

The Role of Islamic Work Ethics in Spiritual Leadership and Inclusion Practices Relationship During COVID-19

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Abstract

The Covid-19 pandemic situation has changed all medical priorities. This has put pressure on the World's health sector, which also affects the economy of the whole world. This study aims to study how Islamic work ethics affects the relationship between spiritual leadership and organizational inclusion practices in the health care sector of Pakistan in the COVID-19 situation. This is a mix-method study. Data collected of 158 practicing doctors through survey-based questionnaire and interview was conducted from 30 doctors dealing with direct coronavirus. The organizational inclusion practices variable is used for the first time in a quantitative approach in this study. The reliability and validity of organizational inclusion practices are checked by Adanco, SPSS, and SmartPLS software. For this purpose, data on inclusion practices was also collected from the banking and education sector. Results show that spiritual leadership significantly relates to Islamic work ethics also has a positive connection between spiritual leadership and organizational inclusion practices. Still, Islamic work ethics as a moderator has an insignificant impact on the relationship between spiritual and organizational inclusion practices. Also, from the result, it is verified that the organizational inclusion practices variable is valid and reliable for further studies.

Keywords: COVID-19, Islamic Work Ethics, Spiritual Leadership, Organizational Inclusion Practices, Health Care Sector

JEL Classification Code: I12, M10, M12, O15

1. Introduction

In late December 2019, with the eruption of unidentified pneumonia, a new virus called coronavirus attracted the attention of the whole world. On 7th January of 2020, provisionally, this virus was named 2019 novel coronavirus (2019-nCoV) by World Health Organization and then renamed as severe acute respiratory syndrome coronavirus 2, abbreviated by SARS-CoV-2. The disease caused by this Coronavirus is named Corona Virus disease 2019 (Covid-19)

(Chang et al., 2020). This new Covid-19 virus was first discovered when the study of new virus genes was carried out on three specimens from adult patients from Wuhan, Hubei province, China, with mysterious severe pneumonia with respiratory system issues. From test results, out of three, two patients infected with 2019-nCoV were recovered, and the other one, who was a regular visitor to the seafood wholesale market, died (Zhu et al., 2020). Covid-19 was declared the sixth public health emergency of international concern by WHO on January 30, 2020 (Lai et al., 2020). The coronavirus disease has changed the healthcare sector rapidly in a dramatic way. The epidemic of Covid-19 disease has become a global health threat (He et al., 2020). The covid-19 virus not only affects the healthcare sector of the world but also the economy of all countries of the world (Al-Mansour & Ajmi, 2020) and Asia (Alam et al., 2020; Camba & Camba, 2020; Kharusi & Murthy, 2020; Muttaqin et al., 2020; Tran et al., 2020).

Islam is not just a religion rather a concrete system that provides a pathway for the management of affairs related to all walks of life in the light of religion. A balance is created by Islam between the spiritual and the material aspects of every dealing in the world (Beekun, 2006). Muslims must

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carry forth in their lives in the light of guidelines of the Holy Quran and Prophet Muhammad's (PBUH) Sunnah (Rokhman et al., 2011a). Hazrat Muhammad (PBUH) is a great leader of the world with all good qualities, including spirituality and inclusiveness. The major task of spiritual leaders is to cultivate inclusive practices and promote positive relationships among the leadership and the other people. The maintenance of harmony and removing societal stigmas are also possible only through the inclusion of all the people in growth and leaving behind the concept of personal fulfilments when working in society.

The service industry includes businesses usually classified within the service segment where their main merchandise is a service (Wilson et al., 2012). The service industry implies personal activities and services over the profits from material products. Here, the range of profitability is greater as it concerns the economic activities carried out by individuals towards different industries such as construction, manufacturing, agriculture, and other industries (Kersting et al., 2012). This study will carry out a thorough analysis of Islamic teachings and determine how work ethics and organizational inclusion practices have been outlined in Islam to develop a positive and inclusive climate for maintaining the healthcare sector of Pakistan, particularly Punjab. The combination of Islamic Work Ethics and spiritual leadership looks like a logical and unique way of encouraging doctors to play their role in the healthcare sector and work towards a better and healthy Pakistan. Meeting the global standards of healthcare and dealing with challenging situations is crucial in this regard. This study will also fulfill the theoretical gap which existed in the literature because the studies on Islamic work ethics and spiritual leadership with framework inclusion were not done before in the field of the healthcare sector in Pakistan.

