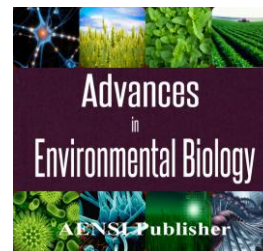




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### The Effect of Religiosity on Organizational Justice

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#### ABSTRACT

Religion is one of the most important factors which shapes the values and beliefs of many people in different countries and has an undeniable effect on human behavior. It is discussed in organizational justice that in what ways the employees should be treated in order for them to feel they are treated fairly. These effects will also represent themselves in the environment. In this paper the direct and indirect effects of religiosity are examined on major aspects of organizational justice. Therefore, job satisfaction, organizational commitment and positive affect variables are identified and studied as mediating variables. Structural equation modeling on data collected from 124 questionnaires from active managers in the production and distribution of electricity in Kerman shows that religiosity doesn't have a direct positive effect on organizational justice but the positive effect of religiosity on job satisfaction, organizational commitment and emotion was confirmed positive. On the other hand, the positive effect of organizational commitment on organizational justice was observed. As a result, although religiosity doesn't have a direct effect on organizational justice, it is indirectly effective through organizational commitment.

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### INTRODUCTION

The organization is a social system which its stability and existence is dependent on a strong link between its constituent elements. Perception of injustice has devastating effects on the collective work spirit, because it overshadows human resource dedication and motivation of employees. Injustice and unfair distribution of achievements and outcomes, undermines employees morale and will degrade their spirit of endeavor and activity. Therefore, justice is a key to survival and stability in the process of progress and development of the organization and its employees [6].

Therefore maintaining and developing fair behaviors in managers and a sense of justice in employees is among the main tasks of management. Justice is important for personnel, particularly in some management treatments with employees (distribution of rewards, supervision relationships, promotions and appointments). Organizational justice refers to the perceptions of fairness and job fair behaviors.

However, Rukich (1973) is among those who examined the roots of organizational justice in some other place. And believes that the behaviors of people in different situations are due to their attitudes that are formed by their beliefs and values. Therefore, considering that religion is a phenomenon that shapes the beliefs and cultural, social and ethical values of people in all sections of society, religiosity can be considered as one of the predictors of organizational justice. Despite the important role of religion in most societies, addressing the issue of religion in researches related to organization and management has been largely neglected until recent years, perhaps it's due to the controversies and challenges made by this study, challenges which originate from attitudes of such religion parties that religion cannot be understood by science. However, because of the prominent role of religion in society it requires that part of the management researches focus on the probable effects of religion on the manner of performance of organizations. Therefore, to address this issue, the present study sought to investigate the effect of religiosity on organizational justice.

More in this paper, we first define and study the two aspects of organizational justice and religiosity variables, and then from among predictors of organizational justice and religiosity, shared variables are

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identified and introduced as possible mediator variables between these two variables. Then we present the methodology and structural equation modeling, which has provided the necessary basis for reaching a discussion, conclusion and recommendations.

#### *Research Literature:*

##### *Organizational Justice:*

Organization and to be organized is an integral part of our lives. We are cared before birth and in the womb by some organizations, we open eyes to the world in a medical organization, we are educated in various organizations, start our career in an organization in time and we are dealing and having relationship with several organizations at the same time. And finally we will leave the global stage in an organization with a special funeral and burial ceremony, so people spend most of their lives in organizations or in connection with the organization and it shows the importance of organizations in the world. But what research and studies have been undertaken about justice in organizations? Organizational justice has been widely studied in the fields of management, applied psychology and organizational behavior. Studies have shown that justice processes play an important role in the organization and the way of dealing with people in organizations may affect beliefs, feelings, attitudes and behavior of employees. The fair treatment of employees by organizations generally leads to a higher commitment to organization, citizenship behavior and meta functions. On the other hand, people who feel the injustice are more likely to leave the organization or show low levels of organizational commitment and may even start abnormal behaviors such as vengeance. Therefore, understanding how people make judgments about justice in their organizations and how they respond to the perceived justice or injustice is an underlying issue especially to understand the organizational behavior. As mentioned before, despite the fact that the initial studies about justice returns to the early 1960s and works of J. Stacy Adams, however, most studies about justice organizations were started in 1990. According to a report published in this area, almost 400 applied research and more than 100 basic research has been registered which have focused on issues of fairness and justice in the organization until 2001 have been in one path in this research seeking to determine the resources or centers of justice, which means that what or who is identified as the element of injustice by employees.

