertation. The first reason is the wider range that P-E Fit can cover compared to TWA and Trait-Factor theories. As previously mentioned, the Trait-Factors theory is mainly used to explain the vocational choices of individuals; in other words, this theory focuses on the pre-employment phase. That is why the contemporary use of this theory can be mainly found in counseling and vocational guidance literature (e.g., Hees et al., 2012; Mcmahon & Patton, 2015). On the other hand, TWA primarily explains the adjustments individuals make to match their work environments (Swanson & Schneider, 2013), which is why most contemporary studies (e.g., Carillo et al., 2021; Petrou et al., 2018) apply TWA focusing on the employment phase.

While P-E Fit connects to Trait-Factor and TWA, its application could be more comprehensive than the other two. Like Trait-Factor Theory, Holland's model of P-E Fit initially emphasizes the type of 'ideal' career choice for individuals with particular strengths. In other words, the initial focus is on the pre-employment phase. Nevertheless, in due course, the P-E Fit theory has been developed beyond the pre-employment phase boundary. The theory has also been employed in studies on employment (e.g., Lauring & Selmer, 2018; Tepper et al., 2018) and post-employment phases (e.g., Becker et al., 2022; Oakman & Wells, 2016). It has even been used to model contemporary work settings (Goetz et al., 2021; Guan et al., 2021). My cumulative works also cover various employment phases, so I perceive P-E Fit as a suitable theory for this dissertation.

The second reason for using P-E Fit relates to the dissertation's operationalization of 'religion.' In Paper 1 and Paper 2, I interpret 'religion' as a trait that drives the values of individuals. That is why, in both papers, I argue that discrimination and workplace struggles may happen toward any individual who identifies as Muslim, regardless of their degree of religiosity and whether or not they practice the religion. Meanwhile, Paper 3 and Paper 4 use the religiosity scale

adopted from Allport & Ross (1967), which is considered a state rather than a trait. From these explanations, it is clear that the Trait-Factor theory will not sufficiently cover this dissertation as a whole, as it mainly focuses on the 'trait,' as the name suggests. On the other hand, P-E Fit can accommodate all the attributes of an individual, such as needs, goals, values, abilities, and personalities (van Vianen, 2018). Subsequently, scholars (e.g., Kandler & Rauthmann, 2022; Rauthmann, 2021) include both trait and state on P-E Fit discourses.

The use of P-E Fit as the overarching theoretical framework of this dissertation is perceptible from the content of each paper. Papers 1 and 2 investigate workplace struggles for Muslims. Paper 3 explores the pattern of career success for religious individuals. Paper 4 examines whether religiosity moderates the relationship between workplace spirituality and affective commitment to organization.

Overall, framed within the P-E Fit lens, this broader research program aims to lead this dissertation to contribute to address the existing gaps in religion in the workplace topic from a multilevel perspective. The perspectives explored in this dissertation include individual, organizational, and relational. Individual perspectives of religion in the workplace refer to the career success pattern of religious individuals, as was the case in Paper 3. The organizational point of view is represented by Paper 4, which explores the interaction between workplace spirituality and individual religiosity to enhance the affective commitment of employees. Lastly, Paper 1 and Paper 2 explore religion in the workplace from a relational perspective.

Cumulative Contributions Overview

The cumulative contributions of this research are summarized in Table 1 below. The contributions were distributed equally from the authorship composition, with two works being single-author papers and two others being co-authored papers. All papers have been subjected to a formal peer-review procedure. In addition to the formal peer-review mechanism from the journal and conferences, I also presented these four works to IVM colleagues at each research seminar the institute conducted. The articles were then polished following feedback from the formal peer review and IVM colleagues.

Paper 1 and Paper 4 serve as conference articles presented at conferences listed on the WU Management Department conference list. Paper 3 reached R&R in the Journal of Business Ethics, an A-journal listed on WU Management Department's Journal Ranking, but was

rejected in the second round of review. In addition, I wrote Paper 2 during my doctoral study, which counted as an additional project in this dissertation. Consequently, this dissertation satisfies the cumulative dissertation requirements of WU Department of Management, as described in Appendix A.

#	Short Label	Title	Author(s)	Type	Dissertation Outlet
1	Workplace Discrimination Paper	A Relational Perspective Comparison of Workplace Discrimination toward Muslims in Muslim-minority and Muslim-majority Countries.	Linando, J. A.	Conference Article	37th EGOS Colloquium, (2021)
2	Employment Struggles Paper	Employment Struggles for Muslims: A Systematic Review.	Linando, J. A.	Journal Article	*Additional project*
3	Career Success Pattern Paper	'To be Rich but not Only for Me': A Career Success Pattern of Religious Individuals?	Linando, J. A. & Mayrhofer, W.	Journal Article	R&R at Journal of Business Ethics – rejected in the second review round (2022) ('A' Journal)
4	Spirituality - Religiosity Paper	Workplace Spirituality Meets Religiosity: Affective Commitment, Minority-Majority Statuses and Diversity Management.	Linando, J. A. & Mayrhofer, W.	Conference Article	37th Workshop on Strategic HRM, EIASM (2022)

Table 1. Cumulative Contributions Overview

State of Research on Religion in the Workplace

Workplace Religious Struggles

Religion is often the source of workplace struggles for religious individuals. As each religious community faces different characteristics of workplace struggles, I only focus on Islam in this dissertation project to explore the phenomenon optimally. Islam is the most burgeoning religion worldwide (Lipka & Hackett, 2017) and is often misinterpreted and disregarded (Bastian, 2019;

Pemberton & Takhar, 2021), making the exploration of Muslim workplace struggles a concern for the scholarly community.

However, it is also worth noting that there are various ways scholars define and set boundaries on 'Islam' and 'Muslim' terms. Despite the common conception that Muslims are those adhering to Islamic teachings, some scholars (e.g., Fadil, 2013; Salahshour & Boamah, 2020) argue that it is also essential for studies on Islam and Muslims to take into account those who identify as Muslims yet do not practice the religion. Such a statement illustrates the complexity of conceptualizing 'Muslim' and 'Islam' as scientific objects (for a more detailed review, see, for example, Asad, 1996; Rippin, 2016) and further adds the necessity to examine Islam and Muslims.

Religious communities frequently struggle when they bear minority status in society and the workplace. For this reason, most past literature suggested that religious communities, not only limited to Islam, face struggles in the place where they withstand minority status. For instance, literature recorded that non-Muslim believers (e.g., Christians, Hindus, Buddhists) face discrimination in Muslim-majority countries (Akbaba, 2009; Fox, 2013). In line with that, Muslims also face workplace discrimination in Western countries, such as European countries (e.g., Baldi, 2018; Golesorkhi, 2017) and the United States of America (e.g., Robinson, 2016; Sekerka & Yacobian, 2018). Particularly for Muslims, an initial observation of this topic made me realize that workplace discrimination cases toward Muslims have also been recorded in Muslim-majority countries (e.g., Afiouni, 2014; Vidyasagar & Rea, 2004), illustrating the complexity of workplace struggles faced by Muslims.

'Discrimination' is described using various terms. For instance, scholars employ 'formal' - 'interpersonal' (Ghumman & Ryan, 2013; King & Ahmad, 2010), 'subtle' - 'blatant' (Hendriks & van Ewijk, 2017; Pasha-Zaidi, 2015), and 'direct' - 'indirect' (Baldi, 2018; Golesorkhi, 2017) terms. Further, Syed & Ali (2021) conceptualize a pyramid of hate toward religious minorities, where the degree of hatred may range from what is termed as 'biased attitudes' at the lowest level to 'genocide' at the top level. Nevertheless, since each Muslim may have a different sensitivity level to discrimination (Connor & Koenig, 2015; Padela et al., 2016), setting the boundaries of discriminatory actions is bewildering.

A Muslim who experiences stereotyping in the workplace (belonging to the 'biased attitude,' the lowest level of the hate pyramid) may feel seriously discriminated against, while another Muslim who receives threats in the workplace (belonging to the 'violence,' top two in the

pyramid) may feel okay with the threat. For the sake of a more comprehensive discourse, my works on employment struggles apply the broadest possible discrimination definition that is pertinent to previous studies (Arifeen, 2020; Koburtay et al., 2020) suggestion to go beyond the overt form of discrimination to illustrate a more detailed outlook of Muslim struggles in the workplace. Such a decision also aligns with what Acker (2006) and Amis et al. (2020) pointed out. They argue that workplace struggles, based on the identity of the employee are tied closely to the discourse of inequality and discrimination.

To date, none of the extant management literature tries to portray Muslim workplace struggles from a holistic perspective. Among the works that came closest to doing so was that of Ghumman et al. (2013). However, that paper limits its scope to the United States of America with the Civil Rights Act (CRA) as its main context. Several meta-analysis studies have also tried to confirm the struggles Muslims face in the workplace. Studies by Ahmed & Gorey's (2021) and Bartkoski et al.'s (2018), which focus center on discrimination toward Hijabis and Muslims-Arabs, are examples of such studies. Nevertheless, although meta-analysis uses a relatively large amount of literature as its data source, by its nature, such studies might not be able to offer a wide-ranging depiction of the phenomenon.

Exploring the elements that constitute workplace struggles for Muslims through a systematic literature review will offer three primary benefits. First, it may delineate the different struggle patterns across societal contexts. Second, such research may also depict the interrelated factors on various levels (i.e., societal – organizational – individual) that contribute to the struggles Muslims face in the workplace. Third, this comprehensive portrait of the elements that shape the workplace struggles of religious individuals across cultural and demographic contexts might serve as the basis of diversity management design, as management scholars have long suggested (e.g., Gelb & Longacre, 2012; Syed et al., 2017).

Finally, such works align with the P-E lens by showing what workplace factors potentially dampen the fit between persons (in this case, Muslim employees) and their environment (organization). This alignment is relevant to previous works (Edwards & Cooper, 1990; Perry et al., 2012) that use the P-E lens to examine workplace struggles, stress, and discrimination.

1. *What elements constitute workplace struggles for Muslims?*

Religion and Career Success

Career success is among the key themes in the career field (Gunz & Heslin, 2005; Ng et al., 2005), and is defined as the sum of actual or perceived achievements resulting from job experiences (Judge et al., 1995). In the career success concept development, based on extensive multi-country research involving participants of various demographical backgrounds, Mayrhofer et al. (2016) identify seven global career success dimensions: financial security, financial success, entrepreneurship, positive work relationships, positive impact, learning and development, and work-life balance. To date, these dimensions of career success constitute the most wide-ranging career success framework (Gubler et al., 2019). These dimensions have also been operationalized, developed, and validated into the 'Dual Aspect Importance & Achievement Career Success Scale' (DAIA-CSS)' (Briscoe et al., 2021).

Despite the field's development, the understanding of career success for religious workers is still limited. Only a few studies, including Afiouni (2014), Mayrhofer et al. (2021), and Sturges' (2020) work, have examined the effect of religion on career success. Still, those works do not depict religious employees' general career success patterns. Afiouni's study particularly focuses on Muslim women respondents, and the effect of religion on their career success was not the central discussion point. Similar to Afiouni's work, the work of Sturges also focuses only on one religion—Christianity. Thus far, only Mayrhofer et al.'s work investigates career success from a multi-religion perspective.

Even so, the angle of Mayrhofer et al.'s work did not directly address the career success patterns of religious individuals. Their paper also considers other variables (e.g., age, gender, GDP) concerning religion and career success. This dissertation paper is a conceptual replication of Mayrhofer et al.'s work to complement further the knowledge of religion's effect on religious individuals' career success. In particular, this paper aims to find out whether religious individuals are interested in creating positive impacts and achieving financial success from their careers. If they do, the next aim of this paper is to see whether their aspiration to generate positive impacts is associated with their financial-success orientation.

Discovering religious employees' general career success patterns should be of concern, as it brings several benefits. First, such an effort would illuminate the effects of religion on individuals' career success definitions. Second, as the variables of interest include financial aspects, the work may also touch upon ethical issues due to financial success connections with several controversial behaviors (Cunningham et al., 2012; Gino & Pierce, 2009). Third, this

work is necessary and pertinent given the globalization effect, which brings people from different religious affiliations into the same workplace. Lastly, this work is a milestone in designing more religion-sensitive workplace policies.

Regarding the P-E lens, this work unveils religious individuals' career success patterns which help explain 'person' characteristics. Consequently, organization as the 'environment' could design its policies in accordance with those career success patterns. For instance, if the findings suggest that religious individuals value financial success highly, an organization may want to retain financial elements in its reward mechanism.

2. What is the general career success pattern of religious individuals like?

Religiosity and Workplace Spirituality

This work concerns workplace spirituality, (intrinsic) religiosity, and affective commitment as the outcome. 'Workplace spirituality' in this work represents three constructs: corporate ethical values, meaningful work, and workplace acceptance of religious expression by the organization (OWARE). Many scholars (e.g., Ashmos & Duchon, 2000; Milliman et al., 2003) suggest that corporate ethical values and meaningful work constitute workplace spirituality. As for OWARE, Giacalone & Jurkiewicz (2010) argue that allowing employees to implement their agency is a gesture indicating spirituality in the workplace. On the other hand, religious activities and expression are part of religious employees' agency (Leming, 2007). Henceforth, it is sensible to include OWARE for religious employees as a part of workplace spirituality.

This work positions individual (intrinsic) religiosity as the moderator in the relationship between workplace spirituality constructs and affective commitment. This work also frames comparative perspectives of the examined effects on religious minorities and religious majority. As the study was conducted in Indonesia, most participants were Muslim, and the minorities were believers of other religions. Such an approach is arguably novel as most religiosity studies, especially regarding workplace religious accommodation, have occurred in secular Western countries (e.g., Bader et al., 2013; Cintas et al., 2020; Gebert et al., 2014).

Consequently, this work makes several layers of contributions. First, the work adds to the debate of spirituality–religiosity interrelation. Second, this work's results may be of interest to diversity management discourse, as the results may clarify whether religion should be considered an aspect of workplace diversity. Third, while most studies position Muslims as the

minority, this study works the other way around; the results might subsequently add to the knowledge on this particular front.

Concerning the connection with the P-E lens, this work examines both aspects of P-E: person and environment. On the one hand, it holds religiosity as a personal characteristic; on the other, it embraces workplace spirituality as an environmental characteristic.

3. *Does the interaction of intrinsic religiosity and workplace spirituality lead to employees' affective commitment to organization?*

Contributions to Research on Religion in the Workplace

Comprehensive Portrait of Muslim Workplace Struggles

Paper 1 and Paper 2 tackle the first raised question of this dissertation, which concerns the elements that constitute workplace struggles for Muslims. Paper 1 focuses on characterizing the form of workplace discrimination toward Muslims based on societal context, and Paper 2 makes an extensive list of the struggles Muslims face in the workplace. The findings of Paper 1 imply that the religious composition of the society influences the forms of discrimination Muslims face in the workplace. In addition, Paper 1 analyses the discrimination cases on each interrelated level perspective: macro-societal, meso-organizational, and micro-individual.

Generally, workplace discrimination toward Muslims in Muslim-minority countries comprises blatant and subtle forms of discrimination, as seen on meso and micro levels. The different pattern arises at the macro-level in Muslim-minority countries, which tend to discriminate against Muslims blatantly. This is arguably due to the countries' characteristics, as most Muslim-minority countries are Western countries that promote freedom of speech. That opens the way for people to publicly criticize a religion's sacred values (Clarke, 2007).

On the other hand, workplace discrimination toward Muslims in Muslim-majority countries occurs specifically toward women. Those discriminations are practiced subtly on all levels, possibly due to the lack of democratic values within most Muslim-majority countries (Karatnycky, 2002), leaving discriminatory practices based on religious teaching uncontested. It is also worth noting that there might be different conceptual interpretations of gender equality, and consequently gender discrimination, between Islamic and non-Islamic perspectives. Badawi (1971) asserts that Islam regards a woman's roles in society as a mother and a wife as sacred and essential; from the Islamic perspective, these roles are noble duties

women play to shape the future of nations and society. Such positioning is far from the negative images occasionally stereotyped upon stay-at-home wives. It is also far from the view that sees the low employment participation for women as a problem to be solved. Therefore, what is perceived as 'subtle discrimination' toward women from mainstream management discourses could be interpreted from Islamic perspectives as managing roles responsibly. These are among the suggested works to learn more about gender equality conception from Islamic perspectives: Al-Lail (1996); Metcalfe (2006); Sidani (2005); Syed (2008); and Syed (2010).

In terms of a broader point of view, Paper 2 lists all aspects of workplace struggles for Muslims from 134 papers. The list starts with the reasons Muslims face struggles in the workplace. The findings suggest that Muslims face workplace struggles either because of their religious identity or their religious practices and principles. Religious identity means Muslims, regardless of their degree of religiosity (i.e., whether they practice their religion or not), may experience workplace discrimination. Scholars (e.g., Connor & Koenig, 2015; Lindley, 2002; Miaari et al., 2019) call this the 'Muslim penalty.'

Muslims may also face difficulties in the workplace whenever they want to practice their religion, especially if they live in Muslim-minority countries. People may view women who wear hijabs as strange (Abdelhadi, 2019; Robinson, 2016), or the workplace might not provide the time and space to pray (Fadil, 2013; Sekerka & Yacobian, 2018). The existence of alcohol in workplace-related networking sessions (Arifeen, 2020; Malos, 2010) also adds to Muslim struggles as it is against Islamic teaching. Additional forms of non-discriminatory struggle include work-life balance (Achour et al., 2014; Sav et al., 2014) and having to work against common societal norms, such as when Muslim women work in the mining industry, an occupation that is stereotyped as being for men only (Behzadi, 2019). Nevertheless, the main remark regarding the forms of struggle is that the struggles Muslims face in the workplace often arise as intersectional rather than standalone phenomena (Ali et al., 2017; Syed, 2008; Tariq & Syed, 2018).

Paper 2 also summarizes the emotional and practical implications of the workplace struggle for Muslims and coping strategies for Muslims experiencing workplace struggle. The emotional implications of the workplace struggle for Muslims are mostly negative, as anticipated. Nevertheless, the hardships Muslims face in the workplace could also trigger positive emotional outcomes. Among those positive outcomes are the strengthening of Muslims' self-

development and resilience (Tariq & Syed, 2018), religious faith (Scott & Franzmann, 2007), and feelings about their agency and autonomy (Warren, 2018).

Practical consequences are divided into two streams based on whether the employees or the employers decide on the practical implications. Employee-decision implications include voluntary turnover (Lovat et al., 2013; Rootham, 2015) and filing a complaint in court (Baldi, 2018; Ball & Haque, 2003). On the other hand, employer-decision implications include involuntary turnover (Ball & Haque, 2003; Frégosi & Kosulu, 2013), restrained career advancement (Arifeen, 2020; Shah & Shaikh, 2010), and those applying for a job not getting hired (Casimiro et al., 2007; Hou et al., 2020).

Lastly, Muslims use three coping strategies to deal with workplace struggles. The first is to vent their emotions by opposing their organization's unfavorable policies toward Muslims (Kinnvall & Nesbitt-Larking, 2011). The next is to focus on the emotional aspects, such as seeking emotional support (Sakai & Fauzia, 2016; Warren, 2018), turning to religion (Etherington, 2019), and acceptance of the conditions they experience (Kinnvall & Nesbitt-Larking, 2011; O'Connor, 2011). The third is to cope with the problem, including seeking instrumental support (Ahmed et al., 2017), adapting to the workplace conditions (Naseem & Adnan, 2019), and implementing planning strategies so that religious and work necessities can be handled better without conflict (Fadil, 2013).

Much has been said about individual factors that should be matched by the environment (organization). Next, I would like to simplify all those insights into a few sentences so that they can fit well within the P-E lens. Through this expansive portrayal of workplace struggles for Muslims, I hope academics and practitioners can better understand the needs and challenges of Muslims in the workplace. Doing so can advance our understanding of an ideal diversity management design, especially those suitable for Muslim employees. As long as there are still factors causing employees to struggle in the workplace, the fit between person and environment will not materialize. Consequently, the positive outcomes expected from the fit of those two entities might also be unachievable.

Career Success Pattern as Influenced by Religiosity

The findings of Paper 3 suggest that religiosity positively influences perceived importance and consequently influences financial success perceived importance. These findings convey several

theoretical and practical contributions. Theoretically, this study sheds light on the linkages between career success elements. That empirically adds to scholars' (Judge et al., 1995; Ng et al., 2005) postulation that career success elements may be related to one another. Paper 3 also shows that career success is one of many other elements religion influences in the workplace.

It is also important to mention that this paper has also controlled for variables indicating socioeconomic statuses, such as income, educational background, professional group, and work location. Socioeconomic status has been found to have significant influences on career-related variables (Hsieh & Huang, 2014; Saw et al., 2018). By controlling for those variables, the findings should better illustrate the factual impact of religiosity on career success.

There are at least three major practical implications arising from this study. First, organizations with religious employees should ensure they can exercise their religion in the workplace. This implication is in line with the findings of Paper 3 that religious employees 'bring their religion at work,' as can be seen from the significant positive relationship between religiosity and career success elements. Second, despite some belief that religious individuals are not concerned about money and wealth (Smith, 1991), the results suggest otherwise. Organizations might want to ensure they set the financial rewards at rational degrees. This paper is not the first to negate the assumption that religious individuals are unaffected by materialistic assets. Other studies (e.g., Luna-Arocas & Tang, 2004; Vitell et al., 2006) have also demonstrated how religious individuals are attentive toward money.

Third, given that the careers of religious individuals are influenced by their religions, career counselors might want to also incorporate religious viewpoints upon delivering career advice, especially if the advisee is religious. There are complexities of a faith-driven career that most traditional career counseling is unlikely to be able to assist with (Hernandez et al., 2011) easily. In addition to those implications, some ethical conundrums are related to the findings of Paper 3, as elaborated below.

Since the career orientation of religious employees is impacted by religion, how far should religious leaders endorse financially successful living in their congregations? Should they only state that being wealthy is authorized by religious texts, or should they give more push so that all congregants aspire to gain wealth? In which social contexts will each option be fitter than another? What about the possibility of a Robin Hood-like tale, wherein religious individuals may gather financial wealth by all means necessary, including some unethical ways? How would religious communities perceive such a Robin Hood-like tale in terms of whether or not

the actions it endorses are justified in some circumstances? Apart from all these questions, future studies might also want to reemphasize and develop ethical wealth-earning and ethical wealth-spending models, especially for religious individuals.

In addition to the results of all religions combined, the present paper also examines the results of each religion. All five religions' intrinsic religiosity positively relates to positive impact importance, meaning all religions inspire believers to generate goodness out of their careers. It is also noteworthy that the correlation between religiosity and financial success importance in Abrahamic religions are similar, except for Protestantism. One possible explanation is the Protestant Work Ethic (PWE) that encourages Protestants to aim for prosperity, as wealth is believed to be a sign of God's favor (Light, 2010). Nevertheless, these results are subject to the limited sample size of other religions except Islam. Hence, these interim results should be seen as a call for future studies to further illuminate the career success orientations of each religion.

Paper 3 deliberately scrutinizes the career success patterns of religious employees, representing the 'person' characteristics. Also, Paper 3 elaborates suggestions for the implications succeeding Paper 3's findings, and provides hints for the 'environment' to enhance the P-E fit. This work has also touched upon several ethical issues relevant to further investigation.

Organizational Affective Commitment of Religious Individuals

The findings of Paper 4 suggest that meaningful work and corporate ethical values correlate positively to affective commitment to organization. In addition, Paper 4 also reveals two unexpected findings: (1) workplace acceptance of religious expression by the organization (OWARE) does not relate to affective commitment to the organization, and (2) religiosity does not moderate the relationship between workplace spirituality elements and affective commitment to the organization.

These findings lead to some intriguing discussions. Among other places, in countries like Indonesia, where public religious expression (including in the workplace) is taken for granted, there is no pressing need to pay much attention to that aspect in the workplace. This notion adds to my earlier message in Paper 3 about ensuring employees can exercise their religion in the workplace. Apparently, contextual understanding is essential to organizations making suitable policies. Another plausible explanation to complement the argument about societal context is the Two Factor Theory from Herzberg et al. (1959).

Acceptance of religious expression in the workplace may act as hygiene rather than a motivator factor. Its existence does not increase individuals' motivation to work, but its absence might disrupt the harmony in the workplace and consequently decrease individuals' motivation to work. This supposition also calls for future studies to clarify this claim, using some constructs indicating religious expression suppression in the workplace. Through such an approach, studies might conclude whether or not religious expression acceptance is a hygiene rather than a motivator factor in the workplace.

In addition to the main hypotheses, Paper 4 provides an exploratory analysis. The exploratory analysis tested a similar model by separating the religious majority (Muslims) and religious minorities (Protestants, Catholics, Hindus, and Buddhists). The analysis suggests that for religious minorities, intrinsic religiosity negatively influences affective commitment to organization, both directly and when religiosity plays a moderating role in the relationship between meaningful work and affective commitment to organization.

Such a remark gives the nuance that loyalty to the religion and the organization seems positioned at different ends for religious minorities. While certainly future studies are expected to clarify this unanticipated finding, there are at least two possible rationales to justify this finding for the time being. First, the determination that religiosity deflates the relationship between meaningful work and affective commitment to organization echoes Steger et al.'s (2010) notion of work 'calling.' Work calling may be sourced from God and religious belief or secular sources such as meaningful works. The moderating effect of religiosity makes the initially positive relationship between meaningful work and affective commitment to organization turn negative. That observation indicates that work 'calling' for religious minority samples of this study mainly comes from their religion and God, not their work.

As for the negative relationship between intrinsic religiosity and affective commitment to organization, the interplay of 'secular versus sacred' spaces might offer some explanation. In Paper 4, whether or not the respondents work in a faith-based organization has been controlled for, giving the impression that these religious minorities in the societal setting also bear religious minorities' status in the workplace. Studies on minority-related matters (e.g., Allport & Ross, 1967; Meyer, 2003) contend that people who identify as minorities commonly incur societal pressures. In light of that finding, religion might provide a 'safe area' for religious minorities where they can live their 'sacred lives,' free from the stress of the minority status they endure in the workplace.

Besides the explanations focusing on status, the results might also be due to each religion's characteristics. For instance, Muslims see all aspects of life as sacred. Everything they do should be considered religious duty (Aldulaimi, 2016). On the other hand, other religions do not contain similar sentiments. The separation of religious and worldly life, known as secularism, exists in four other religions (e.g., Cantoni et al., 2018; Hicks, 2003).

All in all, this work contributes to several management discourse fronts. First, Paper 4 shows that minority and majority statuses demonstrate different attitudes toward similar organizational practices. This work reemphasizes the importance of diversity management, as religion negatively influences the desired organizational outcome for religious minorities. This remark also calls for future career counseling scholars to propose the best way to give career counseling to religious minorities who supposedly situate religion and work at opposite ends.

Second, scholars and practitioners should contextualize the organization and societal environment before deciding whether religious accommodation in the workplace is a matter of high interest to their organization. The results suggest that in places like Indonesia, where religion is perceived as an essential part of individuals' lives, religious accommodation does not stand as something of interest. The results also indicate that religious accommodation does not constitute workplace spirituality in religious settings like Indonesia, unlike meaningful work and corporate ethical values.

Further, the present study also sheds light on the relationship between individual religiosity and workplace spirituality. The two constructs are distinct, and considering the societal settings, the two constructs may not correlate with one another. Lastly, from the P-E perspective, organizations must maintain their ethical values and ensure their work is meaningful. By doing so, the employees will repay with an affective commitment to the organization.

#Branch	Research Question	Dissertation's Contributions
1	What elements constitute workplace struggles for Muslims?	There are four main elements: - The bases of struggles: religious identity, religious practices, and principles - The types of struggles: discrimination, working against societal norms, intersectionality, and work-life balance - The consequences of struggles: emotional consequences consist of negative and positive emotions. Practical consequences consist of employees' and employers' decision consequences.

		- Coping strategies: problem-focused, emotional-focused, and venting of emotion
2	What is the general career success pattern of religious individuals like?	In general, religious individuals' career priorities are to generate positive impacts, and considering higher income could let them create greater positive impacts, they will also aim for financial success. As a note, there are varieties of patterns among religions.
3	Does the interaction of intrinsic religiosity and workplace spirituality lead to employees' affective commitment to organization?	No. Religion does not moderate the relationship between workplace spirituality and affective commitment to the organization. Only two out of three workplace spirituality elements, namely 'meaningful work' and 'corporate ethical values,' positively influence affective commitment to organization. As a note, there are different relationships among constructs between religious minorities and the religious majority.

Table 2. Summary of the Synopsis

Dissertation Contributions to the P-E Fit Framework

As explained earlier, this dissertation is framed within the P-E fit perspective. Those four cumulative papers that fall into three branches present the nexus of religious individuals' circumstances ('person') and organizational circumstances ('environment'). The main emphasis of my work concerning P-E Fit theory is on how religious individuals fit or misalign with their organization. In this section, I will summarize the main aspects organizations should consider if the fit between religious individuals ('person') and organizations ('environment') is to be materialized.

Branch #1	**Branch #2**	**Branch #3**
Understanding the input – process – output of the elements causing workplace struggles is a step forward for organizations in managing their religious employees. As long as there are still factors causing employees to struggle in the workplace, the fit between person and environment will not materialize.	Organizations that employ religious employees should ensure such employees can exercise their religion in the workplace. Further, organizations might want to ensure they set financial rewards at rational degrees. Lastly, organizations might want to provide religious career counseling, especially if there are many religious employees in the workplace	Organizations must maintain their ethical values and ensure their work is meaningful. By doing so, the employees will repay with an affective commitment to the organization. As an additional note, there are different relationships among constructs between religious minorities and the religious majority. Organizations might want to consider this when making policies.

Table 3. Dissertation Contributions to the P-E Fit Framework

Dissertation Positioning in the Social and Economic Sciences Field

The present section portrays the dissertation's contributions to the broader social and economic sciences field. Such an illustration should be expected as the title I am about to receive by finishing this dissertation is *'Doktor/in der Sozial- und Wirtschaftswissenschaften,'* translated as 'Doctor in Social and Economic Sciences.' The doctoral program in social and economic sciences I participated in within the past three years revolves around the discourses of management in general and organizational behavior in particular. Therefore, the present section will focus on this dissertation's contributions, particularly to organizational behavior, management, and, consequently, the larger social and economic science fields concerning religion in the workplace.

An Overview of Religion in Social Science Discourses

The discourse of 'social science' as a scientific field is rooted in the long-existing philosophical question of whether social science is even a science, and if it is, in what way? Circa the nineteenth century, the rise of social science offers a new branch of science alongside natural science; as Williams (1999) puts it, social science is about how the world 'ought' to be, while natural science is about how the world 'is.' Furthermore, social science is drawn from the laws of the mind, whereas natural science is formed from physical laws (Thomas, 1985). As social science studies both individuals and groups of individuals, this field covers various disciplines, such as psychology, sociology, and economics (Bhattacherjee, 2012). On the other hand, the 'economic science' definition accepted by many is 'the study of the causes of material welfare' (Robbins, 1932, p. 4).

Religious positioning in social and economic science discourses began with cynical views. Many influential social scientists, like Hume in the 18th century and Freud in the 20th century, perceived religion negatively and did not guarantee its place in the scientific field (for a detailed review on this matter, see, for example, Stark et al., 1996). Nevertheless, proponents of acknowledging religion as a part of scientific, social science study are also many. For instance, Barker (1995) posits that religion is a secondary construct of social reality. Thus, no matter if scholars perceive religion negatively or positively, true or false, so long as religion impacts individual lives, the study of religion should always be justified as a scientific, social science object.

