



2528-9705

Örgütsel Davranış Araştırmaları Dergisi
Journal Of Organizational Behavior Research
Cilt / Vol.: 3, Sayı / Is.: S2, Yıl/Year: 2018, Kod/ID: 81S2409



OFFERING A PATTERN OF SERVICE COMPENSATION WITH NARRATIVE ETHICS APPROACH (CASE STUDY: NATIONAL EXCAVATION COMPANY, AHWAZ DIVISION)

Ali KHANIFAR¹, Mehraban HADI PAIKANI^{2*}, Azar GHOLIZADEH²

¹ Ph.D. Student of governmental management (human resources), Department of Management, Isfahan (Khorasgan) Branch, Islamic Azad University, Isfahan, Iran,

² Assistant Professor, Department of Management, Isfahan (Khorasgan) Branch, Islamic Azad University, Isfahan, Iran.

***Corresponding Author**

Email: paykanin2323@gmail.com

ABSTRACT

Considering the importance of service compensation, the present study was conducted aiming at offering a service compensation pattern with an approach to narrative ethics. The data were collected based on an exploratory mixed method. The qualitative data were obtained via studying the AYAT, narrations and credible religious sources and by coding through analyzing the theme, model's preliminary indices were extracted following which ten service compensation indices were confirmed based on a narrative ethics approach by the experts in two aspects, using fuzzy Delphi technique. In quantitative section, as well, the study population included all the managers (n=421) of national excavation company and a total of 201 managers were selected as the study sample volume based on a simple randomized sampling method. Then, the proposed pattern structure was investigated by means of a researcher-made questionnaire using LISREL software; then, the pattern construct was finally confirmed according to the analyses performed herein.

Keywords: Service compensation; Performance; Company.

INTRODUCTION

The nature of the competitive world, new and constantly varying staff's needs, change in the social values and continuous revisions of the employment law have all caused it necessary to perform human resources management (HRM) as one of the essential duties of business entities for keeping on remaining organizationally competitive in the contemporary era. This increase in HRM has been followed by a new collection of responsibilities along with vaster concepts for the HR experts. In a specific sense, the advent of HRM as a solution for blending business strategy and management of individuals has made workforce specialists encounter a new set of demands, vocational challenges and management expectations. The ethical concepts of such demands and expectations are notable and they should be fundamentally analyzed (Kelechi John Ekuma and Loliya Agbani Akobo, 2015).

Considering this important issue, there have been extensive discussions during the past 20 years regarding the necessity of applying HR activities with an ethical approach in organizations for creation of welfare and comfort and, subsequently, increasing efficiency, enhancing financial performance and improving the ethical atmosphere of the organizations (Panagiotis et al, 2017).

In fact, attention to ethical aspects of HRM has come about following some unpleasant changes in organizations' management of the individuals in such a way that a number of recent developments in the HR policies and procedures have caused certain novel ethical questions (Essay, 2002). In parallel, the ethical principles regarding payment, reward and benefits and the consequent debates regarding fake executive pays during the recent years and the subsequent huge outcomes of global economic stagnation of the late times have become interesting topics (Kelechi John Ekuma and Loliya Agbani Akobo, 2015).

Moreover, at present and in the past, sufficient attention has not been paid to the service compensation systems due to the absence of transparent data regarding the payment and its effect on absorption, retention and performance of staff as well as negligence of the intangible costs of talented and key staff's desertion of the organizations; moreover, such systems have typically remained in the level of the individuals' basic salaries and benefits determination based on predefined and inflexible scales and they are most often found lacking the required power for creating motivation in talented high-performing staff. Thus, it seems that the organizations should bring about changes in their attitudes towards service compensation thereby to make revisions therein and try applying more effective strategies and procedures in this area.

According to the results of the studies conducted in this regard, the staff members prefer the type of payment system that, besides being perceived fair, takes their skills, experiences and knowledge into consideration.

By proper designing of service compensation system, the organizations want to absorb and retain the elite human workforce and increase their work motivations. To be able to achieve such an important goal, they should attempt to establish fairness and parity in their salary systems. Parity and fairness in organization's salary system should take both the employer and employee into consideration; moreover, paying attention to parity and fairness in payment system as compared to the outside of organization is amongst the essential topics.

Based on a study by Wels and Schminneck (2001), staff members' service compensation as well as fair treatments in promotion and granting of reward features positive staff motivation implications in every organization and, thus, it can lead to performance and productivity increase. This is not feasible without the application of the ethical theories and principles which found ethical organizations (Githui Donatus Mathenge, 2011).

In this regard, using Islamic values and guidelines in HRM system can increase its value by concentration on humanity and individuals' behaviors. According to the studies, the organizations that match their HRM methods with religious principles are more likely to have better performance (Muhammad Rana and Muhammad Malik, 2016) while the Islamic countries are concerned about observing and preserving the religious teachings and norms in confrontation with western management solutions (Ali Jay, 2010).

In between, the ponderable issue is that the ideas of the Islamic thinkers and theoreticians are being currently used for resolving the ethical challenges and improving the organizations' ethical atmospheres in a great many of the western countries as well as in those that have modeled their organizations' administration from the western paradigms so as to modify and correct their managerial processes in the organizations; the majority of the non-Muslim organizational cultures have combined and are sharing many of the Islamic ethical values (narrative ethics), such as kindness, honesty and industriousness. But, there is a challenge of



western management solutions' adaptation, especially in respect to HRM, in Islamic countries even with the observance and preservation of the religious prescriptions and norms.

According to this introduction, it is necessary to have a pattern of HRM interventions, including service compensation, with an ethical approach in line with dominant religion of the country based on credible religious resources or, in other words, with an approach to narrative ethics¹ for the organizations in Iran, considering that it is an Islamic country and the organizations' staff members are Muslims.

The issue enjoys of a strategic importance in such organizations as Oil Company and its affiliates, including national excavation company in Iran. Iran's National Excavation Company is a subsidiary of Iran's National Oil Company and, based on the corresponding charter, it is responsible for excavation operations for discovery, production and exploitation of oil and gas reservoirs as well as repair and maintenance of them, digging of injection wells and performing of all the related technical services, in both the inside Iran's territories and on continental shelf. Doing tasks in various climatic conditions, roughly passable distant mountainous and desert regions, non-arable lands and wavy seas, regions with temperatures below 30°C as well as in scorching temperatures above 60°C and highly humid and sultry regions at the side of heavy machinery with acoustic noise and inflammable chemical and poisonous fluids are amongst the objective cases with which the drilling rig crew have to cope. Furthermore, the difficult and back-breaking conditions in fighting with unknown nature in the depth of the earth that needs various expertise, complex machinery, technical and engineering support services can depict the difficulty and importance of this industry. Working in this strenuous industry is exacerbated with the fact that the staffs are always away from their families and, enjoying the least of the welfare facilities, they spend more than 15 years of their 30-year work life on the drilling rigs. In between, the creation of motivation and increase in self-confidence of the experts and specialists as well as the corroboration of pride, dignity and self-esteem, expansion and promotion of self-adequacy and self-reliance culture amongst the staff are necessary for the actualization of the companies' objectives. The human workforce of the National Excavation Company is the most important and most valuable capital of this organization so that the fair compensation of their services is the duty of the human resources management.

