

IMPACT OF ISLAMIC WORK ETHICS ON EMPLOYEE VOICE AND DEVIANCE: A MORAL DISENGAGEMENT PERSPECTIVE

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Abstract: Purpose: Focusing on the mediating role of moral disengagement, this research examines the impact of Islamic work ethics on employee voice and company deviant behavior. It aims to explore whether cognitive motivations strengthen or weaken the effect of ethical values on organizational activities. Method: Data were collected from 235 full-time workers across various organizational levels employing a quantitative research approach. Islamic work ethics, employee voice (proactive and prohibitive), organizational deviant behavior, and moral disengagement were assessed by applying proven scales from prior research. ADANCO was employed to investigate the direct and mediated relationships between the variables employing structural equation modeling (SEM). Findings: The results reveal that Islamic work ethics significantly reduce organizational deviant behavior and positively affect employee voice. Additionally, the positive effect of Islamic work ethics on employee voice is mediated by moral disengagement, which also accounts for the link between Islamic work ethics and organizational deviance. The findings highlight how important moral workplaces are to instill good employee behavior and suppress immoral action. Originality/Implications: This study extends existing theories by integrating ethical values and cognitive justifications in workplace behavior research. The findings provide practical insights for organizations to strengthen ethical climates, encourage employee voice, and mitigate moral disengagement to reduce workplace deviance.

Keywords: Islamic Work Ethics, Employee Voice, Organizational Deviance Behavior, Moral Disengagement

1. INTRODUCTION

The term workplace ethics has become more prominent in organizational behavior studies, especially regarding how ethical systems affect the behavior of

employees and organizational performance. Of many different ethical theories, Islamic work ethics (IWE) have been a key construct, with focus on such virtues as honesty, justice, industry, and responsibility in the workplace (Aman-Ullah & Mehmood, 2023). IWE are based on Islamic beliefs and help employees make ethical choices, encourage good workplace behaviors like employee voice where employees provide constructive feedback and complaints and minimize deviant workplace behaviors that damage organizational performance (Badar et al., 2024). Even though work ethics have been the subject of extensive research, the function of IWE in influencing workplace behaviors is not well addressed, especially in employee voice and organizational deviance behavior (Maqbool et al., 2024). Additionally, psychological processes like moral disengagement, under which people may justify unethical behaviors, have also been found as significant mediators of workplace activities (Akhmadi et al., 2023). Such employees tend to justify unethical behaviors, silence employee voice, and enhance deviant behaviors, such that it would be a valuable factor in learning the effect of IWE (Zia et al., 2024). On account of these assumptions, this research sets out to study how IWE affect deviance behavior and employee voice and considers moral disengagement to play a mediating role towards understanding the richer body of knowledge for ethical behaviors within organizations (Abbasi et al., 2024). Empirical studies have all along confirmed the importance of ethics in organizational behaviors, and many studies have underscored how ethical work environment influences employee behaviors (Ali et al., 2023). Previous research indicates that positive ethical workplace culture has a beneficial effect on employees' voice as employees are most likely to communicate concerns and make suggestions when they feel their firm is ethical and fair (Ghani & Malik, 2023). Research also indicates that robust ethical models, such as religious and cultural work ethics, drive trust and psychological safety, which also contribute to employee voice (Duong et al., 2025). When it comes to Islamic work ethics, scholars have established that IWE strongly contribute to ethical behavior by instilling integrity, social responsibility, and justice in the workplace (Howard & Kasprzyk, 2024). Workers who follow IWE tend to have greater levels of organizational commitment and are most likely to develop positive workplace behavior, such as voice behavior (Chaudhary et al., 2023). Furthermore, according to empirical data, organizations promoting ethical leadership using IWE empower workers to convey their concerns with the assurance that they will not be retaliated against, facilitating open communication lines (Duong et al., 2025). The negative effects of moral disengagement on organizational conduct, however, have been well-documented in studies. Employee voice is lost and corporate deviance rises when moral disengagement allows employees to justify nonconventional conduct (Chiu et al.,

2023). Empirical evidence indicates that staff with high moral disengagement are unlikely to report unethical misconduct or raise issues in the workplace because they can rationalize inappropriate behavior (Duong et al., 2025). In addition, studies have shown that moral disengagement is a predictor of workplace deviance because morally disengaged workers are more prone to stealing, being rude at work, and making unethical choices (Howard & Kasprzyk, 2024). Having solid ethical work environments, such as those supported through IWE, has been seen to minimize moral disengagement, thus improving ethical choice-making and deterring deviant behaviors in the workplace (Faliza et al., 2024). In spite of these findings, there is considerable void in the literature because there are not many studies that have examined the function that moral disengagement serves as a mediator between employee behavior and IWE. There are still some gaps in the literature, even though past work has significantly improved our knowledge regarding the impact of ethics in the workplace. To begin with, whereas IWE have been largely recognized as a key ethical framework, very little research has investigated their explicit effect on employee voice and organizational deviance. Most of the studies have explored the general function of ethics in work behavior without examining the distinct contribution of IWE (Maqbool et al., 2024). Further, though earlier research has acknowledged the negative consequences of moral disengagement on workplace outcomes, very few studies have explored how it mediates the impact of ethical work environments on workers' behavior (Aman-Ullah & Mehmood, 2023). This discrepancy underlines the necessity of a deeper investigation into how IWE interact with moral disengagement to influence workplace behavior. In addition, past research has been primarily done in Western environments, and little empirical research is available from Islamic or multicultural workplace environments (Howard & Kasprzyk, 2024). As IWE are culturally specific, additional research must be carried out to examine their usage across varying organizational and cultural environments. To fill these gaps, this research study seeks to accomplish a number of research objectives. Firstly, it aims to investigate the direct influence of IWE on employee voice, seeking to identify whether employees based on Islamic ethical principles are more inclined to raise issues and offer suggestions in the workplace. To establish whether a high commitment to Islamic ethical values discourages ineffective work practices, it also examines the connection between IWE and organizational deviant behavior. Third, to find out if workers with high IWE are less prone to morally disengage, increased employee voice, and decreased deviant behavior, the study will examine the mediating role of moral disengagement. Finally, the study aims to offer a contribution to the existing body of knowledge in the field of workplace ethics and to have empirical proof of the applicability of IWE to influence

workplace behavior in different organizational settings. The value of this research is that it contributes to both organizational practice and academic scholarship. Theoretically, it adds to the body of literature on workplace ethics by incorporating IWE into the discourse on employee behavior, moral disengagement, and workplace deviance. Practically, this study offers insights for organizations interested in creating ethical workplaces, promoting employee voice, and minimizing deviant workplace behaviors. Knowing the mediating role of moral disengagement can also assist organizations in creating interventions that reinforce ethical sensibilities and reduce unethical justifications among employees. Theoretical underpinning of this research comes mainly from social cognitive theory (SCT), which describes how personal behaviors are influenced by mutual interactions among personal, environmental, and behavioral factors (Bandura, 2001). SCT argues that moral models such as IWE influence workplace behaviors by shaping self-regulatory processes, which discourage employees from engaging in moral disengagement and unethical behavior. Moral disengagement, according to SCT, erodes ethical self-regulation through the capacity of employees to justify unethical behavior, thus reducing employee voice and amplifying workplace deviance. With this theoretical foundation, the objectives of this research are to investigate the role of IWE in fostering ethical work behaviors, determine how moral disengagement serves as a mediator of these associations, and provide empirical evidence on the efficacy of IWE in curbing deviant workplace behavior while encouraging employee voice.