Mugambi (1996) supports this proposition and further elaborates the philosophy of religion as a social scientific discipline into ten main themes, including religion-culture, interreligious relationships, and religion-ethics. For the time being, religion permeates many, if not all, aspects of social science disciplines. That phenomenon is understandable, considering religion's impact on family, politics, social class, gender, education, race relations, and all other social aspects of life (Ebaugh, 2002).

The 'East meets West' lens upon contextualizing religion as a social science object is also appealing to discuss. Pondering upon this matter would bring social scientists into 'Orientalism' discourses, a term made popular by Edward Said in 1979. Orientalism is defined as a created body of theory and practice that constructs the Eastern portraits, which, shortly speaking, are deemed as inferior compared to their Western counterparts. Among the debatable issues on this front is how one should set boundaries of which religions belong to the East and which belong to the West. It is easy to answer for some religions and arduous for others. For instance, Hinduism, Buddhism, and Confucianism could easily be categorized as Eastern religions, considering their history of origin (Fischer-Schreiber et al., 1989; Morgan, 2014).

The case is somewhat more perplexing with Abrahamic religions: Judaism, Christianity, and Islam. Some believe these Abrahamic religions belong to the Western world (e.g., Sharma, 2012). Nevertheless, many others assert that the Islamic worldview is incompatible with the Western world's way of living (Mansouri & Marotta, 2012; Roy, 2004). As for Christianity, while it is true that the Western world is more affected by Christianity than other religions, the history of Christianity is rooted in Asia, which belongs to the Eastern part of the world (Vyas & Murarka, 2020). Beyond those demarcation lines, the 'East meets West' discourse is an intriguing avenue to embrace, both from the broader social science and management perspectives.

I do not deny that most of the literature I cited while finishing this dissertation is from Western-oriented viewpoints. Nevertheless, in my argument, I already incorporated several Eastern-oriented perspectives in my works, such as in Paper 1 and 2, upon highlighting the discrimination phenomenon toward Muslim women in Muslim-majority countries. I discuss the papers' findings by explaining the arguments typically used by Western scholars. In addition, I propose alternative explanations for such cases by asserting that Islam might have a different worldview of women's unemployment from those of the Western world.

What the Western perceive as ‘gender discrimination’ may be perceived as performing roles responsibly by Muslims. Consequently, what the Western perceive as a problem to be solved (e.g., women’s unemployment), may not be perceived by Muslims as a problem from the beginning. I understand that these ‘emic’ viewpoints are both a threat and an opportunity for me as a social scientist. A threat because I might be biased when arguing my findings, and an opportunity because of to the prospect of presenting marginal perspectives in comprehending social phenomenon. That paradox is something I might want to contemplate deeper along my academia career.

An Overview of Religion as a Management Object

The acknowledgment of religion as a scientific, social science object also occurred in the management field. As mentioned in the introduction, the negligence of religion in management discourse was mainly due to the perception that religion was deemed unrelated to profit-making activities. Nevertheless, that perception has progressively faded with management scholars initiating the immersion of religion within contemporary business-management discourses from various viewpoints. For instance: Culliton (1959) and Cutler (1992) on the marketing management field; Leahy (1986) and Siker et al. (1991) on business ethics; Iyer (1999) on business strategy; and Anderson et al. (2000) on entrepreneurship. Some studies project religion as a utilitarian means toward business (i.e., how religion can provide more benefits for the business). Others place religion as an ontological element or the sense-making mechanism of business-related activities. In its development, other lenses of blending religion within management studies (e.g., social - religion as the means of social interaction; moral - religion as an ethical compass; emotional - religion as a conduit of emotional expression; and so on) are also appearing.

Similarly, organizational scholars are progressing in the knowledge of the connection between religion and work, with most proposing that management scholars take religion as a scientific object more seriously. Among the examples of those scholars is King (2008), who wrote a conceptual piece challenging mainstream management research to raise religion as an object of interest. Other scholars include Cash & Gray (2000), who propose a religious accommodation framework in the workplace; Day (2005), who draws attention to the correlations between religion and individual behavior in the workplace; and Benefiel et al. (2014), who summarizes the history, theory, and research of religion in the workplace.

Many phenomena trigger this 'take-religion-more-seriously' motion, such as the more globalized workplace, which necessitates that people of different religious backgrounds work toward a common goal (King, 2008). The faith at-work movement, which started in the late 19th century, continues to exist in the present day (Miller, 2007). Attention should also be drawn toward the invention of religious work ethics concepts pioneered by Weber (2005 - first published in 1904) for Protestant Work Ethics (PWE) and Ali (1988) for Islamic Work Ethics (IWE). All in all, borrowing King's (2008) phrase, "it is time, wholly appropriate, and important for the management field to apply its expertise to systematically explore the nexus of these two important and enduring human institutions, religion and work" (p. 221).

Dissertation Contribution to Organizational Behavior, Management, and Social Science

As highlighted earlier and mentioned in the introduction, the OB field has provided specific places for OB scholars interested in research on religion (e.g., MSR interest group of AoM, JMSR). I would claim that all four papers written for this dissertation advance the OB field knowledge. However, the second paper especially concretely contributes to the special platform in the OB field; the paper has been accepted by the Journal of Management, Spirituality & Religion.

As for the impact on the larger management and social science discourses, the first and second papers promote the use of a relational and comprehensive perspective. In so doing, those papers expounded on the multi-layered perceptions of religions. The argument that workplace struggles are inseparable from social struggles reflects the social aspect of religion—that is, religion as a means of socializing, albeit in a negative light, as being the main focus of both papers. These two papers potentially prolong social science discourses beyond the management field only. For instance, sociologists and anthropologists might want to examine how they could conceptualize a harmonious interreligious life in a society that might also help reduce religious-based struggles in the workplace. Psychologists might also want to make further sense of workplace struggles' impact on religious individuals' emotions. The findings of Paper 2 on emotional consequences from workplace struggles are somewhat inconclusive, with some consequences being positive and others negative. The consequent questions would be: Under which circumstances will these struggles result in positive and negative emotions?

In addition, by comparing the phenomenon from two contrasting social backgrounds (Muslim-majority and Muslim-minority countries), Paper 1 adds to the etic perspective of social

sciences. Paper 3 proposes the portrait of the ontological use of religion as a thing driving individuals' perspectives of career success. Paper 4 portrays the interactions of two institutions generally attached to individuals: workplace and religion. Altogether, my dissertation carries on the notion of 'take religion more seriously' in management—especially organizational—discourses, with many social science aspects potentially linking up with the papers I wrote.

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II. Cumulative Contributions

Contribution I: Linando, J. A. (2022). A Relational Perspective Comparison of Workplace Discrimination toward Muslims in Muslim-minority and Muslim-majority Countries.

Abstract

Research on discrimination and inequality has seen a significant increase in workplace religious discrimination toward Muslims. However, it is not well understood how macro-societal, meso-organizational and micro-individual factors contribute to workplace discrimination toward Muslims. Using a systematic literature review (SLR), this study analyses 134 articles to frame a comparative lens of discrimination toward Muslims in Muslim-minority and Muslim-majority countries. This study reveals different discrimination patterns in both country types. In Muslim-minority countries, only the macro-societal level factors are consistently linked to blatant discrimination form while the other two levels (meso-organizational and micro-individual) contribute towards a mixture of blatant and subtle discrimination incidents. Meanwhile, Muslim-majority countries' discrimination cases specifically occur towards women in subtle manners at each level. The different discrimination patterns in the two country types also leads to other notions such as the logic of in-group discrimination toward Muslim women in Muslim-majority countries and the repositioning of gender and religious identities.

Keywords: Muslim, Workplace, Work, Discrimination, Relational perspective

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Abstract

Research on discrimination and inequality has seen a significant increase in workplace religious discrimination toward Muslims. However, it is not well understood how macro-societal, meso-organizational and micro-individual factors contribute to workplace discrimination toward Muslims. Using a systematic literature review (SLR), this study analyses 134 articles to frame a comparative lens of discrimination toward Muslims in Muslim-minority and Muslim-majority countries. This study reveals different discrimination patterns in both country types. In Muslim-minority countries, only the macro-societal level factors are consistently linked to blatant discrimination form while the other two levels (meso-organizational and micro-individual) contribute towards a mixture of blatant and subtle discrimination incidents. Meanwhile, Muslim-majority countries' discrimination cases specifically occur towards women in subtle manners at each level. The different discrimination patterns in the two country types also leads to other notions such as the logic of in-group discrimination toward Muslim women in Muslim-majority countries and the repositioning of gender and religious identities.

Keywords

Muslim, workplace, work, discrimination, relational perspective

Introduction

Following the proliferation of workplace diversity issues, the workplace discrimination topic has caught many management scholars' attention (Deitch et al., 2003). This paper focuses on religious discrimination discourse, particularly toward Muslims or people with Islamic beliefs. This topic is stimulating due to several reasons. First, concurrently, Islam is the world's fastest-growing (Lipka

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and Hackett, 2017) and one of the most marginalized religions (Pemberton and Takhar, 2021). Second, many studies (e.g. Masci, 2019; Scheitle and Ecklund, 2020) report discrimination cases against Muslims. Third, the discrimination against Muslims in the extant literature covers the complete type of discrimination varieties: formal and interpersonal (Ghumman and Ryan, 2013; King and Ahmad, 2010); subtle and blatant (Hendriks and Van Ewijk, 2017; Pasha-Zaidi, 2015); direct and indirect (Baldi, 2018; Golesorkhi, 2017).

This paper mainly compares discrimination toward Muslims in Muslim-majority and Muslim-minority countries. Past discrimination literature has put equal focus on discrimination cases toward numerically smaller (minority) groups (e.g. Karlsen and Nazroo, 2002; Nora and Cabrera, 1996) and numerically larger (majority) groups (e.g. Gaertner and Insko, 2000; Mummendey et al., 1992). However, particularly for religious discrimination, most studies concerning discrimination toward Muslims only focus on discrimination cases in which Muslims are the minority (e.g. Ghumman and Ryan, 2013; King and Ahmad, 2010). This disproportion creates a gap of knowledge surrounding the differences in discrimination cases toward Muslims while they bear the minority and majority statuses.

Triggering the choice of this particular comparative frame was the author's initial observation after reading several papers on discrimination toward Muslims. The authors noticed that a few papers (e.g. Afiouni, 2014; Vidyasagar and Rea, 2004) discuss discrimination toward Muslims in Muslim-majority countries. This initial observation revived the notion of 'intergroup discrimination' (initially coined by Tajfel in 1970 and further popularized by other researchers, such as Leonardelli and Brewer, 2001) as an arguably more complex discrimination phenomenon than discrimination cases against minorities (Brewer and Kramer, 1985).

Discrimination exists everywhere regardless of whether a country is Muslim-minority or Muslim-majority. Nevertheless, according to Social Identity Theory (SIT), discrimination will likely happen toward out-group rather than toward in-group (Tajfel, 1970). That postulation makes the author's initial discovery somewhat unique as it seemingly portrays the inconsistency of SIT, where discrimination toward Muslims also happened in Muslim-majority countries, toward those supposedly perceived as an in-group. Considering that the discrimination toward Muslims in Muslim-majority countries restrictedly applies to particular identity (sub) groups, this paper also potentially rejuvenates further the understanding of identity that commonly lies as the basis of discrimination.

Consequently, the author applies a multilevel analysis approach to better depict the factors contributing to workplace discrimination toward Muslims in Muslim-minority and Muslim-majority countries. Scholars (e.g. Hannah and Lester, 2009; Héliot et al., 2020) increasingly encourage the use of multilevel analysis to better understand the contexts that influence the dynamic within the workplace. Through a multilevel perspective, a paper might probe into a holistic understanding of the relationships among factors within various levels (macro-societal, meso-organizational, and micro-individual) that create discrimination toward Muslims (Al Ariss and Syed, 2011; Ali et al., 2017). A multilevel perspective will also be helpful to generate similarities and differences in the comparison of discrimination toward Muslims in Muslim-minority and Muslim-majority countries.

Additionally, such a unique comparative framing also echoes previous studies' approaches to contrasting Muslim-majority and Muslim-minority countries on workplace discrimination issues (e.g. Al Ariss and Sidani, 2016; Spierings, 2014a). While scholars (e.g. Gebert et al., 2014; Richardson, 2014) argue that creating universal diversity management guidelines is nearly impossible, a review involving many published articles might convey some hints of how religious employees (particularly Muslims) should be managed in different contexts. These hints are arguably

important for being the basis of future religious diversity management discourses. This spirit aligns with the growing scholarly attention (e.g. Cohen and Barbour, 2017; Dolansky and Alon, 2008) to put more effort into examining the way religious diversity in the workplace should be managed, while still taking cultural and demographic factors into account (Gelb and Longacre, 2012; Syed et al., 2017).

In so doing, this paper will also provide argumentations about making sense of discrimination cases toward Muslims in Muslim-majority countries. Furthermore, the paper will present an overview of 'identity' term comprehension, following the confusion upon irregular in-group discrimination cases. This identity discourse is relevant with many studies' (e.g. Eckes et al., 2005; Latif et al., 2018) recommendation that a simple categorization of 'Muslim' as an identity is excessively stereotypical, simplifies reality, is precarious to articulate particular subgroups' characteristics and is inadequate to depict the existent religious discrimination toward Muslims. From a broader perspective, this paper contributes to cross-cultural management discourse by analyzing the multifaceted religion-based discrimination cases in different cultural contexts.

Finally, this paper addresses two main questions: 1) What factors at various levels constitute workplace discrimination toward Muslims in Muslim-minority and Muslim-majority countries? and 2) How do these factors at various levels interrelate to one another to shape workplace discrimination toward Muslims?

Literature review

Workplace Discrimination. The United Nations (Principle 6 UN Global Compact, n.d.) defined discrimination in the workplace as "treating people differently or less favorably because of characteristics that are not related to their merit or the inherent requirements of the job." The characteristics commonly act as the basis of discrimination include race, color, religion, sex, and migration status. The use of the 'discrimination' term continuously goes hand in hand with 'stereotype' and 'prejudice' terms. Cheung et al. (2016) clarify the use of these intertwined terms, explaining that discrimination is a behavioral display resulted from biased perceptions (stereotypes) and attitudes (prejudice). From the author's reading on the collected and filtered articles, the author notices several pairs of religion-based discrimination forms, which are subtle-blatant (Van Laer and Janssens, 2011), formal-interpersonal (Ghumman and Ryan, 2013), and direct-indirect (Ball and Haque, 2003).

The aforementioned discrimination form pairs are fundamentally connected one to another. Subtle form connects to interpersonal and indirect forms of discrimination as these three share common features like being unconsciously exercised, vague, and taking place in day-to-day encounters (Park et al., 2009). On the other hand, blatant, formal, and direct discrimination forms share similar attributes such as being visibly and straightforwardly exercised (Van Laer and Janssens, 2011). Nevertheless, on further investigations, each discrimination form within similar discrimination groups also has distinct characteristics. Hence, the mixture of two seemingly contrasting forms of discrimination might happen in the same cases, like subtle yet formal or blatant but indirect discrimination (Lindsey et al., 2015). For the sake of simplification, in the following sections, the author will only use 'subtle' and 'blatant' terms to describe incidences belonging to each particular discrimination grouping, as mentioned earlier.

The extant discrimination literature has seen a growing focus towards subtle discrimination rather than blatant discrimination (for an overview, see, for example, Deitch et al., 2003; Van Laer and Janssens, 2011). Scholars (e.g. Brief et al., 2000; Cortina, 2008) capture this growing trend and promote the use of 'modern discrimination' to further denote the subtle, vague, and unconscious

behaviors that discriminate particular individuals. Although subtle discrimination seems trivial, scholars (e.g. Deitch et al., 2003; Jones et al., 2016) suggest that the consequences of subtle discrimination are at least as significant, if not more significant than overt discrimination.

Discrimination toward Muslims in the workplace

Religion is among the protected classes, or the identities frequently contribute to workplace discrimination (Cheung et al., 2016). Religion as an identity has several distinctive natures compared to other identities that potentially trigger workplace discrimination. Among the uniqueness of religion as an identity highlighted by Ghumman et al. (2013) are that religion is concealable and based on belief values. While it is true that religion is concealable in general, such a feature does not apply to those who have to show their religion in public. Despite several views of hijab as an obligation, the foremost argumentation is that Muslim women have to wear a hijab in front of non-mahram (a person with whom marriage is generally permissible), hence makes them among those who are required to show their religion publicly. Furthermore, Muslim as a belief system is oftentimes perceived wrongly which subsequently provokes discrimination toward them. Based on the depictions of hostility, violence and untrustworthy prejudice of events conducted by particular Muslim groups, there will be a negative evaluation toward Muslims in general (Sides and Gross, 2013).

As briefly mentioned in the introduction, religious discrimination can happen everywhere toward members of all other religious, not restricted to Muslims. Social identity theory suggests that discrimination typically occurs toward those who belong to other group identification (out-group) rather than toward those who belong to the same group (in-group) (Tajfel, 1970, 1974). That explains religious discrimination that commonly targets religious minorities (Akbaba, 2009; Fox, 2000). Following SIT's logic, discrimination starts with the classification and categorization of surrounding individuals, then the in-group and out-group categories appear (Tajfel and Turner, 1986). Ashforth and Mael (1989) argue that social classification sets out two functions, first to cognitively segment and order the surrounding environment and second to enable individuals to locate themselves in the social setting. Such classification will augment individual differences, which in turn demystify the line between minority and majority. Hence, seeing the reports of discrimination toward religious minorities like non-Muslim in Muslim-majority countries (Akbaba, 2009; Fox, 2013) or toward Muslims in Muslim-minority countries (Ali et al., 2015; Salahshour and Boamah, 2020) are rather unsurprising.

Discrimination toward Muslims in Muslim-majority countries

While the discrimination case toward Muslims in Muslim-minority countries can be easily understood, the claim that Muslims' discrimination also exists in Muslim-majority countries requires a deeper analysis. The discrimination toward Muslims in Muslim-majority countries mainly happens against particular sub-identities, such as workplace discrimination toward Muslim women (e.g. Afiouni, 2014). The problem is deeply rooted in the conception of modesty as being taught by Islamic teachings, which has been multifariously translated and transformed in practices (Syed, 2010). Originally designated as the protective establishment for Muslim women, Muslim women's modesty grows as a dogma that negatively stigmatizes working Muslim women. The logic behind this stigmatization is similar to what Saguy (2013) describes in the growing negative stigma for obese individuals. The negative stigma was started with the campaign that fat is a threat to an individual's health; hence, the government declares its commitment to reduce obesity.

The continuous campaign against obesity elicits a negative accusation that an obese person is irresponsible and weak, and this eventually results in weight-based discrimination (Lamont et al., 2014).

The same is true for working Muslim women. Where the instilled ideal image of Muslim women is represented by those staying at home, those working potentially incur negative stigmatization. Nevertheless, such stigma is not entirely justifiable as in general, Islam does not prohibit women from working (Predelli, 2004; Syed, 2008a). In addition, there are several cases where women 'must' work, like the case where they are a single parent or where particular occupations such as midwifery will deem more suitable to be filled by women rather than men. Working Muslim women are also expected to obey various religious tenets at work, like regulated interaction with male co-workers and to cover all of their body parts except for the hands and face (Bouma et al., 2003).

While the common assumption tends to fault Islamic teachings as the source of systemic inequities toward women (Masood, 2019), the literature arduously proves that Islam acts as the sole factor contributing to workplace gender inequality. Mostafa (2003) found no significant differences between Egyptian Muslims and non-Muslims regarding the views of women who work. The finding provides an assumption that local cultures rather than religion are the more substantial factor generating workplace inequality for women. Elamin and Omair's (2010) study in Saudi Arabia, where Islam originated, also found that other factors besides religion like age, education level, marital and employment status influence the views of working women. Furthermore, other scholars (e.g. Hendriks and Van Ewijk, 2017; Korotayev et al., 2015) argue that culture instead of religion primarily drives the patriarchal value. Nevertheless, the data shows that Muslim-majority countries' gender labor participation gap is generally higher than those unaffected by Islamic values (World Economic Forum, 2021).

The author suggests that workplace discrimination toward Muslim women can still be categorized as religion-based discrimination cases. Islam perceives male and female gender as 'equal but different' where each gender has different economic and societal tasks (Metcalfe, 2006). Consequently, societies that adhere to Islamic principles likely cultivate gendered cultures and practices in daily and organizational lives (Arifeen and Gatrell, 2020; Hutchings et al., 2012). In conclusion, what is seen as 'gender discrimination'[1] toward Muslim women in Muslim society today is inseparable from the religious tenets. Hence, to label it religion-based discrimination is supposedly justifiable.

Beyond discrimination toward Muslim women, similar argumentations also apply to other discrimination cases targeting Muslims in Muslim-majority countries. If the bias manifests due to religious reasons, the author argues that it is a part of religion-based discrimination.

Method

This paper employs a literature review method to see the field from a comprehensive outlook. Snyder (2019) suggests that literature review methodology enables researchers to fuse evidence from many interdisciplinary studies, potentially developing theoretical and practical understanding of the topic. A literature review will also answer the calls from researchers in this field (e.g. Masood, 2019; Naseem and Adnan, 2019; Sav, 2019) to consider various factors contributing to workplace discrimination toward Muslims. The author searched for the literature until the end of October 2020, hence relevant articles published after that period are not included in this study.

This study collected initial 1055 articles from the combination of keywords and title searches in the Scopus database through 'Publish or Perish 7′ software. The chosen keywords for the searches represent three areas comprise the research's topic, which is 'the main object' (keywords: Islam;

Muslim), 'the context' (keywords: work; workplace; employment; career; job), and 'the main issue' (keywords: struggle; challenge; problem; discrimination). Through the first screening, the number of papers decreased to 472. Over the final screening stage, 134 papers were sorted and deemed relevant to the research topic. This number is close to the mean number of article size (139) in typical systematic literature review studies in the management field (Hiebl, 2021).

Inclusion-exclusion criteria

This study's inclusion and exclusion procedures started early from the use of Scopus' journal database as the pool of potential articles. By only selecting the articles published in a Scopus-indexed journal, the pieces of literature fulfill several criteria such as being written in English and peer-reviewed. During the literature gathering processes, the author encountered articles from various fields such as organizational behavior, political science, medicine, and education. The author conducted two screening stages which are title screening and abstract screening. Title screening was used to filter the articles based on the title; an article whose title is not related to the management field was excluded. Among the excluded articles focus on the thought or work of Muslim figures, history, geopolitics in the Middle East, Africa and other Muslim-majority countries or regions, to mention a few.

The second screening stage is abstract screening, which was done in particular for those articles whose title looks related to the management domain, yet the author was not convinced whether the nuance of management as written in the title was relevant to this study's aims. Among the articles being excluded from the abstract screening stage are those discussing discrimination, yet that focus on the youth. Such articles were excluded since the main objective of this study is to generate an understanding of discrimination toward Muslim workers, not those currently unemployed or just about to enter the productive working age. To give a more apparent portrayal of the exclusion decision, the author summarized the argumentations in Table 1. The author only types the excluded articles' titles on the table and does not cite them to not overload the reference list. The readers may read the mentioned article in Table 1 independently to better understand the author's perspective on excluding these articles.

Among the final 134 articles, 104 focus on Muslim-minority countries, 27 focus on Muslim-majority countries, and three articles compare both country types. Although 134 collected papers center on general work and employment struggles for Muslims, and not all papers directly mentioned the case of workplace discrimination, the author persists in including all papers in the analysis. All workplace struggles in the filtered papers are tied to employees' identity, and the workplace struggle based on identity is closely related to the discourse of inequality and discrimination (Acker, 2006; Amis et al., 2020). This approach is also pertinent with other researchers' suggestion that future research needs to further explore the areas that may contribute to Muslim's carrier barriers beyond those in the form of overt discrimination (Arifeen, 2020; Koburtay et al., 2020; Tariq and Syed, 2018). Tables 2 and 3 show the articles being included in this study.

Findings

In Table 4, the author shows the compilation of the gathered themes on each level of analysis in both Muslim-minority and Muslim-majority countries. From a relational perspective, workplace discriminations toward Muslims are inseparable from society's settled societal factors (Syed, 2008b). The discriminatory societal factors in Muslim-minority and Muslim-majority countries have different nuances yet arrive at similar themes: national philosophy, law and socio-cultural issues. The

Table 1. Excluded articles.

Elimination stage	Representative article's titles
Stage 1 Title screening Main exclusion criterion: Unrelated to management field	African american Women's experiences around conversion to islam Islam(s) in context: Orientalism and the anthropology of muslim societies and cultures Egyptian views of ottoman rule: Five historians and their works, 1820–1920 A judeo- arab- muslim continuum: Edmond amran El Maleh's poetics of fragments Debating the caliphate: Islam and nation in the work of rashid rida and abul kalam azad Showing One's colours: The political work of elections in post-war Sri Lanka Frames of time: Periodization and universals in the works of abdallah Laroui Prevention and control of tuberculosis in workplaces: How knowledgeable are the workers in Bangladesh? British muslim experiences in English first-class cricket Geographies of subjectivity, pan-islam and muslim separatism: Muhammadl iqbal and selfhood
Stage 2 Abstract screening Main exclusion criteria: - related to management field yet the focus is not on discrimination - focus on discrimination yet the setting is not in the workplace	Human resource development, motivation and islam Islamic work ethic: A critical review Muslim youth in Britain: Acculturation, radicalization, and implications for social work practice/training Does assimilation work? Sociocultural determinants of labour market participation of European muslims Experiential careers: The routinization and de-routinization of religious life Unwanted and Unwelcome: Sexual harassment in the malaysian workplace Resisting islamophobia: A young muslim Male's experience in a U.S. Public high School Culture, religion, ethnicity and the meaning of work: Jews and muslims in the israeli context Personal and professional reflections on islam, social work, and social welfare in the USA To work for change: Normativity, feminism, and islam

meso-organizational level also shares one similarity, in that organizational philosophy and policies trigger discrimination in both Muslim-majority and Muslim-minority countries. Lastly, the micro-individual level stands as the most diverse level across country type. In Muslim-minority countries, the problems at this level mainly deal with employers or work colleagues. On the other hand, in Muslim-majority countries, work-family issues oftentimes are the main trigger of workplace discrimination.

Table 2. The reviewed articles with Muslim-minority countries setting.

Author(s)	Country	Author(s)	Country	Author(s)	Country	Author(s)	Country
Brah (1993)	The UK	Van Laer and Janssens (2011)	Belgium	Connor and Koenig (2015)	European countries	Nagra (2018)	Canada
Basit (1996)	The UK	Rabby and Rodgers (2011)	The USA	Ali et al. (2015)	The USA	Warren (2018)	The UK
Alkhazraji et al. (1997)	The USA	Foroutan (2011)	Australia	Khattab and Modood (2015)	The UK	Latif et al. (2018)	Canada
Lindley (2002)	The UK	Kershen (2011)	The UK	Rashid (2016)	The UK	Baldi (2018)	European countries
Ball and Haque (2003)	The USA	O'Connor (2011)	Hong Kong	Strabac et al. (2016)	Norway	Sekerka and Yacobian (2018)	The USA
Predelli (2004)	Norway	Kinnvall and Nesbitt-Larking (2011)	Western countries	Padela et al. (2016)	The USA	Adam and Rea (2018)	Belgium
Kaushal et al. (2007)	The USA	Barkdull et al. (2011)	Western countries	Robinson (2016)	The USA	Golesorkhi (2019)	Western countries
Borooah et al. (2007)	India	Cavico and Mujtaba (2011)	The USA	Kabir (2016)	The USA	Miaari et al. (2019)	The UK
Scott and Franzmann (2007)	Australia	Khattab (2012)	The UK	Van Camp et al. (2016)	The USA	Abdelhadi (2019)	The USA
Zaheer (2007)	The USA	Fozdar (2012)	Australia	Golesorkhi (2017)	Germany	Di Stasio et al. (2019)	European countries
Casimiro et al. (2007)	Australia	Kulik (2012)	Israel	Guetto and Fellini (2017)	Italy	Malik et al. (2019)	The UK
Abranches (2007)	Portugal	Nilan (2012)	Australia	Ali et al. (2017)	Western countries	Naseem and Adnan (2019)	France
Dwyer et al. (2008)	The UK	Van Laar et al. (2013)	The Netherlands	Tariq and Syed (2017)	The UK	Agrawal et al. (2019)	The USA
Foroutan (2008a)	Australia	Golnaraghi and Mills (2013)	Canada	Ahmed et al. (2017)	The USA	Etherington (2019)	Canada and Australia

(continued)

Table 2. (continued)

Author(s)	Country	Author(s)	Country	Author(s)	Country	Author(s)	Country
Foroutan (2008b)	Australia	Samani (2013)	Australia	Bagley and Abubaker (2017)	The UK	Sav (2019)	Australia
Padela et al. (2008)	The USA	Croucher (2013)	European countries	Hendriks and Van Ewijk (2017)	The Netherlands	Khattab et al. (2019)	Canada
Agerström and Rooth (2009)	Sweden	Ghumman and Ryan (2013)	The USA	Murray and Ali (2017)	Australia and the UK	Khattab et al. (2020)	Australia
Braakmann (2009)	Germany	Reeves et al. (2012)	The USA	Cantone and Wiener (2017)	The USA	Arifeen (2020)	The UK
Park et al. (2009)	The USA	Frégosi and Kosulu (2013)	France	Liao et al. (2017)	Taiwan	Arifeen and Gatrell (2020)	The UK
Shah and Shaikh (2010)	The UK	Lovat et al. (2013)	Australia	Scheitle and Ecklund (2017)	The US	Valfort (2020)	France
Malos (2010)	The USA	Fadil (2013)	Belgium	Abubaker and Bagley (2017)	The Netherlands and the UK	Tjønndal and Hovden (2020)	Norway
King and Ahmad (2010)	The USA	Sav et al. (2013)	Australia	Eriksson et al. (2017)	Sweden	Salahshour and Boamah (2020)	New Zealand
Adida et al. (2010)	France	Mogra (2013)	The UK	Khattab et al. (2018)	The UK	Hou et al. (2020)	China
Syed and Pio (2010)	Australia	Mir (2013)	The USA	Lindemann and Stolz (2018)	Switzerland		
Sav et al. (2010)	Australia	King et al. (2014)	The USA	Chambers and Ansari (2018)	India		
Ghumman and Jackson (2009)	The USA	Sav et al. (2014)	Australia	Wang (2018)	The USA		
Forstenlechner and Al-Waqfi (2010)	Austria and Germany	Rootham (2015)	France	Tariq and Syed (2018)	The UK		

Table 3. The reviewed articles with Muslim-majority and mix countries setting.

