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Abdallah M Elamin Hayfaa A. Tlaiss

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Abdallah M. Elamin
King Fahd University of Petroleum and Minerals, Dahran, Saudi Arabia, and
Hayfaa A. Tlaiss
Faculty of Business, University of New Brunswick Saint John, Saint John, Canada

Abstract

Purpose – Cross-cultural studies suggest that while organizational citizenship behavior (OCB) and organizational justice have received considerable attention in Anglo-Saxon contexts, the same cannot be claimed in non-Western, Arab Middle Eastern contexts. The purpose of this paper is to attend to this knowledge gap by exploring OCB in the context of the Kingdom of Saudi Arabia and its relationship with organizational justice.

Design/methodology/approach – In cognizance of the extant literature, the study explores the perceptions of Saudi Arabian managers of the five conceptually different dimensions of citizenship behaviour – conscientiousness, sportsmanship, civic virtue, courtesy, and altruism. It also explores their perceptions of distributive justice, procedural justice, and interactional justice. In addition, the current study investigates the relationship between organizational justice and OCB. Using the survey questionnaire method, data was collected from more than 250 Saudi managers at different levels of the managerial hierarchy and working in a wide range of organizations and industries.

Findings – The results indicate that Saudi Arabian managers reported exhibiting OCB at work. They also suggest the salience of various forms of organizational justice in Saudi Arabian organizations as motivated by Arab cultural values and Islamic teachings. In regards to the relationship between the two constructs, our results indicate that interactional justice is most frequently associated with various dimensions of OCB for various reasons, including the emphasis that Islam and Islamic teachings give to demonstrating respect and courtesy in dealings with others.

Originality/value – The literature on OCB and organizational justice is thin in the Arab world. With that in mind, the current study is the first to explore OCB in Saudi Arabia. It is also the first to investigate the relationship between citizenship behavior and justice in Saudi organizations. The findings of this study highlight the need for academics and human resource experts to account for the role of socio-cultural factors and Islam when examining these constructs in the Arab world. The implications of the findings for academics and practitioners are discussed.

Keywords Organizational justice, Islam, Arab Middle East, Organizational citizenship behavior, Kingdom of Saudi Arabia

Paper type Research paper

Introduction

Employee performance has solicited the attention of researchers since the conception of the organizational behavior discipline. Traditionally, job performance has been restricted to task performance, which refers to the behaviors that contribute to the technical core of the organization and relate to core job requirements (Borman and Motowidlo, 1993).

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As such, task performance refers to behavior that is job-specific and clearly outlined in job descriptions (Bergeron *et al.*, 2013). However, researchers have pointed out the need to pay more attention to pro-social behavior and cooperative acts (Becton *et al.*, 2008; Markoczy *et al.*, 2009; Kabasakal *et al.*, 2011; Bolino *et al.*, 2013) that go beyond the rubric of task behavior (Dalal, 2005). Helping others, socializing new employees, and volunteering for extra work are examples of such behavior that is usually discretionary and shapes the psychological and social environments where tasks are performed (Borman and Motowidlo, 1993; Organ, 1997). Inspired by Katz (1964) and building on classic industrial and organizational psychology research (Katz and Kahn, 1966), Organ (1988) coined similar behavior as organizational citizenship behavior (OCB). OCB is therefore "individual behavior that is discretionary, not directly or explicitly recognized by the formal reward system, and in the aggregate, promotes the efficient and the effective functioning of the organization" (Organ *et al.*, 2006, p. 3).

There has been much interest in understanding OCB and the relationship between it and its antecedents or correlates, such as satisfaction, organizational commitment or perception of organizational justice (Organ, 1988; Niehoff and Moorman, 1993; Tremblay and Roussel, 2001; Kuehn and Al-Busaidi, 2002; Blakely *et al.*, 2005; Elamin and Alomaim, 2011; Gupta and Singh, 2013) and its consequences, such as organizational performance and performance quantity and quality (Podsakoff and MacKenzie, 1997; Podsakoff *et al.*, 2000). Yet these relationships have been predominantly explored and analyzed in Western contexts (Paine and Organ, 2000; Kuehn and Al-Busaidi, 2002; Markoczy *et al.*, 2009). Very little research has gone beyond Euro-American national contexts, despite the role that national contexts and cultures play in terms of influencing employees' willingness and desire to engage in OCB (Markoczy *et al.*, 2009). Of particular interest is the relationship between OCB and organizational justice, which has been poorly researched outside Western contexts (Kuehn and Al-Busaidi, 2002; Kabasakal *et al.*, 2011; Gupta and Singh, 2013; Suliman and Al Kathairi, 2013) despite suggestions that the specific aspects of this relationship may very well vary due to differences in the perceptions of justice in different national cultures (Leung and Tong, 2004).

Studies exploring OCB, organizational justice, and the relationship between these constructs in the Arabic-Middle Eastern (AME) context are limited. With this shortage in mind, scholars have been calling for more country-specific studies that can improve our understanding of the phenomena in different cultures (Podsakoff *et al.*, 2000; Kuehn and Al-Busaidi, 2002; Abu Elanain, 2009; Elamin and Alomaim, 2011) and further contribute to the debate of generalizability and the divergence versus convergence of constructs across different national contexts (Podsakoff and MacKenzie, 1997; Paine and Organ, 2000; Kabasakal *et al.*, 2011; Gupta and Singh, 2013). Despite these calls, studies that examine the relationship between OCB and organizational justice in the AME remain minimal, dealing largely with related issues but failing to directly address the relationship and its idiosyncrasies.

Accordingly, the present study tries to address these limitations and is exploratory in nature. It sheds more light on the construct of OCB and the relationship with organizational justice in an AME context, namely the Kingdom of Saudi Arabia (KSA). Although Paine and Organ (2000) called for country-specific research to gain a comprehensive understanding of OCB and its relationship with constructs such as organizational justice, there are few studies that responded to this call in the context of the AME. Hence, the purpose of this study is to: explore managers' perceptions of OCB and organizational justice in KSA, explore the relationship between OCB and organizational justice, and through a psychometric approach, test the effect of individual

and organizational demographics on managers' perceptions of OCB and organizational justice. While doing so, the current study has two main objectives: one, to expand OCB research to a new context and two, to provide explanations of the findings that are informed by Arab cultural and Islamic norms and values. The KSA is a very interesting context for several reasons, not least of all the paucity of currently available research, and the entrenchment of the traditional, Arab socio-cultural values and Islamic teachings, even in comparison to other neighboring Arab countries such as the United Arab Emirates (UAE) or Lebanon.

Research context: KSA

There has been a recent, undeniable, highly observable increased interest in business, management practices, and organizational behavior in Arab and Muslim countries, particularly those of the Gulf Cooperation Council. However, research on OCB and organizational justice within Arab national contexts remains scarce. This seems to be the case despite the significant impact that Arab cultural values and norms, and Islam and its teachings exert on various organizational and management related issues (Branine and Pollard, 2010; Al-Husan *et al.*, 2014; Aycan *et al.*, 2007). Notwithstanding the increase in the number of studies examining the influence of Islam on organizations and employees' organizational behavior, most attention has focused on Islamic economics and Islamic banking (Branine and Pollard, 2010), Islamic work ethics (Ali and Al-Owaihan, 2008; Ali, 2010), and gender and entrepreneurship in Islam (Tlaiss, 2014). In addition, a large number of studies in the region have attributed attention to various human resource management (HRM) related issues such as the HRM systems in MNCs in Jordan (Al-Husan *et al.*, 2014) or cultural orientations and HRM policies in Oman (Aycan *et al.*, 2007) among others. Nonetheless, minimal attention has been attributed to the KSA, OCB, organizational justice, and the implications on HRM; hence the gap that this study attempts to close. To better understand the Saudi Arabian context, we will first examine the impact of local culture and then the impact of Islam and Islamic teachings on management, and organizational behavior, and their expected impact on OCB and organizational justice.

Culture, OCB, and organizational justice

The KSAis one of the largest countries of the Arab league. It is an Islamic monarchy, with a population of over 24 million and a rich, oil-based economy. Islam is not only the official religion, but also the most prominent constituent of the cultural, social, legal, and political fabric of the country. With a shortage of domestic manpower, KSA depends heavily on expatriates or foreign workers who comprise more than 50 percent of the labor force (Saudi Arabian Monetary Agency (SAMA), 2008). To encourage the involvement of Saudi nationals in the local workforce, the government initiated the "Saudization process," which encouraged Saudi nationals to join the workforce through generous compensation packages and career development opportunities. Hence, the majority of the local labor force is employed by the public sector and enjoys generous reward packages and a good quality working life. Using Hofstede's, (1980) typology of cultural values, Arab societies, including that of KSA, are described as patriarchal and paternalistic, with a high power structure (Tlaiss, 2013a) and collectivist and masculine cultures (Elamin and Alomaim, 2011). They are also high in power distance and uncertainty avoidance (Tlaiss, 2013a). These cultural norms and values are inherited and significantly entrenched in the dynamics of the work behavior of Saudi Arabian employees and managers.