To deal with service compensation issue in the context of the specified Islamic prescriptions and via taking advantage of the authentic religious resources, the present article looks for an answer to the question as to "how is an appropriate service compensation pattern based on narrative ethics in Iran's national excavation company?"

Study Literature:

Managers can use a proper design of service compensation system in order to supervise and influence the organization members and enhance the individual and organizational productivity. In today's activities, the government and the business organizations have adopted payment and reward systems like those found in western countries. The majority of the organizations utilize a combination of the basic salary and fringe benefits, rewards and

¹ Generally, the narrative ethics approach is based on four resources out of which the Holy Quran and Sunna (orders by the prophet and the imams) are the most important and the other two of these sources are consensus by the scholars and analogy; the latter term includes concluding a verdict for a new situation based on comparing it with a similar situation introduced in the Holy Quran and/or HADITH (Salah Al-Din et al, 2016).



interests (privileges). In fact, having a basic salary, sustenance aids, special privileges and benefits is common in nearly all the governmental business entities and organizations. However, since the most of the countries with Muslim majorities have been seminally subject to the effects of colonial regulations of England and France, their civil service rules have largely influenced their human resources. In such countries as Iraq, Algeria, Kuwait, Malaysia and others, the colonial power paid considerable attention to the creation of governmental staff and institutionalization of a system that could optimize operations. After emerging and being evolved, human resources system gave priority to the seniority rather than performance and competency in terms of rewarding. Although almost all of the civil laws on damages incorporate the Islamic law elements, their application has become limited in most of the cases. The equality and fair payment system issues that were highly respected during the early years of the Islamic countries might be mostly contradicted. In the early Islam countries, the solutions were different according to the conditions, especially access to resources. Two general philosophies governed the rewards: the series of dynasties that emerged after 661 were unexceptionally inclined towards elitism. During the recent years, the rewarding approaches of both the governmental and private organizations have been similar to those were in the western countries. However, Islam has arranged the following policies for rewarding:

Rewarding should be related to performance and behavior. The Holy Quran advises that can you expect rewards other than what you imagine your deeds deserve? And, therefore, verily, we reward those who do the right thing.

Rewards should strengthen exhibition of good behaviors. The Holy Quran expresses that: those who perform good things should receive ten times more than the good they have done and those who do evil should be punished to the same size of their evildoing.

Rewarding should be guided ethically. Reward has been described as follows in the administrative documents written at the time of Al-e-Ma'amun (1391-1411): as an ethical requirement (obligation) and also as a philosophy and solution ... the logical and reasonable reward should be prepared according to what has been ordered by the God for them (subordinates) so that they can satisfy their material needs and be strengthened and become more obedient and more loyal to you.

Rewards can be financial or nonfinancial or a combination of two. Leaders should display attention and admiration to the nonfinancial rewards. Imam Ali (PBUH) has the following explanation as extracted from His Highness's letters to Malik Ashtar: pay attention to the good deeds of your subordinates. Repeat your admirations and encouragements for their progresses. This way, valor is encouraged and they become more inclined towards working.

Rewards should not cause bad feelings amongst the subordinates. In other words, rewards should be based on objective scales and they should be granted to those who deserve them. Imam Ali (PBUH) points to the issue by ordering that "give a sort of reward to each of them (subordinates) they deserve the most. You should not overestimate the behaviors of some for their positions or lineage and origins or underestimate the behaviors of the others for the same considerations".

Therefore, rewarding (compensation) is of a great importance in Islam in terms of enhancement of the performance and it seeks achieving three goals: corroboration of good behaviors and avoidance of indifference, guaranteeing commitment and loyalty to the more



extensive social goals and encouragement of the employees to do their best while observing spiritual norms (Ali Jay, 2011).

Rewarding method is a very important consideration in HRM. Islam encourages employers to reward their employees based on their qualifications, experiences, knowledge, capacity and the amount of work they do. The reward has to be paid as early as possible or as soon as they finish their tasks (Saheb Ibn Majeh).

The amount of reward should be sufficient to them so they can buy food, find a place for living and pay their transportations (Sahel Ahmad) [18]. No discrimination should be exercised in rewarding the workers even in terms of their genders (SURAH NISA'A: 32).

All of the workers should be given cost aids, reward, overtime working fees, salary increase, paid vacation and paid sick leave with no bias and discrimination (Mansour and Nourghani, 2005). All of these monetary and nonmonetary payment terms should be explicitly mentioned in the contracts presented to the staff members so that they can think about them before signing them (Sahel Ahmad) [20]. In case that the staff members are found dissatisfied of the payment conditions, they can negotiate with their employers because consultation is a principle in the Islamic rewarding style (SURAH IMRAN, 159).

“O prophet, it was for the grace and mercy of the God that you became soft and kind to them and, if you were stone-hearted and fractious to them, they would have surely left your side. So, you should forgive their mistakes now and plead the mercy of the God for them and consult with them about the solutions of the works and trust in the God upon making decision to do something because the God loves and assists those who trust in him” (Al-e-Imran, 159).

In addition, the differences in the payments made to the staff members in one level but with different degrees should not be enormous because this would make some staff members dissatisfied (Junaidah, 2007). This is different in the ordinary customs because employment with low levels and high payments is customary (Milkovic et al, 2001).

Therefore, observing all of the details pertaining to each HR method, the employers would ensure that the organizational performance can be obtained or enhanced. This issue should be given the first priority because coordination can be established in workplace and, more importantly, God's satisfaction can be attained (Ihaamie and Azmi, 2015).

If the employees are expected to perform duties and that in an optimal form and away from any sort of underactivity and disloyalty, they should be supplied in terms of their material life so that they can work in peace of the mind and warmth of the heart; they will be interested and perseverant when they receive sufficient salaries in proportion to their life conditions and in values with which they can administrate a reasonable and relatively affluent life.

Amir Al-Mo'menin orders Malek Ashtar that “so, increase the sustenance and salaries of your employees because such an adequacy and abundance strengthens them in correcting themselves and makes them needless of breach of properties entrusted to them. This is also an ultimatum to them should they disobey orders or perform defalcation” (NAHJ AL-BALAQA, letter 53, paragraph 74).