Author(s)	Country	Author(s)	Country	Author(s)	Country	Author(s)	Country
Youssef (1971)	Middle Eastern countries	Özbilgin et al. (2012)	Turkey and Pakistan	Afiouni (2014)	Middle Eastern countries	Koburtay et al. (2020)	Jordan
Abu-Hassan (2003)	Jordan	Ghasemi (2013)	Iran	Syed and Van Buren (2014)	Muslim-majority countries	Ghasemi (2020)	Iran
Vidyasagar and Rea (2004)	Saudi Arabia	Ali (2013)	Pakistan	Achour et al. (2015)	Malaysia	Corekcioglu (2020)	Turkey
Lunn (2006)	Malaysia	Syed and Ali (2013)	Pakistan	Korotayev et al. (2015)	Muslim-majority countries	Mix/Country comparison	
Syed (2008a)	Muslim-majority countries	Grünenfelder (2013)	Pakistan	Sakai and Fauzia (2016)	Indonesia	Author(s)	Country
Syed et al. (2009)	Turkey and Pakistan	Priyatna (2013)	Indonesia	Baharudin et al. (2019)	Malaysia	Spierings (2014a)	Indonesia and Nigeria
Abisaab (2009)	Middle East	Achour et al. (2014)	Malaysia	Behzadi (2019)	Tajikistan	Pasha-Zaidi (2015)	The USA and UAE
Syed (2010)	Muslim-majority countries	Spierings (2014b)	Muslim-majority countries	Masood (2019)	Pakistan	Abdelhadi and England (2019)	47 countries

Table 4. The themes of workplace discrimination in Muslim-minority and Muslim-majority countries.

Level	Broader themes	Issues
Issues in Muslim-minority countries		
Macro	National philoshopy and law	State-Islam relations (e.g., Golesorkhi, 2019)
		Law against religious practices (e.g., Rootham, 2015)
	Socio-cultural issues	Negative prejudice against muslim (e.g., Golnaraghi and Mills, 2013)
		Acculturation issues (e.g., Kabir, 2016)
Meso	Organizational philosophy and policies	Diversity climate and attitude (e.g., King et al., 2014)
		Organizational practices (e.g., Lovat et al., 2013)
	Informal practices	Social networking activities (e.g., Arifeen, 2020)
Micro	Intersectionality	Multiple disadvantageous identities (e.g., Ali et al., 2017)
	Human capital	Lack of opportunities and competency (e.g., Casimiro et al., 2007)
Issues in Muslim-majority countries		
Macro	National philoshopy and law	'Gendered' law (e.g., Abu-Hassan, 2003)
	Socio-cultural issues	Patriarchal traditions and masculinities in the society (e.g., Priyatna, 2013)
Meso	Organizational philosophy and policies	'Non-friendly' working environment for women (e.g., Vidyasagar and Rea, 2004)
		Work-life balance facilitation (e.g., Achour et al., 2014)
Micro	Work-family dynamics	Roles to be performed in the family (e.g., Sakai and Fauzia, 2016)
		Family discouragement (e.g., Ghasemi, 2013)

Muslim-minority countries

Macro-level issues in Muslim-minority countries revolve around conditions that do not accommodate Muslim practices and the negative sentiment toward Muslims. National philosophy and law in several Muslim-minority countries bluntly limit career opportunities for Muslims. Among the most notable examples for this is France with its Laïcité (secularity) principle that stimulates the laws to put aside religions from the workplace, which generates difficulty at work for Muslims (Rootham, 2015). Secular national philosophy affects the laws enacted in the country and influences the socio-cultural issues within the country. It makes the dominant group in France express prejudice and hostility toward the group perceived as distant from the values embraced by the nation, including Muslims (Croucher, 2013). Such a case is not restrictedly an issue in France but also in Western societies like the USA and most European countries (Golesorkhi, 2019). On the societal level, Muslims also bear negative associations linked to terrorism for men (Dwyer et al., 2008) and the oppressed and backwardness for women (Golnaraghi and Mills, 2013).

Most meso-level discriminatory problems in Muslim-minority countries come from the incongruity between organizational and Islamic practices. Studies reported that Muslims face troubles at work because of social networking activities that involve alcohol consumption (Arifeen, 2020; Scott and Franzmann, 2007; Shah and Shaikh, 2010) and difficulty to perform prayers as formally regulated by the organizations (Liao et al., 2017; Lovat et al., 2013; Sekerka and Yacobian, 2018). In addition to the challenges resulted from organizational policy and custom, Muslims in Muslim-minority countries also face discrimination from work-related stakeholders like customers,

managers and co-workers. The discriminatory practices from the customers are in the form of rejection to be served by Muslim employees or negative responses to Muslim employees (Reeves et al., 2012; Robinson, 2016). Discriminatory practices from co-workers ranges from undesirability to have Muslims as work colleagues (King et al., 2014) to intimidation, harassment and biased comments and jokes (Ball and Haque, 2003; Malos, 2010). Meanwhile the issues with managers typically revolves around discriminatory hiring and HRM practices (Casimiro et al., 2007; Forstenlechner and Al-Waqfi, 2010; Ghumman and Ryan, 2013).

From a micro-individual perspective, the multiple identities deemed distant from society's standard create a problem directly related to discrimination, identified as intersectionality (Crenshaw, 1989; Khattab et al., 2018; Tariq and Syed, 2017). Among the identities that commonly accumulate discrimination toward Muslims are migrant status, race and gender (Ali et al., 2017; Murray and Ali, 2017; Tariq and Syed, 2018). Human capital also frequently becomes an issue that triggers workplace discrimination toward Muslims in Muslim-minority countries. Muslims, especially those bearing immigrant backgrounds, tend to have insufficient skills to secure employment and to advance their career progression at work (Casimiro et al., 2007). Furthermore, Muslim immigrants come from distant races compared to the locals, where these Muslims are working. James (2000) found that race moderates the relationship between human capital and career progression, indicating discrimination against a particular race.

Muslim-majority countries

In Muslim-majority countries, the discriminatory factors are somewhat biased toward male superiority, which challenges women. Researchers (e.g. Abu-Hassan, 2003; Koburtay et al., 2020; Özbilgin et al., 2012) note, even though in general most Muslim-majority countries have long promoted gender equality at work, in some parts the laws are 'gendered' and implicitly discriminatory for women. Nevertheless, the more significant concern lies in the socio-cultural issues such as patriarchal values and gender roles that believe Muslim women are mainly responsible for household matters (Afiouni, 2014; Lunn, 2006; Priyatna, 2013). The aforementioned socio-cultural factors influence the way Muslim women choose and advance their careers.

In Muslim-majority countries, the glass ceiling acts as the primary meso-level discrimination toward women (Ghasemi, 2013; Vidyasagar and Rea, 2004). The glass ceiling implies an invisible barrier that inhibits a particular group (typically gender group, i.e. women) from advancing to the top of the hierarchy (Cotter et al., 2001). Such a barrier is problematic as working Muslim women do not have equal chances to progress in their careers as Muslim men do. On the other hand, working Muslim women also face challenges indirectly related to discrimination. For example, Muslim women are expected to balance work and family as inspired by societal norms that assume Muslim women are mainly responsible for domestic matters. This specific condition applies for all women and it may impact their career progression (Achour et al., 2015; Özbilgin et al., 2012).

Meanwhile, at the micro-individual level, the issues are encircled in work-family dynamics. As there is a relatively clear division between the tasks performed by males and females (where females will mainly be responsible for household matters), female career or work-related matters tend to be adjusted accordingly (Achour et al., 2014; Sakai and Fauzia, 2016). Acker (2006, p. 445–446) suggests that the condition where women 'must make adaptations to the expectation that interfere with family responsibilities and with which they are uncomfortable' belongs to the masculine-stereotyped job behavior pattern. Such practices will create inequality regimes which are closely related to discrimination practices.

Discussions

Driven by the two main questions mentioned in the introduction, the discussion section will focus on comparing each level of discrimination pattern in Muslim-minority and Muslim-majority countries and will review the cases of workplace inequality in Muslim-majority countries against Muslim women.

Pattern comparisons

The probe on each level shows that all factors in Muslim-majority countries led to a subtle form of discrimination. Starting from the ambiguous interpretation of the law, solid male domination within societal norms, non-friendly working environment for Muslim women, lack of work-life balance facilitation to the enhancement of women's role indirectly pushed Muslim women aside from equal workplace competition. The cases are somewhat different in Muslim-minority countries where a mixture of both subtle and blatant discrimination was exercised toward Muslims. There is a particular exception for the macro-societal level, which strongly associated with the blatant form of discrimination. To understand these different patterns, one has to look more closely at each country's general characteristics.

Almost all of the Muslim-minority countries being evaluated in this study belong to the Western category. Henrich et al. (2010) popularized the WEIRD term, which stands for Western, Educated, Industrialized, Rich and Democratic, to characterize western societies. The democratic value highly endorsed in the WEIRD countries, mixed with the secular value embraced by the Western society, lead to the vigorous enforcement of freedom of speech which frequently disregards the sacred value of religion. Henceforth, the exchange between freedom of speech and blasphemy arises as a heated public debate, contrasting WEIRD and non-WEIRD (commonly Muslim society's, if the case is related to Islam) perspectives (Green, 2014; Peterson, 2007). This principle also might explain the forthright manner of hatred toward Muslims shown by right-wing politicians in Western society.

In contrast to the values embedded in Western society, Muslim-majority countries are often reckoned as uneasy with democratic values (Karatnycky, 2002). The Islamic tenets were often not deliberately practiced within Muslim-majority countries, hence creating paradoxes and gaps between the teaching and the actuality, such as the actualization of gender equality and freedom principles in Islamic countries (Rowley and Smith, 2009; Syed et al., 2009). The relatively minimum democracy value leaves the pre-established practices largely uncontested. Such a condition is relevant to the modern form of discrimination argued by Deitch et al. (2003). The discrimination perpetrators commonly buttress their prejudiced view on non-racially based argumentations, which in this case lean on religious pretext or societal customs. The same is true for meso-level variables in Muslim-majority countries, where workplace facilities and the environment are not set to accommodate the specific needs of women employees. Probably such inconsideration is not due to an ill-intentioned mindset, but more on account of a taken-for-granted belief that the workplace is an arena for men.

Similar logic partly applies to Muslim-minority countries' meso-level factors. The taken-for-granted rationale says the workplace should be a secular sphere, which means that Muslim's concerns at work (e.g. to conduct prayer, avoid alcohol, eat halal) will likely be overlooked. In addition to that, there are also few meso-level cases in Muslim-minority countries that apply blatant discrimination toward Muslims. Van Laer and Janssens (2011) conceptualize blatant discrimination as overt, deliberate, identifiable and commonly can be confronted on legal grounds. Several researchers (e.g. Cavico and Mujtaba, 2011; Malos, 2010) remark that some discrimination cases

toward Muslims in Muslim-minority countries ended in court, indicating its blatant form. This applies to both meso and micro discrimination in Muslim-minority countries. Blatant forms of discrimination are typically settled under legal jurisdiction.

The last pattern discourse concerns the subtle discrimination as triggered by micro-individual factors. Though the discriminations in both country types are categorized under the same subtle term, on further elaboration the cases between the two country types are fundamentally different. Bobbitt-Zeher (2011) differentiates stereotyping cases (that eventually transformed into discrimination) into two categories which are descriptive and prescriptive stereotypes. Descriptive stereotypes relate to the belief that the stereotyped party does not have the necessary characteristics, traits, and skills to perform well at work. Meanwhile, the prescriptive stereotype, particularly in cases involving women, believes that a woman is supposed to be a wife and a mother before a worker, making her less invested in work. In Muslim-majority countries, the cases tend to be prescriptive rather than descriptive, backed by religious tenets that justify the claim. In Muslim-minority countries, the cases are more varied. Generally, Muslims bear descriptive stereotyping as potentially bad workers (Bagley and Abubaker, 2017; Salahshour and Boamah, 2020). In a more specific intersecting identity case like Muslim women, Migrant Muslims and Black Muslims, they tend to be stereotyped prescriptively, that a woman should not work, that the job is for the native, or that White employees should be prioritized over Black employees.

Due to many identities embedded within an individual, the micro-level perspective of religious discrimination transforms into a complex phenomenon. Acker (2006) portrays this by stating that focusing on one identity to understand discrimination and inequality practices obscures and oversimplifies the realities.

Gender as the sub-identity of religion

The intergroup discrimination findings in this paper are appropriate to the previous scholars' argumentations. Kanter (1977) states that women's presence in what was perceived as the male sectors will further encourage male domination within the workplace. In most Muslim-majority countries where the values promote men instead of women as the breadwinner, the threat of workplace discrimination toward women is evident. Furthermore, Bobbitt-Zeher (2011) posits that gender discrimination should be understood as a process linked to the larger structure. Besides the beliefs of gender roles, sex composition in the workplace and organizational policies also contribute to workplace gender discrimination (Bobbitt-Zeher, 2011). From the World Economic Forum's report (2021), Muslim-majority countries (particularly the Middle East region) hold the largest gender employment gap, making workplace sex composition dominated by males. In addition, as the findings at the meso-level show, organizational policies in Muslim-majority countries generally do not consider female workers' needs, resultantly hindering their career progression. These factors simultaneously facilitate workplace discrimination toward women in Muslim-majority countries.

Optimal Distinctiveness Theory (Brewer, 1991) may help to illuminate the confusion that arises from what was perceived as intergroup discrimination (Muslim women being discriminated against in Muslim-majority countries). The theory suggests that an individual is in the position to manage both social and personal identities hence an optimal distinctiveness can be achieved. Related to the focus of this study, a woman may belong to 'Muslim' at the societal level. However, inwardly, this particular woman holds many other identities like her occupation, her daily activities, her interests, and off course, her gender.

Eckes et al. (2005) found that both females and males favor in-group identity over own-gender identity. While their study was not tested within the religious context, the author presumes there is a

high possibility that similar studies on religion versus gender identities comparison may generate similar findings to Eckes et al. (2005). The proposition is based on the unique nature of religion mentioned in the earlier section. As a belief system, religion supposedly regulates all aspects of living, including the role and perception of genders. To date, the literature presents discourses to converge both religious and gender identity within one frame, where particularly for Islam, the term 'Islamic feminism' has been widely discussed (for example, see Moghadam, 2002; Seedat, 2013). Nevertheless, one can only assume until empirical studies have been done.

Limitations

This study bears several limitations. Among the most notable would be the decision to define 'discrimination' broadly, which means that papers which do not directly mention workplace discrimination toward Muslims might also be included in this study. As argued earlier, the author asserts that the narrow definition of 'discrimination' potentially overlooks relevant studies and impedes the systematic literature review to synthesize the available knowledge on the field. One could also argue that the chosen keywords might not thoroughly portray discrimination cases toward Muslims. For instance, these keywords' combinations fail to capture religious heterogeneity within Islam, which often leads to discrimination (for a detailed review, see Syed and Ali, 2021). The author suggests that future studies incorporate more keywords combinations while still focusing on workplace discrimination to cover more comprehensive societal phenomena.

In addition, the author did not distinguish Muslims based on each denomination and each geographical location. For instance, this study included papers from both Sunni-majority countries (like Indonesia and Pakistan) and Shia-majority countries (Iran). This paper also fused the analysis regardless of geographical location. More careful framing of denomination and geographical location potentially results in a more thorough discourse. That is due to the unique characteristics held by each Muslim denomination (Sunni-Shia) and Muslim living practices on each geographical location (i.e. Africa – Southeast Asia, or Europe – America).

Conclusion

To comprehensively understand religious workplace discrimination, one needs to consider various societal, organizational, and individual factors. This study portrayed the different discrimination patterns and triggering factors in two settings: Muslim-minority and Muslim-majority countries. In Muslim-minority countries, discrimination tends to be exercised blatantly at the macro-societal level and assorted between subtle and blatant at the meso-organizational and micro-individual levels. Meanwhile, discrimination cases in Muslim-majority countries tend to be subtly performed and aimed at Muslim women in particular. In addition, this paper suggests that future studies involving identity better specify the investigated identity as clearly as possible. That is due to the different circumstances each unique identity has. For instance, Muslim women and men face different challenges at work.

Admittedly, there may be alternate explanations for this study's findings. For example, other scholars might argue that human capital or work-family dynamics should not be considered discriminatory factors as these relate to the merit or the essential requirements of the job. However, the author argued against this idea using broader discrimination demarcations, where the factors directly or indirectly inhibit particular group members from advancing their careers as part of discriminatory factors. Finally, scholars might also consider extending the 'gender discrimination' discourse using a comparative lens between Islamic and Western or non-Islamic perspectives. There

might be different interpretations among the two perspectives, inter alia, what one perspective perceives as discriminatory practices could be interpreted by the other perspective as managing roles responsibly.

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Note

1. The use of quotation marks here represents the diverse views of the way gender discrimination is defined. There might be different conceptual interpretations of gender discrimination between Islamic and non-Islamic perspectives. To learn more about gender equality conception from Islamic perspective, see, for example Al-Lail (1996); Metcalfe (2006); Sidani (2005); Syed (2008a), 2010.

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Contribution II: Linando, J. A. (2023). Employment Struggles for Muslims: A Systematic Review.

Abstract

Muslims commonly encounter struggles in the workplace due to their identity. This systematic literature review encompasses a range of literature about employment struggles for Muslims. After several screening procedures, 134 papers were deemed suitable for further scrutiny. This study comprises three major topics involving employment struggles for Muslims, which are: (1) Islamic identity and practices in the workplace, (2) Employment challenges for Muslims, and (3) The consequences of workplace struggles for Muslims. The present study also suggests pathways for future management studies based on the respective unit of analysis (organizational, group, and individual).

Keywords: Islam; Muslim; Employment struggles; Religion; Religious identity; Systematic Review.

Outlet: Accepted for publication in Journal of Management, Spirituality & Religion.

Introduction

Aside from being the world's fastest-growing religion (Lipka & Hackett, 2017), Islam is also one of the most misunderstood, marginalized, and disregarded (Bastian, 2019; Pemberton & Takhar, 2021). Consequently, its followers (Muslims) continue to face challenges across societal domains. Especially in the workplace, most of the challenges hinge upon either the identity (the status of an individual as Muslim) or the religious practices a Muslim performs. Muslims have to follow rather strict religious practices, which will be perceived by the majority as peculiar in a Muslim-minority setting. For instance, the principle of praying five times a day where some of the prayer times collide with working hours, dietary requirements that make a Muslim somewhat fastidious, or the necessity to refrain from eating and drinking for hours during Ramadhan.

Muslims' employment struggles surface not only in Muslim-minority countries but also in Muslim-majority countries (for a detailed review, see Linando, 2022b). In Muslim-majority countries, the struggle is rooted in the intersection of Islam as a religious identity and female as a gender identity (Afiouni, 2014; Spierings, 2014b; Syed, 2008a). Meanwhile, in Muslim-minority countries, though the challenges are mainly faced by Muslim women due to their religious visibility (wearing a hijab or veil) (Baldi, 2018; Golesorkhi, 2019; Strabac et al., 2016), Muslim men also face workplace challenges on many occasions (Kaushal et al., 2007; Khattab, 2012; Sav et al., 2010).

The workplace struggle for Muslims happens in various employment phases – not only when Muslims are employed, but also during the pre-employment phase of the recruitment and selection processes (Forstenlechner & Al-Waqfi, 2010; Kabir, 2016; Lindemann & Stolz, 2018). The struggles can also extend into the post-employment stage at court following unresolved workplace conflicts (Baldi, 2018; Ball & Haque, 2003; Frégosi & Kosulu, 2013). Hence, the term

'employment' in this study is a simplification of the broad-ranging phenomenon occurring in reality.

Muslim employment struggles have been explored from various viewpoints, such as the intersectionality of identities (Ali et al., 2017; Tariq & Syed, 2017), the law perspective (Baldi, 2018; Cavico & Mujtaba, 2011; Malos, 2010), societal analysis (Koburtay et al., 2020; Scheitle & Ecklund, 2017; Syed et al., 2009), the form of employment struggles (Cantone & Wiener, 2017; Van Laer & Janssens, 2011), and coping strategies (Achour et al., 2014; Murray & Ali, 2017). Most studies on this subject mainly focus on developing particular discourse points as if they provide puzzle pieces. Meanwhile, thus far, the overall portrayal of Muslims' employment struggles has not yet been understood.

Only a limited amount of research tries to synthesize the extant knowledge on the topic. Among these studies is a literature review by Ghumman et al. (2013) of workplace religious discrimination and a paper on religious struggles in the workplace by Exline & Bright (2011), but those papers do not address Islam in particular. There is also a literature review of employment discrimination by Ahmed & Gorey (2021) that mainly focuses on Muslim women who wear the hijab, and a meta-analysis by Bartkoski et al. (2018) concerns hiring discrimination against Muslims and Arabs. Similar to the two studies mentioned earlier, these two are also arguably inadequate for comprehensively depicting Muslims' negative workplace experiences.

Islam has particular teachings that differ from other religions. Thus, general overviews of workplace religious discrimination will probably not be able to address workplace struggles for Muslims in depth. Furthermore, the existing literature reviews or meta-analyses only focus on cases in Muslim-minority countries within the context of discrimination. The limited focus of those

studies leaves unexplored the broad understanding of Muslim employment struggles in Muslim-majority countries and other struggles beyond discrimination.

Accordingly, the present study addresses this question: *'What are the elements that constitute employment struggles for Muslims?'*. This study scrutinizes the extant knowledge on employment struggles for Muslims using the systematic literature review (SLR) method. SLR potentially provides a well-established understanding of the research arena; future researchers on this subject can hence start their investigations on a firm basis (Kraus et al., 2020).

On the process of searching for the literature, the present study does not dwell too much on the definitions of 'Islam' and 'Muslim'. As long as the literature employs those terms, regardless of the way it defines and sets boundaries on the terms, that literature will be considered for inclusion. Such a decision is based on a notion that conceptualizing 'Muslim' and 'Islam' as scientific objects is somewhat more complicated than it seems (for a more detailed review, see, for example: Asad, 1996; Rippin, 2016). Though normally it would be assumed that Muslims are those practicing Islamic teachings, some scholars (e.g., Fadil, 2013; Kinnvall & Nesbitt-Larking, 2011; Salahshour & Boamah, 2020) suggest that those addressing themselves as Muslims despite not practicing the teachings should not be overlooked in studies concerning Islam and Muslims.

In doing so, this study contributes to the literature in three ways. First, it outlines the topic's critical discussion points and clarifies the discourse layers (e.g., gender, employment phase, country setting as it pertains to whether Muslims are the majority or a minority). Second, this paper synthesizes various issues within the topic into three major themes: (1) Islamic identity and practices in the workplace; (2) Employment challenges for Muslims; and (3) The consequences of workplace struggles for Muslims. Third, this paper proposes pathways for upcoming studies to

advance the topic. The suggested pathways are arranged based on the analysis units commonly used in management and workplace studies: individual, group, and organizational units of analysis.

Theoretical perspectives

Considering that the workplace is characterized by multifaceted webs of social encounters (Haggard et al., 2011) and that the problems in the workplace are inseparable from societal issues (Syed, 2008b), employment struggles should be comprehended as a social phenomenon. Consequently, the social science framework is appropriate for understanding the topic. The present section will depict the classifications of all main theories, lenses, and perspectives used by all 134 literatures into three streams of social science theoretical blocks and point out this study's theoretical contributions. The expanded list of the main theories, lenses, and perspectives employed by the literature is available in the appendix.

Based on the author's reading of the reviewed literature, there are three out of many social science big streams categorically shaping the comprehension of Muslims' employment struggles. The first block is the feminist viewpoint, as 78 out of 134 papers (58.2%) focus on female Muslim workplace struggles in particular. This branch contains a wide variety of lenses, depending on the cases these women face. For instance, if these women are immigrants to the places they are working, among the lenses that can be used on such papers are resettlement (Casimiro et al., 2007), labor market participation (Guetto & Fellini, 2017), and gender roles (Kershen, 2011; Predelli, 2004). It is also possible to frame the discourse on this branch into particular work industries where inequalities and challenges toward women are apparent, such as boxing (Tjønndal & Hovden, 2020), mining (Behzadi, 2019), and woodworking (Chambers & Ansari, 2018).

Parallel with the notion pointed out by many feminist theorists (e.g., Carastathis, 2014; Davis, 2008; Lykke, 2010), intersectionality as a critical factor embedded in feminist discourses is also ostensible in the present study. The phenomenon of Muslim women working in male-dominated sectors might transform into workplace challenges as women's presence in such sectors threatens the innate masculine image of the sector or contests the gender order that assumes women's subservient position in society (Denissen & Saguy, 2014). Additionally, this study's data that portray the high amount of feminist–related discourses on this topic is pertinent to Mahmood's (2006) assertion that Islam is arguably the religion that embraces the most complexities when it comes to feminist issues.

The second theoretical block on employment struggles for Muslims is represented by the conflict viewpoint. Conflict is a relevant lens, aligned with the negative workplace experiences as this study's main tone. Muslims may be involved in workplace conflicts with many entities, such as work colleagues (Van Laer & Janssens, 2011), potential employers for Muslim job applicants (Forstenlechner & Al-Waqfi, 2010), their bosses (Ball & Haque, 2003), and other organizational stakeholders (Agrawal et al., 2019). Pertinent to a broad conceptualization of organizational conflict as the incompatibility, disagreement, or discord between or within social entities as a result of an interactive process (Rahim, 2002).

In addition, studies on Muslim employment struggles can also apply the work-life conflict framework, as Sav and colleagues did (Sav et al., 2013, 2014; Sav & Harris, 2013). Sav and colleagues propose that religion plays a positive role in deducting the adverse effects of work-life conflict. That notion conveys a fresh insight worth further examination, considering that many other studies cited in this paper imply the opposite - that religion is the main source of workplace

conflict. Subsequently, the frameworks applicable to Muslim employment struggles within the conflict streams include social identity, discrimination, prejudice, threat, and work-life conflict.

The last theoretical block pertinent to Muslim employment struggles is the functionalism viewpoint. The functionalism perspective sees society as a system consisting of interconnected parts that position harmonies or accord as the foundation of social order for the sake of reaching equilibrium (Pope, 1975). With functionalism as the theoretical backbone, studies could focus on finding ways to fit Muslims in so that there will be no more religious-based struggles in the workplace for them. Therefore, among the lenses that arguably belong to this theoretical block are those about religious accommodation in the workplace (Adam & Rea, 2018; Zaheer, 2007), affirmative regulations (Lovat et al., 2013; Sekerka & Yacobian, 2018), and the role institutions can play to balance the disparity (Ahmed et al., 2017; O'Connor, 2011).

While acknowledging that the theoretical framing presented in this section is only a simplification of the complex cases of the struggles Muslims encounter in the workplace, the present study claims several theoretical contributions. Primarily, the present study synthesizes the vast range of theories, lenses, and perspectives on the topic into three theoretical blocks. Those three streams encompass the problem (conflict perspective), the main concerned parties (feminist perspective), and the possible solution (functionalism perspective) to Muslim workplace struggles.

Additionally, the extensive list of theories, lenses, and perspectives in the appendix designates areas that particular theories may or may not explain. For instance, social identity theory could be used to examine various issues like those concerning immigrants (Forstenlechner & Al-Waqfi, 2010), discrimination (Van Laer & Janssens, 2011), and organizational atmosphere (Cantone & Wiener, 2017). However, not all studies about immigrants may fit into a social identity framework. Such is the case for studies by Predelli's (2004) and Strabac et al. (2016) about women immigrants,

wherein a gender relations lens and stepping stone theory, respectively, are perceived as more suitable than social identity theory for those two studies. As the present study presents a theoretical compass on this topic, hopefully, such a compass is helpful to guide future studies in deciding the theoretical streams they would like to contribute.

Methods

In the process of gathering and reviewing the literature, this study encountered various disciplines such as management, anthropology, sociology, cultural studies, religious studies, and psychology. The research process started with a systematic literature search on the Scopus database using the Publish or Perish (PoP) software with keyword combinations representing this study's interests. There are three areas of concern: the main object (Islam, Muslim); the context (career, work, workplace, employment, job); and the main issues (struggle, challenge, problem, discrimination). PoP software has two fields to search for the literature - namely 'Title Words,' i.e., the entered words that appear in the title; and 'Keywords', the words which must exist in the full text. The words from either 'main object' or 'context' were placed into the 'Title Words' search section; and the words from ‘main object’/ ‘context’ that were not used in the ‘Title Words’ field were then joined with the 'main issue' words in the 'Keywords' section. Such combinations were used with the aim of obtaining relevant papers, as the ‘Title Words’ search section may lock out the main focus of the paper, and the ‘Keywords’ search section functions as the explanation of the paper’s context. The collected articles’ publication years range from 1971 to 2020 (the year of the data collection). Table 1 illustrates the search process and the number of articles from each combination.

-Insert Table 1 about here-

The first search phase yielded 696 articles. A broader search mechanism was then conducted to ensure no relevant articles were missing, following Siddaway et al.'s (2019) suggestion. Such a mechanism was done by only involving the keywords from the 'main object' and the 'context'. One word from each category was placed in the 'Title Words' field and the other in the 'Keywords' field. Table 2 shows the number of articles found from each search procedure.

-Insert Table 2 about here-

In total, including the 696 articles found earlier, this study identified 2,013 articles. After duplicate removal, 1,055 articles remained. The author employed two screening phases: title screening, which cut down the articles from 1,055 to 472; followed by abstract screening and skim reading of some articles that needed thorough consideration. After those screening phases, finally, 134 papers were deemed relevant. Figure 1 depicts the literature search processes.

-Insert Figure 1 about here-

Inclusion and Exclusion Criteria

The foremost inclusion criterion is the use of the English language. In order to maintain scientific standards, this study only includes peer-reviewed academic articles. During the search process, several books and book chapters appeared in the findings. However, since not all books and book

chapters undergo the same editorial procedure before publication, it is difficult to ensure that particular books are peer-reviewed. All books and book chapter documents were hence excluded. The decision to use the Scopus database as the literature searching plot expounds on the inclusion and exclusion criteria. As a database of peer-reviewed articles, Scopus nestles as one of the most valuable sources for conducting a literature review study (Chadegani et al., 2013; Kraus et al., 2020). There was an option to obtain a broader range of articles through Google Scholar. However, Google Scholar has several weaknesses. Among them is the absence of a guaranteed peer-review process; Google Scholar database also has numerous inconsistencies, potentially covers manipulative articles, and contains too many non-academic sources (Clermont & Dyckhoff, 2012; Kraus et al., 2020; López-Illescas et al., 2008; Mongeon & Paul-Hus, 2016).

Wright et al. (2014) suggest that the topic surrounding religion and Islam might largely be present in grey literature; thus, including grey literature in the search pool will likely be fruitful. However, considering the enormous number of articles found in the first and second search phases in the Scopus database, the Scopus database is supposedly adequate for the purposes of this literature review. Detailed information on the articles used in this study, all of which are Scopus-indexed, is provided in Table 7 in the appendix.

In the title screening stage, articles whose titles were outside the organization or management domain were excluded. Among those were articles related to geopolitics, wars, the works of Muslim figures, health matters (like organ donations), terrorism, education systems, adolescent problems, and other topics unrelated to employment or career. Moving to the abstract and skim-reading stage, while there were some articles on the discrimination issue, the narrative only concerned the societal level and did not touch upon employment or workplace issues; such articles were therefore excluded. A few articles discussed employment-struggle matters, yet were based

on fictional plots such as the analysis of works of art, music, movies, and other pop cultural activity. Such articles were also excluded.

There were some perplexing articles that discussed workplace struggles, yet it was unclear whether the struggle resulted from Islamic identity or whether the identity was merely used to describe the respondents' characteristics. Some articles highlighted the relationship between Islam and ideologies or systems such as capitalism, secularism, and democracy. Others portrayed employment issues for Muslims, yet the focus was on the agency's perspective rather than the problems Muslims face at work. Some articles discussed Islamic identity at work, but the main foci were not on 'the struggle' but on other topics such as leadership or ethics.