2. LITERATURE REVIEW

Islamic work ethics (IWE), which support the principles of justice, honesty, hard work, and social responsibility, trace their origins to Islamic principles (Akhmadi et al., 2023). They motivate staff to engage in moral decision-making and pro-social behavior in the workplace by cultivating a culture of responsibility and accountability (Ali et al., 2023). Based on research, IWE builds a culture of respect and trust, which might enable employee voice for spontaneous sharing of ideas, suggestions, or concerns aimed at enhancing organizational outcomes (Aman-Ullah & Mehmood, 2023). Islamic ethical values believers are likely to voice their opinions constructively rather than remaining silent when confronted with organizational problems. Furthermore, IWE inculcate a strong ethical standard that discourages such behaviors that are detrimental to the organization, such as dishonesty, fraud, and workplace incivility. On the other hand, organizational deviance behavior, ranging from minor rule violations to radical unethical acts, may be curbed by a strong ethical culture, such as one based on IWE (Abas et al., 2024). Empirical research revealed

that when employees internalize Islamic ethical values, they would involve themselves less in workplace deviance since they highlight integrity, justice, and social harmony (Zia et al., 2024). IWE-aligned ethical leadership can further support appropriate workplace behavior, reducing instances of absenteeism, theft, or sabotage (Faliza et al., 2024). An Islamic-ethics-based work climate also increases intrinsic motivation; thus, employees will conduct themselves ethically even in the absence of rigid monitoring or extrinsic rewards. On the contrary, non-ethics-driven workplaces can exhibit higher rates of deviant behavior since there are ambiguous moral expectations (Udin, 2023). Islamic work ethics, or IWE, are a set of moral guidelines derived from Islamic principles aimed at guiding people's conduct in the workplace. They instill a sense of duty and responsibility by emphasizing considerably social responsibility, honesty, justice, and hard work (Tufan et al., 2023). Employees who adhere to IWE are likely to voice concerns and provide constructive feedback among other ethical work habits (Howard & Kasprzyk, 2024). Employee voice, or the active expression of issues and ideas in an organization, is influenced by an employee's perception of ethical orientation and organizational culture (Mohammad et al., 2023). Employees feel safe speaking out and giving ideas for organizational improvement without retaliation when they have leaders with high ethical standards, as is the case with IWE. IWE-based workplace cultures create psychological safety, and this boosts workers' courage to voice their opinions (Huang et al., 2024). Empirical evidence shows that employees' willingness to engage in vocal behavior is significantly influenced by the ethical standards of the company. Studies show that employees are more likely to give suggestions and constructive criticism if they perceive their work environment as moral. (Akhmadi et al., 2023). With respect to Islamic work ethics, literature indicates that such principles instill a workplace of openness and honesty in which workers are urged to speak out against issues (Aman-Ullah & Mehmood, 2023). Further, institutions practicing IWE tend to be more inclusive in leadership, again supporting employee engagement in decision-making processes (Chaudhary et al., 2023). Based on these results, it is proposed that employees that conform to IWE are likely to use employee voice since they see speaking up as an ethical duty to make a positive contribution to their organization. Thus, it is proposed that:

H1: Islamic work ethics have a significant impact on employee voice.

Islamic work ethics also contribute to influencing workplace conduct, specifically preventing organizational deviance. Organizational deviance denotes actions that disregard workplace norms and can negatively impact an organization's performance and culture (Jahanzeb et al., 2023). IWE place much importance on ethical behavior, equity, and accountability, preventing workers from being

counterproductive by such behaviors as lying, workplace incivility, and absenteeism (Maqbool et al., 2024). Employees who internalize such ethical values are likely to comply with organizational norms and exhibit greater organizational citizenship behavior, minimizing the occurrence of deviant behavior (Y. Liu et al., 2023). Ethical workplaces created through IWE also lead employees to internalize their behavior in accordance with moral expectations, strengthening organizational commitment and minimizing unethical behavior (Ogunfowora et al., 2023). Past research has lent empirical evidence to the part that ethical work climates play in preventing deviant behavior. Employees within ethical workplaces have been found to exhibit less tendency towards theft, absenteeism, and sabotage (Howard & Kasprzyk, 2024). Islamic ethical values, specifically, have been linked with less workplace misbehavior as they focus on moral discipline and justice (Ke & Li, 2024). Organizations which integrate IWE in policies and leadership structures establish an integrity-promoting culture that discourages deviance (Zia et al., 2024). As IWE motivate workers to behave ethically and discourage behavior that could adversely affect the organization, it is speculated that:

H2: Islamic work ethics have a significant impact on organizational deviance behavior.

Moral disengagement is defined as a psychological process by which people justify wrong conduct by decoupling their actions from moral principles (Ohana et al., 2024). The process enables one to excuse misconduct without feeling guilty, thus minimizing the responsibility for unethical choices. Employees who practice moral disengagement tend not to be morally obligated to adhere to ethical standards and will perpetrate self-serving behaviors (Duong et al., 2025). Employee voice, which is based on moral reasoning and ethical responsibility, suffers when people morally disengage because they may put personal interests ahead of common good (Huang et al., 2024). When employees morally disengage to justify unethical behavior, they will not voice their concerns regarding workplace injustices or unethical behaviors (Howard & Kasprzyk, 2024). Empirical evidence substantiates that moral disengagement reduces employees' motivation to practice constructive behaviors, such as employee voice. Empirical evidence suggests that highly morally disengaged individuals are less likely to report unethical conduct or oppose unjust workplace strategies (Ogunfowora et al., 2023). Research further indicates that moral disengagement demotivates employees to be proactive in their contribution to their organization, reducing the likelihood of sharing ideas or even engaging in decision-making (Raza et al., 2024). In dissociating themselves from moral obligation, employees also lose sight of ethical obligations, resulting in silence when voice is required. On this basis, it is hypothesized that:

H3: Moral disengagement has a significant impact on employee voice.

Moral disengagement also plays an important role in organizational deviance behavior, and it diminishes the internal moral constraints that restrict employees from being involved in unethical behaviors (Piazza et al., 2023). Rationalizers of unethical behavior are also more likely to break organizational norms, indulge in workplace incivility, and get involved in fraudulent schemes (Abbasi & Wan Ismail, 2023). Moral disengagement helps employees dis-identify with the moral implications of their actions, leading to higher deviant workplace behavior. This psychological process allows workers to rationalize destructive behaviors, including theft of company assets or the dissemination of false information, without feeling guilt or remorse (Jahanzeb et al., 2023). Existing studies have shown a significant correlation between moral disengagement and organizational wrongdoing. Research has shown that workers who score high on moral disengagement also show more involvement in counterproductive work behavior, such as aggression, dishonesty, and unethical choice (Abas et al., 2024). Ineffectiveness in moral self-regulation creates more appreciation for deviant behavior since workers no longer view it as a violation of moral codes (Chiu et al., 2023). Organizations that do not confront moral disengagement might suffer from increased instances of unethical behavior, eventually impacting workplace harmony and performance (Ogunfowora et al., 2023). On the basis of these empirical results, it is predicted that:

H4: Moral disengagement has a significant impact on organizational deviance behavior.