The Arabic terms “Asbaq” and “Isa'a” respectively mean “perfection of a blessing” and “development” both of which have been mentioned in the Holy Quran: “*Wa Asbaqa Alaykom Ne'amahou Zaheratan wa Batenah*” (LOQMAN, 20). Allameh Tabataba'ei orders that “it means that he has given you the most perfect and the most developed of a gift”



Based thereon, Amir Al-Mo'menin orders that "employees' salaries should be vast, perfect, pervasive and sufficient so that they can truly supply the substance and leave no need unsatisfied". On the other hand, the three analyses underneath this statement, to wit "*Fa En Zalika*", is proportionate to the supplying of sustenance because only in case of supplying the life expenditures. the employees become needless of asking for bribes; hence, their affairs are corrected and an ultimatum is given to them that they should not disobey and perpetrate breach of trust with such sufficient salaries. In the same letter, His Highness underlines in regard of the judge's salaries on the satisfaction of their needs: "spread the table of generosity before them and provide them with all sorts of lavish giving and munificence the way that they can become satisfied and needless of anything from people" (NAHJ Al- Balaqa, 2000, letter 53). Next, the same command has been given about the military men's salaries:

"The most elected commanders of your army should be those who are the most helpful to the army troopers and you should provide them with more of your financial facilities to the extent that their families behind the frontlines and they, themselves, can be in perfect comfort so that they only think of one thing in the battle with the enemy of the Islam soldiers. Then, you should provide the soldiers with their (logical) wishes and always admire them and remind the important things they do [a reference to spiritual reward]; because the reminding of their valuable works instigates their courage and the cowards will be also encouraged to make efforts; if god wills it, make a precise evaluation of their performance. Identify their sufferings and efforts and never put the efforts and pains of a person down to another's account and never undervalue their services. A person's greatness should not make you consider a small thing which he has done, as a big one and anonymousness of a person should not also make you consider the great deed he has done, as a small thing". Then, Imam points to the way salaries and rewards should be paid to the government agents and orders that "grant them with abundant sustenance because they would make greater efforts for correcting themselves upon receiving adequate salaries [the relationship between salaries and motivation) and by being needless, they will not touch the Beit Al mal property and this is an ultimatum to them if they disobey your order or breach the properties entrusted to them". The pronouncements of Imam Ali (PBUH) about the qualities of paying the salaries and rewards of the military men, judges and governmental functionaries are so perfect and comprehensive that they can be still discussed even at present time with all the remarkable progresses on payments.

Unlike the other cases of HR, service or work compensation had drawn a special attention during the early Islam era. One of the most important examples of staff members' service compensation is that their wages and salaries should be paid to them. It has been narrated from Imam Sadeq (PBUH) that one of the filthiest sins is not giving a worker's wage (Majlesi, 1981, v.8, p.197).

About the wages of subordinates, particularly the workers, Imam Sajjad (PBUH) orders that: "the thing you should know about your subordinates is that they have become your peasants for their own inability and your ability; so, you are required to treat them justly, act like a kind father to them, forgive their ignorance, do not rush in punishing them and be thankful to the almighty God for the power and domination you have been bestowed" (Wasa'el Al-Shi'ah, p.29, tr. Adrasabi).

Determining the amount of salaries and wages before appointment is amongst the recommendations by the Islam elders. It has been narrated from the great apostle of Islam (may



Allah bestow him and his sacred progeny the Best of His regards) that “*Iza Esta’ajera Ahadakom Ajiran Fa Al-Ya’alamho Ajrali*”, meaning that “when one of you hires a person, he should specify his wage” (Nahj Al-Fasahah, HADITH 174, p.32).

It has been narrated in a well-known HADITH from Imam Reza (PBUH)’s way of conduct that his highness’s functionaries had hired several persons without specifying their wages and payments at first. His highness reacted fiercely and ordered that “how many times have I warned you about not hiring a person without first concluding a contract and you should know that if you hire a person without first signing a contract and give him thrice as much of the ordinary wage, he would think that you have given him lower than what he deserves; but, if you sign a contract and give the hired person the same wage, he would thank you and if you give him a little bit more than that, he considers it being granted by you and becomes sure that you have added to his wage” (Horr Aameli, v.3).

Based on these orders, it is necessary to specify the wages of the individuals before initiating the work so that the individual might cooperate in case of being willing and satisfied by heart otherwise he can refrain; and it should not be this way that an employer hires a person for a period of time and, after the termination of the work, gives him a sum of money he is not satisfied with and claims more money.

The thing that can be understood from these narrations is that the task should be in return of the wage; because if it was meant to that salary are paid according to the financial and sustenance situations of the laborers, there would have been no need for announcing and specification of the wages and salaries by the employers and the payments were all instead made according to the worker’s life conditions (Aameli, Ibid, v.6, p.345).

Another recommendation about the salaries and wages pertains to their payment time that has been emphasized by the guardians of Islam as a delicate and fruitful point in such a way that one of Imam Sadeq (PBUH)’s assistants, named Sho’aib, says that “we hired a group of persons for Imam Sadeq (PBUH) to work in a garden belonging to His highness. They had to work from the morning till afternoon. Upon taking their hands off the work, Imam (PBUH) ordered Mo’tab to pay them their wages before their sweats are dried” (Horr Aameli, v.3, p.246).

It has also been recommended in other narrations that the laborers’ wages should be paid before their sweats are dried.

Delaying the payment to the staff is not allowed in Islam because of its being considered as a sort of oppression (Al-MOTAFFEFIN, 1-3). 1) Woe to those who sell lesser than they are to by manipulating their scales; 2) these are the ones who take it in full scale when they receive things from the people; 3) And, when give things to them give it lesser than it has to be and cause them loss (MOTAFFEFIN, 1-3).

Although justness is important in service compensation in religious resources, the nature of the work, family (group) and the vocational responsibilities have been considered in distinguishing and differentiating the wages. Compensation was administrated based on certain policies as explained below during the early years of the Muslim countries: (Ali Jay, 2011).

Recruitment is a contractual agreement. Enforcement of (the component of) such a contract is an ethical and psychological requirement (commitment) and the involved parties should avoid making any efforts for causing disruption therein. It has been ordered in the holy Quran that “the people should not withdraw from the performing of their duties”.



Compensation differs in terms of expertise and situation. The Holy Quran orders that “everyone has a rank according to his or her deeds” and it has also been ordered therein that “are those who know equal to those who don’t?”

Compensations (of the rewards) should be specified beforehand and the wages should be paid when the task is accomplished (finished).

Those of the employers who do not pay salaries to their workers or pay imperfect sums are the enemies of the prophet and the God (SURA Al-A’ARAF, 85). These enemies will be chastised in this or the other world (SURA Al-ANFAL, 25).

Compensation can be both pecuniary and/or in other forms depending on the mutual contract and agreement.

In Islam, even the pay pension to the retired individuals has been taken into account. Muhammad Ibn Hamzeh states that “one day, Amir Al-Mo’menin was passing by an old man who could not work. His Highness asks his companion who this person is. He answers O Amir Al-Mo’menin he is a Christian person. His highness asks you have hired him for your works and now that he has become old you have left him alone?! Arrange payments to him from the public treasury house”. It has also been narrated from Muhammad ibn Abi Hamzeh in Wasa’el Al-Shi’ah that: “Using the retired individuals’ experiences; the thing that can make the old more encouraged and happier than financial supports are inducing them with a feeling of participation and usefulness in them. The human resources managers can create such a feeling in the old individuals via devising special programs. Furthermore, their precious experiences can be used in line with the improvement of the organization’s status.