##### *Organizational justice and job satisfaction:*

Organizational justice theory says that fairness and justice are considered powerful forces in working environment that are fundamental and essential basis for the effectiveness of organizational processes. Employees perceptions of equality and the way of dealing fairly with them as an important variable, will influence other variables related to the work, so organizational justice is related to the vital processes of organization and is one of the most important factors affecting the survival and health maintenance of organizations. The experts also acknowledge that many of the attitudes and working behaviors of employees in an organization is directly related to the employees' perceptions of justice in an organization and job satisfaction is a kind of attitude that is influenced by organizational justice. To the opinion of many scholars in the social and behavioral science, job satisfaction is one of the most challenging organizational concepts, and basis for many of the policies and management strategies to increase productivity and efficiency of organization and is an important factor in the improvement and development of organization and also Hygiene and health of work labor. Experts believe that interest and satisfaction of employees with their job improves their performance and efficiency because the interest and positive attitude towards the job causes double efforts of the employees and also decreases the costs. Results of different studies also indicate a relationship between job satisfaction and many behaviors and job consequences in organizations. Job satisfaction is one of the most important factors in a successful career that can lead to personal satisfaction. However, individual performance and job satisfaction are important factors that are affecting the performance of the entire organization. Job satisfaction also affects the entire community and employees who are satisfied with their jobs are moving towards customer and clients' satisfaction, have a more positive attitude to life and psychologically represent a healthier community.

##### *Organizational justice and organizational commitment:*

Cropanzano and Felger (1991) argued that distributive justice predicts satisfaction of outcomes (e.g. satisfaction with salary), in contrast the procedural justice will be effective on subjects' evaluation of supervisors and organization such as trust in the supervisor and organizational commitment. Additionally, if the employees perceive organizational procedures to be fair, they probably will be more loyal to the organization, which is a sign of organizational justice. Sweeney and McFarlin (1993) found that distributive justice predicts individual-level consequences (e.g. pay satisfaction), whereas the procedural justice predicts organizational level consequences (e.g. organizational commitment).

Javadin *et al*, 1387 also concluded that the effects of various dimensions of organizational justice on organizational commitment and its areas had been different and with different degrees. By the way any kind of justice feeling has had a significant impact on organizational commitment.

Tang, T.L & Sarsfield-baldwin (1996) stated that procedural justice is determined by five factors: equity, mutual communication, trust in supervisor, clear expectations and performance evaluation processes. These two researchers performed multiple regression analysis and found that distributive justice and procedural justice predict consequences such as job satisfaction salary satisfaction, promotion satisfaction and supervisor satisfaction, satisfaction of performance evaluation, job involvement and organizational commitment. The results indicated that the distributive justice had a significant relationship with salary satisfaction, promotion satisfaction, satisfaction of performance evaluation and organizational commitment.

#### *Organizational justice and positive affect:*

Watson *et al* (1988), defined positive affect as "the degree of excitement, action and alertness in the person". High positive affect is closely related to high energy, full concentration and desirable participation, while low positive affect is accompanied by sadness and lethargy. Researches in social psychology have shown that people began their religious behavior by having positive mood: "having an understanding and belief in God, prophets, afterlife and divine laws, and having feelings towards God, friends and servants of God and a commitment to fulfilling religious obligations for closeness to God." This definition is coordinated with three fundamental elements of beliefs, morality and divine laws which is stated by a number of scholars such as Motahari in defining religion (1369) and has three dimensions of "religious knowledge and belief", "religious affections" and "commitment and fulfilling of religious obligations".