For such articles, the author skimmed through the contents to judge whether the articles should be included or excluded. Among the excluded articles from the skimmed reading mechanism was Tavory & Winchester's (2012) paper whose title is somewhat 'misleading'. The paper has the phrase 'experiential career' in its title, but 'career' here is used to refer to the religious development of newly religious and converted persons as opposed to the definition commonly used in management literature.

Findings

This study synthesizes Muslim employment struggles into three main themes: (1) Islamic identity and practices in the workplace, (2) Employment challenges for Muslims, and (3) The consequences of workplace struggles for Muslims.

Islamic identity and practices in the workplace

When reading through the literature, one of the foremost apprehensions is that 'Muslim' is understood as a uniform identity. In reality, individual Muslims differ in their ways of expressing and positioning Islam as their belief (Linando, 2022a; Lovat et al., 2013; Syed & Pio, 2010). However, irrespective of the diverse characteristics of Islamic identity, behavior bias toward Muslims -commonly known as the 'Muslim penalty'- continues (Connor & Koenig, 2015; Lindley, 2002; Miaari et al., 2019). Within Muslim diversity, some Muslim women are inclined to wear the hijab as a representation of faith, while others choose not to wear the hijab but firmly hold Islam as their identity (Reeves et al., 2012; Samani, 2013). Even in the same sub-group categories, such as among hijabis (Muslim women who wear hijab) and non-hijabis, Muslims have various motives and Islamic practice expression (Ghasemi, 2013; Reeves et al., 2012).

Among the reasons why Muslim women choose to wear the hijab are to fulfill religious demands, to assert their Muslim identity, and further, as a form of agency to resist negative stereotypes toward Muslims (Ali et al., 2015; Droogsma, 2007; Pasha-Zaidi, 2015; Tariq & Syed, 2017; Warren, 2018). On the other hand, among the motives to not wear the hijab are avoiding threats, discrimination, and violence; uncertainty about whether wearing the hijab is genuinely part of the religious obligation; and other personal reasons such as discomfort while wearing a hijab (Cole & Ahmadi, 2003; Ghumman & Jackson, 2009; Pasha-Zaidi, 2015). However, it is sensible to affirm that hijabis have more negative workplace experiences than non-hijabis (Abdelhadi, 2019; Foroutan, 2008b; Khattab & Modood, 2015; Scheitle & Ecklund, 2017).

In society, Muslim women are typically stereotyped as oppressed, backward, and inferior to non-Muslim women (Casimiro et al., 2007; Golnaraghi & Mills, 2013; Grünenfelder, 2013; Hendriks & van Ewijk, 2017). On the other hand, Muslim men are associated with terrorism, deviance, and aggressiveness (Dwyer et al., 2008; Rabby & Rodgers, 2011; Shah & Shaikh, 2010). In the

workplace context, scholars (e.g., Agerström & Rooth, 2009; Bagley & Abubaker, 2017; Salahshour & Boamah, 2020) suggest that both Muslim women and men endure a stereotype of being incapable of working well. An exception are King & Ahmad (2010), who posit that Muslims are stereotyped as lacking in warmth rather than lacking in capability. Regardless, the stigmatization leads to biased human resource management practices like discriminatory hiring decisions and job assignment disparity (Abubaker & Bagley, 2017; Eriksson et al., 2017; Fozdar, 2012) and hinders Muslim career advancement (Latif et al., 2018; Padela et al., 2016).

Aside from being a consequence of Muslim identity, fulfilling Islamic teaching might also generate workplace challenges. Lack of prayer accommodation in the workplace is a major issue for Muslims (Fadil, 2013; Liao et al., 2017; Mogra, 2013; Sekerka & Yacobian, 2018). They also face challenges with halal dietary rules (Adam & Rea, 2018; Cavico & Mujtaba, 2011), alcohol in workplace situations (Arifeen, 2020; Malos, 2010), unrestrained gender interaction at work (Ghasemi, 2020; Nilan, 2012), difficulties in celebrating Islamic holy days (Sav et al., 2010; Zaheer, 2007), workplace practices that are incompatible with Islamic teachings (like abortion and euthanasia) for Muslim healthcare workers (Hendriks & van Ewijk, 2017; Padela et al., 2008), and workplace bans on religious attributes (Baldi, 2018; Golesorkhi, 2017).

Employment challenges for Muslims

Discrimination is one of the most prominent issues that appears in literature surrounding Muslims' employment struggles. Workplace discrimination reflects societal discrimination (Cavico & Mujtaba, 2011; Foroutan, 2011). In society, factors like hostile media coverage of Islam (Latif et al., 2018; Strabac et al., 2016; Syed & Pio, 2010), provocations by political figures (Croucher, 2013; Frégosi & Kosulu, 2013), and terror attacks in the name of Islam (Barkdull et al., 2011;

Rashid, 2016; Wang, 2018) trigger discrimination toward Muslims. These factors conceived *Islamophobia,* a word that describes deleterious sensitivity toward Islam and Muslims (Ali et al., 2015).

Societal discrimination narrows down into certain discrimination forms in the workplace. Religious workplace discrimination typically involves two contrasting forms: subtle and blatant (Van Laer & Janssens, 2011); formal and interpersonal (Ghumman & Ryan, 2013); direct and indirect (Ball & Haque, 2003). Blatant discrimination relates to formal and direct discrimination. These discriminations are typically open, clearly exercised, and have visible impacts (Van Laer & Janssens, 2011).

On the opposite end, subtle, indirect, and interpersonal discrimination forms tend to be obscure, unconsciously practiced, and commonly occur in daily or casual interactions (Ghumman & Ryan, 2013; Park et al., 2009). As empirical studies suggest that subtle discrimination is more damaging than blatant, many researchers have decided to focus on this phenomenon (e.g., Cortina, 2008; Deitch et al., 2003; Shah & Shaikh, 2010; Tariq & Syed, 2018; Van Laer & Janssens, 2011). For Muslims, subtle discrimination involves tendentious questions in the hiring process (Rootham, 2015), greater scrutiny in the workplace (Warren, 2018), hostile comments and racial jokes (Cantone & Wiener, 2017), and unfriendly responses in interactions (King & Ahmad, 2010).

In the context of workplace discrimination toward Muslims, intersectionality phenomena also arise and potentially aggravate the bias. Intersectionality is the interrelated nature of identities that create structural discrimination (Crenshaw, 1989). Muslims already have one attached religious identity that is disadvantageous if they live in Muslim-minority countries or secular countries that do not accommodate their religious practices (Adida et al., 2010; Valfort, 2020). The addition of other unfavorable identities (e.g., dark-skinned; immigrant status) will hypothetically intensify

workplace struggles for Muslims. Intersectionality is among the most apparent remarks from the data, with 90 out of 134 articles (62.5%) focusing on intersectionality (see Table 7 in the appendix). Cases of discrimination among Muslim women, who bring their Islamic and female identities into the workplace, are frequent (Achour et al., 2015; Chambers & Ansari, 2018; Foroutan, 2008a; Koburtay et al., 2020; Özbilgin et al., 2012; Priyatna, 2013; Syed & Ali, 2013; Van Laar et al., 2013). The intersection of Muslim and female identities entails different challenges based on country types, depending on whether a country is Muslim-majority or Muslim-minority. In Muslim-majority countries, organizational challenges comprise unfriendly working environments for Muslim women (Afiouni, 2014; Ali, 2013; Lunn, 2006) and work-life balance enablement from the organization (Achour et al., 2014).

One may ask whether the challenges emerging for Muslims in Muslim-majority countries should be reckoned with in this study. The present study argues that such inclusions are justifiable. Islam regulates that women play a significant part in household tasks. While Islam does not prohibit them from working, it prescribes several ethical and modesty regulations in the workplace (Achour et al., 2014; Arifeen & Gatrell, 2020; Vidyasagar & Rea, 2004). Thus, when struggles arise from the discrepancy of workplace facilities and the Islamic principles Muslim women adhere to, the struggles are supposedly religion-related.

In Muslim-minority countries, organizational challenges mostly manifest as difficulties accessing employment (Guetto & Fellini, 2017; Khattab, 2012; Khattab et al., 2018), misalignment of organizational and Islamic practices (Arifeen, 2020; Malik et al., 2019), and visual alienation through the wearing of a hijab (Ghumman & Jackson, 2009; Golesorkhi, 2019). Additionally, in Muslim-minority countries, the challenges of maintaining a work-life balance have become a

concern not only for Muslim women, but also for Muslim men (Sav et al., 2014; Sav & Harris, 2013).

Workplace struggles consequences for Muslims

The implications of workplace struggles for Muslims vary depending on each case. Generally, there are two types of implications of Muslim struggles in the workplace. First are the emotional implications, such as feeling worthless (Casimiro et al., 2007), frightened (Reeves et al., 2012; Shah & Shaikh, 2010), pessimistic (Ghumman & Ryan, 2013), stressed, depressed, isolated and marginalized (Malos, 2010; Salahshour & Boamah, 2020), indignant and humiliated (Barkdull et al., 2011; Malik et al., 2019), and facing an existential dilemma (questioning their own abilities and life choices) (Liao et al., 2017; Tjønndal & Hovden, 2020). Though emotional implications tend to be negative, there are a few instances in which struggles lead to positive emotional implications. Examples of this include stronger self-development and resilience (Tariq & Syed, 2018), a stronger sense of motivating other Muslims (Sakai & Fauzia, 2016), stronger Islamic faith (Scott & Franzmann, 2007), and a stronger sense of agency and autonomy (Warren, 2018).

The second implication relates to the actions taken following the struggles Muslims face by living their Islamic faith at work. These actions include voluntary turnover (Baharudin et al., 2019; Lovat et al., 2013; Rootham, 2015; Tariq & Syed, 2018), involuntary turnover (Baldi, 2018; Ball & Haque, 2003; Frégosi & Kosulu, 2013; Golesorkhi, 2019), and restrained career progression (Arifeen, 2020; Shah & Shaikh, 2010). The practical implications of Muslims' struggles have a timeframe extending beyond the employment term, both before (pre) and after (post).

For instance, before employment, Muslims might have a lower chance of getting hired due to their religious identity (Casimiro et al., 2007; Hou et al., 2020). After the employment term, Muslims

might still encounter workplace struggles by filing a complaint to the court if the company mistreated him/her due to religion. These practical implications can be divided into two categories: the employee's decision and the employer's decision. To voluntarily leave the organization and bring the employer to court are employees' decisions, while rejecting job applications and managing career progression are employers' decisions.

Various types of coping strategies also appear in the literature. Some Muslims look for active support from peers and third-party organizations (Ahmed et al., 2017; Kabir, 2016), adapt to the required dress code (Malik et al., 2019; Naseem & Adnan, 2019), develop a strategy to perform prayers while maintaining the work demands (Fadil, 2013), and downplay achievements to avoid catching too much attention at the workplace (Nagra, 2018; Sakai & Fauzia, 2016). Others focus on the more emotive end, like acceptance (Kinnvall & Nesbitt-Larking, 2011; O'Connor, 2011), turning to religion (Etherington, 2019; Scott & Franzmann, 2007), or seeking emotional support from the community (Sakai & Fauzia, 2016; Tariq & Syed, 2017; Warren, 2018). Additionally, some Muslims have reported venting their emotions by confronting their employers about unfavorable workplace policies (Kinnvall & Nesbitt-Larking, 2011).

There are unique cases of religion-based coping strategies in the literature, which are made unique by possible conflicting values between religion and coping decisions. For instance, some Muslim women remove their hijab to assimilate into their workplace situation as a coping strategy, even though such an act contrasts with the religious values they embrace (Naseem & Adnan, 2019; Reeves et al., 2012). While several articles focus on religion and coping strategies, most articles on this topic position religion as the source of the coping strategy (e.g., Hayward & Krause, 2015; Pargament et al., 2011; Raiya et al., 2008) and not as the source of ‘the problem’. In a broader societal scope, beyond coping with workplace struggles, researchers often use terms like

‘integration’, ‘acculturation’, and ‘assimilation’ (e.g., Alkhazraji et al., 1997; Foroutan, 2008b; Fozdar, 2012).

-Insert Table 3 about here-

Discussion

'Visibility' is an essential keyword in the discourse of Muslims’ workplace struggles (Agrawal et al., 2019). Islamic rules on appearance and clothing tend to be more lenient for Muslim men than Muslim women. For instance, (in general, most) Muslims deem the hijab for women as obligatory, while Muslim identifiers for men, like beards, are only categorized as *Sunnah* (encouraged to be practiced) (Ball & Haque, 2003). The different manifestations of male and female Islamic identity entail different societal stereotypes, as is elaborated in the findings section.

The different 'visibility' guidelines for women and men also become a primary base on which to claim that Islam is a patriarchal religion, promotes gender inequality, and encompasses male supremacy (Mernissi, 1996). The issue develops into a specific discourse on Islam and identity, wherein several researchers (e.g., Abisaab, 2009; Masood, 2019; Nagra, 2018; Predelli, 2004; Spierings, 2014a; Syed, 2008, 2010; Syed & Van Buren, 2014) present counterarguments toward such unfavorable accusations. As mentioned in the findings, Muslim women interpret the rules and roles of the hijab diversely. These different interpretations involve many factors, such as values in the family, ethnicity, socio-economic status, and degree of spirituality (Robinson, 2016). The observation that concerns over work-life balance only occur in Muslim-minority countries for both genders is also interesting enough to warrant further discussion. In Muslim-majority countries, the challenges of maintaining a work-life balance only apply to Muslim women. This is

possibly due to the rigid division of gender roles in most Muslim societies (Kershen, 2011; Spierings, 2014b). In the social construct of Muslim-majority countries, balancing work and life should not be an issue for men in their role of breadwinner (Alexander & Welzel, 2011). Muslim men in Muslim-majority countries know that their primary task is to work, while managing household matters is mainly the responsibility of Muslim women. Such a rigid gender role division also explains why, in Muslim-majority countries, the work-life balance particularly becomes an issue for Muslim women who have a job. By working, Muslim women have to play two roles simultaneously: at home and in the office.

Moving on to the consequences of employment struggles for Muslims, the acculturation process in society differs from that of the workplace, as societal and workplace contexts have different analytical aspects (Adam & Rea, 2018). In a societal context, a person may choose to apply a separation strategy (sticking to his own culture and refusing the majority culture) and still maintain a social life by only associating with people from a similar background. It is somewhat different from the workplace sphere, where the decision to separate may threaten career progress and lead to dismissal. Accordingly, Golesorkhi (2017) invents jargon to portray the dilemma Muslims frequently face in the employment sector: *'unveiled or unemployed'*. In the workplace, most -if not all- of the time, it is an 'either or' situation for Muslims. They must either sacrifice their work, or their religion.

Furthermore, the concept of problem-focused and emotion-focused coping strategies from Carver et al. (1989) is arguably adequate to cover Muslims' coping strategies recorded in the literature pool. The problem-focused strategy involves active coping, planning, suppression of competing activities, coping with restraint, and seeking instrumental social support. In contrast, the emotion-focused strategy involves acceptance, denial, turning to religion, seeking emotional social support,

and positive reinterpretation (Carver et al., 1989). In general, one can see that what Muslims do to respond to workplace distress, as mentioned in the findings section, belong to either problem-focused or emotion-focused coping. Additionally, Carver et al. (1989) also cover venting emotions in their work, where they consider openly expressing negative emotions a less useful coping strategy.

Suggestions: Pathways for future research

General overview

This section splits the pathways along three units of analysis commonly used in organizational and management topics: organization, group, and individual (Robbins & Judge, 2013). Before that, the present section would like to bring about several potential discussions related to organizational and management topics beyond those three levels. For instance, there is a 'hot' discussion on Muslim women and unemployment (Abdelhadi & England, 2019; Ali, 2013; Brah, 1993). The topic raises questions such as: “What makes Muslim women unemployed?”; “Is that unemployment due to their religious belief or broader cultural factors?”; and “Which among those is the more dominant force?”

Some scholars (e.g., Khattab et al., 2019, 2020) argue that Muslim women's unemployment is neither due to discrimination nor religious and cultural belief, but is primarily caused by a human capital deficit, such as limited access to education. Others argue that the low labor participation among Muslim women is due to regional culture (Korotayev et al., 2015) and religious adherence (Abranches, 2007). The branched-out findings and argumentations to those questions indicate a need to investigate the phenomenon further.

The present study also suggests that future researchers apply a more clustered contextual lens to the topic of Muslims' employment struggles. *Per se,* the phenomenon occurs on multiple contextual grounds; forming a clear context classification is hence pertinent. As noted earlier, the struggles occur on many different grounds, such as: Muslim minority (Borooah et al., 2007; Sav, 2019) and Muslim-majority (Abu-Hassan, 2003); intersectionality of multiple identities (Di Stasio et al., 2019; Sav et al., 2013); occupational sector differences (Behzadi, 2019; Youssef, 1971); or, even further, involving country and political ideologies (Corekcioglu, 2020; Syed et al., 2009).

Lastly, observing from the extant literature's demographic information, as shown in Table 7 in the appendix, there are many fronts with limited to no exploration. Among the most notable are: (1) employment struggles for Muslims in Muslim-majority countries (only 20.1% of all articles); (2) employment struggles for male Muslims (only 8.2% of all articles); (3) employment struggles for Muslims within timeframe context (only 15.6% of all studies incorporate historical review or future predictions, with most of them merely touching on those contextual time frames); (4) employment struggles for Muslims in specific age categories (4% focus on youth and no study focuses on old Muslims); (5) studies that focus on the post-employment phase (e.g., how Muslims follow up with contract termination; only two out of 134 studies [1.4%] focus on this phase); and (6) studies that emphasize the functionalism perspective so that employment struggles for Muslims could be diminished (only 25 studies [18.65%] apply this perspective).

Organizational level

Organizations are vital in shaping an inclusive climate among employees through diversity policies (Hong & Doz, 2013). Favoring diversity could also send a positive signal to prospective employees (Rynes, 1991; Williams & Bauer, 1994). This similarly applies to Muslims; for instance, employee

diversity policies in an organization can fortify the relationship between wearing a hijab and the expectation of progress in the recruitment process (Ghumman & Ryan, 2013). For religious practice requests in the workplace, Cash & Gray (2000) suggest that organizations focus on the employee's work performance, business efficiency, and effectiveness rather than their requests. The organization should grant the requests when the employee performs the duty well and the business runs fine. Once the organization agrees to the principle of inclusion and diversity, the subsequent task is to provide proper education about Muslims, especially for managers (Cash & Gray, 2000; Syed & Pio, 2010).

Adam & Rea (2018) posit that three "i"s characterize workplace accommodation for Muslim religious practices. Three "i"s represent the decision to accept or reject the request, which is based on *instrumental* arguments, regulated *informally,* and determined *internally.* They also stress the call to explore further how and why employers accommodate Muslim religious practices, as the extant literature provides scant empirical and conceptual studies on the topic. Furthermore, the findings of Van Laer & Janssens (2011) show that sometimes the organization pays lip service to diversity management, embracing and complimenting the individual from a minority background while at the same time disregarding his/her group and personal competencies. It is hence relevant to comprehend the acceptable and unacceptable practices within the diversity management frame. In an earlier section, the present study also explicates that various factors influence a Muslim's coping strategy to deal with stressful work events. For example, the decision to cope with the problem through instrumental support might be an option if the company provides such a provision (Frey, 2020; Roche et al., 2018). This raises a question about whether the company can better manage religious workplace conflicts if it provides instrumental facilities. Within the diversity management frame, factors determining coping strategies are arguably worth examining.

-Insert Table 4 about here-

Group level

While the law restricts formal discrimination based on identity (King & Ahmad, 2010), the challenges of workplace engagement often come from a composite web of group interfaces (Arifeen, 2020). King & Ahmad (2010) argue that most Muslims are discriminated against due to the perception that they lack warmth. The question then arises of whether non-Muslim colleagues really have that perception of Muslims. One may also ask whether the treatment of Muslims who have warmth will differ from those who lack it. Almost all articles on Muslim employment struggles use Muslims as the study respondents (A few exceptions: King et al., 2014; Van Camp et al., 2016). It would be interesting to understand how the non-Muslim group sees Muslim groups in the workplace. Questions about other groups' perspectives of Muslims linger. For instance, what is their opinion on having a Muslim as a coworker? Some researchers (King et al., 2014; Scheitle & Ecklund, 2017) find that religious identity and the degree of religiosity influence the perceiver's opinion about Muslims. What other factors influence this opinion?

The discourse of Muslim coping strategies is also relevant to the group analysis unit. Coping strategies are heavily influenced by the social context and within-group interplay (Murray & Ali, 2017; Naseem & Adnan, 2019). For instance, seniority status in the group influences coping strategy choices. A senior Muslim worker might openly refuse to participate in a social event involving alcohol (Scott & Franzmann, 2007), while a junior Muslim worker has to remove the headscarf to protect herself from prolonged religious discrimination (Naseem & Adnan, 2019). These different coping responses open the possibility for further investigation of whether coaching

and mentoring between senior and junior Muslim employees will become a particular form of coping strategy. It is also noticeable that employment struggle cases for Muslims in Muslim-majority countries rarely discuss coping strategies. This is probably due to a subtle form of discrimination that has been taken for granted as a societal custom, and has therefore not been perceived as a problem by most (Abisaab, 2009; Ali, 2013). Exploring the coping strategies for stressful work events in Muslim-majority countries might fill the existing void in current literature.

-Insert Table 5 about here-

Individual level

At this level, studies set forth a myriad of findings on Muslims' coping strategies for workplace challenges. As explained in the previous section, Muslims respond diversely to the problems they face at work. Researchers (e.g., Carver & Connor-Smith, 2010; Connor-Smith & Flachsbart, 2007; McCrae & Costa, 1986) have long developed methods to connect personality and coping strategy selection. Nevertheless, the relationship between Muslims' personalities and their coping strategy selection remains an open field. This is because, to date, only a limited number of articles (e.g., see Mirsaleh et al., 2010) try to connect personality, religion, and coping strategies within one frame. It is also interesting to investigate the sensitivity of individuals toward discriminatory actions (Connor & Koenig, 2015; Padela et al., 2016). Scheitle & Ecklund (2017) posit that the more religious the person, the more sensitive he/she is to the perceived discrimination. This suggestion aligns with the nature of subtle discrimination, now widespread, as being frequently ambiguous.

Sav et al. (2014) find that work-life balance is an issue for Muslim men in Muslim-minority countries. For Muslim-majority countries, work-life balance might not be a problem for Muslim men due to a clear gender role division. However, it would be intriguing to elaborate further on whether, in Muslim-majority countries, the interplay of work, life, and religious practices generates a conflict for both men and women. Future researchers may also consider the influence that degree of religiosity has on work-life balance in Muslim-majority and Muslim-minority countries (Sav, 2019; Sav & Harris, 2013).

Many studies (e.g., Abubaker & Bagley, 2017; Agerström & Rooth, 2009; King & Ahmad, 2010) report that Islamic names frequently lead to negative prejudice during the application process. Such a 'halo effect' is understandable since, generally, prejudices toward Muslims are mainly due to the perception of a person being Muslim rather than actual religious affiliation (Braakmann, 2009). It is intriguing to examine whether that 'halo effect' will dissolve if a Muslim uses an alternative, non-Islamic-sounding name when applying for a job. More important to consider is if Muslims are willing to have and use alternative names. Changing one's name is often considered a successful means of assimilation and acculturation, which might benefit the ethnic minority in the job application process (Forstenlechner & Al-Waqfi, 2010; Gerhards & Hans, 2009; Kang, 1971).

It is likewise intriguing to elaborate on the knowledge of positive workplace experiences for Muslims. The author strongly advises future scholars to conduct a similar work as this study, from a positive-experiences angle, as it might immensely contribute to the knowledge of this topic. This suggestion is also in line with the spirit of extending the discourse of acculturation strategies that is more preventive in nature (incline to positive experiences) than coping strategy discourses, which tend to have a curative tone (represent negative experiences).

-Insert Table 6 about here-

Limitations

The most notable limitation is the keyword choice. Some might argue that this study should have added more keywords; others might suggest lessening the amount of chosen keywords. There are numerous synonyms to express negative experiences in the workplace - 'distress', 'racism', 'hardship', 'adversity', and 'obstacle', to name a few. Other keyword options represent the work or workplace context, such as 'occupation', 'job', and 'office'. The present study acknowledges the possibility of using alternative keywords but argues that the chosen keywords should be enough to cover the projected articles, as the selections already included basic words such as 'struggle' and 'problem,' 'work' and 'workplace.'

To anticipate missed articles from the search processes, as mentioned earlier, a broader search mechanism was conducted which only involved the 'main object' (Islam, Muslim) and the 'context' (career, work, workplace, employment, job). Ultimately, the word choice used to represent negative workplace experiences should not be an issue. The present study also prudently managed the word selection for the main object. There was consideration in choosing between 'Muslim' or 'Moslem' in the search stage. 'Muslim' was finally picked over 'Moslem', as the latter is old-fashioned and, to some extent, rather offensive (Fogarty, 2020).

The screening stages also bear limitations. Siddaway et al. (2019) suggest a systematic literature review to employ inter-rater reliability, in which two or more people perform identical procedural stages separately; then, their results are compared and quantified. Since this study has only one author, the suggestion is not viable. However, the overall methodology section of this study was presented to a group of peers consisting of experts on methodology, organizational behavior, and

human resource management fields. Apart from one method-related question about grievance bias in article selection (which was intentional so that the author could profoundly comprehend the phenomenon), the participants did not raise any other concerns about the data and methodology.

Limitations might exist in the inclusion and exclusion criteria. Generally, employment struggles for Muslims are closely tied to struggles in social settings, and separating societal factors from employment struggles can be difficult. In this study, articles that merely bring up workplace context as an example of society's problems were omitted. However, it is understandable that other researchers might prefer to include such papers; it may be argued that, though the impacts are indirect, the workplace struggle keywords are still present. This shortcoming was compensated for by the skim-reading screening procedure that allowed the author to carefully investigate articles of questionable relevance before making a verdict.

Conclusion

This paper synthesizes existing studies on various discourse points of employment struggles for Muslims. The existing literature points out that Muslim employment struggles are a multifaceted phenomenon of which a thorough study is needed to extricate the issues. The author hopes this compilation serves as a basis for both scholars and practitioners to better understand workplace struggles based on religious identity. Hopefully, future researchers can develop the knowledge surrounding diversity management, discrimination, and religious-based employment struggles. Finally, it is a collective aim to eradicate, or at least minimize, the occurrence of identity-based struggles in the workplace and their negative consequences.

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Tables

Table 1. Word combinations in the search process

Title Words	Keywords	Articles	Title Words	Keywords	Articles
Islam	career struggle	0	Career	Islam struggle	0
Islam	career challenge	1	Career	Islam challenge	0
Islam	career problem	3	Career	Islam problem	2
Islam	career discrimination	0	Career	Islam discrimination	1
Islam	work struggle	12	Career	Muslim struggle	0
Islam	work challenge	32	Career	Muslim challenge	0
Islam	work problem	37	Career	Muslim problem	0
Islam	work discrimination	4	Career	Muslim discrimination	0
Islam	workplace struggle	0	Work	Muslim struggle	7
Islam	workplace challenge	0	Work	Muslim challenge	35
Islam	workplace problem	0	Work	Muslim problem	14
Islam	workplace discrimination	0	Work	Muslim discrimination	19

Islam	employment struggle	2	Work	Islam struggle	2
Islam	employment challenge	4	Work	Islam challenge	24
Islam	employment problem	5	Work	Islam problem	19
Islam	employment discrimination	0	Work	Islam discrimination	5
Islam	job struggle	0	Workplace	Islam struggle	0
Islam	job challenge	1	Workplace	Islam challenge	5
Islam	job problem	3	Workplace	Islam problem	2
Islam	job discrimination	0	Workplace	Islam discrimination	5
Muslim	career struggle	1	Workplace	Muslim struggle	0
Muslim	career challenge	8	Workplace	Muslim challenge	3
Muslim	career problem	5	Workplace	Muslim problem	2
Muslim	career discrimination	6	Workplace	Muslim discrimination	10
Muslim	work struggle	24	Employment	Islam struggle	1
Muslim	work challenge	124	Employment	Islam challenge	5
Muslim	work problem	56	Employment	Islam problem	1
Muslim	work discrimination	46	Employment	Islam discrimination	5
Muslim	workplace struggle	1	Employment	Muslim struggle	1
Muslim	workplace challenge	7	Employment	Muslim challenge	11
Muslim	workplace problem	5	Employment	Muslim problem	0
Muslim	workplace discrimination	13	Employment	Muslim discrimination	15
Muslim	employment struggle	6	Job	Islam struggle	0
Muslim	employment challenge	13	Job	Islam challenge	0
Muslim	employment problem	7	Job	Islam problem	1
Muslim	employment discrimination	40	Job	Islam discrimination	0
Muslim	job struggle	3	Job	Muslim struggle	1
Muslim	job challenge	4	Job	Muslim challenge	2
Muslim	job problem	2	Job	Muslim problem	2
Muslim	job discrimination	15	Job	Muslim discrimination	6

Table 2. Word combinations in a broader search mechanism

Title Words	**Keywords**	**Articles**	**Title Words**	**Keywords**	**Articles**
Muslim	workplace	54	Workplace	Islam	31
Muslim	work	157	Workplace	Muslim	40
Muslim	career	66	Work	Islam	178
Muslim	employment	152	Work	Muslim	190
Muslim	job	63	Career	Islam	13
Islam	workplace	10	Career	Muslim	23
Islam	work	126	Employment	Islam	26
Islam	career	33	Employment	Muslim	63
Islam	employment	31	job	Islam	17
Islam	job	11	job	Muslim	33

Table 3. Employment struggles for Muslims issues compilation

Category	Issue
The sources of struggles	• Religious identity - Muslim Penalty: *face adversity just for being a Muslim* - Negative stereotype: *backwardness for women; terrorism for men* • Religious practices and principles - Visibility: *hijab/veil, beard, Muslim clothes* - Prayers: *may be against time and space regulations in the workplace* - Halal diet - Incompatible workplace practices: *euthanasia, abortion, alcohol* - Mixed-gender relationships at work - Non-accommodative work arrangements for Islamic celebration days
The types of struggles	• Discrimination: *mostly occurs in Muslim-minority countries* - Subtle/interpersonal/indirect - Blatant/formal/direct • Against societal norms: *mainly occurs in Muslim-majority countries for Muslim women* • Intersectionality: *multiple identities create a disadvantageous situation* • Work-life balance: *influenced by religious values*
The consequences of struggles	• Emotional - Negative emotions following the struggles: a *majority of cases* - Positive emotions following the struggles • Practical - Employee's decision Voluntary turnover Filing a complaint at the court - Employer's decision Involuntary turnover Restraining career progression Not hiring
Coping strategies	• Problem-focused - Active coping: *adopt the dress code, downplay achievements* - Planning: *plan the time to be able to perform prayers* - Seeking instrumental support: *court, social workers* • Emotional-focused - Acceptance - Turning to religion - Seeking emotional support: *peers, family, community* • Venting of emotion - Confronting