As it has been ordered by His Highness Imam Ali (PBUH): (Bihar AL-Anwar, v.71, p.25)

“The idea and notions of an old person is lovelier than a solution by a young person”. With such a perspective, the managers should not absorb the retired persons into work because of sympathy and pity; rather they should consider the old as really effective and useful persons for the organization and take advantage of their thoughts and notions and establish dynamic and active communications with these individuals till the end of their lives. The disability payment might be envisaged as an ordinary issue in 20th century, but, at that time, such an instruction could be expected only from the ones educated in the school of Islam.

METHODOLOGY:

Study Method:

The present study will be carried out using a combined (mixed) study method. Also, the study is of an exploratory design based on typology proposed by Creswell and Plano Clark (2007).

Exploratory designs usually begin with qualitative data collection and analysis and end in a quantitative approach.

Based on exploratory design used in the current research paper, at first, the study literature and Delphi method were employed in a qualitative research to extract the study’s proposed pattern; in quantitative stage, by using structural equation model, the study’s proposed model was examined. On the other hand, it can be stated that the present study is also an applied research in terms of its objectives.

Study Sample Volume and Population:

The study population taken into consideration in the qualitative part included the academic experts skilled in discussions on human management as well as management professors versatile in the seminary-related issues and human resource managers of the country's governmental organizations. Twenty one individuals were introduced based on a purposive and snowball method out of which nine individual expressed their willingness for cooperation. The study population in the quantitative stage included all of the managers in Ahwaz's Oil Company reaching in number to 421 individuals. In the present study, sampling method in quantitative section was carried out based on a randomized convenience method (as one of the probabilistic sampling methods). The sample volume of the study was calculated equal to 201 individuals as the minimum volume of the required study sample based on Cochran formula. Considering the possibility of imperfect and defective returns, questionnaires were distributed amongst 240 individuals.

Data Collection Method and Instrument:

Information gathering was conducted in two stages. In the first stage, library resources were used to collect the needed theoretical information. In the second stage, the quantitative study data were collected via questionnaire distribution in person amongst the study sample volume. The questionnaires contained general and specialized questions that had been codified in an investigation of the various researches in this regard based on Delphi method and according to the ideas of the corresponding experts as presented in table (2). The questions are scored based on Likert's five-point scale from "very low=1" to "very high=5". To determine the questionnaire's validity, the face validity was firstly verified by the supervising professors and the specialists of the field and, then, by using confirmatory factor analysis, specification of the construct's credibility was confirmed. for the reliability of the study, as well, Cronbach's alpha coefficient was calculated and the results have been given in table



Table 2: investigating the reliability and validity of the study questionnaire and the distribution of the corresponding questions

Latent variables	Item number	Standard factor load	t-statistic	AVE	CR	α
Salary and wage	Q39	0.73	3.34	0.69	0.93	0.902
	Q40	0.66	5.36			
	Q41	0.74	4.28			
	Q42	0.98	0.61			
	Q43	0.85	5.93			
	Q44	0.96	6.07			
Rewards and fringe benefits	Q45	0.71	10.49	0.56	0.84	0.793
	Q46	0.75	10.71			
	Q47	0.73	10.13			
	Q48	0.81	7.93			

According to the fact that Cronbach's alpha coefficient is larger than 0.7, the questionnaires' reliability is evaluated optimal.

Study Findings in Answering to the Study Questions:

The First Study Question: How is a service compensation pattern based on a narrative ethics approach?

Usul-e-Kafi	You hired him till he became old and disabled and you have left him now?! Give him allowance from the public treasury house (quoted from Muhammad Ibn Abi Al-Hamzeh in Wasa'el Al-Shi'ah)	Paying attention to retired individuals	Making payments to the retired
Bihar Al-Anwar (v.71, p.25; Qerar Al-Hikam, Hadith: 9180)	The ideas and notions of an old person is lovelier than the solution offered by a young person. The person who keeps experiences and uses them on the right time will have his works accomplished (Nahj Al-Balaqa, motto: 321) The thoughts and notions of every person are to the same size as his experiences.	Paying attention to the retired persons' experiences	Empiricism- veneration of the retired individuals
Kolaini, (1965)v.2, p.99	The most thankful of you to the God is the one who is most grateful to the people's efforts.	Gratitude and thankfulness	Spiritual reward
Majlesi, (1981), v.8, p.197	One of the filthiest sins is not giving the laborers their wages (quoted from Imam Sadeq (PBUH))	Payment of the wages	Service compensation
Nahj Al-Fasahah, p.33, Hadith: 174	When one of you hires a person, he has to tell him his wage (quoted from the prophet)	Informing the employees of the amount of their wages from the beginning of work	Specification of the wages' amounts
Horr Aameli (v.3)	know that if you hire a person without first signing a contract and give him thrice as much of the ordinary wage, he would think that you have given him lower than what he deserves; but, if you sign a contract and give the hired person the same wage, he would thank you and if you give him a little bit more than that, he considers it being granted by you and becomes sure that you have added to his wage (cited in Imam Reza (PBUH)'s way of conduct)	Employment and determination of the amount of wage based on contract	Hiring based on a precise contract Specification of the amount of wages in the employment contracts
Bihar Al-Anwar	Imam Ali (PBUH) orders that the wages of tasks depend on the amounts of efforts and attempts made.	Efforts and endeavors as the basis of reward	Performance-based rewarding
Nahj Al-Balaqa (letter: 1)	Imam Ali (PBUH) orders Malik Ashtar that "you should increase the salaries of your employees because such an increase gives them energy, corrects the results and they do not breach the properties entrusted in them"; elsewhere, his highness orders that "so, satisfy their hopes, always admire them by using good words about them and remind the pain of the ones who have made efforts because this makes them repeatedly do them.	Increase the salary of your employees because it gives them energy	Increasing the salary payments as a motivation Paying attention to the employees' expectations and needs Verbal appreciation
Mottaqi Hendi, 1987, v.3, p.194	Upon taking their hands off the work, Imam (PBUH) ordered Mo'tab to pay their wages before their sweats are dried.	Supplying of housing, food and clothing in case of	Sufficient wages and salaries



