Islamic work ethics in an ethnically and culturally diverse context: The case of Arab high school teachers in Israel

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Abstract. The purpose of this study is to identify work value scales among teachers in Arab high schools in Israel. The study was conducted among Arab high school teachers in Israel, who are part of an indigenous ethnic and cultural minority in a Western-oriented, Jewish majority country, and work in a school system that is based on western educational and ethical paradigms. The work values of Arab high school teachers were measured using the Islamic Work Ethic (IWE), and modified for the current study for use in educational settings. Eight significant dimensions emerged: cooperation, consultation and fortitude, perfectionism and self-discipline, competence, integrity and fair-mindedness, personal responsibility and forgiveness, industriousness, trustworthiness, the fulfillment of commitments and competitiveness. The eight dimensions together explained 48% of the total variance and were found to be reliable measures for understanding the work-related values of Arab high school teachers. The study findings indicate that Arab high school teachers in Israel exhibit Islamic work values despite working in a western-oriented educational system.

Keywords: Islamic ethics, work values, Arab high schools, teachers, ethnic.

INTRODUCTION

Research on work values in a wide range of cultural settings indicates that they are key constructs in the socialization process and reflect conditions of education, occupation, politics, religion, culture, and the family milieu (Ali *et al.*, 2019; Abu-Saad, 2003; Dajani and Mohamad, 2017; Elizur *et al.*, 1991; Kalemci and Tuzun, 2019; Khalil and Abu-Saad, 2009; Sidani, 2000; Schwartz, 1999). As Schwartz stated:

> Because cultural value priorities are shared, role incumbents in social institutions (e.g. leaders in governments, teachers in schools, executive officers of corporations) can draw on them to select socially appropriate behavior and to justify

their behavioral choices to others (1999: 25).

The Israeli education system, which is subdivided into Jewish and Arab systems, represents a complex context for exploring teachers' work values and the broader socialization processes, particularly among the indigenous Palestinian Arab minority population (Khalil and Abusaad, 2009). Ideally, the educational system should reflect society's heterogeneous demographics through multi-cultural aims, goals, and organizational and administrative policies. Yet, an examination of Israel's educational system reveals a definite bias toward Western, European (Ashkenazi) culture to the disadvantage and marginalization of the Palestinian Arab

Minority (Abu-Saad, 2019). This marginalization, which has been expressed both formally and informally since the establishment of the state, was codified into law in July 2018 with the adoption of the Nation-State law, which defined Israel as "the nation-state of the Jewish people," and gave them – exclusively – the rights of self-determination and immigration (Wootliff, 2018; Adalah, 2018). This law turned the Muslim, Christian, and Druze Palestinian Arab minority, which accounts for over 20 percent of Israel's citizenry, into *de jure* second-class citizens (Jabareen and Bishara, 2019). Thus, Arab teachers are the products and employees of a western-oriented educational system that espouses western organizational and pedagogical values, while simultaneously communicating to them that they do not belong to national body politic and society.

This article explores the work values of indigenous Arab high school teachers in this ethnically, politically and culturally diverse context. The development of the Western work values theory is reviewed, and the relevance of an Islamic work ethic measure to this unique context is examined.

THEORETICAL FRAMEWORK

According to the literature on work values, work attitudes and work behavior are governed to a large extent by values. Values can be defined as constructs that mediate between a person's internal physiological and psychological needs, and the specific activities available to fulfill each need (Gartland, 1984). Locke (1976) considers that a value is what one regards as conducive to one's welfare. According to Schwartz and Bilsky (1987), values can be defined as concepts or beliefs about desirable end states or behaviors that transcend specific situations, guide the selection or evaluation of behavior and events, and are ordered by their relative importance. Values are evaluative beliefs that synthesize affective and cognitive elements to orient people to the world in which they live (Marini, 1984).

Significance of work values

Work values refer to the goals or rewards people seek through their work, which are expressions of more general human values in the context of the work setting (Dajani and Mohamad, 2017; Schwartz, 1999; Ben-Shem and Avi-Itzhak, 1991; Super, 1971; Hofstede, 1999; Yu and Li, 2003; Liu and Lei, 2012). The organizational significance of work values stems from the fact that they influence a variety of organizational behaviors and outcomes such as performance (Andrisani and Pames, 1983), interest in challenging and non-routine tasks (Bhagat, 1979), satisfaction and the subsequent job behaviors (Blood, 1969), and occupational accomplishment and career mobility (Andrisani, 1978). Thus, the ability to

match the needs of an individual to that of an organization may depend, in large part, on the identification of the work values of the individual.

