



# Ummatic Personality Impact on Whistleblowing Intention

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**Abstract:** This paper aimed to analyze the influence of ummatic personality (Amanah, ibadah, and ilm) on whistleblowing intentions of employees against wrongdoings occurring in organizations. Using a time-lagged survey, the data was collected from Muslim employees in Lahore, Pakistan. Results using regression and Artificial Neural Network (ANN) technique indicated that spirituality encourages whistleblowing intention in employees; however, this relationship is not linear, with each component having a differentiated effect on different forms of whistleblowing. This research focused on the predictive role of ummatic personality to reveal that whistleblowing intention is influenced by ummatic personality traits of ibadah, amanah and ilm. However, the relationship was not entirely linear and requires further in-depth analysis. Nevertheless, our findings not only add a new perspective to existing knowledge but also pave way for future research within this stream.

**Keywords:** Whistleblowing, ummatic personality, ANN, employees, immoral activities

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## INTRODUCTION

Unethical issues such as money laundering, corruption, theft, and fraud impact organizations adversely in terms of goodwill, relations, share prices, and employee morale (Iqbal, 2018). Particularly in Pakistan, headlines such as fraud in national savings detected by the Central Directorate of National Savings (CDNS) in Islamabad (Kiani, 2018), the set-up of a fake and fraudulent software company in Gilgit-Baltistan (Hassan, 2018), illegal constructions in Lahore entailing a corruption of one billion (Omer, 2019) are found to be quite prevalent. In such cases, it has been observed that misconducts in the organization are often informed by the internal members, i.e., by the employees. These individuals who report misconducts or wrongdoings at the workplace are referred to as whistleblowers (Jubb, 1999; Miceli & Near, 1985). Whistleblowing is an important tool for organizations for inhibiting and detecting malpractices and immoral activities in organizations. Without it, misconducts such as corruption, harassment, and abuse of power may dominate in the workplace (Ugaddan & Park, 2019). Unveiling wrongdoing at the workplace can save rights, ensure the rule of law, and preserve valuable resources (Ugaddan & Park, 2019), which is why whistleblowing is a useful technique for establishing effective control within organizations. As such, the whistleblowing intention of an employee holds an emphasis that goes beyond the official job role and contributes towards the improvement of the organization (Bateman & Crant, 1993; Dyne & Lepine, 1998; Halim, Haryanto, & Manansang, 2013), because it is predominantly driven by

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concern for other's welfare and rights, benefit of one's workplace, compassion and practical concerns.

Based on these postulations, recent research (Zainudin & Zahari, 2018) has examined organizational members' willingness to report wrongdoings at the workplace. The significance of personal, organizational, and situational aspects that influence Whistleblowing Intention (WBI) of employees has been acknowledged through some theoretical and empirical analyses and has explained the role of various factors such as leadership (Bhal & Dadhich, 2011; Caillier, 2013), organizational culture (Kaptein, 2011), and employees' motivation in determining whistleblowing intentions (Ugaddan & Park, 2019). However, there are still gaps concerning the knowledge of whistleblowing intention and its development, creating a need for more conceptual and evidence-based work (Martin, 2011). Such deficiency in extant literature makes further study essential as it holds both practical and academic implications.

Literature portrays that intentions to perform at the workplace positively correlate with religious beliefs (Milliman, Czaplewski, & Ferguson, 2003). Constructs linked with spirituality seem to strongly impact employees' attitudes and decision-making processes (Milliman et al., 2003). Employees who have firmer religious beliefs have been witnessed to have a greater tendency to follow the rules and work with honesty (Martin, 2011). A model based on religiosity and spiritual beliefs would help develop a more understanding of organizational intentions/behaviors. In this study, an employee's religious beliefs are conceptualized through the Al-Ghazali perspective of ummatic personality (Othman, 2011). Al-Ghazali (1993) viewed an individual's spiritual and physical form and proposed that an individual's personality cannot be fully understood without both perspectives (A. H. Ali, 1995). This viewpoint is deeply integrated with the teachings of the Qur'an and Sunnah (words and actions) of Prophet Muhammad (PBUH) and is utilized because Pakistan is a dominantly Muslim country.