		employment	
Nahj Al-Balaqa (letter: 53, paragraph 74)	It has been quoted from the God's apostle that a human being has no other right than the shade of a house and a piece of dried bread and clothing that can cover his private parts and water.	Paying sufficient salaries for preventing breach of the trusted properties	Sufficient payment
Nahj Al-Balaqa (letter: 53)	Imam Ali (PBUH) orders that never pay the good and the bad equally because this makes the good frustrated of doing good and the bad encouraged to keep on doing evil; one should consider the amount of pain each of them suffers; in rewarding them, consider the amount of efforts they have made and the amount of pains they have suffered; you should not overestimate a small pain of a great person and underestimate a large effort by a person of a lower rank.	Never make equal payments to the good and the bad. The amounts of pain each one suffers should be considered and the pains of one should not be put down to another's account; you should not overestimate a small pain of a great person.	Procedural justice in payment Proportion of service compensation with individual efforts Avoidance of perceptive mistakes in evaluation and payment
A'araf, 85	We sent their brother, Sho'aib, to the people of Madyan for prophecy. He said: O my tribe, worship the God for you have no other deity than him. Your God has sent me as your prophet with a clear proof so be very much careful when weighing things for the people by scales and measures and do not give the people lower goods than you have to and do not do vice on earth after its reaching of balance; if you believe in the God, you will vividly discern the truth that correct weighing of the goods and perfect making of the payments and avoiding depravity is better for you.	Clear-cut reasons for making the best choice Being careful when weighing things by scales and measures Exact weighing of goods and making perfect payments Avoidance of corruption	The transparency of the promotion standards when making appointments Precision in evaluation Fair evaluation for making perfect payments Avoidance of vice in performance measurements
Surah A'araf, 85; Surah Anfal, 25	Those of the employers who do not pay their workers or make imperfect payments are the enemies of the God and the prophet (Surah A'araf, 85); these enemies will be chastised either in this or the other world (Anfal, 25)	Making perfect wage payments Punishing the employer in case of default in paying the workers' wages	Observing justice in payments Evaluation of the officials and employers' performance
Surah Nisa'a, 32	No discrimination is permissible in rewarding the workers even based on gender	Indiscrimination in rewarding the staff	No gender discrimination in making the payments
Imam Sajjad (PBUH) (Wasa'el Al-Shi'ah, p.29); Surah Nisa'a, 32; Motaffefin,	So increase the sustenance and wages of your employees; because such an adequacy and abundance makes them stronger in correcting themselves and makes them needless of breaching their entrusted properties. This is also an ultimatum to them not to disobey the orders or breach the entrusted properties	Adequacy and abundance of the staffs' payments Making on-time and perfect payments Correction/stren	Justness in payments; salary increase; sufficiency of the salary; service compensation with the objective of self-control



AYAT 1-3)		ngthening of the self	enhancement
Nahj Al-Fasaha (p.32, v.174); a Hadith from Imam Reza (PBUH), Horr Aameli, v.3; a Hadith from Imam Sadeq (PBUH), v.3, 246; Nahj Al-Balaqa, letter, 53)	You are required to treat them justly; no discrimination should be exercised in rewarding the workers even gender-based ones; these are the ones who take it in full scale when weighing things for themselves; The good-doing and the evil-doing individuals should be never treated equally because it makes the good get frustrated of doing good and the bad be encouraged to continue their evil-doing; each of these should be rewarded according to his works (more importantly, the honor and fame of a person should not make you overestimate a small thing he has done and the inferiority and unpopularity of a person should not make you underestimate a valuable service he has done (Ibid)	Specification of the employees' salaries Matching the task and the wage Making on-time payments to the workers Making payments in proportion to the work	Justness in payments and rewards; no gender discrimination in reward payments; precision in evaluation and service compensation; precision in wage and performance estimation; encouraging approach towards rewarding based on performance; avoidance of perceptual mistakes in payment evaluations
Motaffefin	1) Woe to those who sell lesser than they are to by manipulating their scales; 2) these are the ones who take it in full scale when they receive things from the people; 3) And, when give things to them give it lesser than it has to be and cause them losses	Woe to those who sell lesser than they are due	Precision in performance evaluations for making payments based on correct assessment of the tasks' amounts
Nahj Al-Balaqa (letter: 53, paragraph 74); Surah Loqman, 20	When one of you hires a person for a job, he has to tell him the amount of his wage.	Specification of the salary at the employment time	Specification of the salary from the very beginning of employment
Nahj Al-Balaqa (letter: 53)	Give them sufficient wages because this makes them stronger in their egos and prevents them from breach of the properties trusted in them; moreover, this is an ultimatum to them not to disobey the orders or breach their entrusted properties (Nahj Al-Balaqa, letter: 53) Have you not seen the things that the God has provided you with the ability of taking possession of them in the skies and on earth and granted you his visible and invisible blessings in abundance.	Appreciation and encouragement system	Paying sufficient amounts of wages in line with avoidance of administrative corruption
Qerar Al-Hekam, 31	Imam Ali (PBUH) orders that "you should be kind and soft to everyone and treat everyone equally because unjust behaviors stimulate the people to treat their subordinates oppressively.	Treat everyone identically.	Just behavior
Wasa'el Al-Shi'ah (p.29, tr. Afrasabi)	(129) you should always encourage the army troopers and remind the important things they have done because the reminding of the things the brave hearts have done makes the army stimulated to make greater moves and even	Kindness and fair behavior with employees	Spiritual (nonmaterial) rewards



	encourages the lazy bones to start doing something (Nahj Al-Balaqa, letter: 53)		
Nahj Al-Balaqa (1379, letter 53)	But, the thing you should know about your subordinates is that they have become your peasants for their own inability and your ability so you are required to treat them justly and act like a kind father to them and forgive their ignorance and do not rush in punishing them.	Treat them justly Do not rush in punishing them	Fair behavior Well-treatment of the others Avoidance of rushing in punishing
Qerar Al-Hikam, 63	spread the table of generosity before them and provide them with all sorts of lavish giving and munificence the way that they can become satisfied and needless of anything from the people	Sufficient payments	Paying attention to staffs' needs and satisfaction of their needs (motivating payments)
Nahj Al-Balaqa (sermon: 162)	Love the people by heart and treat them kindly. Do not be like a hunting animal that seizes every opportunity of eating them because the people are of two types: a group of brothers by religion (Muslims) and a group of the others like you in creation (Nahj Al-Balaqa, sermon: 162) (133) O Malik, forgive the compensable mistakes and slips out of generosity and decency the way you wish the God forgive your mistakes and slips (Nahj Al-Balaqa, letter: 53) (134) Do not regret what you have forgiven and do not become happy for punishing (Ibid)	Sincere and cordial relationships Forgiving the compensable slips and mistakes	Treating the staffs affectionately and kindly Observation of a principled process in reprimanding and punishing
Usul-e-Kafi; Wasa'el Al-Shi'ah	Imam Sadeq (PBUH) orders that: all the people are in need of three things: security, justice and affluence The Great Islam's apostle (may Allah bestow him and sacred progeny the best of His regards) orders that "two gifts that have been ignored by the people are security and health".	Security Justice Affluence Security and health	Job security Paying attention to staff's healthiness and insurance benefits
Surah Nahl, AYA: 90	The God orders you to treat the people fairly, justly and well so that a good-doing society can be created.	Treat them justly and fairly and based on well manners	Just behavior and doing good things
Al-e-Imran, 195	God orders that "I will not waste the efforts by any doer, man or woman; you all belong to one another	Identicalness of men and women when making evaluations	No gender-based discrimination in service compensation



In the next coding stage, the primary and secondary themes were identified.