To further explain, in collectivist societies such as that of KSA, individuals have interdependent self-construal as opposed to the independent self-construal common in individualistic societies (Kabasakal *et al.*, 2011). The difference between independent and interdependent self-construal lies in the extent to which individuals see themselves to be connected to or distinct from each other. Hence, one can argue that in KSA, as is the case in other collectivist societies like India (Gupta and Singh, 2013), people would be likely to demonstrate higher levels of OCB, as they focus on the well-being of their communities, and to tolerate higher levels of injustice, as they focus on maintaining harmony. This focus on communal cohesion, along with the patriarchal and the masculine aspects of these societies, has paved the way for the widespread existence of the authoritative approach to management, centralization, and over-bearing bureaucracy within organizations in the Arab world. In other words, several studies found that Arab managers are authoritarian in dealing with their subordinates, as they emphasize status and position, and do not delegate authority (Branine and Pollard, 2010).

Moreover, power distance, which is concerned with acceptance of the unequal distribution of authority and power, has often been associated with and even explained by Islamic beliefs and tribal traditions that stress respect for authority (Elamin, 2012). Hence, one would expect the authority of a leader or manager in KSA to be accepted as right and proper, and expect subordinates to show respect and obedience to their superiors (Mellahi and Budhwar, 2010), an aspect that might have a significant impact on Saudi Arabian managers' perception of justice and its relationship with OCB. Finally, one can expect that when and if managers in KSA feel a lack of fairness, they would be less likely to act on it given the high uncertainty avoidance nature of the culture, which has low tolerance for questioning conventional wisdom and disobedience to authority. While this could indeed be the case in KSA, further research is needed to confirm such assumptions.

Islam, OCB, and organizational justice

After years of conspicuously ignoring the association of religious beliefs, management practices, and organizational outcomes in mainstream management research, recent studies continue to provide compelling evidence regarding the direct and indirect effect that religious beliefs and values have on a wide range of behaviors in the workplace. Given that employees in firms do not operate in a vacuum and bring their religious beliefs with them to work (Branine and Pollard, 2010), studies of Muslim managers reveal that the management practices of these individuals are influenced by their religious beliefs and the teachings of Islam (Ali and Al-Owaihan, 2008). In the following section, we will discuss some of the teachings of Islam as they relate to work, OCB, and organizational justice.

Islam is not just a compilation of beliefs and acts of worship. It is also a comprehensive way of life that extends to the follower's social and economic activities. Islamic teachings, extracted from the Holy *Qur'an* and *Hadeeth* (i.e. teachings of the Prophet Mohamad (P)) [1] serve as guidelines for the behavior of Muslims in their private and professional lives (Ali, 1996; Syed and Ali, 2010; Ali and Al-Owaihan, 2008; Tlaiss, 2014). Life and work in Islam are guided by the moral and ethical values outlined in the *Qur'an* and *Hadeeth* (Tlaiss, 2014). They outline ethical values that "are presumed to be valid at all times and places" and "are not subject to change" regardless of whether or not they overlap with the behavior of individual Muslims (Beekun and Badawi, 2005, p. 133). These values mainly

seek to link organizational interests with those of employees and society at large, given that the Islamic management system is based on spiritual foundations that are "the foundations of personal and organizational conduct" (Ali, 2010, p. 693). Therefore, Islam is assumed to have an effect on the work-related values of Muslim employees and managers. In the same token, Islamic values are often referred to as the principles of work and management (Branine and Pollard, 2010) and are a major force shaping the personal and business value systems of believers living in KSA (Mellahi and Budhwar, 2010).

Work (amal) in Islam is the instrument through which well-being or success (falah) of individuals and societies (Tlaiss, 2014), including organizations and workplaces, is achieved. It is a virtue, an obligation to meet ones' needs, and a source of independence, self-respect, fulfillment, and satisfaction (Ali and Al-Owaihan, 2008). In its philosophy and approach to work, Islam promotes cooperation and urges individuals to be pro-social and look after their societies and by extension the constituencies of OCB. For example, the concept of sedakah in Islam encourages employees and employers/managers to treat each other with kindness and responsibility that goes beyond what is specified in employment contracts (Ali, 2010). It also highlights the responsibility of workers to do good deeds at work, lift the spirits of their co-workers, and avoid any harmful actions towards their co-workers and their organization. These broad guidelines serve to transform organizational cultures into strong ones, set the stage for considerable understanding between managers and employees, and create safe and productive work environments (Ali, 2010).

Moreover, while at work, Muslims are expected to demonstrate ethical values as they are believed to be instrumental to individual success and business prosperity (Tlaiss, 2014). Failure to do so is considered detrimental to the business and conducive to God's punishment (Mawardi, 1996). Hence, work and the realization of the individual's and societies' well-being is guided by the practice of morality, virtue, and ethics (akhlaq) (Tlaiss, 2014), which, along with several other work-related ethical values such as loyalty (wafaa) and truthfulness (amanah), are normative teachings that should in principle guide the behavior of Muslim employees and managers. For example, the *Qur'an* clearly prohibits dishonesty in business dealings with all stakeholders (Ali and Al-Owaihan, 2008) as evident in the following verses "Give a full measure when you measure out and weigh a fair balance"[2] (27:9). These normative teachings can be perceived in alignment with the concept of OCB as promoted in Western management literature. To further explain, to achieve personal well-being or success (falah), Muslims workers are expected to improve the quality of their contribution and work outcomes to benefit their employers. Employees and managers are expected to demonstrate excellence and perfection in their work because the well-being of their employers is inextricably linked with their personal well-being; an idea that strongly resonates with the Western perception and definition of OCB.

While employees and managers in Islam are all expected to adhere to Islamic values while at work, managers are strongly encouraged to adhere to the values of trustworthiness, cooperation, good conduct, diligence, dedication, and moderation in their interactions and dealings with their employees (Branine and Pollard, 2010). For example, managers in Islam must ensure that workers are not exploited, overburdened with work, or paid unfair wages (Mawardi, 1996). The behavior of managers is particularly scrutinized in Islam, given that having a leader/manager is an obligation. The Prophet Mohamad was the first leader of Muslims and he created the first Islamic management system with the establishment of the first Muslim state in the city of Medina in KSA. As Mohamad built the first Muslim administration, he based it on the moral values

previously discussed and the principle of consultation (shura). With the Prophet as the "moral exemplar who fully implemented the teachings of the *Qur'an* in his daily life" (Basit, 2012, p. 27), Muslims around the world are expected to follow his acts and abide by his teaching to realize salvation (Tlaiss, 2014).

In terms of justice, Muslims are strongly encouraged to demonstrate justice through fair dealing (adl and qist: While "adl" is usually explained as following the balanced way, "qist" highlights the recognition and granting of the rights of others in a balanced and fair manner). The *Qur'an* invites people to be just and to demonstrate fair dealing in a number of verses including; "O you who believe! Stand out firmly for God as a witness to fair dealing and let not the hatred of others to you make you swerve the wrong and depart from justice […]" (5:8); "do justice (16: 90)"; "do not to distort justice and do injustice" (04: 135); and "God loves those who act justly and do justice with others (05: 42)". What is also interesting and remarkable is that Islam not only refers to justice in general terms, it also encourages managers to demonstrate distributive, procedural, and interactive justice in their dealings with subordinates.

Western literature defines distributive justice within the framework of Equity Theory as it refers to the fairness of resource allocation, among other factors such as dispute resolution, among a group of individuals or employees (Adams, 1965; Thibault and Walker, 1975). The emphasis that Islam puts on distributive justice is evident in various verses of the *Qur'an* and the *Hadeeth*. For instance, in regards to the concept of "fair pay for fair work", the *Qur'an* states that, "those who believe and perform honorable deeds (good work) […] their earnings will never be withheld from them" (95: 06). Moreover, Prophet Mohamad ordered Muslims to be fair in compensating workers "your wage should be based on your effort and spending" and prompt in paying wages "One must give a worker his wage before his sweat dries". Moreover, Islam specified that wages must be sufficient to provide the basic necessities of life for workers, highlighting the need for a just or "living" wage (Ahmed, 2011; Ali and Al-Owaihan, 2008). In another instance, the Prophet said, "Those working for you/reporting to you are like your brothers whom God has made your subordinates. So he who has his brother working for him/reporting to him, let him feed him (the subordinate) what he feeds himself and clothe him with what he clothes himself."