Furthermore, Islam is also regarded as the fastest-growing religion in terms of global spread (T. M. Johnson & Grim, 2013), resulting in a burgeoning interest in evaluating organizational behaviors from an Islamic lens (Murtaza et al., 2016). Muslims also consider Islam as a way of guidance beyond religious practices (Musa, 2015) as it encompasses all aspects of life (Rice, 1999), including work, which makes it significant to assess how Islamic beliefs can influence employee outcomes. For whistleblowing, the following hadith is particularly relevant:

"Who so- ever of you sees an evil, let him change it with his hand; and if he is not able to do so, then [let him change it] with his tongue; and if he is not able to do so, then with his heart — and that is the weakest of faith." (Muslim, 2014).

In sum, ummatic personality merits investigation as factors within a holistic framework that may contribute towards employees' whistleblowing intentions. In this regard, the primary objective of this study is to shed light on the mechanisms that may lead to whistleblowing and to bridge the gaps found in the literature by focusing on the role of ummatic personality. By highlighting the positive impacts of religious traits on employees, this research aims to expand the existing body of knowledge concerning the role of religiosity within the workplace. Furthermore, by answering the call for further research to empirically study ummatic personality as an antecedent of employee outcomes (Othman, 2011), the current study also adds to the emerging literature on ummatic personality to make significant theoretical contributions and providing practical implications for current management practices.

## LITERATURE REVIEW AND THEORY

The origin of the term whistleblowing dates back to the 20th century, and it was first used to alert the public about government mismanagement, corruption, and misconduct (Nader, Petkas, & Blackwell, 1972). Within the organizational context, whistle-blowing is defined as the voluntary revealing of illegal activities or unlawful practices by organizational members (former or current) to persons or organizations that may be able to stop the illegitimate practices (Near & Miceli, 1995). This wrongdoing can be unveiled within or outside the organization (Miceli, Near, & Dworkin, 2008). Reporting misconduct within an organization is internal whistleblowing (Park & Blenkinsopp, 2009). On the other hand, external whistle-blowing refers to disclosing wrongdoing to an external source of authority (Crane, Matten, Glozer, & Spence, 2019; Park & Blenkinsopp, 2009). Studies (Miceli & Near, 1992; Park & Blenkinsopp, 2009) indicate the importance of whistleblowing intention- both internal and external. Therefore, this research focuses on both types.

Literature (Alleyne, 2016; Alleyne, Hudaib, & Pike, 2013; Dyne & Lepine, 1998; Miceli et al., 2008) indicates that whistleblowing is prompted or triggered by certain personal or contextual factors, and the result typically benefits organizations as the occurrence of whistleblowing instills the desire with an individual to work and serve ethically at their job (R. A. Johnson, 2003). In particular, Ponemon (1994) extended the literature on the ethical underpinnings of a

whistleblower's decision-making process. He proposed that an employee must have an adequate moral understanding to sense a problem, the moral capacity to identify a problem once it has been acknowledged, and the moral cognitive ability to report the problem or deal with it (Ponemon, 1994). This is particularly because whistleblowing is also believed to be rooted in morality (R. A. Johnson, 2003; Lavena, 2016; Liyanarachchi & Newdick, 2009).

In Islam, being ethical is a fundamental obligation of every Muslim. Accordingly, the ummatic personality is a psychological construct grounded in moral quality that includes attitudes, behavior, and social manners that are enlightened by Qur'an and the Holy Prophet's practices and sayings. It comprises the traits of individuals in line with Islamic spirituality, which intrinsically drives an individual to do good, such as speaking up against wrongdoings (Al-Harran, 2004). These traits, as indicated by literature (Martin, 2011; Othman, 2011), not only apply to one's personal life but also form an integral part of the workplace (Tekke, Ismail, Adnan, & Othman, 2015).