Table 4. Pathways for future research – Organizational analysis

Suggested research topics	Phase Focus
• Diversity and inclusion policy impact on the organization	Pre, Emp
• Acceptable and unacceptable practices in diversity management	Emp, Post
• A tradeoff between work performance and religious accommodation requests	Pre, Emp
• Diversity management mechanism: training and development strategies	Emp
• Organization's motivations for applying diversity and inclusion policy	Pre
• Organizational factors that influence Muslims' workplace coping strategy	Emp

Notes: Pre = Pre-employment; Emp = Employment; Post = Post-employment

Table 5. Pathways for future research – Group analysis

Suggested research topics	Phase Focus
• Non-Muslim perception toward Muslims as coworkers	Pre, Emp
• Group factors that influence Muslims' workplace coping strategy	Emp, Post
• Senior-junior coaching and mentoring as coping strategies	Pre, Emp
• Muslims' coping strategies in Muslim-majority countries	Emp

Notes: Pre = Pre-employment; Emp = Employment; Post = Post-employment

Table 6. Pathways for future research – Individual analysis

Suggested research topics	Phase Focus
• Individual factors that influence Muslims' workplace coping strategy	Emp, Post
• Factors influencing sensitivity to perceived discrimination	Emp, Post
• Workplace acculturation strategy model for Muslims	Emp
• An alternative name to resolve the negative 'halo effect' on the recruitment	Pre, Emp
• Work-life-religion balance across gender in Muslim-majority countries	Emp
• Positive workplace experiences for Muslims	Pre, Emp, Post

Notes: Pre = Pre-employment; Emp = Employment; Post = Post-employment

Figure

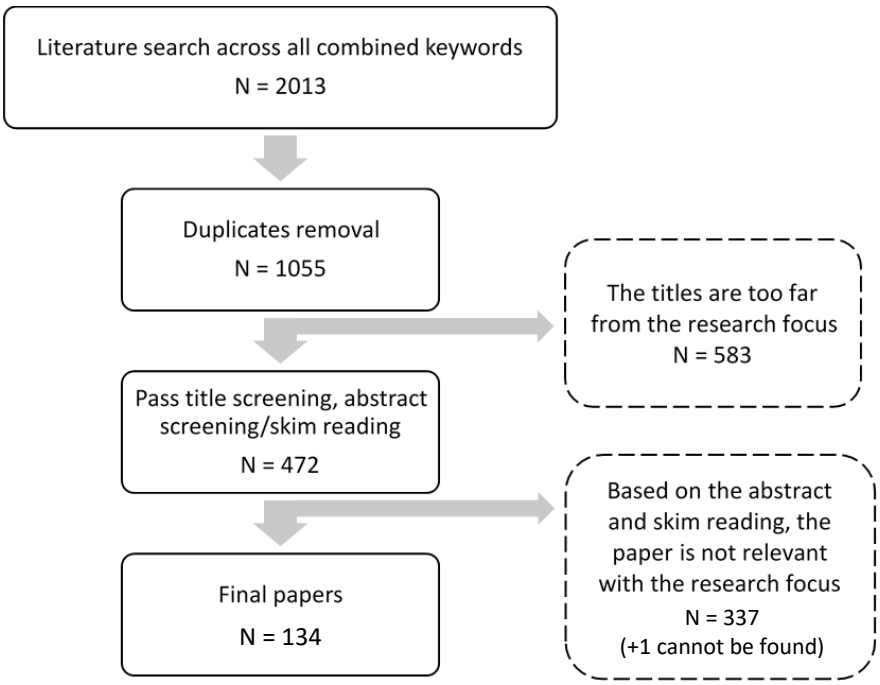

Figure 1. Literature searching procedures

Appendix

Table 7. Descriptive information of the articles used in this study

Author(s)	Country /Region	Main Theory/Perspective/ Framework/Lens	Specific contexts	Main discourse stream	Paper's Type /Method	N	Phase Focus	Gender Focus	Place of Origin Focus	Focus on Intersectionality?
Youssef (1971)	Middle Eastern countries	Social structure	Non-agricultural labor force	Feminist	Explorative	NS	Emp	Female		Yes
Brah (1993)	The UK	Racialized gendering	Asian British	Feminist	Qualitative	55	Pre	Female	Pakistan	Yes
Basit (1996)	The UK	Career aspiration	Upward social mobility; Migrant	Feminist	Qualitative	24	Pre	Female	Asian	Yes
Alkhazraji et al. (1997)	The USA	Acculturation	Immigrant	Functionalism	Quantitative	277	Emp			Yes
Lindley (2002)	The UK	Human capital	Employment penalty	Conflict	Explorative	2495	Pre			No
Ball & Haque (2003)	The USA	Court cases review	Public sector	Conflict	Law review	33 (cases)	Emp			No
Abu-Hassan (2003)	Jordan	National legal system	Jordan	Feminist	Law review	NS	Emp	Female		Yes
Predelli (2004)	Norway	Gender relations	Immigrant	Feminist	Qualitative	37	Emp	Female	Pakistan & Morocco	Yes
Vidyasagar & Rea (2004)	Saudi Arabia	Feminist	Doctor; Wahhabism	Feminist	Qualitative	28	Emp	Female		Yes
Lunn (2006)	Malaysia	Career	Academia	Feminist	Qualitative	16	Emp	Female		Yes
Kaushal et al. (2007)	The USA	Discriminatory effects	Post-9/11	Conflict	Quantitative	NS	Pre		Arab	Yes
Borooah et al. (2007)	India	Job reservation	India's castes; India's tribes	Conflict	Quantitative	77535	Pre	Male		No

Scott & Franzmann (2007)	Australia	Career aspiration	Secular workplace	Feminist	Explorative	50	Emp	Female		No
Zaheer (2007)	The USA	Religious practices accommodation	Post-9/11	Functionalism	Law review	NS	Emp			No
Casimiro et al. (2007)	Australia	Resettlement	Refugees	Feminist	Qualitative	80	Emp	Female	Iraqi, Afghan, Sudanese	Yes
Abranches (2007)	Portugal	Identity reconstruction	Immigrant; Generational differences	Feminist	Qualitative	26	Pre	Female	Guinean & Indian	Yes
Dwyer et al. (2008)	The UK	Muslim masculinities	Negative stereotype	Conflict	Qualitative	58	Pre	Male	Pakistan	Yes
Foroutan (2008a)	Australia	Human capital	Women's employment; Migrant	Feminist	Quantitative	> 5 million	Pre	Female		Yes
Foroutan (2008b)	Australia	Assimilation	Second generation	Feminist	Quantitative	> 3 million	Pre	Female		Yes
Padela et al. (2008)	The USA	Islam in the workplace	Physician; Immigrant	Functionalism	Qualitative	10	Emp			No
Syed (2008)	Muslim-majority countries	Equal employment opportunity	Gender equality	Feminist	Conceptual	NS	Pre	Female		Yes
Agerström & Rooth (2009)	Sweden	Implicit prejudice	Negative stereotype; Implicit Association Test	Functionalism	Experiment	351	Pre		Arab	Yes
Braakmann (2009)	Germany	Discrimination	Post-9/11	Conflict	Quantitative	> 1 million	Pre	Male	Arab	Yes
Park et al. (2009)	The USA	Prejudice	Subtle bias	Conflict	Experiment	149	Pre			No
Syed et al. (2009)	Turkey & Pakistan	Institutional	Macro-national perspective; Gender equality	Feminist	Mix method	NS (case	Emp	Female		Yes

						study) & 10 (qual)				
Abisaab (2009)	Middle East	Women and work	Factory work; Arab-Middle Eastern	Feminist	Historiography	NS	Emp	Female		Yes
Shah & Shaikh (2010)	The UK	Career progression	Teacher; Post 9/11	Conflict	Qualitative	6	Emp	Male	Asian	Yes
Malos (2010)	The USA	Discrimination	Post-9/11; Equal Employment Opportunity Commission (EEOC)	Conflict	Law review	NS	Post		Arab	No
King & Ahmad (2010)	The USA	Prejudice	Muslim attire; Muslim identity	Conflict	Experiment	225	Pre			No
Adida et al. (2010)	France	Anti-Muslim discrimination	Second generation	Conflict	Quantitative	>2000	Pre			No
Syed & Pio (2010)	Australia	Relational	Migrant; Diversity management	Feminist	Qualitative	25	Emp	Female		Yes
Sav et al. (2010)	Australia	Workplace experiences	Low-skill occupation	Conflict	Qualitative	13	Emp	Male		Yes
Ghumman & Jackson (2009)	The USA	Stereotype Threat	Religious attire; Employment expectation	Feminist	Quantitative	219	Pre	Female		Yes
Forstenlechner & Al-Waqfi (2010)	Austria & Germany	Social identity	Immigrant	Conflict	Qualitative	40	Emp			No
Syed (2010)	Muslim-majority countries	Islamic modesty	Equal opportunity; Gender equality	Feminist	Conceptual	NS	Emp	Female		Yes
Van Laer & Janssens (2011)	Belgium	Social identity	Subtle discrimination; Second generation	Conflict	Qualitative	26	Emp		Turkey & Morocco	Yes
Rabby & Rodgers (2011)	The USA	Discrimination	Post 9/11	Conflict	Quantitative	>9000	Post	Male	Arab	Yes

Foroutan (2011)	Australia	Discrimination	Migrant	Feminist	Quantitative	>5 million	Pre	Female		Yes
Kershen (2011)	The UK	Gender role	Immigrant; Wives	Feminist	Conceptual	2	Pre	Female	Bangladesh	Yes
O'Connor (2011)	Hong Kong	Hybridity	Youth	Functionalism	Qualitative	16	Emp			No
Kinnvall & Nesbitt-Larking (2011)	Western Countries	Securitization	Globalization; Youth	Functionalism	Qualitative	>100	Emp			No
Barkdull et al. (2011)	Western Countries	Intersectionality	Post 9/11	Conflict	Qualitative	34	Emp			Yes
Cavico & Mujtaba (2011)	The USA	Disparate impact	Civil rights; Reasonable accommodation	Functionalism	Law review	NS	Emp			No
Khattab (2012)	The UK	Employment	Ethnic penalty	Conflict	Quantitative	27603	Pre			No
Fozdar (2012)	Australia	Integration	Social cohesion; Skilled refugee	Functionalism	Quantitative	142	Pre			No
Kulik (2012)	Israel	Resource	Work-home conflict; Dual-earner family	Feminist	Quantitative	189	Emp	Female		Yes
Nilan (2012)	Australia	Labor market	Youth	Functionalism	Qualitative	18	Pre			No
Özbilgin et al. (2012)	Turkey & Pakistan	Institutional	Gender equality; Equal Employment Opportunities (EEO)	Feminist	Mix method	NS (case study) & 10 (qual)	Emp	Female		Yes
Van Laar et al. (2013)	The Netherlands	Identity	Motivation; Youth	Feminist	Mix method	328 (quan) & 122 (exp)	Emp	Female		Yes
Golnaraghi & Mills (2013)	Canada	Postcolonial feminism	Niqab; Bill 94	Feminist	Critical discourse analysis	217 (articles)	Pre	Female		Yes

Samani (2013)	Australia	Human capital	Tertiary (post-secondary) qualifications; Diversity	Feminist	Qualitative	40	Pre	Female		Yes
Croucher (2013)	European Countries	Integrated threat	Immigrant	Conflict	Quantitative	432	Emp			No
Ghumman & Ryan (2013)	The USA	Relational demography	Headscarf; Diversity	Feminist	Experiment	112	Pre	Female		Yes
Reeves et al. (2012)	The USA	Discrimination	Healthcare professional; Hijab	Feminist	Qualitative	79	Emp	Female		Yes
Ghasemi (2013)	Iran	Workplace experiences	Motivation; Broadcast media	Feminist	Qualitative	30	Emp	Female		Yes
Frégosi & Kosulu (2013)	France	Discrimination	laïcité; Labor union	Functionalism	Qualitative	10	Emp			No
Lovat et al. (2013)	Australia	Labor market	Equal Employment Opportunity (EEO)	Functionalism	Qualitative	104	Pre			No
Fadil (2013)	Belgium	Islam in the workplace	Second generation; Secularism	Functionalism	Qualitative	65	Emp		Morocco	No
Sav & Harris (2013)	Australia	Role	Work-life conflict	Conflict	Quantitative	403	Emp	Male		Yes
Mogra (2013)	The UK	Career	Teacher	Conflict	Qualitative	13	Emp			No
Ali (2013)	Pakistan	Relational	Equal Employment Opportunity; Formal employment sector	Functionalism	Qualitative	30	Emp	Female		Yes
Syed & Ali (2013)	Pakistan	Emotional labor	Emotional labor; Textile industry	Feminist	Qualitative	24	Emp	Female		Yes
Grünenfelder (2013)	Pakistan	Discourse	Rural development sector; Social organization	Feminist	Qualitative	7	Emp	Female		Yes
Sav et al. (2013)	Australia	Conservation of Resources	Work-life conflict	Feminist	Qualitative	20	Emp	Male		Yes
Priyatna (2013)	Indonesia	Higher education	Local culture	Feminist	Qualitative	19	Emp	Female		Yes

King et al. (2014)	The USA	Social identity	Religious bias; Muslim co-worker	Functionalism	Quantitative	93	Emp			No
Achour et al. (2014)	Malaysia	Role	Academicians; Religious coping strategy	Feminist	Qualitative	5	Emp	Female		Yes
Sav et al. (2014)	Australia	Role scarcity	Work-life conflict; Work-life balance	Conflict	Qualitative	20	Emp	Male		Yes
Spierings (2014a)	Indonesia & Nigeria	Message/messenger	Non-farm employment; Women's employment	Feminist	Quantitative	36019	Pre	Female		Yes
Spierings (2014b)	Muslim-majority countries	Patriarchy	Women's employment	Feminist	Quantitative	250410	Pre	Female		Yes
Afiouni (2014)	Middle Eastern countries	Boundaryless career	Academia	Feminist	Qualitative	23	Emp	Female		Yes
Syed & Van Buren (2014)	Muslim-majority countries	Preference	Women's employment; Gender equality	Feminist	Conceptual	NS	Emp	Female		Yes
Rootham (2015)	France	Racialization	Youth; laïcité	Feminist	Qualitative	6	Emp	Female		Yes
Connor & Koenig (2015)	European Countries	Employment gap	Ethno-religious penalty	Conflict	Quantitative	77327	Pre			No
Ali et al. (2015)	The USA	Workplace discrimination	Hijab; Job satisfaction	Feminist	Quantitative	129	Emp	Female		Yes
Khattab & Modood (2015)	The UK	Labor market	Employment penalty; Ethno-religious penalty	Conflict	Quantitative	755791	Pre			Yes
Achour et al. (2015)	Malaysia	Role	Academicians; Work-family demand	Feminist	Quantitative	300	Emp	Female		Yes
Korotayev et al. (2015)	Muslim-majority countries	Labor force participation	Cross-cultural	Feminist	Quantitative	183 (country)	Pre	Female		Yes

Pasha-Zaidi (2015)	The USA & UAE	Self-categorization	Subtle discrimination; Hijab	Feminist	Quantitative	341	Emp	Female	South Asian	Yes
Rashid (2016)	The UK	Intersectionality	Youth; Preventing Violent Extremism (PVE) agenda	Feminist	Qualitative	25	Pre	Female		Yes
Strabac et al. (2016)	Norway	Stepping stone	Hijab; Immigrant	Feminist	Experiment	1258	Pre	Female	Lebanon	Yes
Padela et al. (2016)	The USA	Religious identity	Physician	Functionalism	Quantitative	255	Emp			No
Robinson (2016)	The USA	Discrimination	Hijab; Online Collective Action (OCA)	Feminist	Case study	2 (cases)	Emp	Female		Yes
Kabir (2016)	The USA	Transculturation	Hijab	Feminist	Qualitative	3	Pre	Female	Bangladesh	Yes
Van Camp et al. (2016)	The USA	Social identity	Religious group relations; Religious bias	Feminist	Experiment	175	Pre	Female		No
Sakai & Fauzia (2016)	Indonesia	Muslim womanhood	Middle class; Small and medium enterprises (SMEs)	Feminist	Case study	3	Emp	Female		Yes
Golesorkhi (2017)	Germany	Integration	Headscarf	Feminist	Conceptual	NS	Pre	Female		Yes
Guetto & Fellini (2017)	Italy	Labor market participation	Immigrant	Feminist	Quantitative	8212	Pre	Female		Yes
Ali et al. (2017)	Western Countries	Relational	Migrant; Work-life balance	Feminist	Conceptual	NS	Emp	Female		Yes
Tariq & Syed (2017)	The UK	Intersectionality	Leadership; Managerial position	Feminist	Qualitative	20	Emp	Female	South Asian	Yes
Ahmed et al. (2017)	The USA	Ecosystem	Social work	Functionalism	Conceptual	NS	Emp			No
Bagley & Abubaker (2017)	The UK	Discrimination	Accounting vacancy	Feminist	Experiment	1043 (JA)	Pre	Female		Yes

Hendriks & van Ewijk (2017)	The Netherlands	Capability approach	Social work; second generation	Feminist	Qualitative	40	Emp	Female	Turkey & Morocco	Yes
Murray & Ali (2017)	Australia & The UK	Human agency	Coping strategy; Professional worker	Feminist	Qualitative	20	Emp	Female		Yes
Cantone & Wiener (2017)	The USA	Social identity	Hostile work environment; self-referencing	Conflict	Experiment	491	Emp			No
Liao et al. (2017)	Taiwan	Institutional	Internationally staffed organization; Negative stereotype	Functionalism	Qualitative	48	Emp			No
Scheitle & Ecklund (2017)	The US	Perceived discrimination	Religious expression	Functionalism	Quantitative	9723	Emp			No
Abubaker & Bagley (2017)	The Netherlands & The UK	Net discrimination	Correspondence testing	Conflict	Experiment	1453 (JA)	Pre			No
Eriksson et al. (2017)	Sweden	Discrimination	Stated choice experiment	Conflict	Experiment	162 (JA)	Pre			No
Khattab et al. (2018)	The UK	Labor market participation	Unemployment; Religious penalty	Feminist	Quantitative	3636	Pre	Female		Yes
Lindemann & Stolz (2018)	Switzerland	Human capital	Employment penalty; Religious penalty	Functionalism	Quantitative	11012	Pre			No
Chambers & Ansari (2018)	India	Coopted domestic labor	Woodworking industry; Purdah	Feminist	Ethnography	NS	Emp	Female		Yes
Wang (2018)	The USA	Self-employment	Post 9/11	Functionalism	Quantitative	NS	Pre		Arab	No
Tariq & Syed (2018)	The UK	Intersectionality	Second generation	Feminist	Qualitative	20	Emp	Female	Pakistan	Yes
Nagra (2018)	Canada	Muslim identity	Stereotype; Gender inequality	Feminist	Qualitative	56	Emp	Female		Yes
Warren (2018)	The UK	Identity reconstruction	Creative labor; Supra-national identification	Feminist	Qualitative	15	Emp	Female		Yes
Latif et al. (2018)	Canada	Intersectionality	Professional worker	Feminist	Qualitative	23	Emp	Female		Yes

Baldi (2018)	European Countries	Equality	Court of Justice of the European Union (CJEU); Veiled Muslim women	Feminist	Law review	NS	Emp	Female		Yes
Sekerka & Yacobian (2018)	The USA	Islamophobia	Equal Employment Opportunity Commission (EEOC); Balanced Experiential Inquiry (BEI)	Functionalism	Case study	66 (cases)	Emp			No
Adam & Rea (2018)	Belgium	Religious practices accommodation	Private sector	Functionalism	Qualitative	102	Emp			No
Golesorkhi (2019)	Western Countries	Integration	Islamic garb ban	Feminist	Conceptual	NS	Emp	Female		No
Miaari et al. (2019)	The UK	Intersectionality	Ethnic penalty; Muslim penalty	Feminist	Quantitative	506065	Pre	Female		Yes
Abdelhadi (2019)	The USA	Employment gap	The hijab effect	Feminist	Explorative	2969	Pre	Female		Yes
Di Stasio et al. (2019)	European Countries	Hiring discrimination	European countries; Ethnic penalty	Conflict	Experiment	7284 (JA)	Pre			No
Malik et al. (2019)	The UK	Workplace dress code policies	Bare below the elbows (BBE); Healthcare professionals	Feminist	Quantitative	84	Emp	Female		Yes
Baharudin et al. (2019)	Malaysia	Mental health	Creative media	Functionalism	Qualitative	7	Emp			No
Naseem & Adnan (2019)	France	Labor market	Second generation; visibility of religion	Feminist	Mix method	5234 (quan) & 12 (qual)	Pre	Female	Algeria & Pakistan	Yes
Agrawal et al. (2019)	The USA	Hate crime	Negative media coverage; 2016 presidential election	Conflict	Qualitative	37	Emp			No
Etherington (2019)	Canada & Australia	Religious identity	Work-religion intersection	Functionalism	Qualitative	2	Emp	Male		No

Sav (2019)	Australia	Conservation of Resources	Work-life interface	Functionalism	Quantitative	301	Emp	Male		Yes
Behzadi (2019)	Tajikistan	Muslim masculinities	Miner; Male-dominated sector	Feminist	Ethnography	74	Emp	Female		Yes
Masood (2019)	Pakistan	Inequality regimes	Doctor; Purdah	Feminist	Ethnography	60	Emp	Female		Yes
Khattab et al. (2019)	Canada	Labor market	Unemployment	Feminist	Quantitative	192652	Pre	Female		Yes
Abdelhadi & England (2019)	47 countries	Employment gap	Women's employment	Feminist	Quantitative	25741	Pre	Female		Yes
Khattab et al. (2020)	Australia	Human capital	Muslim penalty	Feminist	Quantitative	215597	Pre	Female		Yes
Arifeen & Gatrell (2020)	The UK	Glass chains	Senior-level; Ethical self	Feminist	Qualitative	37	Emp	Female	Pakistan	Yes
Koburtay et al. (2020)	Jordan	Feminist	Interpretations of Islam; Hospitality industry	Feminist	Qualitative	178	Emp	Female		Yes
Arifeen (2020)	The UK	Inequality regimes	"Happy hours" networking practices	Feminist	Qualitative	37	Emp	Female		Yes
Valfort (2020)	France	Anti-Muslim discrimination	Religiosity penalty	Conflict	Experiment	3331 (JA)	Pre		Lebanon	No
Tjønndal & Hovden (2020)	Norway	Intersectionality	Boxer; Male-dominated sector	Feminist	Qualitative	2	Emp	Female		Yes
Salahshour & Boamah (2020)	New Zealand	Perceived discrimination	University; Christchurch mosque attack	Conflict	Explorative	38	Emp			No
Ghasemi (2020)	Iran	Gendered organization	Broadcasting media	Feminist	Qualitative	30	Emp	Female		Yes
Corekcioglu (2020)	Turkey	Institutional	Secularism; Headscarf ban	Feminist	Estimation	12570 (observations)	Pre	Female		Yes
Hou et al. (2020)	China	Labor market	Anti-Muslim bias	Conflict	Experiment	> 4000 (JA)	Pre			No

Sorted by year. Data collection was conducted in October 2020.
* Each paper may have more than one Theory/Perspective/Framework/Lens – The author chooses one of the most apparent to avoid complications.
* Each paper may belong to more than one social science discourse category. The author made the classification based on each paper's most apparent emphasis.
* Pre = before/pre-employment; Emp = during employment; Post = after/post-employment.
* Each paper may interweave more than one employment phase. The selected phase is the main phase emphasized in each paper.
* N = unless stated otherwise, refers to the number of respondents. In qualitative cases, the number stated there is the number of main respondents, the additional informants (e.g., the family, co-workers, religious leaders) were not included. For experimental papers, N refers to the total number of respondents (the accumulation of all studies/experiments included) within the published papers. NS = Not Specified. Qual = Qualitative. Quan = Quantitative. Exp = Experiment. JA = Job applications.
* What is meant by 'focus on intersectionality' is whether the paper focuses on discussing multiple disadvantageous identities as the source of employment struggles within their analysis.
* Though some papers focus on a particular gender/place of origin, that does not automatically make those papers focus on intersectionality. The gender/place of origin may only serve as a research context, not as the research's focus
* It is also possible for a paper to focus on intersectionality without focusing on a particular gender or place of origin. That means the paper portrays intersectionality from a broader perspective (e.g., comparative; compilation)

Contribution III: Linando, J. A. & Mayrhofer, W. (2022). 'To be Rich but not Only for Me': A Career Success Pattern of Religious Individuals?

Abstract

Religion is becoming important in management and organization studies, but how it impacts individuals' career orientation remains unclear. We address the unclarity by examining the nexus of religiosity and two career-success elements: positive impact and financial success. The cross-sectional analysis from 985 individuals of various religious backgrounds in Indonesia reveals that collectively religiosity positively relates to the importance of both positive impacts and financial success. Positive impact importance also positively relates to financial success importance, and it mediates the relationship between religiosity and financial success importance. Essentially, our findings suggest that overall, religious individuals' career priorities are to make positive impacts, and as positive impacts increase with higher income, religious individuals also want financial success. In addition to the combined results of four major religions (Islam, Christianity -divided into Protestantism and Catholicism-, Hinduism, and Buddhism), we also explore each religion separately within this study.

Keywords: Religion; Religiosity; Career success; Career; Positive impact; Financial success

Outlets:

1. Presented in the 22nd Annual Conference of the European Academy of Management (EURAM) 2022, Winterthur, Switzerland.
2. Reach R&R at *Journal of Business Ethics.* Rejected in the second review round.

Journal of Business Ethics

‘To be rich but not only for me’: a career success pattern of religious individuals?

--Manuscript Draft--

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Introduction

Considering the increasing aspiration of workers to bring their whole identities, including religion, to work (Miller and Ewest 2015), the roles of religion in the workplace remain wide open and worthy of further examination. For all major religions, researchers believe that religious values contribute to individuals' work and career orientation. In particular, studies found that the teachings of Christianity (Lewis and Hardin 2002), particularly Catholicism (Carlson 1964; Hernandez et al. 2011), Islam (Mogra 2013), Hinduism (Ramstedt 2008), and Buddhism (Marques 2014) influence the work and career orientations of the believers. Nevertheless, despite the ever-growing attention to religion in the workplace, knowledge about career success for religious personnel remains limited.

Career success is a vital concept to determine the aspects individuals perceive as critical to their career (Mayrhofer et al. 2016). Considering that a career speaks for both current attainments and the direction of individuals' ongoing work journeys (Heslin and Turban 2016), examining how religion drives individual careers is potentially fruitful not only for the time being but also for the future. Among the few studies that examine the influence of religion on career success are those by Afiouni and Charlotte (2014), Mayrhofer et al. (2021), and Sturges (2020). Afiouni and Charlotte particularly probed Muslim respondents, Sturges focused on Christianity, and only Mayrhofer et al. examined several religions within a study.

In order to reach greater clarity on this topic, our study follows Mayrhofer et al. (2021) by investigating religion's effects on career success from a multi-religion perspective. By doing so, this paper expands our knowledge of religion's role in determining an individual's career orientation by exploring how they perceive the importance of career success aspects. Such an objective is also in line with previous career studies' (e.g., Dries, 2011; Duffy, 2006) suggestion to bring religion into consideration, as religions are believed to influence individuals in career selection and assessment.

Similar to the study conducted by Mayrhofer et al. (2021), we also examine the relationship between religiosity, positive impact importance, and financial success importance in career success. Nevertheless, our study frames a different angle from Mayrhofer et al. While their study focuses on those career success aspects affected by demographic factors (e.g., age and gender) and macro-level variables (e.g., GDP), this study strongly emphasizes individual viewpoints. Our research places the importance of both positive impact and financial success into the correlational path model. Consequently, the present study's main objective is to investigate whether religious individuals have particular interests in creating positive impacts and achieving financial success. If they do, we want to see whether the urge to make positive impacts is related to their financial-success orientation.

In doing so, we contribute to the ethical discourse in a twofold way. Striving for financial success links to the ethical debates about consequences such as unethical conduct (Gino and Pierce 2009) and lowered life satisfaction and subjective well-being (Cunningham et al. 2012). Likewise, striving for positive impact resonates with the debate about the relationship between religion and altruism (e.g., Bennett and Einolf 2017; Borquist 2021) and the potential downsides of the latter (e.g., Babula et al. 2020; Vansina 2018).

This study was conducted in Indonesia. We chose Indonesia for two main reasons. First, Indonesians generally recognize religion as a critical part of societal life (Crabtree 2010; Iswara 2020). It is shown by the religious influences on Indonesian daily life, such as compulsory religious education since elementary school (Elihami 2016) and the obligation to disclose one's religion on the national identity card (Dipa 2019). Second and most importantly, Indonesia officially acknowledges and accommodates diverse religions. Although Indonesians are predominantly Muslim, the country has a considerable number of adherents to other religions. In total, besides around 236 million Indonesians that are Muslims, Indonesia is also home to around 20 million Protestants, 8 million Catholics, 4 million Hindus, and 2 million Buddhists

(kusnandar 2021). These conditions mark Indonesia as a good place to study the effects of religion on individual mindsets and behaviours.

Considering the globalization effect that fills the workplace with people of various religious backgrounds globally, our exploring religious individuals' career success patterns is both timely and essential. Finally, our research results are a step toward understanding how organizations can best manage their religious personnel through a career-success lens.

Literature Review and Hypotheses

Career Success

Career success is a major topic in career studies (Gunz and Heslin 2005; Ng et al. 2005). It is defined as the actual or perceived accumulated accomplishments resulting from work experiences (Judge et al. 1995). Following Hughes (1937), career success is generally separated into objective and subjective. Objective career success is discernible, quantifiable, and verifiable by other parties. Meanwhile, subjective career success is mainly based on individuals' experiences, and only they can verify whether they are having a successful career (Hughes, 1937, 1958). The initial discussion of career success mainly revolves around its objective and subjective dimensions (Nabi 1999; Ng et al. 2005).

On its development, following comprehensive research procedures involving individuals from various backgrounds (age, gender, nationality, occupation, religion), Mayrhofer et al. (2016) identified seven global dimensions of career success: financial security, financial success, entrepreneurship, positive work relationships, positive impact, learning and development, and work-life balance. These dimensions comprise the most comprehensive career success concept to date, covering both objective and subjective career success (Gubler et al. 2019).

The career success concept has vastly evolved from mainly focusing on salary, job promotion, and satisfaction, in the past, into a more complex multidimensional construct as proposed by

contemporary career scholars (e.g., Briscoe et al. 2021; Mayrhofer et al. 2016). That conceptual development invites extant career scholars to investigate these career success dimensions more in-depth to be able to understand them better. For the present study, we will only focus on two dimensions: positive impact and financial success. We deliberately choose financial success rather than financial security out of career success dimensions, as the earlier variable is more compelling than the latter. To financially fulfill the bare minimum (financial security) should be an obligation for all individuals regardless of their religiosity degree. Nevertheless, whether religious individuals should aim for more (financial success) is subject to debate.

The nexus of financial success and positive impact perceived importance likely contains stimulating discourses as religion has a unique position in relation to positive impact and financial orientation. Religion and financial-oriented attitudes are often placed on opposite ends, where the earlier associates with helping others (Saroglou et al. 2005), and the latter tend to reduce one's willingness to help others, or in other words, reduce the creation of positive impacts (Tang 2010). We also observe the somewhat high frequency of 'wealth' and 'making positive impacts' discussions on the religious scriptures, implying the significance of these two aspects in the life of religious individuals.