Service compensation	Salary and wage	Wage payment based on a contract between the parties
		On-time payment of the salary and benefits
		Salary payment based on staffs' needs
		Consideration of the inflation and the staffs' purchase power for the supplying of an honorable life's needs (sustenance-oriented)
		Precise and transparent payment indices
		Performance-wage and salary proportion

	Rewards and fringe benefits	Consideration of the work conditions in making payments (time, task, duration, task harness, work environment and space, work risk)
		Fair and motivating payments
		Insurance plans
		Retirement plans
		Paying attention to the health and immunity of the staffs
		Optimal work conditions
		Fair rewarding

Based on the ideas of the experts and specialists of the field, the preliminary indices were reduced to 13. To screen the indices and identify the final indices, fuzzy Delphi approach was used. The experts' perspectives were collected regarding the importance of the study indices. To determine the importance of the indices, experts' ideas were used. Although the elite experts use their mental skills and abilities for offering specialized perspectives, it has to be noted that the traditional quantification process of individuals' perspectives cannot perfectly reflect the human thinking style. Better said, the use of fuzzy sets is more consistent with the verbal and, occasionally, ambiguous human explanations hence it is better to use fuzzy sets (fuzzy numbers) to perform long-term predictions and decision-making in the real world (Kahraman et al, 2009). In the present study, as well, triangular fuzzy numbers were utilized to fuzzify the experts' perspectives.



Table 3: triangular fuzzy numbers equivalent to Likert's seven-point scale

Completely important	Very important	Important	Intermediate	Not important	Very unimportant	Completely unimportant
(0.9, 1, 1)	(0.75, 0.9, 1)	(0.5, 0.75, 0.9)	(0.3, 0.5, 0.75)	(0.1, 0.3, 0.5)	(0, 0.1, 0.3)	(0, 0, 0.1)

Fuzzification of the experts' perspectives about each index has been illustrated in Error! Reference Source Not Found:

36 معيار	0.8	0.9	1	0.8	0.9	1	0.9	1	1	0.8	0.9	1	0.9	1	1	0.8	0.9	1	0.8	0.9	1	0.8	0.9	1
37 معيار	0.5	0.8	0.9	0.8	0.9	1	0.8	0.9	1	0.9	1	1	0.9	1	1	0.8	0.9	1	0.8	0.9	1	0.9	1	1
38 معيار	0.5	0.8	0.9	0.5	0.8	0.9	0.8	0.9	1	0.9	1	1	0.9	1	1	0.8	0.9	1	0.9	1	1	0.8	0.9	1
39 معيار	0.8	0.9	1	0.9	1	1	0.8	0.9	1	0.8	0.9	1	0.8	0.9	1	0.8	0.9	1	0.9	1	1	0.8	0.9	1
40 معيار	0.9	1	1	0.5	0.8	0.9	0.5	0.8	0.9	0.5	0.8	0.9	0.8	0.9	1	0.9	1	1	0.9	1	1	0.9	1	1
41 معيار	0	0	0.1	0.5	0.8	0.9	0.9	1	1	0.5	0.8	0.9	0.5	0.8	0.9	0.9	1	1	0.8	0.9	1	0	0.1	0.3
42 معيار	0.9	1	1	0.8	0.9	1	0.8	0.9	1	0.1	0.3	0.5	0	0	0.1	0.8	0.9	1	0.1	0.3	0.5	0.1	0.3	0.5
43 معيار	0.9	1	1	0.9	1	1	0.9	1	1	0.5	0.8	0.9	0.5	0.8	0.9	0.9	1	1	0.9	1	1	0.9	1	1
44 معيار	0.5	0.8	0.9	0.8	0.9	1	0.9	1	1	0.5	0.8	0.9	0.8	0.9	1	0.8	0.9	1	0.9	1	1	0.9	1	1
45 معيار	0.9	1	1	0.9	1	1	0.5	0.8	0.9	0.5	0.8	0.9	0.9	1	1	0.8	0.9	1	0.9	1	1	0.8	0.9	1
46 معيار	0.8	0.9	1	0.5	0.8	0.9	0.9	1	1	0.8	0.9	1	0.5	0.8	0.9	0.8	0.9	1	0.8	0.9	1	0.9	1	1
47 معيار	0.5	0.8	0.9	0.5	0.8	0.9	0.5	0.8	0.9	0.9	1	1	0.5	0.8	0.9	0.9	1	1	0.8	0.9	1	0.9	1	1
48 معيار	0.5	0.8	0.9	0.8	0.9	1	0.9	1	1	0.8	0.9	1	0.9	1	1	0.8	0.9	1	0.9	1	1	0.9	1	1
49 معيار	0.8	0.9	1	0.8	0.9	1	0.5	0.8	0.9	0.8	0.9	1	0.9	1	1	0.8	0.9	1	0.8	0.9	1	0.5	0.8	0.9
50 معيار	0.9	1	1	0.5	0.8	0.9	0.9	1	1	0.5	0.8	0.9	0.5	0.8	0.9	0.8	0.9	1	0.8	0.9	1	0.9	1	1
51 معيار	0.5	0.8	0.9	0.3	0.5	0.8	0.8	0.9	1	0.8	0.9	1	0.1	0.3	0.5	0.8	0.9	1	0.1	0.3	0.5	0	0.1	0.3
52 معيار	0.9	1	1	0.8	0.9	1	0.9	1	1	0.8	0.9	1	0.9	1	1	0.9	1	1	0.9	1	1	0.9	1	1
53 معيار	0.9	1	1	0.5	0.8	0.9	0.9	1	1	0.5	0.8	0.9	0.5	0.8	0.9	0.9	1	1	0.9	1	1	0.8	0.9	1
54 معيار	0.9	1	1	0.8	0.9	1	0.9	1	1	0.8	0.9	1	0.9	1	1	0.8	0.9	1	0.8	0.9	1	0.9	1	1

In the next step, the fuzzy mean of the individuals' scores should be calculated. Each triangular fuzzy number is demonstrated as shown below for each of the indices:

Relation (1):

$$\tau_j = (L_j, M_j, U_j)$$

$$L_j = \min(X_{ij}); M_j = \sqrt[n]{\prod_{i=1}^n X_{ij}}; U_j = \max(X_{ij})$$

Where, index i denotes the expert in such a way that:

- X_{ij} : The amount of expert i 's evaluation of j th scale
- L_j : Minimum amount of evaluations of j th scale
- M_j : Geometrical mean of the experts' evaluations of j th scale's performance
- U_j : Maximum amount of evaluations of j th scale (Cheng et al, 2009)

In fact, these summations are empirical methods offered by various researchers. For example, a common method for summing a set of triangular fuzzy numbers is considered by assuming a minimum i value, a mean m value and a maximum u value.

Relation (2):

$$F_{AGR} = \left(\min\{l\}, \left\{ \frac{\sum m}{n} \right\}, \max\{u\} \right) \text{ (Su et al, 2010)}$$

In this study, fuzzy mean method has been employed.

