ORGANIZATIONAL EXCELLENCE BASED APPROACH TO MANAGE THE INTERACTIONS BETWEEN RELIGION AND ORGANIZATIONS

THE CASE OF ISLAM AND LARGE SAUDI PRIVATE ORGANIZATIONS

A thesis submitted for the degree of Doctor of Philosophy

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ABSTRACT

The increasing interest in the relationship between religion and organizations is attributed to the significance of religion to human life and to the vital role of organizations in modern societies as a structural social relationship of social actors. The influence of religion on organizations and management, with some exceptions, is insufficiently discussed by the researchers of organization and management theory (OMT). Scarce of studying the religion as a powerful contextual factor that influences organizations will be at organizations' expense. The aim of this research is to fill the knowledge gap of holistic recognition and understanding of religion-organizations relationship aspects and how to effectively manage these aspects. This research proposes the organizational excellence model of the European Foundation for Quality Management (EFQM) as a means to conceptualize this phenomenon and help organizations in managing the religious interactions effectively. This research focuses on the context of Islam and large Saudi private organizations where the phenomenon of religious interactions with organizations is profound.

This research takes pragmatism stance as a research paradigm to investigate the research problem. And employed a qualitative method to obtain an in-depth understanding of the phenomenon of religion-organizations relationship and to develop the religion interactions management framework. The empirical data was collected from 42 interviews, 29 documents analysis, and three Delphi rounds with a panel of 23 experts. As a pragmatist, the researcher assumes three epistemological roles during this research: firstly, act as developer of the research conceptual framework based on the identification of existing theoretical aspects of the religion-organizations relationship and the theoretical proposal of EFQM capability to facilitate the management of this relation. Secondly, the researcher acts as an explorer for the empirically emergent aspects of religion-organizations relationship within the research setting, and as an explorer for a systematic approach to managing this relationship. Thirdly, the researcher acts as a contributor to theory and practice through the expansion of existing theoretical work on religion-organizations relationship studies and the proposal of religion interactions' management (RIM) model and assessment tool.

The main findings of this research are that: first, the theoretically identified aspects of the religion-organizations relationship are empirically supported and expanded. Second,

identification of 23 emergent aspects and propositions for the religion-organizations relationship that did not get enough attention in literature or not reported to date. Third, confirmation of the significance of recognizing, understanding, and addressing religion as one of the critical contextual factors for any organization particularly in societies with Intense religiosity such as Saudi Arabia. Fourth, confirmation of the assumption of capability and appropriateness of EFQM as a basis to conceptualize the management of religious interactions. The main contribution of this research is the identification of an overarching scheme of the phenomenon of the relationship between religion and organizations and the proposal of a comprehensive conceptualization on how to manage this relationship as well as pave the path for further theoretical and empirical researches on the identified relationship's aspects and the proposed management model.

DECLARATION

I hereby declare that the material of this thesis has never been submitted to obtain a degree or any other sort of qualifications at this university or any other academic institution. I further declare that this thesis is solely based on my own research work except where acknowledged.

DEDICATION

I dedicate this work to the love of my life, WAFA, my dearest wife. I am here now because of your love, care, and support. No words can describe how grateful I am for having a great woman like you in my life.

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First and above all, I thank and greatly appreciate Allah for giving me the power and patience to complete this work.

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LIST OF ABBREVIATIONS

BEM	Business Excellence Model
BPM	Business Process Management
BPR	Business Process Reengineering
BSC	The Balanced Scorecard
CI	Continuous Improvement
CP	Corporate Philanthropy
CRM	Customers Relationship Management
CSA	Corporate Social Action
CSF	Critical Success Factors
CSR	Corporate Social Responsibility
EFQM	The European Foundation for Quality Management
IE	Islamic Epistemology
IO	Islamic Ontology
IPO	Input-Process-Output
ISO	International Organization for Standardization
IT	Islamic *Tasawwur*
IWV	Islamic Worldview
KAQA	Kind Abdulaziz Quality Award
MBNQA	Malcolm Baldrige National Quality Award
MSR	Management, Spirituality and Religion
NAC	No Appropriate Correlation
NGO	Non-Governmental Organization
O-C Fit	Organization-Community Fit
OC	Organizational Cultures
OCB	Organizational Citizenship Behavior
OE	Organizational Excellence
OMT	Organization and Management Theory
PM	Project Management
P-O Fit	Person-Organization Fit
QM	Quality Management
RI	Religion Interactions
RIM	Religion Interactions' Management Model
SAW	Spirituality at Work
SIRIM	Industrials Research Institute of Malaysia
SPC	Statistical Process Control
SQ	Spiritual Quotient
SRW	Spirituality and Religion in The Workplace
TQM	Total Quality Management
UBEM	Universal Business Excellence Model
VoC	Voice of the Customers

CHAPTER ONE: INTRODUCTION TO THE RESEARCH

The main purpose of this study is to explore the relationship between religion and organizations in the context of nexus between Islam as 'Religion' and as 'religiosity' from one side and the large private firms within Saudi Arabia from the other side. This research contributes to the theoretical development of both Organization and Management Theory (OMT) and Management Spirituality and Religion (MSR) studies as well as to the practical implications for organizations. In addition, it provides managers and practitioners with scientific and empirically demonstrated insights to enhance their capabilities in steering their organizations in dealing with religious interactions.

1.1. Research Background

The past two decades witnessed a resurgence of interest in how religion relates to management and organizational practices (Miller et al., 2019). Weaver & Stansbury (2014) asserted that the study of religious behavior, influence, and perception in the workplace has potential implications across various areas of inquiries. Tracey et al. (2014) demonstrated how religion can be considered as "one of the most pervasive influences on organizations". Likewise, Weaver & Stansbury (2014) discussed how religion influences a wide range of phenomena that are relevant to organizations that vary from the "job attitudes, ethics (and related phenomena), decision making, emotion" to the "counterproductive behaviors". Moreover, religion found interacting with and influencing various of organizational aspects such as leadership (Egel and Fry, 2017; Fry, 2003); employees support system through religious coping (Pandey & Singh, 2019); compliance with religion-based legal requirements (Phipps, 2019); and the HRM and OC related issues (Alewell & Rastetter, 2020; Miller et al., 2017; Syed & Pio, 2017). Research on the relationship between religion and organizations is an emerging area of interest among academics and practitioners (Alewell & Rastetter, 2020; Chan & Ananthram, 2019; Chappell et al., 2020; Egel & Fry, 2017; Fry et al., 2017; González-González, 2018; Khari & Sinha, 2018; King, 2008; Melé, 2015; Miller & Ewest, 2015; Miller et al., 2019; Neubert & Halbesleben, 2015; Phipps, 2019; Porter et al., 2017; Sheikh & Bhatti, 2017; Syed & Pio, 2017; Van Buren et al., 2020).

The reason for this increased interest in the relationship between religion and organizations is due to the fact that both religions and organizations are important to people's lives. Where first, the importance of religion to human life and to individuals' behaviors, values, and attitudes is obvious and cannot be simply disregarded. According to the Pew Research Center more than 84% of the world population are believers of one religion or another (PEW RESEARCH, 2020). Nowadays, most of the countries have strong religious environments and many people who claim to be religious, and religion continues to be viewed as a source for ethics and beliefs in these societies (Van Buren et al., 2020). Second, organizations have a vital role in modern societies as they represent a structural social relationship of "social actors arranged in positions and roles; usually, but not always, deliberately arranged and designed to achieve some end." (Bouma, 1998). Tracey et al. (2014) discussed how people mobilize their religious beliefs and practices when they become part of any organization.

The extensive review of the relevant literature showed that there are two opposite sides in the discussion of the religion-organizations relationship; and between these two extremes, there is a broad spectrum of research that are more pragmatic and objective and don't subscribe to either sides of the debate in this area. On one side, there are cluster of scholars who view religion as private matter and not a suitable topic for academic research and publication (Tracey et al., 2014). Or they avoid religion as a topic in OMT as it causes uneasiness and sensitive debates (Praveen Parboteeah et al., 2009). Some researchers indicated that religion regarded as taboo and problematic issues (Bester & Müller, 2017; Dyck, 2014; Singhal & Chatterjee, 2006; Van Buren et al., 2020). On the other side, a cluster of scholars emphasizes the positive organizational consequences of religion (Chan-Serafin et al., 2013). And others focus on promoting the authenticity and precedence of religious teachings over the contemporary management theories or describing how management can be informed by religion (Dyck, 2014; King, 2008; Salah & Alhabeeb, 2020).

Organizations may not be interested in the theoretical debate of the two opposite sides in the discussion of the religion-organizations relationship as they are more concerned in the scientifically proven practical implications of this relation. Organizations live a reality that they interact with religion or religiosity on daily basis and whoever tries to hide this fact like someone trying to hide the sun with a sieve. Chan-Serafin et al. (2013) asserted that "to

assume, by neglect, that religion does not play a role in organizational life leaves us with an incomplete organizational science. Organizations face religion as a contextual factor at two levels, first: at an organizational level, as a 'Religion' that represented by religious and legislative bodies and institutions, and perhaps as state systems and constitutions (Praveen Parboteeah et al, 2009; Tracey et al, 2014; Van Buren et al. 2020). Second, at the cultural levels, such as 'religiosity' that manifested by individuals' cognitions and behaviors (Aquino & Reed, 2002; Weaver & Stansbury, 2014).

Taking into consideration that there are more than 84% of the world population are believers of one religion or another (PEW RESEARCH, 2020). And there are religious institutions that sponsoring these believers, social movements that represent them, and political parties that depart from shared values with them, and even from business organizations that adhere to common beliefs with them. And bear in mind that these believers mostly become members of one organization or another (Tracey et al., 2014). Therefore, we can assume that 84% of organizational members are believers of one religion or another too. And even if organizations try to be isolated from any religious influence, how will they deal with their employees, who are from the religious majority with one degree or another of the commitment to their religion that is reflected and manifested in the workplaces through their religiously informed believes, values, ethics, attitudes and behaviors; and their religion-based needs and expectations. These organizational members could be normal employees, managers, or even executives and leaders. Likewise, how organizations can neglect religious influence as a source for institutional cultural, normative, and regulatory influences.

The relevance of religion to contemporary organizations is more obvious in the specific parts of the world (Tracey et al., 2014). This relevance is much stronger in the Islamic world where religion is viewed as 'way of life' that guides a Muslims' behavior in all situations of their life (Ragab, 2016). And the interactions of religion with organizations are commonly noticed (Gümüsay, 2015; Johdi et al., 2012; Kamil et al., 2015; Ragab, 2016; H Zamani-Farahani et al., 2012; Hamira Zamani-Farahani & Henderson, 2010). In some Islamic countries, the manifestation of religion in the lives of people and organizations is more evident, as religion is the source of the country's constitution and cultural traditions (e.g. Saudi Arabia as it will be discussed further later).

This research does not take the position of condoning the issue of religion in the organizational context, nor the position of the promoter of religion as a magic solution to the problems of organizations, but rather deals with the phenomenon as a living reality that must be dealt with by identifying and understanding the religion-organization relationship and then taking advantage of relation's positive organizational outcomes and addressing the potential negative implications of this relation to be avoided. This research found that the fields of identity theory, the social identity theory, institutional theory, person-organization fit theory, business ethics, organizational responsibility, and stakeholder theory are relevant areas of inquiries to discuss the related aspects in the religion-organizations relationship at the institutional and system-level or the macro-level; and the individual cognition and behavior level or the micro-level (Aquino and Reed, 2002; Kostova,1997; Laplume et al., 2008; Praveen Parboteeah et al, 2009; Tracey et al., 2014; Van Buren et al., 2020; Weaver & Stansbury, 2014). Where several essential questions arise when we explore the relationships between religion and organizations such as: how religion influence or interact with organizations; who are the main actors in this relation and what are their different influence strategies; what motivate organizations to interact with religion and what are the different potential responses; what is the religious content and manifestations in the organizational context; and what are the potential consequences of this relation on organizations.

This research takes a dispassionate and unbiased manner that views religion and religiosity as a lived reality outside and within organizations; tries to help organizations in managing religious interactions effectively; and acknowledges both the positive and adaptive consequences and the negative and maladaptive effects.

1.2.   Knowledge Gap

Despite the central importance role of religion to individuals' lives in nearly every societies (King, 2008; Porter et al., 2017; Tracey et al., 2014), unfortunately, the influence of religion on organizations and management, with some exceptions, is generally overlooked and insufficiently discussed by the researchers of organization and management theory (OMT) (Alewell & Rastetter, 2020; Balog et al., 2014; Chan & Ananthram, 2019; Chan-Serafin et al., 2013; Chappell et al., 2020; Dyck, 2014; Griebel et al., 2014; King, 2008; Miller & Ewest, 2015; Miller et al., 2019; Neubert & Halbesleben, 2015; Pandey & Singh, 2019; Phipps, 2019; Porter

et al., 2017; Praveen Parboteeah et al., 2009; Sheikh & Bhatti, 2017; Syed & Pio, 2017; Tracey et al., 2014; Van Buren et al., 2020; Weaver & Stansbury, 2014).

Early this century Weaver and Agle (2002) noted that the potential influence of religion on organizations was mostly overlooked in scholarly work. Later King (2008) stated that "Even though religion plays a significant role in the lives and interactions of individuals, societies, and nations, the management field has only lightly and narrowly explored how religion's influence manifests in the workplace.". Tracey et al. (2014) demonstrated how it is puzzling and unfortunate that the organization and management theory (OMT) scholars have avoided religion in the organizational context with the assumption that "religion has only marginal relevance for contemporary organizations". And while contemporary society is not an exception in terms of the profound role of religion, however, the discussion in scholarly literature in the relationship between religion and organizations is dispersed (Porter et al., 2017).

The scarcity of scholarly work in the religion-organization relationship is attributed to the effect of the 'dominant voice of secularism' (Bester & Müller, 2017). Dyck (2014) argued that since Max Weber (1958/1903) wrote 'The Protestant Ethic and the Spirit of Capitalism' a widespread agreement among scholars regarding the dominance of secularism, individualism, and materialism on the conventional management theory, which requires a radical approach to management to escape from such domination. Similarly, King (2008) asserted that "most management research has shifted from addressing the religious assumptions and aspects of Weber's ideas to simply exploring the "work ethic" construct that resulted.".

Accordingly, scholars call for more research in the areas that relate religion with Organization and Management Theory (OMT). For instant, King (2008) insisted on the need to understand how religion influences work interactions and he invited organizational scholars to apply their expertise to scientifically exploring the relationship between these two important areas. Also, he noted that existing scholarly work in this area was largely theoretical and still there is an opportunity for organizational scholars to draw on various theoretical approaches to study the religion and work relationship systematically. Chan-Serafin et al. (2013) suggested that organizational scholars need to address the potential implications of religion at work in a

rigorously approach and dispassionate manner. Tracey et al. (2014) from their side believed that there are various management theories that can relate to religion to create potential further research areas. Dyck (2014) discussed the importance to understand how religion can inspire and inform organizations. Miller and Ewest (2015) call for more focus on religion ramifications with organizational policies, legislation, and practices; and more attention to the faith-based governing frameworks that guide managers and decision-makers. Miller et al. (2017) suggested further studies in various models of chaplaincy programs in the workplace to assess these models and capture realized benefits and potential problems. Syed and Pio (2017) emphasize the need to "enhance and expand knowledge, understanding and managerial practices in dealing with religion at work". Recently, Miller et al. (2019) call for more exploration into the different relationships between faith and work. From their side, Pandey and Singh (2019) indicated that more exploration is needed to review the religion's implications on job performance. Phipps (2019) pointed out that MSR scholars should continue to develop new relevant concepts and approaches that serve organizations that looking beyond the minimum enforced accommodation by the legal systems. Van Buren et al. (2020) demonstrated the need for a new focus on the study of religion as a powerful social force. Chappell et al. (2020) indicated the gap in understanding how spirituality and leadership development can be integrated into the organizational context.

Taken together, these scholars agree on one essential point: religion is a powerful contextual factor that influences organizations to a degree that we neglect at organizations' risk. Thus, the prevailing view is a need for more exploration into the relationship of religion with organizations that are grounded in traditional areas of investigation. Obviously, organizations need fresh language and frameworks that help in understanding how religion influences their organizational dynamic (Miller & Ewest, 2015). Alewell and Rastetter (2020), in a clear and eloquent manner, mentioned the knowledge gap that this thesis is trying to address, where they said:

> *"we need more research into what companies do and do not do regarding religion and religiosity, if they manage religion overtly, covertly or indirectly, if they put religion proactively on the agenda or only react to religion-based conflict or fight religion-based discrimination."* (Alewell and Rastetter, 2020),

Based on the asserted scarcity of consideration of religion role in organizational research and management practice, and the calls for more research to fill the knowledge gap of understanding religion manifestations on organizational context in general and the gap of how organizations manage the religion relations in particular, this research proposes the organizational excellence models and frameworks as mean to conceptualize this phenomenon and as a tool to help organizations in managing the religious interactions effectively. Where the effectiveness assured through the empirical evidence of the best practices within the research setting as well as through the conceptualization of the management of these practices based on a systematic approach and holistic view of organizational aspects that are exposed to different religious interactions which can be achieved through the utilization of the organizational excellence models such as the EFQM.

This research arguing that the new EFQM Model (i.e., EFQM-2020) has excellent capabilities to address the gap of how to manage the religious interactions in the organizational context. This argument is based on the recognized effectiveness of this model for organizational performance enhancement (Amir Abdullah et al., 2014; Dahlgaard-Park et al., 2018; Laurett & Mendes, 2019; Martínez-Moreno & Suárez, 2016; Mendes, 2017; Nenadál, 2020; Prajogo & McDermott, 2005; Safari et al., 2020), as well as the fact that the EFQM-2020 Model is built on the same logic of conditions-actions-consequences model or the "action-oriented paradigm model" which perceived organization as "practice system", with more emphasis on the organizational actions and contextualization orientation to describe "results of action and prerequisites for action" (Goldkuhl et al; 2001). Therefore, this research proposes that the EFQM model can provide a systematic approach to facilitate the management of religious interactions with organizations which is the core phenomenon for this study.

1.3.   Research Aim, Questions and Objectives

This research study designed and undertaken to fill the knowledge gap in understanding and conceptualizing the management of religious interactions in the organizational context. The research aim, questions and objectives have been specified as follow:

1.3.1. Research Aim

To enable an effective management of religious interactions with Large private organizations within Saudi Arabia through the utilization of the EFQM Excellence Model as a holistic and systematic approach to manage these interactions.

1.3.2. Research Questions

In order to achieve this aim, the researcher needs first to have deep theoretical and empirical understanding of the main aspects, dimensions, and manifestations of the relationship between religion and organizations. So, the researcher developed the first research question (RQ1) to guide the intended understanding:

> **RQ1:** *What are the main aspects of the religion-organizations relationship in the context of Large private organizations within Saudi Arabia?*

The next step towards the fulfillment of the research aim is to recognize the theoretical capacity of the EFQM to provide a holistic approach to manage the identified aspects of the religion-organizations relationship and to empirically confirm this capacity and investigate how the intended management model for religion interactions can be developed based on the EFQM model. Therefore, the researcher developed the second research question (RQ2) to direct the development of the intended effective management approach:

> **RQ2:** *How these aspects can be managed effectively through the EFQM Excellence Model?*

1.3.3. Research Milestones

And in order to facilitate answering the research questions, eight interrelated research milestones were set to guide this study:

1. Critically review the literature concerned with religion's role in organizational research and management practices with more focus on the existing attempts to conceptualize the management of the religion-organizations relationship.

2. Critically review the literature of Quality management (QM) and Organizational Excellence (OE) Models and frameworks to understand their background, capabilities,

and shortcomings. And to critically review the available studies that utilized the QM and OE Models to facilitate the management of the religion-organizations relationship.

3. Develop the conceptual framework that will guide the research during data collection, analysis, findings, and discussions. Also, to identify the preliminary theoretical aspects of the religion-organizations relationship in light of the reviewed attempts to conceptualize this relation.

4. Gain an in-depth understanding of the main aspects of the religion-organizations relationship in the context of Large private organizations within Saudi Arabia.

5. Evaluate the capability and appropriateness of EFQM as a basis to address the empirically emerged aspects of the religion-organizations relationship and how it can conceptualize the intended effective management approach of religious interactions.

6. Compare the empirical findings of the main aspects of religion-organizations relationship in the research setting with the theoretically identified aspects and with wider literature to abstract and theories research findings and to ensure knowledge integration and synthesis.

7. Conceptualize the intended systematic approach to manage religious interactions through the utilization of the EFQM Excellence Model.

8. Present the main outcomes compared to the respective research aim, questions, and objective set; research contributions to knowledge along with the practical implications of the findings of this research; and the research limitations and the future research directions.

1.4.   Research Rationale and Significance

The research problem in the present study stems from the researcher's observation of the growing interest in the phenomenon of the relationship between the religion and organizations and the scholars' calls from different countries to do more research into this relationship in general and into the management practices in particular. The significance of the research inquiry can be attributed to three rationales:

First, the asserted the scarcity of scholarly work on the religion-organization relationship despite the significant role of religion for the lives of individuals and societies; its impact on organizations and management practices; and as a lived reality that cannot be simply avoided

as previously discussed. Moreover, organizations that seek to achieve high levels of success, maturity, and sustainability are always looking for added value for their shareholders and stakeholders. The added value may be embedded in religious interactions and need to be discovered, invested, and managed.

Second, the need to explore the relationship between religion and organizations is more pressing in the Islamic world where organizations find themselves surrounded by religious societies that have their religiously informed institutional and cultural influences. This is evident in the assertions of scholars in Islamic societies, for instance, Khan and Khan (2018) discussed the need to explore how Islamic management helps leaders to manage their organizations effectively and efficiently with business practices that encounter the overall "Muslim mindset". Emari, et al. (2017) indicated that Islamic societies adopted some unsuitable business practices that imported from other cultures and stressed on the need for new frameworks that integrate Islamic teachings with organizational practices. They also call for more attention to stakeholders' expectations in Islamic societies as they are largely influenced by their religious perspectives. Likewise, Akhtar, et al. (2017) demonstrated, from the Islamic perspective, the significance of people's spiritual growth for their personal and professional life, and the need for further research on spirituality implications on organizational sustainability. From his side, Al-Mutlaq (2017) asserted the need for Islamic based management practices and tools to perform internal and external monitoring to promote the positive aspects and reduce the negative aspects of the nowadays widespread organizations and institutions, where individuals are spending most of their time working for them. Al-Ma'shari (2017) emphasized on the necessity to encourage organizations on the Islamic countries to adopt a quality management system compatible with Islamic principles. Some Islamic governments show attention and keen to promote Islamic values in their administration and to ensure that organizations are managed with compliance to Islamic-specific values along with other universal values (Ahmad et al., 2017; Peranginangin & Kusumawardhani, 2018)).

Third, the phenomenon of the intersection of religion with organizations is more evident and obvious in the context of Saudi Arabia. Where the state's systems are based on religion as stipulated in the country's constitution in several articles (BOE.GOV, 1992), and as specified

by the Labor Law and various legislative bodies (MLSD, 2020). And Saudi Arabia characterized as an intensely religious society. Within Saud Arabia, there are several organizations whose businesses are based on clear Islamic teachings, such as Islamic banks, cooperative (Takaful) insurance companies, halal food companies, and Islamic schools. Also, there are several organizations that are known for their religious orientation because of their owners' religious background. Similarly, there are also many local, international, and multinational organizations working in this context and coexist with the religious realities of the state and society. Nevertheless, studies on the religion-organizations relationship and on how organizations manage religious interactions in this context are still extremely scarce. So, the significance of such research comes to shed light on this phenomenon as well as the expected practical implications out of the research findings to practitioners and organizations' management.

1.5.   Research Originality

Literature review revealed that the previous attempts to conceptualize the management of the religious interactions in the organizational context did not fulfill the aim of this research as they suffer from various shortcomings such as the dominance of spirituality consideration among these attempts with scarce attention to religion. Also, the lack of consideration of different organizations in terms of religious orientation where the nonreligious and secular organizations were mostly overlooked in these attempts. Likewise, most of the previous attempts lack the comprehensive view of all organizational aspects as well as the holistic view of various religious interaction aspects. And last but not least the findings of these attempts cannot be generalized as they lack the empirical evidence that they can be applied to the context of this study. Therefore, the originality of this research can be demonstrated through its holistic and systematic approach that overcome the existing shortcomings of the previous attempts.

And in response to scholars call for "fresh language and a new framework" that offer a deeper sense of "human, religious, and organizational dynamics." (Miller & Ewest, 2015), this research proposes the utilization of organizational excellence models (i.e. EFQM-2020) as a new framework to conceptualize the management of the religious interactions in the organizational context. While the literature review showed that there are four previous

studies utilized the OE (i.e. BEMs) to address the relationship between religion and organizations, however, only one proposal (Ibrahim, 2016) was departing from the Islamic context. And even the study of Ibrahim (2016) was trying to propose a new organizational excellence model to replace the existing well-established international models which is completely different from the aim of this study.

The aim of this research has not previously been looked at in detail within the research setting and no previous research has been undertaken to investigate the religion-organizations relationship and conceptualize the religious interactions' management using the EFQM Model as a theoretical framework. Consequently, the study is original in its field.

1.6. Research Contributions and Practical Implications

This research contributes to the body of knowledge by its research method and findings. Findings of this research contributed mainly to two areas of inquiry the management, spirituality, and religion (MSR) studies and to the quality management and organizational excellence studies. These contributions can be recognized in form of extending of the existing literature; enriching of the limited literature in specific areas of interest; applying of existing theories into distinct and new context; synthesizing with the existing theories; and offering of novel empirical insights. Moreover, this research contributed to the MSR research methods by extending the use of specific research methodologies based on explicit philosophical assumptions; use of combination of research approach (inductive and deductive); employ of Delphi study; and being transparent in the implemented measures to enhance the research quality.

In regard to the practical implications the aim of this research emphasizes practical outcomes that contribute to the management of a real, important, and lively issue faced by organizations. As result of that, this study proposed a framework for religion interactions management and an assessment tool for Religious Interactions' Management (RIM) performance. Both the proposed RIM model and the RIM assessment tool were empirically emerged and developed. The proposed model introduces list of empirically proven criteria of the best organizational practices that characterizes what excellent organizations do to

manage religion interactions. Likewise, the proposed RIM assessment tool help organizations to evaluate the systematicity level of their RIM practices.

1.7.   Research Context

This research was undertaken in Saudi Arabia to explore the relationship between Islam, as the dominant religion in this context, and the large private organizations. Saudi Arabia located in the southwest corner of Asia and occupies a large part of the Arab Peninsula, with a total area of around 2,000,000 square kilometers (GAStat, 2020). On the 23rd of September 1932, Saudi Arabia was unified as a country under the official name Kingdom of Saudi Arabia (GOV.SA, 2020). The total population of Saudi Arabia is 32.5 million (as of 2017), with one of the youngest populations in the world where 58.5 percent are below the age of 30 (GAStat, 2020).

Saudi Arabia has several advantages that make it prominent and important internationally. First, Saudi Arabia is the heart of the Arab and Islamic worlds (GOV.SA, 2020), by virtue of its custodianship of the Two Holy Mosques in Mecca and Medina, toward which more than 1.8 billion Muslims around the world turn in five times a day to pray and required to visit to perform Hajj (pilgrimage) at least once in a lifetime if they can. Secondly, Saudi Arabia has a distinguished geographical location, making it a hub between three continents, Asia, Africa, and Europe (MOFA, 2017). Third, Saudi Arabia is among the twenty largest economies in the world(G20, 2020); is the wealthiest nations in the Middle East (INVEST SAUDI, 2020); has the second-largest proven oil reserves (WorldAtlas, 2020); and the largest exporter of hydrocarbon products in the world(WorldsExports, 2020).

In regard to the private sector within Saudi Arabia, there are 111,934 industrial establishments working in the kingdom with a total of 1,140,636 manpower (GAStat, 2018) This research focuses on large organizations in the private sector within Saudi Arabia and followed the classification of large organizations that endorsed by the General Authority for Statistics where it requires that organization has 250+ employee to be considered as the large establishment (GAStat, 2018), and the King Abdulaziz Quality Award (KAQA) where it requires organizations to have more than (250) employees or revenue greater than (200) million to be classified as a large enterprise (KAQA, 2020). And according to the available information from

the General Authority for Statistics, the number of large establishments in Saudi Arabia is approximately 635. It is noteworthy that out of these 635 large private Saudi organizations there are 33 organizations on the list of top 100 Listed companies in the Middle East (Forbes, 2020) Also, among the large private Saudi organizations the world's most profitable company 'Saudi Aramco' (Investopedia, 2020).

1.8.   What "Interactions" means in this Study?

The aim of this study is to help organizations within Saudi Arabia in managing the religion-based matters religion related decisions that they are facing in daily basis. This requires investigation to understand the context in which these organizations operate. There is a need for deep and breadth investigation religion and organizations relationship on both levels: the system or organizational level and on the cognitive or individual level.

It is worth mentioning that the selection of word interaction was emerged from data were most of research participants prefer to use this word over other words such as integration, convergence, and intersection. Interaction represents the touch points between organizations and any religious related matter. Interaction describes the situations where organizations are faced with religious based decision-making scenarios. Interaction in this research as data showed reflects different dimensions of relationship between religion and religiosity from one side and different organizational. Therefore, the decision was taken to use the word 'INTERACTIONS' instead of other previously used words, as it somehow neutral word to describe the relation between religion and organizations to avoid trap between the normative or descriptive point of views.

1.9.   Research Methodology

Pragmatism is the chosen philosophical stance for this research to achieve research aim and objectives to understand the phenomenon of religion-organizations relationship in the context of Islam and large private enterprises within Saudi Arabia, as well as to answer the research questions on how to manage religion interactions. According to Creswell (2009), pragmatism is a problem-centered research paradigm. In regard to the research approach, this research selected a combined research approach (inductive and deductive) based on recommendation of Saunders et al. (2015) to combine the deductive approach with the

inductive approach, as well as being informed by the argumentation regarding the problem of pure induction with delaying of literature review. The deductive approach is used to build on and informed by existing theories through deduce of the main theoretical aspects of religion-organization relationship that will be used as starting point to characterize the boundaries of this relation. In addition, to identify the background of the organizational excellence that proposed as tool to conceptualize the management religion interactions. Mainly, the main components and theoretical background of the EFQM framework and excellence business model. Likewise, the inductive approach is adopted to the research findings to generate empirical conceptualization that help in developing the needed practical business model and assessment tool to facilitate the management of religion interactions.

This research employed a qualitative research method as the researcher is not taking a positivist stance nor pure interpretivism stance, but instead, the researcher assumes a pragmatism stance with a view of social reality with a more practical perspective that synthesizes the view of one vs multiple realities through consideration of shared reality or the intersubjectivity. Precisely, three qualitative methods were utilized in this study namely: interviews, document review, and the Delphi technique.

The data collection for this research was conducted over two phases. In phase one, 42 interviewees from 15 different organizations were interviewed, and 29 documents were reviewed and analyzed to recognize and understand the main aspects of the relationship between religion and organizations in the context of large private organizations within Saudi Arabia. In phase two, three Delphi rounds with a homogeneous panel of 23 experts in quality and excellence management were carried to develop the proposed EFQM-based approach that helps organizations in managing religious interactions.

A thorough discussion on the justification of the selected methodological approaches; the detailed design of the employed methods; and the taken measures to ensure research quality and to maintain ethical aspects are demonstrated in Chapter Five. Figure 1.1 illustrates the sequential steps undertaken to complete this research.

Figure 1.1: Research Process Flow

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                          ┌─────────────────────────┐
                          │     Literature review   │
                          └─────────────────────────┘
          ┌──────────────────────┐      ┌──────────────────────┐
          │ Management, Spirituality And │  │ Organizational Excellence │
          │   Religion (MSR) Literature  │  │      Literature           │
          └──────────────────────┘      └──────────────────────┘
                          ┌─────────────────────────┐
                          │       Knowledge Gap      │
                          │ Research Aim, Questions and Objectives │
                          └─────────────────────────┘
                          ┌─────────────────────────┐
                          │ Research Conceptual Framework and │
                          │  The Preliminary Theoretical Aspects │
                          └─────────────────────────┘

  ┌──────────────────┐   ┌──────────────────┐   ┌──────────────────┐
  │ Empirical Research │→ │ Conducting Pilot │→ │ Conducting The   │
  │      Design        │  │    Interview     │  │  Semi-Interviews │
  └──────────────────┘   └──────────────────┘   └──────────────────┘

  ┌──────────────────┐   ┌──────────────────┐   ┌──────────────────┐
  │   Theoretical    │← │ Phase One Data   │← │   Analyzing      │
  │   Saturation     │  │    Analysis      │  │   Documents      │
  └──────────────────┘   └──────────────────┘   └──────────────────┘

  ┌──────────────────┐   ┌──────────────────┐   ┌──────────────────┐
  │ Three Delphi Rounds │→ │ Analysis of Delphi │→ │  Reporting of   │
  │      Study        │  │      Study        │  │   Findings      │
  └──────────────────┘   └──────────────────┘   └──────────────────┘

                          ┌─────────────────────────┐
                          │     Discussion of the    │
                          │       Main Findings      │
                          └─────────────────────────┘

  ┌──────────────────────┐        ┌──────────────────────┐
  │ Conceptualization of │        │  Aspects of Religion- │
  │ Religion Interactions│        │    Organizations      │
  │  Management (RIM)    │        │    Relationship       │
  └──────────────────────┘        └──────────────────────┘

                          ┌─────────────────────────┐
                          │ The Proposed RIM Model and │
                          │     Assessment Tool       │
                          └─────────────────────────┘

  ┌──────────────────┐   ┌──────────────────┐   ┌──────────────────┐
  │   Theoretical    │   │    Practical     │   │ Further Research │
  │  Contributions   │   │  Implications    │   │   Directions     │
  └──────────────────┘   └──────────────────┘   └──────────────────┘
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1.10. Thesis Structure

This thesis is organized into nine chapters which are listed and briefed below.

- *Chapter One:* serves as an introduction and backbone of the research. Particularly, it presents the knowledge gap; research aim, questions, and objectives; research significance and originality; research context; and research methodology.

- *Chapter Two:* fulfills the first objective of this research that seeking to conduct a critical review of the literature concerned with religion's role in organizational research and management practices with more focus on the existing attempts to conceptualize the management of the religion-organizations relationship.

- *Chapter Three:* delivers the second objective of this research that intending to critically review the literature of Quality management (QM) and Organizational Excellence (OE) Models and frameworks to understand their background, capabilities, and shortcomings. And to critically review the available studies that utilized the QM and OE Models to facilitate the management of the religion-organizations relationship.

- *Chapter Four:* achieves the third objective of this research that aiming to develop the conceptual framework that will guide the research during data collection, analysis, findings, and discussions. Also, to identify the preliminary theoretical aspects of the religion-organizations relationship in light of the reviewed attempts to conceptualize this relation.

- *Chapter Five:* presents and justifies the research methodological aspects that adopted in the present research to achieve its aim and objectives.

- *Chapter Six:* reports the analysis and findings of interviews and documents data that conducted to gain an in-depth understanding of the main aspects of the religion-organizations relationship in the context of Large private organizations within Saudi Arabia.

- *Chapter Seven:* reports the analysis and findings from the Delphi procedure that conducted to evaluate the capability and appropriateness of EFQM as a basis to address the empirically emerged aspects of the religion-organizations relationship and

how it can conceptualize the intended effective management approach of religious interactions.

- *Chapter Eight:* fulfills the research objective sex to compare the empirical findings of the main aspects of religion-organizations relationship in the research setting with the theoretically identified aspects and with wider literature to abstract and theories research findings and to ensure knowledge integration and synthesis. And delivers the research objective seven to conceptualize the intended systematic approach to manage religious interactions through the utilization of the EFQM Excellence Model.

- *Chapter Nine:* delivers the research objective eight to present the main outcomes compared to the respective research aim, questions, and objective set. And to discuss research originality and its contributions to knowledge along with the practical implications of the findings of this research. Moreover, this chapter presents the limitations of this research and offers directions for future research.

CHAPTER TWO: RELIGION AND RELIGIOSITY IN THE ORGANIZATIONAL CONTEXT

2.1. Introduction

This chapter is devoted to fulfill the first objective of this research that seeking to conduct a critical review of the literature concerned with religion's role in organizational research and management practices with more focus on the existing attempts to conceptualize the management of the religion-organizations relationship. This chapter is divided into three sections: the first section highlighted the general significance and definition of religion and discussed the religious ramifications in the work, management, and organizations.

The second section dedicated to give an extensive literature review on the main dimensions of the religion-organizations relationship. Where the relevant literature found focus on five main dimensions: the mechanism of religion influences on organizations, the main actors in this relation, organizational motives and responses, content and manifestations of religious influences, and the consequences of religious influences.

The third section focuses on a review of the existing attempts to conceptualize the management of the religion-organizations relationship. And to make a critical review of these attempts to identify the main theoretical insights that could inform this research as well as to identify the existing shortcomings among the proposed conceptualizations. This chapter concluded with the identification of the existing gaps in the relevant literature.

2.2. Religion: Significance, Definition, and Intersection with OMT

Religion is an essential social institution in most societies and has significant influences on individuals, which can be seen in the rise of evangelical Christianity in north America, the spread of Islam worldwide, the raise of Protestantism in Latin America, the continued role of Buddhism and Hinduism in large parts of Asia (Praveen Parboteeah et al, 2009).

Research on the relationship between management from one side and religion and spirituality from another side is an emerging field of interest among academics and practitioners (Ashmos & Duchon, 2000; Duchon & Plowman, 2005; Dyck, 2014; Egel & Fry, 2017; Fry et al., 2017; Fry and Slocum, 2008; Fry, 2003; González-González, 2018; Hill, 2007; Kazemipour et al, 2012;

Khari & Sinha, 2018; Li, 2008; Melé, 2015; Praveen Parboteeah et al, 2009). Studies on this area were focusing on many topics and different constructs such as the spirituality and religion in the workplace (SRW); management, spirituality and religion (MSR), Spirituality at work (SAW), spirituality leadership, religion and organization, the role of religion in x management, and religion and business integration.

Based on review of literature published over the last few decades, Benefiel et al. (2014) noted the growth interest in spirituality and religion in the workplace (SRW) related studies. And this interest was remarked among both scholars and practitioners. This manifested by the establishment of a large interest group on "Management, Spirituality and Religion" which is very active in many management and religion related journals (Melé, 2015). Garcia-Zamor (2003) discussed the growing interest in workplace spirituality and refer to it as "a spiritual awakening in the American workplace". Ashmos & Duchon (2000) noted that the growing interest in spirituality at work can be referred to the following reasons: first, the role of spirituality at work in mitigating the demoralization of work environment due to reengineering and downsizing; Second, the workplace become the main source of social life for many workers; third, the influence of growing courtesy about eastern cultures and philosophies among many people. Benefiel et al (2014) noted some potential reasons behind the recent emerged interest in spirituality and religion in the workplace (SRW) such as the seeking for spiritual solutions to mitigate some radical social and business variations; the growing social awareness and spiritual resurgence to respond to the global values changes; and the increasing attention to the Eastern spiritual and religious philosophies.

Nevertheless, some academics argued that despite the integral and prominent role of religions in every society and business, organization and management theory (OMT) researchers have largely overlooked it and became reluctant to work in religion related studies. Dyck (2014) discussed the "theological turn" among leading theorists and noted the little emphasis on exploring "how religion can inform management theory". Praveen Parboteeah et al. (2009) noted that management scholars have generally overlooked religion in their research even with the wide agreement on the importance role of religion in most societies. Tracey et al. (2014) point out some expected reasons behind this negligence such as the feeling that religion is a private matter and not a suitable topic for academic research

and publication. Similarly, Praveen Parboteeah et al. (2009) explained some expected reasons of the neglect of religion among international management scholars, as these scholars trained in the rationalities of the scientific methods; or they unenthusiastic to study related religion topics as such topics have cause uneasiness and sensitive debates; or they view the religion studies with suspicion due to the fact most of these studies tended to lack theoretical grounding; in addition to the difficulties of extensive data gathering regard to cross-cultural analyses of religion.

Bester and Müller (2017) discussed the issue of viewing the workplace spirituality through the lens of religion it is ignored as a way for positive outcomes. As per them this is due some problematic issues such as "taboo of religious discussion", the effect of "dominant voice of secularism", the influence of "unhelpful religiosity", and "the complexity of religious plurality". From their side Singhal and Chatterjee (2006) point out number of critical debates in SAW literature which has major impact on any new research in this field, some of which "the denied religious underpinnings of SAW" and "the question of person–organization fit in SAW". Dyck (2014) argued that since Max Weber (1958/1903) wrote 'The Protestant Ethic and the Spirit of Capitalism' a widespread agreement among scholars regarding the dominance of secularism, individualism and materialism on the conventional management theory, which requires a radical approach to management to escape from such domination.

2.2.1. Definition of Religion and Related Constructs

Religion defined as "the shared set of beliefs, activities, and institutions based on faith in supernatural forces" (Stark & Bainbridge, 1985). Likewise, Ashforth & Vaidyanath (2002) point out that "religion refers to a system of beliefs and practices that address fundamental questions about the meaning of life and one's role in the world". Scholars distinguish between the external revelations-based religions (e.g. Christianity, Judaism, Islam) and the individual insights-based religions (e.g. the East Asian religions) (Nigosian, 2015). Weaver and Stansbury (2014) discussed the cultural approach toward the religion which account for religiosity rather than the religion. They explained that this approach is aligned with the social scientific approaches that view religiosity as the lived religions which involve different cultural dimensions. This cultural approach recognizes societal source for identity development and as place for individuals to make sense of world and get engagement with it.

There is a long debate on the relationship between religion and spirituality within academic circles. Zinnbauer and Pargament (2005) stated that "with the emergence of spirituality, a tension appears to have risen between the two constructs of religiousness and spirituality". Interesting on spirituality as topic is way far from the interesting on religion related topics, and in the workplaces, there are clear avoidance to the potentially difficult differences and conflicts that associated with "the more formally structured, ethically obligatory, and propositionally codified realm of much religious belief and practice" (Weaver & Stansbury, 2014).

Even though this study is focusing more on religion due to contextual factors, but it does not mean that it will segregate the religion from spirituality as this study will take the position that views the religion and spirituality very consistent and interconnected in many aspects. This is aligned with assertation of Syed and Pio (2017) that "Islam is seen both as spiritual and religious, for the adherents of Islam bring a multiple lens in their interpretation and practice of Islam in organizations and at work.".

2.2.2. Religion, Work and Management

Work is an essential part of people life where they spend quit much time at workplaces. And in response to the evolving movement to involve the whole person in the workplace, there are good number of studies about the spirituality and religion in the workplace (SRW) in general and its impact on individual and organizations (Fry et al., 2017). Literature review shows good number of theoretical and empirical researches on the relationship between religion and different management fields. Research in this area demonstrate how the religion inform management. Dyck (2014) conducted literature review to examine religion implication for management, mainly from the perspective of the five leading religions: Buddhism, Christianity, Confucianism, Hinduism, and Islam, and how religion speak about management based on either the written scriptures or experiential spiritual practices. Moreover, Tracey et al. (2014) discussed some of organization and management theory (OMT) areas that have obvious connection with religion, namely, the identity studies, the institutional theory, and the individual and organization stigma.

2.3. Religion in the Saudi Arabia Context

Saudi Arabia follows Islam, the world's second-largest religion, and the fastest-growing religion in the world with over 1.8 billion followers or 24.1% of the global population (PEW RESEARCH, 2020). Saudi Arabia is mainly following a specific school of Islamic teaching that seeking to purify the Islamic society by returning to the ways of the Prophet and the first generations of Muslims (Alrebh, 2017).

Saudi Arabia characterized as an intensely religious and conservative society where the religion is central to identity (Al-Atawneh, 2009; Alsamih & Tenenbaum, 2018; Rice, 2004). Saudi Arabia described as a "conservative country where the government and many of its citizens' desire to preserve their religious values and ancient traditions" (Rice, 2004). Saudi Arabia portrayed as one of "the most religiously conservative countries in the world", and this conservatism is based in respected religious texts and influences every aspect of institutional norms and social structure and practices (Alrebh, 2017). Primarily, in Saudi Arabia Islam viewed more than just a religious belief but as well a way of life (Alfalih, 2016). Islam plays a dominant role in this society where Islam is commonly viewed by Saudi people as stated by Tayeb (1997, p. 355) "Islam, unlike many other religions, is an all-encompassing creed, it governs every aspect of life, public and private, political and economic, and as such is relevant to business activities. In other words, when it comes to Islam there is no separation between worldly and religious aspects of life".