Studies repeatedly confirm that moral disengagement intervenes between organizational behaviors and moral schemes (X. Liu et al., 2023). Individuals with strong ethical inclinations, for example, those who practice Islamic work ethics (IWE), will be less inclined to engage in moral disengagement, as studies indicate, promoting moral decision-making and pro-social behavior (Ogunfowora et al., 2023). Staff that embrace IWE are less probable to rationalize unethical conduct, which enhances their commitment to ethical responsibilities such as speaking up in the workplace (Ohana et al., 2024). In addition, studies have shown that moral disengagement has a negative impact on employee voice since workers who rationalize unethical behavior are less likely to view voicing concerns as a moral obligation (Hartman & Hartman, 2024). When moral disengagement is low, workers are more likely to give constructive criticism and promote ethical workplace practices. The mediating role of moral disengagement proposes that the constructive impact of IWE on employee voice is channeled through its capacity to dampen employees' propensities to morally disengage (Ghani & Malik, 2023). IWE-following employees are less likely to internalize moral obligation, hence minimize the

tendency of justifying immoral silence or selfish actions (Chaudhary et al., 2023). As moral disengagement undermines employees' motivation to oppose unethical workplace practices, its decline through IWE enhances employee voice (Howard & Kasprzyk, 2024). By promoting an ethical climate that discourages moral disengagement, IWE indirectly strengthen employee voice, such that employees perceive a moral and professional duty to voice their concerns (Maqbool et al., 2024). Thus, it is hypothesized that:

H5: Moral disengagement mediates the relationship between Islamic work ethics and employee voice.

Moral disengagement has also been seen as a main mechanism connecting moral values and workplace deviance. Previous research indicates that workers who use moral disengagement are more inclined to condone unethical workplace conduct, bringing about the potential for deviant actions such as dishonesty, theft, and sabotage (Abbasi et al., 2024). On the other hand, ethical workplaces that frown upon moral disengagement have been shown to significantly decrease workplace misconduct (Chiu et al., 2023). Empirical research also adds credence that individuals with sound ethical principles, such as IWE, show lower moral disengagement that in turn curtails workplace deviance (Hartman & Hartman, 2024). Research also demonstrates that ethical leadership, closely relating to the IWE values, diminishes the tendencies of employees to morally disengage and ultimately discourages unethical actions (Tufan et al., 2023). The indirect impact of IWE on workplace deviance through moral disengagement demonstrates the importance of ethical climates in determining employee conduct. Employees who subscribe to IWE are less prone to morally disengage, rendering them more responsible for their conduct and less willing to excuse unethical behavior (Udin, 2023). As moral disengagement allows people to disconnect from ethical repercussions, its decrease through IWE promotes a workplace culture that refrains from deviant behavior (Howard & Kasprzyk, 2024). Through the inclusion of ethical values within workplace policies and leadership practices, organizations can restrict moral disengagement and, in turn, decrease organizational deviance cases (Ke & Li, 2024). In light of these findings, it is predicted that:

H6: Moral disengagement mediates the relationship between Islamic work ethics and organizational deviance behavior.

Social cognitive theory (SCT) of (Bandura, 2001) offers a robust theoretical framework (Figure 1) for describing the relationships in this research model, especially in explaining how Islamic work ethics (IWE) affect employee voice and organizational deviance behaviour through moral disengagement. SCT argues that people's actions are influenced by mutual interactions between environmental,

personal, and behavioural variables, in that ethical norms acquired by a person interact with norms in the workplace and self-regulatory systems to influence ethical or unethical action. Since their self-regulation systems protect against moral disengagement, those workers who internalize ethical principles will be more inclined to show positive behaviours within the environment of IWE, e.g., voicing problems within the workplace and resisting deviant behaviour. (Moore et al., 2012). Moral disengagement, as defined under SCT, refers to a cognitive process by which individuals can legitimate immoral conduct through disengaging from moral liability, hence decoupling ethical standards from job behaviour (Bandura, 2001). When IWE are high, workers will be less likely to become morally disengaged, which reinforces their moral choices and promotes constructive behaviors like employee voice while decreasing deviance. In addition, SCT proposes that people learn and emulate ethical or unethical actions through interactions at work, so organizations with an ethical climate caused by IWE can indirectly decrease moral disengagement and unethical actions (Abbasi et al., 2024). Through the incorporation of SCT, this research elucidates how IWE influence ethical workplace conduct by countering moral disengagement, thereby creating a setting where workers are more inclined to speak up and less inclined to commit organizational deviance.

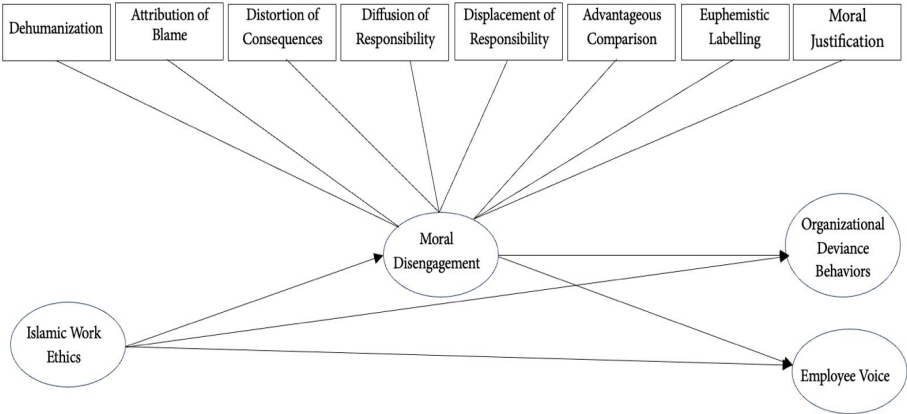


Figure 1: Conceptual Framework

3. METHODOLOGY

This research utilized a quantitative design to explore the connection between Islamic work ethics, employee voice, organizational deviance behavior, and moral disengagement. The population under study consisted of employees who worked in different organizations to ensure industry diversity in order to generalize the findings. The respondents were full-time workers from different hierarchical

positions, both managerial and non-managerial employees, to reflect an in-depth view of workplace conduct. Out of 235 participants in the study, enough data were collected for strong statistical analysis. The sampling method allowed for a representative group of employees to be included for thorough examination of the impact of Islamic work ethics on workplace conducts through moral disengagement. To quantify the study variables, well-validated scales (Table 1) developed in previous studies were used. Islamic work ethics were measured using a scale that reflects ethical beliefs and conduct in the workplace. Employee voice was quantified in terms of proactive voice behavior and prohibitive voice behavior so that constructive suggestions and grievances about unethical practices were both taken into account. Organizational deviance behavior was measured by a well-established scale that identifies a range of workplace deviance, both minor and serious, that deviate from organizational norms. Moral disengagement was assessed through cognitive justifications that employees employed in order to justify illegal acts, such as moral justification, euphemistic labeling, comparative favorability, displacement and diffusion of responsibility, dehumanization, blaming, and distortion of the consequences. These measures were utilized due to their established validity and reliability in previous research.