Furthermore, research also indicated that identification of individuals' work value profiles is useful for: (a) providing an informational basis for employment counseling and career/occupation planning (Reichel *et al.*, 1981); (b) assessing an individual's level of motivation for certain jobs (Brown, 1976); (c) designing effective motivational systems (England, 1978); (d) influencing an individual's drive for achievement at work and job satisfaction (Mankoff, 1974; Knoop, 1994; Sidani, 2000); and (e) inducing individuals to be highly involved in their jobs (Randall and Cote, 1991).

Protestant work ethic

Most of the research on work values has been carried out in Western countries and has focused on the Protestant Work Ethic (PWE) as defined by Weber (1930). Weber considered the PWE to be at the basis of the Western idea that a person has a 'duty' to work, and asserted the existence of a relationship between Protestantism and the development of modern capitalism.

The PWE is based on the Calvinist doctrines that humanity has fallen into a state of sin and that, consequently, a human being must engage in unremitting hard work, in the absence of indulgence, as a means of attaining the certainty of salvation (Bendix, 1962). Weber argued that the inherent logic of these doctrines, directly and indirectly, encouraged self-denial, planning, and investment in the pursuit of economic gain. Since Calvinism also tended to eliminate the satisfaction of the creative experience from work, it gave religious sanction to impersonal mechanical labor, low wages, and exploitation in the early period of modern capitalism (Bendix, 1962). Therefore, one of the most important dimensions of the PWE was that work was considered to have meaning in and of itself. Banks (1998) asserted that PWE was mostly related to hard work, and included the beliefs that: (1) work gave meaning to life; (2) one should have a strong sense of duty to one's work; (3) hard work was a necessity that should take priority over personal and family needs; and (4) work contributed to the moral worth of the individual and to the health of the social order (Banks, 1998).

Islamic work ethic

While the PWE has been used to examine work values in non-Western societies, efforts have also been made to study and describe the work ethics developed under other belief and social systems. Ali (1988, 1992a, 2005) and Ali and Al-Owaihan (2008) identified an Islamic Work Ethic (IWE) that has its origins in the Quran and the sayings and practices of the Prophet Mohammed and the

early Islamic leaders. Unlike the strains within Christian (Bendix, 1962) and Jewish (Lipset, 1990) thoughts which view the need for work as a consequence of human sin, Islam views humanity as free from primordial guilt and has a more positive orientation to work. In the IWE, work is considered a virtue in light of a person's needs, and a means for establishing equilibrium in one's individual and social life.

The IWE is oriented more toward life fulfillment than life denial (e.g. 'no one eats better food than that which one eats out of one's work') (Ali, 1992a, p. 507). The Islamic traditions on which it is based also emphasize the importance of quality work (e.g. 'Persist in your action with a noble mind … .Failure to perfect your work while you are sure of the reward is injustice to yourself') (Ali, 1992a, p. 507). According to Ali and Al-Owaihan (2008):

> The core of IWE is profoundly different from the Protestant Work Ethic. Even though both of them place an emphasis on work involvement and work as a divine calling, IWE encompasses dimensions that are not explicitly addressed in PWE. In particular, there is an emphasis in IWE on intention, rather than outcome, as a measure of morality. Engaging in monopoly, gambling or trading in alcohol, for example, may bring fortune, but are considered an immoral endeavor. Serving others and the community is considered an integral part of IWE. Furthermore, the ever-existing possibility of deceptive behavior makes it an obligation for those engaged in any transaction to be transparent. In this context, the saying ''Buyer beware'' is not sanctioned (Ali and Al-Owaihan, 2008: 14).

Islam views work as embodying the values of other religious undertakings such as prayer and charity. It puts a strong emphasis on the equal distribution of wealth in society and also encourages trading, productivity, development and modernization (Azid, 2005; Hamid, 2009). The literature on Islamic ethics stresses values that are applicable both to work and to general conduct and behavior, including: equality, accountability, consultation, goodness, kindness, trust, honoring promises (commitment), sincerity, justice, hard work, humility, universalism, consensus, self-discipline, persistence, and cooperation (Ali, 2005). During the first six centuries of Islam, knowledge, trade, industry, agriculture and complex organizations thrived. All forms of work and creativity were honored, and labor organizations that supported both the needs and the professional quality of the workers were developed (Ali, 1992b).