Research has been done on Islamic work ethics with other outcomes like job satisfaction, organizational commitment (Husin et al., 2019; Kuncoro & Wibowo, 2019a), and turnover intention (Ahmad, 2011; Rokhman et al., 2011b), job involvement (Khan & Abbas, 2012), knowledge sharing behavior (Murtaza et al., 2016), employees' extra-role behaviors (Murtaza et al., 2016), organizational citizenship behavior, (De Clercq et al., 2018; Farid et al., 2019; Kuncoro & Wibowo, 2019b; Mohabati et al., 2014; Muhammad et al., 2015; Tufail et al., 2017). But there is rare evidence in literature with the combination of Islamic work ethics, spiritual leadership, and organizational inclusion practices.

2. Literature Review

2.1. Islamic Work Ethics

The word "Akhlak," which has special importance in IWE, has a strong connection with the word "KHALIL,"

which means Creator (Allah), and the word "Makhlook" (creature). In explanation form, "Akhlak" is referred to as the best relationship between Makhlook (creature) and Creator (Allah), and the relationship of Makhlook (creature) with other Makhlook (creature). Corollary to this is the word "Khuluk" as mentioned in Muslim Holy Book (Qur'an 68: p. 4); 'And you (Prophet Muhammad) are on an exalted standard of character' (Husin et al., 2019).

The Islamic work ethic (IWE) is originated from the sayings of the Muslim holy book Quran and practices of Prophet Mohammed (PBUH) (Yousef, 2000). According to his research, employees who adopted IWE principles, especially those belonging to the Islamic religion, were committed to their organizations, working hard, and efficiently managing deadlines. These attributes together are assumed to play a positive role in creating a sound environment in the workplace. Islamic work ethics help in determining righteous conduct and help in identifying what practices are wrong and need modifications or complete eradication. These codes of conduct can be understood in light of the guidelines of the Holy book Quran and the guidance provided through the life of the Prophet (PBUH) (Ali, 2015). Muslims should follow Islamic teachings in all circumstances, and separating the professional, social, and personal lives of Muslims is not possible (Tayeb, 1997). The sources of Islamic teachings all provide a code of conduct that needs to be followed by all Muslims to ensure that they lead a life that is in accordance with their religion (Abbasi et al., 2009). According to them, the sources of IWE are Al-Quran, Hadith, Prophet Muhammad (P.B.U.H), Sahi Bukhari, Sahi Muslim, and Bayhaqi.

2.2. Spiritual Leadership and Organizational Inclusion Practices

Organizational Inclusion practices are the programs and policies that are put into practice within organizations to create a genuinely supportive and positive work environment for all the employees without creating hurdles based on cultural diversity. The last few decades have seen a change in the way organizations operate, with an increasing trend of workplace diversity. The trend of diversity is not only prominent in organizations but has also been expanded to global businesses, and the focus has now shifted from the management of diversity to the development of an inclusive environment (Nishii, 2013). It has been suggested in various studies that the development of diverse work environments alone is not enough and that sustainable work cultures rely on various other aspects as well for ensuring that diversity results in benefits for everyone (Holvino et al., 2004). Diversity is now attached to inclusion in an indispensable relation. The practitioners of diversity consider that diversity cannot truly be beneficial unless it has inclusion. Also, various researchers have focused on the benefits that can be obtained if organizations carry out all their dealings while

maintaining diversity (Davidson, 2011; Miller & Scott, 2009; Mor Barak, 2015).