In terms of procedural justice, which is concerned with perceiving the process of decision making or task allocations as fair and accurate (Leventhal, 1980), Islam recommends the formation of contracts that clearly outline obligations in terms of the work quantity and quality to be delivered by employees. These contracts should also outline the process by which the manager/employer will allocate compensation, benefits, pensions, leave, and promotions (Ahmed, 2011). In regards to interactional justice which focuses on interpersonal dynamics and communication processes between employers/managers and employees (Bies and Moag, 1986), Islam encourages managers to allow human considerations to take priority at the workplace in matters related to the treatment of employees (Ali, 2010). It also calls for using consultation with workers before making any decisions. The *Qur'an* upholds the use of consultation as a decision-making process and this is evident in the following verses: "consult with them about the matters (03: 159)," "their affairs (business) are conducted through consultation among themselves (42: 38)," and "let each of you accept the advice of the other in a just way" (65: 06). Moreover, the *Qur'an* also does not speak favorably of those persons who "impose their own views on others" (28: 83) without consulting them. Consultation is treated as a policy and not as an option, with a focus on increasing cooperation between workers and employers (Ahmed, 2011). Moreover,

Islam highlights goodness in interactions and conduct at the personal and organizational levels (ehsan) and encourages individuals to portray forgiveness, tolerance, and justice in the workplace (Ali, 2010).

With the previous discussion in mind, one would expect Saudi Arabian workers and managers to reflect the highest levels of OCB and organizational justice, given the emphasis that their faith attributes to these concepts. While this could be indeed the case, little is known about these constructs in Saudi Arabia with its peculiar culture and its status as the birth place of Islam. Given the dearth of studies concerning OCB and organizational justice in KSA and the Arab world, the current study is of an exploratory nature as it considers these constructs and the relationship between them within the perspectives of cultural and Islamic teachings in the KSA.

OCB

Although OCB entails behaviors of a discretionary nature that are not part of employees' formal role requirements, these behaviors contribute to the effective functioning of organizations (Organ, 1988; Becton *et al.*, 2008). OCB is therefore associated with positive antecedents and consequences (Bolino *et al.*, 2013). For example, OCB results from positive job attitudes and a supportive organizational climate and also facilitates a positive work environment that enables organizations to attract and retain qualified employees (Organ, 1988; Organ *et al.*, 2006; Becton *et al.*, 2008). Moreover, meta-analyses show that OCB is associated with several indicators of group and organizational effectiveness through reducing friction, providing flexibility, and shaping psychological and organizational contexts (Podsakoff *et al.*, 2009; Bergeron *et al.*, 2013).

Among the various variables outlined by the literature as related to OCB (see Blakely *et al.*, 2005 for a comprehensive review of related variables), perception of fairness has attracted significant attention (Konovsky and Folger, 1991; Moorman, 1991; Organ and Moorman, 1993; Aquino, 1995; Konovsky and Organ, 1996; Blakely *et al.*, 2005). Similar studies have typically taken a social exchange approach which argues that employees will demonstrate commitment to an employer who is committed to them (Eisenberger *et al.*, 1986; Blakely *et al.*, 2005). Following the work of Blau (1964), by virtue of social exchange, when party A provides party B with a favor, this transaction or exchange invokes an obligation on the part of Party B to reciprocate by providing a favor or a benefit in return. Hence, the norm of reciprocity (Gouldner, 1960) and mutual commitment is developed between employees and employers during the process of social exchange, where both entities fulfill their exchange obligations and act in a manner that maximizes reciprocity (Blakely *et al.*, 2005).

OCB has been viewed as a multi-dimensional construct (Desivilya *et al.*, 2006; Markoczy *et al.*, 2009; Becton *et al.*, 2008). Organ (1988, 1990) distinguished between five conceptually different dimensions of citizenship behavior: conscientiousness, sportsmanship, civic virtue, courtesy, and altruism. While conscientiousness involves behavior that surpasses enforceable work standards and sportsmanship refers to tolerance of nuisances, impositions, or inconveniences at work without complaint, civic virtue stresses the active participation of employees in organizational affairs (Organ, 1988; Becton and Field, 2009). Moreover, while courtesy entails conferring with others before making decisions or taking action that would affect their work, altruism is a behavior directed towards helping others at work (Becton and Field, 2009). More recently, the OCB construct has been further refined. In a recent meta-analysis of OCB literature, Hoffman *et al.* (2007) suggested grouping Organ's (1988) conscientiousness, sportsmanship, and

civic virtue under one construct, i.e., OCB towards organizations (OCB-O), and altruism and courtesy as OCB towards individuals (OCB-I).

In the context of Saudi Arabia, given the emphasis of Islamic religious teachings throughout the *Qur'an* and the *Hadeeth*, we expect Saudi Arabians to demonstrate a high level of OCBs. This expectation is rooted in the prominence that Islam attributes to realization of the well-being (falah) of Muslims and their personal, organizational, and public spaces. It is also rooted in the normative teachings and the values that Muslim managers are expected to demonstrate in their interactions with subordinates. The concept of sedakah, which clearly states that Muslim managers and employees should go above and beyond their job descriptions by performing good deeds to enhance working conditions and culture, is also a strong foundation underling our expectations. However, based on the suggestions of Hoffman *et al.* (2007), the present study will use OCB as a single construct, while exploring Organ's (1988) five-subcategories of OCB as equivalent indicators (LePine *et al.*, 2002) in the context of KSA. In other words, we explore the validity of the five subcategories in the Saudi Arabian context and thus hypothesize:

H1. Conscientiousness, sportsmanship, civic virtue, courtesy, and altruism will exist as distinct dimensions of OCB in the Saudi Arabian context.

Organizational justice

Work on organizational justice has focused on employee perceptions of fairness (Greenberg, 1987; Suliman and Al Kathairi, 2013). Field studies have consistently shown that individuals who perceive their overall situation to be equitable to others tend to exhibit and adopt better work behavior (Tremblay and Roussel, 2001). Conceptualizations of fairness and organizational justice have expanded and are separated into distributive, procedural, and interactional forms of justice. Distributive justice refers to the fairness of final decisions or resource allocation or dispute resolutions in comparison to what others get (Adams, 1965; Thibault and Walker, 1975). Procedural justice refers to the extent to which those impacted by the decisions or dispute resolutions perceive the process leading to these decisions as fair, accurate, and ethical (Leventhal, 1980). Interactional justice refers to how employees are treated during the execution of an organizational process, with a focus on interpersonal dynamics and the communication of these processes (Bies and Moag, 1986).

Distributive justice is founded on Adams's (1963, 1965) Theory of Equity, which postulates that, in an exchange relationship, individuals compare their input/output ratio to that of others. A balance between a focal person's input/output ratio and that of a comparator will generate a feeling of equity. If the comparison generates a feeling of inequity, individuals will be motivated to restore equity using a variety of negative behaviors, such as reducing effort or quitting the exchange relationship (Adams, 1965; Greenberg, 1987). Procedural justice focuses on the fairness of the procedure used to generate outcomes or decisions (Thibault and Walker, 1975; Cropanzano *et al.*, 2002). Studies reveal that lack of procedural justice will lead to negative outcomes, including lower organizational commitment and poor performance (Cohen-Charash and Specter, 2001). Interactional justice, theoretically founded on the Social Exchange Theory (Cropanzano and Mitchell, 2005), is concerned with the quality of the interpersonal treatment employees receive in an organization (Bies and Moag, 1986) and with their expectations of truthfulness and respect in communication (Bies and Shapiro, 1987; Cropanzano *et al.*, 2002). It entails interpersonal sensitivity, which requires that

treatment be polite and respectful, and informal justice, which includes explanations of social accounts (Bies and Shapiro, 1987; Cropanzano *et al.*, 2002). Although Greenberg (1990) considered interactional justice to be the social aspects of procedural justice, interactional justice will be treated as a separate dimension of organizational justice, as advised by a number of scholars (Tremblay and Roussel, 2001; Gupta and Singh, 2013).

In the context of Saudi Arabia, given the emphasis that Islam – through the various verses of the *Qur'an* and the multiple *Hadeeth* – puts on justice, we expect the Saudis to demonstrate a high level of OCBs. This expectation is rooted in the emphasis that Islam puts on the three forms of justice. It is also rooted in the Muslim perception of the Prophet Mohamad as an exemplar of the highest level of morality and the belief that by following his path and abiding by his teachings, Muslims will realize salvation. Of particular importance is the concept of consultation, which the Prophet used as a principle for building the first Muslim administration. However, given the exploratory nature of this study, we seek to explore the validity of these forms or types of organizational justice in the Saudi Arabian context and thus hypothesize:

H2. Distributive justice, procedural justice, and interactional justice will exist as distinct dimensions of organizational justice in the Saudi Arabian context.