In Saudi Arabia, the reinforcement of religious connection to Islam is very evident in different governmental policies and systems dimensions. Starting with the 'Basic Law of Governance' of Saudi Arabia (The Constitution) where the relationship with Islam is strongly stipulated in several articles. For instance, in Article-1 it stated "The Kingdom of Saudi Arabia is a sovereign Arab Islamic State. Religion: Islam; Constitution: The Holy Qur'an and the Prophet's Sunnah (traditions)"; in Article-7 articulated that "The regime derives its power from the Holy Qur'an and the Prophet's Sunnah which rule over this and all other State Laws."; and in Article- 8 asserted that "The system of government in the Kingdom of Saudi Arabia is established on the foundation of justice, "Shoura" and equality in compliance with the Islamic Shari'ah (the revealed law of Islam)." (BOE.GOV, 1992). Likewise, the 'Saudi Labor Law'; the 'Business Ethics

Guidelines'; and the 'General Regulations for The Employment of Women' are full of regulations emanating from the teachings of Islam (MLSD, 2020).

In regard to the relationship of religion, society, and business in the research setting, Saudi Arabia is considerably different from other Islamic countries where the relationship of system and religion is strong (Siddique et al, 2016). in order to gain a good understanding of relationship between organizations and religion within Saudi Arabia, it is important to keep in mind institutional, socio-economic and, historical facts of the country. In the second half of last century, while Saudi Arabia pursuing to develop a multifaceted society to gain the benefits of the development achieved on economic and social levels, it persisted committed to its religious and social tradition which caused kind of struggle between modernization and cultural protection (Huyette, 1985). According to Siddique et al. (2016) the managerial attitude in Saudi Arabia is widely shaped by Islamic value where "Strong emphasize is being putted on the obedience to leaders. The leaders' authority is considered right and proper and respect and obedience are expected from the subordinates. Forgiveness, kind-heartedness, and compassion have been given high regards. Harmony, cooperation and brotherly relationship are emphasized in Islamic and Arabian culture".

Despite the fact that as with most countries, Saudi Arabia endeavored to introduce business policies and management transformations which are consistent with the western model, however these endeavors continue to be the dominantly influenced by Islamic teachings principles and value systems. For example, at system level or macro level, (Alfalih, 2016) noted that Islamic teaching has "significant influence on management style, work culture and business practices in Saudi Arabia" and "there are a number of Islamic values, present throughout the society of Saudi Arabia, which are likely to be valued in indigenous organizations. These values apply to an individual's behavior and conduct as well as their actions at work". In Saudi Arabia, social institutions and organizations are required to comply with Islamic guidelines and Shariah instructions. Likewise, at cognitive level or micro level, Alsheddi et al. (2020) asserted that Islam is one of the most significant factors that shapes the culture and values of people of Saudi Arabia. They emphasized on the role of Islam as religion and religiosity within Saudi Arabia as one of important factors that affect the user business decision making within Saudi Arabia organizations. Management researchers have begun

investigating individuals' religious beliefs as a significant factor of management practices that cannot be ignored (Alsheddi et al, 2020). For instant, Alsheddi et al. (2020) found that the impacts of religious values on user acceptance and adoption of technological innovation are scientifically significant in the context of Saudi Arabia. Almaiman and McLaughlin (2018) asserted that while Islam is assumed to shape the attitude and behaviors of people in Saudi Arabia, however, not everything in Saudi Arabia necessarily reflects Islamic values. While organizations within Saudi Arabia (in particular nonprofit organizations) share number of aspects that could be found in another context, there are number of unique and interesting aspects that shaped by Islam (Bjerke & Al-Meer, 1993). Almaiman and McLaughlin (2018) found that within Saudi organizations the business aspects of being value-driven, encouraged employee, highly committed, nurturing a creatives environment, continuous improvement can be enhanced by religious teachings.

In April 2016, Saudi Arabia announced a huge transformational vision called the Saudi Vision 2030, mainly focusing on strategic initiatives to minimize the dependency on oil as a single source of wealth. In addition, the Saudi vision introduced various initiatives to reform different aspects of the country's political, economic, social, and cultural traditions and practices (SA VISION 2030, 2020). However, it still adheres to its religious nexus with Islam and even emphasizes that it represents an added value to the state.

Within Saud Arabia, there are several organizations whose businesses are based on clear Islamic teachings, such as Islamic banks, cooperative (Takaful) insurance companies, halal food companies, and Islamic schools. Also, there are several organizations that are known for their religious orientation because of their owners' religious background. Similarly, there are also many local, international, and multinational organizations working in this context and coexist with the religious realities of the state and society. However, Saudi Arabia is also subject to the impact of globalization and the introduction of foreign management ideas and practices. Moreover, Saudi Arabia is faced with emerging influential groups such as the religiously conservative communities, active women, and the needs of the large youth population. The workforce within organizations in Saudi Arabia is significantly depends on overseas professional and skilled worker communing from outside country. And these workers are mostly connected with their different religious orientation (based on variant

Islamic schools or belonging to another religion). They have their own religious needs and organizations are expected to consider how to manage its religious supply. For example, Iwayama (2019) extensively discussed the role of religion and religious organizations in the life and work of overseas Filipino workers in Saudi Arabia. Likewise, with Saudi Vision 2030 women became more enabled at workplaces and this empowerment arises many challenges for organizations in term of religious requirements of women (separation, privacy and code of dress) and conflict management of different religious opinions (conservative and liberal). Therefore, it makes sense to investigate how organizations in Saudi Arabia can manage religious needs and supplies in an explicit way and well-established management approach. Such approach is required to help organizations to capitalize on the added value of the intensive religiosity of Saudi sociality. In addition, such approach is highly needed to have a formal and explicit methodology on managing unwanted religious behaviors and practices.

2.4. Religion-Organizations Relationship

Organization defined as "a body of individuals working under a defined system of rules, assignments, procedures, and relationships designed to achieve identifiable objectives and goals." (Greenwald, 2007). Organizations have a vital role in modern societies as they represent a structural social relationship of "social actors arranged in positions and roles; usually, but not always, deliberately arranged and designed to achieve some end."(Bouma, 1998). Despite the central importance of religion in nearly every societies (Tracey et al., 2014); and the aforementioned growing interest on the spirituality and religion at workplaces with their prospected positive influence or potential negative impacts at individuals or organizational levels, unfortunately, the influence of religion on organizations and management, with some exceptions, is insufficiently discussed (Alewell & Rastetter, 2020; Chan & Ananthram, 2019; Chappell et al., 2020; ; Miller & Ewest, 2015; Miller et al., 2019; Neubert & Halbesleben, 2015; Phipps, 2019; Porter et al., 2017; Sheikh & Bhatti, 2017; Syed & Pio, 2017; Van Buren et al., 2020). Organizations lack the language and frameworks that help in understanding how religion influences their organizational dynamic (Miller & Ewest, 2015).

In the organizational context, religion found interacting and influencing various of organizational aspects such as the "job attitudes, ethics (and related phenomena), decision

making, emotion, and counterproductive behaviors" (Weaver & Stansbury, 2014); leadership (Egel and Fry, 2017; Fry, 2003); employees support system through religious coping (Pandey & Singh, 2019); and compliance with religion-based legal requirements (Phipps, 2019); HRM and OC related issues (Alewell & Rastetter, 2020; Miller et al., 2017; Syed & Pio, 2017). Chan-Serafin et al. (2013) suggested that "organizational scholars need to rigorously address the potential consequences of religion at work in a dispassionate manner that acknowledges both the benefits/adaptive outcomes and the challenges/maladaptive outcomes.".

To serve the aim of this research, we need to understand how scholars theorized the relationship between religion and organizations. An intensive review of relevant literature revealed that there is focus on five main dimensions to understand this relation:

1. How religion influence or interact with organizations.
2. The main actors in this relation and their different influence strategies.
3. The discussion about what motivate organizations to interact with religion and different potential responses.
4. The religious content and manifestations in the organizational context.
5. The consequences of this relation on organizations.

In addition to the contributions of MSR and OMT scholars, these dimensions were informed by scholarly works in different areas of inquiries such as the institutional theory, social identity theory, stakeholder theory, and CSR theory. The following subsections will discuss these dimensions further.

2.4.1. Understanding the Mechanism of Religion Influence on Organizations

Scholars adopted different approaches to theorize and understand how religion influence or interact with organizations. For instance, Chan-Serafin et al. (2013) and Palframan (2014) draw primarily on psychological approach to theorize about religion at work; Aquino and Reed (2002) and Weaver & Stansbury (2014) utilized the identity theory and the social identity theory in their approaches; and others depend on institutional theory to offer explanation of the religion phenomenon in the organizational context (Praveen Parboteeah et al, 2009; Tracey et al, 2014; Van Buren et al. 2020). Among the different approaches to theorizing this phenomenon two main approaches will be discussed: the institutional-based approaches and

the identities-based approaches. Both approaches (institutional and identities) shared the view that individuals are acting as change agents where they bring their religious beliefs, values, attitudes and behaviors to the workplace consciously or unconsciously; formally or informally; through long period of time or instantaneously. However, the two perspectives have different approach to exemplify the influence process.

2.4.1.1.   The Institutional-Based Approaches

Generally, institutions described as "conventions that are self-policing" (Tracey et al, 2014). And more specifically as "historical accretions of past practices and understandings that set conditions on action" where they "gradually acquire the moral and ontological status of taken-for granted facts which, in turn, shape future interactions and negotiations" (Barley & Tolbert, 1997). in the institutional context, the social actors provided with formal and informal, taken for granted rules, norms and beliefs that forms their cognition, affect, and behavior (Tracey et al, 2014).

Based on organizational behavior viewpoint, social institutions considered as contexts that afford events and motives that surround people (Praveen Parboteeah et al, 2009). Moreover, social institutions create formal and informal standards that provide individuals with approved values, attitudes, and behaviors within dualism of freedom and restriction within acceptable limits (Ingram & Clay, 2000). Therefore, individual and organizational actors use their sense-making and taken provided by social institutions to distinguish what is sensible, suitable, or legitimate (Biggart & Guillén, 1999; Scott, 1995). And according to institutional theorists not all people conform identically to the influence of institutional context, but noticeable differences among people in their response to institutional logistics (Praveen Parboteeah et al, 2009). They asserted that religion considered as an important social institution produce a significant contextual influence through the religious strict set of norms and prescribed beliefs, values and behavioral, which influence wide range of individuals' societal life. They also claimed that "what is more important is the general strength of various aspects of the religions environments in a country rather than specific religious denominations." (Praveen Parboteeah et al, 2009, p. 123). Van Buren et al. (2020) from their side discussed several examples to show how religion function as macro social force influencing organizations.

Organization members are the individual and organizational actors who carry their religiosity and spirituality-based beliefs, values, attitudes and behaviors with them to organizations. Those individual and organizational actors act as institutional agents. Consequently, organizations influenced by its members taken for granted religious norms. Based on the claim that religion considered as one of the important social institutions (Praveen Parboteeah et al, 2009), inquiry from institutions theory may help in understanding the process of individual influence on organizations. The influence of religion on organizations can be viewed as process of two stages, first stage is focuses on religion influence, as a social institution on individuals, and the second stage consist the mobilization of religion influence to organizations by individuals or the organizational actors.

Kostova (1997) introduced the construct of 'institutional profile' as "a means to conceptualize and measure country-level characteristics that affect organizations". A country's institutional profile represent the institutional setting in that country and can be defined as "the set of all relevant institutions that have been established over time, operate in that country, and get transmitted into organizations through individuals" (Kostova, 1997). Drawing on the Pillars Framework for institutions by Scott, and in the context of country's institutional profile, Kostova (1997) explained that the regulative pillar reflects the national rules, laws and regulations; the normative pillar reflects socially mutual expectations of appropriate behavior, values and norms; and the cognitive pillar forms shared knowledge in a given country. Later, Praveen Parboteeah et al. (2009) conducted an empirical study using the country institutional profile, religion-based economics studies, and sociology to understand and explain the how religion influence organizations and people. They argue that the cognitive, normative, and regulatory dimensions offer religious manifestations which are linked to work obligations. Moreover, they stated that there is a positive relationship between the cognitive and normative dimensions of religion with work obligation, while in contrast a negative relationship with the regulative component. The perspective of Praveen Parboteeah et al. (2009) can be summarized as illustrated in figure 2.1.

Figure 2.1: Illustration of Praveen Parboteeah et al. (2009) Perspective on Religious Dimensions Through a Country Institutional Profile Model
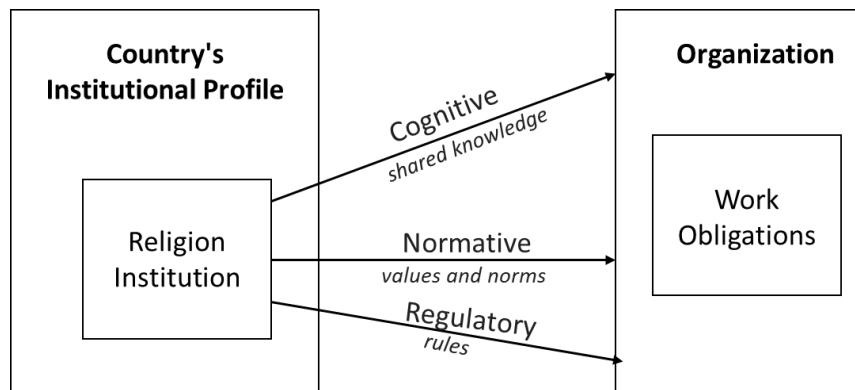
(source: the researcher)

2.4.1.2.   The Identities-Based Approaches

Religion in organizations context can be viewed as lived religion (religiosity) which include individual's "identity, cognitive, behavioral, and affective role expectations, and extrinsic and intrinsic motivational stances toward those role expectations" (Weaver & Agle, 2002). This view is aligned with the emergent social scientific approaches to characterize the religion as cultural element provides people with sense making to the world and how engage with it. According to Edgell (2012) the lived religions approach underlines religion as enduring social practices with precise meaning and importance in both individual and community levels.

Identity described as deeply rooted realization of self and often associated with some combination of recognizable behaviors (Weaver & Stansbury, 2014). Aquino and Reed (2002) recognized two sides of identity, the internal deep side which is continual cognitive structure and exemplifying an internalized set of characters; and the external more surface and visible behaviors that reflect the deep characters. They described the two sides of identity as 'internalization' for the internal side, and 'symbolization' for the external side.

Weaver and Stansbury (2014) point out that many scholars discussed the significant impacts of religion on individuals' cognition, affect, and behavior. They also discussed the religion impacts on five organizational categories which have good empirical validations. These categories are "job attitudes, ethics (and related phenomena), decision making, emotion, and counterproductive behaviors". They relayed on 'social identity' theory and 'schematic social cognition' to understand how religion impact employees' belief and behavior, and other wide

range of religious phenomena in organizations. They stated that "a social identity theory perspective highlights the variation among individuals in the centrality of their religions (and other identifiers) in their self-concepts, and the contingency of the expression of those identities upon a range of situational social cues.". while the 'schematic social cognition' as per them "accounts for variation in religiously linked behavior by noting the presence or absence (and richness) of mental models (i.e., schemas) that organize, label, and ascribe value to stimuli arising in an individual's environment.". They asserted that the religious based behavior seems to be a complex phenomenon with wide disparity in roots and impact. According to their study "an individual with more, and richer, religious schemas and scripts is likely to identify more opportunities to think, feel, and act in religiously informed ways".

The role expectations of religious identity that emphasized by identity-based approach and introduced for organizational context by Weaver and Agle (2002), with the scripted behavior can have variant types of influence on the individuals' behavior in organizations. And according to the 'Religious Identity, Cognition, And Behavior' approach, individual religion's followers can act as an 'active agent' in their own religious commitments, therefore, in the social context (e.g. organizations) they will act as 'religious actors' where they will spread the religion influence to accomplish ends at their surroundings (e.g. workplace) (Weaver & Stansbury, 2014).

Weaver and Stansbury (2014) explained significant of organizational contexts in influencing their employees' identities, schematic cognition and the scripted behaviors; and consequently, their sense making in front of conflicts and uncertainties affecting preferred scripts or schema. Moreover, organizational contexts influence leads to variant religious salience causing potential stress and conflict between the diverse social identities that people carry to an organization. Therefore, the mobilized religious identities, schemas and scripts by organizations' employee can affect and affected by the organizational contexts.

2.4.1.3. Comparison between the Two Approaches

While both approaches have in common that they viewed organizations as structured social relationship that comprise people acting as change agents within their organizations, they have different approach on how these people mobilize the religion influence on

organizations. Table 2.1 showed a brief comparison between these two approaches from different aspects.

Table 2.1 *Comparison of the Two Approaches of Mechanism of Religion Influence on Organizations*

Aspect of comparison	Institutional Based	Identities Based
Mechanism of Influence	through formal and informal institutional influence, where the institutional logics, create stock of cognition and behavior for individuals to assume	Through expressing of religiosity (the lived religion) and spreading of the religion influence to accomplish ends at their workplaces
Influence Basis	Mainly **Institutional**	Mainly **Cultural**
Consciousness of Adoption	consciously or unconsciously	consciously or unconsciously
Formality of Influence	Formal and Informal	Formal and Informal
Direction of Influence	Mainly **Top-down**	Mainly **Bottom-up**
Level of Influence	**Macro** level – organization and system level	**Micro** level – cognitive and individual level
The content of influence	Focus on **Religion** (large R)	Focus on **religiosity** (small r)
Role of actors	institutional **agents**	religious **actors**

(source: the researcher)

2.4.2. Main Actors in the Religion-Organizations Relationship

To identify the main influential actors in the religion-organizations relationship, the researcher benefited from the work on CSR, Quality Management and Stakeholder theorization to be more specific in identifying organizational positions and roles of these individual actors. The focus on employees' role in influence transmission and mobilization as explained in the aforementioned discussion can be expanded to include more diverse actors in the field and organizational level. I argue that the institutional (external formal and informal pressures) and cultural (individuals' identity) explanation of religion influence on organizations which focus on single carrier can benefit from the work on CSR and Stakeholder theorization to identify more actors in the process of religion- organizations interaction phenomenon. For instance, Hoffman (2001) discussed the dynamics of field level in the context of corporate environmental practices (sort of CSRs), however, interested insights can be gained from his study. He differentiates between two types of drivers in the filed level to organization's social actions: institutional and cultural drivers. The institutional drivers are those forces outside the organization and their influence manifested as coercive and normative organizational actions. These institutional drivers are such as: suppliers, buyers,

consumers (customers), financial institutions, shareholders, social activists, investors, social institutions (e.g. religious), regulatory agencies. In the other hand, the cultural drivers are these internal motives which can be expressed as strategical organizational objectives (or organizational identity) such as: operational efficiency, risk management, capital acquisition, social responsibility, market demand, strategic directions, HRM, regulatory compliance.

Both institutional and cultural approaches recognized the role of individuals in the process of religion influence on organizations, where they bring their religious beliefs, values and behaviors with them to the workplace. I argue that while the two approaches institutional and cultural focus on the role of organizations' members in the process of religion influence, they overlooked the other sources of influence by other social actors and organization stakeholders. The 'stakeholder' term was used by Follett 1918, then introduced as theory by Freeman 1984. In organizational context, the term stakeholder is broadly used point out to those who have "a stake" in an organization (Klefsjö et al, 2008). The main objective of stakeholder theory is to shift the focus of organizations' mangers from the narrow interest of shareholders to including other groups that can be affected or can affect the organization's activities (Matten et al., 2003). For example, in the corporate social responsibility (CSR) usually the influence is coming from outside organizations for ethical and social responsibilities. This influence comes as pressure from Non-Government Organizations (NGOs) on corporations (Shum & Yam, 2011). In context of CSR, organizations often act voluntarily, regardless of the economic returns, for humanitarian, philanthropic and religious motives (Al Rifai, 2013). Therefore, to translate above discussion to serve our understanding of religion interactions with organizations, we can view 'Religion' as institutional organization and the 'religiosity' through the religious beliefs, implicit values, explicit values, practices and behaviors as social influences mobilized to organizations by their stakeholders.

This research subscribes to stakeholder theory and QM studies on identification of the stakeholders. From quality management and organizational excellence point of view, with help of stakeholder theory, the focus of organizations has been enlarged from traditional customers to the wider perspective of different interested groups and stakeholder (Klefsjö et al, 2008). Stakeholders defined according to the European Foundation for Quality Management (EFQM) stakeholders as:

"Stakeholder: Person, group or organization that has a direct or indirect stake or interest in the organization because it can either affect the organization or be affected by it. Examples of external stakeholders are owners (shareholders), customers, suppliers, partners, government agencies and representatives of the community or the society. Examples for internal stakeholders are people or groups of people." (EFQM, 2020)

To the best of the researcher knowledge, there is no inclusive view for all expected sources of religion influence on organizations in the literature to date. Therefore, the proposed utilization of stakeholder theory can help in the conceptualization of broader actors in this context. Likewise, more empirical explorations are needed to confirm this proposal.

2.4.3. Organizations Responses to Religious Interactions: Motives and Means

To understand why organizations, get involved in any sort of relationship with religion we need to recall the discussed approaches for religion influences on organizations: institutional-based approaches and the identities-based approaches.

2.4.3.1.   Involvement as Social Responsibility

According to institutional-based approaches or at the macro level of the relationship between organizations and religion, religion function as macro social force influencing organizations (Van Buren et al., 2020); and it considered as an important social institution produce a significant contextual influence through the religious strict set of norms and prescribed beliefs, values and behavioral, which influence wide range of individuals' societal life (Praveen Parboteeah et al., 2009). And as discussed above these institutional influences get mobilized to organizations by their stakeholders. According to Carroll (1991) stakeholder management can be viewed as the alignment process between the organization's objectives and its stakeholders' claims and expectations.

Therefore, organizations may view their involvement in any religion activities as a corporate social responsibility (CSR) or corporate social action (CSA), and respond to religious needs of its stakeholders based on this view. There are number of perspectives to explain why organizations involve in social activities for noneconomic motives. One of these perspectives is the normative perspective where organizations have good intention to support "justice in a world in which … the shareholder wealth maximization paradigm reigns" (Margolis & Walsh,

2003). Also, organizations often use the social activities as an expression for their distinctive mission, image or identity (Marquis et al, 2007). And organizations engage on social activities due to pressures of some social movement actors such and the Non-Government Organizations (NGOs) (Shum & Yam, 2011). Moreover, organizations involve in social practices for "cultural, institutional, and political" motives to protect their lawfulness or competitive differentiation (Marquis et al, 2007).

According to Marquis et al. (2007) organizations conform to social institutional pressures to gain isomorphism legitimates to their community realities. This conformity has different patterns within different geographical communities and shape the corporate social action. One of Marquis et al. (2007) main propositions are that organizations tend to appear legitimate in front of their key stakeholders.

2.4.3.2. Involvement to Obtain P-O Fit

The abovementioned discussion was focusing on the macro level of organizational relationships, where the focus on cultural, institutional and organizational forces. The main motive for organizations at the macro level is to gain match and fit within their environment (i.e. organization-community fit, O-C Fit). However, organizations also focus on the 'micro level' of interactions to realize fit with individuals and employees (i.e. the person-organization fit, P-O Fit). The P-O Fit studies revealed number of insights which clarify why organizations involved in different sort of relationship with religion.

Cluster of scholars focused on the P-O fit from the spiritual and religion perspective (Palframan, 2014; Miller & Ewest, 2015, Singhal & Chaterjee's, 2006; Vallabh & Singhal, 2014). Vallabh and Singhal (2014) identify four combinations of the degree of match between individual spirituality and organization spirituality, both individual and organization have high level of spirituality; both are low; or one is high and one is low. They discussed the role of individuals and organizations in encouragement of spirituality practices to achieve the P-O fit. They emphasized on the need to maintain and sustain the most preferred case where P-O fit is succeeded due to the high level of spirituality in both sides: individuals and organizations.

In his four modalities framework for institutional attitudes towards religious practices within organizations, Miller and Ewest (2015) pointed out several unwanted issues with three

modalities: faith-avoiding; faith-based; and faith-safe. In faith-avoiding case, he mentioned that could force "employees to leave their faith, and therefore part of their identity, outside the workplace.", causing "fatal dualism" and unfair feelings. In the faith-based case, feelings of marginalization and exclusion by those who do not share same faith-base of the organization. In case of faith-safe case, organizations allow only minimum standards and legal requirements of faith at work which causing denial of any spiritual initiatives outside the minimalist. Therefore, Miller and Ewest (2015) encouraged organizations to adapt the faith-friendly modality as it will provide beneficial way to overcome the mentioned inadequacies and deficiencies of these prior modalities. The faith-friendly organizations will recognize the significance of faith in lives of their employees. The faith-friendly organizations seek to understand their employees needs and go "well beyond minimum legal requirements, and proactively welcomes and perceives employee and business benefits in appropriate manifestations of faith at work." (Miller & Ewest, 2015).

2.4.3.3.   Involvement Means

The above discussion shows that organizations motivated to respond to religious influence for either to obtain organization-community at macro level fit or to achieve person-organization fit at micro level. To understand how organization could respond this research draws again on the scholars work in the areas of institutional, stakeholders and CSR theories.

On the basis of the stakeholder theory, Laplume et al. (2008) identified number of strategies that organization implement to gain their stakeholders support, some of which is through development of stakeholders' trust and avoidance of any opportunistic type of relationships; and altruistic contributions. They also discussed the relationship between the corporate social performance and the stakeholder management, where they pointed out that stakeholders' satisfaction moderates the relationship between organization performance and organizational ethical aspects; and affect organization's social legitimacy.

In the context of religion-organizations relationship, to understand how the religious requests get submitted to organizations, and the organizations' strategies of responses, we can build on the view of Carroll (1991) regarding the relationship between CSR and stakeholder theory. He explained that organizations have different social responsibilities in front of their

stakeholders. These social responsibilities can be classified as economic, legal, ethical, and philanthropic responsibilities. The economic responsibility focusing on the fulfilment of return of investment requests by stakeholders. The legal responsibility is about compliance with laws and regulations. The ethical responsibility is about the expectation that the organization is doing what is considered right by its stakeholders, even it is not explicitly imposed by legislators. The philanthropic responsibility means that organizations voluntarily involved in activities that desired by its stakeholders to improve any aspect of their life quality. Moreover, he discussed how the stakeholders (society) viewed these responsibilities from their side. According to him stakeholders consider the economic and legal actions as required responsibilities to be achieved by organization, the ethical actions as expected responsibility from organization, and the philanthropic actions as desired responsibility from organization.

Therefore, religion influence can be viewed as religious needs of organizations' stakeholders. And organizations have different strategies to fulfil these needs as part of their CSR responsibilities (economic, legal, ethical, and philanthropic). Furthermore, the religious need by stakeholders submitted to organizations as required, expected or desired responsibilities that to be attained. this view can be conceptualized as illustrated in figure 2.2.

Figure 2.2: Modalities of Religious Requests and Org. Responses Based on Carroll (1991) explanation
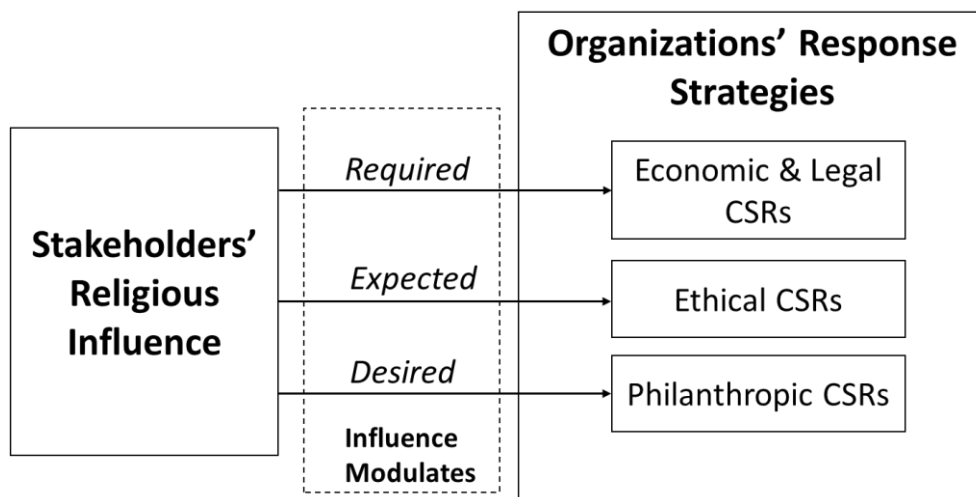
(source: the researcher)

In the other hand, organizations may respond to religion needs based on their corporate philanthropy (CP) strategies. Researchers identified three approaches to CSR and CP by

organizations: altruistic, coercive and economic (Al Rifai, 2013; Baron, 2001; Husted & Salazar, 2006). Al Rifai (2013) show that the economic CSR and CP approaches by organizations motivated factors related to direct or indirect financial benefits to shareholders. And the coercive CSR and CP approaches performed by organizations in response to "cultural, institutional, and political pressures aiming to secure the firm's legitimacy, or to achieve certain competitive advantages" (Al Rifai, 2013). While the altruistic CSR and CP approaches mainly motivated by personal commitment and values of organizations' shareholders, aiming to stimulate justice or to distinguish the organization's image, mission or identity (Husted and Salazar, 2008). Obviously, While the coercive and economic CSR and CP actions motivated by normative or strategic objectives, the altruistic CSR and CP action motivated by non-economic or voluntary objectives.

Focusing on corporate philanthropy (CP), Al Rifai (2013) point out that the altruistic CP approach is based on "humanitarian foundations" and driven by social goals only, but the organization in long term may grasp some benefits of non-economic nature. for the coercive CP approach, it is based on both "duties and rights and justice foundations" and driven by long term expected benefits through social and non-economic goals. While the economic CP approach is based on "economic utilitarian foundations" and driven by short term expected profits through social and economic goals. Both the coercive CP and the economic CP approaches called sometimes instrumental CP. Al Rifai (2013) review of CP related literature can be summarized as shown in table 2.2:

Table 2.2 *Organizational Approaches for Corporate Philanthropy (CP) Actions*

CP approach	Basis	Motivation
Altruistic	Humanitarian foundations	Social goals
Coercive	Duties, rights and justice foundations	Long term expected benefits
Economic	Economic utilitarian foundations	Short term expected profits

 (source: Al Rifai, 2013)

Accordingly, organizations could respond to some of religious influences and requests utilizing similar strategies for CP's actions. in this context, organizations analyze the religious requests to identify the right strategy either as economic action based on exploitative mindset for short term profit; or as coercive action based on compliance mindset for long term benefit; or as altruistic action based noble motives for social benefits.

2.4.4. Determinants of Religious Content and Manifestations

As discussed in subsection 2.3.1 the religion influence can be viewed from two different levels: the institutional level which views the religion as an instituional organization with formal and informal effects on organizations, and the cultural level which discuss the religion in organizations context in term of religiosity (the lived religion). And as discussed before two terms 'religion institutional agents' (institutional stakeholders) and 'religious actors' (individual stakeholders) to describe the main actors in the religious influence process. Both institutional and individual stakeholders have certain manifestations for their religiosity. In case of institutional stakeholders, they can express their religion influence through "specific cognitive (e.g. shared knowledge), normative (e.g. values and norms), and regulatory (e.g. rules)" dimensions (Praveen Parboteeah et al, 2009). And in the case of individual stakeholders, they also will express their religion influence through cognitive activities and scripted behaviors (Naugle, 2002; Weaver & Stansbury, 2014).

In organizational context, and based on the review of literature, religion can be viewed, manifested, and expressed in many various ways: as religious expressions, practices (prayers, worship, religious services) and experience (Ashforth & Vaidyanath, 2002; Firdaus et al, 2015; George & Gabriel, 2013; Miller & Ewest, 2015; Weaver & Stansbury, 2014); as rituals (Bandsuch & Cavanagh, 2005; George & Gabriel, 2013); as teachings, guidelines and rules (Al-Salmani, 2017; Firdaus et al., 2015; Praveen Parboteeah et al, 2009; Tabassum, 2011; Yusof & Razimi, 2016); as beliefs (Ashforth & Vaidyanath, 2002; Bandsuch & Cavanagh, 2005; Firdaus et al, 2015; Weaver & Stansbury, 2014); as faith (Bensaid et al, 2014; Byrne et al, 2011; Fry, 2003; Miller & Ewest, 2015; Stark & Bainbridge, 1985) as philosophy and worldview (Abdullah & Nadvi, 2011; Afrin and Islam, 2017; Al-Attas, 1994; Al-Faruqi, 1992; Gousmett, 1996; Ibrahim, 2016; Mutahhari, 2015; Naugle, 2002; Othman, 2016; Ragab, 2016; Sharma & Talwar, 2007; Thomson, 2012); as purpose (Kazemipour et al, 2012; Marques et al, 2005; Vallabh and Singhal, 2014); as meaning (Ashmos & Duchon, 2000; Douchon & Plowman, 2005; Kazemipour et al, 2012; Pawar, 2017; Palframan, 2014; Praveen Parboteeah et al, 2009; Sanders et al, 2004; Phipps, 2012; Vaidyanath, 2002); as sense of community (Duchon & Plowman, 2005; Praveen Parboteeah et al, 2009); as values, ethics and moralities (Ahmad, 2017; Al-Attas, 1994; Al-Faruqi, 1992; Bensaid et al, 2014; Firdaus et al, 2015; Fry, 2003;

Gousmett, 1996; Li, 2008; Praveen Parboteeah et al, 2009); as shared knowledge (Abdullah & Nadvi, 2011; Azram, 2011; Faruqi, 2007; Mutahhari, 2015; OTHMAN, 2016; Praveen Parboteeah et al, 2009; Ragab, 2016; Salleh, 2003; Tabassum, 2011); as attitudes (Fry, 2003; Yazdi, 2015); as behaviors (Akhtar et al, 2017; Fry, 2003; Li, 2008; Vallabh & Singhal, 2014); as identity (Miller & Ewest, 2015; Tracey et al, 2014; Weaver & Stansbury, 2014)

While the most of religions have many aspects in common such "some sort of understanding of a deity, divine being or transcendent other" (Dyck, 2014); and belief, values, ethics, and behaviors (Weaver & Stansbury, 2014); however, this research focuses on the Islamic content and manifestations in general and in the organizational context in particular as the Islam is the dominant religion in the research setting (i.e. in Saudi Arabia).

2.4.4.1. Overview of Relevant Islamic Principles

Islam is an Arabic word that connotes both the meaning of "submission, surrender and obedience" and the meaning of "peace" where it implies the "complete submission and obedience to Allah" (Abbasi et al., 2010). This submission and obedience are guided by Islamic knowledge that determined mainly from two sources: the Qur'an and the Sunnah that "literally meaning the beaten track of the Prophet, and it is mostly derived from his sayings (hadith) and actions" (Abuznaid, 2009). Islam is built in five pillars which provide a framework for Muslims religious life: the declaration of Faith; performance of daily prayers; observance of month long Fasting; payment of Zakah; and pilgrimage (Hajj) to Makkah (Uddin, 2003). Salleh (2003) identify three level of relationships under Islamic perspective: relationship between man and God (hablun-minallah) and relationship between human (hablun-minannaas) and relationship with natural resources (hablun-minalalam).

Islamic legislation (Shariah), or Islamic law, that offers comprehensive set of principles and guidelines that regulate every aspect of Muslims' life including social and business relations. In addition to the main two sources of Islamic knowledge (i.e. Qur'an and Sunnah), Islamic legislation can be derived from another two sources: consensus of scholars (Ijma'a) and Analogy (Qiyas). Moreover, Islamic scholars developed a framework based on understanding of Shariah purposes to deal with new situations that not explicitly addressed in Quran or

Sunnah. This framework known as 'Maqasid Al-Shari'ah' aiming to help Islamic scholars to cope with "the complexities of the evolving civilization." (Auda, 2008).

There are five Shariah obligations in regard to humankind: Safeguarding of faith, life, intellect, posterity, and wealth (Al-Raisūnī, 1995). Moreover, Islamic perspective takes in account the standpoint of jurisprudence (fiqh) which ranging between Allowed (halal), forbidden (haram) and doubtful (shubahat). Even there are other aspects need to be considered as per Islamic perspective such as: desirable (mustahab) and offensive (makruh) (Ahmad, 1996).

Likewise, Islam is the main source for the normative business ethics in that derived from the four main sources of Islamic knowledge (Beekun & Badawi, 2005). According Islamic perspective, "individuals seek Allah's pleasure in his all actions and he always tries to do them in the best possible manner whether he is watched by his supervisors or he is alone" (Tabassum, 2011). And person is made up of internal and external components which comprise the three elements which cannot be separated: mind (mental), body and soul (spiritual) (Ahmad, 2015). And there is no separation between the secular and the religious human life. "It is an organic as a whole. If guided by Allah's (SWT) commandments, all human activities could be Ibadah (worship)" (Tabassum, 2011). As described by Sarji (2007), "there are no two concepts of life in Islam i.e. Religious life and non- religious life", and all human activities are compliant to the larger purpose of human existence.

Muslims viewed Islam as "a righteous way of a complete life (Shumul) focuses on achieving success (al-falah) in this world and the Hereafter. It stresses the goodness of everything done by each and every human being. As a living system that includes all aspects of life, including the aspects of Aqidah (Belief) Ibadah (Worship) and Akhlak (Ethics)" (Firdaus, et al., 2015). And Islam provides guidance to individual covering all details of his life on all levels, and he will be motivated and encouraged by realizing that his actions are counted and will be rewarded by Allah (Tabassum, 2011). Apparently, Islam viewed by Islamic scholars as a way of life where Muslims' daily activities either ritualistic or general such as business are influenced by their Islamic believes (Abbasi et al., 2010; Abuznaid, 2009; Ragab, 2016; Uddin, 2003). The level of this influence varies from person to person based on the individual extent of commitment to Islamic teachings and based on level of enforcement of Islamic regulation

(Shariah) within the society. In some societies Islamic laws are govern almost every societal aspect including business, such as Saudi Arabia (Uddin, 2003).

2.4.4.2. Overview of Islamic Worldview

To understand roots of any religion influence we need to discuss its worldview first. Worldview suggested to be the most important thing about everybody, and everyone has a worldview not only intellectuals or philosophers (Naugle, 2002). Worldview works as normative guide to life and provides us with roadmap to distinguish right from wrong, the way forward, and clarification of disruptive situations in life (Gousmett, 1996). According to Sire (2015) a worldview is a set of assumptions (may be true or false or partially true) which consciously or subconsciously we hold about the basic structure of our world. He also stated that there is widely accepted detention for worldview as "the fundamental perspective from which one address every issue of life". This definition is vague and creates open questions such as whether the term worldview is a universal, abstract thinking or individual perspective. He explained how the sense of worldview emerge, as it begins as a simple sense of the world, and then through complicated of human perception towards the external world, a more sophisticated and thorough sense about who we are and how we perceive what is around us, then a sense of values will be added, ultimately a highest level and comprehensive consciousness of life will emerge. Naugle (2002) asserted that the explicit religion provides us with a ready-made worldview. The 'philosophical background' or 'religion and spiritual based philosophy' is commonly referred to as 'worldview' by many scholars (Abdullah & Nadvi, 2011; Afrin and Islam, 2017; Al-Attas, 1994; Al-Faruqi, 1992; Gousmett, 1996; Ibrahim, 2016; Mutahhari, 2015; Naugle, 2002; Othman, 2016; Thomson, 2012).

From Islamic perspective, commonly, among Islamic scholars, thinkers and intellectuals the used Arabic term to represent the term Islamic worldview can be transliterated as 'Islamic Tasawwur' or 'Ru'yat Al-Islam Li'lwujûd' (Abdullah & Nadvi, 2011, Othman, 2016). The Arabic word 'Tasawwur' carries the sense of "response to something, the impression, or opinion on everything" (Othman, 2016). Islamic worldview considered as outlook of truth and reality of life according to Al-Attas (1994). He stated that there is an unbreakable link between the seen aspects of this world and the unseen, and between the present realities and the hereafter realities. The difference between the philosophical worldview and the religious worldview is

the source of knowledge, as the Islamic worldview added the revelation and reasoning to the traditional philosophical source of knowledge. Likewise, Islamic worldview can be described as rational worldview and philosophical worldview (Mutahhari, 2015). Fundamentally, Islamic worldview relies on revealed knowledge and metaphysical survey of seen and unseen worlds including the viewpoint of life as whole, to set the truths and clarify any confusion about existence (Al-Attas, 1994).

According to Islamic teachings, religion is one of the core elements of the Islamic worldview and provides all-inclusive ethos for its followers. It is meaningless, inconsistent and contradictory to separate religion from other aspects of Muslims life. The relevance of Religion to Muslims is not limited to certain time or place but to the offered absolute principles, values, and ethics (Al-Attas, 1994; Al-Faruqi, 1992). Worldview will be the source of an ideology when it affords a determined and comprehensive rational thought along with the holiness and reverence of religious beliefs (Mutahhari, 2015). The good and transcendent worldview has some characteristics, some of which it can be reasoned and proven; it provides meaning to life; it promotes idealism and ambition; it sanctifies individual and communal aims; and it encourages commitment and accountability. All of these characteristics of a good worldview are outlined in the worldview of 'Tawhid' or the unity of God, which means perceiving that the cosmos exists for a purpose (Mutahhari, 2015).

Al-Faruqi (1992) emphasized that formation of Islamic worldview is based on the Islamic epistemology of 'Tawhid' or the principle of absolute unity of God, which presupposes that there is only one God is worthy of obedience and worship. And the obedient Muslim seeks to have all his activities to represent the divine purpose and obey to the Islamic teaching. There are three principles considered as integral dimension in the formation of Islamic worldview which are Unity, Rationalism and Tolerance. He also added that Muslims should always be fair and do justice; and always maintain balance between knowledge and theory from one side and actions and practices from another. Abdullah & Nadvi (2011) affirmed that, according to Islamic worldview, there are some essential realities such as life is transient, death is inevitable, the hereafter, and the day of judgment.

In regard to the sources Islamic Worldview (IWV), Abdullah & Nadvi (2011) asserted that the Islamic worldview considers the 'Divine Revelation' as the ultimate source of guidance for

human beings. In Islamic teaching there are two main sources for knowledge and guidance (Qur'an and Prophet Muhammad SWA traditions or Sunnah), and the Islamic worldview depends on religious belief that based on scripture of the two main Islamic sources (Izutsu, 2002). Salleh (2003) used the Islamic epistemology (IE), the Islamic *Tasawwur* (IT), and the Islamic ontology (IO) to provide comprehensive understanding of Islamic worldview. Islamic epistemology is an ultimate true knowledge that originated from the divine source of knowledge (OTHMAN, 2016). Moreover, Islamic epistemology identifies the sources of knowledge which establish and develop the Islamic worldview (*Tasawwur*), and there are four sources of Islamic epistemology, two of them are textual based (*Al-Qur'an* and *Al-Hadith*), and two intellectuals based (scholars' consensus or *Al-Ijma'*, and analogical reason or *Al-Qiyas)* (OTHMAN, 2016). In addition to the transcendental knowledge through 'Divine Revelation', the Islamic perception includes also knowledge constructed from mindful reasoning and sense perception (Azram, 2011; Faruqi, 2007; Ragab, 2016). Beside that the semantic analysis is used as another means to conceptually grasp the worldview of Islam (Izutsu, 2002). Therefore, blind acceptance is not encouraged, and 'reason' considered as a gift from God and a vital offered tool for Muslims to use. Likewise, the religion, in addition to its spiritual aspects, should enable and inspire individuals and society in the day to day life (Abdullah & Nadvi, 2011). According to many Quranic verses, the sense organs and the pondering minds are very valuable and considered among the greatest gifts to human from the God (Allah) (Ragab, 2016).

2.4.4.3.   Islamic Manifestations in Organizations

The above two subsections showed the main principles of Islam and the significance of the Islamic worldview in shaping Muslims' way of thinking and actions. These introductory explanations are critical to understanding why religion is a major issue in the organizational context as the main social actors or stakeholders (i.e. mainly Muslims in the research setting) are influenced by their religious principles and their worldview that largely formulated by Islamic worldview, and they carry these assumptions, values, ethics, and behaviors with them to their organizations.