#### *Religiosity:*

The term "religion" is used to describe the level of commitment which a group or individual has to a religious belief system. However, there is no general agreement about what phenomenon can be called a religion. It is not expected that we could find a perspective and consequently a set of dimensions to measure religiosity. Lensky (1961), Glok and Stark (1965) and Rentzy and Curran (1998), are among those who have tried to present definitions of religion. Many of the measures that are currently used for measuring the Muslim religiosity, are adapted versions of the measures which are originally designed for Jewish - Christians communities. However, McFarland (1984) claims that certain measures of Christian religiosity, are not applicable to study psychological aspects of Islam. Accordingly, efforts to measure religiosity in Muslim societies is shaped, among which the researches of Taei (1985), Shams al-Din (1992), Shojae zand [7] and Khodayari fard *et al* (1388) are in this category.

Khodayari fard *et al* (1388), are among those scholars who have attempted to determine the structure and content of measures of religiosity, based on Quranic verses and Islamic traditions. They have defined religiosity in this way: "having an understanding and belief in God, prophets, afterlife and divine laws, and having feelings towards God, friends and servants of God and a commitment to fulfilling religious obligations for closeness to God." This definition is coordinated with three fundamental elements of beliefs, morality and divine laws which is stated by a number of scholars such as Motahari in defining religion (1369) and has three dimensions of "religious knowledge and belief", "religious affections" and "commitment and fulfilling of religious obligations".

#### *Religiosity and organizational justice:*

The relation of religion with justice depends on the definition and the place that is presented for religion and justice. If we know the origin of justice to be a scale of religion, it would be different from when we know justice as a subordinate of religion. The first view, true justice is independent of religion and even beyond religion upon which God has ordered about and its recognition has been assigned on the human intellect and knowledge. As a result, wisdom and science find their way in inferring divine laws from religious texts, in other words where the appearance of a religious reason be in contrast with wisdom and justice, it would be put aside. In the second view, justice doesn't have an independent truth and is subordinate to divine law (religion) and wisdom and science will not interfere in understanding the religion. In this case, we must accept that all religious commands are justice and consistent with wisdom and must fulfill whatever has come to us as religion and be fanatic about it. [1].

Also secularistic, hereafter oriented, and holistic approaches towards the religion or individualistic and socialistic view to it, each will make a specific and different relation with justice.

In a purely secular perspective (regardless of religion), religion is a personal matter and it lacks social identity. Religiosity is a spiritual experience and is not even necessarily directed to afterlife bliss. A religious man will reach to a worldly and spiritual welfare which leads to: inner satisfaction, peace of mind and more hope. In this view, the prophets as a clever politician entered the social, economical and political activities and it had nothing to do with their prophetic position.

Some religious intellectuals maintain that the purpose of religion is monotheism and afterlife bliss. Religion has come to express what the mankind cannot achieve in these categories by his understanding himself. According to this view, religion is not involved in the social, economical and political occasions, and human

rationality and experience will suffice in these areas. So, prophets were sent to make us aware about the world hereafter and flourish the inner faith to understand monotheism and thus reach afterlife bliss.

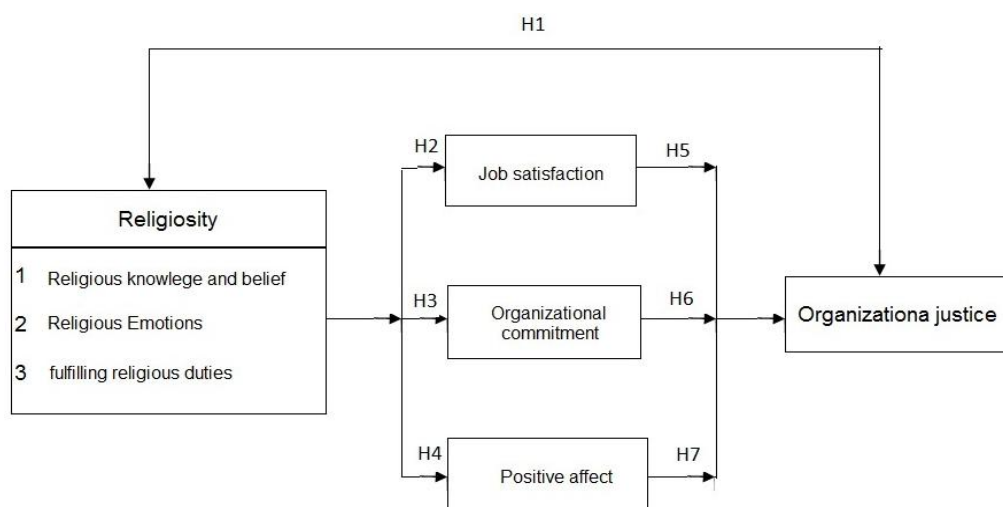
Based on these two theories, religion doesn't have any social prophecy to establish and settlement the justice but it is related to human science, collective decisions, economic, social and political programs and systems produced by human thought [3,4].