Unlike work ethics in Judaism and Christianity, the Islamic work ethic (IWE) has been misunderstood or ignored in management and organization studies. This is because management scholars have no ready access to the wealth of literature in Islam pertaining to business and organization. It is useful to note that Islam shares some similarities with the other two monotheistic religions, Judaism and Christianity; and yet, with regards to work, also differs (Kalemci and Tuzun, 2019; Ali and Al-Owaihan, 2008; Ali, 2015). In Judaism, for example, there is an emphasis on the specific and relevant, and on the role of human beings on earth. In contrast, Christianity places greater emphasis on spiritual aspects, while providing more general, unspecific guidelines for other aspects of life (Ali and Gibbs, 1998). Islam, in perhaps more of a fusion of both traditions, provides detailed guidelines for human life and conduct, and at the same time maintains the spiritual perspective emphasized in Christianity.

Work in Islam, therefore, is both situated at the core of the faith and considered an integral part of life. Furthermore, in Muslim societies, the sayings of Prophet Mohamed and Quranic texts are an integral part of the socio-political discourse. Therefore, the use of these sources becomes imperative in any discussion of IWE (Ali, 2015; Ali and Al-Owaihan, 2008; Kalemci and Tuzun, 2019; Wahab *et al.*, 2016).

Effect of foreign domination on work values

According to Ali (1992a), the foreign conquests and domination of the Arab world, which began with the Ottoman Empire (1412–1918) and were perpetuated by the modern Western powers, have led to a breakdown of work-related structures and behaviors and to a weakening of the influence of the IWE. The early Western colonial powers (British and French) deliberately instilled Arabs with a sense of inferiority, which was perpetuated by the continued foreign domination, either through political structures or through the influx of multinational corporations and expatriate labor (Ali, 1992a). This historical development resulted in widespread Arab cultural and social alienation, and a growth of apathy in the workplace (Ali and Al-Shakhis, 1990; Ali, 1992b; Barakat, 1993; Ali *et al.*, 2019). However, in several studies (Ali, 1988, 1992a; Khalil and Abu-Saad, 2009) quite strong support for, and identification with, the IWE was found among Arabs in different settings.

Early studies of the IWE did not look at separate dimensions (Ali, 1988, 1992a; Ali and Al-Shakhis, 1990; Chanzanagh and Akbarnejad, 2011). Subsequently, several researchers have explored and validated constructs or dimensions within the IWE (Abu-Saad, 2003; Wahab *et al.*, 2016; Chanzanagh and Akbarnejad, 2011). In an extensive study with both qualitative and quantitative components, Wahab *et al.* (2016) utilized experts in the field of Islamic studies to identify a broad

range of Islamic work values; out of which 25 constructs were qualitatively validated. Most of the constructs represented universal values (e.g., hard work, competence, responsibility, self-discipline) also found in other work value ethics structures, while others were identified as being specific to Islamic work ethics (e.g., benevolence, gratitude). An IWE questionnaire including questions on all 25 constructs was administered to a sample of 227 employees in Malaysian organizations that incorporated Islamic values in their organizational culture, and 13 of the 25 constructs were quantitatively validated. This extensive package of IWE constructs provides a valuable tool for use in other cultures and organizational frameworks.

The educational system and work values among the Arab minority

The setting of the present study provides a particularly interesting context for further examination of IWE, as there are several differing and perhaps conflicting cultural, social and organizational influences on the work values of Arab teachers. The Arab minority in Israel is similar to other Arab societies, in that it has a strong social network and a clear and well-defined system of values and customs (Abu-Saad and Hendrix, 1995). However, in the course and aftermath of the establishment of the state of Israel, much of the Palestinian–Arab population was dispersed, and the minority who remained in Israel was left without political and social leadership. The loss of society's cultural and political elite increased its susceptibility to Jewish cultural and economic influences.

One of the primary avenues of external cultural influence is the educational system (K-12) in Israel, which was originally based on the British educational model, and is directed by the Ministry of Education in Jerusalem. This system is *de facto* divided into separate Jewish and Arab systems, which are not equal in terms of *per capita* expenditure for pupils, teaching hours, facilities, professional resources and special curricular programs and opportunities (Swirski, 1999; Abu-Saad, 2011, 2019).