Relationship between OCB and organizational justice

Previous research has shown that perception of fairness and organizational justice is a key determinant of work outcomes and has robust correlations with OCB (e.g. Organ, 1988, 1990; Konovsky and Folger, 1991; Moorman, 1991; Niehoff and Moorman, 1993; Konovsky and Pugh, 1994; Aquino, 1995; Organ and Ryan, 1995; Blakely *et al.*, 2005; Gupta and Singh, 2013). The correlates that OCB has with organizational justice are of a cognitive nature. Social Exchange Theory (Thibault and Kelley, 1959) and the norm of reciprocity (Gouldner, 1960) provide explanations for the relationship between OCB and organizational justice (Dalal, 2005). According to Social Exchange Theory, human interactions can be seen as transactions wherein individuals exchange resources in the hope of a certain benefit (Kabasakal *et al.*, 2011), which is in line with the cognitive approach to OCB. Therefore, there is a form of reciprocity in the successful exchange of resources, where one party offers a resource and the other party reciprocates. When, in certain situations, employees cannot reciprocate the resources received, such as fairness, by improving their formal role requirements, they reciprocate by improving their extra-role behaviors and engage in OCBs. In other words, employees who are treated fairly and courteously by their supervisors are more likely to perform discretionary acts that are beneficial to the organization (Moorman, 1991), thus confirming the cognitive, quid pro quo aspect of the relationship that exists between OCB and organizational justice (Organ, 1988). According to these theories, employees respond to fair workplace processes, outcomes, and interactions with behavior that will benefit other employees and the organization, thus demonstrating OCB (Dalal, 2005).

Studies by various researchers have lent support to these arguments and have reported a direct relationship between organizational justice and OCB (Organ, 1988, 1990; Moorman, 1991; Niehoff and Moorman, 1993; Organ and Ryan, 1995; Podsakoff and MacKenzie, 1997; Podsakoff *et al.*, 2002, 2009; Blakely *et al.*, 2005). For example, in a meta-analytic review of 55 studies involving the attitudinal and dispositional predictors of OCBs, Organ and Ryan (1995) found fairness perceptions as the sole correlates of OCBs among a large number of other antecedents. Niehoff and Moorman (1993) also revealed that the dimensions of distributive and procedural justice have a positive

impact on the OCB exhibited by employees in the USA. In a more recent study in collectivist contexts, Gupta and Singh (2013) found that interpersonal justice significantly predicted a number of OCB's dimensions. Similarly, Tremblay *et al.* found that procedural justice is positively linked with extra-role performance for employees in Canada. However, while Moorman (1991) found interactional justice to be the best predictor of OCB, Organ and Moorman (1993) found that procedural justice in comparison to distributive justice provides a better explanation of OCB. In contrast, other studies have found that procedural justice is a better predictor of OCB than distributive justice (Konovsky and Pugh, 1994).

The relationship between organizational justice and OCB has not been analyzed in different cultural contexts, such as the AME, as the majority of research has occurred in Western contexts (Gupta and Singh, 2013). The knowledge acquired so far is mostly based on Western theories that obviously work well in Western contexts, but can we assume that they are equally applicable in other cultural contexts? Although Leung and Tong (2004) argue that the justice perceptions leading to the exhibition of discretionary behaviors may not change across national cultures, the specific details of these relationships may vary due to differences in the preferences given to a certain justice criterion by various national cultures (Gupta and Singh, 2013). An important consideration in that regard is the nature of the relationship between organizational justice and OCB, which may be affected by contextual attributes (Kuehn and Al-Busaidi, 2002; Kabasakal *et al.*, 2011). For example, studies, including that by Elamin (2012), argue that the tendency for employees to respond favorably or unfavorably to low/high levels of fairness may differ depending on collectivism and power distance cultural values. Saudi Arabians and Arabs in general are collectivists by nature, and maintaining strong ties with family, friends, colleagues and local communities is paramount (Hofstede, 1980). Hence, individuals from collectivist cultures are expected to engage in pro-social activities at work and to be predisposed to commit to their employers to maintain positive representation and ties with their co-workers and managers as a result of justice attributes or job characteristics (Kabasakal *et al.*, 2011; Gupta and Singh, 2013). Arabs also favor high power distance (Hofstede, 1980) and are thus oriented to follow mandatory, in-role requirements, and to tolerate injustice when compared to those in low power distance cultures, and hence are more likely to exhibit OCB, albeit with feelings of injustice.

As previously suggested, very few studies have explored the relationship between OCB and organizational justice in an AME context. Even when OCB or organizational justice have been researched, the relationship between these constructs, to the authors' best knowledge, has remained unexamined. To further explain, although Kuehn and Al-Busaidi (2002) looked at OCB in Oman, they focused on exploring how satisfaction and job commitment predict OCB, with no reference to the role of organizational justice. Furthermore, even when organizational justice is researched in the context of AME, the focus has predominantly been on one aspect of justice (e.g. Abu Elanain (2009) looked only at distributive justice and its role as a mediator between job characteristics and work behavior in the UAE) or its influence on non-OCB organizational outcomes (e.g. Elamin and Alomaim (2011) and Elamin (2012) looked at the influence of organizational justice on job attitudes, such as job satisfaction, job commitment, and performance in Saudi Arabia).

Despite the shortage of relevant research in the AME, the current study hypothesizes the relationship between OCB and organizational justice in the direction found in Western contexts. While doing so, we are leaning on the teachings of Islam.

To further explain, Branine and Pollard (2010) argue that justice in Islam is emphasized because it leads to equality. Therefore, to maintain an order of organizational justice and equality, employees should be treated equally and rewarded fairly. Managers should treat their employees with courtesy and respect, and should constantly seek their feedback as part of consultation or *Shura*. If indeed Muslims carry the teachings of Islam and its work-related values to work, then they are expected to portray justice and OCB and the two constructs should be related. However, given the exploratory nature of this study, we will not, at this stage, hypothesize the strength of the association but rather explore the relationship and let the results explain the strength of these associations. By doing so, we are testing the generalizability of the relationship to an AME sample as well as the strength of the associations. Thus, we hypothesize that:

H3a-f. Distributive justice will be positively related to conscientiousness (a), sportsmanship (b), civic virtue (c), courtesy (d), altruism (e), and overall OCB (f).

H3g-l. Procedural justice will be positively related to (g) conscientiousness, sportsmanship (h), civic virtue (i), courtesy (j), altruism (k), and overall OCB (l).

H3m-r. Interactional justice will be positively related to conscientiousness (m), sportsmanship (n), civic virtue (o), courtesy (p), altruism (q), and overall OCB(r).

Methods

Sample

To explore the OCBs, perception of organizational justice, and the relationship between them among managers in KSA, a survey questionnaire with self-reporting was developed. Data collection in the Middle East is often described as difficult and characterized by a number of methodological challenges, including the absence of official databases, the reluctance of respondents to complete surveys, and the reluctance/unwillingness of organizations to allow researchers to survey their employees (Tlaiss, 2013b). This necessitated the use of a convenience sample. A letter covering the objectives of the study was sent to a large number of organizations across different industries in the Eastern Province of Saudi Arabia. Only eight organizations welcomed the administration of the survey questionnaire to their managers. Access was granted, and the researchers re-confirmed the complete anonymity and confidentiality of the participating organizations and responses. Participation was confidential and voluntary. A total of 500 questionnaires were distributed and 318 were completed. With 21 surveys discarded, the usable sample size was 287, a very good response rate of 57.4 percent.

As described in Table I, the majority of the respondents were males (95.1 percent); an aspect which was expected and is representative of the nature of the workforce in Saudi Arabia. The participants in the study are Saudi nationals. In terms of education, more than 40 percent of the participants had at least a tertiary education (40.1 percent). More than half of the sample (i.e. 57.8 percent) was < 35 years old. In terms of the organizational demographics, 43.2 percent of the participants had been working for the same organization for more than 10 years, thus emphasizing the role of loyalty to one employer as an important value in the context of the Middle East (Ali, 1996). More than 40.0 percent of the sample had a maximum of five years of job tenure (46.3 percent)

Variable	Frequency	
	n (total = 287)	% (total = 100%)
Gender		
Male	273	95.1
Female	14	04.9
Education		
High school or equivalent	85	29.6
College or equivalent	87	30.3
University degree	115	40.1
Age		
Less than 35 years	166	57.8
Between 35 and 45 years	88	30.7
Above 35 years	33	11.5
Job tenure		
Less than 5 years	133	46.3
Between 5 and 10 years	91	31.7
More than 10 years	63	22.0
Organization tenure		
Less than 5 years	98	34.1
Between 5 and 10 years	65	22.6
More than 10 years	124	43.2
Level of management		
Senior management	43	15.0
Middle management	115	40.1
Junior management	129	44.9

Table I. Demographics of the sample

and almost half of the participants occupied junior management positions (44.9 percent) in a wide range of sectors, including manufacturing (33.8 percent), food and beverage (21.9 percent), engineering and construction (19.9 percent), education (8.5 percent), and telecommunications and technology (5.9 percent).

Measures

Given the exploratory nature of this study, the measures used have been developed and validated in previous studies.