From a theoretical point of view, the association between ummatic personality and whistle-blowing intention is explained by the Al-Ghazali view of personality (A. H. Ali, 1995; Othman, 2011). The Al-Ghazali perspective describes an individual with two characteristics (will and knowledge) (Al-Attas, 1990) because a man possesses dual nature: spiritual and physical. The Al-Ghazali view rationalizes the role of will and moral and religious practices in gaining knowledge (A. H. Ali, 1995), which demonstrates that a person's personality cannot be completely comprehended without understanding the reason for his creation and the significance of his life. Allah asserts in the Qur'an "I have only created jinn and men that they may serve Me" (51:56). This indicates that man's divine purpose is that he is answerable to Allah for all his actions, and it is this belief of an individual that would strengthen his behavioral intentions to do good (A. H. Ali, 1995; Othman, 2016). This also explains why employees with stronger religious beliefs tend to be honest and rule-abiding (Martin, 2011).

In addition, personality is anticipated as one of the reasons due to which some employees in the organization are inclined to whistleblowing and intend to take actions to solve organizational challenges (Bjørkelo, Einarsen, & Matthiesen, 2010). In the Islamic faith, personality is denoted as ad-deen, described as the complete code of life. It is a system of action and thought (Othman, 2016), where the main concern is the element of spirituality comprised of three components: Ibadah, Amanah, and Ilm. In this paradigm, the understanding of Ruh or soul (based on the three components) is encouraged for predicting individual performance (Hashim & Langgulung, 2008). Hence, the ummatic personality of an individual is a psycho-spiritual measurement formulated according to Islamic ideals.

Ibadah (worship) refers to all individual actions which involve religious rituals and daily acts (Al-Jamil, 1995). From the Islamic perspective, all good deeds are considered righteous for Allah, and it is not only the actions but the intentions that are valued (A. J. Ali & Al-Owaidan, 2008). In the words of Prophet Muhammad (PBUH), "The reward of deeds depends upon the intentions, and every person will get the reward according to what he has intended" ((Al-Bukhari, 1978), Hadith 1). By this narration, Muslim employees holding a strong concept of ibadah in their personalities would be more likely to conduct themselves according to their organization's ethical standards and general moral principles. This is primarily because such individuals are attuned to the Islamic concepts of al-Dunya (this World) and al-akhirah (the Hereafter), and they acknowledge that if one is obedient and spends his/her life according to the command of Allah, then his/her life would be blessed and bountiful in the Hereafter as well (Othman, 2016). Hence, it is hypothesized that:

**H1:** *The Ibadah component of ummatic personality has a positive impact on a) internal and b) external WBI.*

Amanah (trust) refers to the accountabilities and duties of an individual in the world. According to Islam, man's level was raised to Khalifa, which means that he (man) has to live according to the right path and is also obliged to teach others (Othman, 2011). Amanah is obligatory for every Muslim as it is a determinant and representative of good morals in an individual. From the organizational perspective, employees have to do their job ethically and be mindful and observant that other employees are doing their job appropriately. Given that reporting of misconducts at the workplace is positively linked with religious and spiritual beliefs (Keenan, 2002), it is likely that such individuals would be more willing to engage in whistleblowing to perform their obligatory duty against Munkar (any wrongdoing) as well as to set an example for others. Therefore:

**H2:** *The Amanah component of ummatic personality has a positive impact on a) internal and b) external WBI.*

Ilm is the Arabic term used for knowledge, which denotes acquiring information pertaining to religious practices and the world we live in. Islam holds learning in very high regard as the Prophet Muhammad (PBUH) has stated, "Seeking knowledge is an obligation upon every Muslim" (Majah, 2014). The Prophet (PBUH) has also stated, "Whoever travels

a path in search of knowledge, Allah will make easy for him a path to Paradise” (At-Tirmidhi, 2014, Hadith 2699). Such strong emphasis is placed because the acquisition of knowledge helps an individual differentiate between right and wrong, and knowing this difference is regarded as the key to one’s success in all spheres of life (Othman, 2011). The Qur’an even confirms that “Allah will promote those among you who are faithful and those who possess the knowledge to higher status” (58:11). Accordingly, those who value Ilm and its acquisition will be more mindful of the (un)ethical nature of their actions as well as those surrounding them. Such employees will also more readily speak up against violations of rules and misconduct. Thus, we hypothesize:

**H3:** *The Ilm component of ummatic personality has a positive impact on a) internal and b) external WBI.*

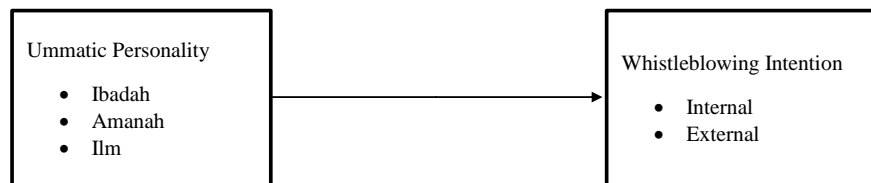


Figure 1 *Theoretical Framework*

## METHOD

### *Data Collection Procedure*

The target population of this study was Muslim employees in Lahore, Pakistan. Data was collected through a time-lagged survey with a gap of 4 weeks between two series (T1 and T2). During T1, data for ummatic personality was collected, while data for whistleblowing intention was collected in T2. A total of 400 was finalized using the ‘rule of thumb,’ i.e., five respondents against one scale item (Hair, Black, & Babin, 2016). Responses were acquired from employees of different organizations to generate maximum variance of responses. Individuals were invited through emails containing the study details and a request for participation, whereas the survey was self-administered in person.

During T1, 400 questionnaires were distributed, and data of 250 was received back. To ensure data integrity, questionnaires were screened, and 15 questionnaires were omitted based on not being filled in properly. The response rate at the time of T1 was 62.5%. In T2, 235 questionnaires (as finalized at the end of T1) were distributed, and 150 were received. Data were further screened, and six forms that were not filled appropriately were omitted, leading to a final sample of 144 Muslim employees, in which the majority were males (68%) and postgraduate degree holders (49%). The average age was 30 years ( $SD = 8.38$ ), and tenure was 4.30 ( $SD = 5.25$ ). The overall response rate was determined to be 63.8%.

### *Measures*

Ummatic personality (Amanah, ibadah, ilm) was the independent variable and measured through a scale of 66 items developed by Othman (2011) based on the Qur’an, Sunnah, and the work of other Muslim scholars. Its responses were assessed using a 5-point Likert scale, where 1 = “I never do this” and 5 = “Always do this.” The dependent variable, i.e., whistleblowing intention (internal and external), was measured using an 8-item scale Park and Blenkinsopp (2009) on a 5-point Likert scale ranging from Not at all (1) to Very hard (5).

### *Linear Regression and ANN*

Linear regression is commonly used statistical analysis in social sciences research to analyze how much variation happens in the dependent variable due to the independent variable. In linear regression, modeling data is fitted on a linear equation to analyze data.  $R^2$  provides the magnitude of the overall effect, and the assessment of model of fit in regression output and the significance of relationships is established based on the probability values of 0.1, 0.05, 0.01, and 0.001 see (Küster & Canales, 2011; Raza, Najmi, & Shah, 2018). However, this simple linear analysis method is not suitable for complex actual-world problems used in decision-making (Sim, Tan, Wong, Ooi, & Hew, 2014; Wong, Wong, & Chin, 2011). The ANN is a tool that can measure both linear and non-linear models with greater accuracy (Costantino, Di Gravio, & Nonino, 2015; Sim et al., 2014; Svozil, Kvasnicka, & Pospichal, 1997). Therefore, in this study and linear regression, we also used the ANN Multi-Layer Perceptron (MLP) Tool To Analyze The Data.