Regarding organizational influences on the work values and behavior of Arab teachers in Israel, there have been Western influences through the British colonial legacy and the enduring Western structure of the school system, as well as through many other organizations in Israel. Much of the work values research in Israel has applied theory and instruments developed in the West without any discussion as to their cultural or organizational appropriateness (Ben-Shem and Avi-Itzhak, 1991; Mannheim and Seger, 1993; Elizur *et al.*, 1991). Elizur *et al.'s* (1991) eight-country study included a sample of private and public sector managers and business graduate students from Israel, but made no mention of whether Arabs were included in the sample. They reported that the rank order of work values between

Israeli and American samples were quite similar, with achievement, job interest and advancement as the three highest-ranked values, and contribution to society as the lowest-ranked value. Sharabi's (2009) study among Jews and Muslim Arabs with higher education in Israel found significant differences in all areas of life (e.g., leisure, community, work centrality, religion, and family). Work centrality, as well as the importance of religion and community, was significantly higher among Muslim Arabs than among Jews.

MATERIALS AND METHODS

The setting of the present study provides a particularly interesting context for further examination of IWE, as there are several differing and perhaps conflicting cultural, social and organizational influences on the work values of Arab teachers in Israel.

Given this diverse cultural context, the purpose of this study was to identify work value dimensions among Arab high school teachers.

Data was collected from Arab high schools from the Galilee in northern Israel in the summer of 2018 using different techniques of non-probability sampling e.g. convenience sampling, snowball sampling, etc. The study team advised the teachers that all information would remain confidential and that participation in the study was voluntary.

Tools

A questionnaire was designed, consisting of two sections: 1) an IWE measure and 2) demographic variables. IWE was measured using a questionnaire based on Wahab *et al.* (2016). The original scale contained 162 statements and was revised to better apply the school environment.

A response to each statement was made on a four-point Likert-type scale ranging from (1) not true at all to (4) very true.

Data analysis

The statistical methods used for processing the collected data were: (a) descriptive statistics; and (b) factor analysis using varimax rotation of the IWE items. Factor analysis is a statistical method used to describe variability among observed, correlated variables in terms of a potentially lower number of unobserved variables called factors. The reduction of a large number of individual variables or items into related unities or dimensions facilitates the interpretation of the results (Vogt, 1993). Varimax rotation is a statistical technique for clarifying the relationship among factors that maximizes the variance shared among items. By maximizing the shared variance, the results more discretely represent how data correlate with

Table 1. Characteristics of respondents (n = 162).

Characteristic	Percentage
Gender	
Male	46%
Female	54%
Education	
B.A.	43%
M.A.+	57%
Age (years)	
20-39	61%
40+	39%
Tenure (years)	
1-9	46%
10+	54%
Level of religiosity	
Religious	55%
Secular	45%

each principal component (Vogt, 1993). Two criteria were used in order to determine the number of factors: (1) the eigenvalue of each factor equal to or greater than 1.0 (eigenvalue is the total amount of variance accounted for by a factor, or the amount of explained variance due to a factor); and (2) the loading of each item in the factors greater than or equal to 0.4.

RESULTS

Two hundred fifty (250) questionnaires were distributed to high school teachers, of which, 162 complete questionnaires returned, representing a response rate of 65%. Table 1 presents the characteristics of the respondents, of whom 54% were female. Sixty-nine percent were between the ages of 20–39, and 55% characterized themselves as religious.

Table 2 presents the results of factor analysis on the items of the work ethic scale that loaded (using a loading of 0.40 as the threshold for inclusion), rotated in the Varimax option. The items were distributed among eight primary factors.

The eight factors had an eigenvalue greater than 1.0 and accounted for 47.8% of the total variance, where factors 1 through 8 explained 7.97, 7.60, 7.34, 7.28, 5.13, 5.10, 4.17 and 3.19% of the variance, respectively (Table 2).

Factor 1: 'Cooperation, consultation and fortitude' emphasizes patience, teamwork, participation, cohesion, securing legitimacy and influence among members of the organization. It includes items such as: I'll remind myself to be patient whenever I face a problem; I believe time will ease away problems if we are patient; cooperating well with your colleagues at work; cooperation is a virtue in work; the practice of consultation makes me feel I am important to my company; and consultation allows me to overcome obstacles and avoid mistakes.

Factor 2: 'Perfectionism and self-discipline' highlights the setting of high-performance standards and self-discipline at work. It includes items such as: I do not like to see my work as an average performance; once I set my goals, I am committed to carrying them out; I always think of plans to improve my own performance; I regularly self-evaluate my own actions for self-improvement; and, I always come to work on time.

Factor 3: 'Competence, integrity, and fair-mindedness' is related to the capability to do one's job well and efficiently; while maintaining fairness in attitudes and relationships in the workplace. It includes items such as: I have good competencies for my job; I have the skills necessary for my job; I have the knowledge necessary for my job; I treat people with fairness and respect, and acting with integrity. As a novel addition to these concepts, factor 3 also includes thanking/crediting God for positive results and accomplishments.