OCB. OCB was measured using Niehoff and Moorman's (1993) scale as adapted by Desivilya *et al.* (2006) to explore managers' OCBs. The scale contained 22 items assessing the five dimensions of OCB, with five items tapping conscientiousness (one item was deleted to obtain a higher alpha), five items tapping sportsmanship, four items tapping civic virtue, five items tapping courtesy (one item was deleted to obtain a higher alpha), and five items tapping altruism. Sample items from the scale included "I have not taken an extra break" for measuring conscientiousness, "I have consumed a lot of time complaining about trivial matters" (reverse coded) for measuring sportsmanship, "I have attended meetings that are not mandatory, but are considered important" for civic virtue, "I did not violate other employees' rights" for measuring courtesy, and "I helped others who had heavy work overloads" for measuring altruism.

As suggested by Kabasakal *et al.* (2011), all measures were adapted into a self-report form. Although multi-source ratings are frequently advised, studies suggest that since OCB is discretionary and has multiple recipients, others might only observe part of an individual's total OCB (LePine *et al.*, 2002; Dalal, 2005). Since the participants are the

only individuals who know the dimensions displayed and their extent, self-reporting measures were deemed suitable for this study. Hence, as suggested by Gupta and Singh (2013), OCB was operationalized as the intent of the participants to perform organizationally desirable activities and measured using self-reporting. To do so, a five-point Likert-type scale ranging from 1 = never, to 5 = always was used. The reliability score of the constructs was measured using Cronbach's α. The α score for the whole scale was 0.732. In regards to the individual dimensions, the scores were 0.732, 0.900, 0.706, 0.769, and 0.735 for conscientiousness, sportsmanship, civic virtue, courtesy, and altruism, respectively. The scores were all above 0.7, which is considered acceptable given the exploratory nature of the study (Tlaiss, 2013b).

Organizational justice. The 20-item scale developed by Niehoff and Moorman (1993) was used to measure distributive justice, procedural justice, and interactional justice as suggested and validated in the context of the KSA by Elamin and Alomaim (2011). Distributive justice (DJ) was measured using five items, procedural justice (PJ) using six, and interactional justice (IJ) using nine. Sample items from the scale included "my work schedule is fair" for distributive justice, "my supervisor is neutral in decision making" for procedural justice, and "my supervisor provides explanations for the decisions related to my job" for interactional justice. A five-point Likert scale ranging from 1 = strongly disagree, to 5 = strongly agree was used. The reliability score of the complete scale was 0.91. The Cronbach's alpha was 0.809 for distributive justice, 0.847 for procedural justice, and 0.850 for interactional justice. The scores were considered acceptable given the exploratory nature of the study (Tlaiss, 2013b).

Procedures

The survey questionnaire included three different sections. To test the effect of individual and organizational demographics on the managers' perception of OCB and organizational justice, the first section of the survey solicited some personal and organizational demographic information such as age, education, and level of management. In the second and third sections, the OCB and organizational justice scales were outlined.

Given that Arabic is the official language of the KSA, administering the questionnaire in its original English version solely would have significantly jeopardized the response rate. Hence, back-translation techniques were used and an equivalent Arabic version was developed. As advised by Tlaiss (2013b), two translators independently and literally translated the English questionnaire into the Arabic language. The translated Arabic version was then back-translated by two other independent translators. With the advice of language professors and the authors, who are proficient in both languages, the initial and back-translated versions were compared and minor changes, focusing mostly on grammatical appropriateness, were made. The final Arabic version was piloted to a group of students and no further changes were made at this point.

Data analysis

SPSS 19 software was used to analyze the collected data. Frequency tables were used to gain an understanding of the OCBs and perceptions of Saudi managers to organizational justice. *T*-tests and ANOVAs were conducted to explore the effect of individual and organizational demographics on the managers' perception of OCB and organizational justice. Furthermore, means, standard deviations, correlation matrices, and hierarchal regression were also used to explore the relationship between OCB and organizational justice.

Results

Descriptive results

To attend to the first objective of the current study related to exploring OCBs and organizational justice among managers in KSA, descriptive analysis was conducted. In regards to OCB, the results indicate that the overall level of OCB experienced by managers in this study was relatively high, with a mean score of 3.85 for conscientiousness, 3.14 for sportsmanship, 3.89 for civic virtue, 4.28 for courtesy, and 3.88 for altruism. Specifically, at least 69.0 percent of the participants agreed/strongly agreed to describe their attendance to be above the norm, perceiving themselves to obey the rules, and perceiving themselves to be among the most conscientious employees in the company, among other items in the conscientiousness dimension. As for sportsmanship, more than 45.3 percent reported not consuming a lot of time complaining about trivial matters, and 59.6 percent reported not arguing continuously until they get what they want, among other sportsmanship-related items. In regards to civic virtue dimensions, more than 74.0 percent described their behavior in positive terms, emphasizing attending meetings that are not mandatory and attending functions that help the company's image. More than 91.0 percent of the respondents agreed/strongly agreed that they take steps to prevent problems with co-workers and respect the rights of others. Finally, more than 68.0 percent agreed/strongly agreed that they were helpful to others who had been absent or who faced heavy workloads or work problems, among other altruism-related items.

In regards to organizational justice, the results indicate that the overall level of organizational justice experienced by managers in this study was relatively high, with a mean score of 3.69 for distributive justice, 3.59 for procedural justice, and 3.64 for interactional justice. To further explain, more than 66 percent of the total respondents reported having a fair work schedule, level of pay, workload, overall rewards and job responsibilities (more than 66 percent reported agree/strongly agree on each of the items measuring distributive justice). As for procedural justice, at least 61.0 percent of the participants agreed/strongly agreed to statements related to job decisions being made in an unbiased manner and the ability of employees to challenge managers' decisions, among other related items. Finally, in regards to interactional justice, more than 63.0 percent agreed/strongly agreed to being treated with kindness, respect, dignity, and in a truthful manner by their managers when decisions about their jobs were being made, among other interactional justice-related items (with the exception of sensitivity; 52.9 percent of the participants agreed/strongly agreed to describing their managers as being sensitive to their personal needs when making decisions related to their jobs).

T-tests and ANOVAs

To test the effect of individual and organizational demographics on the managers' perception of OCB and organizational justice, *T*-tests and ANOVAs were conducted. For OCB, the *t*-test revealed that gender had a significant impact on the responses of participants in terms of conscientiousness ($p = 0.001$) and civic virtue ($p = 0.042$), with females significantly more likely to report higher scores for these dimensions. The ANOVA analysis (Table II) revealed that age did not have any significant impact on the responses of the participants regarding overall OCB or its five dimensions. Education had a significant impact on sportsmanship ($p = 0.005$) as the respondents with a maximum of a high school diploma reported higher levels of sportsmanship

Table II.
T-tests and ANOVA tests: effect of age, education, position at the managerial hierarchy, organizational tenure, and job or position tenure on distributive justice (DJ), procedural justice (PJ), interactional justice (IJ), conscientiousness (Con), sportsmanship (SpM), civic virtue (CiV), courtesy (Cur), altruism (Alt) and overall organizational citizenship behaviour (OCB)

Mean Scores	DJ	PJ	IJ	Con	SpM	CiV	Cur	Alt	OCB
Age									
⩽35	3.265	3.489	3.598	3.843	3.092	3.849	4.230	3.921	3.762
35-45	3.811	3.803	3.709	3.917	3.156	3.931	4.295	3.759	3.780
45+	3.709	3.570	3.680	3.697	3.290	4.015	4.492	4.000	3.876
Significant for IJ: ($F(2,284) = 3.608$; $p < 0.05$)									
Educational level									
High School/ Diploma	3.952	3.788	3.939	3.708	3.824	3.894	4.235	3.905	3.831
College or Equivalent	3.524	3.547	3.455	3.873	3.089	3.833	4.298	3.754	3.738
University Degree	3.626	3.487	3.562	3.948	2.913	3.939	4.300	3.958	3.775
Significant for DJ: ($F(2,284) = 6.294$; $p = 0.000$) and IJ: ($F(2,284) = 9.584$; $p = 0.000$)									
Significant for sportsmanship: ($F(2,284) = 4.973$; $p < 0.01$)									
Position at the managerial Hierarchy									
Senior Management	4.065	3.66	3.868	3.982	3.967	3.982	4.273	4.051	4.047
Middle Management	3.687	3.669	3.634	3.876	3.074	3.915	4.265	3.869	3.770
Junior Management	3.572	3.503	3.572	3.781	2.910	3.845	4.296	3.834	3.700
Significant for DJ: ($F(2,284) = 5.624$; $p < 0.01$)									
Significant for sportsmanship (F (2,284) = 1.336; $p = 0.000$) and OCB (F (2,284) = 2.092; $p = 0.000$)									
Organizational Tenure									
⩽5	3.385	3.341	3.472	3.862	2.720	3.759	4.247	3.946	3.680
6-10	3.747	3.510	3.555	3.765	3.313	3.884	4.157	3.815	3.767
10+	3.904	3.838	3.820	3.883	3.369	3.975	4.371	3.862	3.867
Significant for DJ: ($F(2,284) = 11.168$; $p = 0.000$), PJ: ($F(2,284) = 9.292$; $p = 0.000$), and IJ: ($F(2,284) = 6.018$; $p < 0.01$)									
Significant for sportsmanship ($F(2,284) = 8.120$; $p = 0.000$) and OCB ($F(2,284) = 5.038$; $p = 0.000$)									
Job Tenure									
⩽5	3.520	3.502	3.503	3.825	3.001	3.825	4.246	3.903	3.732
6-10	3.859	3.613	3.700	3.766	3.246	3.914	4.296	3.844	3.789
10+	3.812	3.761	3.848	4.019	3.257	4.007	4.329	3.885	3.870
Significant for DJ: ($F(2,284) = 5.284$; $p < 0.01$) and IJ: ($F(2,284) = 4.548$; $p < 0.05$)									