The underlying inspiration ANN was drawn from the human brain and its interconnecting neurons. The premise of this structure is on the perceptron, which is regarded as the mathematical equivalent of a neuron and numerical values are representative of electrical signals that are transmitted between neurons. The arrangement of these artificial neurons is in three layers: input (receiving of data), hidden, and output (the result). A series of nodes connect each layer; however, the neurons within the same layer exist independent of each other. The learning process of the ANN relies upon adjusting the weighted connections between nodes until the most efficient solution is achieved. In addition, entering both input and output values enables calculating an error incorporating both target and present output. This proves useful for making corrective modifications in the network by adjusting the weights to obtain the best results.

## RESULTS AND ANALYSES

### CMB

CMB exists when data is collected from a single source, CMB exists. Harman's single-factor test was used to evaluate CMB. CMB might appear as an issue in the study if the total variance of a single factor is more than 50 percent (Podsakoff, MacKenzie, Lee, & Podsakoff, 2003). In the current study, the total variance of the single factor was 18.84%; therefore, CMB was not considered a problem in the study.

### Correlation Analysis

Cronbach's alpha ( $\alpha$ ) for the finalized items for each construct were above the acceptable point, indicating good internal consistency (Table 1).

Results of Pearson correlation (Table 1) show that internal whistleblowing intention had a positive relationship with ibadah (.165) and Amanah (.159). External WBI was positively related to ibadah (.220), Amanah (.140), and ilm (.197). Relationships for overall WBI were also significant for ibadah (.265), Amanah (.204) as well as ilm (.185).

Table 1 MEAN, STANDARD DEVIATION, CRONBACH ALPHA ( $\alpha$ ), AND CORRELATIONS

	Mean	SD	1	2	3	4	5	6
1 IB	3.758	0.516	(0.896)					
2 AM	3.932	0.464	.766**	(0.871)				
3 IL	4.089	0.494	.497**	.662**	(0.837)			
4 I-WBI	3.422	0.977	.165*	.159 <sup>^</sup>	0.066	(0.905)		
5 E-WBI	2.589	1.092	.220**	.140 <sup>^</sup>	.197*	0.067	(0.891)	
6 WBI	3.005	0.757	.265**	.204*	.185*	.694**	.765**	(0.792)

Note. SD = Standard Deviation, IB = Ibadah, AM = Amanah, IL = Ilm, I-WBI = Internal whistle-blowing intention, E-WBI = External whistle-blowing intention, WBI = Whistle-blowing intention, Cronbach's Alpha bold diagonal in (). \*\* $p < .01$ , \* $p < .05$ , <sup>^</sup> $p < .1$

### Hypotheses Testing

Multiple regression was used for predicting the effect of amanah, ibadah and ilm on employees' internal, external and overall whistleblowing intention respectively. After adding controls, results (Table 2) revealed that ibadah had a significant impact on overall ( $B = 0.265$ ,  $t = 3.275$ ,  $p < 0.01$ ), internal ( $B = 0.165$ ,  $t = 1.99$ ,  $p < 0.01$ ) and external whistleblowing intention ( $B = 0.220$ ,  $t = 2.68$ ,  $p < 0.01$ ), accepting H1. Amanah also had a significant relationship with both internal ( $B = 0.16$ ,  $t = 1.93$ ,  $p < .1$ ) and external whistle blowing intention ( $B = 0.140$ ,  $t = 1.68$ ,  $p < .1$ ), as well as overall WBI ( $B = 0.204$ ,  $t = 2.48$ ,  $p < 0.05$ ) supporting H2. Ilm had a significant relationship with only overall ( $B = 0.185$ ,  $t = 3.246$ ,  $p < 0.05$ ) and external whistleblowing intention ( $B = 0.197$ ,  $t = 2.40$ ,  $p < 0.05$ ), thereby providing partial acceptance for H3.

In order to analyze the data using ANN, training was set at 70% and testing set at 30%. Table 2 shows the normalized importance for each predictor and is divided in three parts on the basis of our dependent variables i.e., internal, external and overall whistle-blowing intentions. In the first part of table (internal whistle-blowing intention; I-WBI) amanah is the most prominent predictor, followed by ibadah then ilm. In second part of table (external whistle-blowing; E-WBI),

the most prominent predictor is ilm, then ibadah and then amanah. In third part of table (over whistle-blowing; WBI), ibadah is the most notable predictor followed by ilm and then amanah. From these results, it is also apparent that all the variables do not have the same effect as some are more effective in this model. Such findings mandate further exploration in future.