Factor 4: 'Personal responsibility and forgiveness' come together in this factor as complementary constructs. Forgiveness allows one to let go of the past, while continuing to maintain personal responsibility in the present. It includes items such as: I take the responsibility entrusted to me seriously; I feel guilty if I do not do my job as entrusted to me by my employer; I schedule my day in advance to avoid wasting time; I would feel bad if I am not doing my job any better than I was previously; Do you feel bad if you have done a bad thing to others and still they treat you kindly?; Do you work harder if you are forgiven for your own mistakes at work? This factor also incorporates an item from one of the constructs (gratitude) characterized by Wahab *et al.* (2016) as 'uniquely Islamic': 'The blessings that I receive in my life encourage me to perform better.'

Factor 5: 'Industriousness' encompasses the traits of productivity, motivation, persistence, dedication and self-reliance. It includes items such as: I would pull all my energies, resources and abilities together to accomplish my task; I would not dare to dream that my work will achieve a desirable result unless I use all my abilities to the best that I can; I would consider myself very committed and very serious in achieving my goals. Two of the items from Wahab *et al.'s* (2016) uniquely Islamic construct of benevolence also loaded on this factor: Even if I am competent, I will not stop looking for ways to improve myself; and, I commit myself to continuously improve my performance and my profession.

Factor 6: 'Trustworthiness' allows employees to build

Table 2. Dimensions of Islamic work ethic: Factor analysis results, Varimax Rotation.

Items	Factors							
	1	2	3	4	5	6	7	8
The practice of consultation makes me feel I am important to my company.	**0.71**	0.14	0.17	0.04	0.06	-0.02	0.38	0.09
Consultation allows me to overcome obstacles and avoid mistakes.	**0.71**	0.04	0.12	0.25	-0.01	0.00	0.34	0.20
I enjoy working with others more than working alone.	**0.64**	0.04	-0.10	-0.01	0.07	0.15	0.18	0.25
It is necessary to consult when making a big decision.	**0.63**	-0.04	0.36	-0.03	0.08	-0.13	0.28	0.00
I always help out when someone in the group asks me to do so.	**0.59**	0.12	0.35	0.26	0.10	-0.14	0.00	0.00
Do you consult others when making a decision?	**0.59**	0.08	0.17	0.07	0.03	0.13	0.16	-0.01
Working with others is better than working alone.	**0.54**	0.11	-0.03	0.23	0.18	0.22	-0.02	0.07
Do you cooperate well with your colleagues at work?	**0.53**	0.22	0.32	0.14	0.12	-0.03	0.04	0.01
I believe time will resolve problems if we are patient.	**0.51**	0.28	0.12	0.37	-0.07	-0.04	0.01	0.13
Cooperation is a virtue in work.	**0.51**	0.05	0.08	0.23	0.24	-0.09	0.08	-0.03
I am always ready to help those around me	**0.46**	0.28	0.14	0.37	0.28	0.03	0.01	0.11
A pure heart can be acquired through practicing good values.	**0.45**	0.33	0.32	0.26	0.07	-0.01	0.05	-0.02
I enjoy learning new tasks that help me cope with changing work demands.	**0.41**	0.28	0.13	0.04	0.38	-0.06	0.13	0.17
I'll remind myself to be patient whenever I face a problem.	**0.40**	0.31	0.19	0.40	-0.22	0.11	-0.04	0.01
I am aware of the responsibility entrusted to me by the principal.	**0.40**	0.27	0.15	0.28	0.26	-0.13	0.25	-0.20
I schedule my day in advance to avoid wasting time.	0.08	**0.78**	0.00	0.04	0.14	0.06	0.15	0.02
I like to plan things carefully ahead of time.	0.15	**0.76**	0.11	0.19	0.09	-0.05	0.01	-0.05
I am able to prioritize my duties efficiently in my personal timetables.	0.21	**0.70**	0.11	0.08	0.11	-0.02	-0.03	-0.03
I constantly look for ways to use my time productively.	0.19	**0.67**	0.18	0.15	0.19	0.00	0.08	0.09
I value time therefore I use it efficiently.	0.03	**0.60**	0.21	0.10	0.23	-0.07	-0.01	0.01
I always come to work on time.	-0.09	**0.58**	0.13	0.27	0.20	-0.05	0.05	-0.02
I do not like to see my work as an average performance.	0.14	**0.49**	0.22	0.26	0.18	-0.07	0.03	0.24
It is important for me to regularly practice self-criticism and self-appraisal.	0.42	**0.48**	0.08	0.25	0.03	0.05	0.33	0.08
I regularly self-evaluate my own actions for self-improvement.	0.39	**0.48**	0.27	0.00	0.05	0.04	0.18	0.09
Once I set my goals, I am committed to carrying them out	0.19	**0.47**	0.24	0.37	0.24	-0.02	0.26	-0.01
I always think of plans to improve my own performance.	0.41	**0.45**	0.32	0.15	0.10	-0.03	0.32	-0.04
I have organized plans to accomplish my priorities.	0.22	**0.43**	0.21	0.09	0.41	-0.07	0.24	0.09
I have always followed my employers' rules.	0.17	**0.40**	0.37	0.13	-0.06	-0.21	0.24	0.14
I am confident about my ability to do my job.	0.17	0.13	**0.81**	0.06	0.14	-0.03	-0.04	-0.02
I have the skills necessary for my job.	0.20	0.20	**0.76**	0.04	0.18	-0.01	0.04	0.01
I have the knowledge necessary for my job.	0.14	0.19	**0.70**	0.23	0.15	-0.13	-0.09	-0.18
I have good competencies for my job.	0.32	0.22	**0.69**	-0.02	0.21	-0.07	0.07	0.00
Do you consider yourself qualified for your current job?	0.22	0.17	**0.54**	0.24	0.21	0.01	0.04	0.06
Do you act with integrity?	0.30	0.20	**0.50**	0.13	0.18	-0.08	-0.07	0.10
It is necessary to show both the positive and the negative side at my work place	0.02	0.04	**0.49**	0.29	0.11	0.07	0.23	0.07