#### *Religiosity and job satisfaction:*

Researchers studied about the role of religion in the work environment have revealed significant relationship between job satisfaction and religiosity. Some people have found that the effect of religiosity on job satisfaction has shown itself more in religious organizations (Right, 1989). Some argue that religiosity, makes it easier to accept personal strengths and weaknesses and does so about accepting life as working conditions. Martinson and Villing (1983), tested the effect of religiosity on job satisfaction, and realized the positive effect of religiosity on dependent variable. On the other hand Jamal and Badawi (1993), found that religiosity affects the relationship between job stress and job satisfaction. King and Williamson (2005) also reviewed previous studies about the relationship between religiosity and job satisfaction and concluded that the positive effect of religiosity on job satisfaction is only visible when the variable "organizational context" is controlled. Kucher, *et al* (2010) also showed that job satisfaction is directly influenced by religiosity.

#### *Religiosity and organizational commitment:*

York (1981), by conducting a research concluded that religious beliefs influence organizational commitment more than age and income. Jamal and Badawi (1993) also showed that religiosity influences the relationship between stress and organizational commitment. Sikorska-Simmonz (2005) is another researcher who has been working in this field. On the one hand he found a positive relationship between religiosity and job satisfaction and on the other hand he found a positive relationship between organizational commitments. Study results of Kucher *et al* (2010) also showed the positive effect of religiosity on organizational commitment. Two main reasons can be considered for the positive effect of religiosity on organizational commitment: a) the religious practices and beliefs stimulates the sense of individuals responsibility towards themselves and others, and this sense of responsibility is also true about the organization, and b) the person who is committed to a certain religion system, is more ready to express a similar commitment to his or her organization.



**Fig. 1:** Conceptual model of research.

#### *Religiosity and positive affect:*

It seems that the roots of religions' personal benefits should be sought in beliefs which bring peace of mind for the individual, orders which will lead to a more disciplined life and an explicit support of family foundations. However, religiosity has significant relationship with mental health, so that for example we expect honesty, altruism, and positive mood in people who are more religious than those who had lower levels of religiosity.

Smith and others (2003) found that religiosity is associated with lower rates of depressive symptoms. Ano and Vasconcelles (2005), in a more recent research, by reviewing 49 studies concluded that religiosity is positively related to positive psychological symptoms such as life satisfaction and happiness, and on the opposite side an inverse relationship can be observed between religiosity and negative psychological outcomes such as concern, and depression.

Accordingly, Robbins and Francis (1996), investigated the positive affect and religiosity among university students in Wales and found a significant relationship between these two variables. Dieh-ner-*et al* (1999) also showed a positive relationship between religiosity and positive affect.

According to the review conducted of the research literature (both theoretical and empirical) , research model and proposed hypotheses are presented as Figure (1).

According to the model presented in figure 1, the following hypotheses are formulated:

- 1 - Religiosity has a positive effect on organizational justice.
- 2 - Religiosity has a positive effect on job satisfaction.
- 3- Religiosity has a positive effect on organizational commitment.
- 4 - Religiosity has a positive effect on positive affect.
- 5 - Job satisfaction has a positive effect on organizational justice.
- 6 - Organizational commitment has a positive effect on organizational justice.
- 7 - Positive affect has a positive effect on organizational justice.

#### Methods:

This study should be considered applicable regarding its purpose. On the other hand, its methodology is descriptive and specifically is a survey research and in terms of time is cross sectional. Data gathering tool was a questionnaire. To test the research hypothesis, structural equation modeling has been used.