Table 2 REGRESSION AND ANN ANALYSIS

Regression Results					ANN				
	IV	DV	R <sup>2</sup>	F	B	t	Sig.	Importance	Normalized Importance
H1a	IB	I-WBI	.027	3.969	.165	1.992	.048	.349	57.1%
H2a	AM	I-WBI	.026	3.725	.160	1.930	.056	.612	100.0%
H3a	IL	I-WBI	.004	.625	.066	.791	.431	.040	6.5%
H1b	IB	E-WBI	.048	7.203	.220	2.684	.008	.336	78.6%
H2b	AM	E-WBI	.020	2.842	.140	1.686	.094	.237	55.3%
H3b	I	E-WBI	.039	5.761	.197	2.400	.018	.427	100.0%
H1	IB	WBI	.070	10.728	.265	3.275	.001	.617	100.0%
H2	AM	WBI	.042	6.188	.204	2.488	.014	.143	23.1%
H3	IL	WBI	.034	5.045	.185	2.246	.026	.241	39.0%

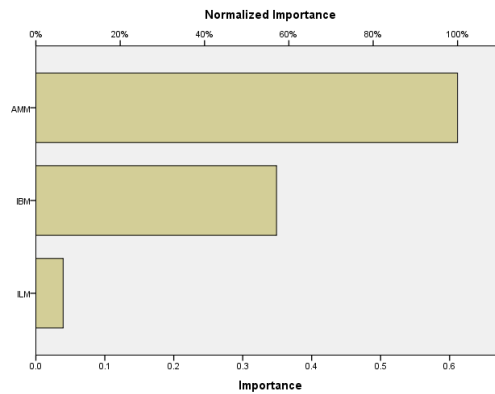


Figure 2 I-WBI

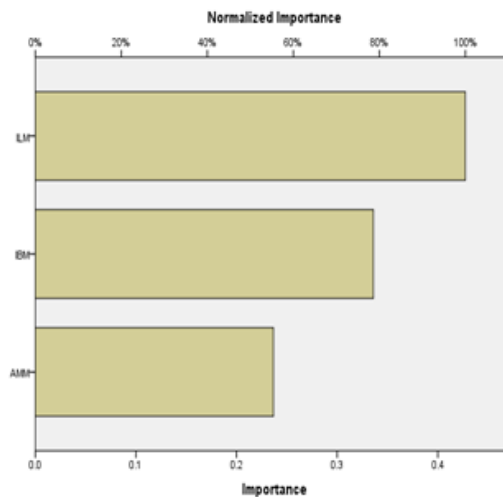


Figure 3 E-WBI

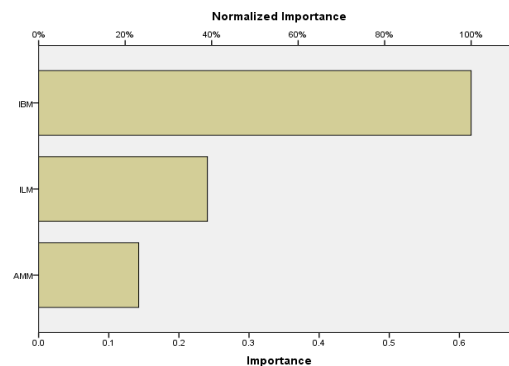


Figure 4 WB

## DISCUSSION

The current research was conducted to examine the effect of religiosity (via ummatic personality traits) on employees' whistleblowing intentions. Findings indicate that certain traits of ummatic personality are significantly impactful on whistleblowing intention. Based on these results, the current paper expands upon the existing knowledge concerning the capacity and impact of ummatic personality as well as the development of whistleblowing intentions in the workplace. In doing so, this builds upon the exiting, albeit scarce, literature on ummatic personality by highlighting the potential of such traits in shaping employees' workplace intentions/behaviors. Moreover, by providing evidence of an empirical relationship between ummatic personality and employee's willingness to report wrongdoings, this study also makes contributions in the field of organizational ethics.