Table 2. Contd.

Cleanliness in a work place makes it easy for me to work	0.12	0.23	**0.48**	0.05	0.10	0.02	0.11	-0.03
I am able to work efficiently with many tasks simultaneously and reach good results.	0.11	0.17	**0.45**	0.17	0.17	0.18	0.37	-0.07
I treat people with fairness and respect.	0.35	0.13	**0.43**	0.42	0.03	-0.05	-0.01	-0.09
When asked to recommend someone for promotion, would your recommendation be purely based on merit?	-0.14	0.08	**0.43**	0.06	0.07	0.40	0.17	0.15
I always praise God for the good things happening to me.	0.04	0.02	**0.43**	0.18	-0.27	0.02	0.11	0.27
I would feel bad if I am not doing my job any better than I was previously.	0.06	0.25	0.00	**0.63**	0.28	0.01	0.21	0.08
The blessings that I receive in my life encourage me to perform better.	0.09	-0.06	-0.03	**0.62**	0.07	0.12	0.22	0.04
I feel guilty if I do not do my job as entrusted to me by my employer.	0.13	0.35	0.24	**0.62**	0.09	-0.01	0.09	0.18
Every action should start with a good intention.	0.45	0.18	0.18	**0.56**	-0.19	-0.14	-0.04	0.07
I always try to help others.	0.37	0.17	0.27	**0.54**	0.26	0.01	-0.05	-0.15
I know my priorities at work.	0.15	0.25	0.14	**0.51**	0.26	-0.17	0.25	-0.04
It is a duty of each person to stick to the time.	-0.03	0.39	0.38	**0.51**	0.08	0.04	-0.04	0.11
Would you perform better if you were forgiven for your carelessness?	0.19	-0.04	0.11	**0.51**	0.15	0.10	0.35	0.37
Do you feel bad if you have done a bad thing to others and still they treat you kindly?	0.13	0.13	0.14	**0.51**	-0.08	-0.18	0.04	0.24
A good intention is necessary to help me not to go astray.	0.37	0.19	0.28	**0.50**	-0.22	-0.10	0.04	0.09
Do you consider yourself a reliable person?	0.16	0.25	0.45	**0.48**	0.20	-0.23	-0.11	0.04
I take the responsibility entrusted to me seriously.	0.29	0.26	0.34	**0.47**	0.34	-0.03	0.11	0.10
I would work harder if my employer appreciates my contribution.	0.04	0.07	0.09	**0.46**	0.08	0.06	0.02	0.02
Do you follow through on your promises?	0.17	0.26	0.01	**0.46**	0.26	-0.04	0.43	0.10
I find self-criticism and self-appraisal useful to bring me back on track.	0.34	0.35	0.25	**0.40**	0.09	0.06	0.22	-0.04
Even if I am competent, I will not stop looking for ways to improve myself.	0.03	0.07	0.26	0.13	**0.62**	-0.18	0.15	0.15
I always strive to be the best in whatever I do.	0.10	0.22	0.14	0.25	**0.60**	-0.05	0.02	0.16
I would pull all my energies, resources and abilities together to accomplish my task.	0.21	0.24	0.22	0.06	**0.57**	0.05	0.20	0.11
I develop myself continuously in my profession.	0.24	0.10	0.04	0.31	**0.53**	-0.16	0.24	0.06
I will make sure my task is accomplished as good as possible.	0.11	0.19	0.27	0.11	**0.53**	-0.03	0.08	0.07
I commit myself to continuously improve my performance.	0.10	0.24	0.15	0.45	**0.49**	-0.08	0.15	0.03
I would consider myself very committed and very serious in achieving my goals.	0.08	0.29	0.15	0.02	**0.47**	-0.11	0.03	0.00
I put my trust in God for whatever happens.	0.15	0.10	0.34	0.09	**-0.46**	-0.03	0.07	0.21
It is important for me to work with professionalism.	0.22	0.22	0.29	0.07	**0.44**	-0.30	0.06	0.10
I would give the priority to myself whenever my personal interest is in conflict with my responsibility as an employee. (R)	-0.05	-0.14	0.02	-0.08	-0.12	**0.77**	-0.05	-0.03
I would step on someone's head to get to the top. (R)	-0.14	-0.01	-0.03	-0.18	0.07	**0.71**	0.12	-0.03
Fear of punishment causes me to be on the right track. (R)	-0.01	0.05	0.03	0.13	-0.15	**0.68**	0.01	0.08
Generally speaking, I won't work hard unless I am forced to do so. (R)	-0.04	-0.11	-0.07	0.02	-0.14	**0.62**	-0.06	-0.09
Do you feel more relaxed when your boss is not around? (R)	0.04	-0.09	0.01	-0.02	-0.03	**0.60**	-0.07	0.11
Do you do your job effortlessly when you are not being watched? (R)	-0.01	-0.06	0.11	-0.15	-0.02	**0.56**	-0.05	0.18
If you were late, would you ask someone to clock in for you? (R)	-0.13	-0.14	-0.11	0.12	-0.21	**0.55**	0.19	-0.23