Table 4: fuzzy mean and fuzzy screening of the indices (first round)

Study indices	Fuzzy mean	Definite amount	Result
Salary payment based on transparent contracts between the parties	(0.75,0.91,0.97)	0.88	Accepted
On-time payment of the salaries and benefits	(0.51,0.67,0.78)	0.65	Rejected
Salary payment based on staff's needs	(0.44,0.59,0.72)	0.58	Rejected
Paying attention to the inflation and staff's purchase power for the supplying of an honorable life's needs (sustenance-oriented)	(0.77,0.92,0.97)	0.89	Accepted
Precise and transparent indices for payment	(0.76,0.91,0.98)	0.88	Accepted
Performance-salary and wage proportion	(0.76,0.91,0.98)	0.88	Accepted
Consideration of the work conditions in making payments (time, task, duration, task harness, work environment and space, work risk)	(0.7, 0.87, 0.97)	0.85	Accepted
Fair and motivating payments	(0.66,0.85,0.94)	0.82	Accepted
Insurance plans	(0.79,0.93,0.99)	0.90	Accepted
Retirement plans	(0.73,0.89,0.98)	0.87	Accepted
Paying attention to the health and immunity of the staffs	(0.72,0.88,0.97)	0.86	Accepted
Optimal working conditions	(0.42, 0.6, 0.76)	0.59	Rejected
Fair rewarding	(0.82,0.95,0.99)	0.92	Accepted

The cases with scores below 0.7 were omitted. In the end of this round, such indices as "optimal working conditions", "on-time salary and wage payments" and "payment based on staffs' needs" were eliminated. The fuzzy Delphi analysis was continued in a second round for the remaining indices. The round results have been provided below:



Table 5: fuzzy mean and fuzzy screening of the indices (round two)

Study indices	Fuzzy mean	Definite amount	Result
Salary payment based on transparent contracts between the parties	(0.79,0.93,0.98)	0.90	Accepted
Paying attention to the inflation and staff's purchase power for the supplying of an honorable life's needs (sustenance-oriented)	(0.74,0.9,0.98)	0.87	Accepted
Precise and transparent indices for payment	(0.77,0.92,0.99)	0.89	Accepted
Performance-salary and wage proportion	(0.87, 0.98, 1)	0.95	Accepted
Consideration of the work conditions in making payments (time, task, duration, task harness, work environment and space, work risk)	(0.74, 0.9, 0.98)	0.87	Accepted
Fair and motivating payments	(0.77, 0.92, 0.99)	0.89	Accepted
Insurance plans	(0.78, 0.92, 1)	0.90	Accepted
Retirement plans	(0.69, 0.87, 0.98)	0.85	Accepted
Paying attention to the health and immunity of the staffs	(0.81, 0.94, 0.99)	0.91	Accepted
Fair rewarding	(0.84, 0.96, 0.99)	0.93	Accepted

After validating the experts' ideas, LISREL software was used in the next stage for performing confirmatory factor analysis. To perform confirmatory factor analysis and structural equations modeling, standard factor load and t-statistic were computed.

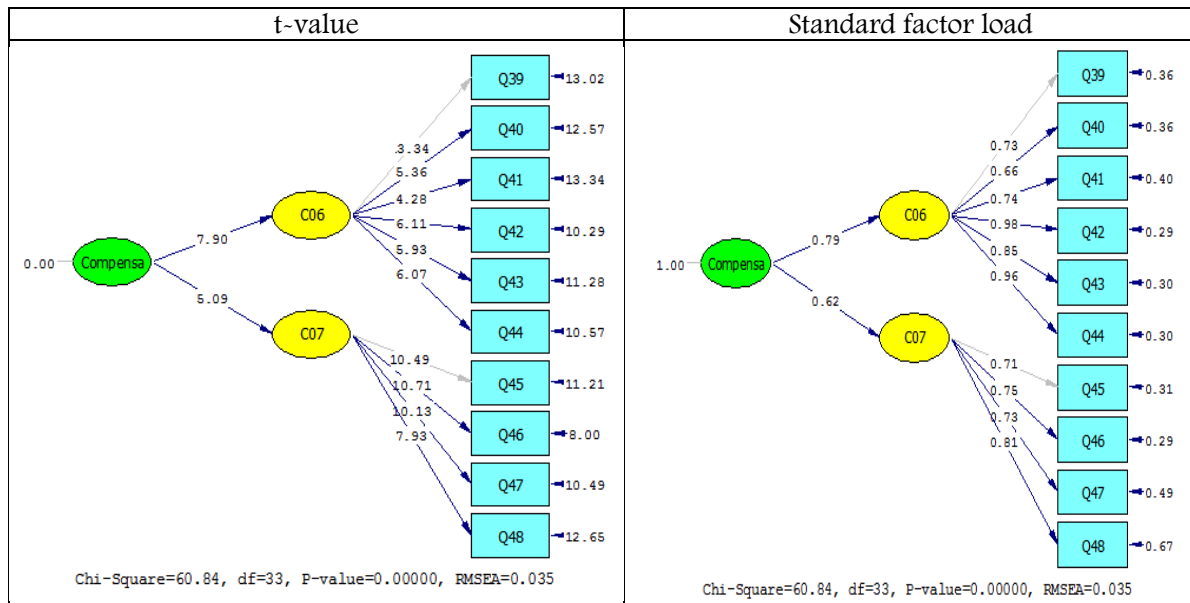


Figure 2: factor load and t-statistic (significance) obtained in the confirmatory factor analysis of the service compensation scale

As displayed in figure (3), all of the factor loads are larger than 0.2 indicating the acceptability of the correlations between the latent variables (aspects of each of the main constructs) and the observed variables. Based on the measured indices, each of the scales used herein has been found with t-value above 1.96 in a 5% confidence level and this is reflective of the significance of the observed correlations.

Furthermore, since the second order confirmatory factor analysis was used, the relationship between the latent variables and the main construct, i.e. service compensation, was also investigated. For all of the cases, the standard factor load was found larger than 0.4 indicating a high correlation between the assessed aspects of the factors influencing service compensation and the construct. The t-values were found larger than the critical value, 1.96, in all of the cases and this is suggestive of the fact that the aspects of service compensation truly assess the construct.

Table 4: summary of the second order confirmatory factor analysis of service compensation construct

Main construct	Latent variables	Symbol	Number of items	Questions' numbers	Standard factor load	t-statistic
Service compensation	Salary and wage	C06	6	39-44	0.79	7.90
	Fringe benefits	C07	4	45-48	0.62	5.09

The next step is goodness of fit estimation. Normalized chi-square is one general index for taking into account the free parameters in the calculation of the goodness of fit indices and it is computed via simple dividing of chi-square by the model's degree of freedom in such a way that this value should be in a range between 1 and 5. In the present study, normalized chi-square was found equal to 1.32.

$$\chi^2/df = \frac{60.84}{33} = 1.32$$

Additionally, RMSEA is used in the majority of the confirmatory factor analysis and structural equation models as a primary goodness of fit index. Indices below 0.05 are deemed optimum. In the saturated model of the present study, as well, RMSEA was found equal to 0.35 which is indicative of the optimum model's goodness of fit. The other indices of goodness of fit, as well, were found in an approvable range.