The role of leadership is the most pronounced in following inclusive practices and maintaining diversity within an organization. Several different practices were proposed by (Offerman & Basford, 2014) for the enhancement of inclusion. One of these approaches included developing a basis on which a diverse set of people would be selected based on their varying talents. This can prove to be challenging as organizations generally require the best of talent and skills, which makes it tough to retain diversity. Next, there is also a chance of discrimination in the form of inequity and micro-aggressions (Rowe, 1990; Sue, 2010), which may either be unintentional or even intentional when different individuals are devalued or maltreated based on their culture or any other point of discrimination.

Gotsis and Grimani (2017) briefly explained in a qualitative study the inclusive practices in which spiritual leadership can be used to favor his/her organization. These are empowering practices, equitable diversity management practices, participation in the decision-making process, conflict resolution practices, and diversity training. (Ferdman et al., 2009) presented some practices which can be used in any organization. They developed an inclusive practice scale and suggested that systematically these practices create inclusion and encourage leaders and all other organizational staff to exhibit organizational inclusion practices in individual and group-wise behavior. Besides this, both individually and collectively, organizational staff should ensure that they experience regular inclusion practices. When an organization's spiritual leader implements these organizational inclusion practices, the organization will progress in good condition. Hence that can provide hypothesis,

H1: *Spiritual leadership will positively facilitate Organizational Inclusive Practices to the inclusion processes.*

2.3. Islamic Work Ethics and Organizational Inclusion Practices

Leadership has generally been treated as a concept having spirituality explained as something which is not related to religion in any way. The difference between religion and spirituality has been explored in many instances, and a diverse array of focus has been laid on this topic in the book "Spirit at work" by Jay Conger (Conger & Conger, 1994). Researchers and scholars have explored the idea of spirituality in different ways and have come up with varying perspectives. According to Cacioppe (2000), spirituality is generally a misunderstood concept. There are chances of negative vibes being associated with the topic. This is due to the perception that spirituality is another form of religiousness that requires following a set of traditions

and laws. However, in reality, spirituality is not a concretely formed concept or organized conduct; instead, it is totally a personal understanding and is above any religious bindings or traditions, which defines the common practices and rules set by religions. On the contrary, religion is more organized and aims to set principles for people to follow without question. In the case of spiritual leaders, the successful ones have the art of adding spiritual value to the formation of an organization. It has also been suggested that managers shift their focus from being team leads to spiritual leaders to ensure that organizations can genuinely benefit to the maximum possible extent (Konz, & Ryan, 1999).

In the literature, there is a little record about the relationship between SL and IWE, but in another way (Babelan et al., 2017) observed that SL has a positive effect on organizational commitment with the professional work ethics as a moderator in Iran. In the healthcare sector of Pakistan, (Haroon et al., 2012) observed the relationship of IWE with job satisfaction among the nursing staff. This study's samples were eighty nurses with various experience, age group, and educational level, working in ten different private hospitals. From this study, it was examined that there was a significant positive relationship between IWE and job satisfaction. Islam gives the instruction to equality for all mankind. Islamic work ethics means to set moral principles that distinguish what is wrong based on the Quran and Hadith, especially in the workplace. So, when employees are treated well, equally, honestly in the workplace, they can work efficiently. By creating such an environment in which people from diverse backgrounds can feel accepted, safe, and valued to contribute their participation in the organization's growth, and accordingly can be a good worker by adopting work ethics that are described by Islam. So, it can be hypothesized that,

H2: *Spiritual leaders are in a positive association with the work ethics determined by Islam.*

2.4. IWE as a Moderator between Spiritual Leadership and Organizational Inclusive Practice Relationship

The different leadership styles all have their own positives, but spiritual leadership is associated with the development of inclusive practices within organizations. Hence, it is expected that members working under such leaders will experience a real sense of duty and a calling towards responsibilities. To be specific, it is expected that spiritual leaders will play their role in promoting equity, open communication, problem-solving, including everyone in decision making, and ensuring that issues are resolved by taking ideas from all the diverse groups existing within the organization. The managerial positions and tasks can be supported by spiritual leadership as inclusion becomes integrated into the organization. As suggested by

(Lee et al., 2003), spiritual leadership can demonstrate inclusive practices and values across all the different levels of an organization.