While this study refers to the Dual Aspect Importance & Achievement Career Success Scale (DAIA-CSS) from Briscoe et al. (2021), we only measure the importance of two selected career success aspects, not the achievement. Many irrepressible factors could influence career success achievements, making examining religiosity's effects on career success achievement extremely difficult. Meanwhile, the perceived importance of career success aspects lies within individuals' minds. In line with previous studies (Albaum and Peterson 2006; Vitell et al. 2006), we only test how religiosity impacts individuals' mindsets and attitudes.

Within the career-success frame, positive impact can be displayed in proximal effects like assisting others directly related to one's career (e.g., clients, workmates) and distal results like

leaving career legacies (Mayrhofer et al. 2016). Nevertheless, there might be broader and more vivid ways to define the positive impact from one's career when more variables -like religion- are considered. For instance, studies record that giving time (volunteering) and money (donating) are the common ways for religious people to create positive impacts (Andreoni et al. 2016; Hu 2014; Tao and Yeh 2007). When individuals allow religion to influence their careers, positive impacts defining career success might also be translated into having a career that allows them some spare time to volunteer or gives them enough money to donate.

Concerning religion, financial resources are in a complicated position where on one side, it could be used to enhance one's religiosity. On the other, it could generate major adverse effects. As Tang (2010) puts it, money is neutral and is best defined as both a tool and a drug. The following sections will further elaborate on this matter.

Religiosity and Positive Impact

Through Al-Qur'an and the hadith (sayings of the Prophet Muhammad) as the sources of Islamic teaching (Linando 2022), Islam teaches that *"the noblest of all creatures are those who believe and do deeds of righteousness"* (Qur'an, 98:7). In addition, the Prophet Muhammad was quoted as saying: *"The best person is the one who benefits all human beings" (narrated by Imam Ahmad),* indicating the importance of creating positive impacts for all Muslims. Such teaching is also found in other religions, where Hinduism teaches *"strive constantly to serve the welfare of the world; by devotion to selfless work one attains to the supreme goal in life. Do your work with the welfare of others in mind"* (Bhagavadgita 3.19-26). Buddhism mentions *"generosity, righteous conduct, offering help to relatives and blameless actions. These are the highest blessings"* (Mangalasuttam). Buddhism also teaches the 'Brahmavihara' (literally the abode of Brahma) concept, which explains the four states of infinite Buddhist minds. The states consist of *metta* (loving-kindness or benevolence), *karuna* (compassion), *mudita* (empathetic

joy), *and upekkha* (equanimity). These teaching elements point to the necessity of creating positive impacts for all Buddhists.

Finally, through these Bible verses, Protestantism enjoins similar notions: *"and let us not grow weary of doing good, for in due season we will reap, if we do not give up.'* (Galatians 6:9); '*do not neglect to do good and to share what you have, for such sacrifices are pleasing to God.*' (Hebrews, 13:16); *'be merciful, even as your Father is merciful."* (Luke, 6:36). In addition, particularly for Catholicism, papal teachings urge the believers to give priority to making positive impacts. Among the Pope's teachings: *"This is the culture which is hoped for, one which fosters trust in the human potential of the poor, and consequently in their ability to improve their condition through work or to make a positive contribution to economic prosperity."* (Catholic Church and John Paul 1991); *"The parable eloquently presents the basic decision we need to make in order to rebuild our wounded world. In the face of so much pain and suffering, our only course is to imitate the Good Samaritan."* (Pope Francis 2020).

Strengthening these conceptual argumentations, researchers have empirically found that religious individuals tend to create positive impacts. Studies (e.g., Kaya 2006; Lambarraa and Riener 2015) suggest that Islamic religiosity is related to actions that generate positive effects, such as donations. Other studies (e.g., Bekkers and Schuyt 2008; Ekström 2018; Garland et al. 2009; Smidt 1999) reveal that Christian teaching is also related to positive actions like donations and volunteering in social programs. The same pattern was observed in Hinduism and Buddhism (e.g., Chang, 2006; Pandya, 2020; Pholphirul, 2015), where believers are shown as aspiring for positive impact creation. Thus for our first hypothesis, we propose the following:

H1: Religiosity positively influences the perceived importance of generating positive impacts from one's career.

Religiosity and Financial Success

The matters are somewhat more complicated in the relationship between religion and financial resources. Keeping in mind the split stances on whether religiosity goes along with financial orientation, we tend to support the side that believes religiosity influences individuals to aim for financial resource ownership. We have at least four reasons to back our stance. First, empirical findings suggest that religious individuals from all major religions show an affirmative tendency toward financial resource ownership. Scholars (Arruñada 2010; Herteliu et al. 2019; Osei-Tutu et al. 2018) found that Protestant and Catholic religiosity is associated with a materialistic orientation. Similarly, other studies (Ali 1988; Jain and Joy 1997; Parboteeah et al. 2009) confirm that Islamic, Hindu, and Buddhist religiosity are associated with the aspiration to earn financial resources.

Second, conceptually, all major religions give a 'green-light' toward wealth-gaining activities. As can be seen in the four types of happiness described by Buddha (Anana Sutta 4.62), all but one show a materialist orientation. The four types of happiness are: *atthi-sukha* (the happiness of earning financial resources by just and righteous means)*; bhoga-sukha* (the happiness of using financial resources liberally on family, friends, & on meritorious deeds)*; anaṇa-sukha* (the happiness of being free from debts); *anavajja-sukha* (the happiness of blamelessness, living a faultless and pure life without committing evil in thought, word or deed). Although these happiness types do not overtly mention that a Buddhist must be wealthy, they signal that financial ownership is among the concerns of Buddhist teaching.

Hinduism has a similar viewpoint with four *Purusharthas* (goals of all mankind), one of which is *artha* (wealth). Also indicated in *Calya parva, Mahabharata,* that *"Morality is well practiced by the good. Morality, however, is always afflicted by two things, the desire of Profit entertained by those that covet it, and the desire for Pleasure cherished by those that are wedded to it. Whoever without afflicting Morality and Profit, or Morality and Pleasure, or*

Pleasure and Profit, followeth all three - Morality, Profit and Pleasure - always succeeds in obtaining great happiness."

The Bible also mentions: *"When it was evening, there came a rich man from Arimathea, named Joseph, who also was a disciple of Jesus." (Matthew, 27:57)*; *"Both riches and honor come from you, and you rule over all. In your hand are power and might, and in your hand it is to make great and to give strength to all." (I Chronicles, 29:12)*; indicating to be rich and to be the man of God are not mutually exclusive. In addition, the Pope also indicates that to be rich is not something condemned by Catholic tradition through this statement: *"Riches 'are for the common good, for all', and if the Lord grants them to someone, it is 'for the good of all, not for oneself, not to close within one's heart, which then becomes corrupt and sorrowful'"* (Pope Francis 2015a).

Finally, Islamic teaching mentions *"Once the prayer is over, disperse throughout the land and seek the bounty of Allah. And remember Allah often so you may be successful."* (Qur'an, 62:10). It is also known that financial resource is one of the essential elements for Muslims to be able to entirely perform religious commands such as *Hajj* (pilgrimage) and *Aqiqah* (the Islamic tradition to sacrifice animals on the occasion of a child's birth), which also require financial resources.

Third, financial success is among the default career orientation elements. The respondents are those having a career, and their religiosity should be contextualized accordingly. Like typical individuals with careers, we expect religious workers to also aim for financial wealth. Their perception of financial orientation probably differs from religious individuals who devote their lives only to religion (e.g., monks, nuns) where religious institutions guarantee the necessities of these individuals.

For individuals with careers, financial success is among the most common career-success definitions worldwide (Mayrhofer et al. 2016). This aspect of career success consistently

appears on the career success model across decades, from the 1970s (e.g., Schein, 1978), the 1980s (Gattiker and Larwood 1986), the 1990s (e.g., Parker and Chusmir 1992; Sturges 1999), the 2000s (Dries et al. 2008; Dyke and Murphy 2006), the 2010s (Koekemoer et al. 2019; Mayrhofer et al. 2016) and into the 2020s (Bagdadli et al. 2021; Briscoe et al. 2021).

While we cannot entirely claim that all individuals rate financial success as an essential element of their career, our previous arguments advocate religion's influence in making individuals perceive financial success as important. Religious individuals tend to see wealth as a tool rather than an end, echoing the philosophical ground that aiming for wealth is an act of being grateful for God's abundance, not as greed, competing for scarce resources (Lurie 2013). Likewise, Weber (2005) argues that the underlying moral objection is not on the financial resource ownership *per se* but rather on the idleness in the safety and enjoyment of possession. He also emphasizes that aiming for financial resource ownership for religious individuals is a part of stewardship on behalf of God. When such an orientation is intended for God, it is "*not only morally permissible, but actually enjoined.*" (Weber 2005, p. 108).

Fourth, as we live in the globalized era that opens the gate for inter-religion competitions (Spickard 2004), there is an incentive for each religion to foreground its pro-prosperity face to attract congregators, now more than ever. Therefore studies focusing on the way five religions in focus realigning their stance on financial resources in the wake of globalization emerge (e.g., Chow 2002; Elshurafa 2012; McCann 1997; Obadia 2011; Saha 2007). We are aware that we have only presented one side of a very complicated issue so far. The other side concerning how religions provide the manual of using money –as a tool, and the dangers of misusing money will be covered in the next section. For now, we shall postulate our Hypothesis 2:

H2: Religiosity positively impacts the perceived importance of financial success in one's career.

Positive Impact and Financial Success

As the previous section addressed the complex positioning of financial wealth in religious perspectives, here we propose Hypotheses 3 and 4 to bridge the missing logic between religion and materialistic orientation. Referring to concepts mentioned in the holy books, the contrary viewpoints on the relationship between religiosity and materialistic orientation are understandable. While in some parts, religious teachings at least tolerate religious followers' aiming for financial wealth (e.g., Qur'an, 62:10; I Chronicles, 29:12; Anana Sutta 4.62; Purusharthas), in other parts, religion 'warns' its followers to beware of the deceits wealth can produce. For instance, Al-Qur'an mentions, *"O believers! Do not let your wealth or your children divert you from the remembrance of Allah. For whoever does so, it is they who are the true losers."* (Qur'an, 63:9). Or as one of many Biblical examples: *"For the love of money is a root of all kinds of evils. It is through this craving that some have wandered away from the faith and pierced themselves with many pangs."* (I Timothy, 6:10). Strengthened by the Pope's wisdom *"You cannot serve two masters. Jesus does not place God in opposition to the devil, but God against wealth, because the opposite of serving God is serving wealth, working for wealth, to have more of it, to be secure"* (Pope Francis 2015b).

Similarly, Gautama Buddha mentions, *"It is not life and wealth and power that enslave men, but the cleaving to life and wealth and power."*. Hinduism teaches its followers, *"Bhakti is destroyed by the following six kinds of faults: (1) eating too much or collecting more than necessary, (2) endeavours which are opposed to bhakti, (3) useless mundane talks, (4) failure to adopt essential regulations or fanatical adherence to regulations, (5) association with persons who are opposed to bhakti, and (6) greed or the restlessness of the mind to adopt worthless opinions."* (Sri Upadesamrta).

The religions, therefore, have teachings that lead in both directions, one cautiously approving or at least tolerating the acquisition of financial resources and the other labeling it as a source

of spiritual danger. Religious scriptures and teachings further elaborate the notion of tolerating financial resource acquisition, mentioning that financial resources help religious people to create more benefits for their surroundings. Where Hinduism teaches *"It hath been said in the oldest Upanishad that a grihastha, acquiring wealth by honest means, should perform sacrifices; he should always give something in charity, should perform the rites of hospitality unto all arriving at his abode, and should never use anything without giving a portion thereof to others."* (Adi Parva, Mahabharata chapter 91). Buddhism instills five skillful ways of using one's financial resources to bring immense benefit to the giver, consisting of: *(1) To make himself, the family, servants and workers happy; (2) To make friends and colleagues happy; (3) To protect himself against losses from such things as fire, water, kings, bandits, or unloved heirs; (4) To make five spirit-offerings: to relatives, guests, ancestors, king, and deities; (5) To establish an uplifting religious donation for ascetics and brahmins.* (Adiya sutta 5.41).

Abrahamic religions share similar teachings, as when the Bible says: *"from everyone who has been given much, much will be demanded; and from the one who has been entrusted with much, much more will be asked"* (Luke 12:48); *"your abundance at the present time should supply their need, so that their abundance may supply your need, that there may be fairness."* (Corinthians, 8:14). Support for this approach is in Divini Redemptoris 44 for the Catholics: *"The rich should not place their happiness in things of earth nor spend their best efforts in the acquisition of them. Rather, considering themselves only as stewards of their earthly goods, let them be mindful of the account they must render of them to their Lord and Master, and value them as precious means that God has put into their hands for doing good; let them not fail, besides, to distribute of their abundance to the poor, according to the evangelical precept."*. Lastly, Allah communicates to Muslims through Al-Qur'an: *"O believers! Donate from the best of what you have earned and of what We have produced for you from the earth. Do not*

pick out worthless things for donation, which you yourselves would only accept with closed eyes. And know that Allah is Self-Sufficient, Praiseworthy." (Qur'an, 2:267).

Further, the spirit of 'with great wealth comes great responsibility' instilled in the scriptures is in fact also apparent in religious teachings and practices. Abrahamic religions realize this concept formally through *Zakat* in Islam (Ali and Hatta 2014) and *Tithe* within Christian denominations[1]. On the other hand, though Buddhism does not institutionally regulate religious giving for those possessing wealth, religious giving is strongly encouraged as it might help the giver build up good karma and consequently reach enlightenment, as the main aim for Buddhists (Mosler 2011). Likewise, Hinduism highly advocates for its believers to perform '*Dana'* (literally donation) as an essential part of Dharma (religious duty in Hinduism) (Eck 2013).

Given that financial resources act as the potential tool to further produce positive impacts, we hypothesize that religious individuals who highly value the importance of generating positive impacts from their careers will also aim for financial success. That is one of the manifestations of religious individuals perfecting their religious practices.

H3: The perceived importance of positive impact resulted from one's career positively influences the perceived importance of financial success in one's career

These warnings about possible bad influences of financial wealth and the guidance on how one should use it to stay on the religious track give the impression that there is a tacit understanding that religious individuals can aim for financial wealth, yet they have to use it for greater goods, not only for their own self-fulfillment. The positioning of positive impact as the mediator on

[1] There are various interpretations of whether *Tithe* is compulsory for Christians, for a more detailed discourse on this matter, see, for example: Davis (1987); Quiggle (2009).

the model might further illuminate the career success pattern of religious individuals. Our overall model suggests that the career success aspiration of religious people is to aim for financial success in order to be able to produce more positive impacts. The more religious people aspire to positive impacts in their careers, the more they sense that financial success is important.

Supposedly the finding suggests that positive impact fully mediates the relationship between intrinsic religiosity and financial success, then the career success pattern of religious individuals is *'to be rich but not for me'.* Meaning that the sole reason religious individuals aim for financial success is to create positive impacts. If the findings reveal that positive impact partially mediates the relationship, then the career success pattern of religious individuals is *'to be rich but not only for me'.* Some, not all, of the religious individuals' financial resources are going to be used to further enhance the positive impacts resulted from their careers.

H4: The perceived importance of positive impact resulted from one's career mediates the relationship between religiosity and the perceived importance of financial success in one's career

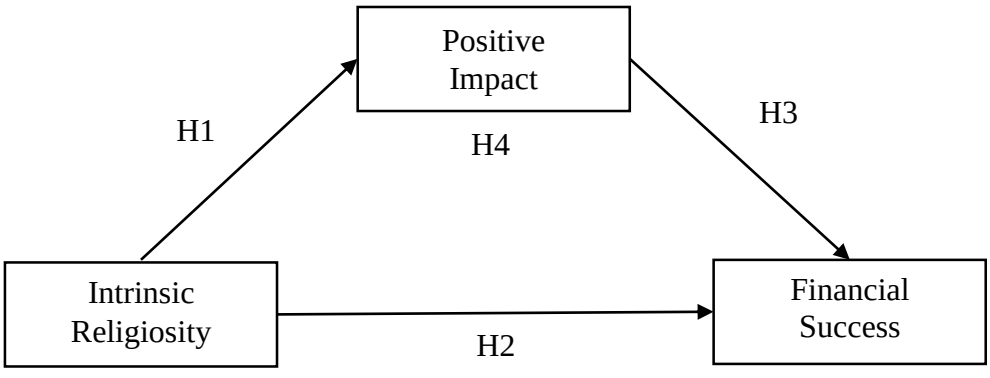

Figure 1. Theoretical model

Methods

Participants and Procedure

The data for this study were gathered through online questionnaires. The respondents are Indonesians who have a career, i.e., those having work experiences, as a 'career' means the sequence of individual work experiences over time (Arthur et al. 1989). Following Brislin's (1970) suggestion, before the questionnaires were circulated, the items were translated from English to Indonesian by one of the authors who understood both languages well and then back-translated by a professional language institution. The back-translation version corresponded with the original version. In general, the data reflects the actual Indonesian population, such as the majority of the respondents are Muslims and living on Java island. Additionally, the respondents' mean income is 5.95 million Rupiah per month (approximately 371 Euros with 1 Euro equals 16,000 Rupiah), slightly above the actual monthly income of around 4.58 million Rupiah (around 286 Euro), in 2021 (Lidwina 2021). This data indicates that, on average, the respondents are fairly representative for financial success studies.

After collecting the data, we excluded respondents that did not fit this study's aim. Among the removed respondents were atheists, respondents with no work experience, Confucianism respondents (as the overall sample number was too small), the suspected outlier, and careless respondents, as checked through various mechanisms following Niessen et al.'s (2016) suggestion. The final data accounted for 985 respondents that comprised a wide range of demographic backgrounds (e.g., working location, religious affiliation, working sector, employment type), as summarized in Table 1.

Table 1. Respondents' demographic data

Variables	N	%		Variables	N	%
Education				**Gender**		
Elementary School	2	0.20%		Male	405	41.12%
High School	252	25.58%		Female	580	58.88%
Diploma	63	6.40%		**Age**		
Bachelor	456	46.29%		<=23	277	28.12%

Master	177	17.97%
Doctoral	35	3.55%
Religion		
Islam	696	70.66%
Protestant	83	8.43%
Catholic	55	5.58%
Hindu	85	8.63%
Buddhist	66	6.70%
Work tenure		
1-5	594	60.30%
6-10	152	15.43%
11-20	118	11.98%
>20	121	12.28%
Marital Status		
Single	524	53.20%
Married	436	44.26%
Divorced	25	2.54%
Employment status		
Entrepreneurship	105	10.66%
Work full-time	624	63.35%
Work part-time	73	7.41%
Freelance	70	7.11%
Currently not working	113	11.47%

24-39	512	51.98%
40-55	151	15.33%
56-74	45	4.57%
Professional group		
Manager	122	12.39%
Professional	427	43.35%
Clerical	91	9.24%
Skilled Labor	178	18.07%
Manual Labor	54	5.48%
Currently not working	113	11.47%
Working location		
Java	654	66.40%
Sumatera	61	6.19%
Sulawesi	18	1.83%
Kalimantan	57	5.79%
Bali & Nusa Tenggara	58	5.89%
Maluku & Papua	12	1.22%
Diaspora	9	0.91%
Currently not working	113	11.47%
Online-based	3	0.30%

Variables

All substantive variables were assessed using a 6-point Likert scale. Option 1 equals ‘strongly disagree’ for religiosity items and ‘very unimportant’ for the importance of career success items. Conversely, option 6 refers to ‘strongly agree’ for religiosity items and ‘very important’ for career success importance items.

Religiosity

We employed Allport and Ross’s (1967) Religious Orientation Scale (ROS) to measure religiosity. The ROS consists of three dimensions: intrinsic, extrinsic-personal, and extrinsic-social religiosity. However, following previous studies (Arli and Tjiptono 2014; King et al. 2014), we only tested for Intrinsic Religiosity (IR) because the intrinsic dimension is perceived as the only dimension that truly measures religiousness. This point is backed by Donahue’s

(1985) assertion that the extrinsic constructs of religiosity do not measure religiousness but merely measure individuals' attitudes toward religion as a source of comfort and social support. Intrinsic religiosity consists of eight items, including "I enjoy reading about religion" and "My whole approach to life is based on my religion".

Career Success

We assessed two dimensions of career success: the importance of Financial Success (FS) and of Positive Impact (PI). This study used the Dual Aspect Importance & Achievement Career Success Scale (DAIA-CSS) (Briscoe et al. 2021) to measure career success. The scale consists of three items for each dimension. The sample items are "Achieving wealth" for the financial success dimension and "Helping others" for positive impact. The opening question was, "Thinking about my career success, I consider this career aspect…".

Control Variables

Following Tharenou's (1997) thesis on factors that influence career success, this study controlled for demographic (gender, age, and marital status) and human capital variables (education, work experience). We also included additional variables that potentially influence an individual's perception of positive impact and financial success importance: care responsibility, professional group, work location, partner's employment status, and current monthly income. We measured care responsibility by asking the respondents to filled in an ordinal scale from 0 to 10 of whether they are responsible of caring for other individuals (e.g., family members, parents, children). 0 represents no care responsibilities at all, and 10 indicates many responsibilities. In addition, as one of the aims of this study is to examine the impact of religiosity on career success perception regardless of respondents' religious affiliation, we also included religion as a control variable.

We correlated the above-mentioned potential control variables to the dependent variables and found that the significant control variables for this study are religion ($p < 0.001$ to financial success and $p = 0.002$ to positive impact), professional group ($p = 0.038$ to positive impact), care responsibility ($p = 0.001$ to financial success), marital status ($p = 0.08$ to positive impact), age ($p < 0.001$ to financial success), work location ($p = 0.03$ to financial success and $p = 0.012$ to positive impact), education ($p = 0.039$ to financial success and $p = 0.014$ to positive impact) and tenure ($p = 0.035$ to positive impact).

Data Analysis

Preliminary analysis

Before testing the hypotheses, we conducted a confirmatory factor analysis (CFA) using AMOS 24 to test the constructs' validity. Three items from the intrinsic religiosity (IR) scale and one item from the positive impact (PI) scale did not meet the specified factor loading of at least 0.5 (Hair et al. 2013; Hulland 1999), with two loadings slightly below 0.46 and two others slightly below 0.3, hence these items were dropped. In addition, two error terms within the same constructs (IR_5 and IR_7 error terms) were correlated to increase the model fit and the average of variance extracted (AVE) values (Hair et al. 2013). Table 2 shows the final usable items with all factor loadings, composite reliability (CR), and AVE values confirming sufficient convergent validity of the constructs being tested in this study. To ensure the deletion will not affect the substantial testing result, we ran the mediation testing where all items were kept (no item deletions at all) and no item deletion was made on the PI construct as some scholars (Cook et al. 1981; Hair et al. 2013) suggested that a construct should have at least three items. The additional scenarios conveyed the same substantial results as the deletion scenario. In the end, we stuck with the deletion scenario as it gave the best model fit.

Table 2. Measurement model, validity, and reliability results

Construct	Items	Factor Loadings	α	CR	AVE
Financial Success	FS_1	0.808	0.792	0.8	0.577
	FS_2	0.597			
	FS_3	0.850			
Positive Impact	PI_1	0.548	0.658	0.715	0.572
	PI_2	0.918			
Religiosity (Intrinsic)	IR_1	0.626	0.838	0.847	0.527
	IR_2	0.780			
	IR_4	0.732			
	IR_5	0.793			
	IR_7	0.684			

In Table 3, the discriminant validity assessment, the square roots of AVE for all variables are greater than inter-constructs correlation values, making this study fulfill discriminant validity criteria. Lastly, we checked for the model's goodness of fit. The present research model has a good fit, as indicated by RMSEA 0.059, SRMR 0.0312, CFI 0.969, and CMIN/DF 4.423. The correlations between constructs also show the expected results that IR, PI, and FS were positively correlated. Table 4 summarizes these results.

Table 3. Discriminant validity

Constructs	MSV	MaxR(H)	IR	PI	FS
IR	0.242	0.852	**0.718**		
PI	0.242	0.853	0.492***	**0.756**	
FS	0.038	0.834	0.098***	0.194***	**0.760**

Note: the diagonal (bold) line is the square root of the AVE of each construct. ***The correlation value between constructs is smaller than the square root of the AVE of each construct. FS = Financial Success; PI = Positive Impact; IR = Intrinsic Religiosity; MSV = Maximum Shared Variance; MaxR(H) = Maximum reliability.

Table 4. Means, standard deviations, and correlations

Variable	Mean	SD	1	2	3
IR	5.15	0.85	-		
PI	5.16	0.87	.376**	-	
FS	4.75	0.94	.065*	.132**	-

Note: FS = Financial Success; PI = Positive Impact; IR = Intrinsic Religiosity; ** = correlation is significant at the 0.01 level (2-tailed); * = correlation is significant at the 0.05 level (2-tailed).

Common method bias

As all the data used in this study were gathered from a cross-sectional survey and were self-reported by the respondents, there is a possibility that the data were affected by common method bias (Podsakoff et al. 2003). Therefore we ran a posthoc test to see the variables' correlation with and without the unmeasured latent method construct (ULMC; (L. J. Williams et al. 1989). The results suggest that the two conditions deliver almost identical results for all standardized path coefficients (with only 0.01 difference at most), suggesting that common method bias should not affect the empirical findings. Moreover, we collected the data anonymously and separated independent and dependent variable questions from other variables unrelated to this research. The separation is possible as this study belongs to a larger project involving other constructs not used in our research. Such a procedure is fruitful in minimizing the impact of potential common-method bias (Podsakoff et al. 2003).

Results

We employed the Model 4 PROCESS macro in SPSS 26 (Hayes 2013) to test the hypotheses using bootstrapping (n=5000). The switching technique from Structural Equation Modeling (SEM) for CFA, model fit, and common method bias tests to Ordinary Least Square (OLS) for hypothesis testing is not uncommon. Pertinent prior research (e.g., (Arli et al. 2021) has reported such variations.

First, we tested intrinsic religiosity influence toward positive impact as the potential mediating variable (H1), where the effect size was medium and significant (β = .376, p < .001). Second, the path from intrinsic religiosity to financial success (H2) was, albeit relatively small, also positively significant (β = .065, p = .042). Lastly, we checked for the potential mediating

variable's influence toward the dependent variable (H3) where the effect size between positive impact and financial success was significant and slightly bigger than H2 but smaller compared to H1 (β = .132, p < .001). From these results, H1, H2, and H3 were all supported. The test results confirm that religiosity positively influences positive impact (H1), religiosity positively impacts financial success (H2), and positive impact positively influences financial success (H3).

Then we used the PROCESS macro for SPSS (Hayes 2013) with the bootstrap procedure (5,000 re-samples) to conduct mediation testing (H4). The mediation testing suggests that intrinsic religiosity predicts positive impact importance, which in turn predicts financial success importance. The standardized indirect effect (β) is equal to 0.047, and the correlation is significant as the effect does not hold zero values between the lower and the upper confidence intervals, hence supporting H4. Within the mediation model, only religion and education remain significant control variables for PI, while only care responsibility and age remain significant for FS. Table 5 summarizes the overall mediation testing results. Finally, all hypotheses in the present study were supported.

Table 5. Mediation testing results

Variables			Estimate	S.E.	Lower CI	Upper CI	*p*
Predictor	**Mediator**	**Predicted**					
IR	-	PI	0.300	0.321	0.237	0.363	***
PI	-	FS	0.156	0.033	0.091	0.221	***
IR	-	FS	0.082	0.034	0.014	0.150	0.017
IR	PI	FS	0.047	0.013	0.023	0.074	
Religion		PI	0.259	0.069	0.123	0.395	0.000
ProGroup		PI	0.090	0.090	-0.087	0.267	0.318
Marital		PI	0.008	0.076	-0.142	0.159	0.911
WorkLoc		PI	-0.017	0.063	-0.142	0.106	0.780
Education		PI	0.243	0.071	0.102	0.384	0.008
Tenure		PI	0.012	0.007	-0.001	0.027	0.086
Religion		FS	-0.040	0.072	-0.182	0.101	0.578
CareResp		FS	0.031	0.011	0.009	0.052	0.005
Age		FS	-0.025	0.006	-0.039	-0.011	0.003

WorkLoc		FS	-0.017	0.065	-0.146	0.111	0.787
Education		FS	0.058	0.074	-0.088	0.205	0.434

Note: N = 985; The estimate is standardized; Bias-corrected CI = 95%; Bootstrapping samples = 5000; IR = Intrinsic Religiosity; PI = Positive Impact; FS = Financial Success; WorkLoc = Work Location; ProGroup = Professional Group; CareResp = Care Responsibility; *** = $p < .001$.
Dummy variables: Religion = 1 is Islam, 0 is others; ProGroup = 1 is manager, 0 is others; Marital = 1 is married, 0 is others; WorkLoc = 1 is Java, 0 is others; Education = 1 is university (diploma, bachelor, master, doctor), 0 is school (elementary and high school).

We also ran a subsequent exploratory analysis to check whether the proposed career success pattern applied to all religious groups. Simple linear regressions for the included variables on each religion were conducted with SPSS 26 software. Putting the *p*-value aside, as the sample sizes of other religions besides Islam are relatively small, inter-variable coefficient ranges for each religion may reveal interesting notions. Table 6 summarizes the multi-religion analysis, which is further illustrated in Figure 2 so that the readers could easily see how religiosity interacts with financial success and positive impact importance on each religion. We will return to them in the discussion section below.

Table 6. Multi-religion analysis

		Coefficient	***p*-value**	**LLCI**	**ULCI**
IR to PI					
	Islam	0.318	<.001	0.247	0.388
	Protestant	0.034	0.757	-0.186	0.255
	Catholic	0.278	0.040	0.014	0.543
	Hindu	0.453	<.001	0.258	0.648
	Buddha	0.032	0.797	-0.217	0.282
PI to FS					
	Islam	0.156	<.001	0.083	0.230
	Protestant	0.204	0.064	-0.012	0.421
	Catholic	0.157	0.252	-0.115	0.429
	Hindu	0.080	0.465	-0.137	0.298
	Buddha	-0.125	0.319	-0.372	0.123
IR to FS					
	Islam	-0.005	0.904	-0.079	0.070
	Protestant	0.154	0.163	-0.064	0.373
	Catholic	-0.033	0.812	-0.308	0.242
	Hindu	0.171	0.118	-0.044	0.386

Buddha	0.137	0.273	-0.111	0.384

Note: N-Islam = 696; N-Protestant = 83; N-Catholic = 55; N-Hindu = 85; N-Buddha = 66; IR = Intrinsic Religiosity; PI = Positive Impact; FS = Financial Success; Confidence Interval = 95%.

Figure 2. Multi-religion coefficient ranges

Discussion

The results reveal that, collectively, religious individuals have a 'to be rich but not only for me' pattern as their career-success orientation. The pattern suggests that the aim for financial success among religious individuals is partially driven by their aspiration to generate positive impacts from their careers. The finding portrays how religiosity as the indication of religious teachings adherence regulates the way religious individuals perceive financial resources ownership and how they should use it. This point aligns with Schein's (1978) notion that individual values will drive their career. Another interpretation from the test result is that religious individuals are keen to create positive impacts through financial means but not at their own expense. This interpretation is drawn from the partial mediation instead of the full mediation result. Partial mediation indicates that the mediating role of positive impact is not

the only factor explaining religious individuals' mindset to perceive financial success as an important career success element.