As discussed before, Islam provides its followers with a comprehensive 'way of life' that guides a Muslims' behavior in all situations of their life (Ragab, 2016). Likewise, there is an

obvious relationship between organizational behavior and Islamic principles where they may serve as enabling factors (Kamil et al., 2015). Moreover, there are set of clear Islamic moral and ethical values which should be followed and recognized by business cultures (Saeed et al., 2001). It has been noticed that most of the adapted business practices by Islamic societies were founded on Western and Eastern management approaches (Emari, et al., 2017). Assaf (2017) explained the differences between the liberal model (Western model) and the Japanese model (Eastern model) of management from one side, and the Islamic model from the other side. He stated that the individualism and rivalry are the core of liberal model and the partnership and collaboration are core of Japanese model, while the Islamic model is mixing and balancing both through supporting of organization's spirit along with individual's spirit. Scholars who wrote on the contemporary management asserted that in contrast to the conventional management systems, Islamic-based management systems consider the management of organizations from the viewpoint of the knowledge introduced by Islamic teachings (Tabassum, 2011). Likewise, they argued that Islam affords a perspective and framework for developing models of different management studies (Gümüsay, 2015). And they claimed that, in the era of globalization, Islamic principles of management serves organizations in overcoming faced challenges (Johdi et al., 2012).

Although the scope of this research is not to review the OMT contributions from the Islamic perspective, these studies provide a wide range of theoretical and empirical indications of relationship between religion and organizations. These indications exemplify a variety of religious manifestations in the organizational context. Moreover, these contributions discussed the general perspective of Islam in management and organization. Scholars discussed the Islamic management concept that incorporate Islamic principles and teachings and reflected the Islamic perspective on management and organization (Abbasi et al., 2010; Abuznaid, 2009; Basir & Azmi, 2011). They asserted that Islamic perspective of management can be portrayed as it is:

a) holistic approach that looking for the whole of human and organizations.

b) balanced approach between this world and the afterlife, between individual and community interests, and between the soul needs and the material needs.

c) Practical approach encouraging flexibility and adaptivity with different circumstances.

d) Ethical approach stressing in values and good behaviors such as justice, truthfulness, honest, patience, humility, complacent, generosity, dignity, and equality.

e) Gradualistic approach recognizing human nature.

f) Contingency approach that determines alternative plans for unforeseen events.

g) Emphasizing on maintaining life, material needs, and environment for both the individual and society.

h) Urging people to seek for wealth but with maintain of their religious obligations; and encouraging for risk-sharing and takaful.

i) Regarding the business as kind of worship if meets two conditions: action intended entirely for the sake of Allah.

j) Complying with to the principles of Halal and Haram and all organizational actions are in accordance with the Islamic teachings and regulations (Shari'ah)

k) Operating based on values.

l) Decisions or actions are taken in line with the "Objective of Shariah (Maqasid Shari'ah)".

m) Obeying to the five Shariah obligations in regard to humankind through safeguarding of faith, life, intellect, posterity and wealth.

n) Prohibiting any kind of harms to self or to others or to environment; monopolistic business, speculation, transaction of things unseen or cannot be sold or possess; fraud and bribe.

The various manifestations of religion (i.e. Islam in this research context), can be classified into two categories. First, is the manifestation of Islam as 'Religion' (i.e. the capital R) where it is viewed, as discussed before, as source of legislations and normative ethics. And the second category is the Islam as 'religiosity' (i.e. the small r) that represent the lived religion.

For category one, Islam as 'Religion' can be manifested in organizations in different forms as listed in table 2.3.

Table 2.3 *Manifestations of Islam as 'Religion' in Organizations*

Manifestations	Sample of Literature
Legislation	Alam & Rajjaque (2016); Annabi & Ibidapo-Obe (2017); Derigs & Marzban (2008); Er (2008); Sakti & Tareq (2016); Vasisht (2017)
Organizational Directions and Management style	Ahmad (2012); Salihin et al. (2014); Askari et al. (2014); Helfaya et al. (2018); Mili (2014); Othman (2017); Yaghi (2009)
Competitive advantages	Wahab et al. (2007); Iqbal & Mirakhor (2011)
Organizational Values	Wahab (2012); Abdullah et al. (2012); Ahmad et al. (2017)
Work Ethics	Aldulaimi (2016); Muhammad (2012); Sidani & al Ariss (2015); Uygur et al. (2017)
Leadership	Achour et al. (2016); Almoharby & Neal (2013); Ezani et al. (2011); Hage & Posner (2015); Hakim (2012); Hunsaker (2016); Jamil (2015)
Organizational Culture improvement	González-González (2018); Hoque et al. (2013); Khari & Sinha (2018); Kumar & Kumar (2014); Petchsawang & McLean (2017); Roof (2015)
Effective Occupational Health tools	Achour et al. (2016); González-González (2018); Kumar & Kumar (2014); Kutcher et al., 2010; Pawar (2016); Petchsawang & McLean (2017)
Employee performance	Wahab (2012); Petchsawang & McLean (2017); Roof (2015)
Quality Management and Organizational Excellence	Abdullah et al. (2012); Arni Basir & Abd Ghani Azmi (2011); Ishak & Osman (2016); Sirat et al. (2016)
Corporate Social Responsibility	Abu Bakar et al. (2015); Alsaadi et al. (2017); Masuma et al. (2012); Mir et al. (2016)
Financial Management	Azmi (2015); Gharbi (2016); Maali & Napier (2010); Mansoor Khan & Ishaq Bhatti (2008); Misbach et al. (2013)
Marketing and Customer Relation Management (CRM)	Nuralam (2016); Mustafar & Borhan (2013); Jafari (2012); Hassan et al. (2008); Beikzad et al. (2012); Arham (2010); Akhter et al. (2011)
Organizational Sustainability	Emari et al. (2017); Aydin (2015); Akhtar et al. (2017); Ahmadi (2016)
Human Resources Management	Hashim (2010); Kehinde & Malik (2014); Khan et al. (2010); Syed & Pio (2017)

(source: the researcher)

Likewise, for category two, Islam as 'religiosity' can be manifested in organizations in different ways as listed in table 2.4.

Table 2.4 *Manifestations of Islam as 'religiosity' in Organizations*

Manifestations	Sample of Literature
Individual Identity	Adam & Rea (2018); Adawiyah & Pramuka (2017); Kamil et al., (2015); Koura (2018); Padela et al (2016); Phipps (2019); Rehan et al. (2019); Sulaiman et al. (2017); White (2019)
Individual Attitude	Malik et al. (2017); Roof (2015); Sprung et al. (2012)
Individual Behavior	Ghorbanifar & Azma (2014); Hunsaker (2016); Jena & Pradhan (2018); Kamil et al. (2015); Khari & Sinha (2018); Sprung et al. (2012); Ubale & Abdullah (2015)
Entrepreneurship	Anggadwita et al. (2015)
Job Satisfaction	Altaf & Awan (2011); Gupta et al. (2014)
Leadership practices	Hage & Posner (2015); Hakim (2012); Hunsaker (2016); Jamil (2015)
Tool to cope with workplace stressors	Achour et al. (2016); González-González (2018); Kumar & Kumar (2014); Kutcher et al. (2010); Pawar (2016); Petchsawang & McLean (2017)

(source: the researcher)

The above two tables showed that Islam as 'Religion' or as 'religiosity' goes beyond being just a personal matter as it interacts with most aspects of organizations at the system and cognitive levels through a variety of institutional influences and individual practices.

2.4.5. Consequences of Religion Influence on Organizations

The last dimension to understand the relationship between religion and organizations is the discussion regarding the evidenced and anticipated implications of religion on organizations. These implications can be discussed into two categories: the positive and the negative consequences.

2.4.5.1.   Positive Consequences of Religion on Organizations

The recognized emerging interest in spirituality and religion in the workplace (SRW) by many scholars was linked to wide diversity of organizational aspects with major focus on the positive impact of SRW on organizational functions, processes and leadership aspects (Benefiel et al., 2014). Despite the long debate in the academic circles regarding the efficacy of religion and spirituality at work (Ashmos & Duchon, 2000), Some scholars argued that SRW provides solutions to difficult contemporary problems resulting from major organizational changes, for example, "downsizing, reengineering, and layoffs" (Benefiel et al., 2014). The positive impacts of SRW can offset the associated employees' discouragement and the spiritual confusion with these organizational changes. According to Giacalone & Jurkiewicz

(2003) the organizational yckes that incorporating transcendent objectives are more productive. They also identify some cultural factors related to spirituality at work which have great influence on employee productivity, use of authority, and innovation, in addition to employee values and ethics. likewise, Sprung et al. (2012) noted the positive outcomes of spirituality in relation to non-work settings such as the physical and mental well-being, which has proven benefits among patients on coping with difficult conditions. His focus was on workplace aggression settings such as work stressors where he suggested that "employees may use spirituality to cope with the work environment through various strategies such as meditation, spiritual contemplation, or prayer". Duchon and Plowman (2005) underlined the impact of "spiritually healthy" workplaces for better organizational performance. Moreover, Giacalone and Jurkiewicz (2004) proposed a framework to measure the impact of workplace spirituality related values on performance of organizations, where they show in detail the spiritual healthy work environment aspects and the harmful ones in perspective of different values.

There are many empirical researches on SRW literature with adequate level of their reliability and validity. Based on ample evidence on the workplace spirituality benefits, Bandsuch and Cavanagh (2005) mentioned the following frequently asserted benefits:

1. Loyalty, commitment, and reduced turnover.
2. Community, cooperation, and teamwork.
3. higher ethics and virtue practices.
4. Better performance and creativity.
5. Self-actualization, fulfilment of meaning and purpose, and Job satisfaction.

Similarly, Benefiel et al. (2014) reviewed some of SRW related empirical studies and reported several positive impacts of SRW on different organizational aspects which are summarized in table 2.5.

Table 2.5 *Summary of Positive Impacts of SRW on Organizations*

SRW will **improve** following organizational aspects	SRW will **reduce** following organizational aspects
1. Commitment	1. Inter-role conflict
2. Unit productivity	2. Frustration
3. Job satisfaction	3. Earnings management (manipulation)
4. Altruism	4. Instrumental commitment
5. Conscientiousness	
6. Self-career management	
7. Productivity	
8. Work unit performance	
9. Involvement	
10. Identification	
11. Organizational citizenship behavior	
12. Job involvement	
13. Retention	
14. Loyalty	

(Source: Benefiel et al, 2014)

From his side González-González (2018) conducted a literature review in the organizational impacts of spirituality and religiosity and indicated that increasing body of research proposing that religion can provide a beneficial effect on the physical and mental health of employees. Some of these positive impacts are as follow:

1. Stimulation of transcendence and satisfaction feeling.

2. Improve the Interconnectedness and completeness within workplaces.

3. Improves job satisfaction.

4. Contribute to wellbeing and occupational health by mitigating perceptions of work-related stress.

5. Improve employee self-esteem.

6. Improve employee self-control.

7. Enhance employee stress management.

8. Improve employee tolerance.

9. Improve employee emotional intelligence.

10. Improve employee resilience.

11. Improve employee feelings of well-being work environment.

2.4.5.2. Potential Negative Consequences of Religion on Organizations

In the other hand, some potential threats are also associated with religion and workplace spirituality such as discrimination, abuse, divisiveness, and superficiality (Bandsuch & Cavanagh, 2005). For instance, the disagreement due to the diversity of spiritual and religious values and practices which could lead to conflicts and divisions. Also preferring one religious or spiritual perspective over other may cause negative consequences such as discrimination, irritation, or even criminal violence.

Weaver and Stansbury (2014) discussed the problematic and counterproductive effects of religion influence on organizations due to activation of the 'religious identities and schemas' or disregarded of them as well. They point out some of the negative influence of religion on organizations, which produce opposite of the desired effect, such as discrimination, harassment, loss of unity among employees, the possible expenses of hosting of religious practices, and threat of religious fundamentalism.

Lips-Wiersma et al. (2009) attempted to theorize "the dark side of the workplace spirituality movement" and highlighted the issue of using religious excuses to avoid carrying out proper work assignments. Actually, not all potential negative impacts of religion resulted from some kind of religious conflict (Weaver & Stansbury, 2014), however, some scholars discussed the issue of destructive conformity stem from religious identity in the workplace (Polley et al., 2005; Pratt, 2000).

Weaver and Stansbury (2014) point out that even academics suggested number of potential workplace conflicts between religious people and other employees, "relatively little empirical work has been done on the subject, possibly due to the difficulty of collecting data on such a sensitive topic".

2.5. Conceptualization of the Religion-Organizations Relationship

The focus of this section is to review some of the scholars' contributions to conceptualize the religion-organizations relationship and how to manage the religious interactions in the organizational context. This section divided into two subsections; the first subsection presents 12 reviewed attempts from the mainstream of management studies. And the second

subsection presents a critical analysis to identify the key insights and existing shortcomings among these attempts.

2.5.1. The Existing Conceptualization Attempts

Over the past two decades, various frameworks have been proposed to conceptualize the religion-organizations relationship. However, most of these proposals do not serve the aim of this research as the tendency was to address the management of religious interactions with a specific aspect of the organization or a distinct need of individuals and they do not conceptualize the organization as a whole or the diverse needs of organizations people. Among these proposals only seven attempts were found giving the holistic view of the management of the organization and its people's religious and/or spiritual needs. These seven attempts will be discussed next in addition to three more attempts (Egel and Fry, 2017 and Fry, 2003; Marques et al., 2005) for their significance contribution and potential benefits to this study even they don't present the desired holistic view of organizations.

Singhal and Chaterjee's (2006) discussed some interesting SAW related issues such as: who drives the movement of SAW? They point out that as per literature there are two forms of movement driving 'employee pull' and 'organization push'. In the employee pull form argument is about that employees have spiritual demands, and they are looking for meaningful work. Also, employees according to this form are responsible for the movement towards spiritual workplace. in contrast, in the organization push form, organizations are responsible for steering the spirituality movement where they are looking for spiritual workplace positive impacts in employee's loyalty, commitment and productivity.

In the form of 'employee pull' where the employee or individual act as the main driver for the spirituality movement, we found that Marques et al. (2005) proposed an integral model of spirituality in the workplace, where they view spirituality in the workplace as a shared practice of interconnectedness by all individuals who engaged in a work process; each one is driven by inner power; lead to sense of purpose based work environment; driving the organization to high level of productivity. They argue that the as result of spirituality experience in the workplace individuals within organization will attain "job satisfaction and self-esteem". Their

spirituality definition and proposed model insisting on the role of individuals in the spirituality movement in the organizational context.

In regard to the form of 'organization push' where organization expected to drive the spirituality movement, there are two attempts to address the spiritual integration facilitation from this perspective. First, Bandsuch and Cavanagh (2005) recognized the role of organizational culture context in the workplace spirituality movement. They propose a model that aims to offer balanced consideration of the main workplace spirituality dimensions: beliefs, rituals and community, and the dynamics interaction between them within the workplace. They claimed that workplace spirituality can be facilitated effectively if that model implemented in a "clear, coordinated, comprehensive and continuous manner" or the 4Cs. Likewise, Akhtar et al. (2017) recognized the issue of spiritual need and supply and insisted on the role of organization to drive the spiritual movement. Based on Islamic perspective, they proposed a process model to exemplify the impact of 'spiritual quotient (SQ)' on the organizational sustainability. According to them SQ is necessary in utilizing people inner resources. They argue that the SQ is a significant factor for employee development, and in particular, the spiritual awareness to enhance employees' productivity.

Some scholars focus on leadership role in the facilitation of spirituality integration within organizations. Fry (2003) proposed a casual model of 'Spiritual Leadership', which involves creating an organization's vision that enables its members to experience a sense of calling; and establishing organizational culture founded on mutual altruistic love between leaders and their followers. The spirituality leadership model shows the main spiritual leaders' values and practices (hope/faith and altruistic love); the main individual needs (calling and membership); and the expected positive impact on organization performance (commitment and productivity). Recently, Egel and Fry (2017) relied on the transposition theory, spiritual leadership theory, and Islamic primary sources to approach their integration proposal between the spiritual leadership theory and religion (Islam in this study).

In the other hand, some scholars tend to give a balanced view of the employee push and organization pull point view and recognized the need to match the spiritual needs and supply through recognition of the role of individuals and organizations towards facilitation of spirituality integration with organization functions and culture. From their side, Singhal and

Chaterjee's (2006) use a person–organization fit-based approach in their suggested conceptual framework for spirituality integration at work. Their model consisted of three main components: the antecedent factors leading to spirituality at work (SAW); the individual SAW needs, and the organizational SAW supplies; and the SAW consequences. They proposed person-organization fit framework to bridge between two on opposite sides positions in regard the organizations readiness. They insisted role of organizational contexts on the spirituality at work.

The first section of Singhal and Chaterjee's (2006) conceptual model about the "antecedent factors leading to SAW" where they identify three factors effecting the employee pull and organization push: personal, socio-cultural and organizational factors. The second section is about SAW main elements which covers individual–organizational alignment and fit through the lens of three themes of SAW: "integrity and wholeness, meaningful work, and being larger than oneself". The third section is about the SAW consequences to cover the claims of the potential positive outcomes of SAW. The proposed conceptual framework by Singhal and Chaterjee's (2006) aim to help for more investigation, understanding and examination of the different SAW stages.

Building on work of Singhal and Chaterjee's (2006), and relying on 'Transpersonal Psychology' theory, Palframan (2014) attempt to advance the P-O fit and spirituality at work by development of a new conceptual framework for SAW. He points out that there is a need for more integration of spirituality at work. He used 'Transpersonal Psychology' to bridge "organizational psychology and PO fit theory with psycho-spiritual insights", and for better understanding of spirituality at work. Through transpersonal psychology both notions of the self and spirituality are investigated for more integrative explanation. Moreover, he utilized the principle of 'Reconciling Self' to "captures the process whereby the self attempts consistently to maintain a congruent relationship with the ego and the environment". Palframan (2014) in his proposed theoretical model, investigated number of critical factors such as: the 'intervening conditions' of SAW needs and supply; the 'phenomena of reconciling self' through 'adjustment and conscious reconciling experiences' action strategies; and the 'foundational', 'normative' and 'relational leadership' contextual factors.

Moreover, Pawar (2009) proposed a comprehensive model to facilitate the workplace spirituality, where he employed the terms of Individual-focused, group-focused, organization-focused, and leadership focused with their different views and focus aspects of workplace spirituality facilitation. The individual-focused view is about individual spiritual awareness as starting point for SAW, and considered as inside-out approach to spirituality facilitation in workplace. The group-focused view is about role of community development process as facilitation approach for SAW. The organization-focused view is about supporting organizational aspects towards employee spiritual experiences at workplace. The leadership focused view is to recognize the significant role of leaders in SAW facilitation. Their model exemplifies the relations between the four focused views where they placed the individual experiences of workplace spirituality as the ultimate goal of that the SAW facilitation. According to their model the individual experiences of workplace spirituality supplied by all four focused views of SAW. Pawar (2009) study shows the different approaches for SAW facilitation within an organization, also they show the flow of spiritual need-supply between main organizational actors (individual, group and leaders).

Moreover, Singhal and Chaterjee's (2006) discussed another interesting issue about the debate around the readiness of organizations to incorporate spirituality and 'spiritual strivings'. As mentioned before, they proposed person-organization fit framework overarching between two contradicting positions in regard the organizations willingness to embrace spiritual manifestations at workplace. Similarly, and based on use of the 'Person–Organization (P–O) Fit' concept, Vallabh and Singhal (2014) proposed an interactionist model to integrate spirituality in the workplace. They discussed the three levels of spirituality in the workplace: individual level, organization level, and the interaction level (i.e. the P-O level). Likewise, they demonstrated the four possible options of the P-O interactionist model to integrate spiritual workplace. They proposed that the degree of spirituality among people can fall in a continuum scale vary from very low to very high. Likewise, they proposed that the organizations' readiness to incorporate spirituality in the workplace also vary in same range from disapproving (very low) to encouraging (very high). According to them the low level of individual spirituality can be characterized by lacking the "the search for 'discovery of self', 'meaning or higher purpose in work' and lack of sense of a being a part of larger community";

and vice versa the high level of individual spirituality. Similarly, the difference between the low level of organization spirituality and the high level is in the level of promoting and facilitation of spirituality at workplaces.

Similarly, and drawing on symbolic management theory Miller and Ewest (2015) proposed the 'The Faith and Work Organizational Framework' to describe organizations positions and responses to workplace spirituality and religion. They proposed a framework which recognize four well-defined organizational approaches toward religion and workplace spirituality (WPS). The four identified approaches are faith-avoiding, faith-based, faith-safe, and faith-friendly. These four "modalities of institutional attitudes towards and practices of faith and work … offers a distinctive attitude reflecting an organization's 'rejection/embrace' of faith at work.". The faith-avoiding organizations Intentionally reject any spirituality, religion and faith expressions at work. Employee may view the faith-avoiding organizations as unfair especially if these organizations endorsed and promoted other identities of employees. In contrast, the faith-based organizations are explicitly and clearly founded in one specific spiritual, religious or faith belief. Normally, faith-based organizations reflect their founder faith or heritage. The faith-based organizations may cause undesired feeling of disregard and excluded for those don't share same faith traditions. In the other hand, the faith-safe organizations don't tend to suppress faith expressions and tolerate their employees' faith practices at work without endorsement or encouragement. The faith-safe organizations main motive is compliance with legal obligations or fulfillment of minimum mandatory standards. Whereas the faith-friendly organizations take the initiative to welcome and accept appropriate expressions of faith at work for sake of both employees and organization. The faith-friendly organizations go beyond compliance with minimum legal duties to "directly addresses all the complexity, challenges, and potential benefits of multidimensional expressions of faith at work, ultimately choosing to embrace the employee and institutional value of faith at work." (Miller & Ewest, 2015).

The proposed framework of faith at work by Miller and Ewest (2015) is very helpful to understand organizations different response towards spirituality, religion and faith manifestations in the workplace. in addition, their accompanying assessment rubric by is helpful for external and internal assessment for organization-faith style or modality.

2.5.2. Analysis of The Reviewed Attempts

While the 12 reviewed attempts have many excellent thoughts to inform this study, they have several ambiguities and shortcomings. Table 2.6 summarize the basic attributes of the reviewed studies in this subsection. And in the next two sub-sections the key insights from the reviewed attempts will be identified; and the main areas of ambiguities and shortcomings on the proposed conceptualization of the religious interactions' management among most of these attempts also will be explored.

Table 2.6 *Main Attributes of the Reviewed Attempts to Conceptualize the Religious Interactions' Management*

Author	Organizational View	Relation With	Interactions Management Approach
Akhtar et al. (2017)	Holistic View	Spirituality (Islam)	Spiritual Quotient (SQ) through formal training by organizations embedded in an Input-Process-Output Modelling
Bandsuch and Cavanagh (2005)	Holistic View	Spirituality	Implementation through different organizational functions
Egel and Fry (2017)	Leadership	Spirituality (Islam)	Role of leadership in manage spirituality using the Theoretical Transposition of Islamic concepts
Fry (2003)	Leadership	Spirituality	Role of leadership in managing spirituality
Marques et al. (2005)	Individual Needs and OC	Spirituality	Role of individuals to make the spiritual-based change in the organizational culture
Miller and Ewest (2015)	Holistic View	Faith	Descriptive framework for faith orientations with assessment rubric
Palframan (2014)	Holistic View	Spirituality	Reconciling-self action strategies with Person–Organization (P–O) Fit using transpersonal psychology
Pawar (2009)	Holistic View	Spirituality	Role of main organizational actors (individual, group and leaders)
Singhal and Chaterjee's (2006)	Holistic View	Spirituality	Balance role of organization and individual through Person–Organization (P–O) Fit
Vallabh and Singhal (2014)	Holistic View	Spirituality	Interactionist view for role of organization and individual through Person–Organization (P–O) Fit

(source: the researcher)

Several excellent insights can be drawn from the reviewed attempts which can be considered very essential for this research to understand the relationship between religion and organizations and how to conceptualize the religious interactions' management. Firstly, the proposed conceptualization by Singhal and Chaterjee (2006) for the role of socio-cultural as one of the antecedent factors leading to SAW needs and supplies; the articulation of

spirituality needs and supplies; the multi-domains influence; and the external and internal antecedent factors are essentials insights to be considered in this study. Secondly, the question about who supposed to drive the spirituality movement in the organizational context? Was very interesting debate among scholars. The two forms of spirituality movement driving: 'employee pull' and 'organization push' provide logical perspective to understand the spirituality steering issue. While Marques et al. (2005) count on individuals' role to drive the spirituality movement, Akhtar et al. (2017) and Bandsuch and Cavanagh (2005) lean towards to the 'organization push' position. Likewise, Fry (2003) and Egel and Fry (2017) promote the role of leadership toward spirituality at workplace. other scholars tend to take middle position and balance view as they recognized the role of both individuals and organizations and the significance of person-organization fit (Palframan, 2014; Pawar, 2009; Singhal & Chaterjee's, 2006). Pawar (2009) presented a multi-focused model to explain the role of different organization structural levels (individuals, groups, leaders, and organization) in the spirituality spreading within workplace. The balanced view of spirituality movement and the multi-actors' concept are another excellent insight to inform this study.

Thirdly, another important issue that was discussed within the reviewed attempts was about the readiness of organizations to incorporate spirituality and 'spiritual strivings' (Singhal & Chaterjee's, 2006). Miller and Ewest (2015) and Vallabh and Singhal (2014) argued that not all organizations at the same level of readiness. While some of organizations have high spirituality, some of them are considered as low spiritual (Vallabh & Singhal, 2014). Similarly, organization can be categorized as faith-avoiding, faith-based, faith-safe and faith-friendly according to their tolerance with spirituality, religion and faith at workplace (Miller & Ewest, 2015). Realization of the organizations' readiness and different responses to spirituality, religion and faith requirements, will be very helpful for this study.

Fourthly, the inconsistency or mismatch between spiritual environment within an organization and its employees' spiritual preferences was another issue of concern among scholars. As organizations have different level of readiness to spirituality and vary in their responses to spirituality requirements, also individuals have different levels of spirituality and vary in their behaviors (Vallabh & Singhal, 2014). Thus, scholars count on Person–Organization (P–O) Fit approach to investigate and understand the consistency and matching issue

between organizations and their employees. Generally, the main aim of P-O Fit is to identify how well an employee fit in an organizational context (Vallabh & Singhal, 2014). P-O Fit can be defined broadly as the compatibility between organizations and their employees (Singhal & Chaterjee's, 2006).

Lastly, all of the reviewed studies (except: Miller & Ewest, 2015) used graphical representation to demonstrate and illustrate their frames and models for spirituality\religion and organization relationship. Such graphical modeling makes the theoretical propositions and the conceptual frameworks much easier for understanding, recalling and propagating especially for the practitioners and managers.

In the other hand, the reviewed studies suffered from some serious shortcomings. Firstly, most of the reviewed attempts focus mainly on spirituality with little and scarce attention to religion, and as explained before religion has more complex manifestations and specific influence in different aspects of individual's life and organizations operations. All religions encompass explicit tenets and insist on variety of prescriptive requirements. Likewise, religions act as social institutions and Legislative bodies in some cultural sittings which impose some religious normative, mandatory, and coercive requests. The concern of tendency of existing proposed frameworks to focus on spirituality was pointed out very well by Miller and Ewest (2015). Secondly, most of these studies (except Palframan, 2014; Singhal & Chaterjee's, 2006) focus on the internal spiritual interactions within the organization between the leaders and his followers; employees and organization; and individuals and groups. They didn't consider or overlooked other important interactions with outside socio-culture factors and organization's stakeholders. Thirdly, all studies (excluding: Miller & Ewest, 2015; Vallabh & Singhal, 2014) propose frameworks that addressed to spiritual-based or religion-based organizations or to these organizations that open with spirituality at work or as Miller and Ewest (2015) described faith- friendly and faith-based organizations. The religious interactions' management not discussed for the case of nonreligious and secular organizations (the faith-avoiding and faith-safe organizations). Fourthly, the proposed conceptualizations by the reviewed studies did not address all five main dimensions of the religion-organizations relationships as discussed in section 2.3. These attempts fail to address one or more of these dimensions. Without taking all these dimensions into considerations

while conceptualizing the religious interactions' management, a resulted proposal cannot be considered comprehensive.

2.6. Summary and The Knowledge Gaps in MSR Literature

The significance of religion to most people is obvious and cannot be simply disregarded. And despite this significance researchers have largely overlooked the religious ramifications in the organizational context. While this research focuses on Islam as Religion and as religiosity, but it views that no segregation between religion and spirituality within organizations according to the Islamic perspective. The literature review revealed that there are five main dimensions of the religion-organizations relationship. Scholars proposed different approaches with different levels of inclusiveness and premises to conceptualize this relation. Among these proposals only seven attempts offered a comprehensive view of the organization's aspects. While other attempts focused only on a specific aspect of the organizational aspect, but they offered good insights to this research.

The need to investigate the phenomenon of spirituality and religion at workplaces witnessed a resurgence among scholars over the past two decades (Miller et al., 2019). Early at the new millennium, Boyle and Healy (2003) point out that "…the literature on spirituality in organizations does not assist us in understanding how spirituality is experienced by individuals in different kinds of organizations, or how organizations either explicitly use or deny the existence of spirituality". Later, Benefiel et al. (2014) stated that "the literature has generally treated SRW as the missing attribute of both organizational life and organizational effectiveness". Similarly, Griebel et al. (2014) and Neubert and Halbesleben (2015) asserted that the influence of religion on organizations has not been fully investigated in organizational research. To date still, the incorporation of religion-based aspects into organizations is a lively issue among scholars (Alewell & Rastetter, 2020; Chan & Ananthram, 2019; Chappell et al., 2020; Pandey & Singh, 2019; Phipps, 2019; Van Buren et al., 2020). Phipps (2019) indicated that practitioners need a management strategical guide for looking beyond the minimum expectation of the compulsory religious accommodation in organizations. from their side, Chappell et al. (2020) pointed out the gap in understanding regarding spirituality integration with leadership development. Likewise, Van Buren et al. (2020) discussed the insufficient studies in the religion-organizations relationship and suggested that there are a number of

opportunities to understand this relation for both the macro-economic track and organizations' practices.

Despite the existing attempts to conceptualize the management of the religious interactions in the organizational context, still they did not fulfill the aim of this research as they suffer from the following shortcomings:

1. Most of them focus on spirituality with little and scarce attention to religion.
2. Most of them assume the case of organizations that are tolerant with religiosity or spirituality at work or as Miller and Ewest (2015) described faith- friendly and faith-based organizations, with less attention to nonreligious and secular organizations.
3. They lack a comprehensive view of all organizational aspects.
4. They have shortcomings in addressing the holistic view of the various religious interaction aspects.
5. They cannot be generalized as they lack the empirical evidence that they can be applied to the context of this study.

Therefore, there is a vital need for more contribution in the area of understanding the religion-organizations relationship and how organizations can manage religious interactions. There is a need to respond to scholars' concerns in addressing religion integration in organizations holistically to understand how religion influences organizations at both individual (i.e. micro) and organizational (i.e. macro) levels as well as what are the best practices to manage these influences. The intended conceptualization for this relationship between religion and organizations expected to enhance the theoretical and empirical grounding of this phenomenon in literature as well as help practitioners and managers for better organizational practices and performance.

CHAPTER THREE: ORGANIZATIONAL EXCELLENCE AND RELIGIOUS INTERACTIONS' MANAGEMENT

3.1. Introduction

In the light of literature, the last chapter demonstrated the existing gaps in MSR studies and the need for more contribution in the area of understanding the religion-organizations relationship and how organizations can manage religious interactions. Thus, this research is proposing the utilization of OE Models (EFQM in particular) as a means for religious interactions' management. And this chapter is dedicated to deliver the second objective of this research that intending to critically review the literature of Quality management (QM) and Organizational Excellence (OE) Models and frameworks to understand their background, capabilities, and shortcomings. And to critically review the available studies that utilized the QM and OE Models to facilitate the management of the religion-organizations relationship.

This chapter is structured into three main sections: the first section as introductory to the concepts of quality management and Organizational Excellence (OE). In the first section, the OE evolution discussed through the OE definition, its relationship with the Total Quality Management (TQM) philosophy, and the OE models and awards. The first part will be concluded with a review of the OE implementation's critical success factors (CSF) and the main barriers and challenges.

The second section of this chapter is about the QM and OE models' shortcomings or discrepancies as reported in the literature. The aim of this section is to show how religion as a contextual factor considered as missing part from the existing QM and OE Models and frameworks. The identified shortcoming classified into three categories: general, contextual, and religious shortcoming. More emphasis is given to the cultural and religion-related shortcomings as they directly related to this research purpose.

The third section of this chapter provides a critical review of the available contributions in QM and OE studies that addressed the multidimensional religious influences on different organizational aspects to identify their approaches; their main contribution; and their shortfalls to fulfill the aim of this research. This chapter concludes with the research direction based on the realized insights from reviewed literature.

3.2. Organizational Excellence (OE) Evolution

During last two decades, organizations have faced major challenges in their business due to rapid technology changes, demanding customers, intense competition, and strict regulations. And in response to these challenges, many organizations implemented variety of enhancement approaches such as the Business Process Reengineering (BPR); the quality management tools and techniques (lean and Six Sigma); the quality management systems and standards (ISO); the principles of Total Quality Management (TQM); and the Organizational Excellence (OE) frameworks and models. All these quality improvement approaches have a shared theme of people involvement in the continuous improvement frameworks; self-assessment tools to identify organizations' strengths and weakness; and systematically monitored improvement initiatives that will enable organizations to achieve total organizational improvement and excellence performance (Porter & Tanner, 2012)

Organizational excellence gained popularity as a management concept when people started to assess the social outcomes of their organizations rather than its business results only. Initially, excellence was evaluated by products and services level of quality, then the perspectives changed to include the processes to produce and provide services. Later, the concept evolved when organizations turned their focus into social, ethical, and environmental responsibilities, instead of traditional focus on company value alone (Hardjono & Marrewijk, 2001).

In addition to its reputation as a holistic approach of management, the TQM and excellence models incorporate most of the ingredients of well-known management theories (Dahlgaard-Park et al., 2018). Moreover, TQM and excellence models considered to be as an evolving management philosophy which incorporates many significant and emergent management subjects (Dahlgaard-Par, et al., 2018).

According to McAdam (2000) the term Business Excellence was created and become very widespread in late 1980's with the appearance of the quality awards. Moreover, he demonstrated the relationship between the TQM framework terminologies used by different researchers, which shows the Excellence as the opposite side of initial or start stage. The term "Organizational Excellence" evolved from Total Quality Management (TQM) principles and

viewed as the ultimate form of quality management practice (Pathak, 2014). The two business management techniques: The Business Process Reengineering (BPR) and The Balanced Scorecard (BSC), which emerged in the 1990s, had also major influence on the development of many excellence models (Porter & Tanner, 2012). These business excellence frameworks and models emphasizing on set of core values and concepts that an organization should exhibit and become embedded into its fabric. Therefore, Organizational Excellence is about achieving excellence in everything an organization does, to insure realizing superior business results (Mann, et al., 2015)

3.2.1. Organizational Excellence (OE) Definition and main constructs

Before we explore the meaning of "Organizational Excellence" as explained by researchers, it is better to understand the terms 'Quality' and 'TQM' which are considered the root of all business excellence management approaches.

During 1920s, Walter Shewhart introduced the concepts of statistical process control (SPC) which is considered as the foundation of quality management (Mohamed Zairi, 2013). Shewhart also developed the Plan-Do-Check-Act cycle, which implement a scientific method process improvement. As illustraded by Mohamed Zairi (2013), and after Shewhart's work, the quality movement advanced by the contributions of quality pioneers, widely referred to as quality gurus, such as: Edwards Deming, Philip Crosby, Joseph Juran, Armand Feigenbaum, Kaoru Ishikawa, Bill Conway, Genichi Taguchi, Shigeo Shingo, and W Ouchi. Their contributions were very significant to quality management revolution and had a deep impact on numerous organizations worldwide. However, the role of non-technical aspects of quality management, such as the role of human resources, were barely recognized by these distinguished quality gurus (Krüger, 2001).

According to quality experts "quality" has various meaning such as: the value, fitness for use conformance to requirement or specifications, meeting or exceeding customers' expectations. Although these definitions are highly correlated, but it seems no agreement on precise definition of 'quality' (Talwar, 2011). Indeed, the term 'quality' nowadays involves all the ways in which an organization meets its customers, people, stakeholders and community needs and expectations (Yang, 2009). From his side Garvin (1988) recognized five approaches

toward quality: transcendent approach (Quality as Perfection), standards-orientated approach (quality as conformance), customer-orientated approach (quality as fit for purpose), product-orientated approach (quality as process improvement) and value-orientated approach (quality as value-added). Dean and Bowen (1994) view the total quality as "a philosophy or an approach to management that can be characterized by its principles, practices, and techniques". the three principles of total quality are "customer focus, continuous improvement, and teamwork". Similarly, the term 'TQM' can be defined as follow: "an approach to management characterized by some guiding principles or core concepts that embody the way the organization is expected to operate, which, when effectively linked together, will lead to high performance" (Bou-Llusar, et al., 2009).

The very first publication used the term "Excellence" was by Peters and Waterman in their book "In Search of Excellence – Lessons from America's Best-Run Companies", that first published in 1982. Business excellence widely seen as a synonym for Total Quality Management (TQM), and sometimes considered to be directly associated to Corporate Social Responsibility (CSR) (Van Marrewijk, et al., 2004). According to Kanji (2012) many authors of quality management literature are defining the term 'business excellence' or 'organizational excellence' same or similar as they define the TQM. Mohamed Zairi and Alsughayir (2011) explained that the success implementation of TQM will lead organizations to achieve business excellence.

According to American Society for Quality (ASQ, 2020b) the term 'Organizational Excellence' defined as "ongoing efforts to establish an internal framework of standards and processes intended to engage and motivate employees to deliver products and services that fulfil customer requirements within business expectations". Talwar (2011b) stated that excellence is perfection, and according to Kiauta (2012), it is considered as the highest level of quality and is the ultimate aim of quality. Moreover, he affirmed that "the excellent level is a privilege of positive minority".

Excellence is "outstanding practice in managing the organization and achieving results" and it is all about "doing your best" (EFQM, 2020). And the performance excellent, according to the foundation for the Malcolm Baldrige National Quality Award (MBNQA) refers to "an integrated approach to organizational performance management that results in:

- Delivery of ever-improving value to customers and stakeholders, contributing to organizational sustainability.
- Improvement of overall organizational effectiveness and capabilities; and
- Organizational and personal learning" (MBNQA, 2020).

Business excellence (BE) used as synonymous to organizational excellence (OE) by some authors (Porter & Tanner, 2012). Adebanjo and Mann (2008) defined business excellence as "excellence in strategies, business practices, and stakeholder related performance results that have been validated by assessments using proven business excellence models (BEMs)"

In regard to organizational excellence constructs, mainly we need to identify the main constructs of Quality Management (QM) due to the aforementioned relation between the two management improvement approaches, where they share similar sets of values and principles. Sousa and Voss (2002) have reported a significant level of agreement among the synthesized literature to what considered to be the QM set of constructs: Leadership, customer focus, people involvement and supplier relationship. According to Williams, et al. (2006), the European Excellence Model is presenting and measuring all of these constructs, however, they stated that the "business excellence" terminology still vague as what does it constitute is unclear. And as many organizations searching for excellence, it seems managers does not have a clear understanding what is exactly excellent about (Mi Dahlgaard-Park & Dahlgaard, 2007). Furthermore, the TQM core concepts consisted of two dimensions: technical or hard or tangible aspects, and social or soft or intangible aspects. The hard aspects are around production, operations, processes and procedures, while the soft aspects are about values, culture and people (Bou-Llusar, et al., 2009)

In this study, Organizational Excellence (OE) or Business Excellence (BE) viewed as an evolution of quality management approaches rather than a replacement of TQM, as all excellence models are built on the main principles of TQM (Adebanjo, 2001; Dahlgaard-Park, 2011; Dahlgaard-Park et al., 2018; Kanji, 2012; Kiauta, 2012; Oakland, J. S., 2007; Porter & Tanner, 2012; Mohamed Zairi and Alsughayir, 2011). In addition, this study viewed the excellence models as a suitable framework for TQM implementation (Bou-Llusar et al., 2009; Calvo-Mora et al., 2015; Calvo-Mora et al., 2018; Dahlgaard-Park et al., 2018). Sharma and Talwar (2007) noted that the assessment procedures of the business excellence models

appear to be "the only comprehensive means available to date by which TQM initiatives can be thoroughly monitored and assessed". Moreover, excellence models afford new integrated approaches for organizational performance management to ensure superb practice in managing the organization and realizing desired results (EFQM, 2020; MBNQA, 2020; Porter & Tanner, 2012)

3.2.2. The Effectiveness of TQM and OE

Nowadays, as the most of organizations around the world are striving to be more successful and competitive, organizational excellence models have evolved as efficient, advanced and generic tools to help in these endeavors for more than 30 years ago (Nenadál, 2020). Laurett and Mendes (2019) asserted that the EFQM excellence model, for instance, was created to provide "a holistic view of the organization and conceptualized as a non-prescriptive model that can be applied to any organization, regardless of size, sector or maturity". Organizational excellence models provide systematic approaches for performance evaluation and improvements (Safari et al., 2020)

Organizational excellence Models are inspired by the TQM holistic management philosophy (Mendes, 2017). Safari et al. (2020) indicated that several empirical studies confirmed the effectiveness of the quality management models based on the achieved outstanding performance. The total quality management advocated and presented as comprehensive management philosophy by the quality gurus and many researchers. Prajogo & McDermott (2005) said "TQM is a comprehensive management philosophy oriented towards achieving excellent results in relation to stakeholders", and Amir Bolboli and Reiche (2014) described the business excellence as holistic approach where the BEMs represent a holistic framework to manage overall organization ions' practices, benchmarking and assessments. The quality management advocated as multidisciplinary and affords a holistic approach, and the TQM and EFQM excellence model core values, principles, concepts and components have many similarities with well-known theories of management paradigms (Dahlgaard-Park et al., 2018). Likewise, Martínez-Moreno and Suárez (2016) considered the EFQM as universal model due to its comprehensive approach for organizational development as it covers all aspects of an organization's functionalities. Moreover, TQM and excellence models

considered to be as an evolving management philosophy which incorporates many significant and emergent management subjects (Dahlgaard-Park et al., 2018).

3.3. The Shortcomings of Quality and Excellence Models

Despite the positive impacts on overall organizational performance due to adoption of TQM and OE approaches (Tickle, et al., 2016); and the good ROI and superior business results (Ringrose, 2013); however, a cluster of studies noted some shortcomings with quality and excellence related frameworks, models, and awards as explained next.

3.3.1. The General Shortcomings

Some authors underlined some issues related to the frameworks and models design, for example the too bulky issue which cases lack of focus (Dahlgaard, et al., 2013), and Dubey (2016) noted the model rigidity due to the static criteria instead of dynamic. Matyas (2016) highlighted number of shortcomings with EFQM excellence model such as the abstraction of business excellence detention; the cause–effect relationships between specific enablers and results is not explicitly explained; the massive efforts needed for assessment and execution with no explicit approaches for successful implementation; and the lack of clear approaches after the self-assessment for potential formulation and areas of improvement prioritization.

Focusing on Baldrige Award, Garvin (1991) one of the early scholars whom discuss the criticism on excellence awards, where he cited three issues and called them 'deficiencies' and 'myths': the award application and process is expensive; awards cannot forecast organizations' financial success; award does not recognize excellent product or services quality. Dubey (2016) noted that the BE awards is based on self-nomination instead of customer-based nomination; and the tendency to focus more on award winning instead of self-improvement. Likewise, La Rotta and Pérez Rave (2017) noted that the EFQM model did not hold its premises and commitment to attain balanced results with all stakeholders. Likewise, Gómez Gómez et al. (2011) study the relationships between EFQM model criteria based on actual results achieved by organizations and found that the model does not work as expected according to the EFQM definition, where two of the 'Results' criteria (people and society) lack enough correlation with other model criteria.

Moreover, Bengt Klefsjö et al (2008) pointed the lack of strong theoretical background. And some authors discussed the lack of integration of some fundamental concepts, for example, Dahlgaard et al (2013) highlighted three major shortcomings of business excellence models, the lack of explicit procedures for management control purposes; the experts and consultants' domination during the implementation which yield to loss of total employee involvement; the lack of integration at the operational and process level in contradiction with models comprehensive perspective at its conceptual level. And some scholars stressed on the lack of reflection of organizational sustainability within the BE models (Asif et al., 2011).