The results of this study are in harmony with empirical research evidence that spiritual/religious beliefs significantly impact whistleblowing intentions of employees (Malik, 2018; Mohamed, Ahmad, & Sardar, 2015). From a conventional perspective, the idea of whistleblowing originates from business ethics, with the aim to promote honesty and prevent aberrant behaviors in the workplace (Near & Miceli, 1995). However, from an Islamic perspective, it is explicitly conceptualized as an act of 'amr bi-l-ma'ruf wa-nahy 'an al-munkar (enjoining good and forbidding evil) (Khalid, Kayadibi, et al., 2015). It is regarded to be a duty of a Muslim as it is done in the name of public welfare (maslahah 'ammah) and helps to reinforce the boundary between right and wrong. Furthermore, in an organized religion such as Islam, which caters to every aspect of life, such differentiations between good and evil become all the more prudent. As noted in the Qur'an, "Believing men and believing women are the protecting friends of each other: they enjoin right and they forbid wrong" (at-Tauba:71), as well as "And conceal not the evidence for he who hides it surely his heart is sinful, and Allah is all-knower of what you do" (al-Baqarah:283). The presence of such verses clearly denotes that whistleblowing is not merely an act of goodwill or a pro-organizational behaviour, rather it is an Islamic duty which must be performed, as indicated by our findings.

Such connection is best explained in light of the concept of ibadah which had a positive impact on both internal and external whistleblowing. As per Yusuf Al-Qaradawy, "... whenever a Muslim follows up good intentions with a permissible action, his action becomes an act of worship" (Beekun, 2001). Moreover, Prophet Muhammad (PBUH) has also stated, "Discussions are confidential (not subject to disclosure) except in three places: 'shedding unlawful blood, unlawful cohabitation and unlawful accumulation of wealth'" (Narrated by Abu Dawud), and, "May I tell you who is the best witness? He who testify his witness before asked to do so." (Narrated by Abu Dawud). As such it can be postulated that those employees who intrinsically inclined to follow the commands to Allah and the example of His Prophet (ibadah), will be more likely to do good and be wiling speak up against wrongdoing. i.e., engage in whistleblowing, both internal and external.

For amanah, the basis of its relationship with whistleblowing intention can be best interpreted keeping in mind the responsibility of an individual to be God's vicegerent in this world and to act within the bounds of His law and Holy doctrine. Amanah defines the responsibilities and accountabilities of an individual. According to Qur'anic teachings, man's level was raised up to Khalifa which means that not only he has to live according to the right path but also teach others about it as well (Othman, 2011). Based on these conceptualizations, any individual who is well-aware of their true responsibilities would not only do good himself but would also strive to serve as an example and beacon for others.

This is primarily because these employees while being connected to the Islamic faith will have been able grasp the all-encompassing notion of Maqasid al-Shariah (the highest objectives of Shariah; (Malik, 2018) which explains why employees who score high on Amanah traits show a willingness to engage in all forms of whistleblowing.

Concerning Ilm, the relationship with whistleblowing is subjective as this component had a significant relationship with only external whistleblowing. Such findings can be better understood in light of the differences between internal and external whistleblowing. Internal whistle blowing, which refers to reporting to another organizational member or department, is more encouraged by organizations than external (Brink, Cereola, & Menk, 2015) because if employees are to report about misconducts to the management first, then the issue can be tackled discreetly without gaining public attention. On the other hand, external whistle blowing, which involves reporting to an outside authority, is expected when an employee is exhausted from internal procedures and considers them ineffective or corrupted (Dworkin & Baucus, 1998). Employee who rank high on the ilm component of ummatic personality are more likely to be aware of the fallacies of their company's policies and practices as such individuals are more observant of the ethical content of their surroundings (Othman, 2011). The Prophet (PBUH) has also stated, "The master of all martyrs is... any man who was killed because he stood up to an unjust Imam [leader] and enjoined for what is right and forbade what is wrong" (narrated by al-Hakim). Accordingly, as depicted by results, employees who are more mindful of the wrongful acts in their organization due to a strong capacity for Ilm may want to speak more to external authorities than internal, because that is more likely to bring forth a change (Dworkin & Baucus, 1998).