The finding on hypothesis 1 suggests that religiosity positively influences the perceived importance of positive impact. This result complements the understanding of religiosity connection and prosocial behaviors. While previous studies confirm the relationship between religiosity and helping others (e.g., Ranganathan and Henley 2008), charitable giving (e.g., Skarmeas and Shabbir 2011), altruism and empathy (e.g., Saroglou et al. 2005), our study adds positive impact importance within the career-success frame as another consequence of religiosity.

The same goes for the hypothesis 2 result: religiosity positively influences financial success's perceived importance. This result enriches our knowledge of the link between religiosity and various synonymous terms denoting financial matters. Previous studies have already explored the link between religiosity and materialism (e.g., Vitell et al. 2006), wealth (e.g., Zheng et al. 2020), and love of money (e.g., Luna-Arocas and Tang 2004). This study confirms that collectively religiosity positively and significantly relates to financial success importance within the career-success frame. The results affirm that, like other workers in general, religious individuals also aspire to be rich.

Our findings on the relationship between the perceived importance of positive impact and financial success were consistent with our hypotheses (H3 and H4). Overall, the results portray that religious individuals will aim to be financially successful so that they can produce a greater degree of positive impact from their careers. Nevertheless, since the additional explorative analysis shows that the tested model results vary among religions, we cannot derive full benefit from our data by only looking at the collective religiosity results.

The exploratory results also shed light on several fronts. First, that all religions inspire the believers to create positive impacts in their careers. This is shown by the positive coefficients

from intrinsic religiosity to positive impact importance for all religions. This finding is in line with the Theory of Planned Behaviour (Ajzen and Fishbein 1980), where the evaluation of positive impact perceived importance as an attitude is determined by the belief, as being represented by religiosity degree. The positive relationship between religiosity and positive impact importance suggests that religion is among the driving factors influencing perceived positive impact importance resulted from one's career.

Second, the correlation between religiosity and the perceived importance of positive impact for the Protestants and the Buddhists is close to zero. A likely explanation is that the Protestants tend to rationalize economic values in all activities, leading them only to prioritize those activities that bring economic gain (Arslan 2001). This conception might contradict the nature of creating positive impacts, which is all about giving (Boothby and Bohns 2021) rather than earning. As for Buddhism, Williams (2002) argues that Buddhism's core teaching is concerned with personal experiences, which therefore promotes egoism rather than caring about others. While these arguments might explain the findings of Protestants' and Buddhists' career orientation, we persist that more theoretical examinations and empirical studies are needed to clarify these findings further.

To comprehend the relationship between religiosity and financial success, we follow Setta and Shemie's (2015) suggestion to categorize the observed religions into two main groups. The religious groups are: The Western or Abrahamic, including Protestantism, Catholicism, and Islam; and the Eastern, which includes Hinduism and Buddhism. Abrahamic religions depend on theistic revelations. Meanwhile, Eastern religions are more like a philosophy to obtain wisdom that realizes the nature of the world and oneself. Consequently, Eastern religions tend to have a more pragmatic approach toward wealth ownership, prosperity and capitalism, compared to Abrahamic religions (Loy 2003). The results depict this conception, where Hindu and Buddhist religiosity positively relates to financial success.

It is interesting to note that there is a similar pattern on the relationship between religiosity and financial success among Abrahamic religions, except for Protestantism. For Islam and Catholicism, the coefficient of religiosity and financial success that is slightly negative and close to 0 portrays the possibility that the relationship between the two variables might be marked positively or negatively in different circumstances. As explained in the literature review section, these marks express the complicated positioning of material ownership through Islamic and Catholic lenses, as if financial wealth is a double-edged sword.

This observation explains the diverse and conflicting findings on Muslims' and Catholics' stances concerning financial wealth. While some studies conclude that these two groups favor financial resources ownership (e.g., Abdallah et al. 2017; Parboteeah et al. 2009), others state that affiliation with these two groups negatively correlates to financial resources ownership (e.g., Ilter et al. 2017; Keister 2003).

The Protestant Work Ethic (PWE) is a possible explanation for Protestantism's religiosity and financial success result. The PWE is a term coined in 1905 by Max Weber (2005), arguing that Protestant ethics and values are closely tied to capitalism, which means the Protestants should strive for financial wealth ownership. The foremost theologian supporting PWE is John Calvin, who sees business success as a sign of God's favor and consequently praises financial wealth and condemns poverty (Light 2010). Indonesian Protestantism today is heavily influenced by Calvinism owing to the legacy of the Dutch missionaries during the colonial era (Hoon 2013). This finding also confirms Larsen et al.'s (1999) corollary that Protestants are inclined to be more materialistic than their counterpart Catholics due to different stances on capitalism.

On a broader scope, our findings might also evoke an ethical notion. Some scholars (e.g., Richins and Dawson 1992; Spilka 1977; Vitell et al. 2006) still find that individuals' religiosity stands at the opposite end of materialistic orientation. One could ponder whether there should be a campaign to buzz the thought of accepting -or even promoting- religious individuals to be

wealthy. That is because a doctrine of dissociating religiosity and financial ownership is suspected to be a partial contributor to the larger societal destitution (Crabtree 2010; Sedmak 2019). Since going deep into that matter is beyond the scope of this study, we will elaborate on our thought concerning ethical aspects that link to our findings in the suggestion section instead.

Implications

Theoretically, this study further illuminates the interconnectedness of career success elements. The findings reveal that financial success as a classic indicator of objective career success relates to positive impact, another career success element. While this contribution is not entirely novel, our study empirically strengthens the argumentation of career scholars (e.g., Judge et al. 1995; Ng et al. 2005) that career success elements may correlate one to another. We also show that religion is a factor influencing individuals' perception of career success. Religiosity is demonstrated to be one of the factors influencing the perceived importance of creating positive impacts and achieving financial success from one's career.

The above-mentioned theoretical contributions lead to the following practical implications. First, considering the impact of religion on one's career, organizations should accommodate religious needs in the workplace. Align with Cash and Gray's (2000) assertion, religion is an essential factor organizations and managers should be ready to deal with, as accommodating religion in the workplace might benefit the employees and the organization. Second, career counselors may want to consider religious aspects when giving career advice, mainly when the personnel is pious. Our findings demonstrate that pious individuals place religion as a primary factor driving their careers. Echoing Paul's (2008) suggestion, this calls for counselors and psychologists to incorporate religious influences into career counseling. Moreover, a faith-

driven career often comprises complex ambivalences and struggles that traditional career counseling cannot relieve (Hernandez et al. 2011).

Third, organizations must ensure that financial rewards are at reasonable levels, as even religious personnel favor financial success. It is often taken for granted that pious individuals do not aim for a materialistic living due to the view that worldliness substances are contrary to religious transcendence (Smith 1991). Nevertheless, alongside many other studies (Luna-Arocas and Tang 2004; Vitell et al. 2006), our findings showed that this assumption is not entirely true.

Lastly, organizations might want to initiate projects that positively impact their surroundings, as such activities are part of religious personnel's aspirations. In line with Héliot et al.'s (2020) proposition, an effort to promote impactful activities in the workplace (e.g., volunteer opportunities) indicates that the workplace espouses religious practices at work. Such an initiative might further enhance religious individuals' commitment and sense of belonging to the organization.

Limitations and Suggestions

While making the above-mentioned contributions to the extant literature, our study still entails limitations and unanswered questions. First is our cross-sectional approach, which can only portray the phenomenon at a particular point of time. Future researchers are encouraged to examine how religious individuals perceive the importance of positive impact and financial success of their careers over time. A longitudinal approach could be fruitful as many studies suggest that individuals' religiosity develops over time, which might influence how religiosity affects career assessments.

Further, we suggest further studies testing Career Success's importance to beware of the potential Social Desirability Bias (SDB), as asking to which degree the respondents value some

aspects of their career might be influenced by societal perception. Second, this study restrictedly measures career success from the perceived importance viewpoints. Future studies could examine the attainment aspect of career success, as the interplay of perceived importance and attainment might offer a totally different career success story of religious individuals. Such as but not limited to whether religious individuals still aspire to earn an ever-increasing financial wealth given that they have achieved much financially.

Third, the exploratory analysis was limited on the sample size of all religions except Islam. While the findings from the analysis are helpful for giving a general portrayal of career success for individuals from various faiths, future researchers might want to replicate the model with a bigger sample size for each religion and see whether the conclusions are the same as this study. Fourth, this study only takes respondents from Indonesia. We acknowledge Johnson and Grim's (2013) concern that religious, national, and social identities are often intertwined, making it difficult to establish boundaries. Career success perceptions of Indonesian Muslims might be different from those of Middle Eastern Muslims, or Indonesian Catholics might not have the same mentality as European Catholics, and so forth.

While laying claim that our findings might be beneficial to understand religious individuals' career success patterns in countries with similar characteristics as Indonesia (e.g., comprised of believers from various religious backgrounds), future studies are needed to shed light on the universality of religious individuals' career success patterns, as revealed by this study. In so doing, future studies might also explore whether the majority-minority status of a particular religious group in a country affects individuals' career success perception as driven by religion. While majority-minority status has been believed as an essential factor impacting individuals' internal dynamics, this status is often overlooked in the literature (Yang and Ebaugh 2001).

Fifth, future studies might also want to incorporate other career success dimensions within religious individuals' context. Many, if not all, other career success dimensions are relatable to

religious spirits. For instance, the notion of perceiving financial security as important aligns with the depiction of carrying out one's obligations. As written in the Bible: *"But if anyone does not provide for his relatives, and especially for members of his household, he has denied the faith and is worse than an unbeliever."* (I Timothy, 5:8). Also to further explore the conviction that religion might influence individuals' perception of work-life balance importance (Linando 2021) and entrepreneurship activities (Audretsch et al. 2013).

Lastly, we would like to provoke future studies to elaborate on these ethical issues: 1) considering that religious individuals' behaviors are driven by religion, to what extent should religious leaders campaign the urge to aim toward financial success for the congregations? 2) Should they plainly demonstrate the 'green light' of being wealthy from religious scriptures, or should they direct that all congregations must be wealthy? 3) In which societal contexts is an approach ('green-light versus 'a must') deemed more suitable than the other? 4) How should they prevent individuals from gathering wealth using the wrong means in the name of religion (like the tale of Robin Hood)? 5) Or whether they do not need to prevent it at all, as such an act maybe justified from religious viewpoints? 6) Perhaps future studies would like to design ethical wealth-earning (and ethical wealth-spending) models for religious individuals.

Conclusion

This paper provides empirical evidence that religiosity influences the importance of positive impact and the interplay of these two factors consequently influences the importance of financial success within career success frames. Researchers have been conceptualizing faith-work integration in various fields like Islamic Work Ethics (Ali 1988), Protestant Work Ethics (Furnham 1984), Catholic Social Teaching (Abela 2001), Hindu Work Ethics (Richardson et al. 2014), and Buddhist Economics (Inoue 1997). Our study contributes to the faith-work integration discourse by summing up the collective career-success pattern of religious

individuals. Religious individuals aim to be rich, but the wealth is not used only to satisfy their personal desires; part of their wealth will be used to create positive impacts instead. Finally, this study lays the groundwork for future research into a more comprehensive examination of religion's role in career success discourses and the ethical concerns that possibly follow.

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Contribution IV: Linando, J. A. & Mayrhofer, W. (2022). Workplace Spirituality Meets Religiosity: Affective Commitment, Minority-Majority Statuses and Diversity Management.

Abstract

Management scholars have long conceptualized spirituality and religiosity, especially in the workplace context. Nevertheless, the interplay of both variables to gain positive organizational outcomes is still under research. The present study examines the nexus of workplace spirituality, religiosity, and affective commitment to organization. Organizational acceptance of religious expression, meaningful work, and corporate ethical values represent workplace spirituality in this study. The analysis of 742 respondents from five religions (Islam, Protestant, Catholic, Hindu, Buddha) suggests that religiosity did not moderate the relationship between workplace spirituality and affective commitment to organization. The findings also show that only meaningful work and corporate ethical values positively influence affective commitment to organization. The present study also discusses the variances of religious minority-majority statuses and the implications for diversity management.

Keywords: Workplace spirituality; Religiosity; Affective Commitment; Workplace religious accommodation; Meaningful work; Corporate Ethical values

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Introduction

In recent years, the interest to examine spirituality and religion in management discourses has emerged, with many scholars considering these two variables as essential elements for the workplace (Krishnakumar & Neck, 2002; Milliman et al., 2003). The interest is enhanced by globalization which eases organizations to recruit employees from various backgrounds, making the interrelated discourse of religion, spirituality, and diversity more pertinent than ever (Schaeffer & Mattis, 2012). Responding to those phenomena, the present study explores the nexus of organizational practices termed workplace spirituality, religiosity, and affective commitment. In so doing, this study tries to fill the voids in various management discourse facades.

First, the extant management literature remains in a debate regarding the correlation between religiosity and spirituality. Commonly religion (or religiosity) and spirituality be seen as slightly different yet coinciding, identical, and complementary constructs (King & Williamson, 2005). Nevertheless, in the development, the two constructs recurrently are positioned as distinct, stand-alone variables that have significant differences (Giacalone & Jurkiewicz, 2003; Vandenberghe, 2011). This study aims to portray the interplay of two different yet similar constructs within one research frame. The author expects this study's findings to shed more light on the discourse of religiosity and spirituality.

Secondly, the authors include religiosity in the model as it comprises several values. Religion is a source of personal values that only received diminutive attention in the extant diversity management literature (Gebert et al., 2014; King et al., 2009). The present study also aims to fill the void in the literature regarding the remaining inconclusive juncture of religiosity influences on job-related variables. King & Crowther (2004) posit that the bewilderment of religiosity roles in the workplace is mainly due to the lack of context control. To simply examine whether religiosity contributes to desirable workplace outcomes (like job satisfaction, intention to stay, etc) might not be sufficient. Researchers need to treat religiosity as an individual factor to test whether employees' values will interact with the policy or practices produced by the organization (Bretz & Judge, 1994; Chatman, 1989). In the present study’s model, the authors positioned religiosity as a moderating variable so one could see the result of religiosity’s interactive effect with workplace spirituality on shaping affective commitment to the organization.

Lastly, the present study bears a relatively unique contextual setting when it comes to spirituality and religiosity discourse. Although the current trend, in general, sees spirituality (and to some extent, religiosity) as a globally accepted phenomenon, this acceptance is still very much attached to geographical and cultural factors (Neal et al., 2022). With that being said, the acceptance of spirituality and religiosity in the workplace is vary among countries. Consequently, scholars (e.g., Adawiyah & Pramuka, 2017; Neal, 2013; Petchsawang & Duchon, 2009) call for more geographically and culturally contextualized studies of workplace spirituality and religiosity. The fact that spirituality and religiosity are tied to national and societal values, makes the study of religiosity from each nation contains distinctive values to the literature (Johnson & Grim, 2013).

Particularly from a religiosity viewpoint, the present study offers a different contextual sphere that provides a novel perspective on the topic. Most studies concerning religious accommodation in the workplace take place in the Western secular settings (e.g., Bader et al., 2013; Cintas et al., 2020; Gebert et al., 2014). Previous studies (e.g., Gebert et al., 2014; Harrison et al., 1998; Joshi & Roh, 2009) had debated about so-called 'surface level' and 'deep-level' attributes of workplace diversity. In the religiosity context, surface-level means that the beliefs are directly visible in the workplace. Among the most notable example of surface-level religiosity is Muslims with their visible religious practices in the workplace, like hijab and prayer in the middle of working hours. On the other hand, the religious believers from other religions such as Christianity, Hinduism, and Buddhism, do not need to express their religious beliefs openly in the workplace, making them belong to the deep-level category.

The previous account also partly explains the phenomenon of Muslims being victimized by workplace discrimination in Western countries (Ahmed & Gorey, 2021; Khattab & Modood, 2015). In the Western secular sphere, religious expression in the workplace generally violates secular workplace norms attached to the national culture (Cash & Gray, 2000). The present study offers a reverse contextualized portrayal of the previous studies discussing a similar issue (e.g., Arifeen & Gatrell, 2020; King & Williamson, 2005), where religious believers whose need is to visibly express their religious values belong to the minorities. The present study takes place in Indonesia, a country where religion is perceived as an integral part of societal life (Arli & Tjiptono, 2014), making religious expressions in the public sphere, including in the workplace, acceptable. In this study's context, those whose belief belongs to the surface-level category (Muslims) act as

the majority. Meanwhile, those belonging to the deep-level category (Protestant, Catholic, Hinduism, and Buddhism) act as the minorities.

Finally, the authors also include affective commitment as the dependent variable to ensure that the tested organizational practices lead to a tangible result. Alike spirituality and management discourse in the workplace context, organizational commitment is also subject to many factors including cultural context (Wasti, 2005; Wasti & Önder, 2009). Overall, the present study contributes to several areas. First, this study adds to the spirituality and religiosity discourse in the workplace context. Second, the findings will be of interest to diversity management discourse as they could support or oppose religion as the proposed element of workplace diversity. Third, this study reveals the partial affective commitment's nomological network of religious employees. Accordingly, the overarching research question is: *Does workplace spirituality lead to affective commitment to the organization for religious employees?*

Literature Review

Workplace spirituality

Workplace spirituality is defined as *"..the recognition that employees have an inner life that nourishes and is nourished by meaningful work that takes place in the context of community*" (Ashmos & Duchon, 2000, p. 137). The authors choose several organizational practices reflecting workplace spirituality elements, namely: workplace acceptance of religious expression by the organization (OWARE); Meaningful Works; and Corporate Ethical Values.

OWARE indicates that the organization respects individual agency by accepting individuals' religious expression, further acknowledging their existence in the workplace. Giacalone & Jurkiewicz (2003) assert that respect for an individual agency is a part of workplace spirituality. Meaningful works allow individuals to feel joy in their work and motivate them to do day-to-day work, making this element an essential aspect of workplace spirituality (Ashmos & Duchon, 2000; Milliman et al., 2003). Scholars (e.g., Corner, 2009; Gull & Doh, 2004) also posit that spirituality enhances individual inner senses, which will make them more aware of surrounding ethical concerns. The existence of meaningful works and ethical values maintenance in the workplace indicate that the organization solemnly tries to evoke employees' inner sense, consequently constructing a spiritual nuance in the workplace.

Workplace spirituality and affective commitment to organization

Due to the wide-ranging definition of workplace spirituality, the effort to depict its relationship with affective commitment to organization as a unidimensional construct might be challenging. For that, the authors will build arguments for each workplace spirituality dimension in regards to their connection with affective commitment to organization.

Affective commitment is defined as employees' conditions which are being emotionally attached to, associated with, and involved with an organization (Meyer & Allen, 1991). Later on its development, scholars (e.g., Morin et al., 2009; Perreira et al., 2018; Randall & Cote, 1991) suggest that affective commitment is a multifocal construct with various commitment directions such as commitment toward organization, profession, and so on. The decision to merely focus on one focus of affective commitment aligns with Reichers' (1985) assertion, that an organization is a body consisting of various assembled entities which employees might commit to each of those entities differently. The present study only focuses on affective commitment to organization, to examine how organizational practices, which is termed 'workplace spirituality', affect employees' commitment.

The first organizational practice depicting workplace spirituality is workplace acceptance of religious expression. Mitroff & Denton (1999) suggest that employees will perceive organizations that allow the employees to bring their whole selves to work as a spiritual organization. Particularly for religious employees, the acceptance of religious expressions in the workplace is a manifestation of workplace allowance to bring employees' one selves to work. Per social exchange theory (Blau, 1964), this affirmative organizational policy would likely be paid back by the employees with positive workplace behavior like affective commitment to the organization. The case might be a bit more complicated with 'less-religious employees' in an organization that accepts religious expression.

While by default these employees do not observe the need of having a workplace that accommodates religious expression, the authors argue that this remark does not necessarily mean they will oppose the organizational policy to accept religious expression. There are at least two arguments to support this claim. First, align with King & Williamson's (2005) thesis, the degree of employees' religiosity only relates to an individual's desire of having a workplace that accepts religious expression (IWARE) and is not directly related to the organization's stance on religious

expression (OWARE). Furthermore, while acknowledging that organizations with a high degree of religious expression potentially trigger internal interpersonal conflicts for non-religious and religious minority groups (Beaman, 2003; Exline & Bright, 2011), the authors persist that OWARE should not bother less-religious employees much. Acceptance means that the organization will passively allow the expression, but does not necessarily mean it will take active positioning (e.g., to endorse, or even further, to organize religious expression). Which then previous studies (e.g., Gebert et al., 2014) position such conflicts as more about inter-individual conflict rather than individual-organizational conflict.

Secondly, the less-religious employees might perceive the policy of accommodating religion in the workplace as spiritual workplace enhancement. Whereas such an effort will convey positive messages within the workplace and potentially leads to positive outcomes, both for the organization and the employees (Biberman & Marques, 2014).

H1: OWARE positively influences affective commitment to organization

By default, individuals have a basic drive to search for meaning in their work (Frankl, 1992). Especially in the workplace context, work meanings have been linked with many positive organizational outcomes like increased job performance (Hackman & Oldham, 1976), engagement (Cartwright & Holmes, 2006), and organizational commitment (Beukes & Botha, 2013; Geldenhuys et al., 2014; Jiang & Johnson, 2018). Through identification processes, the meaningful work will generate a sense of attachment and commitment from the employees to the organization (Ashforth et al., 2008). The employees might perceive their organization as the party providing those meanings at work, directly or indirectly, which then increases the sense of belonging and subsequently a greater chance of staying in the organization (Jung & Yoon, 2016).

H2: Meaningful work positively influences affective commitment to organization

An ethical workplace climate is considered a conducive prerequisite to fostering workplace spirituality (Parboteeah & Cullen, 2010). Empirical studies (e.g., Chun et al., 2013; Vitell & Singhapakdi, 2008) remarked on the relationship between organizational ethical practices and employees' organizational commitment. When employees perceive their organization to be fair and ethical in one aspect, they will expect that the organization also treats them ethically (Lind &

van den Bos, 2002), which consequently will enhance their commitment to the organization (Chye Koh & Boo, 2004). Ferrell et al. (2014) also assert that, among other factors, ethical practices in the workplace play an important role in determining an employee's organizational commitment. Corporate ethical values denote corporate/organizational assurance to maintain a fair and just working condition, where such an environment might promote commitment and loyalty among the employees (Baker et al., 2006).

H3: Corporate ethical values positively influence affective commitment to organization

The moderating role of religiosity

The remaining inconclusive juncture of religiosity influences on job-related variables left a void in the literature. King & Crowther (2004) posit that the bewilderment of religiosity roles in the workplace is mainly due to the lack of context control. To simply examine whether religiosity contributes to desirable workplace outcomes (like job satisfaction, intention to stay, etc) might not be sufficient. Researchers need to treat religiosity as an individual factor to test whether employees' values will interact with the policy or practices produced by the organization (Bretz & Judge, 1994; Chatman, 1989).

The elements are religiosity as a personal characteristic and workplace spirituality that consists of religious accommodation, meaning at work, and corporate ethical values as work experiences. The author places religiosity as the moderating variable between workplace spirituality and affective commitment. This enables variable interaction testing. There are three hypotheses where each hypothesis tests the relationship between religiosity and workplace spirituality elements. It is common sense and empirically supported that religious employees desire a workplace that accommodates their religious concerns (King & Williamson, 2005). Empirical studies also reveal the positive relationship between religiosity, meaningful work, and organizational commitment (e.g., Kidron, 1978; Parboteeah et al., 2009). While meaningful work may have a broad range of definitions and dimensions, the general philanthropic values of meaningful work are following the religious teachings to do good to others. Religion also commonly promotes ethical behavior toward its followers, including in the work and business context (Calkins, 2000; Parboteeah et al., 2008). Hence, the author hypothesizes:

H4a – Individual religiosity moderates the relationship between organizational religious accommodation and affective commitment such that the relationship is stronger for high religiosity

H4b - Individual religiosity moderates the relationship between meaning at work and affective commitment such that the relationship is stronger for high religiosity

H4c - Individual religiosity moderates the relationship between corporate ethical values and affective commitment such that the relationship is stronger for high religiosity.

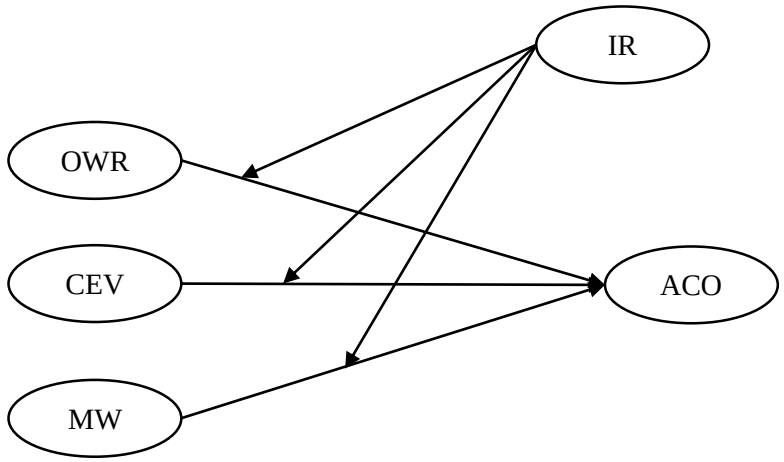

Figure 1. Research model

Method

Participants and Procedure

The data were gathered through online questionnaires with 742 usable responses from Indonesian respondents being processed further for data testing. Before the questionnaires' circulation, the questions were translated from the original language (English) to Bahasa Indonesia by the first author who is fluent in both languages. To further ensure that the translated version of the questionnaires holds the same meaning as the English version, the questions were back-translated with help from a professional institution that focuses on language teaching. Since the back-translated version resembles the original version well, the questionnaires were then circulated.

The respondents were 56,5% female with the majority of them (57,7%) belonging to Generation Y (aged 24-39). Align with the actual demographical condition of Indonesia, most of the respondents were Muslims (68,2%) and live on Java island (74,8%). The majority of the respondents (89,8%) work full-time and are in the early stage of their career (66%, 1-5 tenure years). Table 1 summarizes the demographical background of the respondents.

Table 1. Respondents' demographic information

Variable	Frequency	%
Gender		
Male	323	43.5
Female	419	56.5
Age		
<=23	161	21.7
24-39	428	57.7
40-55	120	16.2
56-74	33	4.4
Religion		
Islam	506	68.2
Protestant	56	7.5
Catholic	46	6.2
Hindu	82	11.1
Buddha	52	7
Education		
Elementary school	3	0.4
High school	133	17.9
Diploma	54	7.3
Bachelor	355	47.8
Master	162	21.8
Doctor	35	4.7
Marital		
Single	371	50
Married	351	47.3
Divorced	20	2.7
Employment status		
Full-time	666	89.8
Part-time	76	10.2

Variable	Frequency	%
Tenure		
1-5	490	66
6-10	96	12.9
11-20	74	10
>20	82	11.1
Sector		
Private	458	61.7
Public	261	35.2
Nonprofit	16	2.2
others	7	0.9
Faith-based organization		
No	614	82.7
FBO_Islam	106	14.3
FBO_Protestant	9	1.2
FBO_Catholic	11	1.5
FBO_Hindu	1	0.1
FBO_Buddha	1	0.1
Work location		
Java	555	74.8
Sumatera	45	6
Kalimantan	48	6.5
Sulawesi	15	2
Bali & Nusa Tenggara	59	8
Maluku & Papua	11	1.5
Diaspora	9	1.2

Variables

There are 5 substantive variables within the present study, which are: Workplace Acceptance of Religious Expression by the Organization; Meaningful Works; Corporate Ethical Values; Intrinsic Religiosity; and Affective Commitment to Organization. All focal variables in this study were measured using a 6-point Likert Scale with 6 equals 'strongly agree' and 1 equals 'strongly disagree'. This study also controlled for: age; tenure; religion; gender; work sector; whether the respondents work in a faith-based organization; and employment status.

Workplace Acceptance of Religious Expression by the Organization

This study employed King & Williamson's (2005) Workplace Acceptance of Religious Expression by the Organization (OWARE) scale. The scale consists of 3 items with a sample item: 'Religious beliefs can be expressed openly at my company'.

Meaningful Works

The present study employed Ashmos & Duchon's (2000) Meaning at Work scale. The scale consists of 7 items with a sample item: 'I see a connection between my work and the larger social good of my community'.

Corporate Ethical Values

To measure Corporate Ethical Values, the authors employed Hunt et al.'s (1989) Corporate Ethical Values scale. The scale consists of 5 items with a sample item: 'If a manager in my company is discovered to have engaged in unethical behavior that results primarily in corporate gain (rather than personal gain), he or she will be promptly reprimanded'.

Intrinsic Religiosity

The authors employed Allport & Ross's (1967) Religious Orientation Scale (ROS) to measure intrinsic religiosity. This dimension consists of 8 items with a sample item: 'I try hard to live all my life according to my religious beliefs'.

Affective Commitment to Organization

To measure employees' affective commitment toward their organization, the authors employed The short form of the Workplace Affective Commitment Multidimensional Questionnaire (WACMQ-S) (Perreira et al., 2018). This dimension consists of 3 items with a sample item: 'I am proud to say that I work for my organization'.

Data Analysis

Preliminary analysis

This study applies various preliminary mechanisms (i.e., sampling adequacy, validity, and reliability), before hypotheses testing. The measure of sampling adequacy tests fulfills adequate value (KMO > .50, summarized in Table 2) to conduct factor analysis. The anti-image correlation matrices for all items hold a value above 0.50 which means that the measure of sampling adequacy is fulfilled. Table 3 summarizes those values.

Table 2. KMO and Bartlett's Test Results

KMO and Bartlett's Test		
Kaiser-Meyer-Olkin Measure of Sampling Adequacy.		0.907
Bartlett's Test of Sphericity	Approx. Chi-Square	8791.522
	Df	325
	Sig.	0.000

Table 3. Measures of Sampling Adequacy Test Results

Anti-image Correlation			
OWR1	.874	CEV4	.859
OWR2	.796	CEV5	.861
OWR3	.808	ACO1	.923
MW1	.943	ACO2	.917
MW2	.956	ACO3	.917
MW3	.931	IR1	.928
MW4	.962	IR2	.899
MW5	.931	IR3	.896
MW6	.929	IR4	.908
MW7	.941	IR5	.901
CEV1	.775	IR6	.731
CEV2	.590	IR7	.922
CEV3	.931	IR8	.821

The exploratory factor analysis was done to check for items' validity and to see whether the items within the same construct were loaded on the same factor. The rotated component matrix results show that all items' value was above 0.5 which means that the items were fulfilling convergent validity, as summarized in Table 4. Nevertheless, there are several loading issues on the component matrix. The authors decided to delete the items loaded outside its particular construct (i.e., CEV1, CEV2, IR3, IR6, and IR8). For the cross-loading items (i.e., ACO1 and IR7), the authors decided

to keep these variables as these items were conceptually relevant to the construct and that the loading values were higher on their own respective construct's factor compared to their loading values on another factor. This decision is strengthened by the absence of ACO1 and IR7's cross-loading values on different rotation methods (e.g., Quartimax), as suggested by Hair et al. (2013). After item deletions, the authors ran reliability tests on all constructs. As summarized in Table 5, the Cronbach's Alpha values of all constructs were above 0.7, suggesting good reliability of the construct.