One of the reported shortcomings of the existing BEMs is the shallow knowledge and inadequate understanding of human beings in term of spiritual, psychological and physical needs (Dahlgaard-Park, 2012). According to Moccia (2016), there is "little effort has been made to present a holistic model that connect human values/virtues and the principles of Total Quality Management (TQM).", and the TQM can't be implemented correctly if these core values/virtues ignored due to the lack: of the necessary motivation for successful implementation of such programs; consent of incorporation of the TQM principles and the overcoming of the expected resistance to change. Brown (2014) called for paradigm shift from current mechanistic approaches of the business excellence models to an organic approach which enables organizations for excellence sustainability and help in learning and innovation. Likewise, Enquist et al. (2015) call for "Business Excellence 2.0" through transcendence and the paradigm shift of current business excellence practices.

3.3.2. The Contextual Shortcomings: The Contextual Bias

One of the major noted shortcomings is about the assertions of universality of the quality approaches by quality management advocators without any consideration of the context of the organizations. Context could be the organization size, sector and environment; and could be the differences in the national culture where the organization operate (Klefsjö et al, 2008).

Although the understanding of the organizational culture as contextual factor is very important toward successful business excellence implementation, however, there is shortcoming on the existing BEMs to recognize the central elements of an organization which can affect the intended level of excellence maturity by these models (Amir Bolboli and Reiche,

2014). Thus, the business excellence programs are more likely to be successful if dominant organizational culture is compatible with the concepts and basic assumptions of these programs (Kujala and Lillrank, 2004). The contextual bias is one of the major shortcomings of Western based management models, and it is very clear with models' criteria that touch on cultural or value issues, such as the people, customer results and the society results criteria. Essentially, organizations need to function in coherence with surrounding environment in order to be productive and fulfilling their stakeholders' expectations. TQM and OE as management approaches with fundamental changes in an organization involves a major and deep impacts on culture assumptions (Al-Zomany, 2002). However, there is a lack of consideration of national culture which is affecting organizations' people and performance; and lack of awareness on organizational culture which encompass the organization members held beliefs, values, attitudes and behaviors within TQM frameworks (Al-Jalahma, 2012). In fact, the national culture and the organizational culture are very correlated topics and they have many relationships. However, in the national level the cultural differences mostly exist in in values, rather than practices, while in the organizational level the cultural differences found mostly in practices (Al-Zomany, 2002).

Many scholars took the cultural contextual influence into consideration and contributed with valuable information about the impact of the cultural contexts. For example, Al-Zomany (2002) investigated the influence of culture on the quality management implementation in particular the TQM acceptability in the Islamic culture of Yemen. And in Iran, Mardani and Kazemilari (2012) discussed the impact of socio-cultural factors such as organizational culture, environment, and national culture on the success of TQM implementation based on case study from Iran. Haffar (2009) tried to develop a suitable framework for TQM implementation for Syrian culture aiming to address the Syrian national culture to ease and overcome the expected resistance of accepting such Western based management approach. PATHAK (2014) analyzed different business excellence models from local, regional and international sources, to evaluate what is the appropriate model in the context of Nepal. In India, Ranjan Kumar (2007) discussed the impact of Indian context on the implementation of TQM, where he explained how the hierarchy and collectivism can be operationalized to support and facilitate the implementation of quality management models. While Hsu (2007) recognize the importance of local context on the adoption of business excellence models, where he utilized

the "valuable social capital" of Confucian thinking to develop a new business excellence model. Similarly, Purnama (2017) studied the impact of Islamic culture on employee satisfaction and performance in the context of educational institutions in Indonesia. He showed that the Islamic culture has major influence on individual job satisfaction and performance, where the Islamic believes that hold by those individuals will act as intrinsic motivation with strongest influence for business accomplishment and satisfaction. Also in Indonesia, Gayatri et al. (2011) explored the Islamic culture role in service quality and their finding support the growing suggestion on the culture influence on consumers' habits and behaviors; also they confirmed that there are some distinctive outcomes placing culture and religion (Islam in particular) as important factors for consideration in service quality research. Similarly, Elfaituri (2012) highlighted the lack of research on the relationship of organizational culture with TQM implementations in developing countries and particularly in Arab countries, and especially in Libya. And in Ghana, Banuro et al. (2017) investigated if some of the reported hidden contradictions in TQM implementation exist in the context of Ghanaian perspective.

3.3.3. Religion as a Missing Aspect in the OE Studies

In the aforementioned inadequacy shortcomings, Dahlgaard-Park (2011), Dahlgaard-Park (2012) and Hsu et al (2014) emphasized on the significance of human beings needs which include the spiritual needs and psychological needs or the inner resources or the psychological capital (PsyCap). Additionally, Brown (2014) and Enquist et al. (2015) called for paradigm shift through organic approach and transcendence respectively, where both of them stressed on the role of values and ethics. Likewise, under the cultural related shortcomings, Klefsjö et al. (2008) explained that the context of organization is subject of the national culture where the organization operate. And Flynn & Saladin (2006) showed that the national culture is built on values that comes from family, religion, government, and other sources. In addition, the organizational culture embraces the organization members held beliefs, values, attitudes and behaviors (Al-Jalahma, 2012). Moreover, the organizational culture and the basic principles of quality and excellence models need to be compatible to achieve excellence performance (Amir Bolboli and Reiche, 2014; Kujala and Lillrank, 2004). And they need to function in consistency with surrounding environment in order to attain all stakeholders' expectations (Al-Jalahma, 2012; Al-Zomany, 2002). And no doubt the religion,

as it is explained in the last chapter, has major role to play in forming individuals' beliefs, values, ethics, attitudes and behaviors. As well, religion has major influence on the formulation of the national culture. Cluster of QM and OE scholars from different culture mentioned that both the hold individuals' values and the national culture have clear effect on the organizational cultures which need to be considered within the quality and excellence models.

For instance, from Hindu Vedic perspective, Sharma and Talwar (2004) highlighted that even the business excellence models succeeded in providing organizations with directions and approaches for growth, yet the focus of these models is still limited. They emphasized on the expansion of the stakeholders meaning to include more actors from the society. Likewise, they addressed the ignorance among the business excellence models in encouraging the adoption of ethical approaches and the concentrating to exceed the expectation and regulations of society. They called for integration between Vedic (Hindu) philosophy and business excellence philosophy which they asserted will help in answering the above questions. Later, Sharma and Talwar (2007) introduced the Universal Business Excellence Model (UBEM) which is an attempt to integrate the mutual features of business excellence models (BEMs) with the Vedic philosophy or the "universal laws of nature" to assist the growth of business in multi-dimension. Likewise, from Confucian perspective, Hsu (2007) developed an integrated business excellence model based on Confucian thinking with the aim to bring the integrity to business through such integration.

From Islamic Perspective, Emari et al. (2017) highlighted that, Islamic societies adopted some inappropriate business practices in imitation of other cultures, these practices are founded mostly on Western and Eastern management approaches which are mostly legally enforced, in contrast to the Islamic approach which is morally enforced and rely on voluntary acquiescence. Although the Islamic world and the West share same values, still they have different conceptions of quality (Al-Samani et al., 2015). In contrast to Islamic values which are meant as guidelines on how Muslim conduct his life, Western models are not suitable for the dominant nature of Islamic values, which has a wide impact on Islamic world (Zakaria & Abdul-Talib, 2010), and they do not satisfy the needs of the Islamic world ethics (Lewison, 1999). Moreover, current business excellence models implicitly founded on values, but values

are rarely made explicit. They lack of explicit religious values which cause challenges during the adoption of these models in Islamic organizations (Al-Samani et al., 2015). Over and above, taking in consideration the source of existing quality systems as they were constructed on the values of their founders, it is suggested that these values may differ considerably from those in other countries (AI-Zamany, 2002). According to Badaway (1980) and Bjerke and Al-Meer (1993) this represents a major barrier and a key reason for the failure of Western management theories implementations.

In the Islamic context, scholars highlighted some specific religion related shortcomings in the existing quality and excellence models. Firstly, in contrast to Islamic philosophy, one of the shortages of the quality management philosophy is the more focus only on material and physical aspect or the quantitatively measurable aspects (Ahmad, 2015). While the Western quality models emphasize on the physical aspects of customer requested products or services, In Islamic philosophy, the quality of product or services should also consider "the metaphysical" aspects and the "goodness to the spiritual elements" of these products and services in accordance with Islamic teachings (Ahmad, 2015). The Islamic teaching emphasis on the balance between the spiritual and psychological aspects of human life from one side and the material aspects from another side (Al-Zomany, 2002). However, the existing excellence models has nothing about the spirituality. Humans are made up of three main and inseparable elements: body, mind, spirit; and one of the issues of the quality management models is the focus mainly on the body element of human within the organizations with little emphasis on the mind element, while the spiritual element is totally ignored (Ahmad, 2015).

Secondly, while the existing quality and excellence models focus largely on financial outcomes and designed to attain these outcomes, Islamic based models supposed to have built-in ethical values (Al-Samani et al., 2015). For instance, the participation of Islamic based organizations in philanthropic activities is not recognized by excellence models (Nambiar, 2012). This is an obvious requirement for the acceptance and successful implementation of quality and excellence models in the Muslim world (Al-Samani et al., 2015). According to Al-Zomany (2002), the main objective of organization in all management systems it is to achieve maximum value for shareholder, while it is about accomplishment of fair level of profit, perform charity and other good deeds in Islamic view.

Thirdly, the existing quality frameworks still need to be enhanced to capture some of quality concepts based on Islamic teachings (Kayode and Hashim, 2014). These models do not address the Islamic work ethics and values explicitly and they touch on them only implicitly as they were designed with the values behind the scenes, while in Islamic philosophy the values are central on all aspects of Muslims daily life and interconnected with all human activities (Al-Salmani, 2017). He stated that while the core values of the Western excellence models (Baldrige and EFQM) compared to the Islamic guidelines and Islamic Work Ethics (IWEs) may seem at first glance share a high level of similarity, however, he asserted that they have different nature, meaning, origin, and content from Islamic point of view. Organizations managers should give the appropriate attention to stakeholders' expectations in Islamic societies, as the religion has major effects on people's behaviors, attitudes and beliefs in these societies (Emari, et al., 2017). According to Batchelor (2014) organizations have to incorporate religiosity with quality management, because implementing TQM alone as business transformational approach shall not give greatest intended effects. Likewise, Ajinah (2009) in his study on TQM implementation in Saudi Arabia strongly confirmed that Islamic teachings would definitely improve the TQM adoption and overcome many organizational barriers.

3.4.   Management of Religion-Organizations Relationship in OE Studies

After an intensive review of relevant literature, the researcher found various scholarly contributions taking in consideration the religion potential effects in QM and OE related researches. Most of the existing contributions tend to show the authenticity of quality and excellence concepts in a certain religion or to prove the precedence of that religion in promoting such concepts. Some of the recognized contributions were aimed to introduce new quality and excellence models based on specific religious backgrounds and perspectives. From Islamic based literature, the last two decades witnessed an upward trend on the number of publications on Islam and quality management studies, which indicates the growing interest to explore the potential influence of religion on QM and OE studies (Salah & Alhabeeb, 2020).

This research is looking for a holistic and systematic conceptualization of religious interactions' management. Therefore, the focus is only on OE studies that addressed the multidimensional religious influences on different organizational aspects. Given this consideration, only nine studies were identified as potentially can meet the above-discussed

aim. These studies will be reviewed to identify their approaches; their main contribution; and their shortfalls to fulfill the aim of this research.

3.4.1. Contributions from Non-Islamic Perspective

Only three studies from non-Islamic perspective attempted to conceptualize the management of religion-organizations relationship. One study considered universal (Fry et al, 2017); one based on Indian (Vedic) philosophy (Sharma & Talwar, 2007); and one attempt based on Confucian thinking (Hsu, 2007).

Fry et al. (2017) attempt to quantitatively test the impact of spiritual leadership within business excellence frameworks, in particular the Malcolm Baldrige National Quality Award (MBNQA) framework. They insisted on the extensive research and widespread support of the Baldrige excellence program for its excellence model with integrative and non-prescriptive criteria. They relied on the leading the transformation to performance excellence (LTPE) framework by (Latham 2013a, 2013b) which is consisted of 35 concepts according to input from 14 Baldrige CEOs. They attempted to identify linkage between spiritual leadership and Baldrige main concepts. According to their study 14 out of the 35 LTPE concepts were directly related to spiritual leadership. They claim that their study is the first known one to identify such linkage between spiritual leadership and organizational excellence frameworks.

From their side, Sharma and Talwar (2007) proposed a universal business excellence model (UBEM) based on integration of shared criteria of existing business excellence models and incorporation of 'Vedic philosophy' for the 'universal law of nature'. They conducted a comprehensive comparison between the major international excellence models (MBNQA, EFQM, and Deming Prize). They claimed that their model is universal as it is based on the common features of the existing excellence models and the shared values of humanity informed by Vedic teaching such as the universal wellbeing and values-driven leadership.

Departing from Confucian thinking and aiming to bring the integrity to business, Hsu (2007) proposed an integrated business excellence model. According to him there are three main organizational benefits from business integrity, loyal stakeholders, worthy social capital, and attraction of integral stakeholders. The proposed Confucius model for Business Excellence consisted of the following critical success factors: "leadership, delight the customer, focus on

fundamentals, people-based management and continuous improvement in order to achieve the best result (i.e. business excellence)" (Hsu, 2007).

3.4.2. Contributions from Islamic Perspective

To the best of researcher knowledge, there are six studies available to facilitate the management of religion-organizations relationship based on QM and BE Models in the Islamic context. These studies were selected out of more than 80 potential reviewed studies.

Based on general quality management concepts, Al-Salmani (2017) suggested a guideline for quality approach based on Islamic perspective. He departed from the assumption that the values and principles which construct the existing quality management approaches are implicit. In contrast, the Islamic business morals and ethics are explicit according to the Islamic legislation system (Shari'ah). The proposed guideline is relaying on Islamic Work Ethics (IWEs) and main common quality management principles.

Likewise, Sirat et al. (2016) suggested that incorporating of Islamic principles will enhance organizations' quality management and performance. They point out that Islamic management system count on the unity (Tawhid) and public interest (Maslahah) principles. And their proposed model is based on Maslahah which "established that all benefits are the advantage for all, no one has right to use these benefits causing loss to the other members of society." (Sirat et al, 2016).

Based on TQM principles, Afrin and Islam (2017) developed a conceptual model of Islamic based TQM continuous improvement (CI) cycle. They name it as NAMS cycle which is refereeing to the initial letters of the model components: al-Nīyah bil ikhlas (sincerely intention), Amal (Works), Muhāsaba (self-evaluation) and Shukr (Praise to Allah). Their proposed model is epistemologically based on Islamic worldview which is relaying on the Qur'anic scriptures and the prophet sayings.

Similarly, Al-Aglony and Abdullateef (2007) proposed an Arabic-Islamic quality system based on empirical and quantitative study based on questionnaire input from 573 managers and quality practitioners. The proposed model based on the Input-Process-Output methodology with five continuous management practices of planning, improving, directing, monitoring,

and organizing. The proposed model emphasized on the role of the external environment through the quality of life provided by the government. The Islamic values are shown explicitly only under the input stage of the proposed model.

Based on quality management system (QMS), 'MS 1900' is the first ever QMS based on Islamic perspective (Basir & Ghani Azmi, 2011). This system was developed by Standard and Industrials Research Institute of Malaysia (SIRIM). It is known as "Shari'ah based Quality Management System (MS 1900)"and developed on top of the International Organization for Standardization (ISO) standards, in particular the ISO 9001:2008.10 (JSM, 2020). The MS 1900:2014 framework can be implemented by any organization which aims follow a Shari'ah based QMS. MS 1900:2014 has three objectives: inculcating of Shari'ah requirements; inclusion of universal good conduct; and enhancement of Shari'ah compliance and confidence (Basir & Ghani Azmi, 2011).

Based on business excellence models, Ibrahim (2016) relied on Islamic concepts and teachings to develop a new excellence and quality model. He named his model as 'Al-Amal Al-Saleh' (the good deed). In his model he incorporates concepts from existing international models where he used the concepts of 'enablers' and 'results' from EFQM model. His model consisted of four main components: management, good deed, enablers, and results; and under each component number of elements and criteria. All components are bounded by continuous learning, creativity, and innovation; and surrounded by the pursue of Islamic teachings from the main two sources.

3.4.3. The Shortfalls of The Reviewed Studies

The reviewed studies have common assumptions that religion or spirituality has something to inform QM and OE Models and frameworks through more integrative and holistic approaches with a set of consistent faith-based values, concepts, and guidelines that can fill the current gaps of these models. Some of these studies believe that the existing contemporary management models have a number of shortcomings and are clearly guilty of neglecting other cultures' requirements. All of these contributions do not fulfill the aim of this research as they mainly focus either on indigenization or authentization of the existing quality management and organizational excellence work.

Indigenization defined as the process of identifying "incongruous components of the western model and works to adapt, adjust or modify them in order to improve the model's fit to the local country and culture" (Ferguson, 2005). In other words, "a process whereby components of the Western model that do not fit the country and local culture are adapted to provide a better fit (Ng and Sim, 2006). Indigenization characterized by a 'minor' alteration of imported social work, models and practices; and "it did not subsume any specific procedure for identifying aspects of the imported model that conflicted with the local realities, nor did it suggest any methodical course of action for their rectification" (Ragab, 2016). In contrast, some social scholars asserted that the indigenization process has 'major' alterations through shaping and reengineering of imported social work, models, and practices according to local sociocultural structure and context (Yip, 2005). The common practice of researchers in the indigenization direction is to maintain the imported quality management and organizational excellence work, models and practices through attempts for transplantation with 'minor' alterations to fit the local culture. These minor alterations done through customization or transposition process (replacement of imported concept with local concept which has similar meaning). Some researchers tend to incorporate the imported models with their counterparts of local culture. They aim to benefit from different cultures, experiences, and schools of thoughts through internalization process.

In the other hand, the 'authentization' defined as "distancing from the Western social work model and generating new responses from within" (Ng and Sim, 2006). And characterized by a "radical shift in social work's overall focus, reconceptualization aimed to modify the individually based goals of western social work to address social problems that were considered to be more structural in origin" (Ferguson, 2005). Ragab (2016) used the term 'authentization' as an appellation for the Arabic term '*Ta'seel*' which means "seeking direction from one's own roots; to restore originality; to become genuine." (Ragab, 2016). The common practice of researchers in this direction is to propose new response from local culture to the imported quality management and organizational excellence work. That response is genuine and original as it is mainly relying on the local culture beliefs, values, norms, and practices. Although scholars in this theme benefiting from the imported work, however, they propose radical alterations and reconceptualization of that work through suggestion of new work, models, and practices.

As shown in table 3.1, three studies can be considered as an example of indigenization direction where the universal models are adapted to provide a better fit in local culture (Fry et al., 2017; JSM, 2020; Sirat et al., 2016). And some studies considered as examples of authentization direction where new Models are proposed based on certain faith, religion, and spirituality backgrounds to substitute the imported models (Afrin and Islam, 2017; Al-Aglony and Abdullateef, 2007; Al-Salmani, 2017; Hsu, 2007; Ibrahim, 2016; Sharma and Talwar, 2007). While this research could contribute to both directions of indigenization and authentization of OE Models and frameworks, however, this is not its main purpose as it explained later.

Table 3.1 *Summary of the Reviewed QM and OE Studies to Address Religion-Organizations Relationship.*

Author	Background	Main Contribution
Fry et al. (2017)	Spirituality	Indigenization of spiritual leadership concepts into organizations through BEMs.
Hsu (2007)	Confucian Thinking	Introducing faith values into organizations through authentization of BEMs.
Sharma and Talwar (2007)	Vedic Philosophy	Introducing faith values into organizations through authentization of BEMs.
Afrin and Islam (2017)	Islamic Teachings	Introducing religion teachings and worldview into organizations through authentization of TQM practices.
Al-Aglony and Abdullateef (2007)	Islamic Teachings	Introducing religion values into organizations through authentization of TQM practices.
Al-Salmani (2017)	Islamic Teachings	Introducing religion values into organizations through authentization of QM.
Ibrahim (2016)	Islamic Teachings	Introducing religion teachings and worldview into organizations through authentization of BEMs.
'MS 1900' JSM (2019)	Islamic Teachings	Indigenization of religion legislations (Shariah) into organizations through QMS.
Sirat et al. (2016)	Islamic Teachings	Indigenization of religion concepts into organizations through QM.

(source: the researcher)

While these studies offer excellent insights to inform this research, the main connotation that can be derived from these studies is the confirmation of the flexibility of existing universal QM and OE Models to manage and incorporate different religious and spiritual fundamental concepts. The reviewed studies show that QM and OE Models can incorporate most of the spiritual leadership concepts (Fry et al, 2017); the degree of consistent between the main existing business excellence model and the shared values of humanity (Sharma & Talwar, 2007); the common critical success factors between excellence models and the Confucian

thinking (Hsu, 2007). Some studies demonstrated that the shared principles, concepts and values between the universal quality management systems and the proposed Islamic based systems that developed based on input from within (Al-Aglony & Abdullateef, 2007; Al-Salmani, 2017). Likewise, the MS 1900 (JSM, 2020) proves that a well-established QMS such ISO 9001 can be integrated smoothly with Islamic based QMS. Among the reviewed studies, the MS 1900 can be considered as the most mature Islamic based quality management systems (QMS) as it is in operation for more than two decades where many Malaysian's organizations aim to be compliant with this system, also it has number of scholarly analysis and validation. Similarly, Sirat et al. (2016) study shows that the existing main quality management principles can be redeployed based on Islamic perspective to optimally serve organizations performance and its stakeholders. Likewise, Ibrahim (2016) incorporated existing business excellence models (BEMs) (i.e. EFQM) with his proposed Islamic based excellence model.

It can be confirmed that while the existing universal models are subject to different contextual factors such as national culture or religion, however, these models can fit different societies and cultural realties through existing flexibility and customization options as long as the basic concepts and common language are still preserved and observed. In the Islamic context, this is aligned with Ishak and Osman (2016) assertion that contemporary Islamic management confirmed that most of Islamic values are clearly embedded in quality management philosophy (Ishak & Osman, 2016). It is generally accepted that the existing quality management and organizational excellence concepts and practices are aligned with most common religious teachings which also applies to the Islamic teachings. Both Al-Zomany (2002) and Haffar (2009) studied the relationships between Islamic teachings and the main concepts of quality management and found that there are no distinctive differences or conflicts between them.

On the other hand, the reviewed studies have obvious shortfalls that justify the need for this research. Firstly, all the reviewed studies propose frameworks without any consideration of organizations' readiness or orientations towards religious or spiritual matters. The common assumption is that target is either faith-friendly or faith-based organizations. Secondly, most of these studies claim the universality of their proposals without any empirical evidences.

Thirdly, in exception to MS 1900, all reviewed proposals do not show a clear guideline on how to manage the religious aspects in the organizational context. Fourthly, while only four proposals among the reviewed studies were based on OE (i.e. BEMs), however, only one proposal (Ibrahim, 2016) was departing from the Islamic context. Even the proposal of Ibrahim (2016) was trying to propose a new organizational excellence model to replace the existing well-established international models which is completely different from the aim of this study. Moreover, this research distinguishes its approach from the reviewed attempts as follow:

- **Fry et al. (2017):** they focus on spirituality and leadership only, do not consider religion and other organizational aspects.

- **Hsu (2007) and Sharma and Talwar (2007):** they focus on values from different contexts, do not consider the various dimensions of religion in this research setting nor the different organizational aspects.

- **Afrin and Islam (2017); and Sirat et al. (2016):** they focus on QM, not on OE, and they emphasize only on general Islamic worldview and concepts. Their proposals were based on theoretical propositions with no empirical evidences**.**

- **Al-Aglony and Abdullateef (2007); and Al-Salmani (2017):** they focus on QM, not OE, and they consider only the Islamic Work Values not holistic view of the other religious interactions.

- **Ibrahim (2016):** he aimed to develop a new Islamic based OE model; his proposal was based on theoretical propositions with no empirical evidences.

- **'MS 1900' JSM (2020):** it focuses on QM, not on OE, and it focuses on the legislation dimension only of the Islamic interactions with organizations.

This research appreciated the value of the existing QM and OE models and respected their universality and reported effectiveness and holistic approach as discussed in subsection 3.2.3. In addition, this research recognized the extensive efforts spent and the number of alterations accomplished until these models reached their current level of maturity. This research does not believe that the imported models are conflicted with the local realities. Therefore, this research subscribes to neither indigenization nor authentization directions that the reviewed studies assumed. This is due to the fact that this research is not tending to introduce a

customized version or new model for quality management or organizational excellence in the local context, but it will use an existing model to facilitate the management of the religious interactions in the organizational context. It is noteworthy that while this research not intending primarily to introduce any minor or radical change to the utilized excellence model, however, the direction of the empirical data could lead to sort of customization or alteration.

3.5.   Summary

The first two sections showed the fundamental concepts and benefits of QM and OE Models as well as the reported shortcomings. A critical review was provided on the available scholarly contributions that utilized QM and OE Models to facilitate the management of the multidimensional religious influences on different organizational aspects. While these studies offer excellent insights to inform this research, however, they have obvious shortfalls that make them insufficient to fulfill the aim of this research. This research is proposing the utilization of OE Models (EFQM in particular) as a means for religious interactions' management. And despite the reported shortcomings, still this research subscribes to the viewpoint that these models are very mature and effective to provide the needed holistic and systematic approach as discussed in the first section of this chapter. Likewise, the reviewed studies in section 3.4 show that these models are flexible enough to manage and incorporate different religious and spiritual fundamental concepts and requirements. Moreover, this research draws on the capacity of the newly released EFQM-2020 Model which has very distinctive features that assumed to be very useful facilitate the management of the religious interactions. The rationale behind selection of the new EFQM-2020 Model will be discussed in the next chapter as part of the research conceptual framework development.

CHAPTER FOUR: CONCEPTUAL FRAMEWORK AND THE THEORETICAL ASPECTS

4.1. introduction

The last two chapters were dedicated to cover the first two objectives of this research which are about conducting a comprehensive literature review on the main aspects of religion-organizations relationship and existing attempts to conceptualize the management of this relation with traditional areas of investigation in general; and specifically through quality management and organizational excellence models specifically.

The previous literature review specifies the existing knowledge gap due to the noticeable ambiguity in the reviewed attempts to facilitate the management of religious interactions with organizations. Likewise, the available scholarly contributions that utilized QM and OE Models to facilitate the management of religious interactions in organizational context found insufficient to fulfill the aim of this research especially if the contexts of Islam and Saudi Arabia are taken into consideration. Therefore, this research proposes the utilization of OE Models (EFQM-2020 in particular) as a means for religious interactions' management.

The main objective of this chapter is to develop the research conceptual framework and the preliminary main theoretical aspects of religion-organization relationship. This conceptual framework will help in achieving this study main objective which is development of a systematic approach to facilitate the management of religion interactions with organization through the lens of organizational excellence models.

This chapter is consisted of five sections as follow: addressing the analytical logic behind the development of the conceptual framework and explaining how the reviewed attempts utilized same logic (section 4.2); identifying the preliminary main theoretical aspects of religion-organization relationship from the existing attempts (section 4.3); describing the fundamental concepts of the EFQM model and its main components and criteria (section 4.4); and finally the development of research conceptual framework (section 4.5).

In section 4.4, the analytical framework used to abstract the main structure elements, themes and categories of religion-organization relationship. Section 4.5 sheds the light on the basic foundations of EFQM and its background as organizational excellence framework and model.

Same analytical logic used to show the potentials of organizational excellence models (EFQM in this study) to facilitate the intended management of religion-organizations relation. Theoretical foundation of this approach (i.e. EFQM capability) discussed in this chapter.

This chapter conclude with the proposed research conceptual framework which is built on the identified preliminary aspects of religion-organization relationship and the EFQM model components and criteria. This conceptual framework will guide the research process to identify empirical aspects of religion-organization relationship and to develop the intended systematic approach to facilitate the management of religion interactions with organizations.

4.2.   The Analytical Framework

The proposed analytical framework is informed by the "action-oriented paradigm model" which is widely used by theorists of different versions of Grounded Theory such as Goldkuhl et al. (2001); Goldkuhl and Cronholm (2003); Goldkuhl (2002) and Strauss and Corbin (1998). The rationale behind the decision to use the "action-oriented paradigm model" emerged from the observation that most of the reviewed attempts in previous two chapters to conceptualize the management of the interactions between religion or spirituality and organizations were built, intentionally or unintentionally, on a logical sequence very similar to the action-oriented paradigm. Before giving further clarifications of this observation, the "action-oriented paradigm model" will be described.

Goldkuhl and Cronholm (2003) describe the philosophical stand of "action-oriented paradigm model" as social scientists' practice to understand and explain social action. Goldkuhl et al. (2001) proposed a generic model for organizational work. They viewed organization as "practice system", with more emphasis on the organizational actions and contextualization orientation to describe "results of action and prerequisites for action". Later, Corbin and Strauss (2008) enhanced the action-oriented paradigm model as they identified six components in their paradigm model. These components are: causal conditions, phenomenon, context, intervening conditions, action/interaction strategies, and consequences.

The "action-oriented paradigm model" framework is a three-stage model consisted of: conditions, actions and consequences, as illustrated in figure 4.1.

Figure 4.1: The Three Stages of Action-Oriented Paradigm Model (Source: Researcher)

```
┌──────────────┐     ┌──────────────┐     ┌──────────────┐
│  Conditions  │ ──> │   Actions    │ ──> │ Consequences │
└──────────────┘     └──────────────┘     └──────────────┘
```

Conditions: represent a situation that triggers a response. It can be labeled alternatively as Antecedents, Triggers, Motives, Drivers, Causes or Inputs. In the context of religion-organization relation it could represent internal or external contexts, actors, environmental situations, cultural contexts, institutional pressures, individuals' demands, leaders' identities, organizational culture, and management directions.

Actions: represent the response towards specific condition. It can be labeled alternatively as Response, Implementation or Process. In the context of religion-organization relation it could represent an active or reactive organizational response to adopt or reject or neglect a triggering religion related condition. Such response required clear management plan in place.

Consequences: represent the outcomes of the response to the triggering condition. It can be labeled alternatively as Results, Effects, Outcomes or Outputs. In the context of religion-organization relation it could represent internal or external, positive or negative, impacts of organizational actions in regard to religion related conditions.

The "action-oriented paradigm model" has logic sequence similar to the Input-Process-Output (IPO) process analysis methodology. The IPO methodology is very familiar within circles of quality management organization excellence practitioners. IPO has been widely adopted as a helpful process mapping tool to capture the process key elements in different management field studies such as the project management (PM), business process management (BPM), and quality management (QM). From point view of quality management scholars SIPOC, the extended version of IPO, is one of the TQM tools for Continuous Improvement (CI) (Parkash & Kaushik, 2011). And it is heavily used as a Six Sigma tool that often presented as flow chart or diagram which provides swift and comprehensive view of vital elements of a process. (Ledford, 2011). It is based on analysis and diagrammatic representation of process main elements (Parkash & Kaushik, 2011).

As stated earlier, most of the reviewed attempts in previous two chapters to manage the interactions between religion/spirituality and organizations followed a logical sequence,

intentionally or unintentionally, very similar to the conditions-actions-consequences model to describe the phenomena of religion (or spirituality) and organizations (or workplaces) relationship. The exception is Akhtar et al. (2017) and Al-Aglony and Abdullateef (2007) as they directly used IPO (input-process-output) methodology as way of thinking and conceptualization of the phenomenon which is somehow comparable to the conditions-actions-consequences model.

In particular, Palframan (2014), and Singhal and Chaterjee's (2006) proposed models which employed a methodology equivalent to the conditions-actions-consequences model to identify the three main components of their models. These components are: the antecedent factors leading to SAW (conditions); the individual SAW needs, the organizational SAW supplies and the P-O Fit (actions); and the SAW consequences (consequences). Similarly, Pawar (2009) in his proposed a comprehensive model to facilitate the workplace spirituality. He follows a methodology that very similar to the conditions-actions-consequences model. Same analysis and conclusion can be obtained from the attempts of Bandsuch & Cavanagh (2005); Fry (2003); Marques et al. (2005). All aforementioned models proposed a theoretical modelling that is clearly following an action perspective with categorical structuring based on the conditions-actions-consequences model. Figures 4.2 and 4.3 demonstrated this assumption.

Figure 4.2: The Three Stages Model of Akhtar et al. (2017) Model
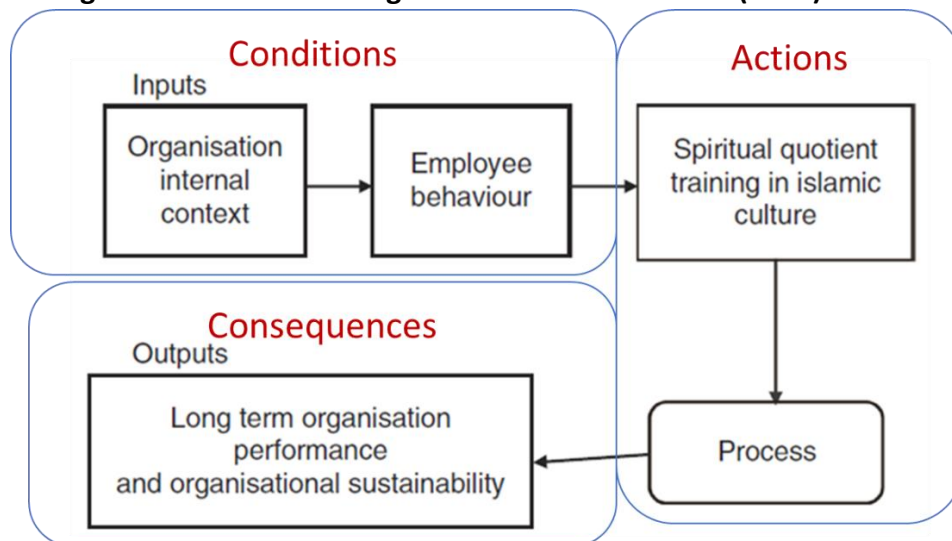
Figure 4.3: The Three Stages Model of Singhal and Chaterjee's (2006) Model
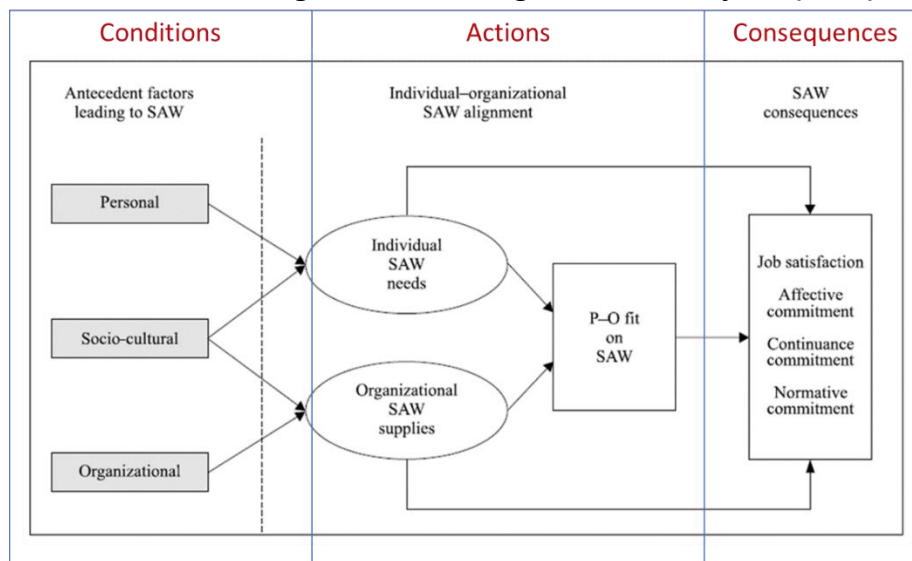
4.3.   Aspects of Religion-Organizations Relationship

In order to identify the main aspects of religion-organizations relationship, an extensive review and analysis were conducted on the reviewed literature of the existing attempts to conceptualize this relation. During the review and analysis process this study counts on the three components of Conditions-Actions-Consequences Model as the main guiding categories for aspects identification. The theoretically identified aspects used as starting point to characterize the boundaries of main aspects of religion-organization relationship. Therefore, these aspects will be used during the development of research data collection instrument. In addition, these aspects will be compared latter with empirical findings to assess the capability of organizational excellence framework (EFQM) as tool to facilitate the management of religion interactions with organizations.

Review and analysis of existing attempts revealed number of aspects under each element (category) of Conditions-Actions-Consequences Model. Under the first category 'Conditions' four aspects were identified: Individual Identity, Organization Identity, Organizational Strategies and Organization Environment. 'Individual Identity' refers to individuals related religious and spiritual beliefs, norms, values and their associated practices, expressions, needs and demands. 'Organization Identity' represents organization orientation towards religion and spirituality which is reflected in its vision and mission and articulated to shape its organizational culture and management style. 'Organizational Strategies' refers to in place

objectives, initiatives and plans to manage religion interactions and achieve desired religion related outcomes. 'Organization Environment' exemplifies influential factors such as culture, context, institutions, regulators in the area where the organization operates. Table 4.1 show samples of textual descriptions support the appearance of these aspects.

Table 4.1 *The Theoretically Identified Aspects of 'Conditions' Category*

Category	Conditions	
Aspects	**Sample of Related Meanings**	**Sources**
Individual Identity	'employee pull'	Singhal and Chaterjee's (2006)
	Organization members need to experience a sense of calling (life has meaning and make a difference)	Fry (2003)
	Organization members need a sense of membership (Identity of Islamic community)	Egel and Fry (2017)
	"the search for 'discovery of self"	Vallabh and Singhal (2014)
Organization Identity	Organizational needs to make a difference.	Palframan (2014)
	"universal wellbeing for sustainable success"	Sharma and Talwar (2007)
	organizational approaches toward religion and workplace spirituality (WPS); faith-avoiding, faith-based, faith-safe, and faith-friendly	Miller and Ewest (2015)
	organizations' readiness to incorporate spirituality	Vallabh and Singhal (2014)
	Religious and moral values	Al-Aglony and Abdullateef (2007)
	inculcating of Shari'ah requirements; inclusion of universal good conduct; and enhancement of Shari'ah compliance and confidence	JSM (2020)
Organizational Strategies	'organization push'	Singhal and Chaterjee's (2006)
	Legitimate objectives that does not conflict with Islamic law	Al-Aglony and Abdullateef (2007)
	Incongruence is the case with low individual spirituality and high in the level of organization; and organizations can facilitate spirituality	Vallabh and Singhal (2014)
	"enhance the longevity, sustainable growth, enhanced profitability and employees' pride in the organization"	Sharma and Talwar (2007)
Organization Environment	Religion beliefs, doctrines or practices	Hayden and Barbuto (2011)
	socio-cultural factors	Singhal and Chaterjee's (2006)
	Congruence is the case as both individual and organization have low level of spirituality; and external motives are needed in such cases	Vallabh and Singhal (2014)

(source: the researcher)

Under the second category 'Actions' four aspects were identified: Organizational Culture, Organizational Implementation, Leaders Behaviors and Individual Behaviors. 'Organizational

Culture' refers to the common religious and spiritual values and norms within an organization that affect how its members interact with each other and with its stakeholders. 'Organizational Implementation' represents the deployed tasks, activities and practices to manage the religion and spirituality interactions. 'Leaders Behaviors' implies organization's leadership practices to lead people in alignment with organization's orientations towards religion and spirituality interactions. 'Individual Behaviors' describes organization's members activities that inspired by their religious and spiritual beliefs, perceptions and values. Sample of textual descriptions which support the formation of these aspects is listed in table 4.2.

Table 4.2 *The Theoretically Identified Aspects of 'Actions' Category*

Category	Actions	
Aspects	**Sample of Related Meanings**	**Sources**
Organizational Culture	meaningful work	Douchon & Plowman (2005)
	spiritual organization	Hayden and Barbuto (2011)
	sense of purpose-based work environment	Marques et al. (2005)
	"Foundational attributes: Values, Vision & mission. "	Palframan (2014)
	"Normative expressions: Openness, supportive culture."	Palframan (2014)
	focus on fundamentals	Hsu (2007)
	Organizational and individuals' decisions are aligned with Islamic teachings	Ibrahim (2016)
Organizational Implementation	spirituality beliefs, rituals and community employed in a clear, coordinated, comprehensive and continuous manner	Bandsuch and Cavanagh (2005)
	individual–organizational alignment and fit or Person–Organization Fit (P-O Fit) through the lens of three themes of SAW: "integrity and wholeness, meaningful work, and being larger than oneself"	Singhal and Chaterjee's (2006)
	Organizational Practices that Enhance Workplace Spirituality	Pawar (2009)
	Self-monitoring and assessment model	Ibrahim (2016)
Leaders Behaviors	spiritual leadership practice of spiritual vision, altruistic love and hope/faith	Fry (2003)
	"Relational leadership: Leadership as holding, role modelling"	Palframan (2014)
Individual Behaviors	shared practice of interconnectedness	Marques et al. (2005)
	"Spirituality at work needs: Communal engagement, meaningful work, personal growth, security of self, self-expansiveness, self-workplace authentication."	Palframan (2014)

(source: the researcher)

Under third category 'Consequences' four themes were identified: Positive Organizational Outcomes, Negative Organizational Outcomes, Individual Outcomes and Stakeholders Outcomes. 'Positive Organizational Outcomes' represents the potential positive performance and results at organizational level as result of proper management of religion and spiritual interactions. 'Negative Organizational Outcomes' refers to the potential negative performance and results at organizational level as result of improper management of religion and spiritual interactions. 'Individual Outcomes' includes the prospective affects at individual level as result of organization performance in managing religion and spiritual interactions. 'Stakeholders Outcomes' involves likely impacts on different organization stakeholders. In table 4.3 samples of textual descriptions support the deduction of these aspects.

Table 4.3 *The Theoretically Identified Aspects of 'Consequences' Category*

Category	Consequences	
Aspects	**Sample of Related Meanings**	**Sources**
Positive Organizational Outcomes	Loyalty, commitment, and greater retention	Bandsuch and Cavanagh (2005)
	Enhanced Team Performance and Harmony	Marques et al. (2005)
	attraction of integral stakeholders	Hsu (2007)
	business excellence	Al-Salmani (2017)
	Benefited shareholders	Sirat et al. (2016)
Negative Organizational Outcomes	Discrimination	Bandsuch and Cavanagh (2005)
	Superficiality	Bandsuch and Cavanagh (2005)
	possible misuse of spirituality as an instrument	Vallabh and Singhal (2014)
	unwanted radical behaviors	Vallabh and Singhal (2014)
	faith-based: may cause undesired feeling of disregard and excluded for those do not share same faith traditions	Miller and Ewest (2015)
Individual Outcomes	Increased Job Satisfaction and Self Esteem	Marques et al. (2005)
	Job satisfaction, meaning and purpose, and self-actualization	Bandsuch and Cavanagh (2005)
	Employee Well-Being	Fry (2003)
	Individual Experiences of Workplace Spirituality	Pawar (2009)
	Benefited employees	Sirat et al. (2016)
Stakeholders Outcomes	Alignment of organizational vision with the main purpose of UBEM will facilitate in providing suitable resources and knowledge towards ignored segments of society	Sharma and Talwar (2007)
	Benefited society	Sirat et al. (2016)

(source: the researcher)

Table 4.4 summarize the three main categories with their theoretically identified aspects and their brief description.

Table 4.4 *Summary of the Theoretically Identified Aspects of Religion-Organizations Relationship*

Category	Theme	Description
Conditions	Individual Identity	Refers to individuals related religious and spiritual beliefs, norms, values and their associated practices, expressions, needs and demands.
	Organization Identity	Represents organization orientation towards religion and spirituality which is reflected in its vision and mission and articulated to shape its organizational culture and management style.
	Organizational Strategies	Refers to in place objectives, initiatives and plans to manage religion interactions and achieve desired religion related outcomes.
	Organization Environment	Exemplifies influential factors such as culture, context, institutions, regulators in the area where the organization operates.
Actions	Organizational Culture	Refers to the common religious and spiritual values and norms within an organization that affect how its members interact with each other and with its stakeholders.
	Organizational Implementation	Represents the deployed tasks, activities and practices to manage the religion and spirituality interactions.
	Leaders Behaviors	Implies organization's leadership practices to lead people in alignment with organization's orientations towards religion and spirituality interactions.
	Individual Behaviors	Describes organization's members activities that inspired by their religious and spiritual beliefs, perceptions and values.
Consequences	Positive Organizational Outcomes	Represents the potential positive performance and results at organizational level as result of proper management of religion and spiritual interactions.
	Negative Organizational Outcomes	Refers to the potential negative performance and results at organizational level as result of improper management of religion and spiritual interactions.
	Individual Outcomes	Includes the prospective affects at individual level as result of organization performance in managing religion and spiritual interactions.
	Stakeholders Outcomes	Involves likely impacts on different organization stakeholders.