Spiritual leadership and the practices of such leaders cause the empowerment and liberation of employees to become more confident and truly explore their identity in the given workplace. This particularly helps in the development of minority and marginalized groups. The resistance felt in organizations can also be cut down through effective leadership as the inclusion of different groups is enhanced through fostering positive interactions and promoting inclusive practices. Individuals' potential is also strongly developed in such organizations, and employees are nurtured with dignity and true equality under spiritual leadership. Hence, spiritual leadership plays a crucial role in developing and maintaining inclusive practices.

If spiritual leaders exercise the organizational inclusion practices in an organization, then, in that case, IWE also affects the SL and IP relationship in such a way IWE strengthens the relationship. Gotsis and Grmani (2017) briefly explained the inclusive practices in which spiritual leadership can be used for the favor of his/her organization. These are empowering practices, equitable diversity management practices, participation in the decision-making process, conflict resolution practices, and diversity training. When an organization's spiritual leader implements these organizational inclusion practices, in that case, the organization will progress in good condition. When SL with spiritual values like integrity, honesty, respect for the others, fair treatment, listening and caring, and concern proposed by (Reave, 2005) implements inclusion practices in an organization, then IWE enhances the chances of strengthening this relationship so hypothesis can be,

H3: *Islamic Work Ethics will moderate the relationship of Spiritual Leadership with Organizational Inclusion Practices, such that the relationship will be stronger when Islamic work ethics are high vice versa.*

2.5. Study Model

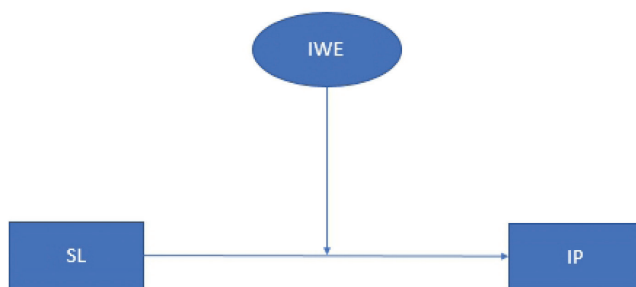


Figure 1: IWE = Islamic Work Ethics, SL = Spiritual Leadership, IP = Inclusion Practices

3. Methodology

3.1. Sample and Population

The convenient sampling method was used to collect the data from public sector hospitals of Punjab province of Pakistan. A total of 300 questionnaires were circulated among doctors, out of which 174 were received back, sixteen were not in a usable form, so a response rate of 50.6% was achieved. Besides this, the respondents were assured of confidentiality and anonymity to guarantee the rationality of the replies. The data was collected from only volunteer members from those practicing doctors who have some key positions in their respective hospitals. Also, semi-structured interviews were conducted with thirty doctors having key roles in corona crises, including Medical Superintendents of hospitals, focal persons of Corona, and chief executive officers of districts.

3.2. Scales/ Measures Used

A scale for analyzing spiritual leadership was developed by (Fry et. al, 2005). This scale was validated through societies based in Taiwan and China (Chen & Yang, 2012). Ali (1988) first-time developed the IWE scale with 46 items, but later in another paper (Ali, 1992), after factor analysis, he reduced the items to only numbers 17. A sample indicated that an individual should work to the best of their potential. The scale for organizational inclusion practices explores a total of nine items related to the competence of individuals as well as groups within an organization through a 5-point Likert scale (Ferdman et al., 2009). The questionnaire follows a Likert scale-like rating (from 1 to 5, ranging from strong disagreement to strong agreement) for all three variables.