Table 5: goodness of fit index estimation of the structural model of the study's primary hypothesis

Goodness of fit index	χ^2/df	RMSEA	GFI	AGFI	NFI	NNFI	CFI
Acceptable values	<2	<0.1	>0.9	>0.9	>0.9	>0.9	>0.9
Calculated values	1.32	0.036	0.94	0.96	0.96	0.96	0.97

CONCLUSION:

In regard of these results, it has to be noted that the employees are always paying attention to the various ways of their being treated by the organizations. Employees' perceptions about the various organizational operations play an important role in their ways of considering and approaching their occupations hence determining their behaviors (Wasim, 2010). If the employees are considered valuable by the organizations and they get attention, employees will feel more comfort and satisfaction and they will be found emotionally committed to the organization and its organizational goals .



The evident religion of Islam offers staff's service compensation by the organization as a system within the framework of certain regulations based on which no service is to be left unrewarded. The determination of the amounts of the wages and salaries, payment time, affection and cordiality towards the staffs, responding their good behaviors with good behaviors, thankfulness to their services and keeping them safe and healthy are amongst the orders and recommendations obtained from religious texts regarding the staffs' service compensation.

As for the service compensation system, the thing that is envisaged more right according to the Islamic proofs and confirmations is that wages should be specified and paid at the time of employment in recruitments by the real persons but sustenance-orientation is the optimal option in service compensation system in governmental (legal persons') recruitments. Now, according to the study findings, the following suggestions have been made to render the study findings more practical:

- 1) Staffs' service compensation and offering rewards to them should be based on their performance.
- 2) Serious attentions should be paid to the staffs' indices of quality of work life.
- 3) Service compensation packages should be in such a way that they can establish coherence and balance between the material and spiritual payments. In the majority of the organizations at the current situation, payments to the staff members are not made through a single channel. Therefore, they cannot be managed in a unified manner; hence a unit strategy cannot be defined for service compensation. In the meantime, some payments are basic and essential or so called protective; some of the other payments are motivational and developing. Distinctions should be made between these two and plans should be made simultaneously for both of them within a coherent package.
- 4) Service compensation is not a goal rather it is a means for improving individuals' performance. Unfortunately, the issue is sometimes forgotten in designing service compensation systems and the service compensation package is defined as the goal. As it was mentioned in the objectives' section, optimal performance features two aspects: favorable behavior that has to be replied by qualitative service compensation such as gratitude and the favorable quantitative results that should be tied to the quantitative services like financial rewards or subsidies and productivity. However, unfortunately, such events have so far less frequently taken place in practice in the organizational complexes that are striving in the periphery of us and the quantitative rewards have been usually connected with favorable behaviors. In the meanwhile, the idea that motivation is only created through direct payments has been rejected in various studies. Therefore, payments should be performance-oriented.
- 5) Everyone should be informed of the qualities and the quantities of the service compensation guidelines so that they can make plans based on their purchase power. In some of the organizations, HR instructions are classified. Despite this procedure, the key advice is that the HR procedures and guidelines should be made accessible to anyone and even instructed if needed.
- 6) Motivational payments should be made based on individuals' competencies. Organizations should offer both of the annual and long-term motivational payments



based on individuals' competencies. Such payments can be presented in exchange and equal to the individual or group performance and they should be concentrated on the actualization of the organizational goals.

- 7) The individuals deserving to receive motivational payments should know the quality and the meaning of the service compensation plans meaning that they should be explicitly and periodically debriefed about the results of motivational payments' performance and the reward levels.
- 8) In order to create an optimum rewarding system, the existence of clear-cut scales, proper judgment methods, sufficient information-provisioning and effective culture forming is necessary.
- 9) A service compensation strategy should be codified in National Excavation Company. The service compensation strategy works as a foundation for service compensation program and specifies the role that the service compensation should play in the organization, contributes to the determination of the suitable competitive position of the service compensation and its various elements; also, the challenges of the service compensation should reflect the objectives of the organization, the goals of the industry wherein the organization is active as well as the economic challenges with which the organization is confronted. Furthermore, in devising a service compensation strategy, the senior managers' support, organizational structure, decision-making process and companies' orientations in respect to risk and rewards should be taken into consideration. When the service compensation strategy was specified, the main elements are defined depending on the service compensation for the actualization of the organization's unique needs.



References

- Abbas J. Ali, (2010), "Islamic challenges to HR in modern organizations", *Personnel Review*, Vol. 39 Iss: 6pp. 692 - 711
- Cheng, J. H., Lee, C. M., & Tang, C. H. (2009). An application of fuzzy Delphi and fuzzy AHP on evaluating wafer supplier in semiconductor industry. *WSEAS Transactions on Information Science and Applications*, 6(5), 756-767.
- Essay, 2002, 18 Pages ,Ethics in Human Resource Management .Sociology - Work, Profession, Education, Organisation University of Manchester (Institute for Development Policy and Management), Grade: Grade A,Ethical Concerns in HRM.
- Githui Donatus Mathenge.(2011). Ethical Considerations in Human Resource Management in Kenya: Theory and Practice. Public Policy and Administration Research www.iiste.org ISSN 2224-5731(Paper) ISSN 2225-0972(Online),Vol.1, No.4, 2011.
- Holy Quran
- Ihaamie Abdul Ghani Azmi , (2015),"Islamic human resource practices and organizationa performance", *Journal of Islamic Accounting and Business Research*, Vol. 6 Iss 1 pp. 2 – 1 Permanent link to this document: <http://dx.doi.org/10.1108/JIABR-02-2012->

Junaidah Hashim(2007). Islamic revival in human resource management practices among selected Islamic organisations in Malaysia.

Kahraman, Cengiz; (2009), Fuzzy Multi-Criteria Decision Making: Theory and Applications with Recent Developments Front Cover, Volume 16 of Springer optimization and its applications, ISSN 1931-6828

Kelechi John Ekuma, Loliya Agbani Akobo.(2015).Human Resource Management Ethics and Professionals' Dilemmas: A Review and Research Agenda.

Kolaini, Muhammad, (1965), “Usul-e-Kafi”, tr. Sayyed Javad Mostafavi and Rasouli, Tehran

Milkovic. Ronald Buckleya, , Danielle S. Beub, Dwight D. Frinkc, Jack L. Howard, Howard Berkson, Tommie A. Mobbsa, Gerald R. Ferris. Ethical issues in human resources systems, Human Resource Management Review 11 (2001) 11±29.

Majlesi, Muhammad Baqer, (1981), “Bihar Al-Anwar”, Beirut, Moassessah Al-Wafa’a

Muhammad Habib Rana Muhammad Shaukat Malik , (2016), "Human resource management from an Islamic perspective: a contemporary literature review", International Journal of Islamic and Middle Eastern Finance and Management, Vol. 9 Iss 1 pp. ~ Permanent link to this document: <http://dx.doi.org/10.1108/IMEFM-01-2015-0002>.

Nahj Al-Balaqa, (2000), “letter 53, paragraph 34, p.570”, 6th ed., tr. Muhammad Dashti, Qom, Al-Hadi Institution Publication “Wasa’el Shi’ah”, v.3-p.246 and v.11-p.49

Panagiotis V. Kloutsiniotis Dimitrios M. Mihail , (2017), " Linking innovative human resource practices, employee attitudes and intention to leave in healthcare services ", Employee Relations, Vol. 39 Iss 1pp. 34 – 53.