(source: the researcher)

4.4.   Organizational Excellence Related Components and Criteria

This section sheds the light on the basic foundations of EFQM and its background as organizational excellence framework and model. Then the theoretical conceptualization will be discussed. Hundreds of business excellence models are currently used worldwide (Amir & Reiche, 2014). The most two popular business excellence models are MBNQA and EFQM, and their core values and principles of excellence are similar, where both of them are aiming to encourage high business performance (Tickle, et al., 2016).

In this study, the EFQM Excellence Model chosen among other universal excellence models due to the following reasons and rationales:

- The widespread use of EFQM: Mohammad and Mann (2010) analyzed 96 national quality and business excellence awards in different countries worldwide and they found that 45 awards use the EFQM as their award model, and 27 awards use the MBNQA. According to Amir and Reiche (2014), over 59% of business excellence models are based on EFQM worldwide.

- The Model and Framework usefulness: EFQM business model and framework found to be one of the best quality and excellence models due to its general usefulness (Jessop et al., 2012), and its usefulness in particular for leaders and customers (Taylor *et al*., 2012).

- The Mostly used model for TQM implementation: organizations mostly use the EFQM framework to implement TQM concepts and practices (Calvo-Mora et al., 2018; Van der Wiele et al., 2000).

- Most used at the regional level: with MENA and Arab Gulf area the EFQM is the most used model for business excellence implementation, where most of national quality awards are built on EFQM BEM (Mohammad & Mann, 2010).

- The basis of National Quality Model: in the context of Saudi Arabia, the Kind Abdulaziz Quality Award (KAQA) is the only official national quality award, and its excellence model is a customized version of EFQM BEM (KAQA, 2020). Moreover, most of local organizations within Saudi Arabia are using the EFQM for business excellence implementation.

The European Foundation for Quality Management (EFQM) is a non-profit organization established in 1991 by 14 European multinational companies, aiming to achieve sustainable excellence. The EFQM Business Excellence Model get updated several times, first in 1999 then 2003, 2010, 2013 and 2020 with more orientation towards excellence sustainability (EFQM, 2020). This study is based on the EFQM 2020 version. EFQM is a flexible framework and can be applied in different organizations regardless of size (large or small), sector (public or private) and industry (production or services) (EFQM, 2020). Moreover, EFQM is a dynamic model "that has evolved and adapted to social changes" (Calvo-Mora et al., 2018). As universal model, The EFQM business excellence model provides a comprehensive approach for organizational development as it covers all aspects of an organization's functionalities (Martínez-Moreno and Suárez, 2016). The EFQM framework is nonprescriptive and industry neutral designed to assist organizations to know their quality level in different performance criteria and how to realize better achievement against the model criteria (Dubey, 2016). EFQM has some unique aspects such as: commitment to social responsibility; diversity support; risk management; stakeholders' awareness evaluation about organization strategy and policy; technology, information and knowledge management; environmental, health, and safety (EHS) management; customer, people and society related performance management; and financial and non-financial results (Ringrose, 2013).

The quality management advocated as multidisciplinary and affords a holistic approach. In addition, TQM and EFQM excellence model core values have many similarities with well-known theories of management paradigms (Dahlgaard-Park et al, 2018). The EFQM more or less incorporates the six management control theories (Dahlgaard-Park, 2008). However, "three of TQM's core values – adding value for customers, creating a sustainable future, and harnessing creativity and innovation – were not fully incorporated within any of the management theories" (Dahlgaard-Park et al, 2018). The self-assessment considered as the base of EFQM BEM implementation, and it will measure the organization's level of quality through specific criteria of management and performance indicators (Calvo-Mora et al, 2018). If organizations apply for official EFQM recognition or target one of quality awards, then they will be subject for external assessment by independent assessors to perform detail evaluation against the EFQM assessment procedures (EFQM, 2020). Many articles and considerable case

studies showed how organizational strategy impacted by the self-assessment against BEMs, also how top management use the BEMs result in the business planning and areas of improvement identification (Tickle et al, 2016). Calvo-Mora et al. (2018) demonstrated how the adoption of EFQM excellence model assured that the implemented management practices create a coherent system. Doeleman et al. (2014) provided an empirical evidence on the usefulness of EFQM model in improving organization's results; benchmarking process; and organization's coherent development. Also, they conclude that the leadership and intrinsic motivation are essential driving forces and prerequisite for successful and effective implementation. Winning a quality or excellence award offers substantial opportunities for organizations such as profile enhancement; employees' pride, valuable data from the award application and assessment process (Dubey, 2016). Tickle et al. (2016) compared two types of organizations in Asia, high business excellence maturity organizations and low business excellence maturity organizations and found that in average the highly mature organizations in BE achieved higher organizational performance levels compared to the less mature ones; and the highly mature organizations employ more advanced business excellence tools.

EFQM Excellence Model is a comprehensive management framework used by more than 30,000 organizations in Europe (EFQM, 2020). And the EFQM organization managed the development of its model through incorporation and lesson learned from the model's implementers. The "Excellent Organization" according to EFQM excellence model is the organization that can "achieve and sustain outstanding levels of performance that meet or exceed the expectations of all their stakeholders" (EFQM, 2020). The model founded on set of European values and best taken from:

- "The EU Charter of Fundamental Rights.
- The European Convention on Human Rights
- The European Union Directive 2000/78/EC.
- The European Social Charter." (EFQM, 2020)

And the latest version of EFQM BEM shaped in way to recognize and support the United Nations goals of:

- "The United Nations Global Compact (2000). Ten principles for sustainable and socially responsible business.
- The United Nations 17 Sustainable Development Goals" (EFQM, 2020).

The EFQM excellence model helps organizations to achieve sustainable success through its three logically integrated and powerful components that arose from asking three questions:

- "**Why** does this organisation exist? What Purpose does it fulfil? Why this particular Strategy?
- **How** does it intend to deliver on its Purpose and its Strategy?
- **What** has it actually achieved to date? "What" does it intend to achieve tomorrow?" (EFQM, 2020)

These components are: **Direction**, **Execution** and **Results**; as illustrated in figure 4.4.

Figure 4.4: The Three Components of EFQM Excellence Model
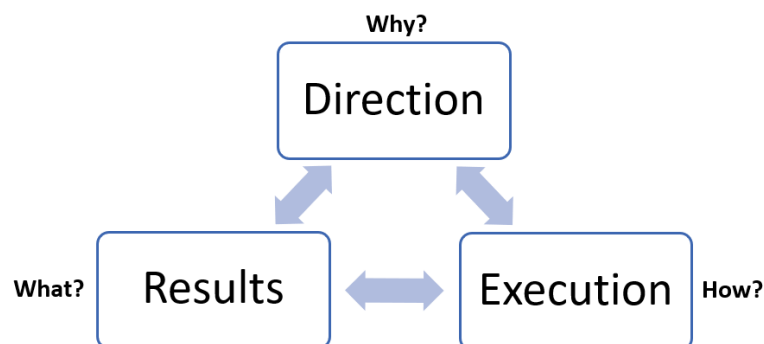
 (source: EFQM, 2020)

EFQM has fundamental logic behind its model design which is the "red thread" that connecting its main components. The three components of EFQM BEM guide organizations to achieve and sustain excellence through specific recommended actions as summarized in table 4.5.

Table 4.5 *EFQM Components and Their Positioning Conditions*

Component	Actions to Achieve and Sustain Outstanding Results
Direction	• Defines an inspiring Purpose • Creates a Vision that is aspirational • Develops a Strategy that is centered on Creating Sustainable Value • Builds a winning culture.
Execution	• Knows who the stakeholders are in its ecosystem and engages fully with those that are Key to its success • Creates Sustainable Value • Drives the levels of performance necessary for success today and, at the same time, drives the necessary improvement and transformation if it is to be successful in the future.
Results	Provides results data for: • Stakeholder Perceptions • Creating Sustainable Value • Driving Performance & Transformation

(source: EFQM, 2020)

Figure 4.5: The EFQM Excellence Model

(source: EFQM, 2020)

The EFQM Excellence Model as illustrated in the figure 4.5 is based on seven criteria, and under each criterion there are number of sub-criteria or "criterion parts" (total of 34 sub-criteria). These sub-criteria help model implementers to understand what considered to be

excellent practices under each criterion, and what should be considered in the assessment activity.

4.5. Research Conceptual Framework

The main purpose of this research is to respond to the calls by many scholars to study the relationship between religion and organizations; and to address the knowledge gap represented by the lack of a systematic approach to manage this relationship. This research proposing that this purpose can be achieved through development of a systematic approach to facilitate the management of religion interactions with organization through the lens of organizational excellence models. Therefore, a conceptual framework needs to be developed to abstract and guide the research process. Such conceptual framework enables researcher to identify the main constructs and their relationship that help in investigation, data collection and understanding of the phenomenon of interest which can be empirically investigated (Rocco & Plakhotnik, 2009).

As discussed in Section 4.2, organization's orientation towards religion and spirituality interactions; and its responses and activities can be addressed, analyzed and conceptualized through the "action-oriented paradigm model" which perceived organization as "practice system", with more emphasis on the organizational actions and contextualization orientation to describe "results of action and prerequisites for action" (Goldkuhl et al; 2001). Moreover, section 4.4 discusses the EFQM model's main three elements (pillars): Direction, Execution and Results. The main assumption of this study is that the EFQM model built on same logic of conditions-actions-consequences model. The first component of EFQM model, Direction, represents the 'Why?' question that aiming to identify reasons or causes that drive an organization to take specific actions, which is similar to logic of 'Conditions'. The second component of EFQM model, Execution, answers the 'How?' question to identify the taken actions by an organization to implement its direction and its responses to manage these causes, conditions and drivers. The 'Execution' component of EFQM model serves same function of 'Actions' element of conditions-actions-consequences mode. The third component of EFQM model, Results, trying to answer the 'What?' question to determine what an organization intends to achieve by the taken actions, and this is exactly what

'Consequences' aims to realize. This rational as illustrated in figure 4.6, is the backbone of this research conceptual framework.

Figure 4.6: The Logic Behind the Research Conceptual Framework
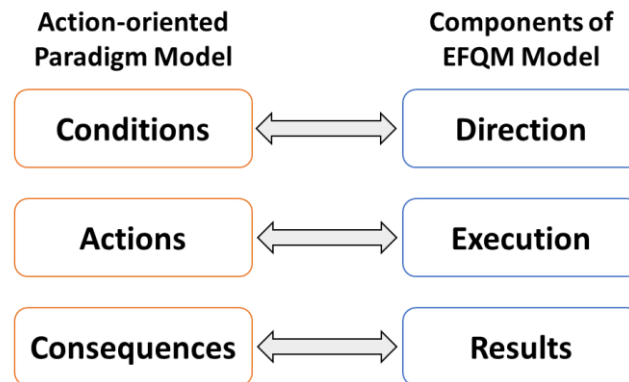
 (source: the researcher)

In this study, the main aspects of religion interactions with organizations addressed theoretically based on the existing attempts from different areas of inquiry. These attempts found in the mainstream of management studies such as organizational sustainability - spiritual quotient (SQ) (Akhtar et al, 2017); spiritual leadership (Egel and Fry,2017; Fry, 2003); and workplace religion and spirituality (Bandsuch & Cavanagh, 2005; Douchon & Plowman, 2005; Hayden & Barbuto, 2011; Marques et al, 2005; Miller & Ewest, 2015; Palframan, 2014; Pawar, 2009; Singhal & Chaterjee's, 2006; and Vallabh & Singhal,2014). In addition, more attempts to address the aspects of religion interactions found in the quality and excellence management studies either from non-Islamic based studies (Fry et al, 2017; Hsu, 2007; and Sharma & Talwar, 2007) or from Islamic based studies (Afrin & Islam, 2017; Al-Aglony & Abdullateef, 2007; Al-Salmani, 2017; Ibrahim, 2016; JSM, 2020; and Sirat et al, 2016). These attempts were deeply reviewed and analyzed to identify the main aspects of religion-organizations relationship. Researcher assumed that these aspects can be used as starting point to characterize the boundaries of main aspects of religion interactions.

The main product or contribution of this study is a systematic approach based on EFQM to facilitate the management of religion interactions. This facilitation means helping organizations, academics and practitioners in understanding, managing and measuring the phenomenon of religion interactions in organizational context.

As highlighted earlier, the main assumption of this study is that the EFQM organizational excellence model is built on same logic of conditions-actions-consequences model. Therefore, this research proposing that the EFQM model can provide a systematic approach to facilitate the management of religion interactions with organizations which is the core phenomenon for this study. Literature review shows that number of researchers have utilized the EFQM model to address the religion and spiritual interactions (Ibrahim, 2016; Sharma & Talwar, 2007), however, they approach the phenomenon under investigation differently as discussed in Chapter Three.

The abovementioned logic of conditions-actions-consequences model with the theoretical (pre-empirical) aspects; and the EFQM components and criteria cocreate the pre-empirical conceptual framework of this research as illustrated in figure 4.7.

Figure 4.7: The Research Conceptual Framework
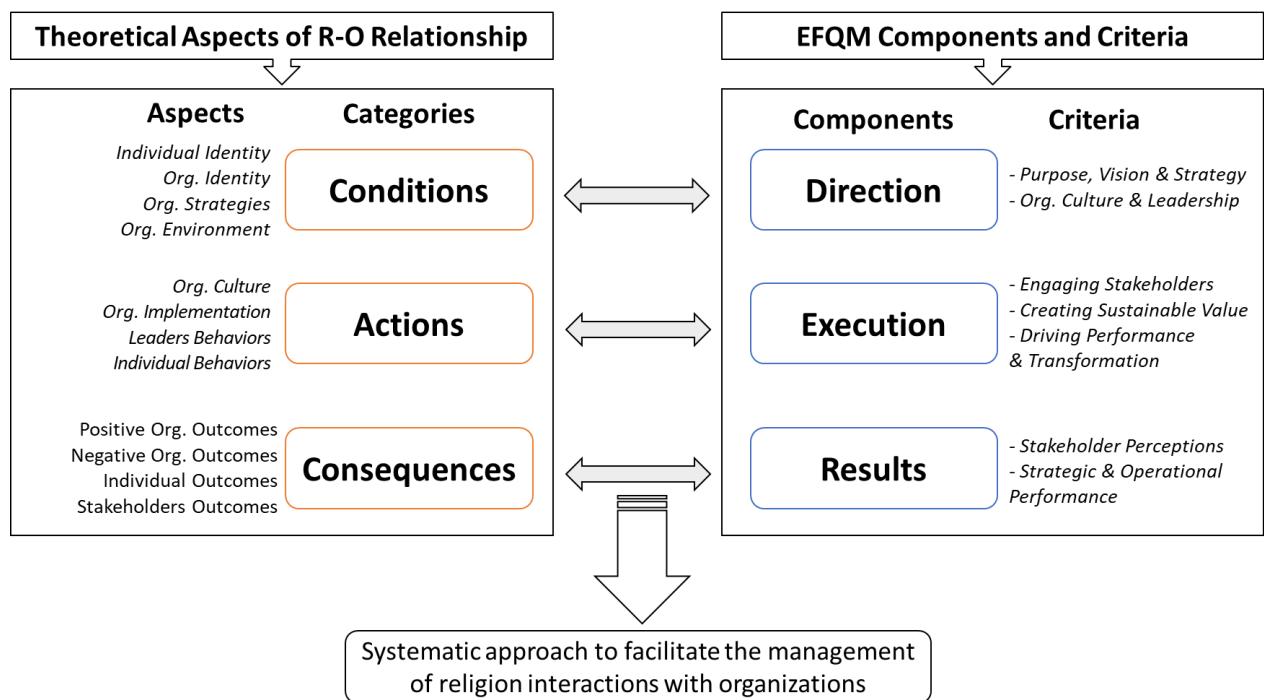
(Source: the researcher)

4.6. Summary

To meet the third objective of this research, a conceptual framework was developed to conceptualize the religion-organization relationship through the lens of organizational excellence models. This conceptual framework enabled the researcher in categorize the

theoretically identified aspects of religion-organization relationship which set the initial theoretical boundaries for the empirical investigation. In addition, the conceptual framework shows the logic behind the assumption of EFQM model capabilities. The theoretically identified aspects will be used as basis for the research instruments during the empirical investigation. The research strategy, method and design will be discussed further in the next chapter which is dedicated for the research methodology.

CHAPTER FIVE: RESEARCH METHODOLOGY

5.1. Introduction

This chapter is devoted to present and justify the research methodological aspects that adopted in the present research to achieve its aim and objectives. According to Grinnell (1993) research is a "structured enquiry that utilizes acceptable scientific methodology to solve problems and create knowledge that is generally applicable.". Therefore, deciding on the appropriate research methodology is critical part that identifies the to be taken processes to complete the research (Leedy, 1989). The research methodology described as "a blueprint or set of decisions and procedures, or strategies that researchers use to ensure that their work can be critiqued, repeated, and updated. These strategies guide the choices researches make with respect to sampling, data collection, and analysis." (Schensul, 2012). It provides the researcher with required guidance on how achieve the research objectives. Research methodology varies based on the research problem and the philosophical assumptions of the researcher. Saunders et al. (2015) suggested the 'Research Onion' to help researchers on deciding the appropriate research methodology aspects. The 'Research Onion' consisted of six layers where the researcher peel away these layers to decide on the research: philosophy, approach to theory development, methodological choice, strategy(ies), time horizon, and techniques and procedures. Creswell (2009) asserted that the validity of the research can be enhanced through presentation and justification of an effective research approach. Therefore, this chapter follows the six layers of the 'Research Onion' by Saunders et al. (2015) to discuss the overall journey of how this research conducted starting with the philosophical stances of the researcher to the detailed adopted research approach, design, strategies and data collection and analysis methods. This chapter will conclude with discussion about the adopted measures to enhance research quality and to maintain ethical aspects.

5.2. The Research Philosophy or Paradigm

The first decision that researcher need to take to identify which methodology to adopt, is about his or her philosophical stance and assumption. Therefore, the researcher needs to understand the meaning of research philosophy or paradigm; realize the main philosophical assumptions of these paradigms; and recognize the available research paradigms. The two terms 'philosophy' and 'paradigm' are interchangeable where cluster of scholars in social

science use the term 'research philosophy' such as Saunders et al. (2012), while others preferred the term 'research paradigm' such as Bryman and Bell (2007). From their side Collis and Hussey (2014) defined the research paradigm as "a framework that guides how research should be conducted, based on people's philosophies and their assumptions about the world and the nature of knowledge". Saunders et al. (2012) asserted that the research philosophy is subject to researcher views of knowledge development and how to go about the research itself. According to Bryman and Bell (2007), Collis and Hussey (2014), and Saunders et al. (2012) the research philosophy in general can be distinguished through three philosophical assumptions or stances: ontological, epistemological, and axiological. These philosophical assumptions are very significant for identifying and understanding the way in which the researcher outline the research process. As noted by Saunders et al. (2012) a same social phenomenon can be addressed differently by researchers due to the difference in their ontological and epistemological stance that influencing employed methods and way of thinking about the research process. These philosophical assumptions can be described as follow: Ontology reflects assumptions and beliefs about the nature of reality. There are two sides of ontological positions: objectivism and subjectivism. The objectivism position claims that the existence of social phenomena or reality is independent, while the subjectivism position claims that reality is dependent on social actors and the social phenomena are constructed by them (Bryman and Bell, 2007; Saunders et al, 2012). Epistemology is one of the main aspects of research philosophy which reflects how the researcher obtain the knowledge about the reality or the social phenomenon and how he or she interpreted that phenomenon, as well as what forms acceptable knowledge in the field of study (Bryman and Bell, 2007). Axiology reflects the philosophical assumption of the researcher on the role of values and ethics in the research (Creswell, 2009; Saunders et al, 2012).

The ontological, epistemological and axiological assumptions are what characterize the research philosophy or paradigm. Scholars identified number of research paradigms in social science such as: positivism, realism, pragmatism and interpretivism (Bryman and Bell, 2007; Creswell, 2009). Saunders et at. (2012) discussed the five major paradigms in business and management: "positivism, critical realism, interpretivism, postmodernism and pragmatism". This research will discuss the two opposing poles or extremes paradigms: the positivism and

the interpretivism, as well as the pragmatism paradigm as the selected philosophical stance for this research.

5.2.1. Positivism

Positivism signifies the philosophical stance that study social reality using the methods of the natural scientist (Bryman and Bell, 2007; Saunders et al, 2015). It aims to "produce law-like generalizations" and "It promises unambiguous and accurate knowledge" (Saunders et al, 2015). Positivist position assumes that reality is independent and universal. Positivism emphasizes on that application of rigorous scientific experimental methods can produce pure data and statistics that free from human bias and interpretation. Collins (2010) stated that "as a philosophy, positivism is in accordance with the empiricist view that knowledge stems from human experience. It has an atomistic, ontological view of the world as comprising discrete, observable elements and events that interact in an observable, determined and regular manner". Positivist researchers tend to use existing theory (i.e. deductive approach) to develop testable propositions or hypotheses about the social phenomena and these hypotheses lead researchers to collect facts rather than beliefs, interests and impressions (Saunders et at, 2012).

5.2.2. Interpretivism

Interpretivism known also as anti-positivists as it developed as philosophical stance based on the critique of positivism in social sciences from a subjectivity standpoint (Saunders et al, 2015). Interpretivism stresses that social phenomena are different from physical phenomena because they emerge meanings which need analysis and interpretations (Saunders et al, 2015). Interpretivists appreciate that people are different as they have different cultural background, experiencing different circumstances, acting at different times, and making different meanings, and so they create different social realities (Saunders et al, 2012). Interpretivist researchers adopt inductive approach to provide interpretive understanding of a social phenomenon in specific context (Collis and Hussey, 2014). Therefore, they preferred qualitative methods over quantitative methods.

5.2.3. Pragmatism

The two philosophical stances of positivism and interpretivism are extremely mutually exclusive paradigms in term of their assumptions about the nature of knowledge and how to obtain it. Cluster of scholars discussed the need for an alternative paradigm and calls for modified philosophical assumptions that move from traditional opposite positions of the philosophy to new continuum position (Collis and Hussey, 2014; Morgan, 2007; Teddlie and Tashakkori, 2011). The new philosophical assumptions with continuum stance are employed by pragmatic researchers where they asserted that concepts are only relevant where they support action (Kelemen and Rumens, 2008). Pragmatic researchers emphasized that "there are many different ways of interpreting the world and undertaking research, that no single point of view can ever give the entire picture and that there may be multiple realities" (Saunders et al, 2012). Pragmatism attempts to bring together "objectivism and subjectivism, facts and values, accurate and rigorous knowledge and different contextualized experiences" (Saunders et al, 2015). Pragmatic researchers are more interested in practical outcomes and give more value to research problem (Creswell, 2009; Saunders et al, 2015; Teddlie and Tashakkori, 2011). Pragmatists adopt various ways to interpret the social reality and recognize that there is chance of multiple realities (Saunders et al, 2015). Pragmatic researchers employ research method (or methods) that facilitate collection of relevant data in credible, well-established and reliable way to improve the research (Kelemen and Rumens, 2008).

5.2.4. The Pragmatism as Research Stance

This research takes pragmatism stance as research paradigm to investigate the research problem. And before justifying this chose, it is appropriate to discuss some of essential features of pragmatic research in comparison to the most adopted research paradigms: interpretivism and positivism. First, the main feature of any research approach is the "connection of theory and data" as asserted by Morgan (2007). While the positivist researchers typically employ deductive reasoning to confirm a well-founded theory through quantitative data analysis, in contrary the interpretivist researchers adopt inductive reasoning to develop theory through qualitative data analysis. The pragmatic researchers do not subscribe to this polarization and typically employ either deductive or inductive reasoning or adopt an 'abductive' reasoning (Morgan, 2007; Wilson, 2010).

The second aspect that distinguish the pragmatic researchers is regarding their ontological stance or the "relationship to research process" as described by Morgan (2007). As the pragmatic researchers believe on the existence of the real world independent from social actors, they also appreciate that these actors have different or shared interpretations of that world (Morgan, 2007). While the positivist and interpretivist researchers assume complete either objective or subjective stance, pragmatic researchers typically attempts to achieve a sufficient level of understanding of the objective or subjective stances to assume new stance that capture the duality of both of them through adoption of the notion of 'inter-subjectivity' (Morgan, 2007).

The third feature that differentiate the pragmatic researchers is implication from the study or the "inference from data" as described by Morgan (2007). While the derived knowledge from data is either universally generalizable (the positivist researchers' stance) or context-specific (the interpretivist researchers' stance), the pragmatic researchers employ the notion of 'transferability' to reflect their believe that knowledge resulting from one research setting might have implications for other settings (Morgan, 2007).

Table 5.1 shows a simple summary of key pragmatism philosophical assumptions and research approach and strategy in comparison to the broadly adopted research paradigms: positivism and interpretivism, this comparison is adapted from work of Morgan (2007) and Wilson (2010).

Table 5.1 *Essential Features of Pragmatic Research Compared to Positivist and Interpretivist Researches*

	Positivism	**Interpretivism**	**Pragmatism**
Research approach	Deductive	Inductive	Deductive/Inductive or Abductive
Ontology	Objective	Subjective	Objective or subjective or Inter-subjective
Axiology	Value-free	Biased	Value-free/biased
Research strategy	Quantitative	Qualitative	Qualitative and/or quantitative
Inference from data	Generality	Context	Transferability

(source: Morgan, 2007)

5.2.5. Justification for Adopting the Pragmatism Stance

This research value both practical facilitation methods and theoretical foundation of the research problem: management of religion interactions with organizations. In other words, this research attempts to extend theory as well as creates practical implications. Therefore,

the philosophical stance adopted by this research is inspired by the ''pragmatist turn'' that noted by Visser (2019). Adoption of the pragmatism stance is selected for the following reasons: Firstly, the pragmatic paradigm is consistent with new movement of integralist social science where a "strong pragmatic element" noticed in the Sorokin's paradigm of Integralism which "offers an approach to scientific work that is highly compatible with traditional Christian doctrine as well as modern church teachings concerning science and religion. For these reasons, the integralist perspective is of potentially great interest to contemporary social scientists seeking to affirm spirituality in their teaching, research and publication activities." (Varacalli, 2001). Ragab (2016) noted that "still clinging to a 19th-century positivist/empiricist epistemology, hampered the inclusion of religious concepts in professional practice. In time, however, certain theoretical breakthroughs (Sorokin's integralism, Maslow's transpersonal psychology, the Islamization of knowledge movement, and the spirituality in social work movement) helped overcome that barrier". Ragab (1993) suggested an integrative approach informed by integralism to incorporate religion-based Knowledge (Islamic knowledge in particular) into social work in pragmatic way that "replaces the idea of objectivity with that of intersubjectivity".

Secondly, the phenomenon of religion-organizations relationship is emergent and exists within actual organizational practice. The conditions, actions and consequences of this phenomenon cannot be strictly identified as universally existing realities or entirely socially constructed. Informed by this argumentation, the researcher needs to be a pragmatist because some aspects of the religion-organizations relationship are independent of social actors (such as main aspects of Religion), while some are influenced by individuals' behaviors and interpretations (such as religiosity). The phenomenon of religion-organizations relationship has generic characteristics as well as contextual considerations. Moreover, research on religion-organizations relationship is new and practical areas of investigation. The most appropriate research paradigms within these contexts are yet to be developed and established. Tackney et al. (2017) presented example of a pragmatic approach to ontology through attention to "intersubjective and transcendental outcomes". Therefore, informed by MSR interest group discussion about the ontological shift, this research adopts a pragmatism stance to address the phenomenon of religion-organizations relationship.

Thirdly, this research is driven by a problem, which is of both theoretical and practical significance. Pure theoretical development or pure theoretical validation are not the aim of this research. While this research contributes to theory, it gives more focus on practical implications. Pragmatism strives to utilize the duality of both stances of positivism and interpretivism by "considering theories, concepts, ideas, hypotheses and research findings not in an abstract form, but in terms of the roles they play as instruments of thought and action, and in terms of their practical consequences in specific contexts." (Saunders et al, 2015). So that pragmatism stance will help this study in extending existing theory and developing new one.

Fourthly, the research question of present research is 'how organizations can manage religion interactions?' which is obviously incorporate a pragmatic emphasis on practical outcomes. Such emphasis on practical outcomes required a pragmatist research approach to be successfully addressed (Saunders et al, 2015). While the likely practical outcomes are context-specific and cannot be generalized, however, they might have some aspects that can be shared with other context which is consistent with the pragmatist perspective of 'transferability'.

Fifthly, the established objectives for this research require combining the deductive and inductive argumentations to build on and informed by existing theories as well as develop new theories. Saunders et al. (2015) argued that "it possible to combine deduction and induction within the same piece of research. It is also, in our experience, often advantageous to do so, although often one approach or another is dominant.". This approach consistence with Creswell (2009) who asserted that the pragmatist researchers focus on the research problem and combine different approaches to investigate the problem.

Moreover, cluster of organization and management researchers employed pragmatism stance in their work to address the research problem theoretically and empirically such as Abaalkhail (2013), Alsaif (2015) and Ullah (2014). However, adoption of pragmatism stance should not be exploited as "an escape route from the challenge of understanding other philosophies!" (Saunders et al, 2015).

As a pragmatist, the researcher assumes three epistemological roles during this research: firstly, act as developer of the research conceptual framework based on identification of existing theoretical aspects of religion-organizations relationship and the theoretical proposal of EFQM capability to facilitate the management of this relation. Secondly, the researcher acts as explorer for the empirically emergent aspects of religion-organizations relationship within the research setting, and as explorer for a systematic approach to manage this relation. Thirdly, the researcher acts as contributor to theory and practice through expansion of existing theoretical work on religion-organizations relationship studies and proposal of religious interactions' management (RIM) model and assessment tool.

5.3.   The Research Approach

The research approaches described as "plans and the procedures for research that span the steps from broad assumptions to detailed methods of data collection, analysis, and interpretation." (Creswell, 2009). This plan involves decision by the researcher on the appropriate approach to study a topic. This decision is based on research problem and informed by "the philosophical assumptions the researcher brings to the study; procedures of inquiry (called research designs); and specific research methods of data collection, analysis, and interpretation." (Creswell, 2009). Typically, scholars such as Bryman and Bell (2007), Collis and Hussey (2014), Creswell (2009) and Saunders et al. (2015) identified two contrasting research approaches: first, deductive reasoning that usually linked to positivism, and reflects when a research starts with theory and design a research strategy to test that theory. They indicated that the deductive approach classically starts by literature review and analysis to determine the context of the research; identify the research gap and formulate the research hypothesis; then test this hypothesis through empirical study. The deductive reasoning is mostly linked with quantitative research (Saunders et al, 2015).

Second, the inductive reasoning that usually linked interpretivism, and represent when a research starts with data collection in investigation of a phenomenon aiming to generate a theory. According to Saunders et al. (2015) the inductive research approach is commonly used by social sciences scholars due to its consideration of human's interpretation to the social world which enables researchers to gain deeper understanding of different meaning social actors attach to the social phenomenon. They asserted that "followers of induction would

also criticize deduction because of its tendency to construct a rigid methodology that does not permit alternative explanations of what is going on" and call for more flexible structure. Moreover, they noted that researchers that employ inductive approach are "likely to be particularly concerned with the context" and mostly conducted through qualitative research.

A third research approach also discussed by scholars called 'abductive' reasoning and reflects when a research starts with data collection "to explore a phenomenon, identify themes and explain patterns, to generate a new or modify an existing theory which [the research] subsequently test through additional data collection" (Saunders et al, 2015). Easterby-Smith et al. (2012) suggested three reasons for adopting abductive approach: to take more informed decision about the research design; help in understanding the workable research strategies and methodologies; and enable for adaption of research design to avoid any investigative restraints.

The abductive approach viewed by many scholars as combination of the deductive and inductive approaches (Creswell, 2009; Dubois & Gadde, 2002; Hussey and Hussey, 1997; Saunders et al, 2015; Sekaran, 2003). As discussed before Saunders et al. (2015) considered some advantages of such combination and according to them the combining of different approaches is matching what many business and management researchers actually do". For example, Dubois and Gadde (2002) discussed an abductive approach using a "systematic combining" of induction and deduction approaches. The combining or abductive approach were based on critique of pure induction with theory-free assumption. Many scholars argued that there is no such theory-free in actual practice of researchers where they have to based their empirical investigation on sort of prior theoretical thoughts and frameworks about the relevant concepts to their area of interest, and it is impossible to start interviewing people with blank sheet (Cepeda and Martin, 2005).

Same concern was discussed among 'Grounded Theory' schoolers such as Goldkuhl and Cronholm (2010) and Thornberg (2012) as they advocated for "multi-grounded theory" and "Informed grounded theory" to overcome the issue of "pure induction and not taking advantage of and using literature when collecting and analyzing data could easily be criticized, which in turn might lead to a rejection of GT" (Thornberg, 2012).

Therefore, this research selected a combined research approach (inductive and deductive) based on recommendation of Saunders et al. (2015) to combine the deductive approach with the inductive approach, as well as being informed by the argumentation regarding the problem of pure induction with delaying of literature review. The deductive approach is used to build on and informed by existing theories through deduce of the main theoretical aspects of religion-organization relationship that will be used as starting point to characterize the boundaries of this relation. In addition, to identify the background of the organizational excellence that proposed as tool to conceptualize the management religion interactions. Mainly, the main components and theoretical background of the EFQM framework and excellence business model. Likewise, the inductive approach is adopted to the research findings to generate empirical conceptualization that help in developing the needed practical business model and assessment tool to facilitate the management of religion interactions.

It is worth emphasizing that this research adopted a 'combined research approach' not a typical abductive approach because this research did not perform a subsequent data collection to test the post-empirical conceptual framework due to time limitations. The combined approach was adopted by number of researchers in organization and quality management related studies such as Al-Sayeed Assad (2014), Barqawi (2009) and Ben Jaber (2010). Figure 5.1 clarifies how such combination is deployed in this study.

Figure 5.1: The Combined Approach as Deployed in This Research
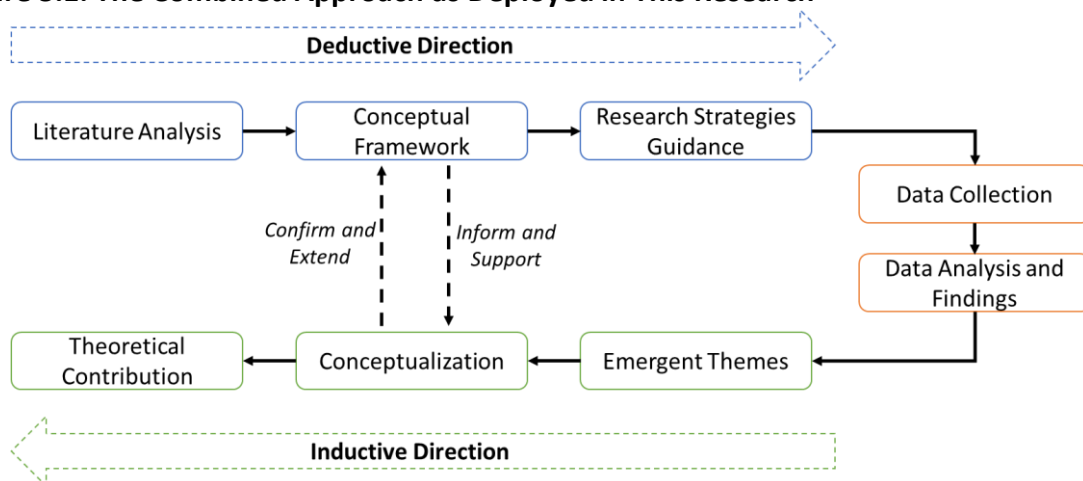
(Source: the researcher)

5.4. The Research Methodological Choice

Research methods described as "'techniques or procedures used to collate and analyze data" (Blaikie, 2000). It is commonly to divide research methods into two main types of research strategies: quantitative and qualitative research (Blaikie, 2000; Bryman and Bell, 2007; Collis and Hussey, 2014; Creswell, 2009; Saunders et al, 2012). They asserted that the choice between the two research methods is subject of researcher' philosophical stance and approach which are guided by the research problem, question and objectives. According to Teddlie and Tashakkori (2011) the quantitative method can be described as the entire process of identifying, collecting, analyzing, explaining and reporting the numerical data. It is originally developed within the positivism paradigm and widely used by the natural scientists (Saunders et al, 2012). The quantitative method mainly aims to test "objective theories by examining the relationship among variables" (Creswell, 2009). Saunders et al. (2012) suggested for factors that drive researchers to choose the quantitative approach: nature of research question and objective; the amount of existing knowledge; amount of available time and other resources for the researcher; and the researcher' philosophical assumptions. Researcher who employ a quantitative method normally collect research data from large sample of population; take objectivist view to test research hypotheses; give little consideration to the context; utilize surveys and quantitative questionnaires as data collection instruments (Bryman and Bell, 2007; Creswell, 2009; Saunders et al, 2012; Teddlie and Tashakkori, 2011).

In the other hand, the qualitative method entails activity of identifying, collecting, analyzing, interpreting and reporting the narrative or descriptive data (Teddlie and Tashakkori, 2011). In qualitative method the focus is on "exploring and understanding the meaning individuals or groups ascribe to a social or human problem" (Creswell, 2009). The qualitative method aims to build meanings based on observations, analysis and interpretations of documented narratives and discussions about the phenomenon (Teddlie and Tashakkori, 2011). In comparison with the quantitative methods which are "generally concerned with counting and measuring aspects of social life", the qualitative methods are "more concerned with producing discursive descriptions and exploring social actors' meaning and interpretations" (Blaikie, 2000). Researcher who employ a qualitative method normally conceptualize a

phenomenon based on participants' perspective; identify themes and patterns to develop meanings for new constructs; avoid generalization of research findings; utilize interviews, observations and document review or qualitative questionnaires as data collection instruments (Bryman and Bell, 2007; Creswell, 2009; Saunders et al, 2012; Teddlie and Tashakkori, 2011).

This research employed a qualitative research method as the researcher is not taking a positivist stance nor pure interpretivism stance, but instead the researcher assume a pragmatism stance with view of social reality with more practical perspective that synthesize the view of one vs multiple realities through consideration of shared reality or the intersubjectivity. While this research used some basic mathematical and statistical techniques during the analysis of data such as the main, frequency and consensus level, however, it dominantly employed a qualitative method to obtain in-depth understanding of the phenomenon of religion-organizations relationship and to develop the religion interactions management framework. This direction was based on the following justification, firstly, the main purpose of this research is to conceptualize a holistic and systematic approach for religion interactions management which required in-depth understanding of the of the phenomenon of religion-organizations relationship. Such purpose can be fulfilled only through qualitative methods that provides rich data with detailed descriptive narrative of the phenomenon (Boyce and Neale, 2006; Creswell, 2009). Secondly, according to Saunders et al. (2015) indicated that the qualitative methods are considered to be the most suitable choice for exploratory research where the research question is about 'how' or 'why' questions with more focus is on understanding individuals and groups opinions and actions in the real world, particularly when little is known about the research phenomenon. Research question of present research is 'how organizations can manage religion interactions?', so that the most appropriate research method for this study is the qualitative method. Thirdly, the literature review (Chapter Two and Three) discussed different contextual factors that play vital role in the of the phenomenon of religion-organizations relationship. Moreover, this study is focusing in specific context (i.e. Islam and large private organizations within Saudi Arabia) and it is very essential to capture the influence of this context on the phenomenon. As discussed before, while the quantitative methods pay little attention to the contexts, the qualitative methods characterized as context-specific approaches and offer context-rich view of the

phenomenon (Bryman and Bell, 2007; Creswell, 2009; Saunders et al, 2012; Teddlie and Tashakkori, 2011). Fourthly, this research is seeking to capture both individual' opinion and the shared experience among participants as well as external realities. Qualitative methods through interviews provide enough space for the participants to convey their opinions, practices and experiences (Creswell, 2009). Likewise, quantitative methods enable the researcher to discuss, analyze and interpret participants' views and identify the shared experience among them. Moreover, quantitative methods through document review allow the researcher to understand the independent meanings that consist or influence the phenomenon. Fifthly, qualitative methods are more flexible which provide opportunity for the researcher to probe further during interviews and can reformulate queries to obtain more details and explanation of the phenomenon. Similarly, these methods enable research participants to suggest more aspects and offer more insights about the phenomenon. This can then result in a deeper understanding of research phenomenon (Bryman and Bell, 2007). Sixthly, qualitative methods provide a more relaxed environment for the research participants due to the fact that people feel more comfortable to have a conversation about their experience rather than filling out a survey or giving responses to more structured methods (Boyce and Neale, 2006). This will enable the researcher to gain more depth understanding of the research phenomenon. Lastly, qualitative methods allow researcher to identify the similarities and differences in the findings and clarification why things happen similarly or differently in particular circumstances. These variations help in identifying the best practices among organizations in managing religion interactions which is one of the main objectives of this research.

Although qualitative methods fit this research's purpose and objectives more than quantitative methods, qualitative methods have weaknesses and some limitations which important to be considered in order to lessen their impact on this research. These limitations can be summarized as follow, first, in contrary to quantitative methods, findings from qualitative methods unextendible to a wider population due to the high level of uncertainty (Bryman and Bell, 2007). Some scholars such as Creswell (2007) argue that qualitative methods typically not meant to generalize their findings in the same way as quantitative method, but qualitative methods aim to provide accurate and credible data and to identify aspects that can offer significant insights about the social phenomenon being studied that

quantitative methods might fail to capture. Second, qualitative methods criticized for their subjectivity as the findings and analysis of these methods are heavily depend on the researcher's views and perception of what should be consider important and what should not. Moreover, findings generated from qualitative methods are subject to the relationship between the researcher and the researched individuals which might affect the direction of the findings and inferences (Bryman, 2012). In fact, while the dependent on researcher perceptions and his relationship with social actors help the researcher to understand complex social phenomenon, it can also cause bias at any stage of research process. Third, qualitative researches are difficult to be replicated as they are mainly designed for specific context or research settings and depend on researchers' interest and understanding (Bryman, 2012). Forth, qualitative researches criticized for their ambiguity in explaining why particular research approach, method, strategy, and sampling criteria (Bryman and Bell, 2012). Faith, qualitative methods considered as time consuming because of the required activities to collect and analyze data such as conducting interviews, transcriptions, analysis and the thematic analysis (Boyce and Neale, 2006).

However, in this research, in order to minimize the impact of abovementioned shortcomings of qualitative methods, the researcher took the following measures, first, in order to avoid any vagueness or lack of transparency, the researcher followed the recommendation of Bryman and Bell (2012) of providing detailed explanation of research purpose, question, objectives and settings, as well as maintaining the practice of providing detail explanation for all choices in research approach, strategy, method, used data collection instrument, sampling criteria. Second, communicate the transcripts of interviews with interviewees to ensure that these transcripts are reflecting accurately what they stated during the interviews. And in order to reduce researcher bias, the analysis and findings were communicated with interviewees seeking their feedback and comments. Third, the researcher employed multiple methods for data collection, namely: semi-structured interview, document review and the Delphi procedure. Employing multiple methods enables the researcher to reduce the weakness of these methods through utilization of the strengths of other methods. Fourth, the researcher utilizes the electronic tools such as MS office for data collection and analysis, and email and Skype for communication. These tools helped the researcher to effectively manage the time consumption issue of the qualitative methods.

5.4.1. Multi-Method Qualitative Research

As explained by Saunders et al. (2015) researcher can choice between a mono-method or multiple methods strategies. They asserted that the multi-method approach enables for data collection using either quantitative or qualitative multi-methods, or a mixture of both. For this research, a multi-method of qualitative data collection is employed as illustrated in figure 5.2.