4. Results and Discussion

ADANCO (advanced analysis of composites) is a new software for variance-based structural equation modeling. ADANCO offers a unique set of features like an easy-to-use, advanced bootstrap, increased calculation speed, quick results, and many others. The goodness of model fit is determined by SRMR- the standardized root means squared residual (Hu & Bentler, 1998) which determines how powerfully the observed correlation matrix differs from the model-indirect correlation matrix. The smaller the SRMR, the safer the theoretical model's fit. A value of zero for the SRMR suggests a flawless fit and, usually, an SRMR range lower than 0.05 shows a suitable fit (Byrne, 2013). The simulation studies' results reveal that even totally correctly specified models can yield SRMR values of 0.06 and higher (Henseler et al., 2015; Henseler, 2017), which is acceptable, and in this study, the value of SRMR is 0.87, which is acceptable.

The reliability is checked by three methods in ADANCO, which are Dijkstra-Henseler's rho (ρ_A), Jöreskog's rho (ρ_c), and Cronbach's alpha (α). The reliability values of all constructs in these all methods are above 0.7, as recommended by Chin (2010) and Nunnally (1978), which is acceptable. Here Dijkstra-Henseler's reliability of organizational Inclusion practices is 0.9522, Jöreskog's (also called Dillon-Goldstein's rho, factor reliability, and composite reliability) value is 0.9505, and Cronbach's alpha is 0.9510. And Cronbach's alpha of IWE is 0.92, and Spiritual leadership is 0.94. From these tests, as all values of reliability are in an acceptable range; thus, it is confirmed that the construct of Islamic work ethics, organizational inclusion practices, and spiritual leadership reliable and valid.

The validity of the model was calculated through two criteria: convergent validity and the second one is discrimination validity (Hair et al., 2011). The convergent validity is determined by the average variance extracted (AVE) with a minimum range of 0.5 (Fornell & Larcker, 1981; Hair et al., 2013), and AVE of SL, IWE, and IP are 0.52, 0.50 & 0.68, respectively which is in the acceptable range. There are two criteria to determine discriminant validity, the Fornell-Larcker criterion (Fornell & Larcker, 1981) and the HTMT (Henseler et al., 2015). The Heterotrait-Monotrait (HTMT) validity is a ratio of correlations, which estimates the correlation between different variables and parallels the deattenuated constructs correlations (Henseler et al., 2016). The values of discriminant validity i.e. HTMT and Fornell-Larcker were in an acceptable range, which is less than one so, the model of the study satisfied the requirement of validity. The coefficient of determination R^2 value in the structural model for organizational inclusion Practices is 0.49, and adjusted R^2 is 0.48, which is in normal values range from 0 to 1 (Henseler, 2017). The path coefficient calculates the direct effect of Spiritual Leadership and Islamic work ethics on organizational Inclusion Practices. In this study, the value of Spiritual Leadership on organizational Inclusion Practices is 0.66, and the impact of Islamic work ethics on organizational inclusion practices is 0.09. The values of Variance inflation factors (VIF) indicate that there is no issue of multicollinearity; thus, all values of VIF are less than 10 (Hair et al., 1995).

The organizational Inclusion Practices first time used in any quantitative study, so its reliability is checked by three famous software which are SPSS 25 (data collected from school teachers), SmartPLS 3.2.8 (data collected from bank employees), and ADANCO 2.1.1 (from medical doctors). Through SPSS, Cronbach's alpha of IP is 0.932, and 0.940 by SmartPLS, and rho-A is 0.947. For validity AVE of organizational inclusion practices in SmartPLS is 0.693, and for discriminant validity, the Fornell-Larcker criterion is

0.83, which is also acceptable. So, the scale of organizational inclusion practices is reliable and valid for study.

Content validity is also known as face validity, which measures the extent to which items measure the relevant concept appropriately (Sekaran & Bougie, 2016). The content validity is ensured by adopting the items of the scale from different research that are done in the same area. The content and face validity of the full scale were ensured after a careful review by 3 academicians (PhDs Management Sciences), 6 managers working in managerial positions in leading companies, and 10 persons holding Masters's degree with inclusion in their theses. Words which are having jargon, repetition, weak phrases, and high difficulty levels were replaced.