In this study, the instrument used for structural equation modeling is Amos 18 software. To collect required data for statistical analysis some of active managers in the field of power generation and distribution in Kerman were asked to complete a questionnaire. Because of measuring the religion index and some of the considerations, their more complete information is safely kept with the researchers. Accordingly, we obtained 124 usable questionnaires which were used for further analysis. As noted above, a questionnaire was used to collect the required data. To this end, 25 items were assigned to measure the religiosity scale which was adapted from Khodayarifard *et al* (1388) questionnaire. Positive affect variable (happy mood) with six proposed items was measured by Merokzerk and kolarz (1998). Job satisfaction is also used with three items and evaluated by Doinisky and Harli (1986). The three variables of organizational commitment questionnaire Boozman and prev (2001), was used for measuring organizational commitment and ultimately dependent variable of organizational justice was measured by a five-item scale adapted from Nif and Moorman (1993). Notably, in this study, organizational citizenship behavior towards colleagues was measured.

In all items a five-point Likert scale was used to respond. Table (1) shows the reliability of the instruments used. To ensure the validity of the questionnaire, pre-test was used and based on its results; changes were applied to the questionnaire.

**Table 1:** Reliability Indicators of Research Data collecting tools .

The number of deleted Items	Cronbach's alpha	Variable	
Zero	0/91	Religious knowledge and religious	Religiosity
2	0/93	Commitment and practice of religious duties	
3	0/81	Religious emotions	
zero	0/77	Organizational Justice	
zero	0/75	Job Satisfaction	
Zero	0/70	Organizational Commitment	
1	0/89	Positive affect	

Furthermore, factor analysis of the items for each variable, confirmed the factor validity of the questionnaire. At this stage, six items were excluded due to the lower load factor limit, i.e. 4/0. The reliability of data collection instrument was tested using Cronbach alpha.

As the table shows, Cronbach alpha for all variables are located in the acceptable range, i.e. more than 7/0. The Cronbach's alpha for all variables of religiosity is 95/0 and for all items of the questionnaire was obtained over 7/0; therefore, the validity and reliability of the measures used are desirable.

#### Findings:

##### Description of the demographic variables:

Table (2) shows the demographic profile of the sample, as you can see, demographic characteristics suggests that most of the respondents are males (5/81 percent) and most of the respondents were aged between 30 and 40 years (2/51 percent). A glimpse into the above table shows that most of the respondents have a bachelor's degree (60%) and 4/77 percent of participants were married and 6/22 percent of them were unmarried.

**Table 2:** Demographic profile of respondents.

	sex		age				Education				Marriage status	
	woman	male	Lower than 30	Between 31 and 40	Between 41 and 51	51 or more	Lower than diploma	diploma	Bachelors' degree	Post graduate or higher	single	married
number	23	101	38	63	19	3	1	5	72	42	28	96
Percent	18/5	81/5	30/9	51/2	15/4	2/4	8	4/2	60	35	22/6	77/4

*Model fitting indexes:*

Table (3), presents model fitting indexes for this study. The overall evaluation of the provided indexes proves a good fit for the model. In addition to the amounts shown in the table, Adaptive Akaike criterion index for model equals to 1138/1, which because it's lower than model of independence (3429/7), it's another witness to the good fit of the model.

**Table 3:** model fitting Index.

model fitting Index	Chi-square	df	p-value	RMSEA	CFI	NNFI(TLI)	IFI
quantity	874/101	570	0/000	0/066	0/9	0/87	0/9

*Results of research hypothesis testing:*

Table (4) shows the results of structural equation modeling. Contents of Table suggest the confirmation of four hypotheses and rejection of three hypotheses from a total of seven hypotheses. Standardized path coefficients from religiousness variable to the variable job satisfaction are 0 /219 and has a significant level of 0/ 027, which underlies supporting the second hypothesis. The third hypothesis which suggests the positive effect of religiosity on organizational commitment is verified. Significant level of 0/001 and Standardized path coefficients 0/ 395 is evidence of such claim. Hypothesis four claimed the positive effect of religiosity on positive affect. The results of a structural model besides confirming the hypothesis, estimates the standardized path coefficient between these two variables at 0/32, by demonstrating the significant level of 0/001, shows this number as significant. Thus, hypothesis four is supported, or more specifically not rejected. The last confirmed hypothesis is the sixth hypothesis which proposes the positive effect of organizational commitment on organizational justice. Standard coefficient of this path is 426/0 with a significant level of 0/ 006.