Table 2. Contd.

I believe the means justify the ends and not otherwise.	0.11	0.03	-0.04	0.09	0.00	**0.51**	0.03	-0.02
I would work in any organization which offers the best benefits of employment. (R)	-0.02	0.25	0.11	0.03	-0.03	**0.48**	-0.01	0.17
I sometimes need to ignore minor rules in order to get my job done. (R)	0.28	0.07	-0.02	-0.15	0.05	**0.42**	0.00	0.12
I feel very bad when I fail to fulfill what I promise to do.	0.00	-0.16	0.07	0.26	0.08	-0.07	**0.50**	0.13
Do you fulfill others' expectations of you?	0.05	0.11	0.06	0.02	0.34	0.01	**0.46**	0.17
I remind myself to be humble and not to show off my achievements.	0.20	0.19	-0.09	0.00	0.08	0.01	**0.46**	-0.07
I am willing to sacrifice my personal interest for the benefit of my coworkers.	0.31	0.17	-0.03	0.08	0.15	0.22	**0.45**	0.02
I would work on my assigned task with a systematic and well organized plan.	0.07	0.39	0.24	-0.07	-0.07	0.00	**0.44**	0.25
I often put in extra effort in my work.	0.24	0.17	0.06	0.31	0.21	-0.19	**0.43**	0.02
I try harder when other people perform better than I do.	0.15	-0.03	-0.16	0.16	0.06	0.13	0.13	**0.72**
I try harder when I am in competition with other people.	0.27	-0.02	-0.25	0.19	0.11	0.21	0.01	**0.59**
Competition has to be conducted in such a way as not to inflict any intentional damage on others.	0.18	0.19	0.14	0.01	0.23	-0.27	0.36	**0.41**
I enjoy working in situations involving competition with others.	0.04	0.14	-0.06	0.06	0.16	0.35	0.03	**0.40**
Eigenvalue	26.22	5.78	4.13	3.77	3.45	2.81	2.62	2.47
Variance	7.97	7.60	7.34	7.28	5.13	5.10	4.17	3.19

1) Cooperation, consultation and fortitude; 2) Perfectionism and self-discipline; 3) Competence, integrity and fair-mindedness; 4) Personal responsibility and forgiveness; 5) Industriousness; 6) Trustworthiness; 7) Fulfillment of commitments; and 8) Competitiveness. (R) indicates items that were reversed.

credibility in the workplace; while employers that are open about workplace policies and changes that affect the organization are more trustworthy from the employees' perspective. This factor includes items such as: Do you feel more relaxed when your boss is not around? Do you do your job effortlessly when you are not being watched?; and I would give the priority to myself whenever my personal interest is in conflict with my responsibility as an employee.