Table 1: Questionnaire Profile

Variables	No of Items	Source
Islamic Work Ethics	5	(Al-Shamali et al., 2021)
Employee Voice	10	(Liang et al., 2012)
Organizational Deviance Behaviour	12	(Islam et al., 2020)
Moral Disengagement	24	(Moore et al., 2012)

The data was treated with the variance-based structural equation modeling (SEM) software package ADANCO in an effort to validate assumed correlations. Due to ADANCO's success with complex models involving latent variables and its providing good composite-based SEM estimates, it was selected. To ensure construct validity and reliability, Cronbach's alpha (α), Jöreskog's rho (ρ C), Dijkstra-Henseler's rho (ρ A), and average variance extracted (AVE) were employed to ensure that the constructs met necessary psychometric requirements. Measurement model factor structure was established using confirmatory factor analysis (CFA) before discriminant validity tests were done in order to ensure constructs were not redundant. Structural model was examined through path analysis in order to determine direct and mediating effects significance. ADANCO findings were rigorous empirical evidence for hypothesized hypotheses and indicated Islamic work

ethics have profound effects on organizational deviance behavior as well as worker voice directly and indirectly through moral disengagement's mediation effect.

4. RESULTS

The findings presented in Table 2 give an overall assessment of the validity and reliability of the measurement model (Figure 2). For reliability, Cronbach's alpha (α), Jöreskog's rho (ρ_C), and Dijkstra-Henseler's rho (ρ_A) were employed; all of them were much greater than the suggested cut-off of 0.70, and they showed that the constructs were of great internal consistency. In particular, Islamic work ethics, proactive voice, and prohibitive voice recorded high reliability with values of 0.808 to 0.918 in the three reliability measures. Organizational deviance, moral justification, euphemistic labeling, and other facets of moral disengagement showed acceptable reliability and validated that scale items reliably measured their respective constructs. The average variance extracted (AVE) scores also indicated construct validity, in that the majority were well above the minimum recommended threshold of 0.50, implying that a significant proportion of variance in each construct was explained by its indicators rather than error variance. The AVE for proactive voice (0.676) and prohibitive voice (0.554) suggests that the constructs possess an adequate degree of convergent validity, whereas organizational deviance (0.567) and moral justification (0.563) also fulfill the required criteria for construct validity. In total, the results validate that the measurement model is reliable and valid and serves as a solid platform for further analysis.

Table 2: Variables Reliability and Validity

	Dijkstra-Henseler's Rho (ρ_A)	Jöreskog's Rho (ρ_C)	Cronbach's Alpha(α)	Average variance Extracted (AVE)
Islamic Work Ethics	0.918	0.916	0.917	0.686
Proactive Voice	0.914	0.912	0.913	0.676
Prohibitive Voice	0.808	0.806	0.808	0.554
Organizational Deviance	0.942	0.940	0.939	0.567
Moral Justification	0.727	0.719	0.722	0.563
Euphemistic Labeling	0.850	0.843	0.842	0.642
Advantageous Comparison	0.797	0.796	0.795	0.565
Displacement of Responsibility	0.804	0.804	0.804	0.577
Diffusion of Responsibility	0.862	0.831	0.821	0.629
Distortion of Consequences	0.826	0.824	0.824	0.610
Dehumanization	0.865	0.863	0.862	0.677
Attribution of Blame	0.864	0.857	0.855	0.667

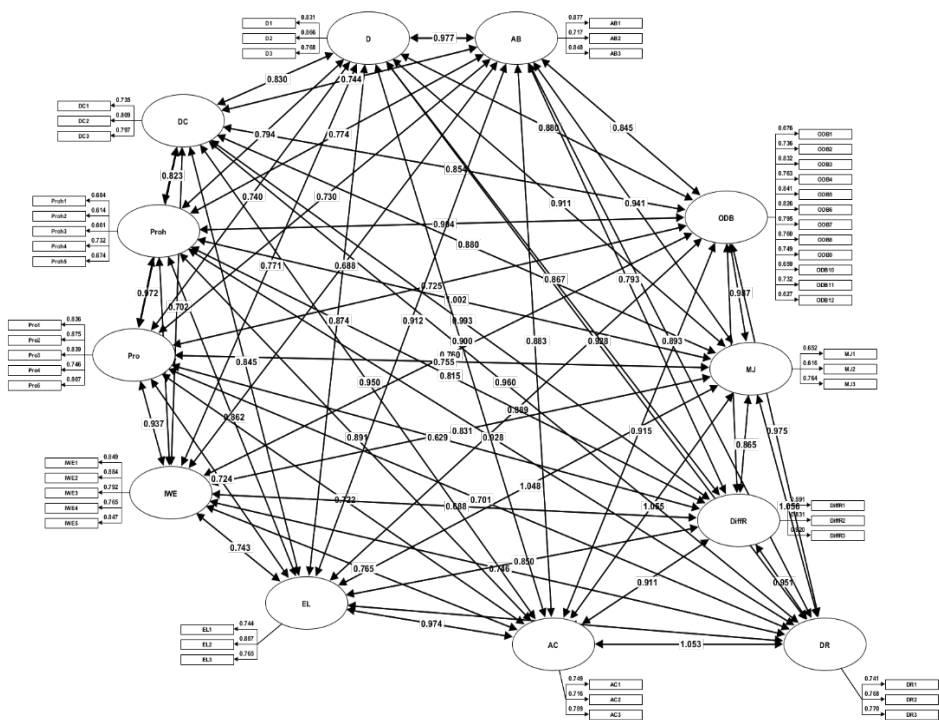


Figure 2: Estimated Model

Table 3 illustrates the output of the confirmatory factor analysis (CFA), which was used to determine the factor loadings of every item on its corresponding construct. The findings reveal that all factor loadings are greater than the widely used standard of 0.60, reflecting an excellent degree of indicator reliability. Islamic work ethics items reflected high loadings, ranging from 0.765 to 0.884, establishing their strength in measuring the construct. In the same vein, proactive voice items also had high loadings of 0.746 to 0.875, and prohibitive voice had slightly lower but acceptable loadings, with one item (proh2) reporting 0.614. Organizational deviance behavior also consistently reported high loadings, most of which were above 0.70, confirming the validity of the construct. The moral disengagement components, such as moral justification, euphemistic labeling, and beneficial comparison, all reported satisfactory factor loadings, validating their construct measurement. Specifically, diffusion of responsibility had a slightly lower factor loading for diffR1 (0.591) but was offset by higher factor loadings for other items (e.g., diffR3 = 0.920). Dehumanization and blaming also showed strong factor loadings, further ensuring the strength of the measurement model. These findings confirm the structural soundness of the model and determine that the chosen indicators consistently measure their respective constructs.