Figure 5.2: The Research Methodological Choice
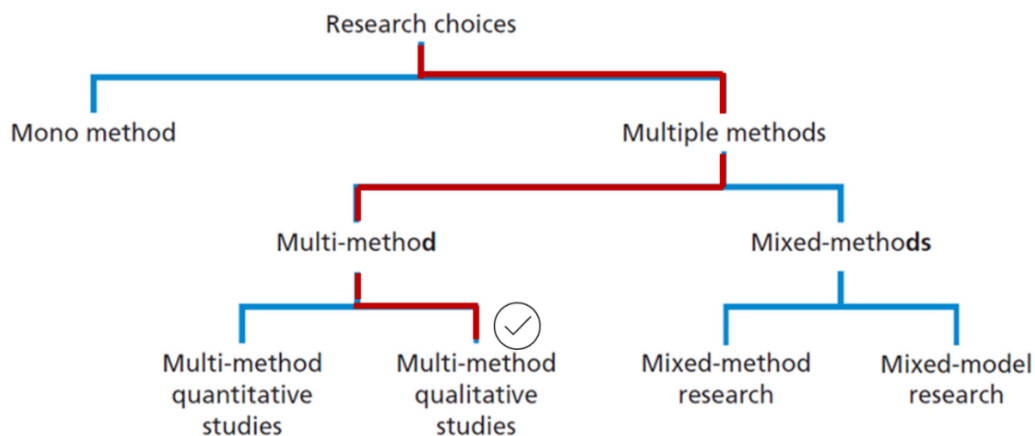
 (source: Saunders et al, 2012)

The researcher chose to utilize different qualitative methods, namely interview, documents review and Delphi procedures. The aim of the interview and the document review is to obtain for in-depth understanding of the phenomenon of religion-organizations relationship. And the aim of the Delphi study is to develop the religion interactions management framework based on consultation of a panel of experts. The utilization of multiple methods of data collection considered as triangulation which can reduce the bias of data collection and analysis (Collis and Hussey, 2014).

5.5.   The Research Design and Strategy

Easterby-Smith et al. (2012) defined the research design as "organizing research activity, including the collection of data, in ways that are most likely to achieve the research aims". Research design commonly classified into three categories: exploratory, descriptive, and explanatory. The exploratory design is very useful when there is little information known about the research phenomenon (Hair et al, 2007). The exploratory research characterized

with flexibility and adaptability to change emerging from new data or new hypotheses (Saunders et aI, 2012). Qualitative research typically fits well with the exploratory design (Hair et aI, 2007). The exploratory research can be achieved through different methods such as interviewing experts in the research area and organizing of focus group meetings (Saunders et aI., 2012). The descriptive design typically employed to obtain accurate perspective about certain individual, group, people, situation or phenomenon (Robson, 2002). This category of research design frequently viewed as an extension to the explanatory research and sometimes to exploratory research (Saunders et aI., 2012). The explanatory design known as causal research where the aim is to investigate phenomenon to explain the relationships between different variables (Saunders et aI., 2012). They mentioned that quantitative research typically linked to this type of research designs.

As Saunders et aI. (2012) asserted that the exploratory research design is the most suitable and effective approach for new research that aiming to make a significant contribution to the understanding of the main research subject. Therefore, this research is mainly exploratory as it aiming to contribute to the understanding the phenomenon of religion-organizations relationship in the context of large private organizations within Saudi Arabia where there is a scarce in knowledge in this area of research. The explanatory design has been employed to understand the breadth and depth of relationship between religion and organizations in order to answer the research question of how organizations can manage religion interactions as well as to meet the research objectives for proposing a systematic approach to manage these interactions.

Researcher need to have appropriate research strategy in order to implement the employed research design. Scholars identified number of research strategies in the social sciences which commonly classified into three categories: the quantitative strategies such as survey research, and experimental research; the qualitative strategies such as ethnography, phenomenological research, case studies, grounded theory, and narrative research; and mixed-methods strategies (Creswell, 2009; Saunders et al., 2012). No research strategy is better than other but the selection of the most suitable strategy depends heavily on the research purpose, problem and question and how the chosen strategy can enable the researcher to address the research question and objectives (Saunders et al., 2012). For the

present research three qualitative methods found more appropriate, namely: interviews, document review and the Delphi technique. The next subsections describe these three methods and how they employed in this research.

5.5.1. Interviews

Collis and Hussey (2014) described the interview as "a method for collecting primary data in which a sample of interviewees are asked questions to find what they think, do or feel". Bryman (2012) and Saunders et al. (2012) have identified three types of interviews: structured interviews, semi-structured interviews, and unstructured interviews. Easterby-Smith et al. (2012) asserted that interviews considered to be the most useful method for data collections. Likewise, Yates (2004) viewed the interviews as useful tool to explore "subjective meanings of participants". This research chose the semi-structured interviews for data collection from participants working for large private enterprises within Saudi Arabia.

The semi-structured interviews combine both structured and unstructured interviews through inclusion of both closed and open-ended questions (Walliman, 2006). In contrary to the unstructured interviews, the semi-structured interviews allow for pre-defined questions that guide the research process to meet research objectives where interviewees can express their opinion, perceptions and experiences according to these guiding questions (Saunders et al, 2012). While the questions in the semi-structured interviews must be determined prior the interview, the researcher can add, delete and reorder questions as required to obtain more insights about an area of research's interest based on discussion flow or based raised suggestions by interviewees (Collis and Hussey, 2014; Saunders et al, 2012). However, this flexibility should not be exploited by researchers to ask directive questions that might influence interviewees' responses (Bryman, 2012). Semi-structured interviews provide rich and inclusive data that allow for significant insights and deep understanding of the social phenomenon being studied (Creswell, 2007). Blaikie (2000) asserted that qualitative interviews enable researchers to "get close to the social actors' meaning and interpretations, to their accounts of the social interaction in which they have been involved". Easterby-Smith et al. (2012) highlighted that the semi-structured interviews considered very confidential as they provide an opportunity to the interviewees to express some personnel matters. Moreover, they considered the semi-structured interviews as the most suitable method for

data collection if the aim is to understand the constructs that the interviewees use to express their beliefs and perceptions about research phenomenon. Semi-structured interviews provide in-depth face-to-face interviews that help researchers to clarify the research purpose and objectives for the interviewees without any ambiguity and to capture implicit additional meanings from interviewees' behaviors, language and body language. From his side Saunders e al. (2012) stated that the semi-structured interview is very useful when the focus of the researcher is on understanding the meanings that the participants expressed about the social phenomenon.

This research employed the semi-structured interviews for the following rationales, first, the ontological stance of this research is viewing of social reality with more practical perspective that synthesize the view of one vs multiple realities through consideration of shared reality or the intersubjectivity. Therefore, the assumption is that "people's knowledge, views, understanding, interpretation, experiences and interactions are meaningful" (Mason, 2002). Likewise, the epistemological stance of this research is that interactions between the researcher and social actors through conversations is a useful method to generate data (Mason, 2002). According to the ontological and epistemological stances of this research, the semi-structured interviews selected and considered as a useful method for data collection. Second, in order to address the research question and objectives, this research is looking for deep and comprehensive understanding of how social actors experience, feel, and interpret the social phenomenon of this research, as well as motives behind taken actions and decisions, in addition to their attitudes, behaviors and opinions which hardly to be obtained through structured interviews (Saunders et al, 2012). Third, this research is investigating a complex and sensitive phenomenon, namely religion and organizations relationship. The identified research questions to understand the main aspects of this relation are complex and open-ended which hardly to be tackled through other methods such as surveys (Saunders et al., 2012). Therefore, the semi-structured interviews viewed as the most suitable method to fulfil this research objectives. Forth, the semi-structured interviews are considered among the most used qualitative research methods (Bryman, 2012; Mason, 2002). Therefore, this research is going with this trend.

Although the interviews have attracted many researchers to be used as method for data collection, however, interviews suffered from some drawbacks (Alshenqeeti, 2014). This also supported by Hermanowicz (2002) as he asserted that "while interviewing is among the most central, revealing and enjoyable methods that one can use in research, it is deceptively difficult". From his side Walford (2007) stated that "interviews alone are an insufficient form of data to study social life". This raise the debate about the suitability of using interviews as the only method of extracting data and accurate meanings from interviewees (Potter and Hepburn, 2005). The main reported drawbacks of interviews can be summarized as follow, first, the drawback of biases during the interviews caused by different sources. For instance, interviewee's answer can be affected by his reaction to researcher's background (e.g. race) or physical appearance (e.g. dress) (Bailey, 1994; Yin, 2009). In addition, the interviewer's bias due to poorly designed instrument; lack of accuracy due to insufficient recall, and reflexivity; which might lead to inaccuracies in reflecting interviewees' opinions (Yin, 2009). Second, the drawback of lacking experience in conduction interviews. Kajornboon (2005) indicated that "inexperienced interviewers may not be able to ask prompt questions. If this is the case, some relevant data may not be gathered. In addition, inexperienced interviewers may not probe into a situation.". Interviewer with insufficient experience on conducting interviews can distort the data collection through "deviating from the questionnaire, by prompting at the wrong point, or by inadequate recording" (Payne and Payne, 2004). Third, the drawback of the complexity and time-consuming nature of interviews (Easterby-Smith et al, 2012; Payne and Payne, 2004). Interviews generate large amount of data that are expected to be recorded and transcribed (Alshenqeeti, 2014). Interviewers could face challenges due to the less anonymity in interviews which is a big concern for many participants and cause of refusal (Bailey, 1994). Complexity and time-consuming manifested in the selection of participants; approaching participants to secure their acceptance and scheduling; dealing with cancelation, rescheduling and refusal to proceed with the interview; setting up the interview venue, interviewing protocol; transcribing of recorded data; translation from Arabic to English; communicating the transcript back to the interviewees; data analysis, Identifying codes and emergent themes and meanings; and reporting the findings of the interviews.

In this research number of measures and actions have been implemented to overcome most of the abovementioned disadvantages. Firstly, the disadvantages that related to bias and

accuracy, it is recommended to supplement the interviews with other methods. Therefore, this study deployed the documents review as supplementary source for data and evidences. Secondly, to overcome the issue of lacking the required experiences in conducting interviews, the researcher conducted a pilot interview to live the experience and learn from any identified weaknesses as recommended by Kothari (2004). Thirdly, to mitigate the issue of complexity and time-consuming, the researcher used both manual and digital tools for recording and transcription the interviews. In addition, the researcher utilized the telephone calls and online communication tools such as Skype to conduct some of interviews.

5.5.2. Documents Review and Analysis

Review and analysis of relevant documents is the second deployed qualitative method by this research for data collection and as source for evidences. Bowen (2009) defined the document analysis as "a systematic procedure for reviewing or evaluating documents—both printed and electronic (computer-based and Internet-transmitted) material". Like other qualitative methods the document analysis requires examination and interpretation of the reviewed data in order to gain understanding, obtain meanings, and produce empirical knowledge (Corbin & Strauss, 2008). Documents represent data that exist without any intervention from the researcher (Bowen, 2009). Atkinson and Coffey (1997) describe documents as "social facts" that are created, shared, and utilized in "socially organized ways". Bowen (2009) and identified variety forms of documents that can be systematically evaluated with a research some of which minutes of meetings, brochures, letters, institutional reports and background papers. Yin (2009) supported that and noted similar list of different type of documentation. Moreover, Bowen (2009) discussed five specific uses of documents that inform the research about the context where the research participants act; suggest useful and relevant questions and aspects that need to be addressed; provide complementary research data insights; provide effective way to track changes and development and make useful comparisons; used to verify findings and validate evidence from other sources.

In this study, documents review, and analysis provided all above functions in a way or another. Documents helped the researcher to gain better understanding of the contextual factors that influencing the research phenomenon and social actors. Also documents review suggested some aspects about the religion-organizations relationship that was not originally

identified from the reviewed literature which led to ask interviewees in more informed way about their experience. Likewise, this research employed the documents review and analysis as supplementary method and as source for more data and evidences. While the use of documents in this study as mean to track changes was limited, however, two examples from the reviewed documents showed the change in organizations orientation towards religion interactions due to some contextual factors.

Bowen (2009) discussed number of advantages of document analysis as qualitative research method such as: efficiency in term of time consumption; availability; effectiveness in term of associated costs; less affected by research process and biases; stability as documents data can be repeated by other researchers without any alteration; exactness of data; and broad coverage in term of time, events and settings. In the other hand, he mentioned some disadvantages of document analysis that researcher need to be aware of, such as: inadequateness of document data to the research agenda; difficult to be retrieved in some cases as they need permission; and bias in selection of documents which normally support researcher position or the agenda of some organizations. In this research, while the researcher appreciates the given advantages of documents review and analysis as qualitative research method, he took the mentioned potential flaws seriously and leaves no efforts to avoid them.

5.5.3. The Delphi Technique

The third deployed method is the qualitative Delphi technique to consult a panel of experts in development of the proposed systematic approach to manage religion interactions. The Delphi technique originally developed by the Norman Dalkey of the RAND Corporation in the 1950's for a U.S. RAND Corporation for technological forecasting, and defined as "an iterative process used to collect and distill the judgments of experts using a series of questionnaires interspersed with feedback. The questionnaires are designed to focus on problems, opportunities, solutions, or forecasts. Each subsequent questionnaire is developed based on the results of the previous questionnaire." (Skulmoski et al, 2007). The iteration process stops when the research question is answered through achievement of either consensus or theoretical saturation or exchange of adequate information (Skulmoski et al, 2007). Delphi method is about use of collective human intelligence through group communication process

for problem solving and models structuring (Linstone & Turloff, 1975). It is "a mature and a very adaptable research method used in many research arenas by researchers across the globe." (Skulmoski et al., 2007).

Linstone and Turoff (1975) recognized three types of Delphi: classical or conventional, policy, and decision oriented. While the objective of the classical Delphi is to predict and to estimate unknown factors, the policy and decision-oriented types focus on idea generation and opinion exploration (Hung et al., 2008). The Delphi technique typically conducted with anonymity of participants, rounds of iteration and feedback, and statistical combination of panel responses (Rowe & Wright, 1999). Hung et al. (2008) discussed extensively the areas of strengths and weaknesses in Delphi technique as illustrated partially in table 5.2.

Table 5.2 *The Delphi Technique Strengths and Weaknesses*

Advantages/strengths	Limitations/weaknesses
Consensus-building	Group pressure for consensus—may not be true consensus
Future forecasting	Feedback mechanism may lead to conformity rather than consensus
Bring geographically dispersed panel experts together, overcoming spatial limitations	No accepted guidelines for determining consensus, sample size and sampling techniques
Anonymity and confidentiality of responses	Outcomes are perceptual at best
Limited time required for respondents to complete surveys	Requires time/participant commitment
Quiet, thoughtful consideration	Possible problems in developing initial questionnaire to start the process

(source: Hung et al., 2008)

Similarly, Day and Bobeva (2005) discussed number of critical issues in Delphi techniques that need to be taken in consideration during the Delphi procedures. One of these issues is concerned with making sense of the Delphi study and verification of the quality of the final results. At this research, the researcher put in place number of measures that recommended by scholars to increase the validity and reliability of the employed design, process, instrument for Delphi study.

One of the main objectives of this research is to develop a systematic approach for religion interactions management. As discussed in the conceptual framework chapter the proposed approach is based on EFQM excellence model to facilitate the management of religion interactions. In order to confirm the capacity of EFQM in managing religion interactions and

to develop required management model and assessment tool the researcher need to consult experts in the quality management and organizational excellence. Among the available methods to obtain experts' opinions the Delphi technique was selected for the following reasons:

a) The capability of EFQM to address religion-organizations relationship and to provide the intended management modeling has scarce in evidence and rarely discussed in literature. Therefore, and according to Hasson et al. (2000) suggestion, the use of consensus methods such as the Delphi technique expected to be useful in such situations where there is "contradictory or insufficient information to make effective decisions". It is very effective in identification of "the potential of a proposed model or policy" and clarifying the "areas of agreement and discord related to the proposed activity" (Al-Salmani, 2017). This is supported by Powell's (2003) remarks that Delphi "is exceptionally useful where the judgments of individuals are needed to address a lack of agreement or incomplete state of knowledge". Likewise, the Delphi technique considered the best option when the aim is to "combines the opinions of experts and professionals to arrive at a group consensus about what this model could look like." (Al-Salmani, 2017).

b) This research aims to propose new model for religion interactions management supported by an assessment tool. Both the model and the assessment tool have certain criteria to be included and scoring system to be deigned. Thus, the Delphi technique believed to be the "optimum method to obtain consensus on the items to be included in the tool as well as the phrasing and scoring of items." (Whiting et al., 2003).

c) Researcher is looking for more insights from experts on the prosed modeling of religion interactions management as well as looking for confirmation that he captured and understand the exact meaning of these insights. The Delphi technique enables the researcher to achieve this aim through the iterative feedback method as assented by Day and Bobeva (2005). Moreover, it provides enough flexibility to pose questions, combine feedbacks, and guide the group of experts toward common ground (Donohoe et al., 2012).

d) The available experts who expected to be knowledgeable in both the quality management and organizational excellence as well as familiar with the context of research phenomenon are geographically dispersed within Saudi Arabia and cannot meet face-to-face. And as noted by Linstone & Turoff (1975) Delphi technique considered as a good

vehicle for collecting judgments from geographically dispersed experts who cannot meet physically.

e) Delphi technique was very useful for number of researches that share similar objectives of this research (i.e. proposal of new model based on existing quality management models and frameworks) such as Al-Salmani (2017), Minkman et al. (2009), Mosadeghrad (2013) and Shafaei and Dabiri (2008).

5.6. The Research Time Horizon

Saunders et al. (2012) distinguish between two types of research based on their time horizon perspectives: cross-sectional research and longitudinal research. While the cross-sectional based research represents snapshot portraying a phenomenon at a particular time, the longitudinal based research represents a series of snapshots taken over a given period to capture the changes and development in the phenomenon being studied. This research is cross-sectional in nature with data collected at one point in time.

5.7. Data Collection

In order to answer the research question of 'how organizations can manage religion interactions?' the researcher first need to conduct a deep investigation to recognize and understand the main aspects of relationship between religion and organizations in the context of large private organizations within Saudi Arabia. This investigation should help the researcher in identifying the existing practices within organizations to manage religion interactions as well as recognizing the common and best practices and the different level of maturity among organizations in managing these interactions. Then based on the findings of this investigation, the researcher proposed a systematic approach that help organizations in managing religion interactions through structuring of business model with accompanying assessment tool. And as discussed in the research design and strategy section (section 5.5) this research choice three data collection methods to achieve abovementioned objectives. This section devoted to report the design and protocols of the data collection methods which were conducted in two phases. The objective and the employed data collection method in each phase are summarized in table 5.3.

Table 5.3 *The Two Phases of The Research Data Collection*

	Phase One	**Phase Two**
Objective	• To deeply investigate, recognize and understand the main aspects of relationship between religion and organizations. • To identify the existing practices within organizations to manage religion interactions. • To recognize the common and best practices and the different level of maturity among organizations in managing these interactions.	• To propose a religion interactions management (RIM) model that constructed based on EFQM BEM and induced empirical data. • To develop an assessment tool based on the proposed RIM model.
Employed Method(s)	• Semi-structured interviews • Documents analysis	• The Delphi technique

5.7.1. Data Collection Phase One Design and Execution

This phase carried through two methods of data collection: the semi-structured interviews and the document review and analysis. The process for this phase of data collection is illustrated in figure 5.3. The design and execution for this phase are discussed in the subsequent sub-sections.

Figure 5.3: The Process of Phase One of Data Collection
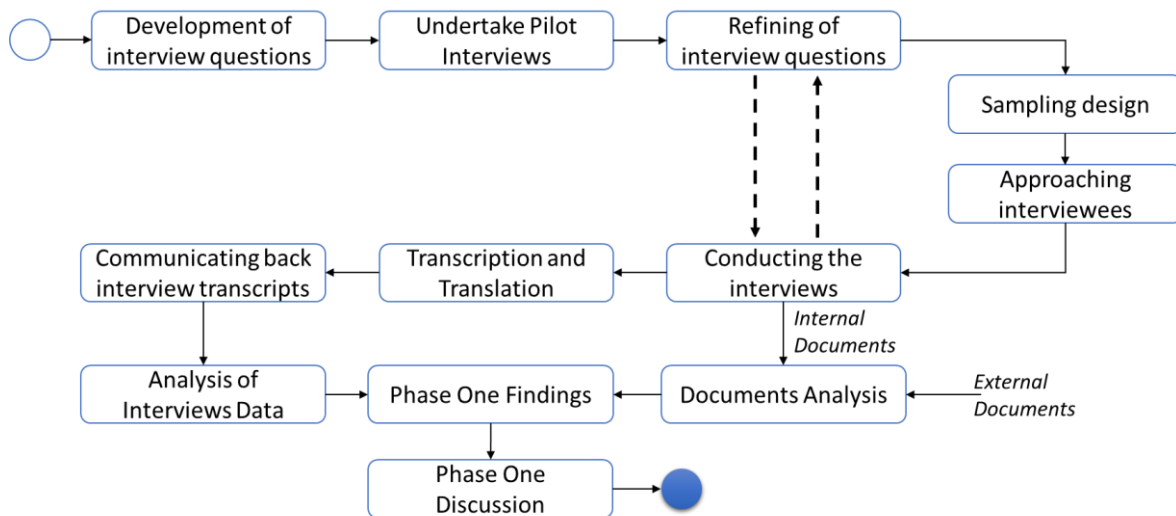
(source: the researcher)

5.7.1.1.   Interview Questions Development

As discussed in the conceptual framework chapter (Chapter Four) the deductively identified categories and themes from the existing attempts to conceptualize the relationship between religion/spirituality and organizations can be used as starting point to characterize the

boundaries of main aspects of religion interactions. Therefore, the researcher identified a list of six (6) focus areas that informed by the deductively emerged themes and categories of religion-organizations relationship and developed six (6) questions serving these focus areas as listed in table 5.4 and demonstrated in figure 5.4.

Table 5.4 *Initial Focus Areas and Questions of the Semi-structured Interview*

	Focus Area	Question
	Organizational Conditions	
1	Main Motives	In your opinion what are the potential motives for organizations to take a position regarding the religion interference?
2	Main Actors	who are the main actors who are behind these motives or may contribute to the religion interference in the organizational context?
	Organizational Actions	
3	Recognition	How organizations recognize and understand the different manifestations of religious interference in the organizational context?
4	Responses	What are the different approaches taken by organizations to respond to religion interference?
	Organizational Consequences	
5	Expected Impacts	What are the expected impacts and implications of the religion interference and manifestations in the organizational context?
6	Measurement	How an organization can measure its performance in managing the interference with religion?

Figure 5.4: Focus Areas and Questions of the Semi-structured Interview
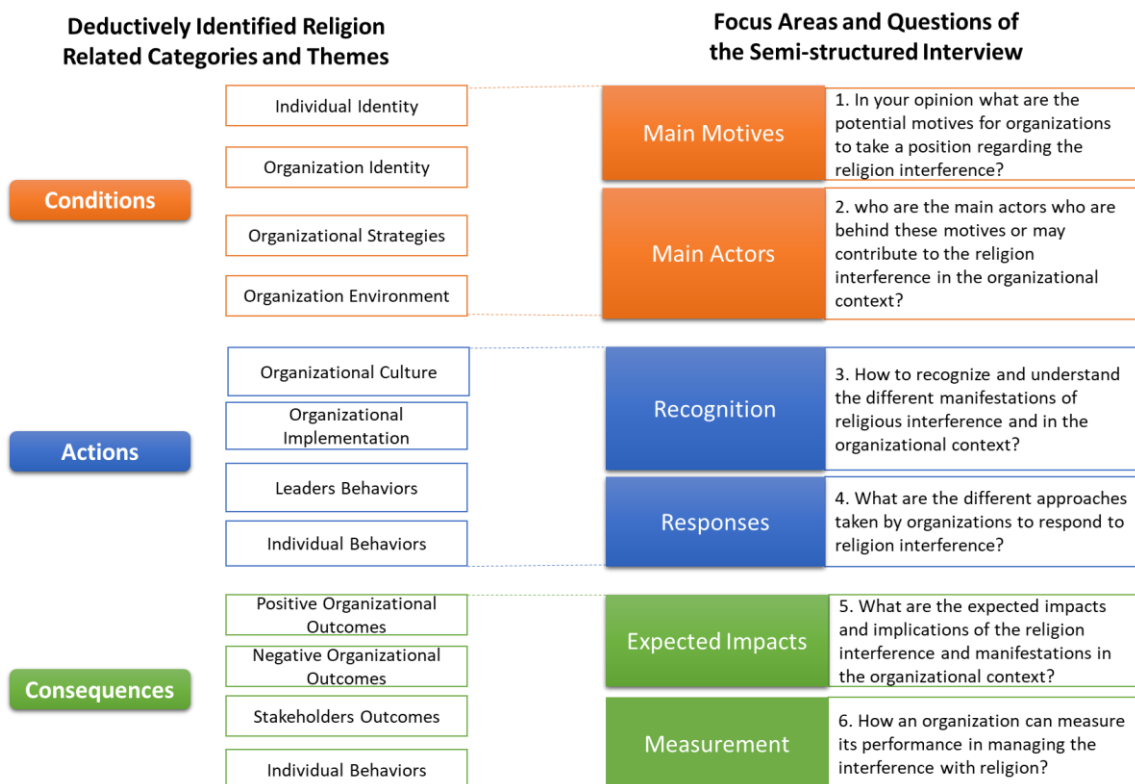
5.7.1.2. Undertake Pilot Interviews

Conducting a pilot test for the data collection instrument is very valuable and highly recommended to improve the data collection design which will lead to enhancement of the quality of the research outcomes (Yin, 2009). The pilot test defend as a "small-scale study to test a questionnaire, interview checklist or observation schedule, to minimize the likelihood of respondents having problems in answering the questions and of data recording problems as well as to allow some assessment of the questions' validity and the reliability of the data that will be collected" (Saunders et al., 2012).

In the present research, the researcher conducted three pilot interviews with three participants selected mainly at the convenience of the researcher for ease of access and geographic proximity. The three participants identified and located through the researcher's professional network. However, the three participants meet two conditions: they have worked for large private organizations within Saudi Arabia for ten years at least and they have adequate experiences with organizational development programs and models (such as the quality management systems and organizational excellence programs). These pilot interviews considered "filed test" according to Moore et al. (2012) classification, as the instrument was tested on participants similar to the actual sample of the research. The three pilot interviews took one hour in average. After introduction on the research purpose and objectives, the three participants were answer the interview questions as it is real interview. Then they were asked to share their opinion on the questions' clearness and if they are understandable and if they cover the research objectives. The collected responses on these pilot interviews are excluded from the actual interviews data.

The pilot interviews provided the researcher with excellent insights and feedback. The interviewees agreed that all questions are clear and understandable and can serve the research purpose. They recommended the following modifications to make questions clearer and more appropriate:

(a) Add word 'organizational' to the focus areas titles to make it more specific (Focus Area 1 and 2)

(b) Replace word 'interference' with 'convergence' or 'interactions' as Interference might indicates a negative affect while convergence or interaction describe existing situation or lived reality (I prefer interaction as it signify more neutral position) - (all questions)

(c) Add 'individuals or organizations' to question number two.

(d) Replace word 'impacts' by 'implications' where Impact usually referred to strong influence and proven results while implication refers to other influences that not expressed; an inference, or something which may fairly be understood, though not expressed in words. (Focus area 5)

Table 5.5 shows the resulted improvement from the pilot interviews on the focus areas and questions of the semi-structured interview instrument.

Table 5.5 *Refined Focus Areas and Questions of the Semi-structured Interview*

	Focus Area	Question
Organizational Conditions		
1	Main Organizational Motives	In your opinion what are the potential motives for organizations to take a position towards religion interactions?
2	Main Organizational Actors	who are the main actors (individuals or organizations) whom are behind these motives or may contribute to the religion interactions in the organizational context?
Organizational Actions		
3	Recognition	How organizations recognize and understand the different manifestations of religious interactions in the organizational context?
4	Responses	What are the different approaches taken by organizations to respond to religion interactions?
Organizational Consequences		
5	Expected Implications	What are the expected impacts and implications of the religion interactions and manifestations in the organizational context?
6	Performance Measurement	How an organization can measure its performance in managing the intersections with religion?

5.7.1.3.   Sampling Strategy, Rationale and Recruitment Criteria

The target population of this research is the working people in the large private organizations within Saudi Arabia. The adopted categorization of large organizations is based on King Abdulaziz Quality Award (KAQA) classification of targeted sectors within Saudi Arabia which considered that organizations with "more than (250) employees or revenue greater than (200) million" are classified as large enterprise (KAQA, 2020). The rational behind this decision

to follow KAQA classification is for two reasons: first, no other clear classification found from other regulators. Second, the KAQA awards database with the excellence recognition database of EFQM considered as the main sources to identify the mature organizations within Saudi Arabia that will frame the target population.

The sampling design for this research is based on that the recruited participant should be able to provide the most relevant, rich and varied information that can help in fulfilling the research objectives and answering the research question. Therefore, this research employed a purposive sampling approach to include the most useful sample for the research objectives. The purposive sample is one of the non-probability sampling types that enable the researcher to use his or her judgment when recruiting a sample that appears the best to help in answering the research question and meeting research objectives (Saunders et al., 2009). Moreover, the researcher picked wide range of variation among the selected samples to achieve 'maximum variation sampling' or 'heterogeneous sampling' that enable him for greater understanding of the phenomenon.

The purposive-heterogeneous sampling implemented through predefined inclusion and exclusion criteria. These criteria are:

(a) The recruited participant must have at least five years of work experience in one of the large private organizations within Saudi Arabia to ensure that they developed enough knowledge about the targeted organizations in this study.

(b) The recruited participants should represent different organizational hierarchal levels (executives' level, middle managers levels, and senior employees) in order to have balanced perspectives from these different levels.

(c) The recruited participants should represent diversified demographic background in term of age (general work experience), sex, religion, educational level and nationalities as much as possible to reflect the reality of workforces in the targeted organizations, and ensure that the perspectives of different concerned people within these organizations are captured. The aim here is not to have balanced representation but to have the most accurate reflection of the existing diversification in the targeted organizations within the Saudi Arabia private sector (for example, the percentage of male and female workers is not balanced).

The researcher uses his professional network and referral sampling to identify the potential candidates. It is worth to mention that the researcher has more than 25 years of experience in Saudi Arabia private sector which enable him to build a large network of contacts. Moreover, the researcher asked some candidates to suggest other candidates who might add value to this research. A sample of 73 potential candidates were identified. The researcher was able to collect the curriculum vitas and biographical information of 66 candidates out of the initial 73 based on personal contact or from the published profiles in professional councils' websites and professional social networks such as LinkedIn. After the background check to confirm who meets the abovementioned criteria, the list was reduced to 57 candidates.

5.7.1.4. Conducting the Interviews

The researcher starts communicating with candidates through personal telephone or email or web pages to confirm their willingness to participate in this research. Interviews started with the candidates who positively responded and were ready with careful maintaining of the sampling criteria to insure maximum possible diversification. Interviews conducted over three months period (during the fourth quarter of 2019). It was planned to end sampling and interviews when data saturation reached. Saturation represents the point where the "additional data do not lead to any new emergent themes" (Given, 2015). As after 30 interviews the researcher felt saturation seemed to be reached, however, additional 12 interviews were conducted to make sure that no additional codes and themes could be emerged.

The 42 interviews were conducted in Seven different cities in Saudi Arabia, namely Riyadh, Jeddah, Dammam, Dhahran, Makkah, Madinah and Qassim. Most of the interviews were held as face-to-face meetings either physically or virtually using Skype (29 out of 42 or 69% physically, and 9 out of 42 or 21% virtually) based on interviewees' convenience. Remaining interviews were held over the phone calls (4 out of 42 or 9.5%) due to difficulties to held face-to-face meetings as asserted by the interviewees. While most of the interviews were conducted at the workplaces of the interviewees, few interviews conducted in public places such as lobbies of hotels or coffee shops, however, they were carefully selected to avoid any noises or interruptions. In average the duration of the interviews was 50 minutes where they

vary between 40 minutes at minimum and 105 minutes at maximum. Detailed information about the conducted interviews is listed in Appendix 1.

Prior to all interviews, all interviewees received the 'Participant Information Sheet' to clarify why this research is being conducted and what it will involve; and to clarify interviewees' rights. At the beginning of each interview the 'Consent Form' was presented to the interviewee and requested to sign it out. Then, a quick checklist of demographical and background information took place to confirm and correct the prior gathered information about each interviewee. Before the actual interviewing start, the researcher gives a brief introduction about the research purpose and objectives; clarifies the main focus areas of the interview questions; takes permission to record the interview; and instructs the interviewees that they should to feel free to interrupt and ask or comment on the interview process at any time. Four interviewees apologized to consent the audio-recording for personal preferences (three females and one Indian participants). During the interviews, the researcher carried the following activities: steering the interview, voice-recording the discussion; taking manual notes; probing as needed; inviting more clarification; asking for feedback and time management. As discussed in the sub-section 5.5.1, this study adopted the semi-structured interviews. While the interviewees were allowed to express their conceptions and opinions regarding the research phenomenon, however the interviews were guided by the previously discussed research focus areas and question to insure that these interviews help in answering the research question and fulfilling its objectives (Bryman, 2012; Collis and Hussey, 2014). The 42 interviewees represent fifteen (15) different organizations categorized as large private enterprises according to King Abdulaziz Quality Award (KAQA)[1]. All of these 15 organizations are known for their business maturity and well-established organizational structure and management as they recognized by KAQA and EFQM or by one of them.

The selected interviewees meet the identified recruitment criteria to great extent. While the average work experience among all interviewees was 18 years, however, it has been confirmed that all interviewees have spent at least five (5) years with their organizations to fulfil the first criteria. Likewise, the selected sample consisted of 8 (19%) interviewees from

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[1] These 15 organizations represent the following industries: Banking, Healthcare, Manufacturing, Petrochemical, Oil & Gas, Education, Food, Energy, Retail, Insurance, Telecom, Consultancy, IT. No organizations from construction or utilities were included.

executives' level, 19 (45%) interviewees from various middle managers levels, and 15 (36%) interviewees were senior employees. This should satisfy the second criteria of having balanced perspectives from different hierarchal levels within targeted organizations. Moreover, the selected sample achieved maximum feasible level of diversification among interviewees that reflect the actual demographical status of workforce in the targeted 15 organizations[2]. Where both male and female individuals were interviewed (88% male and 12% female compared to 85% and 15% in average in the targeted organizations); nine different nationalities included (67% Saudis and 33% expats compared to 75% and 25% in average in the targeted organizations)[3]; and representative sample from the follower of the three major religions were interviewed[4]. In addition, the selected interviewees were diversified in work experience and level of education. Detail of interviewees' demographic profile, work experience and education background are illustrated in Appendix One and summarized in table 5.6.

Table 5.6 *Summary of Interviewees' Demographic Profile and Background*

Category	Executives		Middle Managers		Senior Employees	
	8	*(19%)*	19	*(45%)*	15	*(36%)*

Sex	Male		Female	
	37	*88%*	5	*12%*

Religion	Islam		Christianity		Hindu	
	36	*85%*	4	*10%*	2	*5%*

Nationality	Saudi		Egyptian		Sudanese		Jordanian		Yemeni	
	28	*67%*	2	*5%*	3	*7%*	1	*2%*	1	*2%*
	Indian		Philippines		British		Venezuelan			
	4	*10%*	1	*2%*	1	*2%*	1	*2%*		

Education Level	Bachelor		Master level		Doctorial level	
	18	*43%*	22	*52%*	2	*5%*

Work Experience	Min	Max		Mean	
No. of Years	5	42		18	

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[2] The targeted organizations are among the top big 50 companies in Saudi Arabia and they do not represent the whole private sector in Saudi Arabia where there are many medium and small business that have different characteristics.

[3] Mentioned average percentages in the targeted organizations based on findings from different resources that cannot be revealed for the sake of anonymity of these organizations.

[4] Researcher could not find a reliable source for workforce distribution in term of religious background in the targeted organizations. Therefore, the researcher built on his experience in this sector and used his judgment in this matter.

5.7.1.5. Translation and Transcription

Even though most of the interviewees speak good English, it was decided to conduct the interviews in Arabic whenever it is possible. Interviewing people using their mother tongue helps them to understand questions, constructs and context more effectively, and enables them to easily express their opinions and perspectives without any hesitations. Likewise, using the mother tongue helps the researcher to accurately capture the expressed meanings which will enhance the reliability of the data collection. This decision is aligned with Fontana and Frey (1994) assertion that "the use of (native) language is very crucial for creating the participatory of meanings in which both interviewer and respondent understand the contextual nature of the interview.". Most of the interviews were conducted in Arabic (35 out of 42) because it is the mother tongue of most interviewees. Remaining interviews were conducted in English (7 out of 42) due to the fact the interviewees do not speak Arabic very well.

As mentioned before, most of interviews were audio-recorded with consent of interviewees and transcribed soon after the interviews in order to manage bias and to generate reliable data for analysis as emphasized by Bryman (2012) and Saunders et al. (2012). In addition, the researcher maintains the habit of taking manual notes during all interviews to capture aspects that wouldn't be recorded such as: researcher's instantaneous thoughts, impressions and remarks; researcher understanding that could be forgotten; and any non-verbal cues. These notes are regarded as supplementary that also enhance the reliability of the research's data collection. After each interview, it transcribed in the same language of the interview and emailed to the interviewee to confirm the accuracy of the transcriptions. Most of interviewees (29 out of 42) confirmed that they concur the transcription. Four interviewees replied with minor modifications. While no replies received from nine interviewees. For practical reasons, not the entire transcriptions of the Arabic based interviews were translated to English. During data analysis process, significant phrases, sentences and expression were translated into English. The researcher used the 'back translation technique' to enhance the validity of translations. Where the researcher hired a professional English-Arabic translator to translate back the English translation of the transcripts to Arabic without seeing the original

Arabic version. The results of most of the back-translation technique were satisfactory and only few translations required minor modification.

5.7.1.6. Analyzing the Documents

As discussed in sub-section 5.5.2, this research employed the documents review and analysis as supplementary method and as source for more data and evidences. While the interviews data reflect interviewees' perceptions (subjectivity) and do not necessarily reflect organizations intentions (objectivity), the reviewed documents evidenced the existing different imposed or chosen approaches by organizations.

And as shown in figure 5.3, two types of documents were used in this research: first type, the external documents that was frequently mentioned by interviewees. These documents (D01-05) represent the reference governmental laws and directions, and reference quality management framework in Saudi Arabia. These documents considered very important as they helped the researcher to gain better understanding of the contextual factors that influencing the research phenomenon and its social actors. Second type, internal documents that were provided by some interviewees or spotted in the workplaces and requested from the concerned interviewees (D06-29). This type of documents provides additional source of data and evidences. In addition, some of these documents help in tracking the change in particular cases (D20, D21, D22 and D27). Both types of documents helped the researcher in suggesting some aspects about the religion-organizations relationship that was not originally identified from the reviewed literature which led to ask interviewees in more informed way about their views and experience based in light of these emerged meanings.

As illustrated in appendix two, 29 documents were reviewed and analyzed and classified into seven categories according to nature of these documents.

5.7.2. Data Collection Phase Two Design

The main purpose of this phase was to consult a panel of expert using Delphi technique in development of the religion interaction management model and the self-assessment tool. Detail of the Delphi study choices, the process, sampling and rounds' design are discussed in the subsequent sub-sections.

5.7.2.1. The Delphi Choices and Process

Expert panelists consulted in a three-round Delphi procedure to perform required evaluation, iteration and feedbacks to identify the religion interaction management (RIM) criteria based on emergent themes in the previous phase and through the lens of EFQM business excellence model. The three rounds of Delphi procedure aimed to map the empirical findings with the EFQM-2020 criteria; to cluster and combine the mapped and similar themes under a more appropriate criterion; and to identify the final list of 'RIM model' constructs or elements and the assessment tool components.

Building on the categorization of the different Delphi design choices by Day and Bobeva (2005), this research identified its choices (in bold and underlined) as illustrated in table 5.8.

Table 5.8 *The Delphi design choices*

Criteria	Choice
Purpose of the study	**building**, exploration, testing, evaluation
Number of rounds	between two and ten - **Three**
Participants	**homogeneous** or heterogeneous groups
Mode of operation	face-to-face or **remote access**
Anonymity of panel	**full** or partial
Communication media	paper-and-pen based, through telephone/fax facilitated, **computerized**
Concurrency of rounds	**sequential set of rounds** or real-time online conferencing

(Source: Day and Bobeva, 2005)

The conducted three-rounds Delphi process is illustrated in figure 5.5. Which consisted of three sections: sampling and panel member recruiting; the three rounds; and the documentation of Delphi findings and discussion.

Figure 5.5: The Three Rounds Delphi Process
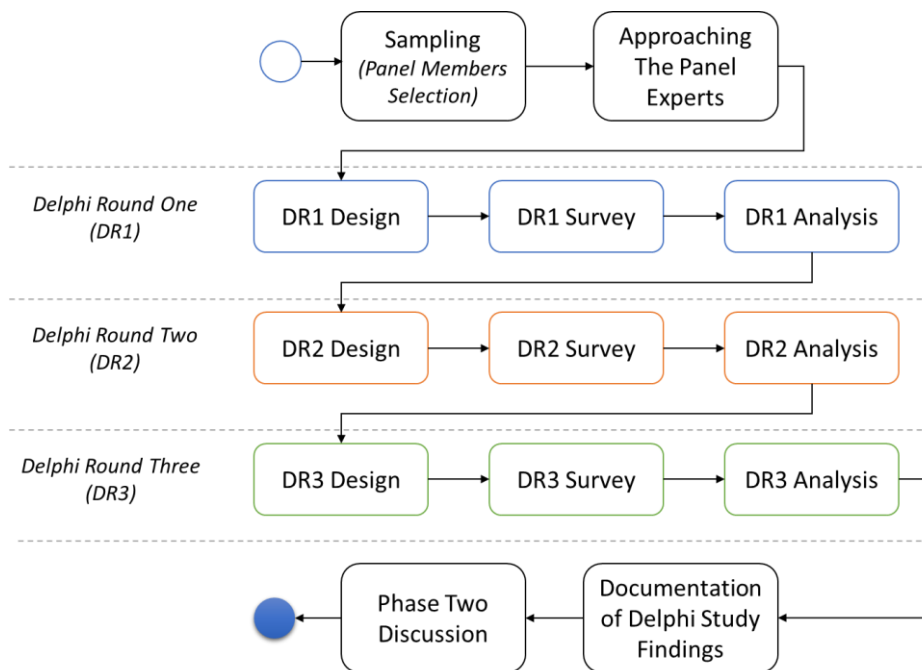
5.7.2.2. Sampling Strategy and Panel Recruitment Criteria

Lilja et al. (2011) emphasized that the selected expert in a Delphi panel required to be "at the top of their field of technical knowledge, interested in a wide range of knowledge not only in their own field but everything around it, able to see connections between national and international and present and future development". And regarding the size of the panel (or the number of experts), Skinner et al. (2015) suggested that "the panel should consist of a group of selected experts with no size limitations. However, because the main task is to include experts who have the greatest knowledge and experience in the field under review, group size often remains fairly small.". While Gordon (1994) stated that most Delphi panels consisted of 15 to 35 members, Skulmoski et al. (2007) noted that a homogeneous group needs a smaller number of panelists and he suggested sample between 10 to 15. Moreover, Skulmoski et al. (2007) suggested that the Delphi panel experts need to be knowledgeable and experienced in the investigated issue; have required ability and willingness to contribute; have adequate to time to participate; and have good communication skills.

Therefore, based on the above scholarly recommendations, the researcher identified two criteria to recruit the Delphi panel members: first, the panel member should be recognized for his or her experience in the area of quality management systems and organizational excellence practices. Second, the panel member should have minimum ten years of work

experience in Saudi private sector. To find good candidates who meets these criteria, the researcher approached members from the two most active organizations in the quality management field in Saudi Arabia: 'Saudi Quality Council' and 'Saudi Society for Quality'. Some of the approached members showed the required capacity and willingness to participate and they referred the researcher to another good candidates. Total of 30 candidates were identified and invited to participate, and 23 confirmed their acceptance to join the panel.

Table 5.9 *The Demographic Characteristics of Delphi Panel Experts*

Characteristics	Category	Frequency (%) n=23	Characteristics	Category	Frequency (%) n=23
Gender	*Male*	19 (83%)	**Education Level**	*Bachelor*	8 (35%)
	Female	4 (17%)	,	*Master*	8 (35%)
				Doctorial	7 (30%)
Work Experience *No. of Years*	*Min- Max*	10 – 40			
	Mean	25	**Nationality**	*Saudi*	15 (65%)
	10 years	1 (4%)		*Egyptian*	6 (26%)
	11-20 years	5 (22%)		*Sudanese*	1 (4%)
	21-30 years	14 (61%)		*American*	1 (4%)
	31-40 years	3 (13%)			
QM/OE Related Experience *No. of Years*	*Min- Max*	6 – 35	**Areas of Experiences in QM/OE**	*Practitioner*	23 (100%)
	Mean	15		*Assessor*	13 (57%)
	5-10 years	9 (39%)		*Trainer*	14 (61%)
	11-20 years	10 (43%)		*Author*	4 (17%)
	21-30 years	2 (9%)			
	31-40 years	2 (9%)			

This research conducted the three Delphi rounds with a homogeneous panel of 23 experts in quality and excellence management. As shown in table 5.9, member of this expert panelist carefully selected for their recognized knowledge and experience in quality management systems and organizational excellence practices. All participants considered as quality management (QM) and organizational excellence (OE) practitioners with minimum of six years of experience in relevant work experience (average 15 years). Fourteen members of expert panelist (61%) are certified as trainer and internal or external assessor for at least one of quality and excellence systems. And four members have published a book in area of QM and OE. fifteen participants (65%) have master or doctoral degrees. Therefore, all participants are skillful enough to decide on the correlation between the empirical findings and the practical excellence models such as the EFQM-2020. Moreover, they have in average 25 years

of work experience in Saudi private sector, which make them competent enough to have a comprehensive view of organizations from different aspects.