4.1. Correlation

From the result in table 1, it was examined that the Islamic Work Ethics to organizational Inclusion Practices positively correlated to each other ($r = 0.33$, $p < 0.05$), and Spiritual Leadership is also positively correlated to organizational Inclusion Practices with ($r = 0.69$, $p < 0.05$), so these results provide initial support to first two hypotheses.

4.2. Regression Analysis

The values of Variance inflation factors (VIF) indicate that there is no issue of multicollinearity, thus all values of VIF are less than 10 (Hair et al., 1995). For testing, the hypotheses of this study moderated regression analysis was used for this study.

Hypothesis 1 stated that Spiritual Leadership will have a positive impact on organizational Inclusion practices. Results from the regression analysis supported the hypothesis; where the path coefficient 0.66 ($t = 8.51$) ($p = 0.00$) was found, this result indicated that H1 was supported. Hypothesis 2 stated that Islamic work ethics positively affect organizational Inclusion practices. Results from the regression analysis did not support the hypothesis; where the path coefficient is 0.09 ($t = 1.16$) ($p = 0.24$), this result indicated that Hypothesis 2 was not supported.

Table 1: Correlation between Study Variables

Construct	SL	IWE	IP	INTER
SL	1			
IWE	0.4253	1		
IP	0.6966	0.3327	1	
INTER	-0.1144	-0.4879	-0.0291	1

SL = Spiritual Leadership, IWE = Islamic Work Ethics, IP = Inclusion Practices, INTER = Moderation effect.

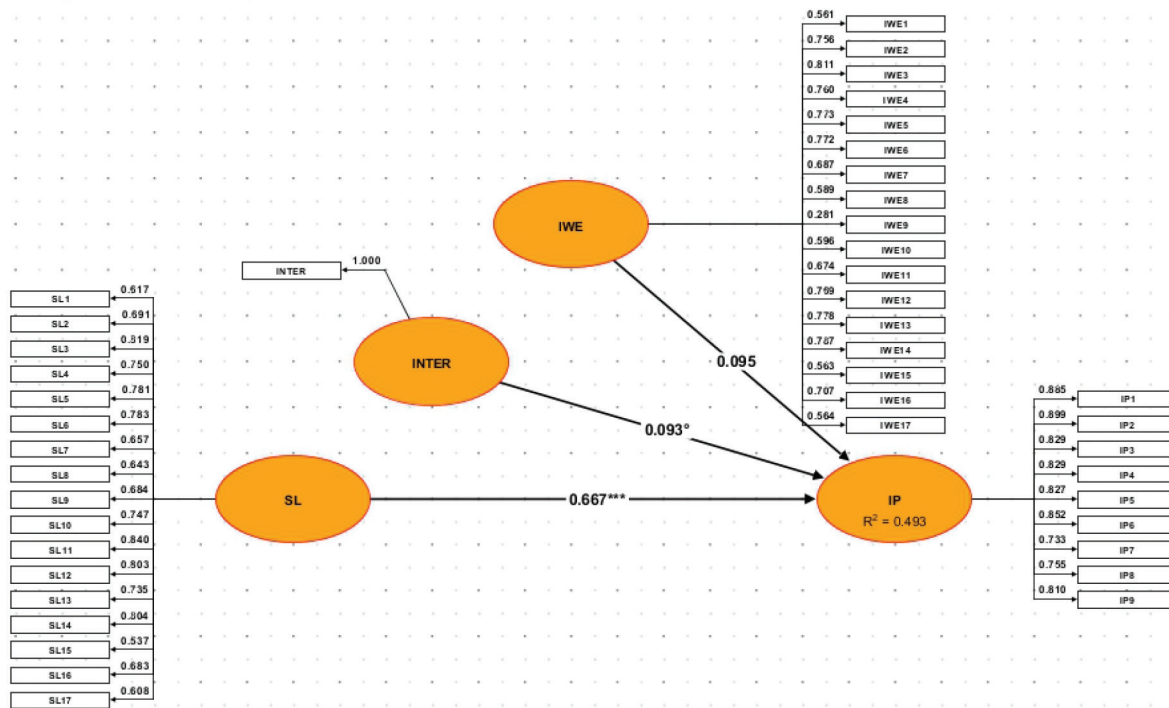


Figure 2: (Regression Analysis: The path of How IWE Affect IP and SL Relationship. IWE = Islamic Work Ethic, SL = Spiritual Leadership, IP = Organizational Inclusion Practices, Inter = Moderator)