Table 3: Confirmatory Factor Analysis

Variables	Items	Loading
Islamic Work Ethics	IWE1	0.849
	IWE2	0.884
	IWE3	0.792
	IWE4	0.765
	IWE5	0.847
Proactive Voice	Pro1	0.836
	Pro2	0.875
	Pro3	0.839
	Pro4	0.746
	Pro5	0.807
Prohibitive Voice	Proh1	0.684
	Proh2	0.614
	Proh3	0.661
	Proh4	0.732
	Proh5	0.674
Organizational Deviance	ODB1	0.676
	ODB2	0.736
	ODB3	0.832
	ODB4	0.764
	ODB5	0.841
	ODB6	0.826
	ODB7	0.795
	ODB8	0.760
	ODB9	0.749
	ODB10	0.660
	ODB11	0.732
	ODB12	0.627
Moral Justification	MJ1	0.652
	MJ2	0.616
	MJ3	0.764
Euphemistic Labeling	EL1	0.744
	EL2	0.887
	EL3	0.765
Advantageous Comparison	AC1	0.749
	AC2	0.716
	AC3	0.789
Displacement of Responsibility	DR1	0.741
	DR2	0.768
	DR3	0.770
Diffusion of Responsibility	DiffR1	0.591
	DiffR2	0.831
	DiffR3	0.920
Distortion of Consequences	DC1	0.735
	DC2	0.809
	DC3	0.797
Dehumanization	D1	0.832
	D2	0.866
	D3	0.768
Attribution of Blame	AB1	0.877
	AB2	0.717
	AB3	0.848

In order to determine discriminant validity between the constructs, Table 4 shows the heterotrait-monotrait ratio of correlations. The findings in support of discriminant validity verify that the HTMT correlation estimates for all pairs of constructs fall short of the strict 0.85 mark. This means there is minimal overlap and each construct varies from the rest in a quantifiable manner. For example, the HTMT value for Islamic work ethics and proactive voice is 0.835, which illustrates that although the constructs are correlated, they are not redundant. In the same vein, prohibitive voice has an HTMT value of 0.845 with proactive voice, affirming that the two constructs measure different facets of employee voice behavior. Organizational deviance behavior also presents distinctiveness, with values ranging from 0.721 to 0.840 when correlated with other constructs. In addition, the moral disengagement factors, like moral justification (HTMT = 0.821 with Islamic work ethics) and euphemistic labeling (HTMT = 0.737 with Islamic work ethics), have sufficient differentiation from other measures. The smallest HTMT value (0.624) is between diffusion of responsibility and proactive voice, further confirming that the measures are adequately distinct. These findings confirm that the constructs have good discriminant validity, such that each of the latent variables independently contributes to the structural model.

Table 4: Discriminant Validity (HTMT)

Construct	IWE	Pro	Proh	ODB	MJ	EL	AC	DR	DiffR	DC	D	AB
Islamic Work Ethics												
Proactive Voice	0.835											
Prohibitive Voice	0.825	0.845										
Organizational Deviance	0.756	0.721	0.840									
Moral Justification	0.821	0.746	0.840	0.830								
Euphemistic Labeling	0.737	0.721	0.835	0.840	0.830							
Advantageous Comparison	0.761	0.719	0.840	0.830	0.840	0.830						
Displacement of Responsibility	0.744	0.700	0.830	0.840	0.830	0.830	0.840					
Diffusion of Responsibility	0.683	0.624	0.815	0.823	0.835	0.840	0.840	0.840				
Distortion of Consequences	0.700	0.668	0.818	0.835	0.840	0.840	0.840	0.840	0.840			
Dehumanization	0.769	0.737	0.786	0.830	0.840	0.840	0.840	0.840	0.840	0.830		
Attribution of Blame	0.683	0.728	0.768	0.842	0.830	0.830	0.840	0.840	0.795	0.740	0.830	

Table 5 shows R-square (R^2) measures and goodness-of-fit model fit measures (Figure 3), which estimate the structural model's explanatory ability. Employee voice has an R^2 of 0.869, indicating that 86.9% of employee voice variability is explained by the independent variables, and this is an outstanding model fit. Adjusted R^2 at 0.867 confirms the same relationship to be strong after controlling for model complexity.

Likewise, organizational deviance behavior has an excellent model fit with R^2 of 0.857, indicating that 85.7% of organizational deviance behavior variance is accounted for by the independent variables, pointing towards high influence of predictors on workplace deviant behaviors. The model also explains 60.2% of variance in moral disengagement ($R^2 = 0.602$), representing that although big variation exists in its variability, other variables may be implicated as well in moral disengagement. In addition, Q^2 predict value for employee voice (0.311) represents wonderful predictive relevance, affirming the model to rightly predict employee voice behaviors. Low root means square error (RMSE = 0.050) and mean absolute error (MAE = 0.021) values also validate the reliability and accuracy of the model.

Table 5: R-Square Statistics Model Goodness of Fit Statistics

Construct	Coefficient of Determination (R2)	Adjusted R2	Q ² predict	RMSE	MAE
Employee Voice	0.869	0.867	0.311	0.050	0.021
Organizational Deviance Behaviour	0.857	0.856			
Moral Disengagement	0.602	0.600			

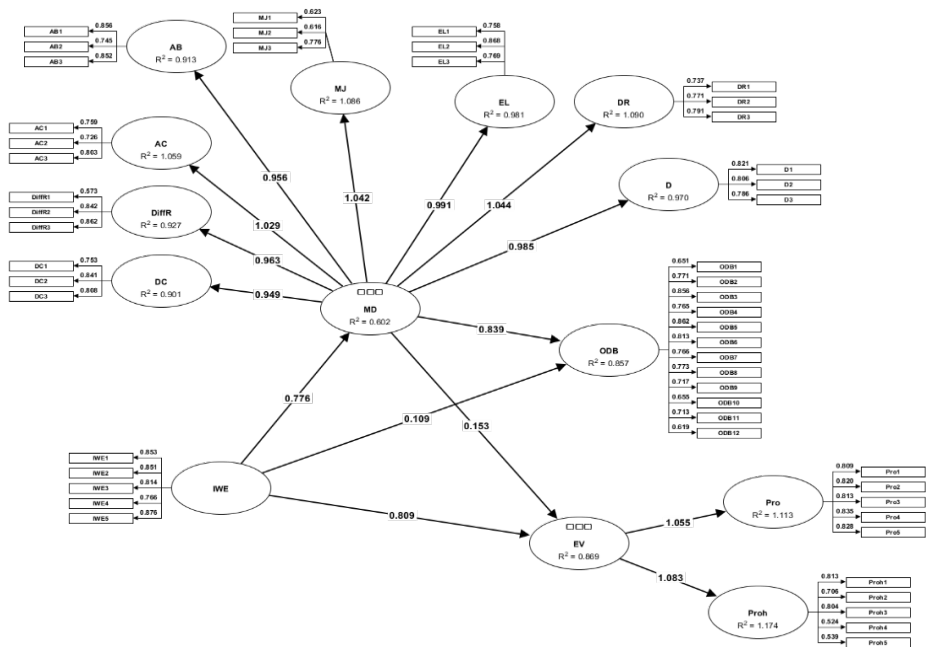


Figure 3: Structural Model for Path Analysis

Table 6 shows the results of path analysis, which empirically validate the hypothesized relationships among Islamic work ethics, moral disengagement, employee voice, and organizational deviance behavior. The findings show that