5.7.2.3. The Three Rounds Design and Protocol

Skinner et al. (2015) identified number of generic characteristics of the Delphi method such as the anonymity role in Delphi technique, number of rounds, and Iteration and feedback. According to them anonymity "supports panelist independence by avoiding the official position status of a panelist potentially affecting others' opinion, expression problems, fear of losing face, or fear of attitudes that might be inappropriate to express in public … and It also removes the potential for mimicking others and provides a safety net for panelists from having to act as competitors. This guarantees more-objective answers and results.". In regard to the number of rounds it has been suggested to be between three and six rounds to enable credible findings ((Linstone & Turoff, 1975; Custer et al., 1999). The iteration and feedback describe the process of sending back the analysis of the collected data of a Delphi round to the panelists for their review and comments to be used as starting point for the next round, and "with the build of information proceeding round by round so that the previous phase becomes the source for the next.". (Skinner et al., 2015). Moreover, Hung et al. (2008) observed the existence of variety of options to construct and manage the Delphi survey. Their study showed that scholars who adopted the Delphi study used different approaches for surveys construction and administration in the different rounds. Interestingly, they discussed the usefulness of using the electronic version of Delphi or e-Delphi.

In this research, the three-rounds Delphi study conducted as e-Delphi maintaining the full anonymity of the panel. Each round start with design of the round's questionnaire and required instruction, followed by the e-survey using the email as mean of communication; and concluded by analysis of the received feedback from the panel. This research built the data round by round so that analyzed data of the previous round turn out to be the basis for the next round. The three-rounds Delphi study conducted over five weeks period (During January and February of 2020). The three-rounds objectives and designs are summarized in table 5.10.

Table 5.10 *The Three Rounds Delphi Study Design*

Round	Objective	Input	The Survey	Output
One	-To consult quality management experts in mapping and interrelated of empirical findings with the identified theoretical constructs of EFQM-2020 -To obtain expert panelists comments and additional insights on the emergent themes and their best options to be managed through EFQM BEM.	The emergent 12 aspects, 21 key themes and the 77 sub-themes from the interviews and document analysis	The panel were requested to perform the mapping on an excel sheet to decide on the most appropriate criteria and/or sub-criteria of EFQM-2020 that can accommodate the objectives of each theme. Then requested to share their opinions on: 1- the relevance of emergent themes from this study to the current practices of organizations in Saudi private sector 2- the suggested methodology and practice by this study to utilize the BEM of EFQM-2020	Mapping of every single emergent theme with its most appropriate criterion from the EFQM-2020 model.
Two	To perform iteration to the findings of round one to develop the preliminary RIM model in term of content and structure.	The formulated 51 descriptive statements based on results of the mapping process of Delphi round one	- The panel were requested to perform revision on the mapped and correlated themes and the proposed descriptive statements - The panel were requested to share their opinions on the structure of the new RIM model and how it could look like.	The 28 statements that formulate the content of the developing RIM model. The recommendation to use the basic structure of EFQM-2020
Three	-To consult the expert panelists on the proposed RIM model -To consult them on the proposed RIM assessment tool	The RIM model dimensions, criteria, sub-criteria and their description based on round two results.	The panel were requested to review the list of the proposed RIM model's sub-criteria and their associated explanation; then share your opinion on for each sub-criterion: - The panel were requested to share their opinion on the proposed assessment tool	The proposed model for religion interactions management and the assessment tool for RIM performance.

5.7.3. Reflections on Data Collection Challenges

The researcher encountered number of challenges during the two phases of data collection which mainly related to the effort and time spent in administrating both the interviews and the Delphi study. These challenges were manifested in the following issues:

a) The communication with the participants to confirm their participation and the required prior formal coordination before the direct contact to provide a lengthy explanation of the research's purpose and its objectives; the background of the researcher and university; and trying to control the deviation of the conversation to personal topics.

b) Dealing with different people with diversified demographical backgrounds and different characters which need more attention and respected.

c) After obtaining the initial approval, difficulties begin in determining the venue and time of the interview and managing scheduling conflicts and cancelation.

d) Managing the discussion during the interviews; probing and to inquiring effectively about some of the details; and controlling the conversation in order not to deviate from the interview objective; all of which were difficult skills in the first meetings, but the researcher noticed that he developed these skills with time.

e) The process of repeating the basic introductions and the same questions in each interview becomes tedious and stressful and requires patience and breaks from time to time

f) Traveling to several cities to conduct interviews was physically stressful and costly, however, the researcher arranged as much as he can to conduct multiple interviews in one trip to avoid repeated travel to the same city several times.

g) The process of transcription of audio files was very exhausting and took a long time for completion.

h) Translating the transcripts of the Arabic-based interviews was difficult and required dedication and time to ensure that the transcribed opinions, expressions and meanings are accurately translated.

i) The most difficult thing that was encountered in the data collection process in Delphi was the responsiveness of experts in the identified time frame to avoid any delay in the subsequent round. So that the researcher was in direct contact with the panel members through social media applications in addition to the formal email communication.

5.8. Data Analysis of Interviews and Documents

In phase one of data collection three sources of data produced large amounts of textual raw data for analysis. These sources were verbatim transcripts of the semi-structured interviews, documents reviews and the researcher notes. The massiveness of data poses a dilemma for the researcher about the best techniques of data analysis that help in answering the research question and deriving meaningful conclusions. At the same time, the used techniques should observe with the ontological and epistemological stance of the research (Mason, 2002). According to Yin (2009) data analysis in qualitative research is the most difficult part due to the large amount of data generated through qualitative study. And it is so significant in qualitative research to conduct an effective data analysis in order to answer the research questions and fulfill research purpose and objectives (Saunders et aI., 2012).

For this phase of research, the focus is in understanding the main aspects of religion-organizations relationship in the context of large private organizations within Saudi Arabia. Therefore, to identify the relevant meanings and themes from the collected data, combination of the 'thematic analysis (TA)' and 'qualitative content analysis (QCA)' techniques were used. TA and QCA techniques are widely utilized for data analysis in social qualitative research (Bryman, 2012). QCA used to systematically code and categorize a large amount of textual data to identify trends and frequency of the used words (VAISMORADI et al., 2013). TA considered as a pragmatic method of identifying participants' realities, experiences, and meanings (Robson, 2002). Thematic analysis (TA) is a descriptive presentation of qualitative data that helps in determining themes within analyzed data (Braun & Clarke, 2006). Themes or patterns are considered as the final products of data analysis in the thematic analysis (Braun & Clarke, 2006). To distinguish between theme and category, category refers to "a descriptive level of content and can thus be seen as an expression of the manifest content of the text", whereas the theme refers to "the expression of the latent content" (VAISMORADI et al., 2013).

The researcher adopted the TA and QCA for their proven effectiveness and flexibility as analysis methods for qualitative data (Braun & Clarke, 2006; Bryman, 2012; Robson, 2002; and VAISMORADI et al., 2013). Moreover, they are a powerful analytical method for data description, interpretation and dealing with large amount of data (Robson, 2002;

VAISMORADI et al., 2013; Vaismoradi & Snelgrove, 2019). However, like any other analytical methods, they have their weakness and issues. Robinson (2002) asserted that the thematic analysis is regularly focus on description more than interpretation. Likewise, these techniques criticized for the lack of clear procedures for analysis (Bryman, 2012). To overcome this issue, this research combined two procedures proposed by scholars: the Anderson (2007) proposed detailed procedures for the "Thematic Content Analysis"; and the framework and process for the thematic analysis that suggested by Braun & Clarke (2006) which comprises six phases as shown in table 5.11.

Table 5.11 *Processes of Data Analysis in Thematic Analysis*

	Analysis phases	Description
1	**Familiarizing with data**	Transcribing data, reading and rereading the data, noting down initial ideas
2	**Generating initial codes**	Coding interesting features of the data systematically across the entire data set, collating data relevant to each code.
3	**Searching for themes**	Collating codes into potential themes, gathering all data relevant to each potential theme.
4	**Reviewing themes**	Checking if the themes work in relation to the coded extracts and the entire data set, generating a thematic map.
5	**Defining and naming themes**	Ongoing analysis for refining the specifics of each theme and the overall story that the analysis tells, generating clear definitions and names for each theme.
6	**Producing the report**	The final opportunity for analysis. Selection of vivid, compelling extract examples, final analysis of selected extracts, relating back of the analysis to the research question and literature, producing a report of the analysis.

(Source: Braun & Clarke, 2006)

Accordingly, the analysis of raw data of this phase conducted through the following stages:

1. The researcher made multiple copies of the raw data (interview transcript, documents reviews, taken notes) using Microsoft Word which considered an effective tool for thematic analysis (Anderson, 2007).

2. The researcher familiarized himself with the data through several rounds of reading till become fully aware with data and noted down some important initial ideas.

3. Using the Microsoft Word features, the researcher used the 'Text Highlight Color' to highlight the distinct units of meaning in the data.

4. Each unit of meaning copied and pasted in separate file with similar units. Each unit coupled with the code of the interviewee who expressed that meaning. Similarity is based on the shared meaning that each unit carry.

5. Within each unit of meaning, key words or interesting feature were identified and highlighted to generate the initial 'codes'.

6. Codes of similar units of meaning were collated and labeled with initial subcategories (or sub themes) using key words or phrases from the data or using words that informed by the existing theoretical work.

7. The initial sub-themes reviewed and refined in light of new coded data.

8. The similar sub-themes were combined and mapped into higher thematic level to generate clear definitions and names for key themes.

9. Vivid and compelling examples from data were selected to evidence the emergent themes from data analysis.

10. Data analysis reported in light of the research question, objectives and the conceptual framework.

Figure 5.6 show one example that illustrate the followed procedures for thematic analysis in this research.

Figure 5.6: Sample of the Thematic Analysis Results

Codes (Sample)	Sub-themes	Key Theme	Evidence from the Interviewees
Quality managers Ministry of Islamic Affairs Executive management Shariah committees within org. Top Executive of the organization Employees Ministry of Labor Customers Employees Governmental entities Partners Community Leaders Interested parties Shareholders Suppliers Clients Owners Founders Human Resources Society Advocacy offices Stakeholders formal education system Internal clients External clients Investors	Leaders Employees Shareholders Customers Society Government Partners and Suppliers	Internal Stakeholders External Stakeholders	"Quality managers; Ministry of Islamic Affairs, Dawah and Guidance; Executive management; Shariah committees within organizations; and interested parties" **P1** "Top Executive of the organization" **P3** "Employees with Islamic academic backgrounds" **P4** "Saudi labor law and customers" **P5** "our customers and our partners expectations on our compliance to Shariah regulations and Halal standards" **P12** "leaders have the major role in shaping organization attitude towards the religion integration within different organizational dimensions; and employee also can play vital role in requesting, pushing and driving different religion-based activities within the organization" **P14** "I can see that different interested parties have role to play with organizations to influence the introductions, promoting and implementations of religion related practices such as: leaders, shareholders, employees, customer, governmental agencies regulations, community, and some partner" **P17** "Certainly it differs from one organization to another and from culture to another, but it is likely that the organization takes into account the religious needs of its clients in the first place, and the owners / founders of the organization and its shareholders and finally its employees may follow, while the external parties often come the administrative and / or religious government agencies that organize The work of the organization or generally monitors the community behavioral system" **P18** "The source of state policies and legislation…; the customs and traditions of society that are derived from religion." **P28** "Customers; employees; investors; supervisory Religious Authorities" P35 "existing of religious or conservative leaders is very important to inspire organization and influence its mission, vision and values" **P37**

it is worth to mention that the qualitative content analysis (QCA) partially used in several occasions during the data analysis to prioritize the mentioned codes and meaning as needed.

The content analysis simply used through counting of the frequency of occurrence of specific code or meaning in the text in comparison to other codes and meanings.

5.9. Data Analysis of Delphi Study

Data analysis of Delphi study can include both qualitative and quantitative analysis techniques, where qualitative techniques deal with open-ended questions to seek experts' opinions, and the quantitative techniques are mostly used to measure the central of tendency (Hasson et al., 2000; Hsu & Sandford, 2007). The main concern of Delphi study is "making sense of consensus" (Hsu & Sandford, 2007). While there is no universally agreed proportion for the level of consensus in Delphi study as it depends on sample size, research aim and resources; however, the employed level of consensus must be considered and stipulated (Hasson et al., 2000). Some scholars suggested that consensus should be considered when 51% agreement among the panelists achieved, while others recommended 70% and 80% (Hasson et al., 2000). From his side, Crisp et al. (1997) claimed that considering the stability of responses from round to round give more reliable indication of consensus than the use of percentage.

In the present research, the Delphi questionnaires are consisted of open-ended questions at all three rounds, in exception of the first round which has question to select between multiple options. Therefore, and drawing on above scholarly discussion, the collected data in all three rounds were analyzed using qualitative content analysis (QCA) technique. In round one, simple statistical calculation was used to calculate the frequency of occurrences to identify the level of consensus among the panelists. Obviously, there was no need to employ any sophisticated statistical techniques in this research, so that it was decided to stick with basic calculations to minimize any complication or potential mislead for the panelists or final report readers. The analysis process of three rounds were as follow:

Simple statistical analysis in DR1: the expert panelists were provided with excel sheet consisting the emergent 21 key themes and 77 sub-themes from phase one to be correlated to the criteria and sub-criteria of the EFQM-2020. Panelists can choose up to five selections for what they viewed is the most appropriate criteria and/or sub-criteria of EFQM-2020 that can accommodate the objectives of each sub-theme. If they do not see any appropriate

relation, they can select '*No Appropriate Correlation*'. In addition, they were given the chance to comment on each sub-theme or to justify/support their selection as illustrated in figure 5.7.

Figure 5.7: Snapshot of Correlation Excel Sheet of Delphi Round One

Moreover, the expert panelists were asked two open-ended questions to express their opinions on the relevance of the emergent themes to local context and the research approach to utilize the EFQM-2020 as tool to model the religion interactions management. In this round the collected data were combined to identify the achieved level of consensus among the panelists for each sub-theme. Only mentioned correlation with 50% or above are considered (frequency of selection is 12 out of 23 or more). Figure 5.8 shows sample of reported result of this analysis.

Figure 5.8: Sample of the Analysis Result of the Mapping Task in DR1

Main Components	Conditions	
Focus Area	Main Organizational Motives	
Key Themes	C1 - Organizational Level Motives	
	C2 - Individuals Level Motives	
	C3 - Contextual Motives	
Sub-themes	**Correlated EFQM Criteria / Sub-criteria**	**Frequency** *(n=23)* **Consensus Level** *(%)*
C1.1 Organization Identity	1.1 Define Purpose & Vision	23 (100%)
C1.2 Organization Strategy	1.4 Develop Strategy	23 (100%)
C1.3 Organizational Culture	2.1 Steer the Organization's Culture & Nurture Values	20 (87%)
C1.4 Leaders' Religious Identity	1.2 Identify & Understand Stakeholders Needs	17 (74%)
C1.5 Owner Religious Identity		

As result of this task, 183 different selections were suggested for the 77 emergent themes with EFQM-2020 criteria. where the consensus level achieved was 100% for 67 selections (i.e. level of agreement on mapping of 51 themes); 90% in average for 50 selections (i.e. level of agreement on mapping for 14 themes); and 70% in average for 66 selections (i.e. level of agreement on mapping for 12 themes). The overall achieved consensus on round one is about 86% and calculated as follow:

Overall Achieved Consensus = (100%*67+90%*50+70%*66)/183= 86.45%

Qualitative Content Analysis in DR1, 2 and 3: The main objectives of the free-text commentary boxes and the open-ended questions in Delphi questionnaires were to solicit expert panelists insights on the research purpose, objectives and approaches as well as to seek their opinions on the content and structure of the intended religion interactions management model and assessment tool through the required modification, rephrasing, merging and remapping of the model's criteria and their descriptions. Therefore, the received comments from the panelists and the responses to the open-ended questions in the three rounds were decided to be analyzed using the QCA to fulfil the objective of these rounds. Likewise, the QCA of the Delphi data showed high level of stability of responses in round three compared to preceding two rounds which indicated high level of consensus among panelists on the content and structure of the RIM model and assessment tool.

5.10. Ensuring the Research Quality

The most common factors that determine the quality of qualitative research are: validity and reliability, and in order to ensure and enhance the quality of qualitative research the researcher need to understand and observe these two factors during research design, analysis and evaluation (Patton, 2002). It has been noticed that in contemporary literature new terms are used to evaluate qualitative research such as 'credibility' instead of internal validity; 'transferability' in exchange of generalizability; 'conformability' versus objectivity, and 'dependability' as a replacement for of reliability (Bryman, 2012).

5.10.1. Research Validity

Validity refers to the accuracy of data collection method (Saunders et al., 2012); and linked to 'trustfulness' to achieve 'authenticity' (Neuman, 2011); and credibility or correctness

(Maxwell, 1996). From his side, Yin (2011) suggested two strategies to strengthen the validity of qualitative research: rival explanation, and triangulation. Where the rival explanation emphasizing on rival interpretations at every stage of the research in addition to the final interpretations of the research's findings. Triangulation relating to the data collection from different sources. Creswell (2007) identified eight strategies that frequently used to ensure the validity of qualitative research and he recommended that the qualitative researcher adopted at least two of these strategies in any given research, in the present research, the researcher employed most of these strategies. The employed strategies to ensure and enhance the quality of this research can be summarized in the following points:

a) The researcher intensively involved in the field to produce an inclusive and in-depth understanding of the religion-organizations relationship in the context of large private enterprises within Saudi Arabia. The intensive field engagement manifested in:

   1. The number of the conducted interviews (42 interviews).

   2. The duration of interviews (50 minutes in average).

   3. The diversification among the interviewees in term organizational hierarchal levels.

   4. The diversification among the interviewees in term of work experience.

   5. The diversification among the interviewees in term of demographical background.

   6. The diversification among the interviewees in term of educational background.

   7. Review and analysis of variety of relevant documents (29 different document).

   8. Researcher's notes of unexpressed clues.

All these items helped the researcher to obtain rich data that covers wide range of details and variety of information about the research phenomenon and consequently enhance the research validity.

b) All interviews data were transcribed soon after the interviews and emailed to the interviewees to confirm the accuracy of the transcriptions which enhance the validity of the collected data.

c) The translated parts from the Arabic-based interviews verified through the 'back translation technique' to enhance the validity of translations.

d) The researcher conducted three pilot interviews to assess the validity of the interview instrument.

e) The researcher conducted comparison, matching and distinction between the empirical findings and the pre-existing theories to ensure "knowledge integration and synthesis" and avoid any "risk of knowledge isolation". This considered as rival explanation of this research findings which enhance the research validity.

f) The researcher employed the data collection triangulation. Triangulation defined as "the use of multiple sources of data, different research methods and/or more than one researcher to investigate the same phenomenon in a study" (Collis and Hussey, 2009). Triangulation of data collection techniques increases the validity and trustfulness of the research findings (Moore *et al.,* 2012; Saunders *et al.,* 2012). In this research, three main sources of data were adopted: the interviews, the documents review and analysis and researcher's notes.

5.10.2.   Research Reliability

Research reliability refers to the consistency of data collection technique (Saunders et aI., 2012). Similarly, Collis and Hussey (2009) considered that reliability of the research indicates the absence of differences in findings if the research repeated which can be achieved through well-established set of protocols and procedures for that insure the authenticity of the findings. Saunders et aI., (2009) mentioned that researcher's bias and errors threaten the research reliability. In this research, to avoid interviewer's bias and errors, all interviews were digitally recorded and then transcribed in text files then emailed back to interviewees to confirm accuracy of the transcription and to eliminate any error or data collection bias.

Likewise, Saunders et al. (2012) discussed that the 'transparency' in reporting every part of the research can enhance the research reliability. Therefore, the researcher saved no efforts to become very transparent while he is reporting every single part, process and deployed techniques in a way that enables others to replicate this research. The selection of research's methodological choices, designs and process were clarified including data collection instrument, sampling, and protocols. As well as making the raw data available for the purpose of further research.

The researcher ensured the research reliability through demonstrating of relevant data quotes to link the reader of this research directly with the voice of the interviewees and panelists that reflect their opinions and experiences. And every quoted interviewee or panel

member in the data analysis was coded and linked with his or her profile that attached in Appendix One. Moreover, Flick (2007) noted that the research reliability can be enhanced through development of researcher interviewing skills and through test interviews. Consequently, the researcher attended number of online sessions and watch different educational videos on how to conduct an effective interview as well as he gained practical experience during the pilot interviews.

5.10.3. Quality of Delphi Study

To ensure and enhance the quality of the Delphi study in this research, the researcher put in place number of measures that recommended by scholars to increase the validity and reliability of the employed design, process, instrument for Delphi study. These measures can be summarized in the following points:

a) Skinner et al. (2015) discussed number of potential biases that could harm the Delphi study and suggested number of measures that help in countering these biases such as the request for response justification in each round and the assurance of expert anonymity. In this study, both mentioned measured were deployed as expert panelists were requested to comment and justify their opinion as part of the design of the questionnaires in all three rounds. Also, the anonymity of expert panelists was ensured.

b) As recommended by Mitchell (1996) to enhance the confidence on the primary data of Delphi study, a detailed information about the questionnaires of the three rounds was provided to show the rationale behind these questions and how they were employed.

c) Delphi technique offers reliability through the iteration of data collection and analysis during each round (Day and Bobeva, 2005). In this research, three rounds of data collection, analysis and feedback were conducted.

d) In addition, the use of iterative feedback to the panel confirm the accuracy of the collected data and the concluded findings which help in strengthen of internal validity of the Delphi study through assessing credibility and consistency of experts' responses as recommended by Day and Bobeva (2005).

e) And as Hasson et al. (2000) described "the Delphi is based upon the assumption of safety in numbers", so the use of multiple experts in the Delphi panel helps in strengthen

credibility (Day and Bobeva, 2005). In this research, 23 expert panelists were participated in all three rounds of Delphi study.

f) Hasson et al. (2000) asserted that the use of experienced panel members and the use of "successive rounds of the questionnaire" enhance the validity of the Delphi study. In this research, both highly experienced panelists were recruited and three successive rounds were conducted.

g) Also, as Hung et al. (2008) stated the validity of the collected data from the Delphi can be confirmed as "the content is driven by panelists". in this research an e-Delphi technique was employed where it depends on electronic questionnaires with digitally written responses from the expert panelists thus helping in avoiding introduction of bias.

h) The iterative process during the rounds of Delphi procedure allows the panel members to refine their opinions in light of the of the panel's decisions in the previous round which improve the accuracy of the study findings.

i) The researcher maintained high level of transparency through reporting of every single step of the Delphi study which believed to help in enhancing the reliability of this study.

Moreover, external validity of Delphi study findings through replication to another context is not visible due to the number of panelists which is usually small and Delphi studies "do not (are not intended to) produce statistically meaningful results; in other words, the results by any panel predict the response of a larger population or even a different Delphi panel. They represent the synthesis of opinion of the particular group, no more, or less." (Gordan,1994). However, the transferability of the Delphi outcomes is a claim worth discussion.

5.11. Research Ethics Considerations

The researcher should be responsible for taking all the basic ethical considerations required in the course of his research. Part of the ethical considerations is gaining approval to access research sites and to communicate with participating individuals as well as clarifying the background of the research and what is expected from participants (Robson, 2011; Saunders et al., 2012). Mertens (2012) mentioned that "qualitative researchers' interactions with individuals and communities provide fertile ground for the emergence of ethical dilemmas". The research ethics defined as "the standard of behavior that guides your conduct in relation

to the rights of those who become the subject of your work or are affected by it." (Saunders et al., 2012).

Saunders et al. (2012) identified number of ethical issues that must be taken in consideration in different research approaches, such as: researcher integrity and objectivity; respect for others; harm avoidance; participants privacy; voluntary basis of participation; right to withdraw; consent to participation; data confidentiality; anonymity of participants; being responsible in data analysis and findings reporting; data management compliance; and researcher safety.

Collis and Hussey (2009) gave more attention to anonymity of participants as they asserted that "anonymity provides protection to participants by ensuring that their names are not identified with the information they give". Likewise, they stated that the data confidentiality provides "protection to participants by ensuring that sensitive information is not disclosed, and the research data cannot be traced to the individual and organisation.". in this context, within Delphi study requires anonymity of panelists which is considered "one of the features which characterize it from other consensus methods", where the panelists do not meet face-to-face with each other and do not know each other (Hasson et al., 2000)

In this research, the researcher followed the latest 'CODE OF RESEARCH ETHICS' of Brunel University. Therefore, the researcher applied for research ethics approval prior to conducting any field work. The University Research Ethics Committee afterward granted the researcher the needed approval on 15 August 2019. As part of application process to gain the research ethics approval, the researcher developed two important documents: first: the 'PARTICIPANT INFORMATION SHEET' that gives the participants good background of the research project objective; shows them that no harm or risk associated with this study; ensure their anonymity and privacy protection; emphasis on their freedom to withdraw any time; and the official contacts for any clarification or issues reporting. Second, is the 'CONSENT FORM' which confirms that prior any interview the participant has went through the Participant Information Sheet; had an opportunity to ask questions and discuss this study; received satisfactory answers to all your questions; understand that he or she will not be referred to by name in any report concerning this study; understand that he or she is free to withdraw from this study at any time; agree to record the interview; agree use of non-attributable

quotes when the study is written up or published; the procedures regarding confidentiality have been explained to him or her; agree that his or her anonymized data can be stored and shared with other researchers for use in future projects; and agree to take part in this study.

During the recruitment period, the researcher send copy of the 'PARTICIPANT INFORMATION SHEET' to the potential candidates and once they agree to participate, the interview time and location arranged based on most convenient for the interviewee. Prior to conducting the actual interview, each interviewee should read and sign the 'CONSENT FORM'.

5.12. Summary

In this chapter, the research methodological aspects have been comprehensively stipulated and discussed. Pragmatism is the chosen philosophical stance for this research to achieve research aim and objectives to understand the phenomenon of religion-organizations relationship in the context of Islam and large private enterprises within Saudi Arabia, as well as to answer the research questions on how to manage religion interactions. Table 5.12 summarized the chosen methodological aspects in this research and the employed designs, strategies and methods.

Table 5.12 *Summary of Research Methodology*

Methodological Aspects	Choices
Paradigm	- Pragmatism
Ontology	- Humans Experience - Intersubjectivity
Epistemology	- Combined Research Approach (Inductive and Deductive) Transferability
Axiology	- Value-Driven Research
Methodology	- Multi-Method Qualitative Research
Design	- Exploratory
Data Collection Methods	- Semi-Structured Interviews - Documents Review and Analysis - The Delphi Technique

Likewise, a thorough discussion on the justification of the selected methodological approaches; the detailed design of the employed methods; and the taken measures to ensure research quality and to maintain ethical aspects were demonstrated. The next two chapter will report the data analysis and findings of the two phases of data collection.

CHAPTER SIX: DATA ANALYSIS AND FINDINGS – PART ONE

6.1. Introduction

As highlighted in the previous chapter the data collection was conducted in two phases: first phase for the interviews and documents review; and the second phase for Delphi study. Chapter six and seven report the analysis and findings of these two phases. The field study conducted to fulfil the following research objectives:

- To deeply investigate, recognize and understand the main aspects of relationship between religion and organizations in the context of large private enterprises within Saudi Arabia.

- To identify the existing practices within organizations to manage religion interactions.

- To recognize the common and best practices and the different level of maturity among organizations in managing these interactions.

- To propose a religion interactions management (RIM) model that constructed based on EFQM BEM and induced empirical data.

- To develop an assessment tool based on the proposed RIM model.

The reporting of analysis and findings is divided into two parts, the first part is dedicated for the analysis and findings of interviews and documents data (Chapter Six); and the second part is devoted for the analysis and findings from the Delphi procedure (Chapter Seven).

This chapter is consisted of five sections. The next section is an introductory section to present the emerged changes to the interview's focus areas. Followed by the three main sections to report the analysis and findings of interviews and documents review data. Reporting on these three sections follows the structure of the developed categories and focus areas of the interview, where each section reports the analysis and findings under one of the three main categories: conditions, actions and consequences. The last section is devoted to report the findings and analysis of researcher' notes data on the diversification of interviewees' religious backgrounds.

6.2. Emergent Expansion to Interview's Focus Areas

As discussed in last chapter the semi-structured interview was initially consisted of six (6) questions covering the six (6) focus areas that informed by the deductively emerged themes

and categories of religion-organizations relations. Then it gets refined and improved during the pilot interviews as illustrated in table 5.5 (in Chapter Five). And as discussed in the last chapter while these focus areas questions were developed based the deductively emerged themes and categories of religion-organizations relations, they were flexible enough to allow for new themes and propositions to be empirically emerged from the data analysis of interviews. Therefore, additional focus areas were induced based on interviewees' emphasis during the interviews and the data analysis. These emergent focus areas are two new focus areas under the 'conditions' category and four focus areas under the 'actions' category. The new focus areas were emerged after conducting of about one third of the interviews which required development of additional interview questions to be asked to the rest of interviewees and reanalysis of interviews' data of the completed interviews in light of the emerged focus areas and the newly developed interview questions.

Under the 'conditions' category, interviewees emphasized on that organizations are differ in their level of exposure to religion interactions according to their variations in term of organizational characteristics or internal contextual factors. Likewise, they asserted that even within an organization not all entities and functions have same extent of susceptibility to religion interactions. Therefore, two focus areas were identified according to these assertions, first: the 'Main Organizational Aspects' to cover the main organizational functions, elements and structure that considered to be mostly visible to religion interactions. Second, the 'Main Internal Factors' to cover the main organizational characteristics and main internal contextual factors that may leverage or weaken the responsiveness towards religion interactions management.

Similarly, under 'actions' category, interviewees underlined number of critical meanings that deserve to be a standalone focus area. The focus area of 'recognition' divided into three focus areas: Organizational Awareness, Main Dimensions of Religion Interactions and Forms of Religious Requests to address the three distinct meanings on how organizations recognize and understand the different manifestations of religious interactions and manifestations in the organizational context. Moreover, two additional focus areas were added based on interviewees' discussions and their emphasizing. The first focus area is 'Performance Sustainability' which covers the identified actions to sustain organizations performance in managing religion interactions. The second focus area is 'Steering Responsibility' to address

the identified themes on who is responsible to drive organizations performance pertaining management of religion interactions. The semi-structured interview initial eight (6) focus area with their related questions and the emerged (6) focus areas and their developed questions are listed in table 6.1.

Table 6.1 *The Semi-Structured Interview Focus Areas and Questions*

	Focus Area	Question
Category One: Organizational Conditions		
1	**Main Organizational Motives**	In your opinion what are the potential motives for organizations to take a position regarding the religion?
2	**Main Organizational Actors**	who are the main actors (individuals or organizations) whom are behind these motives or may contribute to the religion manifestation in the organizational context?
3	**Main Organizational Aspects*****	What are the organizational aspects that have potential for interactions with religion which required response from the organization?
4	**Main Internal Factors*****	What are the main internal factors that may leverage or weaken the attention towards religion interactions management?
Category Two: Organizational Actions		
5	**Organizational Awareness**	How to obtain better understanding and awareness of different religious interactions and manifestations in the organizational context? And How to assure the authenticity and legitimacy of various religious requests?
6	**Main Dimensions of Religion Interactions*****	What are the main dimensions (aspects and content) of religion interactions and manifestations in the organizational context?
7	**Forms of Religious Requests*****	How the religious requests and manifestations appear in the organizational context?
8	**Organizational Responses**	What are the different approaches taken by organizations to respond to religion interactions?
9	**Performance Sustainability*****	What are the actions that should be taken by an organization to sustain and improve its performance pertaining to manage interactions with religion?
10	**Steering Responsibility*****	Who supposed to drive the organizational performance pertaining to manage interactions with religion?
Category Three: Organizational Consequences		
11	**Expected Implications**	What are the expected impacts and implications of the religion interactions and manifestations in the organizational context?
12	**Performance Measurement**	How an organization can measure its performance in managing the interactions with religion?

****(Inductively added focus areas and questions)*

6.3. Organizational Conditions

This section reports the analysis and findings of interviews and documents review data under the first category of the interview which is the 'organizational conditions'. Conditions

represent situations that triggers a response. In the context of religion-organization relation conditions can be viewed as antecedent motives, influential actors, organization exposed aspects and organizational culture. Under the 'organizational conditions' there are four focus areas namely: main organizational motives, main organizational actors, main organizational aspects and main internal factors.

6.3.1. Main Organizational Motives

The aim of the first focus area of the interview is to identify and understand the main motives and prior situation that drives organizations to respond to religion interactions. And to identify the different taken position which represents organization's orientation towards these motives and its view on religion interactions as expressed in attitudes, behaviors and actions. Moreover, to identify the best practices and the different level of maturity among organizations in identifying, understanding and managing of these motives.

Interviewees were asked the following question: *In your opinion what are the potential motives for organizations to take a position regarding the religion?* And based on the thematic analysis of interviews and documentation data three key themes were identified: the organizational level motives, the individuals level motives and the contextual motives as illustrated in table 6.2.

Table 6.2 *Emergent Themes from the Main Organizational Motives*

Codes (Sample)		Sub-themes	Key Themes
Mission and Vision	Owners legacy	**Organization Identity**	**Organizational**
Goals	Owner background		**Level Motives**
Objectives	Islamic based	**Organization**	
Strategies	Religious-based	**Strategy**	
Direction	Organization reputation		
Orientation	Leaders character	**Organizational**	
Main function	Organization interest	**Culture**	
Core value	Religious intent Promote		
Competitive advantage	religious ethics	**Leaders' Religious**	
Values	Organization Culture	**Identity**	
Leaders believes			
Leadership style		**Owner Religious**	
		Identity	

Protect own identity	Being role model	**Personal Beliefs**	**Individuals Level Motives**
Expression of self-identity	Reflect our religious values		
Award from Allah			
Have impact on organization culture	Practice or religious duties	**Sense of Community**	
Needs	Allah's blessing		
Requirements	'Rahmah' (compassion)		
Expectations	Equity and Equality	**Attitude of Making a Difference**	
Desires	Respect of others		
Requests	Ask for our religious rights		
Collaborate with others	Support organization endeavors		
Spiritually connected			
basic law of SA	country tradition	**Regulatory Factors**	**Contextual Motives**
National and institutional systems	public policy		
	Tribal motives		
religion culture and educations	Social motives	**Institutional Factors**	
Govt legislative requirements	Religious motives for customers		
	Legal mandatory		
customers' requirements	The policies	**Clientele Factors**	
attract more customers	legislative bodies		
customer expectations	orientations of the state		
community prospects and partner's needs	National vision		
culture of society	Comply with government regulations	**Societal and Cultural Factors**	
desire and eagerness of students 'parents	Islamic Shari		

6.3.1.1.   Organizational Level Motives

The first key theme emerged from following sub-themes: organization identity; organization strategy; organizational culture; leaders' religious identity; and owner religious Identity. According to interviewees perspective, the organization identity represents its purpose, mission and objectives. Organization strategy and organizational culture reflect the organization shared values and norms; and its characteristics as perceived by its people, customers and society. These three sub-themes consisted the intrinsic character and purpose of an organization which motivate it to take explicit position toward the religion interactions. Islamic-based organizations are good examples of this sub-themes such as Islamic banks, Islamic based Insurance companies, and Islamic schools. The leaders and owner identity represent their religious beliefs, values, ethics and perspectives that guide them to drive and influence their organizations accordingly.

Moreover, the organizational level motives stand for the system level drivers and can be viewed mainly as top-down direction of adoption and religion-based change as described by P4:

> *"Awareness given to employees on organizational code of conduct in line with religious guidelines" P4*

And as another interviewee indicated the business professionalism to respect religious people and their religious practices as an expected organizational culture towards religious diversity (P5). Likewise, the organizational level motives can be also viewed as in-out direction of organizational interaction with its environment and ecosystem. Where organizations looking for positive factors outside its boundaries to support its mission and objective as stated by one interviewee:

> "*Investing religious motives that affect some societies" P01*

Or to take the lead in its ecosystem for its unique implementation of specific religious practices as organization D stated in its vision statement (D09). The organizational level motives are clearly supported in the analyzed documentation. For example, organization A (a retail company) asserted that:

> *"At [Organization Name], ethical principles: integrity, righteousness, fulfilment and persistence – shape the way we do business" D06*

They used the word 'righteousness' as translation for the Arabic word 'Taqwaa' which "covers many concepts that include God-fearing, righteousness and piety. Sometimes, we may find the word "birr" used as a synonym. (See the Qur' an, 2: 1 77.)" (Saleh, 2011). Also, they used the word 'fulfilment' as translation for the Arabic word 'Birr' which "cover term for all kinds of good deeds. (See, e.g., the Qur'an, 2:177.) It is sometimes used to mean taqwaa ('God fearing)." (Ibid). likewise, Organization B (food company) indicated in its vision statement that they support the food security through providing the best poultry products that are slaughtered according to Sharia law (D07). Similarly, organization C (IT company) placed on the top of their listed core values the Trust where they trust in Almighty Allah (D08); organization E (Islamic bank) asserted in vision statement that they provide banking services based on genuine Islamic foundation (D10); and to maintain its compliance with Islamic rules organization G (insurance company) indicated that they contracted with Shariyah Review Bureau (D12). Likewise, organization H (insurance company) indicated that their strategic goals are aligned in harmony with our Shariah guidelines and principles (D13). All above

examples show the role of organizations' missions, visions and strategic goals as significant motives to manage different religion-based interactions.

6.3.1.2. Individuals Level Motives

The identified codes from interviews data grouped into three categories representing the following three sub-themes: personal beliefs; sense of community; and attitude of making a difference. These three sub-themes jointly characterize one key theme which is the individuals level motive. The 'personal beliefs' sub-theme is about individual religious and spiritual needs; his religious rights in the workplaces; and expressions of his religious identity in different means (i.e. cognitive, behaviors and actions). Respecting individual's needs, rights and practices is one of the significant motives for organizations to take position towards the religion interactions. This sub-theme can be considered as intra-subjectivity within each person as described by some interviewees as *"personal religious commitment"* (P3) and as "*leaders and employees' religiosity"* (P14); or as motives that are linked to individual beliefs where they "*truly believe and individuals that simply follow to avoid a negative consequence"* (P8). Also, these personal beliefs can be expressed as needs that need to be fulfilled which might motivate organization to respond to religion interactions as asserted by following quote:

> *"there are many motives and drivers to organizations to take position and actions towards different religion related aspects within organizations such as: employees' religious desires"* P17

The 'sense of community' sub-theme reflects individuals feeling that they are part of community, and each member of that community is important to other members as they all shared similar beliefs, values and needs. This feeling of community within organizations is vital for group members as they can achieve together shared objectives. Based on interviewees perspective, religion is one of the main reasons for people to build communities, have the feeling of unity and enhance the relationships between employees. Therefore, organizations will be motivated to address religion interactions to manage this sense of community for its benefit through more employees' engagement and constructive work communities. The sense of community was expressed by different interviewees from different background, for instance:

> *"people's shared ethics and basic human morals motivate them to respect and understand others' believes and how they chose to live their life; and consider that everyone has the right to practice his believes in the workplaces" P06*

The 'attitude of making a difference' sub-theme involve the tendency of individual to make change on their workplaces. These changes are driven by their religious conceptions of what is right and what is wrong; or what should be done or what is the better way of doing things in their workplaces. This attitude of proactivity can be portrayed as bottom-up way of organizational culture change, where individuals trying to influence their organizations through religiously informed proposals; religious based organizational performance; or through purposely acting as role models through practicing religious teachings. Therefore, such attitudes will motivate organizations to take a position to encourage or discourage individuals religion-based initiatives. For instance, the following quote reflects the mindset of making difference in workplaces that motivated by religious beliefs:

> *"The motives for this are monitoring God Almighty in all dealings and ensuring fairness in dealing with all clients and dealing with them according to the teachings of our true religion, especially when we are in the purest parts of the world where the reward is double and the sin is double. Perhaps we always look at the noble verse" P38*

This 'individuals level motives' theme also supported by documentation data analysis where people right to practice their religious duties is emphasized in the Saudi Labor Law. For example, special working hours during month of Ramadan; the praying allocated time; respect of Fridays and religious holydays to perform religious duties; respect of women's special religious needs (D02). Moreover, several examples found in the reviewed documents showing the vital role of employees in making religion-based changes in their organizations. For example, a values-based safety program developed in Organization R (Petrochemical company - D23) to encourage workers to be more committed to safe work practices and to comply with related instructions. This organization have a good record of operational safety; however, it suffers from unsafe traffic behaviors of its employees while traveling to and from different work locations. The organization attributed these behaviors to the fact that employees behave less compliant with safety rules when they are outside the work locations because they are out of supervision. The organization has encouraged its staff to come up with solutions to this problem. This program was suggested by some employees based on the importance of promoting some basic values that support self-discipline, integrity, self-monitoring and patience for behavior change. The most important characteristic of this

program is that it is rooted Islamic teachings and supporting its awareness messages with texts from Islamic heritage, which made it a very accepted among most of employees.

6.3.1.3.   The Contextual Motives

The third key theme emerged from following sub-themes: regulatory factors; institutional factors; clientele factors; and societal and cultural factors. These sub-themes represent the main external contextual factors that might motivate an organization to take position to address different religion interactions. These contextual factors demonstrate the direction of out-in motives of organizations' religion-based actions.

The regulatory factors cover different codes such as: the basic law of Saudi Arabia; national and institutional systems; government legislative; legal obligations; the policies; legislative bodies; and government regulations. All these codes represent the formal intervention of government and other legislative organizations on organizations which drive it coercively to take a specific religion-based actions. Similarly, the institutional factors embody the influence of non-government organizations and institutions that might motivate organizations towards certain religious performance. Example of these performance are: best practices according to the quality management framework by King Abdulaziz Quality Award ("KAQA"); the general advices from Committee of Senior Ulema and Department of Scientific Research and Ifta (religious ruling); and the expectations from some charitable organizations. In addition, the institutional factors reflect the pressures from organization's ecosystem to be aligned and fitting with comparable organizations through compliance with the normative aspects of religion interactions. The regulatory and institutional factors were summarized as one of the interviewees stated:

> *"There are a number of motives for religious influence: the environment in which institutions and actors operate is purely religious; and the state constitution provides full respect for the Islamic religion and its practices in organizations and insuring comply to Islamic guidelines." P25*

The clientele factors; and societal and cultural factors both represent the role of customers and local society in motivating organizations to perform some religious activities. As per interviewees customers in such intense religious culture have specific religion-based requirements which organizations need to fulfil to gain their satisfaction. Also, the religious and conservative people are a major segment among customers which organizations needs

to attract them. For example, Halal food companies are motivated by their customers to comply with Islamic Shariah regulations in their production process; Islamic banks and insurance companies are driven by their customers' requirements to provide Islamic compatible services; and Islamic schools adopting Islamic informed curriculum to attract specific customer segment. Consideration of these factors as contextual factors towards management of religion interactions can be evidenced through the following quote:

> *"The desire and eagerness of students' parents to instill religious values in their children to be good children beneficial to them, their society and their country, on the one hand, away from excess and extremism on the one hand, and on the other hand, away from alienation and behavioral deviation." P06*

In the other hand, the societal and cultural factors characterize the soft forces of local culture and the overall society attitude which motivate organizations to adopt some religious practices to maintain its reputation and gain the acceptance within its environment. Local society has some religion compliance expectations from organizations which need to be provided to sustain a good relationship and achieve better business results. Moreover, the changes on the local culture have clear impacts on organizations' orientations towards religion practices. For example, while specific religious issues were introduced before the Saudi Vision 2030, different issues are now under discussion with organizations.