Notes: Dependent variables: DJ, distributive justice; PJ, procedural justice; IJ, interactional justice; Con, conscientiousness; SpM, sportsmanship; CiV, civic virtue; Cur, courtesy; Alt, altruism and OCB, overall organizational citizenship behaviour

behavior than those with higher levels of education. Interestingly, the ANOVA results indicated that the management level had a significant impact on the overall level of OCB as well as the sportsmanship dimension ($p = 0.000$ for both). Senior managers were significantly more likely to report higher levels of OCBs in general and sportsmanship in particular. While job or position tenure did not have any significant impact on OCB in general or any of its dimensions, organizational tenure did. In other words, managers who had been working for the same company for more than ten years were significantly more likely than those with fewer years of organizational tenure to report higher levels of OCBs ($p = 0.03$) and sportsmanship ($p = 0.000$).

In regards to organizational justice, the *t*-test conducted to ascertain the impact of gender on its various dimensions did not produce any significant results. As portrayed in Table II, the ANOVA results indicated that while age did not impact DJ and IJ, it had an impact on PJ, with managers between 35 and 45 years more likely to score higher results on PJ dimensions ($p = 0.023$). Education had a significant impact on DJ ($p = 0.001$) and IJ ($p = 0.000$). To further explain, respondents with a maximum of a high school education were significantly more likely to report higher scores of DJ and IJ. Surprisingly, position within the managerial hierarchy only had a significant impact on DJ ($p = 0.004$). The results were nonetheless expected, with senior managers significantly more likely than middle and junior managers to report higher self-reporting scores on DJ. Organizational tenure had a significant impact on DJ ($p = 0.000$), PJ ($p = 0.000$) and IJ ($p = 0.003$). Participants who have been working for their current organization were significantly more likely than those with a shorter organizational tenure to report higher levels of DJ, PJ, and IJ. Job tenure had a significant impact on DJ ($p = 0.006$) and IJ ($p = 0.017$). However, while participants who had a job tenure of more than 10 years were significantly more likely than those with shorter job tenures to report higher levels of IJ, managers with a job tenure between five and ten years were significantly more likely to report higher levels of DJ in comparison to those with shorter and longer job tenures.

Tests of the relationship between OCB and organizational justice

The mean, standard deviation, Spearman's inter-correlation, and reliability scores for the study variables are outlined in Table III. The results provide initial support for the majority of hypotheses 3, with significant correlations identified between the dimensions of OCB and organizational justice. We tested the hypothesis using Spearman's intercorrelation. Distributive justice was positively related to sportsmanship ($r = 0.288$, $p < 0.01$) and civic virtue ($r = 0.222$, $p < 0.01$), thus providing support to *H3a* and *H3c*. Procedural justice was positively related to conscientiousness ($r = 0.125$; $p < 0.05$), sportsmanship ($r = 0.163$, $p < 0.01$), civic virtue ($r = 0.227$, $p < 0.01$), and altruism ($r = 0.149$, $p < 0.05$). These findings support *H3g*, *H3h*, *H3i*, and *H3k*. Interactional justice was positively related to conscientiousness ($r = 0.133$, $p < 0.05$), sportsmanship ($r = 0.151$, $p < 0.05$), civic virtue ($r = 0.261$, $p < 0.01$), courtesy ($r = 0.208$, $p < 0.01$), and altruism ($r = 0.283$, $p < 0.01$), thus providing support to *H3m*, *H3n*, *H3o*, *H3p*, and *H3q*.

Furthermore, hierarchical regression analysis was conducted in two steps. In Step 1, the control variables, which included the personal and organizational demographics (age, educational level, position in the managerial hierarchy, organizational tenure and job tenure) were entered. In Step 2, the three dimensions of justice were entered, and the results are outlined in Table IV. The results of the hierarchical regression provided partial support to a significant number of *H3*. Sportsmanship (SpM), was positively associated with distributive justice ($\beta = 0.193$, $p < 0.01$), and this form of justice explained

Table III.
Means, SDs, and intercorrelation matrix of study variables

	Mean	SD	1	2	3	4	5	6	7	8
1. Distributive Justice	3.696	0.848	(0.809)							
2. Procedural Justice	3.594	0.896	0.446**	(0.847)						
3. Interactional Justice	3.641	0.789	0.370**	0.549**	(0.850)					
4. Conscientiousness	3.849	0.824	0.088	0.125*	0.133*	(0.732)				
5. Sportsmanship	3.135	1.289	0.288**	0.163**	0.151*	0.037	(0.900)			
6. Civic Virtue	3.893	0.693	0.222**	0.227**	0.261**	0.203**	0.09	(0.706)		
7. Courtesy	4.280	0.619	0.059	0.092	0.208**	0.194*	−0.180*	0.361**	(0.760)	
8. Altruism	3.880	0.766	0.084	0.149*	0.283**	0.104	0.117*	0.107	0.196**	(0.735)

Notes: Cronbach's α or coefficient reliability scores are provided in parenthesis along the diagonal. Correlations shown are spearman's bivariate correlations. **Correlation is significant at the 0.01 level and *at 0.05 level (two-tailed) respectively

an average of 13.6 percent of the variance in sportsmanship (see Table IV). Civic virtue (CiV) was positively associated with interactional justice ($\beta = 0.168$, $p < 0.05$), and interactional justice explained an average of 6.1% of the variance in Civic Virtue as outlined in Table IV. Courtesy (Cur) was positively associated with interactional justice ($\beta = 0.307$, $p < 0.001$), and interactional justice explained an average of 5 percent of the variance in courtesy (see Table IV). Unexpectedly, conscientiousness (Con) was not associated with any of justice dimensions. Altruism (Alt) was also positively associated with interactional justice ($\beta = 0.288$, $p < 0.001$), and interactional justice explained an average of 4.9 percent of the variance in altruism. Finally, overall OCB was positively associated with interactional justice ($\beta = 0.212$, $p < 0.01$), and this justice dimension explained an average of 14.1 percent of the variance in overall OCB. This finding provides support to *H3r*, but not to *H3f* or *H3l*. Therefore, in terms of linear effects, interactional justice had the strongest prediction power on courtesy, followed by altruism, overall OCB, and civic virtue.

Discussion

Dimensionality of OCB and organizational justice

The primary objective of this study was to explore the perceptions of managers in the KSA to OCB and organizational justice. The study reveals that although Saudi Arabian managers reported a relatively high level of OCB in general, courtesy was highly prioritized, followed by civic virtue, conscientiousness, altruism, and sportsmanship. For example, the emphasis that the respondents placed on courtesy and civic virtue, which emphasize conferring with others before making decisions and seeking others' feedback and participation, can be explained by the Islamic teachings that focus on the act of consultation (shura), which was emphasized by the Prophet in the context of making decisions that will impact others (Ali, 1996; Tlaiss, 2013a, 2014). Generally speaking, the levels of OCBs in Saudi Arabia as demonstrated in this study could be explained as indicators of the commitment to the religious teachings, given that work values such as obedience, loyalty, honesty, cooperation, dedication, and helping others have been thoroughly emphasized in the *Qur'an* and *Hadeeth*. The managers in this study portrayed high OCB given that Islam commands people in higher power positions not to look down on their employees, but to show affection and treat them kindly as if they are their siblings. It can be also be argued that people who follow the teachings of the *Qur'an* are more likely to create a climate of mutual understanding,