## **THEORETICAL AND PRACTICAL IMPLICATIONS**

The results of the study demonstrate both practical and theoretical implications. Our findings contribute to the existing body of knowledge concerning the impacts of ummatic personality at workplace while establishing pathways for new research to be carried out in future. The results also provide insights on the development of whistleblowing intention from a religious perspective which may serve as guidelines for Human Resource professionals and policy-makers as they seek to increase ethicality in their organizations.

The duty of enjoining good and forbidding wrong is a moral obligation for all Muslims even in the workplace. However, to ensure that, it is imperative for employers and managers to create such an environment where speaking up is regarded to be safe as well as encouraged. The guidance for such initiatives can be found in a letter penned by the fourth rightly-guided Caliph Ali ibn Abi Talib to his governor of Egypt, Malik al-Ashtar, where he advises, "Out of your hours of work, fix a time for the complainants and for those who want to approach you with their grievances. During this time, you should do no other work but hear them and pay attention to their complaints and grievances. For this purpose, you must arrange public audience for them; during this audience, for the sake of Allah, treat them with kindness, courtesy and respect. Do not let your army and police be in the audience hall at such times so that those who have grievances against your regime may speak to you freely, unreservedly and without fear." (al-Musawi, 2007: 2/459). Such an example clearly indicates that there should be proper rules and regulations developed for whistleblowing against wrongdoings. The whistleblower or the one who intends to speak up should be regarded with a positive attitude, the information he brought ought to be investigated properly and then action should be taken accordingly, as only then can employees truly act in accordance to their traits of ummatic personality.

The findings also depict that an individual's spirituality (nafs) is enough to motivate an individual do good and take action in response to wrongdoings in an organization (A. H. Ali, 1995; Malik, 2018), which posits that spirituality is good for organizations and can become a strong base of morality in organizations. As such, organizations in Islamic countries such as Pakistan should particularly seek to integrate the concepts of Qur'an and Sunnah in their policies and procedures because the ultimate goal of Islamic management in human well-being (Malik, 2018). In doing so, organizations will not only empower their employees but also facilitate the development of an ethical workforce that actively seeks to benefit the company they work for. Hence, Islamic interpretation and approach may play a critical role in ensuring the success and longevity of an organization and its employees.

## **LIMITATION AND FUTURE RESEARCH SUGGESTIONS**

The research was primarily conducted from only the employee's perspective which may give rise to response bias. Therefore, future studies may benefit from collecting data from multiple sources or using a mixed method approach. Another limitation was concerning the scale items of the ummatic personality measure; the respondents were reluctant to give response as they regarded some items to be very personal. In addition, the instrument was quite lengthy



leading to response fatigue that may have impacted the findings of the study. In this concern, further studies can be carried out by developing, validating and using a shorter version of the scale measure-something that was beyond the scope of current research. Regarding ummatic personality, future research can incorporate other employee outcomes such as silence, unethical pro-organizational behaviors to study the impacts of spirituality traits within the workplace. Inclusion of moderators and/or mediators would also serve to better explain the link between ummatic personality and whistleblowing intentions of employees.

## CONCLUSION

The act of whistleblowing is performed by employees to expose illegitimate activities in an organization and past research strongly indicates that the intention to engage in such behaviours may be impacted by intrinsic factors such as religiosity and personality. Accordingly, this research focused on the predictive role of ummatic personality to reveal that whistleblowing intention is influenced by ummatic personality traits of ibadah, amanah and ilm. However, the relationship was not entirely linear and requires further in-depth analysis. Nevertheless, our findings not only add a new perspective to existing knowledge but also pave way for future research within this stream.

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