Islamic work ethics positively affect employee voice ($\beta = 0.809, t = 7.409, p = 0.000$), indicating that employees who believe in Islamic ethical values tend to share their opinions, concerns, and suggestions more frequently in the workplace. This result confirms earlier findings, which discuss the importance of ethical work environments in promoting open communication and employee involvement. But whereas still important, the effect of Islamic work ethics on organizational deviant behavior is relatively smaller ($\beta = 0.109, t = 1.715, p = 0.043$). This indicates that there could be other factors affecting unethical activities, even as ethical principles help to mitigate workplace deviance. In addition, moral disengagement significantly negatively influenced employee voice ($\beta = 0.153, t = 11.820, p = 0.000$), suggesting that employees who justify immoral acts are less inclined to engage in positive workplace dialogue. It is an important implication of how much moral responsibility plays a role in making openness and moral behavior valued within an environment where organizations thrive. Furthermore, the findings show that moral disengagement significantly and highly influences organizational deviance behavior ($\beta = 0.839, t = 14.717, p = 0.000$), such that morally disengaging employees are likely to exhibit more deviant workplace behaviors. This confirms previous research that has argued that moral rationalizations are a psychological process by which individuals excuse unethical behavior, resulting in workplace deviance. Moreover, the mediation analysis reveals that moral disengagement also partially mediates the influence of organizational deviant behavior ($\beta = 0.651, t = 13.569, p = 0.000$) on Islamic work ethics and employee voice ($\beta = 0.153, t = 2.146, p = 0.016$). The results show that employee behaviors are directly influenced by Islamic work ethics, while moral disengagement plays a partial mediating role. Employees with good moral standards are particularly less likely to morally disengage, which encourages positive behaviors such as employee voice and discourages negative ones such as workplace misbehavior.

Table 6: Path Analysis

Hypothesis	Coefficients	Standard Errors	T-Values	P-Values
Islamic Work Ethics Have a Significant Impact on Employee Voice.	0.809	0.109	7.409	0.000
Islamic Work Ethics Have a Significant Impact on Organizational Deviance Behavior.	0.109	0.064	1.715	0.043
Moral Disengagement Has a Significant Impact on Employee Voice.	0.153	0.068	11.820	0.000
Moral Disengagement Has a Significant Impact on Organizational Deviance Behavior.	0.839	0.057	14.717	0.000
Moral Disengagement Mediates the Relationship Between Islamic Work Ethics and Employee Voice.	0.153	0.071	2.146	0.016
Moral Disengagement Mediates the Relationship Between Islamic Work Ethics and Organizational Deviance Behavior.	0.651	0.048	13.569	0.000

5. DISCUSSION

The findings of this study present an interesting tale about the interjectory way that ethical values, cognitive operations, and organizational behavior come together to impact organizational performance and employee action. In revealing the contribution of Islamic work ethics (IWE) towards voice at work and curbing deviant workplace behaviors, the present study shines the light on what ethical models are capable of communicating to professional relations. Apart from that, inserting moral disengagement as an intervening factor tells us more about how individuals explain their behavior in a way of reinforcing or moderating the salience of moral values at the workplace. Results affirm that IWE create a culture in which employees feel compelled morally to speak up, bring ideas forward, and engage in ethical conduct and refrain from neutralizing deviance. However, the findings also indicate that the effectiveness of IWE is not absolute; rather, its effect is heavily dependent on the level to which employees get morally disengaged. By examining these dynamics, this study contributes to the construction of a finer understanding of how ethical leadership, organizational culture, and cognitive justifications intertwine, offering valuable insights for organizations looking to cultivate a more ethical and committed workforce. Confirmation of all six hypotheses not only strengthens the theoretical basis of this research but also carries practical relevance to fostering ethical work environments where employee voice is enhanced and deviant behaviors minimized. The study finds that Islamic work ethics (IWE) positively influence employee voice, in agreement with the thesis that firm ethical underpinnings enable employees to air their grievances, proposals, and opinions in a workplace. The findings conform to earlier studies indicating that staff working within moral work contexts, especially those founded on religious ethical principles like IWE, have a high possibility of being engaged in positive workplace communication (Akhmadi et al., 2023). IWE places emphasis on truthfulness, responsibility, and justice, which contributes to the promotion of an environment of psychological safety where employees believe they can communicate their thoughts freely without retribution (Ali et al., 2023). This is in line with the argument that ethical climates determine the behavior of employees since those who feel their work environment is upright are likely to voice concerns on organizational issues and areas of improvement (Jahanzeb et al., 2023). In addition, this research builds on past work by showing that the moral values that are included in IWE not only shape overall workplace behavior but also represent a central motivator of active employee actions, including voice. Because employee voice is so important to organizational learning, innovation, and effectiveness, this result highlights the importance of ethical considerations in building an engaged

workforce. Moreover, the validation of this hypothesis indicates that organizations that incorporate IWE into their policies and leadership approaches will anticipate greater degrees of participation by employees in organizational decision-making. Employees who are directed by IWE are likely to see voicing concerns as a moral obligation, which bolsters them in raising concerns, both for individual employees and for the organization overall (Aman-Ullah & Mehmood, 2023). This also underscores the significance of ethical leadership in enforcing the values of IWE, as leaders themselves living by these values further inspire employees to speak up freely and help improve the workplace. The second hypothesis, based on which IWE exerts the significant influence on organizational deviant behavior, supports more evidence for its affirmation that morality in the workplace discourages immorality and counter productivity. This finding is consistent with previous empirical studies revealing that employees internalizing strong moral beliefs are less inclined to engage in workplace violations such as rudeness, truancy, and dishonesty (Badar et al., 2024). The fundamental values of IWE underscore responsibility and equity, deterring workers from acts that may adversely affect the company or their coworkers (Chaudhary et al., 2023). The results of this research contribute to the literature as it confirms that IWE act as a deterrent for organizational deviance, strengthening ethical actions and reducing the likelihood of violating rules. Previous research has argued that organizations lacking ethical codes experience higher workplace deviance since they lack clear moral expectations (Howard & Kasprzyk, 2024). This research builds on that knowledge by demonstrating that the presence of IWE generates a moral obligation, hindering employees from justifying workplace deviance. Further, these findings demonstrate that when organizations implement IWE into their organizational culture, employees become more ethically self-regulated and therefore less engaged in workplace deviance (Raza et al., 2024). The results also highlight the position of ethical leadership in maintaining such values, where leaders who are honest, fair, and responsible create an environment where deviance is not supported or excused. Also, according to the research, IWE play a critical role in shaping employees' moral perceptions, as employees who are guided by such moral principles will be less likely to perceive deviant behavior as acceptable, even in situations where such behavior appears to be justified. This underscores the need for creating moral work climates based on Islamic moral values, as they are a sure way of mitigating workplace impropriety and promoting positive organizational behavior. The third hypothesis, which confirms that moral disengagement plays a significant role in employee voice, provides valuable contributions to knowledge regarding how psychological processes determine workplace behaviors. The study evidence supports previous research indicating that employees who engage in moral