Table 2: Total Effects Inference

Effect	Original Coefficient	Standard Bootstrap Value			
		Mean Value	Standard Error	t-value	p-value (2-sided)
SL → IP	0.6670	0.6578	0.0784	8.5081	0.0000
IWE → IP	0.0946	0.1245	0.0811	1.1672	0.2434
INTER → IP	0.0934	0.1100	0.0559	1.6699	0.0953

To check the moderating effect of IWE between the Spiritual Leadership and organizational Inclusion Practices relationship, the process of bootstrapping was done by calculating *t*-value and significant value. The statement of Hypothesis 3 was that Islamic work ethics will moderate the relationship between Leadership and organizational Inclusion Practices in such a way that the relationship will be stronger when IWE is high. Empirical results revealed that the beta value of the combined effect was insignificant ($\beta = 0.143$, $p = ns$), as the *p*-value was outside the defined range of significance. From the table, it was also examined that the *t*-value is 1.46 less than the normal range, which is 1.96 recommended by (Hair et al, 2010). Hence hypothesis 3 was also rejected.

4.3. Discussion

In hypothesis 1, it was proposed that Spiritual leadership will positively facilitate Inclusive Practices. Results from statistical analysis supported this hypothesis and revealed that Spiritual leadership has a significant effect on Inclusion practices. Previous studies have not adequately examined how and why spiritual leaders are competent to communicate the followers the main importance of inclusion. This study thus draws attention to the importance of spiritual leadership in aligning inclusive practices with vision. Gotsis and Grimani (2017) discussed the inclusive practices in which spiritual leadership can be used to favor his/her organization; these are empowering practices, equitable diversity management

practices, participation in the decision-making process, conflict resolution practices, and diversity training. The reason behind this may be, in this epidemic situation, being a human and special doctor with leadership and spiritual qualities, doctors tend towards inclusion as compared to the regular situation. In hypothesis 2 of this study, it was proposed that Islamic work ethics positively associate with the inclusion practices. From the statistical result, it was found that Islamic work ethics have an insignificant impact on inclusion practices, which did not support hypothesis 2. There is no record of the relationship between IWE and IP in the literature. It could be due to doctors not exercising Islamic ethics during their duty or not implementing inclusion practices. Although in real life, this virus tends many populations towards Islam, interestingly, in this study, Islamic work ethics does not affect Inclusion practices.

Hypothesis 3 of this study stated that Islamic Work Ethics will moderate the relationship of Spiritual Leadership with Inclusion Practices so that the relationship will be stronger when Islamic work ethics are high and vice versa. The result from the statistical analysis was inconsistent with the predicted hypothesis. Statistical analysis revealed that IWE neither strengthened nor weakened the relationship of spiritual leadership with inclusion practices, nor could say that IWE impact as a moderator variable on spiritual leadership and inclusion practices relationship was negligible, as its statistical value was found outside the set significance limit. It can be due to not using some spiritual values like honesty, integrity, respect for others, fair treatment, listening, and caring proposed by (Reave, 2015) to implement inclusive practices in their hospitals in this epidemic scenario.