Variables	Con		CiV		CiV		Cur		Alt		OCB	
	ΔR^2	β	ΔR^2	β	ΔR^2	β	ΔR^2	β	ΔR^2	β	ΔR^2	β
Step 1: controls	0.027		0.130***		0.020		0.021		0.011		0.085***	
Age		−0.072		−0.41		0.043		0.121		0.015		−0.002
Education		0.123		−.0.150		0.086		0.075		0.076		0.014
Position		−0.066		−0.214**		−0.015		0.038		−0.070		−0.186**
Org. Tenure		−0.017		0.168***		0.019		0.074		−0.076		0.100
Job Tenure		0.085		−0.037		0.019		−0.053		−0.047		−0.022
Step 2	0.013		0.031*		0.067***		0.056**		0.065***		0.080***	
DJ		−0.033		0.193**		0.103		−0.112		−0.015		0.111
PJ		0.099		0.026		0.055		−0.109		−0.028		0.027
IJ		0.050		−0.065		0.168*		0.307***		0.288***		0.212**
N	287		287		287		287		287		287	
Adjusted R^2	0.012		0.136*		0.061***		0.050**		0.049***		0.141***	
Equation F value	1.449		6.637***		3.315**		2.895**		2.858**		6.872***	

Notes: β, standardized β. DJ, distributive justice; PJ, procedural justice; IJ, interactional justice; Con, conscientiousness; SpM, sportsmanship; CiV, civic virtue; Cur, courtesy; Alt, altruism and OCB, overall organizational citizenship behaviour. ***$p < 0.001$; **$p < 0.01$; *$p < 0.05$

Table IV.
Hierarchical regression results

respect, and good conduct, which establishes a firm basis for OCB. Moreover, given that Islam encourages its followers to take responsibility for their actions whenever they cooperate with other people (Ali and Al-Owaihan, 2008; Branine and Pollard, 2010), it is expected that Saudi Arabians should promote cooperation, mutual support, and enhanced teamwork within organizations. Muslims are expected to help others and exhibit higher levels of OCB because helping their coworkers to succeed is the highest level of piety (taqwa), and in so doing, Muslims are obeying the command of God "[…]. cooperate with one another in righteousness and piety […]" (5:02).

In consideration of organizational justice, the results also show the relatively high levels of commitment of Saudi Arabian managers to organizational citizenship, with special attention to distributive justice, followed by interactional justice, and procedural justice. These findings can be best understood in the context of the cultural and religious fabric of KSA. As previously suggested, several verses in the *Qur'an* focus on justice and fairness in employment relationships, and urge Muslims not to be affected by personal interests or other considerations in their interactions with others within personal and organization circles (Ali, 1996; Tlaiss, 2014). It can also be explained by virtue of the collective nature of society, wherein the focus is on doing things as a team with a focus on strengthening communal harmony and cohesion. As for the importance of interactional justice over procedural justice, one possible explanation for this finding may be related to the nature of Arabic culture. Arabic culture has long been described as a high-context culture in which direct interaction is paramount. Hence, the findings resonate with those reported by previous studies including Elamin (2012), Elamin and Alomaim (2011), and Syed and Ali (2010), among others. It was not surprising to find that KSA managers emphasized interactional justice, given the emphasis that Arabs put on direct contact, talking, personal visits, and interaction in their personal and professional lives as a means to foster trust and strengthen the collective social fabric. The emphasis placed on interactive justice can also be explained as a result of the fact that Islam encourages managers to allow human considerations to take priority in the workplace on matters related to the treatment of employees (Ali, 2010), and emphasizes consultation (shura) as a policy (not an option) and a pillar of administration (Ahmed, 2011). Moreover, by demonstrating high levels of interactive justice, Saudi Arabian Muslims are fulfilling goodness in interaction and conduct at the personal and organizational levels (ehsan), which is an important work-related norm that Islam encourages to create a workplace of forgiveness and tolerance (Ali, 2010). Therefore, unlike their counterparts in India, who were concerned with the unbiased implementation of procedures (Gupta and Singh, 2013), the Saudi Arabian managers were more interested in maintaining interactional justice inline with the Islamic religious teachings that expect managers to demonstrate high levels of respect and courtesy in their interactions with their subordinates.

In terms of the impact of personal and organizational demographics, the findings provide partial support to what was suggested by other studies. Although gender did not have any significant impact on organizational justice's dimensions, female managers were significantly more likely than their male colleagues to emphasize conscientiousness and civic virtue. This finding was expected given the emphasis Arab society puts on women being more communal and maternal (Hofstede, 1980; Tlaiss, 2013a, b). Moreover, while age did not have an impact on any of the dimensions of OCB, middle-aged managers were more likely to emphasize dimensions of procedural justice as they strive to have fair procedures to ensure their progress through the ranks and salary ranges. Confirming a finding by Dalal (2005), education level had an impact on

the experience of individuals with OCB and organizational justice. In particular, the least educated group (i.e. high school education) showed higher levels of sportsmanship, distributive justice, and interactional justice. One possible explanation for this finding could be aligned with the Human Capital Theory (Tlaiss, 2013b), which argues that individuals with low levels of education often feel threatened by those who have more formal education and are therefore less likely to complain for fear of losing their jobs, and are thus more likely to focus on maintaining good relationships with colleagues. As expected, senior managers were significantly more likely to demonstrate higher levels of sportsmanship, overall OCB and distributive justice, which is aligned with the cultural and religious teachings that emphasize the role of leaders as role models and exemplars of the highest levels of morality (Ali, 1996), including being just and good organizational citizens. Organizational tenure had a significant impact on all the dimensions of justice, and on sportsmanship and overall OCB too. Managers with the longest organizational tenure are expected, by virtue of cultural norms and traditions, to care most for the well-being of their subordinates by demonstrating justice in all their dealings and high commitment and loyalty to their employers.

Relationship between OCB and organizational justice

Another objective of the study was to explore the relationship between OCB and organizational justice, and the results were quite interesting. Gupta and Singh (2013) argue that although the concern for justice is universal, cross-cultural studies have revealed that the substance of justice might vary across cultures (Leung and Tong, 2004). In the current study, and in contrast to what has been reported in other studies in collectivist societies (e.g. Gupta and Singh, 2013), interactional justice has emerged as most strongly related to managers' citizenship behavior. The findings are therefore in line with those reported in KSA where interactional justice – in comparison to distributive and procedural justice – had the most significant impact on job satisfaction (Elamin and Alomaim, 2011) and organizational commitment (Elamin, 2012), for example. To further explain, although distributive justice was correlated with sportsmanship and civic virtue, the regression only revealed significant results with sportsmanship. Moreover, procedural justice did not impact the OCB or any of its dimensions; it also had no impact on job satisfaction (Elamin and Alomaim, 2011) or organizational commitment (Elamin, 2012) in the context of KSA. The current finding also resonates with those reported by other studies (see for example Robinson, 2004) arguing that distributive justice is more likely to impact personal outcomes, whereas procedural justice would be more related to the attitudes of employees towards the organization. Consistent with these suggestions, the current study found that distributive justice tends to be a stronger predictor of OCB than procedural justice. In other words, fairness of personal outcomes is more important than fairness of the procedures of the firm in the context of KSA. As in other collectivist societies, Saudi Arabians' tolerance for higher levels of injustice should in this case be interpreted in terms of maintaining their collective norms and communal cohesion. It can also be perceived as underlining the widespread influence of the authoritative approach to management and bureaucracy in Saudi Arabia.

As previously suggested, interactional justice and fairness of interpersonal treatment had a paramount impact on various dimensions of OCB. Several explanations rooted in the socio-cultural and religious set-up of KSA and employment practices within the country underpin this finding. To further explain, the relationship between organizational justice and outcome variables has long been significantly impacted by cultural values and

traditional norms (Kabasakal *et al.*, 2011; Gupta and Singh, 2013). Using Elamin's (2012) argument, given the high power distance nature of Saudi Arabian culture, employees may not share the expectations of fair procedures or of having an input into organizational decisions that employees in low power distance cultures have. Hence, the presence or the absence of distributive or procedural justice might actually be irrelevant to their potential or willingness to demonstrate OCB. Another explanation for this finding is rooted in the collectivist nature of Saudi Arabian society, which focuses on maintaining group harmony. In other words, in alignment with the cultural norms of collectivism, fairness of procedures is not problematic so long as the group is treated with respect. Consequently, complaining about the fairness of procedures would be disruptive to the group's harmony and cohesion, something that is frowned upon by virtue of cultural values and Islamic teachings that also focus on maintaining group cohesion (Elamin, 2012). Managers are therefore expected to treat their employees fairly and equally, with respect and courtesy. Another issue that is relevant to this discussion is the emphasis that Islam places on leadership and the courtesy and respect that followers should demonstrate to their leaders. Ali (1996) argues that having a leader in Islam is obligatory, and followers are expected to obey their leaders. As such, one can expect Muslims to be less likely to "voice" dissatisfaction given the religious teachings that require them to trust their leaders and obey them. A third explanation for the significant relationship between OCB and interactional justice lies in the employment practices in KSA. As Elamin (2012) argues, Saudi Arabians have little faith in institutional arrangements where decisions are rarely made using formal procedures and process. Consequently, the association of justice and demonstrating OCB may more likely involve securing cordial and respectful relationships rather than fairness of a procedure or system.