disengagement are less likely to participate in positive workplace communication (X. Liu et al., 2023). Moral disengagement offers a process through which individuals can switch off ethics, thus removing their sense of responsibility for complaining about work-place issues (Duong et al., 2025). Our study builds on previous research by offering proof that the more morally disengaged individuals are, the more they will withhold and remain silent, even when their interventions could have positive impacts on organizational development. The study proposes that employees who rationalize immorality will perceive employee voice as redundant or even detrimental to their personal interests, further substantiating their refusal to engage in office discussions (Huang et al., 2024). This study further indicates that organizational efforts are critical in offsetting moral disengagement, as restraint of employees' ability to rationalize immoral behavior may enhance their willingness to contribute towards office transformation. Further, findings suggest that organizations that encourage an ethics culture, that detracts from moral disengagement, are likely to gain the dividends of enhanced employee voice. Through discouraging justifications for immoral actions and encouraging the value of integrity, organizations can build a culture whereby employees would feel morally obliged to speak out. This finding is particularly helpful in viewing the means through which organizations can maximize ethical behavior with leadership, training, and policies that reduce the likelihood for moral disengagement. Moreover, the research shows that workplace moral role models play an important role in reducing moral disengagement, as workers who observe ethical behavior among superiors and peers are less likely to disengage from ethical responsibilities. By encouraging ethical self-regulation and minimising moral disengagement, organisations can create a work culture in which employees have the assurance to raise their voice, resulting in a more ethical and engaged workforce. The confirmation of the fourth hypothesis, which states that moral disengagement is a significant factor in organizational deviance behavior, strengthens the knowledge that cognitive processes are accountable for shaping unethical workplace behaviors. The findings are consistent with previous research that illustrates that individuals who engage in moral disengagement are more likely to excuse aberrant behavior and, consequently, feel less responsible for immoral acts (Bandura, 2001; Chiu et al., 2023). Moral disengagement erodes ethical self-regulation, allowing employees to justify such things as lying, workplace rudeness, and sabotage (Chiu et al., 2023). This paper extends existing research by presenting empirical evidence that morally disengaged employees not only actively justify deviant behavior but also actively engage in it. The findings confirm that when employees develop cognitive rationalizations for unethical behavior, they perceive deviant acts as requisite or legitimate, particularly

when their actions are seen as being done for a common good or in response to stimuli from the organization (Piazza et al., 2023). This study also underscores efforts to reduce moral disengagement by ethical leaders and organizational norms. Organizations that fail to address moral disengagement risk creating a workplace culture where employees are decoupled from ethical responsibility, thereby contributing to the increase in deviant behaviors. Additionally, the findings show that moral disengagement is not only an individual-level process but also a system-level phenomenon influenced by workplace culture, leadership, and peer behavior. If employees observe colleagues engaging in moral disengagement and facing no sanctions, they will be more inclined to use the same justifications for deviant behavior (Chiu et al., 2023). This again substantiates the importance of organizations creating strict ethical codes, clear standards of conduct, and surveillance mechanisms to check moral disengagement and nullify its negative impact on work conduct. The findings of fifth hypothesis explained that moral disengagement serves as a mediator between Islamic work ethics (IWE) and employee voice is confirmed, with the emphasis on the complex interaction between cognitive processes and ethical ideals in defining workplace communication. The findings are grounded on previous studies that demonstrated IWE establish an ethical climate that suppresses employees' tendencies towards morally disengaging, thereby increasing their likelihood of exercising voice behavior constructively (Faliza et al., 2024). This study contributes to the body of knowledge because it demonstrates that while IWE clearly promote employee voice, their impact is significantly enhanced when moral disengagement is suppressed. Workers who are motivated by IWE are more apt to see the ethical duty to speak up, but when there is moral disengagement, this ethical duty is diminished so that the ability to speak up is lessened (Maqbool et al., 2024). Based on the findings, moral disengagement is a cognitive block that stops IWE from positively influencing employee voice since employees who rationalize unethical actions might find that voicing their concerns is futile or even detrimental. In addition, the findings of the study indicate that organizations aiming to increase employee voice should not only encourage ethical work values but also actively discourage moral disengagement through ethical training, leadership development, and accountability mechanisms. Through tackling moral disengagement at the individual and organizational levels, businesses are able to reaffirm the moral responsibility surrounding employee voice, such that workers are ethically obligated to provide feedback and suggestions for workplace development (Ke & Li, 2024). Moreover, findings also show that if employees are placed in an environment that encourages moral disengagement, then the beneficial influence of IWE on voice behavior is even greater. This implies that ethical climate interventions must not only

highlight the importance of following IWE but also work on deconstructing cognitive rationalizations for unethical quiet or passive organizational behavior. Through the development of an ethical culture that minimizes moral disengagement, organizations can maximize the beneficial effects of IWE, resulting in enhanced employee voice and overall organizational performance. The validation of the sixth hypothesis, suggesting that moral disengagement serves as a mediator between IWE and organizational deviance behavior, further emphasizes the essential role played by cognitive processes in ethical work behavior. The results empirically substantiate the contention that IWE directly suppress workplace deviance, but with a much more powerful effect if moral disengagement is lessened. Workers who hold fast to principles of IWE are less probably going to make use of moral disengagement, which indirectly reduces their probable involvement in corrupt workplace behaviors (Narayanan & Moon, 2023). This investigation expands on current literature by verifying that moral disengagement detracts from ethical restraint exerted by IWE, thus standing as a prerequisite to ascertain employees' behavior following ethical standards or justifying aberrant behaviors (Khattak & Abukhait, 2024). In addition, the results indicate that IWE alone might not be enough to prevent workplace deviance completely unless companies make efforts to minimize moral disengagement among workers. As workers work in ethical settings that discourage moral disengagement, they are more likely to internalize ethical standards and resist temptation to justify unethical behavior (Hartman & Hartman, 2024). Additionally, this study highlights the organizational leadership responsibility in facilitating ethical behavior by discouraging moral disengagement from being the workplace norm. Ethical behavior by leaders, accountability, and transparent reporting systems can help mitigate the effect of moral disengagement, thereby maximizing the effectiveness of IWE in suppressing deviant workplace behavior (Tufan et al., 2023). The findings also suggest that interventions aimed at decreasing moral disengagement e.g., ethical training initiatives, explicit organizational policies, and ethical leadership training can significantly enhance the potency of IWE in deterring deviant behavior. By translating these findings into organizational practices, companies can cultivate work environments that foster ethical behavior, discourage workplace deviance, and motivate workers to bring their behaviors in line with moral norms rather than justifying unethical action. Taken collectively, the findings of this study serve to further validate the central arguments of Islamic work ethics and moral disengagement in shaping the behavior of workers and make both conceptual and executive contributions to those organizations seeking to improve their ethics climates. The validation of all six hypotheses serves to reinforce the fact that while IWE function as an instrumental force behind ethical workplace behavior, their

effectiveness relies heavily on how much employees disengage from, or rationalize, moral responsibility. Employee voice is found to be both direct and indirect under the effects of ethical principles, whereas workplace deviance is more or less reduced when moral disengagement is reduced. These results indicate that the development of a solid ethical culture is not simply about infusing values into organizational policies but also about making a conscious effort to discourage cognitive rationalizations for unethical behavior. Leadership is critically involved in such efforts, since leadership behaviors, policies, and communication approaches dictate whether employees adhere to ethical values or rationalize unethical behavior. Finally, this study emphasizes the importance of incorporating ethical leadership, ongoing ethical education, and responsibility mechanisms so that the positive impact of IWE is enhanced, moral disengagement is minimized, and organizational behaviors are consistent with ethical values. In so doing, organizations are able to foster environments in which ethical conduct thrives, workers feel empowered to speak out, and deviant workplace behaviors are successfully minimized, resulting in organizational success and sustainability over the long term.