From semi-structured interviews, it was concluded that the balance between work life and home life was difficult in this situation. According to them, they are not working in ideal conditions, and Corona was started at once all over the world, and even well organized and established country not prepared for this pandemic situation. From the interview, it was deduced that most doctors are residents, so they had their family also at risk. However, there were training sessions about Corona. Besides this, families of doctors and medical staff suffered from the Covid-19 virus, so they were not in a position at that time to manage successfully work-life balance. Doctors with key roles as leaders have good behavior with other staff; it is very soft behavior. It is necessary to be gentle with them because another medical staff was also working in this pandemic condition. Doctors with leadership positions gave relief to others. The department directly linked with the Coronavirus i-e eye, dental and throat ward, and emergency ward only the active departments; otherwise, all other departments were closed. They had problems at the start, but after training sessions, issues regarding the propaganda of Covid-19 were removed. Then the complete

awareness of this virus reached the medical staff. There was a little bit of diversion from the vision of Punjab hospitals “High quality and safe healthcare service delivery for all,” which is healthcare service delivery not for all, but for only Covid-19 patients. Only a 30% patient average was reported in this situation in public hospitals. Doctors did their work properly; some doctors dealt with corona and routine duty, also, e.g., emergency ward duty. Doctors are working freely in this situation; there is no stress from any side. All medical staff care and respect each other; hospitals with only doctors or paramedical staff are related to teamwork.

4.4. Implications

The research work adds value to the existing literature for variables as spiritual leadership, organizational inclusion practices, and Islamic work ethics. The research work is valuable in the management of the public sector as well as private sector hospitals in both conditions i-e daily routine and in special health emergency conditions. The relationship is positive among the variables of spiritual leadership with organizational inclusion practices and Islamic work ethics. The management of both public and private sector hospitals may emphasize the spiritual values, spiritual care, Islamic work ethics, and organizational inclusion practices of all employees, especially doctors and nurses, to increase the recovery ratio of patients. When doctors have the opportunity or feel the necessity to satisfy their spiritual needs for calling and membership at work, then their performance will be increased. If doctors with spiritual leadership qualities (like spiritual healers) adopt Islamic work ethics in their routine medical practice, then, in that case, the early healing ratio can be increased and in this special condition of the Coronavirus.

4.5. Limitation and Recommendations

Policymakers of hospital management should implement supportive inclusion policies, procedures, and practices that have a balance between hospitals and employees. And training sessions are compulsory for each staff of the health care sector to handle inclusion and work ethic issues; also, further training regarding Covid-19 is required for rural areas. Medical doctors at their workplace play an essential role in increasing patients’ healing power by treating them equally, fairly, and respecting them. The behavior of doctors as spiritual leaders should be soft and light so that they do not hurt other medical staff and patients at the workplace. There should be a work-life balance so that doctors do not feel stress, strain, or frustration, affecting work life and home life. The main code of conduct for ethics shall align with national and international level standards set by different authorities like the Pakistani government, UN Global Compact, and other

relevant institutions and forums in this regard. According to Yukl (2006), leaders like doctors at key positions in hospitals should foster trust, respect, cooperation, and facilitate innovation and learning so spiritual leaders in hospitals can also adopt guidelines for better medical staff performance. The moderating role of Islamic work ethics in the relationship of spiritual leadership and organizational inclusion practices can be checked in nurses and other sectors like the banking and education sectors. The sample of this study is composed of only the Punjab province of Pakistan; it can be extended to all provinces or can be compared with other countries' medical sectors. This is a mixed-method study; a cross-sectional quantitative study or longitudinal study can also be used. It is highly recommended that spirituality with Islamic work ethics be further examined in this pandemic situation. This study can also be checked after this situation.

5. Conclusion

In this study, spiritual leadership has a positive relationship with organizational inclusion practices; when doctors deal spiritually with patients and involve them in the treatment giving full instructions, then, in that case, patients can heal soon. Furthermore, a doctor's Islamic ethics has no effect on organizational inclusion practices; when doctors do their duties in the circle of Islamic work ethics and medical ethics, then, in that case, their performance should be increased. The doctor's Islamic work ethics has no impact on the relationship between spiritual leadership and organizational inclusion practices in hospitals. Also, from interviews, it can be concluded that corona badly affects not only medical staff but also all populations of the world. Everything in the world is totally disturbed due to Covid-19, and the life of the human is agitated.

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