Factor 7: 'Fulfillment of commitments' relates to taking one's work seriously, pursuing goals, and fulfilling promises/commitments to oneself and others, while also maintaining an attitude of humility. It includes items such as: I feel very bad when I fail to fulfill what I promise to do; Do you fulfill others' expectations of you? and I would work on my assigned task with a systematic and well-organized plan.

Factor 8: 'Competitiveness' increases productivity and provides motivation for employees to do their best and exceed their typical working limits. It is likely to improve working habits, organizational skills, and overall work ethic. Employees who have a competitive drive are also more likely to work harder and longer. This factor includes items such as: I try harder when other people perform better than I do; I enjoy working in situations involving competition with others; and I try harder when I am in competition with other people.

Table 3 shows the mean, standard deviation, Cronbach's alpha and number of items for each of the IWE factors. The Cronbach's alpha coefficients ranged from 0.63 to 0.90, indicating good reliability and internal consistency (Nunnally and Bernstein, 1978). Arab high school teachers had relatively high mean scores on all eight Islamic work ethics factors, suggesting that these factors were of

relevance to them.

DISCUSSION AND CONCLUSION

The findings of this study revealed eight reliable dimensions of Islamic work values (Cooperation, consultation and fortitude; Perfectionism and self-discipline; Competence, integrity and fair-mindedness; Personal responsibility and forgiveness; Industriousness; Trustworthiness; Fulfillment of commitment; and Competitiveness). These dimensions exhibit both similarities to and differences from the IWE constructs that Wahab *et al.* (2016) found in their study in Malaysia. Consistent with other studies done the multi-cultural context of Arab teachers in a western-oriented educational system in Israel, uniquely Islamic work ethic dimensions did not emerge, but rather universal and/or classic Western work ethic

Table 3. Descriptive statistics and reliability coefficients of IWE dimensions.

	IWE factor	Mean	SE	Cronbach's alpha	No. of items
1	Cooperation, consultation and fortitude	3.39	.030	.89	14
2	Perfectionism and self-discipline	3.43	.030	.90	11
3	Competence, integrity and fair-mindeness	3.53	.030	.84	12
4	Personal responsibility and forgiveness	3.52	.030	.88	15
5	Industriousness	3.57	.030	.76	9
6	Trustworthiness	2.33	.050	.81	10
7	Fulfillment of commitments	3.15	.040	.63	6
8	Competitiveness	3.13	.050	.68	4

Scale: 1 "very untrue", 2 "untrue", 3 "true" 4 "very true"

dimensions included a blend of some unique Islamic work ethic characteristics. This may be due to Arab teachers' exposure to Western-oriented organizational influences and values during their higher education and teachers training, in particular.

These dimensions also exhibit differences from the classic PWE, while they share both similarities to and differences from the IWE constructs that Wahab *et al.* (2016) found in their study in Malaysia. Malaysia is an Islamic country, in which Islamic culture and values permeate society, including the workplace.

In contrast, Arab teachers in Israel work in a western-oriented, Jewish-dominated school system that largely ignores or expresses hostility toward Islamic culture and values. Although the uniquely Islamic work ethic constructs found in Malaysia did not emerge as distinct factors among Arab teachers in Israel, Islamic values were integrated into the 'universal' work ethic constructs producing a hybrid result. For example, the 'industriousness' factor mainly contains items from the construct Wahab *et al.* named 'Hardworking and optimal effort' or '*Mujahadah'* in Arabic. This term has been very much misinterpreted in the modern (primarily non-Islamic) world, but it permeates Islamic teachings with the encouragement for people to continually strive to do their very best in whatever they undertake. This is considered a religious duty, and is extensively applied to work and work ethics.

Several items from one of the constructs Wahab *et al.* considered uniquely Islamic (benevolence or goodwill) also loaded on the Industriousness factor, so that: industriousness did not only refer to fulfilling organizational obligations or advancement-seeking in a merit-based system, It also referred to fulfilling faith-based obligations of continual self-improvement, and striving to meet one's full potential. Most of the remaining factors that emerged in our study had one or more of the items that made up Wahab *et al.'s* uniquely Islamic IWE constructs.

In conclusion, the findings of this study indicate that Arab high school teachers in Israel exhibit Islamic work values despite working in a western-oriented educational system.

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