6. CONCLUSION

Overall, this study gives useful implications to the contributions of Islamic work ethics in shaping the behaviors of employees, specifically to promoting employee voice and counteracting organizational deviance behavior. Integrating moral disengagement as a mediator variable, the research expands knowledge regarding how ethical values affect workplace behaviors, where ethical principles that are strong foster favorable behaviors, while cognitive rationalization can diminish their effects. The results support the role of ethical workplaces in ensuring open communication and preventing unethical behaviors, and indicate that organizations ought to actively nurture ethical norms as well as target psychological processes likely to facilitate workplace deviance. The research further adds to theory and practice through its connection between ethical values, cognitive processing, and behavioral consequences, providing organizational policy, leadership development, and employee training implications. Although limited by its cross-sectional design and dependence on self-report data, the study provides a platform for subsequent research to examine these relationships across various cultural and organizational settings. Subsequent studies should utilize longitudinal designs, collect multi-source data, and analyze other psychological and organizational variables in order to gain further insights into workplace ethical behavior. Finally, this research highlights the importance of creating ethical workplaces in which workers are encouraged to speak

up and dissuaded from deviant behavior, promoting organizational integrity and success overall.

7. IMPLICATIONS

By integrating the concepts of Islamic work ethics, moral disengagement, and organizational employee behavior, the theoretical findings of this research make contributions to the literature. By showing that Islamic work ethics not only create positive attitudes in the workplace, namely employee voice, but also act as a preventive for organizational deviance, this research contributes theoretically to the literature on ethical work values. Whereas previous research has focused on the immediate impact of moral principles on work behavior, the present study extends the literature by identifying moral disengagement as an important mediator. The results extend and complement social cognitive theory (Bandura, 2001) by documenting how individuals mentally process and rationalize acts that conform to or violate ethical standards. This resonates with the notion that workers are not passive recipients of organizational values but actively participate in cognitive processes that determine their behaviors. In addition, the research advances the knowledge of ethical decision-making by showing that moral disengagement undermines the effect of Islamic work ethics, implying that having ethical values is not enough if workers use cognitive justifications to justify unethical behaviors. The results also contribute to the theory of planned behavior by confirming the proposition that internalized ethical values and cognitive processes of rationalization influence behavioral intentions. This contribution to theory identifies the complexity of workplace ethics and suggests that ethical behavior is affected by an interplay of individual values and psychological mechanisms and not as a function of ethical belief. Through synthesis of these perspectives, this research offers a more cohesive model of conceptualizing employee voice and organizational deviance dynamics, particularly within culturally and ethics-driven work environments. These findings encourage future theory exploration on the interaction between diverse cultural and ethics systems and psychological processes to form workplace conduct, thereby expanding frontiers of extant theories in organizational behavior, business ethics, and employee commitment. The practical implication of this research is highly relevant to organizations, particularly those operating within culturally and ethic-based environments, as it is highlighting the quintessential role served by Islamic work ethics in directing employee behaviors. The findings specify that organizations should actively encourage ethical values in order to foster voice among employees as well as eliminate workplace deviance. By building a work culture that places value on moral principles such as responsibility, justice, and honesty, companies can allow

employees to feel safe sharing their concerns, providing their ideas, and engaging in constructive dialogue without fear of backlash. This has the potential to build an open and innovative organizational culture, in which employees feel valued and empowered to help develop the firm. Also, the research draws attention to addressing moral disengagement within the organization, given that it compromises the effects of Islamic work ethics. The management should conduct employee training programs as well as organizational awareness that would enlighten their staff regarding how the psychological factors of moral disengagement drive workplace behaviors. Ethical leadership is also important in countering moral disengagement through articulating clear expectations, instilling ethical norms, and making challenging of unethical conduct unacceptable and unfounded. Additional measures that can be adopted by organizations to solidify ethical conduct include making disclosures acceptable and transparent, as well as promoting accountability at all stages. Moreover, human resource policies need to incorporate ethical principles into performance appraisals, leadership training programs, and employee motivation schemes so that ethical conduct is continuously reinforced. The results also indicate that minimizing workplace deviance calls for a multi-dimensional strategy that not only promotes robust ethical values but also explicitly discourages cognitive rationalizations for unethical conduct. Through the introduction of these interventions, organizations are able to achieve a work climate that supports ethical decision-making, increases employee loyalty, and subsequently results in enduring organizational success.

8. LIMITATIONS AND FUTURE DIRECTIONS

It is necessary to recognize the shortcomings of this work despite its substantial contribution. The cross-sectional design of the study is one of its primary limitations, which limits the possibility of establishing causal relationships between employee voice, moral disengagement, Islamic work ethics, and corporate deviant behavior. Although the results imply robust correlations, a longitudinal analysis would yield further understanding of the dynamics of these relationships over time and whether moral values consistently inform workplace actions at various organizational stages. Another limitation is the use of self-reported measures, which could bring about common method bias or social desirability bias since employees might have responded to their behavior and ethical inclinations in a manner that fits perceived organizational norms rather than reflecting their actual behavior. Future studies can include multi-source data, e.g., supervisor or peer ratings, to gain a more objective measure of employee behavior. Secondly, the research was undertaken within a unique organizational and cultural environment, and it might restrict generalizability

to other contexts. Islamic work ethics, though in general emphasizing moral behavior everywhere, might exert diverse levels of influence depending on various industries, cultural contexts, and organizational configurations. Thus, subsequent studies should investigate these relationships in a variety of cultural and institutional settings to see if the results generalize across different work settings and moral systems. Another significant limitation is that the research mainly addressed Islamic work ethics without regard to other ethical frames of reference that may engage with moral disengagement and workplace actions. Future studies would do well to examine how various ethical paradigms, including Western ethical theory or other religious work ethics, shape employee actions and whether equivalent cognitive processes of moral disengagement mediate their influence. Moreover, although in this study moral disengagement was used as a mediator, other organizational or psychological variables like ethical climate, organizational justice, and job autonomy could also influence employee voice and workplace deviance. Future research could include these other variables to create a more complete model to describe the complex relationship between ethics, cognition, and behavior at work. In addition, the research failed to distinguish proactive and prohibitive voice, despite the fact that both types of voice can be affected differently by ethical values and disengagement mechanisms. Subsequent research can explore whether or not moral disengagement differently affects proactive and prohibitive voice and how firms can encourage ethical voice behaviors and counteract unethical workplace behavior. Finally, with the added emphasis on technology and virtual workspaces in the future, further research could examine how virtual channels of communication shape moral disengagement and ethical conduct, especially in remote or hybrid workplaces. Eradicating these limitations in future research will yield a deeper comprehension of how ethical workplace values shape employee conduct and how organizations can best foster an ethical and engaged workforce.

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