The findings of this study highlight how individuals from different cultures seem predisposed, by virtue of their traditional values and religious beliefs, to react in different ways, including alternating their OCB and attaching more weight to the different forms of organizational justice. We have shown that interactional justice in the context of KSA seems to influence more dimensions of OCB than distributive and procedural justice. This re-asserts the claim of Cropanzano and Mitchell (2005) and Cropanzano *et al.* (2002) that the explanation for the role of interactional justice in the workplace is grounded in the theories of social exchange and reciprocity. Using Social Exchange Theory (Thibault and Kelley, 1959; Thibault and Walker, 1975) as a framework to interpret the results in a Saudi Arabian context, managers would be offering citizenship behavior and going beyond their job descriptions in exchange for respect in interpersonal relations and interactional justice. With this in mind and based on the findings, we argue that the manner of interaction and amount of respect that is implicit in interactional justice would be an antecedent to the portrayal of civic virtue, courtesy, altruism and OCB in general in KSA and might even increase Saudi managers' OCB.

Limitations and suggestions for future research

The current study attended to the research gap in our knowledge of OCB in the context of the Arab Middle East, particularly in the KSA. It also explored the various aspects of organizational justice and the relationship between OCB and organizational justice. However, our findings should be interpreted given the limitations inherent within. First, obtaining data using self-reports creates the potential for common method variance due to response bias, which might generate some interpretation problems. Second, the cross-sectional and cross-organizational nature of the research sample,

which was drawn from managers working in organizations in the Eastern region of KSA, is another limitation which may limit the generalizability of our research. Future studies can therefore address these methodological issues by extending the research sample beyond managers and organizations in the Eastern province of KSA. Future research can also consider examining OCB and organizational justice using alternative research methods. Third, our study looked exclusively at the relation between OCB and organizational justice. Future studies could try to examine the relationship between OCB and other organizational issues such as trust, job satisfaction, or job commitment. Moreover, the current study did not look at the strength of the association between the specific dimensions of organizational justice or OCB. Hence, future studies might consider examining the strength of the relationship between each of the individual constructs in an attempt to generate recommendations of how to improve specific aspects of OCB or organizational justice. Generally speaking, the findings suggest that citizenship behavior is complex and call for further country-specific investigations to understand the role of national cultures and political systems and economic variables in OCB. It might be also very interesting to see future studies explore the impact of Saudization on OCB behaviors. Researchers might also be interested in cross-country research in the region of the AME to identify similarities and differences in OCBs.

Even with these limitations, we believe that we have achieved the objectives of this exploratory study as we try to extend current literature beyond Anglo-Saxon contexts and into those of developing countries, with an emphasis on the role that national culture and traditional norms play in organizational behavior. To our best knowledge, this study is the first of its kind to explore OCB in the context of KSA and the Middle East. Although this study is not the first to explore the various dimensions of organizational justice in this region, it is the first to explore the relationship between OCB and organizational justice.

Implications

The study's main contribution is to extend the research on OCB and the factors that impact it to a different cultural context. The findings demonstrate the extent to which cultural values and religious beliefs, along with respect for management and seniority, are upheld in organizational contexts. The findings therefore provide a basis for future studies to explore OCB in other developing and Arab countries, as the extant studies are mostly focused on Western contexts, with minimal attention to the organizational experiences of employees in a different geographic, cultural, and religious milieu. Although this study did not look at HRM practices *per se*, its findings have significant implications for academics, HRM departments, and practitioners.

The current study contributes to the broader OCB literature by being the first to explore OCB in the context of KSA, the impact of personal and organizational demographics on OCB, and the relationship between OCB and organizational justice. It is also the first to try to explain OCBs and the relationship with organizational justice in the Arab world from within cultural norms and Islamic work-related values. For example, the significant relationship between OCB and interactional justice in comparison to distributive and procedural justice suggests that the relationships established in Western contexts between OCB and organizational justice's dimensions cannot be blindly assumed and transferred to AME contexts. Although some of the associations were indeed similar to what has been found in Western contexts, the underlying justifications are different. Hence, future studies should account for the local context to help enhance organizational

and individual performance. In the absence of studies that originate from the Arab world and factor the endogenous cultural and religious beliefs into their research, using the Western theories and HRM policies is the natural course of action and a good starting point. However, local adaptation is a must, given the sensitivity of organizational dynamics to cultural values and Islamic norms. The study therefore resonates with that of Dirani and Kuchinke (2011) regarding the need to avoid the simple parachuting of Western theories and HRM practices into Arab cultures as "prêt-à-porter". The current study also strongly argues for the need to closely examine and integrate local cultural norms and religious teachings with local HRM frameworks, policies, and practices.

The findings highlighted in this study also have some implications for Organizational Behavior, Employee Relations, and HRM research. To further explain, the high levels of OCB demonstrated by the Saudi Arabian participants in this study provide valuable insights into the foundations underlining organizational behavior. OCBs are demonstrated in Saudi Arabian organizations as encouraged by Islamic teachings, which imply the role that religious teachings play in influencing employees' behavior. Moreover, the emphasis that the Saudi participants in this study attributed to interactional justice draws attention to the need for further studies to explore the factors that impact employee relations in the region. This information, if recognized by HR managers, should be incorporated into the core of HR practices and management in Saudi organizations. The challenges regarding HRM in the Middle East are demanding and the process of developing local HRM systems is in its infancy. Nonetheless, the information presented in this study provides a better understanding of the type of HRM practices that are needed to foster such organizational behavior. Similarly, the emphasis that the participants placed on the various aspects of justice can be a compass to determine the areas that can be further developed. For example, the lack of emphasis that the Saudi participants placed on procedural justice can be perceived in terms of an absence of clear procedures for various issues within organizations, including promotions and performance evaluations. Alternatively, the emphasis that the participants put on interactional justice can be used by HR managers to collect feedback from employees in areas that need further development. By doing this, HR management could demonstrate to employees their commitment to enhancing working conditions and culture. They can also appeal to collectivist values that emphasize harmony within their groups and well-being (falah) at their workplace, which is an important Islamic work-related value.

It is also worthwhile to consider some practical implications. Organizations in the AME are challenged on the one hand by the shortage of information on OCB and the factors that impact it and on the other, by the claims made by Western studies about OCB and its ability to make individuals, groups, and organizations more effective (Bergeron *et al.*, 2013). Given this shortage, the findings of this study provide some suggestions, or at least a starting point, for organizations regarding the experiences of managers with OCB and organizational justice and the relationships between the two. Understanding the factors that impact employees' OCB is critical for organizational performance and effectiveness. Depending on the goodwill of employees or their commitment to their religious teachings and cultural norms is not an effective strategy in the long run. Hence, as organizations extend their knowledge of OCB and the factors that impact it, future strategies can incorporate OCB as a means to improve employees' performance. For practitioners, the findings suggest that organizations in KSA still have a long way to go to understand OCB and the role that various organizational and personal factors play in influencing it. The information in this study is therefore useful from a practical perspective as it provides organizations in KSA with some guidance

concerning which areas to target and improve to encourage OCB. In other words, if Saudi Arabians, as suggested by this study and others in the same context (Elamin and Alomaim, 2011; Elamin, 2012), are highly concerned with interactional justice due to cultural and religious values as well as employment practices, managers should focus on methods to further improve interactional justice. In the meantime, the lack of faith in procedural justice is also an alarming issue that requires immediate attention. Employees' and managers' perceptions of justice can impact their behavior and performance, and therefore the factors that impact their perceptions of justice and OCB must be understood. The significant relation between interactional justice and OCB highlights the importance of fairness with respect to OCB. One important implication, therefore, is the need to pay special attention to the importance of interpersonal relationships within organizational contexts. If policy makers and managers in Saudi Arabia improve fairness and equity in employment practices and work environments, the level of performance might improve. The current study therefore has some implications for policy makers and governmental policies, given the role that governments can play in shaping HRM policies and practices. The Saudi Arabian government can encourage the diffusion of desirable HRM practices through a radical change in the assumptions underpinning current HRM practices. Local governments can also support Saudi companies by providing incentives to enact HRM strategies that are in accordance with local culture and based on Islamic teachings.

Notes

1. (P) is an abbreviation of "peace be upon him", an honorific formula that Muslims use when mentioning the name of the prophet (Beekun and Badawi, 2005).
2. In this study the following translations of the Qur'an were used: Saheeh International (Eds) (2004). Ali (1938). The Qur'an is composed of Chapters (suras) and verses (ayat). Hence, throughout this study, the following format will be used; XXX:YYY; where XXX refers to the chapters and YYY to verses. For the purposes of clarity, some modifications have been made by the bilingual (Arabic-English) author.

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Corresponding author

Hayfaa A. Tlaiss can be contacted at: hayfaatlaiss@hotmail.com