The three hypotheses that were rejected include: the positive effect of religiosity on organizational justice, positive effect of positive effect on organizational justice and finally positive effect of job satisfaction on organizational justice. The significance level calculated for these three hypotheses are, respectively: 0/ 625 and 0/298 and 0/638.

**Table 4:** The results of path analysis.

hypothesis	Direction	Standardized path coefficient	Quantity of P	result
H1	religiosity organizational justice	-0/061	0/625	reject
H2	religiosity Job satisfaction	0/219	0/027	confirm
H3	religiosity Organizational commitment	0/395	0/001	confirm
H4	religiosity Positive affect	0/320	0/001	confirm
H5	job satisfaction organizational justice	-0/049	0/638	reject
H6	Organizational commitment organizational justice	0/426	0/006	confirm
H7	positive affect organizational justice	-0/112	0/298	reject

*Conclusion and Recommendations:*

The important role of religion in the formation of beliefs, values, and ultimately human behavior in different social settings such as organizations, is undeniable. Accordingly, the aim of this study was to investigate the effect of religiosity on organizational justice. To this end, by surveying the research literature, the three variables of job satisfaction, organizational commitment and positive affect were identified as mediating variables and research model was adjusted and after the data collected through questionnaires and by using structural equations to modeling to model test was done. Measuring religiousness of Shiite Islam perspective is one of the unique characteristics of this study.

The results showed that measured religiosity, doesn't have a direct positive effect on organizational justice. Although the lack of a positive effect of religiosity on organizational justice is in conflict with the results of many of existing research, a survey of Sam Arsoy *et al* also provided similar results with the results we have achieved. It seems that, according to the diversity of effective variables on organizational justice, the type and

degree of religiosity of the population is not in a way that could overcome variables which act towards negatively effecting on organizational justice, and to show itself as helping oriented behaviors. More detailed studies are needed to confirm or refute this explanation. The other results of this study include the effect of religiosity on job satisfaction, organizational commitment and positive affect, which confirms most of the previous findings. Among these, the most religious influence was observed on organizational commitment. However, according to the results of Brown (1993), George Jones (2008) and Nif and Moorman (1993), it was expected to see a positive effect of job satisfaction on organizational justice, this hypothesis was not confirmed. This conclusion revives the findings of Mehboob and Bhutto (2012), who by a study in Pakistan have found that job satisfaction is the only predictor of two dimensions of organizational justice and pointed that job satisfaction is predictors of a part of organization justice. Their explanation about this finding was that the determinant factors of organizational justice depends more on context variables and under different conditions different results may be obtained. Among the variables that were considered as a predictor of organizational justice, only the positive effects of organizational commitment on these dependent variables were obtained. This finding added to the previous studies which had reported no such effect. To bring examples of such research we can point out the research of Cohen and Vigoda (2000), Williams and Anderson (1991), and Meyer *et al* (2002). The Last result of this research worthy of consideration is the rejection of the hypothesis of the positive effect of positive affect on organizational justice. While research results of Organ and Rayan (1995), Jorge (1991) and Komar Veraj (2009), shows the positive effect of positive affect on organizational justice, the current study didn't find such a result. The reason may be is that in the population under study, organizational justice is dependent on cognitive assessment than to be affected by emotional states, an issue which previously mentioned by Organ (1990). According to this view, it's the cognitive assessment (e.g. payments), which is a predictor of organizational justice, rather than the positive or negative emotions, (Organ, 1990).

Generalizability of these findings relies to other researches that cover the limitations of this study. Namely this study is basically conducted on a group of active managers in the services sector. Further studies are needed to study the proposed relationships of the present study on non-manager employees and production activities. On the other hand in organizational studies important factors such as culture should not be ignored. Different conditions in the work environment and organizational culture affects the existing relationships and generalizability of such research results in one country is challenged in other countries, in this study, only three variables of positive affect, organizational commitment and job satisfaction were considered as an intermediate variables between religiosity of the organizational justice. It seems that, other variables such as personality traits can also play the role of a mediator. In the end it should be pointed out that the cross-sectional nature of the measured parameters is an issue that challenges the causal relationships proposed in the research management. Longitudinal studies are required to confirm accurate causal relationships between variables proposed in this study.

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