Table 4. Factor Loading Results

Rotated Component Matrix[a]						
	Component					
	1	2	3	4	5	6
OWR1				0.767		
OWR2				0.854		
OWR3				0.836		
MW1	0.790					
MW2	0.644					
MW3	0.833					
MW4	0.753					
MW5	0.766					
MW6	0.707					
MW7	0.660					
CEV1						0.696
CEV2						0.782
CEV3			0.688			
CEV4			0.764			
CEV5			0.787			
ACO1	0.675		0.404			
ACO2	0.758					
ACO3	0.517					0.431
IR1		0.635				
IR2		0.807				
IR3					0.681	
IR4		0.775				
IR5		0.755				
IR6					0.807	
IR7		0.654			0.343	
IR8					0.732	

Extraction Method: Principal Component Analysis.

Rotation Method: Varimax with Kaiser Normalization.
a. Rotation converged in 6 iterations.
a. Rotation converged in 8 iterations.

Table 5. Reliability Test Results

Reliability Statistics		
Construct	Cronbach's Alpha	N of Items
OWR	0.808	3
MW	0.896	7
CEV	0.732	3
ACO	0.815	3
IR	0.838	5

Hypotheses testing

The authors ran a hierarchical regression analysis to test the hypotheses. The independent and moderating variables were mean-centered, following Aiken & West's (1991) suggestion. Control variables were entered in the first step of the model, and the independent variables were entered in the second step. Lastly, the authors entered the mean-centered interaction effect between independent and moderating variables in the third step. The control variables are age, tenure, religion, gender, work sector, employment status, and whether or not the respondents' company is a Faith-based Organization (FBO). The independent variables are OWARE, corporate ethical values (CEV), and meaningful works (MW). Meanwhile, the moderating variable is intrinsic religiosity (IR), and the dependent variable is affective commitment to organization (ACO).

Additionally, the authors also conducted an exploratory analysis to see whether the coefficient correlations among variables for majority religious believers (Muslims, that account for more than 80% of the total Indonesian population) differ from their minority counterparts (Protestant, Catholic, Buddhism, and Hinduism).

Results

The hypothesis testing results suggest that OWARE did not relate to ACO (β: 0.000; *p*-value: 0.987). On the contrary, the other two variables which are CEV (β: 0.239; *p*-value: 0.000) and MW (β: 0.569; *p*-value: 0.000), were positively related to ACO. IR did not moderate the relationship between workplace spirituality elements and ACO. These results conclude that H1 and H4 were

rejected, meanwhile, H2 and H3 were supported. Table 6 summarized the collective results for the respondents from all religious affiliations combined.

Table 6. Hypothesis testing results for all religions combined

Coefficients				
Model		β	T	Sig.
1	(Constant)		17.628	***
	Age	0.135	1.743	0.082
	Tenure	0.173	2.252	**
	ReIslam	0.090	2.577	**
	GenMale	-0.051	-1.468	0.143
	SecPriv	-0.103	-2.869	**
	FBO_NO	-0.047	-1.267	0.206
	EMPFull	-0.076	-2.185	**
2	(Constant)		24.686	***
	Age	0.076	1.373	0.170
	Tenure	0.047	0.859	0.390
	ReIslam	-0.017	-0.626	0.531
	GenMale	-0.017	-0.678	0.498
	SecPriv	-0.027	-1.032	0.302
	FBO_NO	0.010	0.352	0.725
	EMPFull	-0.013	-0.505	0.613
	OWR	-0.004	-0.164	0.869
	CEV	0.239	8.547	***
	IR	-0.035	-1.154	0.249
	MW	0.584	18.726	***
3	(Constant)		24.833	***
	Age	0.073	1.320	0.187
	Tenure	0.058	1.057	0.291
	ReIslam	-0.019	-0.707	0.480
	GenMale	-0.013	-0.520	0.603
	SecPriv	-0.023	-0.885	0.377
	FBO_NO	0.006	0.220	0.826
	EMPFull	-0.012	-0.470	0.638
	OWR	-0.011	-0.401	0.688
	CEV	0.233	8.243	***
	IR	-0.061	-1.906	0.057
	MW	0.582	18.520	***
	IR_CEV	-0.008	-0.236	0.813
	IR_MW	-0.048	-1.445	0.149
	IR_OWR	-0.029	-1.049	0.294

Notes: Dependent variable = ACO; OWR = workplace acceptance of religious expression by the organization; MW = Meaningful works; CEV = Corporate Ethical Values; IR = Intrinsic Religiosity; MC = Mean-centered; *** = $p < 0.001$; ** = $p < 0.05$
Dummy variables: ReIslam = Religion. 0 is Islam and 1 is other religions; GenMale = Gender. 0 is male and 1 is female; SecPriv = Work sector. 0 is private and 1 is others; FBO_NO = Faith-based organization. 0 is no and 1 is yes; EMPFull = Employment status. 0 is working full-time and 1 is other.

Additionally, the exploratory analysis found that IR significantly moderates (β: -0.161; *p*-value: 0.007) the relationship between MW and ACO for religious minorities, but not for Muslims (the religious majority). Table 7 summarized the comparative results between the respondents from religious minorities and the majority. The discussion of these findings were presented in the next section.

Table 7. Comparative coefficient results between religious minorities and majority

Coefficients[a]							
Model		**Religious minorities**			**Religious majority**		
		B	t	Sig.	β	t	Sig.
1	(Constant)		9.199	***		16.864	***
	Age	-0.079	-0.593	0.554	0.249	2.616	**
	Tenure	0.272	2.067	**	0.123	1.299	0.195
	GenMale	-0.023	-0.356	0.722	-0.053	-1.262	0.208
	SecPriv	-0.170	-2.485	**	-0.077	-1.804	0.072
	FBO_NO	-0.156	-2.384	**	-0.002	-0.049	0.961
	EMPFull	-0.010	-0.161	0.873	-0.110	-2.593	**
2	(Constant)		11.651	***		22.624	***
	Age	-0.007	-0.075	0.940	0.135	1.893	0.059
	Tenure	0.060	0.669	0.504	0.026	0.372	0.710
	GenMale	0.006	0.145	0.885	-0.036	-1.144	0.253
	SecPriv	-0.020	-0.433	0.665	-0.032	-1.001	0.317
	FBO_NO	0.040	0.870	0.385	0.012	0.370	0.712
	EMPFull	-0.016	-0.386	0.700	-0.013	-0.410	0.682
	OWR	0.019	0.407	0.685	-0.021	-0.637	0.524
	CEV	0.383	7.802	***	0.158	4.685	***
	IR	-0.085	-1.723	0.086	0.003	0.097	0.922
	MW	0.540	10.181	***	0.592	15.501	***
3	(Constant)		11.697	***		22.552	***
	Age	-0.010	-0.110	0.913	0.134	1.886	0.060

Tenure	0.082	0.923	0.357	0.027	0.376	0.707
GenMale	0.026	0.603	0.547	-0.038	-1.209	0.227
SecPriv	-0.012	-0.253	0.801	-0.033	-1.024	0.307
FBO_NO	0.036	0.784	0.434	0.010	0.287	0.774
EMPFull	-0.007	-0.168	0.867	-0.011	-0.357	0.721
OWR	0.000	0.003	0.998	-0.019	-0.572	0.568
CEV	0.384	6.890	***	0.144	4.026	***
IR	-0.175	-3.134	**	-0.002	-0.048	0.962
MW	0.498	8.996	***	0.601	15.438	***
IR_CEV	0.053	0.878	0.381	0.047	1.169	0.243
IR_MW	-0.184	-2.890	**	-0.027	-0.705	0.481
IR_OWR	-0.066	-1.193	0.234	-0.025	-0.779	0.437

Notes: Dependent variable = ACO; OWR = workplace acceptance of religious expression by the organization; MW = Meaningful works; CEV = Corporate Ethical Values; IR = Intrinsic Religiosity; MC = Mean-centered; *** = $p < 0.001$; ** = $p < 0.05$

Dummy variables: GenMale = Gender. 0 is male and 1 is female; SecPriv = Work sector. 0 is private and 1 is others; FBO_NO = Faith-based organization. 0 is no and 1 is yes; EMPFull = Employment status. 0 is working full-time and 1 is other.

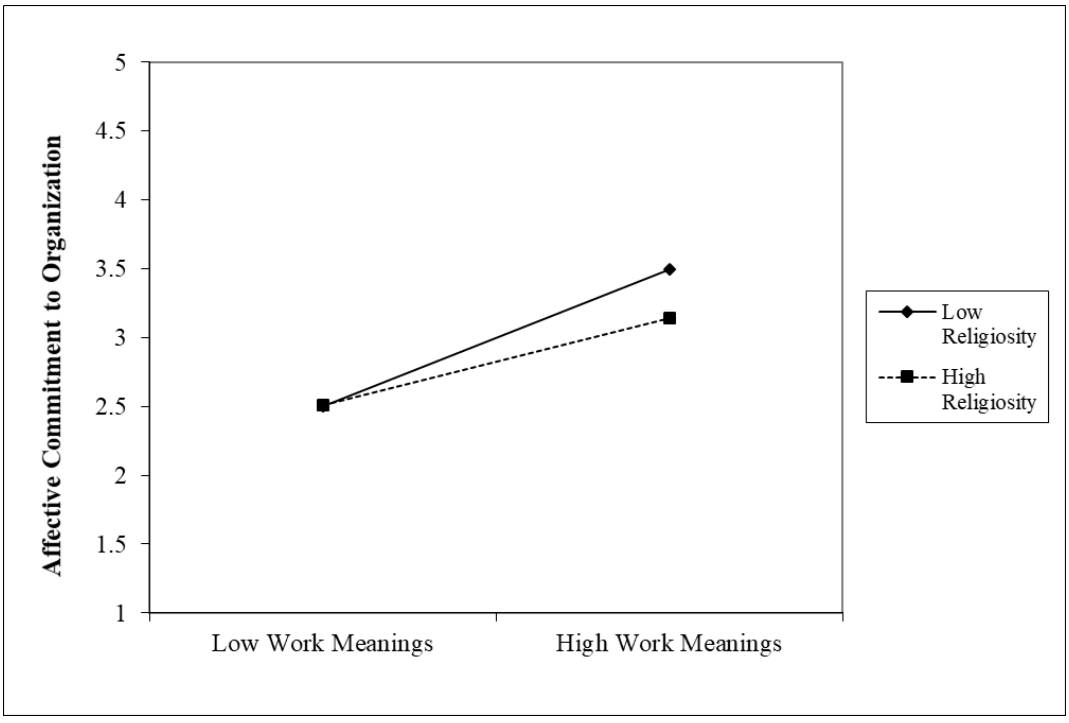

Figure 2. Moderating effect of religiosity on MW and ACO for religious minorities

Discussion

The results support H2 and H3, these are expected. Employees will be more committed to their organizations, given that the organizations provide meaningful work and preserve ethical values at work. Nevertheless, the finding that OWARE did not relate to ACO (H1 is rejected), even with IR moderation (H4a is rejected), are anomalies, considering a logical expectation that religious employees favor a workplace that accepts their religious expression. At first, the authors thought that the result is due to most of the respondents belonging to the majority religion (Islam), hence Islamic religious practices supposedly be something taken for granted in the workplace, in Indonesia. However, the exploratory testing on religious minorities conveyed a similar result: OWARE did not relate to ACO.

One possible explanation is that no particular religious practice in Indonesia is conflicting with the workplace's policies, making organizational acceptance of religious expression irrelevant. Another plausible justification is the two-factor theory (Herzberg et al., 1993), where religious accommodation might act as hygiene instead of a motivator factor. By this logic, the existence of OWARE will not increase commitment, but when OWARE is non-existent, it will decrease the commitment. Further studies are needed to clarify this assumption, maybe including a scale measuring the degree of religious expression suppressions in the workplace, as low acceptance does not necessarily mean suppression.

Nevertheless, from this remark, one could conclude that in countries like Indonesia, policies indicating religious expression acceptance in the workplace are not part of workplace spirituality, and do not lead to a higher affective commitment to organization. This finding adds to a more nuanced religiosity-spirituality discourse by delivering empirical proof that in particular contexts, these two constructs are not always related to one another. By these results, H4b and H4c were also rejected.

The authors also curiously tested whether the same findings patterns on all religions combined also apply for religious minorities. IR is found to have an adverse effect on ACO for religious minority employees (see Table 7). The more religious the employees, the less they are being affectively committed to the organization. A similar result was observed in the relationship between MW as moderated by IR, to ACO. While initially MW positively relates to ACO, IR as a moderating variable deflates the result. Considering the authors had controlled whether or not the respondents work in a faith-based organization, it is assumed that the respondents hold similar

status both in society and in the workplace (i.e., a religious minority in the society equals a religious minority in the workplace). In general, this result resounds the debate of 'calling', whether work calling is coming from God or more secularized sources like meaningful works (Steger et al., 2010).

The explanations for these findings might not be immediately apparent, nevertheless, there are at least 2 possible arguments to illuminate these peculiar findings. First, different religious teachings among the majority religion (Islam) and the minority religions (Protestant, Catholic, Hinduism, Buddhism) invoke these results. There is no such a 'secular' term for Muslims as all aspects of Muslims' lives are sacred and regulated by the religion (Aldulaimi, 2016). Meanwhile, studies have found that the separation between religion and the workplace exists for four other faiths (e.g., Cantoni et al., 2018; Hicks, 2003). Even in some other viewpoints, these religions see work pejoratively (e.g., Etherington, 2019). These arguments potentially explain the findings.

Second, it is also possible that the minority status plays a role in positioning religiosity and meaningful works on the opposite end, creating a trade-off on building affective commitment to the organization. Researchers on minority-related topics (e.g., Allport, 1954; Meyer, 2003) posit that those bearing minority status endure particular societal stress and commonly respond with coping mechanisms. In the present findings' context, one might argue that religiosity is a 'safe space' where these employees can live their other 'sacred life', away from the minority status they withstand in the workplace as a secular sphere. After all, this finding confirms that religion is an element in creating workplace diversity. Proven by different attitudes toward the same organizational practices as observed in different religious statuses.

Limitations and Suggestions

This study's findings should be noted by considering the limitations this study bears. The first limitation is the cross-sectional design this study employed. Considering previous studies' remarks on the dynamic nature of religiosity (e.g., Desmond et al., 2010) and spirituality (e.g., Ayoun et al., 2015), a longitudinal approach might shed more light than the present study's. Secondly, despite the promising novel findings on context-based religiosity and workplace spirituality, the present study only takes samples from one country. Future studies with respondents from more than one Muslim-majority country might reveal whether the present study's findings are

generalizable. Lastly, the exploratory analysis bears sample size limitation on the non-Muslim samples. A more thorough examination of each religion besides Islam might explain further, if and why the religiosity of these religions gave undesirable effects on affective commitment to the organization.

Future studies might also extend the present study's results into workplace diversity discourse. At this stage, compared to another variable on diversity discourses (e.g., sex or age-related), religious diversity discourses in the workplace are still largely neglected with a lot of areas that remain to be developed further (Cui et al., 2015; Davidson, 2008; Gebert et al., 2014).

Conclusion

Expanding the discourses of organizational behavior and human resource management, this paper focuses on workplace spirituality and personal religiosity. Among others, this paper investigates whether employees from diverse religious backgrounds react differently to the same organizational practices. The results reveal some notable remarks: the accommodation of religious practices does not relate to affective commitment, and corporate ethical values and meaningful works are amongst the universally appropriate practices to be embraced in the workplace regardless of employees' religion. On the other hand, for religious minorities, intrinsic religiosity had an adversary effect on the desired outcome. Signaling the organizations to pay more attention to religious concerns of religious minorities so that religion does not generate discrepancies among the employees in the workplace.

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III. Forward Outlook

I positioned this entire doctoral journey as a beginning rather than an end. Plausibly, the 'what is next?' question should follow. As previously mentioned, there are still many gaps left wide open in religion in the workplace topic. In this section, I would like to briefly describe some ideas I have in mind for my next research agenda. Generally, I would like to continue examining the topic from individual perspectives. In addition to that, I am also interested in exploring some research ideas from organizational perspectives. Those two streams should complement each other, manifesting two subjects that I have learned and am interested in: Organizational Behaviour (OB) and Human Resource Management (HRM). The research agendas to explore individual perspectives represent the OB stream, and others, from the organizational perspective, represent the HRM stream.

Individual perspectives

Further exploration of religion and career success

While Paper 3 already examined this matter, many research questions remain. For instance, an idea was delivered by one participant who commented on my presentation at EURAM 2022. She suggested I do another study with a similar research question, 'how does the career success pattern of religious individuals look like?' but this time using a qualitative approach. I thought that was a good idea because I could reap more stories from the respondents that might also shape the religious individuals' career success pattern beyond two elements (i.e., financial success and positive impacts) that Professor Wolfgang and I examined before. I imagine it would be best to probe one religion at each time so the paper could present a profound analysis.

Putting more highlights on the effect of socioeconomic status (beyond positioning it as control variables) on the interplay of religiosity and career may also be a fascinating avenue to explore. Socioeconomic status has been founded to relate to individuals' careers closely. For instance, religious individuals have perceived particular careers (e.g., teacher, pastor) as noble. Consequently, those careers were being used to indicate a high socioeconomic status (Fesenmyer, 2018; Suryani et al., 2013). From another perspective, within a religious society, socioeconomic status has also been found to be a major driving factor in how individuals decide their career choices (Omair, 2010).

I'm also interested in doing a conceptual replication study of Mayrhofer et al.'s (2016) study, particularly on religious individuals. The project would gather the respondents' answers on how they define their career success. Who knows, maybe for them, career success means something related to their religious belief. For instance, they may perceive their career as successful when they can pray five times a day without obstacles for Muslims. Perhaps, a successful career for Christians is one that connects them with other colleagues they can invite to Sunday worship. While those two examples still relate to the seven dimensions of career success (arguably to work-life balance for the earlier and positive relationship for the latter), this idea might still be worth doing, as it could add some fresh nuances to career studies.

Typologies of 'Islam' and 'Muslim' concerning workplace-related issues

As mentioned in the synopsis, the definition of 'Islam' and 'Muslim' is not monolithic. Various definitions and boundaries exist around the terms. Although Paper 1 and Paper 2 have contributed to shed light on Muslims' struggles in the workplace, a deeper exploration of the 'which Muslims?' question might further illuminate the topic. Syed & Pio (2018) suggest future studies take Muslims' heterogeneity into account upon examining Muslims' psychological patterns and work habits.

The discourses of Islam and Muslims in the workplace have developed into particular branches of 'Islam' and 'Muslim' definitions. To complete the so-to-say 'helicopter view' (a comprehensive picture) that I did in my dissertation, I am considering exploring the case of employment struggles for Muslims from a 'worm's-eye' perspective. That is to take particular (minority) sects/groups of Islam and explore the challenges and struggles they face in the workplace. Who knows, maybe the main challenges come from other (mainstream) Muslims. Similar to the approaches of previous studies such as Mir's (2013) focused on the Shia community, Ahmed-Ghosh's (2013) focused on Ahmadi women, and Khoir's (2020) focused on Muslim gay communities.

Further, the problems Muslims face in the workplace were not only arising from extrinsic factors such as Islamophobia. Workplace struggles Muslims face are also fuelled by intrinsic factors like Islamic radicalization, which, though practiced by only a minor portion of Muslim society, largely impacts Muslims in the workplace, including the peaceful ones. An exploration of a more fine-grained categorization of 'Islam' and 'Muslims' should contribute to

management studies immensely, pertinent to what scholars suggested (e.g., Gregorian, 2003; Pio & Syed, 2018; Syed & Pio, 2018).

Religious work ethic (Abrahamic) – exclusive or inclusive?

Triggering this idea is the paper from Zulfikar (2012) that found Muslims believe more in Protestant Work Ethics (PWE) than Christians, which then raises a question. Beyond whether or not it is also possible that Christians score higher in Islamic Work Ethics (IWE), a more essential question is whether religious work ethic is something exclusive to that particular religious' believer. Maybe those religious work ethics are inclusive, after all? That all people, regardless of whether they belong to that religion, or to what extent their religiosity score is, could perform work ethics as prescribed by that religion's work ethics.

That supposition is also supported by the fact that none of IWE's 17 items (Ali, 1988) and PWE's 19 items (Mirels & Garrett, 1971), as the leading scales on both concepts, mention something about religion. None of the items mention 'God', 'Allah', 'Prophet Muhammad' or 'Jesus Christ'; not even a single word of 'Religion', 'Islam' or 'Protestant'.

Religious activities as a micro-break at work

At EURAM's conference in 2022, I met Kim Sooyeol, a researcher who examined the positive effect of micro-break activities at work (Kim et al., 2017). Then I reflected on myself that I always take micro-breaks to pray during my working time as a doctoral student. I was thinking, what if those micro-breaks for religious activities had helped me to get through the difficult and stressful times at work? Maybe it is; maybe it is not. The only way to find out is by investigating it empirically.

Further explorations may also touch on several interesting notions, such as: What differences would it make if the micro-break is practiced visibly or secretly? What if the micro-break for religious activities was taken while violating the working times? How do work colleagues from similar or different faiths see employees who use their micro-breaks for religious activities? What if religious activities are done not only during the micro-break but also during the macro-break (e.g., going to Hajj on paid leave)? Would it give similar effects as being practiced on micro-break?

Revisiting Islamic Work Ethics

As a concept that has aged for over 30 years (1988 – now), it is quite sensible to look back at how the Islamic Work Ethics (IWE) concept has been developed over time. I am thinking of making a systematic literature review on the topic and have already begun collecting the articles. After several screening mechanisms, I ended up with 115 articles. I am inquisitive about which dimensions (reference: Ali, 2015) and to which occupations IWE has been examined. Whether it functions as an exogenous or endogenous variable? Are there different findings when the concept is tested in Muslim-majority and Muslim-minority countries? What are the unique findings from each of those 115 articles? My initial observation conveys an interesting remark; 34 out of 115 articles (29.57%) were published in the journals discontinued in the Scopus list. Among the common reasons for discontinuation is that Scopus later finds out that the journal is strongly suspected as predatory (Cortegiani et al., 2020). 'Breaching' ethics while writing something about 'ethics'? That sounds interesting.

Organizational perspectives

Conceptualizing profit-oriented religious/faith-based organization

The term Faith-based organization (FBO) has been widely known in the management field. Nonetheless, most management studies about FBOs focus on charity, humanitarian, and non-profit-oriented FBOs (e.g., Cnaan & An, 2016; Yasmin et al., 2014). That leaves the knowledge of profit-oriented FBOs relatively lacking compared to non-profit ones. Meanwhile, the existence of profit-oriented organizations that insert religious aspects into their businesses is ubiquitous. For instance, big brands like Forever 21 and Marriot Hotel were labeled 'religious organizations' (Bhasin & Hicken, 2012).

In addition, there are also profit-oriented business fields, for instance, the educational sector, that commonly have religious players. A list from 4ICU (https://www.4icu.org/religious/) compiles 1706 universities and colleges worldwide affiliated with a particular religion. Among the basic questions on this topic would be: What elements constitute a profit-oriented organization as an FBO? Should its vision and mission contain religious phrases? Should most, if not all, of its workers share similar religious beliefs? Must there be religious rituals in the workplace? In short, I am interested in drawing the boundaries of the characteristics that make an FBO.

Further explorations of this matter also include several interesting notions, such as whether there are practical traces of religious nuances within daily organizational operations. Does working in an FBO have particular impacts on the workers that might not be found in secular organizations? Why is it good or bad for an organization to be positioned as a religious organization? Ethical issues might also arise from this point, such as how workers whose faith differs from the religion FBO is affiliated with could reveal and practice their religious identities at work. What if people who work at FBOs do not want to follow the religious tenets in the workplace?

The dark side of faith-based organizations and religions in the workplace

I work in a faith-based university in Indonesia, and I can see first-hand that things were not always ideal. Even worse, the organizational flaws were sometimes covered with religious pretexts to make them acceptable. While studies have proved that religion in the workplace brings many positive outcomes, I am interested in examining the other way around: the dark side of religion in the workplace. This project will most likely start with a qualitative paper, interviewing the respondents working in FBO and asking about the negative experiences they may have in the workplace.

In terms of 'the dark side of religion,' it might also be the case when religious employees have the tendency to perform radicalism or even a tangible act of terror in the workplace. Radicalism in the sense that employees strongly oppose the existence of colleagues affiliated with different religious backgrounds. That might also lead to a further discourse of interfaith dynamics in the workplace with one among many research questions to answer: in what circumstances can (and cannot) organizations orchestrate the interfaith dynamics in harmony?

Such an idea might relate to the interweaved larger societal phenomenon. Such as the currently happening religion-driven discourses on misogynistic terrorism against women (e.g., Gentry, 2022). On the other hand, we also have women as a noticeable actor of terrorism (e.g., Davis et al., 2021), which may relate to my previous projects' conclusion that religious women were always becoming the subject of oppression, wherever they are. There is a possibility that the currently ongoing phenomenon of women's terrorism, as driven by religion, may also permeate the workplace.

'Workplace' – virtual/remote workplace on employment struggles for Muslims

The unprecedented Covid-19 pandemic has triggered many conceptual rethinking of the world of work, including the question of whether employees must be physically present at the office once the pandemic has passed. When the work is done virtually, such a new 'workplace' landscape bears several consequences for religion-driven employment struggles. For instance, as I mentioned in Paper 1 and Paper 2, one of the main struggles Muslims encounter in the workplace is related to them practicing their religion (e.g., performing prayer/*shalat*). Supposedly working from home is an option for them; they might be able to arrange their work-pray balance better. Nevertheless, whether these non-standard workplace arrangements bear other challenges for Muslims is a matter of further investigation.

Religious universities' vision and mission analysis

As mentioned earlier, an extensive global list of universities affiliated with a particular religion exists. I am interested in doing a text-analytic and topic-modeling of the vision and mission of those universities. At this very early stage, I imagine this project might generate a matrix of vision and mission that contains 'religious versus secular' or, borrowing Durkheim's terminology, 'sacred versus profane' terms. Starting from that matrix, I could, for instance, examine whether sacred vision x sacred mission correlates with the world ranking or the student's satisfaction with that particular university.

Organizational commitment and religiosity

In my dissertation, I examine 'affective commitment' as the output (dependent variable) of individual religiosity and workplace spirituality interaction. Examining other forms of organizational commitment as the dependent variable may also reveal other intriguing stories. For instance, normative commitment may also relate to religiosity, as both variables share an 'obedience' spirit. Individuals having strong normative commitment may be reluctant to act differently from the rest of their groups (Becker, 1960). Such a notion is similar to the dynamic of religious living. The congregation's spirit will encourage individuals to nurture their religiosity continually, as habituated by social communities.

Employing continuance commitment, particularly in a location where employment opportunities are somewhat limited, may also present interesting discourses. In accordance with the comments I received from one of the journal reviewers: I may also want to consider exploring religiosity from its 'extrinsic' viewpoint. While previous studies tend to focus only on intrinsic religiosity (e.g., Arli & Tjiptono, 2014; King et al., 2014), supported by Donahue's (1985) notion that extrinsic religiosity does not measure religiousness, still, in the context where societal forces profoundly influence individual religiousness, extrinsic religiosity stands as an interesting variable to examine.

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APPENDIX

Appendix A: Cumulative Dissertation Guidelines

Dissertationsrichtlinien für kumulative Dissertationen am Department für Management

(Stand Februar 2018)

Präambel

Die vorliegende Dissertationsrichtlinie des Departments für Management formuliert Orientierungspunkte für die Erstellung einer kumulativen Dissertation. Das Doktoratskomitee wird diese Richtlinie berücksichtigen; die Entscheidung, ob die Leistungen dissertationswürdig sind, obliegt ausschließlich dem jeweiligen Doktoratskomitee. Allen Dissertant/inn/en am Department steht die Wahl zwischen einer kumulativen Dissertation und einer Monographie offen. Die kumulative Dissertation am Department für Management stellt eine gleichwertige Alternative zur Monographie dar. Eine kumulative Dissertation am Department für Management besteht aus zwei Teilen.

Teil 1: Synopsis

In der Synopsis stellt die Autorin/der Autor die Zusammenhänge zwischen den einzelnen eingereichten Beiträgen dar. Hier geht es sowohl um eine theoretisch-methodische Reflexion der eingereichten Beiträge als auch die Verortung in einem klar zusammenhängenden Bereich der Sozial- und Wirtschaftswissenschaften.

Teil 2: Kumulative Beiträge aus einem thematisch zusammenhängenden Bereich

Dieser Teil der kumulativen Dissertation umfasst drei Beiträge, welche folgende Kriterien erfüllen:

1. Anzahl und Qualität der Beiträge:

- Mindestens einer der drei Beiträge wurde in einem in der WU-Star-Journalliste geführten Journal, in einem der als A-wertig oder +A-wertig eingestuften Journals der Departmentliste Management oder, in begründeten Fällen, in einem damit vergleichbaren hochwertigen Journal eingereicht und hat zumindest das Revise and Resubmit (R&R) Stadium erreicht.
- Zwei weitere Beiträge wurden auf im jeweiligen Feld relevanten und angesehenen Konferenzen/Workshops angenommen. Die Hochwertigkeit der Konferenz/ des Workshops ist daran zu erkennen, dass der Beitrag einen Begutachtungsprozess durchlief.

2. Ko-AutorInnenschaft:

- Ein Beitrag wurde von der Dissertantin/dem Dissertanten in AlleinautorInnenschaft verfasst. Bei in Ko-AutorInnenschaft verfassten Beiträgen soll die Leistung der Dissertantin/des Dissertanten klar hervorgehen. Dies kann zum Beispiel durch eine schriftliche Erklärung erfolgen, die von allen Ko-Autor/inn/en zu unterschreiben ist.
- Wird mehr als ein Beitrag in Ko-AutorInnenschaft mit Mitgliedern des Doktoratskomitees verfasst, ist sicherzustellen, dass mindestens einer der drei Beurteiler/innen bei keinem Beitrag Ko-Autor/in ist. Für Dissertant/inn/en, die in einer älteren Dissertationsordnung sind, kommt eine analoge Regelung zur Anwendung.

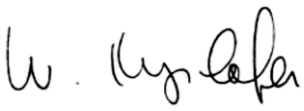
Appendix B: Authorship Declarations

For the cumulative dissertation of **Jaya Addin Linando**, the following authorship declaration should demonstrate the contribution of the doctoral student to the following manuscripts:

Contribution III: Linando, J. A. & Mayrhofer, W. (2022). 'To be Rich but not Only for Me': A Career Success Pattern of Religious Individuals? Reach R&R at *Journal of Business Ethics* – rejected in the second review round. Presented in the 22nd Annual Conference of the European Academy of Management (EURAM) 2022.

Contribution IV: Linando, J. A. & Mayrhofer, W. (2022). Workplace Spirituality Meets Religiosity: Affective Commitment, Minority-Majority Statuses and Diversity Management. Presented in the 37th Workshop on Strategic Human Resource Management, European Institute for Advanced Studies in Management (EIASM) 2022, Minho, Portugal.

As the leading author, Jaya Addin Linando made substantial contributions to all manuscripts with regard to drafting first ideas, theoretically framing the research, reviewing relevant literature, positioning the studies with regard to related research discourses, creating and interpreting the results, as well as writing texts and revising them critically.



3.1.2023

Date and Signature – Wolfgang Mayrhofer