Likewise, data from documents is supporting the noted statements from interviewees about the impact of contextual factors as key motive for organizations in term of religion interaction management. This is obvious from review of the Basic Law of Saudi Arabia (the constitution) consisted of 153 articles (83 articles for basic law; 30 articles for Shura Council Law; and 40 articles for The Law of the Provinces), and 30 articles out of these 153 are directly emphasizing on the significance of religion to the government of Saudi Arabia. For example, the first article of the basic law stated that Islam is the country religion and the Holy Qur'an and the Prophet's traditions are the source of its constitution (D01). As aforementioned, organizations are driven by dominant culture in its environment, and the Saudi Vision 2030 has evolutionary impact on Saudi culture and Saudi business environment. The Saudi Vision 2030 emphasized on the moderate viewpoints of religion, however, still capitalizing on the nation's religiosity. As it proudly considers religion as distinctive feature of Saudi Arabia (D03). In addition, it considers Islam as a way of life the catalyst the new Saudi Vision with more emphasis on religiously supported values. In term of regulations, the Saudi Labor Law have several articles

with clear instruction for religion related issues. For example: prying locations in *Article (146);* compliance with Shariah laws for The Personal Status Law; and respecting women's special religious needs (D02). In the Business Ethics Guidelines from Saudi Ministry of Labor, several Islamic based aspects are recommended to be followed by all organizations within Saudi Arabia and capitalizing on Shariah laws to combat the corruption (D02). From the 'Strategy of Saudi National Anti-Corruption Commission (Nazaha)' number of religiously informed regulations and instructions are noted where the Islamic teachings were used to combat the corruption (D04). One can see the intensity of the employment of religion-based instructions and quotes to warn individuals and organizations from any practices that could lead to corruption.

In summary three key themes emerged from interviews and documents data to describe the main organizational motives towards religion interactions management. These three key themes are:

1. The organizational level motives which cover the motives of top-down religion related directions and implementations; and the motives of in-out exploration for religion-based business values.
2. The individual level motives which cover the motives of organizations' people religious needs, rights, expectations, and proposals.
3. The contextual motives which cover all macro-environmental factors with their religious influences on organizations.

6.3.2. Main Organizational Actors

The aim of the second focus area of interview is to identify the main actors who drive organizations to respond to a religion related interaction. And to understand their organizational positions. Moreover, to understand the perceptions of organization's people regarding these actors and how they identify and classify them. Likewise, to identify the best practices and the different level of maturity among organizations in identifying, understanding, and managing of these actors.

Interviewees were asked the following question: *who are the main actors (individuals or organizations) whom are behind these motives or may contribute to the religion manifestation in the organizational context?* And two key themes emerged from the interviews and

documents data analysis. These two key themes emerged from seven sub-themes namely: leaders, employees, shareholders, government, customers, society, partners and suppliers. Obviously, these sub-themes represent the main stakeholders of any organization. Therefore, the two emerged themes are: internal stakeholders and external stakeholders, as shown in table 6.3.

Table 6.3 *Emergent Themes from the Main Organizational Actors*

Codes (Sample)		Sub-themes	Key Themes
Quality managers	Community	**Leaders**	**Internal**
Ministry of Islamic Affairs	Leaders		**Stakeholders**
Executive management	Interested parties	**Employees**	
Shariah committees	Shareholders		
within org.	Suppliers	**Shareholders**	
Top Executive of the	Clients		
organization	Owners	**Customers**	**External**
Employees	Founders		**Stakeholders**
Ministry of Labor	Human Resources	**Society**	
Customers	Society		
Employees	Advocacy offices	**Government**	
Governmental entities	Stakeholders		
Partners	formal education system	**Partners and**	
External clients	Internal clients	**Suppliers**	
Investors			

6.3.2.1.   The Internal Stakeholders

Based on the thematic analysis of interviews data the two distinguished key themes emerged from two different categories of sub-themes or stakeholders. The first key theme is 'the internal stakeholders' covers the following emerged sub-themes or stakeholders: leaders, shareholders or owners and employees or organization's people.

6.3.2.2.   The External Stakeholders

The second theme is 'the external stakeholders' represent the following emerged sub-themes or stakeholders: customers, society, government, partners and suppliers.

The content analysis of the interviews data show that these sub-themes (main stakeholders) do not have same level of influence as main actors within organizations behind religion interactions management. The frequency of mentioning specific codes during the interviews show the different level of significance of these sub-themes or stakeholders as illustrated in table 6.4.

Table 6.4 *Emerging Frequency of Main Actors During Interviews*

Sub-themes (Stakeholders)	Frequency
Leaders (executive management, decision makers, people in top management positions)	**42**
Government (including ruling authority, legislators and regulators)	**37**
Customers (customers or clients who benefit from organization's product or services directly or indirectly)	**29**
Employees (employees or organization staff and workers)	**23**
Shareholders (including owner(s), founder(s) and investors)	**17**
Society (including communities, institutional organizations, social activists, NGOs and humanitarian foundations)	**14**
Partners and Suppliers (any direct or indirect provider for resources to the organization)	**6**

It is evident, the leaders of any organizations considered the most powerful actors within organizations to drive its attitude, behavior and strategy in term of religion related issues. As declared by one of the interviewees:

> *"Leaders have the most influence role to shape organization's direction, culture and behavior" P32*

Similarly, the role of government in driving organizations towards many religious practices is vital. This is mainly due to the fact the source of state policies and legislation (example Saudi Arabia is the source of legislation that has an Islamic religion through the Noble Qur'an and Sunnah, as stated by one interviewee (P28).

Interviewees mentioned different ruling authority, legislators and regulators, such as: "Saudi Ministry of Labor and Social Services" P27; "General Auditing Bureau and the Anti-Corruption Commission" P38; "legislative bodies in the quality and institutional excellence such as the Saudi Commission for Standards, Metrology and Quality and Ministry of Civil Service." P40; "Educational bodies" P29; "Ministry of Islamic Affairs, Dawah and Guidance." P01 and P06.

Some of interviewees mentioned the role of internal governance departments, which can be considered part of organizations'' leaders as they have the authority for decision making and leading of particular initiatives. Likewise, interviewees emphasized the critical role of customers in motivating organizations to take particular position towards religion or to

adaption of specific religious practices. The influential role of customers confirmed by different example such as:

"clients who benefit from the services of the organization, are among the major Influential" P22

The employees**,** or organizations' people, considered as one of the major players in driving organizations adopt certain religious concepts and practices. Their influence coms through need expressions, requests, expectations and desired. This role explained by one of the interviewees as he said:

"Although the institutions are subject to state regulations and are based on the teachings of the Islamic religion, except in my view that the most powerful influence comes from individuals because the systems enact work laws, but those who are keen to implement them are individuals" P27

Some interviewees gave more emphasis to quality management responsible employees due to the fact that the quality and excellence management people are more concerned about the process improvement and looking for any opportunity to improve and sustain quality of work environment and overall performance, as confirmed by P24. According to these interviewees, quality management people tend to focus more on the intangible organizational aspects such as individual needs and relationship with their organizations, where the religion teachings generally act (P23). Quality and excellence management staff can be considered as part of organization's leaders or part of employees based on their assigned role or assumed practices. In addition, they found to be part of the main actors in introducing and managing religion interactions within organizations as they utilize religion teachings to enhance quality management implementations (P01).

Several interviewees expressed their experience with availability of internal religious offices and their role to introduce and drive religion related aspects according to organizations business nature. These offices have different organizational hierarchal structure and names such as: 'Religious Departments' P20; 'Religious Affairs Office' P23; 'Religious Guidance Office' P24; and 'Sharia Committee'. These offices play vital role in managing religion interactions within organizations, and have different roles and responsibilities based on organizational context, for example: in banking the Sharia Committee role clarified by P09 as follow:

> *"As a member of the Sharia Committee of the organization, we listen to the opinion, needs and questions of clients by phone or social media. Also, we answer the employees 'questions regarding transactions process according to Islamic law" P09*

Moreover, based on interviewees perspectives 'Partners and Suppliers' as part of organizations' stakeholders found to be the least influential groups among other stakeholders in driving the religion interactions. However, some interviewees highlighted the role of 'Partners and Suppliers' within their organizations where their partners in product distribution have major influence on pursuing the compliance to Halal standard (P12). And another interviewee mentioned the power of government as solo supplier for petrochemical products which give it the advantage over companies to impose some of normative practices (P17). Number of interviewees viewed all stakeholders as actors in different religion manifestations within organizations (P15, P17, P18, P25, P32 and P33), for instance:

> *"I believe that all stakeholders can be considered as an actor in this context. however, they differ in the strength of their effect level, as the leaders, owners and governments have the highest level of influence; employees, customers and society have a medium level; and partners and suppliers have the least level of effect" P15*

And another interviewee uses 'interested parties' to represent stakeholders and he confirmed that all of them can be considered as main actors in term of religion interactions (P17). Likewise, the reviewed documents show the key role of specific stakeholder groups in driving the religion interactions within organizational context. First, the role of government, ruling authority, legislators and regulators such as the clear policies, regulations and instructions in both Basic Law of Saudi Arabia (D01), Saudi Labor Law (D02), Strategy of Saudi National Anti-Corruption Commission (D04) and The General Regulations for The Employment of Women (D02); and the general guidelines such as the Business Ethics Guidelines (D02), and Saudi Strategic Objectives and Vision Realization Programs - Saudi Vision 2030 (D03).

Second, the role of customers and society as main actors in motivating organizations towards particular religion related practices. Following are two examples show the influence of customers and society to drive organization to comply with religion teachings and regulations. The first example from organization I (Food) where a marketing campaign transformed to major threat to its reputation. A report on a recent product promotion campaign explains that the campaign faced great anger by the local community because the advertisement scenario was unacceptably disrespectful to religious values that the community believed in, and people

wondered how a national food company dared to be rude to the community's religious values. The report shows the associated risks with this unsuccessful campaign and the course of actions to rectify the reported damages (D14). The second example from organization J (Education), where in response to the society's anger on a widespread video clip showing some females teachers dancing in front of men on the National Day inside the school campus, the organization made a formal apology, stressing its rejection of what happened and considering it an individual act that does not reflect organization values and does not express its orientation or commitment to religious guidelines and the country's systems (D15).

Third, the role of employees in influencing their organizations to adopt certain religion related practices. Following are two examples, one from organization R (Oil and Gas) as it adopted a religiously informed safety program which was developed by its employees. The values-based safety program developed to encourage workers to be more committed to safe work practices and to comply with related instructions. This organization have a good record of operational safety; however, it suffers from unsafe traffic behaviors of its employees while traveling to and from different work locations. The organization attributed these behaviors to the fact that employees behave less compliant with safety rules when they are outside the work locations because they are out of supervision. The organization has encouraged its staff to come up with solutions to this problem. This program was suggested by some employees based on the importance of promoting some basic values that support self-discipline, integrity, self-monitoring and patience for behavior change. The most important characteristic of this program is that it is rooted Islamic teachings and supporting its awareness messages with texts from Islamic heritage, which made it a very accepted among most of employees (D23).

Likewise, a 'Shariah-compliant Thrift Program' developed by organization W (Petrochemical) in response to its employees' insistence. This organization has a very attractive Thrift Program to motivate employees to develop the habit of saving where the organization contribute by 100% matching the amount saved by the employee. However, the original program was based on conventional savings accounts with normal banking interest rates that led many Muslims employees to avoid participating in this program. Later and after several requests by employees a Shariah-compliant Thrift Program was introduced (D28).

6.3.3. Main Organizational Aspects

This is one of the emerged focus areas where it has been noticed that interviewees expressed that not all entities, functions, activities within an organization have the same extent of susceptibility to religion interactions. For instance, some of them emphasized on the clear relation between religion and CSR responsibility or work ethics while the relation is not that obvious with supply chine management for example. Therefore, this focus area was created to investigate the main organizational functions, elements and structure that considered to be mostly exposed to religion interactions. Interviewees were asked the following question: *What are the organizational aspects that have potential for interactions with religion which required response from the organization?* The focus here on main possible intersections where religion and organizations come together and influence each other. Additionally, to identify the best practices and the different level of maturity among organizations in identifying, understanding and managing of these aspects.

According to interviews and documents data several related codes were identified. Classification of these codes into different categories produced the emerged six sub-themes: strategical management; organizational culture; process, policy and procedures; operational management; stakeholders management; and HR management. These six sub-themes can be regrouped into two key themes: the organizational level aspects and the individual level aspects, as illustrated in table 6.5.

Table 6.5 *Emergent Themes from the Main Organizational Aspects*

Codes (Sample)		Sub-themes	Key Themes
Mission and Visions	Value creation	**Strategical**	**Organizational**
Business Values	Polices and Governance	**Management**	**Level**
Objectives and Strategies	Conflict management		
Leadership commitment	Work ethics	**Organizational**	
Management integrity	Business ethics	**Culture**	
CSRs	Waste management		
HRM	Sustainability	**Process, Policy**	
CRM	Sustainable development	**and**	
Code of Conduct	Professionalism	**Procedures**	
Compliance	Effectiveness and efficiency		**Individual**
Selective hiring	Work is supreme worship	**Operational**	**Level**
Fair downsizing		**Management**	
Performance			
Community building			

Employees' engagement	**Stakeholders**
Quality Management	**Management**
Work is self-dignity	
Personal religious need	**HR**
Meaning in workplace	**management**

6.3.3.1.   Organizational Level

In the organizational level, interviewees mentioned variety of strategical, operational and cultural organizational aspects. For instance, they mentioned aspects such as organization vision, mission, objectives, and leadership which themed as statically management aspects. Also, all of stated aspects such as organizational values, norms, work ethics, community, and mutual respect which themed as organizational culture. Likewise, aspects such as regulations, code of conduct, compliance, and governance were commonly asserted as main organizational aspects for religion interactions and were themed as Process, Policy and Procedures. Moreover, several organizational practices in production control, performance management, quality management, and human resources management were coming out as example of organizational aspects with clear interaction with religion; and were themed as operational management aspects. Other practices with different stakeholders also extensively stated such as CRM, CSR, employee's engagement, and sustainable development; and were themed as stakeholders' management.

6.3.3.2.   Individual Level

In the individual level, interviewees stated number of employee's related aspects such as: the necessity to fulfil religious needs; search for meaning within workplace; practicing the work as worship; the religiously informed self-dignity; the maiming of self-censorship; and the need for empowerment for religion based expressions, contributions and creativity. These aspects grouped under one sub-theme as 'HR management' and linked to the main key them of individual level of organizational aspects that are viewed by interviews as very exposed to religion interactions.

The frequency of mentioning specific codes during the interviews indicates which sub-themes (i.e. organizational aspects) are more exposed to religion interactions as illustrated in table 6.6.

Table 6.6 *Emerging Frequency of Main Organizational Aspects During Interviews*

Sub-themes (Organizational Aspects)	Frequency
Organizational Culture (Values, Norms, Work Ethics, Community, Mutual Respect)	42
Process, Policy and Procedures (Regulations, Code of Conduct, Compliance, Governance)	42
Strategical Management (Vision, Mission, Objectives, Leadership)	36
Stakeholders Management (CRM, CSR, Employees Engagement, Sustainable Development)	35
HR management (Religious needs fulfillment, Self-censorship, Empowerment)	29
Operational Management (Production Control, Performance, Quality management, HRM)	21

Several example can be demonstrated to confirm the abovementioned emergent themes, and hereunder one example of interviewees perceptions in the organizational aspects with more exposure to religion interactions:

> *"religion influence can be found in different aspects from leadership styles to employees practices; also, can be found in organization policies, procedures and partners management; human resources activities; organizational culture, values, ethics and behaviors; operational activities such as: production, marketing and sales; and can be found in organizational financial activities; organizational CSR activities" P17*

Likewise, the documentation review shows similar wide range of organizational aspects that have potential connection with religion interactions. For example, strategical management (D06, D07, D08, D09, D10, D11, D12, D13); the process, policy and procedures (D01, D02, D03, D04); the organizational culture (D02, D17, D18, D19, D24, D25, D28, D26, D27); the stakeholder management (D05, D14, D15, D16, D20, D21, D22); operational management (D24, D28, D29); and HR management (D23, D24, D28). Organization D (Banking) have following mission statement: *"To be most successful bank admired for its innovative service, people, technology and Sharia compliant products, both locally and internationally."* (D09). Organization E (Banking) have following vision statement: *"To be the preferred choice of genuine Islamic banking solutions."*, and this mission statement: *"To strive through initiatives and innovation to provide our banking services on a genuine Islamic basis to meet the ambitions of our stakeholders: clients, employees and shareholders"* (D10). As explanation of their vision, organization F (Banking) they stated that: *"Since its establishment, the bank has endeavored to achieve its vision to be the preferred financial partner of all its retail and*

corporate partners through the provision of innovative and unique products and services in a Shariah-compliant manner and method." (D11). Also, in their mission they asserted that *"To provide our partners with fully Shariah-compliant financial solutions under the best work environment that helps in achieving sustainable growth and contribute to community service"* (D11); and one of their strategic goals they have following main goal: "*To assure partners that [Organization Name] provides only the most rigorously vetted, Shariah-compliant, financial solutions."* (D11)

Organization H (Insurance) asserted in its mission that: *"help guard against everyday risks, endeavor to craft only the most responsive Shari'ah complaint products, deliver beyond expectations, and perfect the art of customer satisfaction."* (D13). And in its strategic goals mentioned that: *"work with harmony with our Shariah principles and regulations and apply the highest ethical standards in our dealings with our customer's stakeholders and employees."* D13

Likewise, at Organization X (IT) new hired employees and prior to the assumption of their duties, they shall sign an employment contract with following oath statement: *"I swear by God Almighty to be trustworthy to [organization name]; to protect its interests and laws; and I swear to don't reveal any of its secrets, , and to perform my duties with sincerity, integrity and fairness"* (D29). A good example of how religion could interact with different organizational aspects can be exemplify by the practice that found in organization V (Energy) where a paper was posted in the bulletin board of procurement division. This paper which was circulated among department staff earlier, highlighting a saying by the prophet Mohammad PBUH to motivate all staff to be more committed and responsive towards supplier claims and process their transaction papers in timely manner so they can get their payment without any delay. The written message is as follow: "*the Messenger of Allah PBUH said: [Give the worker his wages before his sweat dries], so you are kindly requested to process all suppliers' papers as soon as they provided the requested materials accurately."* (D27).

6.3.4. Main Internal Factors

In addition to the aforementioned contextual factors in sub-section 6.3.1.1, which are mainly focused on external factors from the environment around organizations, It has been noticed that most of interviewees highlighted several factors from within organizations which

believed to have major impact on religion interactions management styles by their organizations. These internal factors characterize organizations and make them diversified in term of their orientation towards management of religion interaction. This focus area was not part of the original identified theoretical focus areas for interview questions as it has been emerged during the interviews. The interviewees were asked the following question: *What are the main internal factors that may leverage or weaken the attention towards religion intersections management?* The aim of this focus area is to identify the different internal contextual characteristics of organizations (the phenomenon setting) that need to be considered as main influential factors of organizations' different positions in religion interactions management. Moreover, to identify the best practices and the different level of maturity among organizations in identifying, understanding and managing of these factors.

Based on the thematic analysis of interviews data following four sub-themes were emerged: leadership eagerness, organizational culture, individual religiosity, and congruence with local society, as shown in table 6.7. These internal contextual attributes viewed by interviewees as encouragement (or discouragement) factors for organizations to support and strengthen (or constrain and undermine) religious interactions management efforts. These factors considered as the most important factors, and accordingly, the chosen key theme here named as: "the critical internal contextual factors", to recognize these four factors.

Table 6.7 *Emergent Themes from the Main Internal Factors*

Codes (Sample)		Sub-themes	Key Themes
Religious people	openness to local society	**Leadership**	**Critical**
Leaders religiosity	culture	**Eagerness**	**Internal**
Aligned with its environment	harmony with local community		**Factors**
Role model	value-based strategic goals	**Organizational**	
Acceptance and respecting level leadership style	value-based management concepts	**Culture**	
Acceptance of Religion-based ideas and practices	internationality	**Individual Religiosity**	
Top management and their belief			
multinationalism		**Congruence**	
isolation from local culture		**with Local Society**	

The leadership styles, supportiveness, religiosity level, openness level and integrity level are different qualities affecting leader's eagerness to adopt and support of religion-based directions and practices. The Leadership eagerness according to most of interviewees' input

is one of the critical contextual factors to promote (or prevent) religious motives and empower (or restrict) religious actors within organizations. This is clearly stated by P33:

> "I have worked with several leaders where their leadership style is inspired by their religiosity and conservative background, and I saw a positive impact on their followers and organization culture in term of acceptance of religion-based ideas and practices" P33

The organizational culture also identified as one of the critical internal contextual factors in leveraging or weakening the religion interaction management within organizations. According to interviewees the shared values and norms among organizations people can shape the organization's attitude to be more flexible (or strict) with religion practices. These shared values and norms normally inspired by a well-established organizational culture that founded on organization's vision, mission and values. Therefore, some interviewees highlighted that if an organization characterized as foreign, international or multinational, this found to impact its response to different local culture influence including the religion influence. Interviewees expressed different feeling of being encouraged (or discouraged), empowered (or constrained) to perform in a religiously informed ways within their organizations. These feelings reflect the impact of dominant shared attitude within any organization towards religiosity and religion-based practices. The impact of the organizational culture expressed by P17 as stated that the internationality and multinationalism nature of organization is creating a unique and very restricted organizational culture which limits individual ability to feel comfortable in expressing their religious identity openly. He added that even Muslims executives are controlled by organization shared values and deals with extra cautions with any religion related decisions (P17).

The third sub-theme is individual religiosity which is viewed by many interviewees as another critical contextual factor for organizations performance in managing the religion interactions. The availability of more religious (or conservative) people within an organization will make it likely more acceptable and respectful of religion-based practices and perform in more religiously informed ways. Such effect of individual religiosity is demonstrated through the presence of religious people in a specific work environment which makes them more able to normalize the organizational culture with their behaviors and mindsets (P19).

Based on some of interviewees perceptions the religious people tend to summon religion in every aspect of their lives and to use a loaded language with religious words and concepts. Such behaviors make them more influential in their workplaces and consequently more supportive for any religion-based activity by their organizations.

The fourth sub-theme is about the organization's congruence with local society and local culture. This theme exemplifies organizational engagement practices with its local society (or the extent of exposure to local society if organization avoids engagement) based on organization decision to be congruent (or avoiding to be) with its external world. According to data analysis, organizations found to be varied in the level of engagement with their local culture. When organization have more exposure to its society and get engaged with local communities, this will help organization be more flexible to respect and accept different religion interactions. While, if an organization limits its engagement with local communities, this will lead to more restrictive position with limited implementation of obligatory religious interactions only. According to interviewees, while the local society is characterized by its intense religiosity and prevalent traditions, however, it is witnessing a major transformation with the Saudi Vision 2030. They explain the current confusion among some organizations to keep pace with local environment cultural changes including the religion requirements, needs and expectations. The willingness to be part of local society and to manage the engagement implications including the imported religion interactions, considered as one of the major critical decision to be taken and consequently one of the major internal contextual factors which shape organizations attitude towards religion-based practices. For instance, the alignment with Saudi Vision 2030 is a challenge (as asserted by several interviewees) that need to be addressed from within organizations to manage its implications including religion related aspects.

The documents review also supported the emerged key theme and its sub-themes. The role of leadership eagerness is clearly shown in the decision taken by the leaders of organization S (Energy) to offers organization's employees and their independence quarterly free flights to Makkah to perform Umrah 'the lesser pilgrimage'. This offer based on survey on employees wishes and were established as part of internal corporate social responsibility towards organization's employees and their families. This decision was taken to raise the loyalty of employees and their indirect benefits (D24).

For the impact of organizational culture, the used religious language can reflect the shared culture within the organizations. For instance, organization O (Food) in one of its CSRs programs uses the word 'Negaderha' which is derived from the well-known Islamic expression "Tagdier Al Nemah" (i.e. respect and appreciating the food as bounties and sustenance from Allah). The aims of this program "tackles food waste issues on different levels that include three modules targeting two main segments of society: households and the HORECA (hotels, restaurants, and cafes) sector." D20.

Also, the religion-based selection of CSR programs shows the impact of organizational culture with the shared values and norms among organization' leaders, people and shareholders which make them happy to contribute in such channels. For example, organization P and Q (both in Banking) have several religiously informed CSRs decisions such as: pilgrimage services; care of road mosques; printing of 'Sharia Standards Studies of Bank Transactions' book; distributing food baskets to families in need during the holy month of Ramadan; conducting educational media campaign for the mortgage finance issues based on the Islamic economy principles through publishing short videos for each issue separately; and allowing customers by themselves to help by donating their points to a number of partner charities and associations (D21, D22)

For the individual religiosity impact as internal contextual factors, it can be shown by the reported impact of religious employee in supporting their organization's religious direction in D25. This report was developed by organization T (Consultancy), which is an administrative consultancy firm, and normally conduct series of visits to leader organizations in different industries to develop success stories package for its client's benefits. One of these success stories was based on filed study on how Chick-fil-A employed Christian values to achieve the third largest fast food chain in the United State. Special emphasis was given to the chain's unique business model which is directed by Christian values and how tripled its annual sales over decade while maintaining the commitment to Sunday closer. They focus on the religion-based chain's mission *"To glorify God by being a faithful steward of all that is entrusted to us."*, and how the family-owned chain manifested this mission in their daily operations." D25. The report shows obvious role for the religious employees in supporting their employer mission.

In regard to the impact of exposure to and engagement with local society. Most of local private organizations found to be inspired by the framework and excellence model of King Abdulaziz Quality Award ("KAQA"). The KAQA insists organizations to engage with their local society and understand their requirements, needs and expectations which surely will include religion related aspects (D05). Therefore, the expectation of inspired organizations by KAQA is to be more flexible, acceptable and respectful of their local society including the religion related aspects. And this show that the more exposure to society is linked with more requirements for religious based fulfilment and this is unavoidable for excellent organizations.

6.4. Organizational Actions

This section reports the analysis and findings of interviews and documents review data under the second category of the interview which is the 'organizational actions'. Actions represent the response towards specific condition. In the context of religion-organization relation it could represent reactive or proactive responses and adoptions or rejection of triggering religion related conditions. The aim here is to identify and understand different possible attitudes, behaviors and actions which different organizations take in response to religion interactions. Moreover, to identify the best practices and the different level of maturity among organizations in identifying, understanding, implementing and managing of these responses. Initially interviewees were asked the following two open questions: *How organizations recognize and understand the different manifestations of religious interactions in the organizational context? And What are the different approaches taken by organizations to respond to religion interactions?* However, after about one third of interviews new distinct meanings were emerged and led the researcher to modify the interview structure accordingly. These distinctive meanings were commonly expressed by interviewees. So that new focus areas and related questions were devised to give more focus on these meanings.

The focus area of 'recognition' divided into three focus areas: Organizational Awareness, Main Religious Manifestations and Forms of Religious Requests to address the fowling three induced objectives:

1. Exploring the different taken actions by organizations towards better understanding and awareness of different religious interactions and manifestations in the organizational context.

2. Understanding of the main dimensions (aspects and content) of religion interactions which can be manifested in organizational context.

3. Understanding of the forms of religious requests and manifestations in organizational context. And how to assure the authenticity and legitimacy of these requests and manifestations.

Moreover, two additional focus areas were added based on interviewees' discussions and their emphasizing to cover the following induced objectives:

1. Explaining the different approaches to maintain and improve organizations' performance in managing religion interactions in term of organizational awareness and organizational responses and implications management.

2. Discussing the issue of driving the organizational performance pertaining to manage interactions with religion.

This is in addition to the preliminary focus area for organizational responses to explain the different approaches taken by organizations to respond to religion interactions. Data analysis and findings of organizational actions reported under these six focus areas.

6.4.1. Organizational Awareness

The first focus area is about the different employed practices by some organizations to obtain better understanding and awareness of various religious interactions. Interviewees were asked the following question: *How to obtain better understanding and awareness of different religious interactions and manifestations in the organizational context?* And *How to assure the authenticity and legitimacy of various religious requests?* The thematic analysis of interviews and documents data show different ways which some organizations take to be more familiar with religious requests and have better position in managing these interactions. Moreover, the identified practices reflect the different level of maturity among organizations in systemizing the understanding process. According to the thematic analysis two key themes were emerged under organizational awareness: towards better understanding and authenticity, as summarized in table 6.8.

Table 6.8 *Emergent Themes from the Main Organizational Awareness*

Codes (Sample)	Sub-themes	Key Themes

Employees enabling	Establishing internal religious affairs office	**Internal Responsible Entity**	**Towards Better Understanding**
Involving society			
Listening to customers	Qualified religious staff		
Worker voice	Religious leaders	**Empowerment**	
Open channels with local religious bodies	Interested religious people from community		
		Engagement	
Benchmark with success organizations	Shariah scholar		
	What other companies do	**Benchmarking**	
Looking for best practices	Awareness by religious affair office		
Workshops and meetings		**Success Stories**	
Inviting religious scholars and thinkers			
Governance standards	legal body	**Popular Practices**	**Authenticity**
Shariah consultant	commonly practiced within organizational environment		
Benchmarking			
Authentic references	Religious institution	**State Directions**	
Compatibility with approved sources	Judges and Sharia specialists Consensus		
Socially appropriate practices	Religious authorities scholars	**Religion Institutions**	
Competent authorities in the state	Founded as added value for competing organizations		
successful experiences		**Specialists Endorsements**	
Authenticated by a responsible religious authority	Strong foundation in moderate Islam		
	Recognized as best practices	**Best Practices**	

6.4.1.1.   Towards Better Understanding

The identified ways (codes) to gain better understanding classified under five different common ways (sub-themes). These common ways are internal responsible entity; empowerment; engagement; benchmarking; and success story. According to some interviewees some organizations establish an internal department or office or committee to be responsible for religious requirements. Through such internal responsible entities**,** organizations can get better understanding of required religion-based compliances or standard expected religious practices. Other interviewees asserted that if employees feel empowered and trusted they will express their religious thoughts and needs; and they will develop some of religiously informed practices. Therefore, by empowerment of employees, organizations will obtain better conceptualization of religious interactions. These two ways can be considered as internal means for better understanding. In the other hand, some of interviewees stated external sources to gain better understanding. For instance, the engagement of all external stakeholders to understand their religious requirements, needs,

wishes and thoughts. Based on interviews and document data analysis, engagement with relevant governmental organizations, religious institutions, concerned partners, significant customers and interested members of local society found to give opportunity for organizations to learn about various religion interactions. Likewise, interviewees asserted that organizations could get better understanding through benchmarking process with competitors and similar organizations from same ecosystem. In addition, review of success stories of excellent organizations can be very beneficial to learn some of proven to be successful religion-based or informed practices.

6.4.1.2.   Authenticity

The second key theme of organizational awareness emerged from the expressed concerns by many interviewees about the legitimacy of religion requests within organizations and how to assure the authenticity of these request from religion, legal and social point of view. From the thematic analysis of interviews data five axial methods (or sub-themes) were emerged from the several identified methods (or codes). These axial methods are popular practices, state directions, religion institutions, specialists' endorsements, and best practices. Interviewees stated number of approaches to confirm the authenticity of any religion related demands such as its compatibility with common practices (standards) within organization's environment and alignment of these demands with internal policies. These approaches grouped under one axial approach (or sub-theme) as the compatibility with popular practices, standards and code of conduct. Also, the compatibility of religious demands or interactions with state directions, laws, general instructions and recommended practices, recognized another mean to assure the authenticity by interviewees. Moreover, many interviewees pointed out the critical role of the authoritative religious institutions as reference to confirm the legitimacy and authenticity of any religious demand and interactions. Within Saudi Arabia, interviewees mentioned number of religious institutions such as the Council of Senior Scholars; Ministry of Islamic Affairs; and independent Ulema (clerics) and Mufti. Likewise, authenticity can be assured based on specialists' endorsements, approval and recommendations. According to interviewees these specialists can be directly hired through Shariah board and specialized Islamic consultants; or independently consulted Shariah scholars, Islamic studies academics, and thinkers of Islamic culture. The fifth emergent approach to guarantee the authenticity is through the learned best practices within

organization's environment. Interviewees asserted that when the religiously informed successful performance by other organizations might be imported as an authentic and religiously appropriate best practice. These five approaches can be summarized in the following quote from interviews:

> "If it has strong foundation in moderate Islam and socially appropriate practices; authenticated by a responsible religious legislation authority or recognized religion institutions; commonly practiced within organizational environment; founded as added value for competing organizations; recommended by trusted independent academic or consultant organizations; or recognized as best practices among other well-established organizations." P17

6.4.2. Main Dimensions of Religion Interactions

The second area of focus during the interviews was discussion of the main dimensions (i.e. aspects and content) of religion interactions that can be manifested in organizational context. Interviewees were asked the following question: *What are the main dimensions (aspects and content) of religion interactions and manifestations in the organizational context?* The objective here was to identify and understand the possible different religious practices, behaviors, attitudes, perceptions, expression, emotions, feelings and ways of thinking. In addition, to identify and understand the existing religion-based actions and the religiously inspired management practices within organizations. Moreover, to identify the best practices and the different level of maturity among organizations in identifying, understanding and managing of these different dimensions.

The thematic analysis of interviews data produced number of distinct units related meanings (or codes). These codes were grouped into eight different categories (i.e. sub-themes), then these sub-themes aligned and regrouped into two main categories (i.e. Key themes). The two emerged key themes are the religion dimensions at individual level and the religion dimensions at organizational level, as illustrated in table 6.9.

Table 6.9 *Emergent Themes from the Main Dimensions of Religion Interactions*

Codes (Sample)		Sub-themes	Key Themes
Religious duties	Spiritual calling	**Islamic**	**Individual**
Waajib	Spiritual wellbeing	**Obligations**	**Level**
Halal and Haram	Meaningful work		
Praying and fasting	Purposeful work	**Islamic**	
Muharram		**Recommendations**	

Shariah compliant Islamic commitments Expected practices Shared values Manhduub or Mustahabb Makruuh Moral responsibilities Islam's preferences Shariah recommendations	Expressing of religious identity Religiously informed visions, attitudes and behaviors Islamic perceptions Preaching of Islamic thoughts Exemplifying Islamic personality Propagation of Islamic teachings	**Individual Needs** **Individual Views**	
Decided compliance Specific shariah compliance Regulations Mandatory Duties State rules Payment of Zakah Worker religious rights Prayer locations Shared values, norms Ethical principles Ways of conducts which are supported by religion	Expectation from local society Religiously influenced and promoted values, norms Religious leadership Management practices Consciously taken Intentionally adopted Altruistic actions Philanthropic activities Religion-based CSRs	**Islamic Obligations** **Commonly Assumed** **Purposely Obeyed** **Orientational-Based**	**Organizational Level**

6.4.2.1.   Individual Level

the identified codes represent the religion dimensions, aspects, content and manifestations that directly linked to individuals believes, practices, needs and perceptions and found to be manifested in organizational context. Under this key theme, four sub-themes were emerged: Islamic obligations, Islamic recommendations, individual's needs, and individual's views. The 'Islamic obligations' sub-theme covers all religion dimensions that considered compulsory to be performed by individual Muslims. Interviewees stated different religion aspects and manifestations such as the religious duties; performing Islamic commitments or Waajibat (obligatory acts); praying and fasting; avoiding of Muharram (forbidden act); and Shariah compliant in Ibadaat and Muamalat. The 'Islamic recommendations' sub-theme covers the recommended to adopt and perform acts (or to avoid and not to commit acts) according to Islamic teachings and guidance. In Islam these acts fall under either Manhduub or Mustahabb (recommended act or urged to do) and Makruuh (reprehensible or hateful act and urged to avoid) activities. Moreover, they cover the expected behaviors, shared values, norms, ethics and ways of conducts as advocated by Islam to its followers to respect and demonstrate in their private and public lives. The 'individual's needs' sub-theme covers what interviewees

considered as personal spiritual needs which are need to be supported within workplaces. Example of these needs are: the feeling of comfort to express their religious identities; the need to have meaningful work according to their religious perceptions; the feeling that their leaders are considering their spiritual wellbeing; and the need of community. The fourth sub-theme is 'individual's views' which covers what interviewees stated about religiously apprised personal visions, attitudes and behaviors. Likewise, it covers the tendency of some employees to advocate their beliefs through conversations about Islamic perceptions, exemplifying of Islamic teachings; and promoting and spreading of management practices based on Islamic philosophy and traditions.

6.4.2.2.   Organizational Level

the identified codes represent the religion dimensions, aspects, content and manifestations that directly reflect organizations related religious practices, decisions, and culture. Under the key theme of 'organizational level', four sub-themes were emerged and labeled as follow: Islamic obligations, commonly assumed, purposely obeyed and orientational-based. The 'Islamic obligations' sub-theme covers the religious dimensions that imposed by external entities such as the government and authorized religion institutions. Under this sub-theme interviewees mentioned number of examples of governmental regulations based on religious background such as the employee's religious rights; availability of decent prayer locations; religious consideration with female workers; and payment of Zakah. The Islamic obligations can be demonstrated as one of the interviewees stated that *"separating women and men in the work environment is a religious requirement"* (18) and Islam supports the practiced professional code of conducts *"where there are tips for men when meeting women for professional purposes with the presence of other parties (such as Muharram) and not having individual meetings while keeping the doors open and the presence of surveillance cameras."* *(P23).* Likewise, another interviewee asserted that Islam is encouraging its followers for work proficiency as *"there are honorable prophetic sayings urging work proficiency to the fullest extent, and to the continuity of work and the performance of assignments (if the hour is up and one of you has a tree on his hand ...)"* *(P12).* Another interviewee emphasized on how Islam commands believers to respect contracts, comply with Shariah laws and regulations in all trading transactions (P18).

While the 'purposely obeyed' sub-theme reflects aspects that an organization decided to follow, and these aspects are not mandated by government such as implementation of Islamic financial system. Aspects under this sub-theme are explicitly announced by organizations and required by one or more of its stakeholders. The third sub-them is about religious aspects that considered as 'commonly assumed' by any organization within specific context. According to interviewees organizations are expected to have and promote number of shared values, norms, ethics and ways of conducts which are supported by religion. These common aspects considered as the minimum shared requirements of all stakeholders to be preserved by any organization. This can be demonstrated as one of interviewees explained that *"needs for fairness and justice treatment can be driven by religious teachings; and the concept of fulfilling personal responsibilities with Niyah (intention or conscious submission to Allah) is a worship"* (P42); and as another interviewee asserted *"religion promote most of the shared values and urged its followers to act according to the common expected behaviors."* (P22).

In the other hand, interviewees highlighted several religious aspects that are required or expected by one or more of internal or external stakeholders and based on the orientation of organizations in regard to religion interactions these aspects will be adopted and embraced (or rejected and avoided). These aspects grouped under **'**orientational-based' sub-theme categorized as not mandatory but adopted (or avoided) by organizations to serve their vision, mission and strategy or for sake of their stakeholders. The religiously influenced and promoted values, norms, attitudes, leadership styles, cultures, expressions, knowledge and management practices are some examples of the religion related aspects that might be adopted (or avoided) due to organization orientation. Some interviewees indicated that most of the organizational altruistic behaviors and philanthropic activities are guided the religious attitude of organizations. The altruistic and philanthropic activities can be found in dealing with stakeholders' religious needs and desires such as the employees spiritual needs and various of CSRs initiatives. One of interviewees discussed how organizations need to adopt some of religiously informed practices as part of its purpose, strategy and values (P17). Interviewees revealed number of religious needs, meanings and values which are expected to be manifested in organizational context. Sample of the mentioned Islamic meanings and values are listed in table 6.10.

Table 6.10 *Sample of the Revealed Islamic Meanings and Values*

Sample of Islamic Meanings			Sample of Supported Values		
Taqwaa Istiqaamah[5] Muraaqabat an-nafs[6] Nuseh[7]	Mujahadah[8] Ihsan[9] Itqan[10] Sabr[11] Barakah[12]	Muhaasabat Al-nafs[13] Wasatiyyah[14] Mudawama[15] Wara[16] Khaiyriah[17]	Hard work Purity Justice Kindness Cooperation Loyalty Dedication	Benefaction Excellence Trustworthiness Forgiveness Flexibility Generosity Good intention	Integrity Moderation Continuous improvement Truthfulness Gratitude

Similarly, the documents review supports the emergent themes from interviews data. At the individual level, the Islamic obligations can be found on the request of Shariah-compliant Thrift Program (D28); Islamic recommendations in the Values Based Safety Program (D23); individual's needs in the R&D motivation poster (D26) and the Free flights to visit Makkah (D24); and individual's views in the Procurement Division Bulletin Board (D27). And at the organizational level, the Islamic obligations can be exemplified by the religion regulations and instructions of the Basic Law of Saudi Arabia (D01); Saudi Labor Law (D02); the General Regulations for The Employment of Women (D02); the Saudi Strategic Objectives and Vision Realization Programs (D03); and the Strategy of Saudi National Anti-Corruption Commission (D04). And the commonly assumed religious practices in the Business Ethics Guidelines (D02); and the Dress Code Policy and Work Ethics (D17,18,19). The purposely obeyed aspects can be demonstrated by the Vision, Mission, Organizational Values and Strategic Objectives related documents (D06-D13). Likewise, the orientational-based religious aspects can be evidenced

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[5] "Uprightness. Living according to the teachings of Islam, carefully observing its injunctions and prohibitions in one's actions. This word is found in its verbal form "istaqaama", The imperative forms (" istaqim, istaqiimuu" ' Be upright and straight" (Ibid)

[6] "self monitoring, watching oneself in order to prevent it from doing wrong things." (Ibid)

[7] Doing your best with sincerity and goodwill.

[8] "Fighting the tempting self. The term refers to controlling oneself by forcing it to do righteous deeds and shun wrong ones." (Ibid).

[9] "Acting in the best way. The Prophet Muhammad (PBUH) defined this word by saying, "that you worship Allah as if you see Him, for even if you do not see Him He sees you." (Ibid).

[10] Perfectionism.

[11] "Patience, perseverance. The term is fairly comprehensive, implying forbearance, endurance and persistence. It is a highly recommended trait for a Muslim." (Ibid).

[12] "Allah's "Blessing. Often, the term is used to refer to plentifulness." (Ibid).

[13] "Examination of conscience scrutinizing one's own actions and deeds in the light of the teachings of the religion." (Ibid).

[14] Moderation opposite to "Extremism, excessiveness. Extremism and excessiveness even in religious matters is frowned upon by Islam, which is a religion of moderation. Prophet Muhammad (PBUH) is reported to have said: "It was ghuluww that caused the destruction of people before you."" (Ibid).

[15] Consistency and steadiness.

[16] "Meticulous godliness/Conscientiousness. Avoiding acts that one does not feel comfortable with for fear of committing a sin." (Ibid).

[17] Superiority- to be the best.

through the CSR reports (D20, 21, 22) and the Functional Oath in Employment Contract and Annual renewal (D29).

6.4.3. Forms of Religious Requests and Manifestations

This focus area induced from the interviews emphasis which is about the existing various forms of religious requests and manifestations in organizational context. Interviewees were asked the following question: *How the religious requests and manifestations appear in the organizational context?* They stated different means of religious requests and how they are submitted, come into view or become available in their organizations. Also, they explained how the existing religious manifestations presented by different actors within organization's environment. Moreover, their elaboration in this focus area shows the different level of maturity among organizations in identifying, understanding and managing of these means.

Under this key theme, four sub-themes were emerged to cover the identified related codes to different religious requests submittal forms, as shown in table 6.11. Number of codes were found to reflect the internal directions of organizations from its leaders, top management and owners to implement specific religion related strategies, policies, programs and practices. And these codes grouped under one sub-theme as 'Directions' to represent all intended religious decisions within an organization. The second sub-theme named as 'Requirements' to exemplify any imposed religious requests submitted from outside the organization, such as the religious regulations and general instructions by government; and the religious requirements by customers. The third sub-theme covers the religious requests based on stakeholders' expectations from the organizations. These 'Expectations' considered as the standard practices and normative behaviors within organization business environment, such as the respect of religion and religious people; support of shared values; appropriate code of conducts; and respect of local culture values and traditions. Interestingly, number of identified codes reflect different stakeholders wishes and non-compulsory individual's desires such as: uncommon religious practice; religiously informed initiatives and programs; personal request to express their religious identity; shared religious thoughts and perceptions; and religious driven preferences. These codes themed as 'Desired' to cover any codes that cannot fit in the first three sub-themes.

Table 6.11 *Emergent Themes from the Main Organizational Forms of Religious Requests and Manifestations*

Codes (Sample)		Sub-themes	Key Themes
Owner directions	Workforce requirement	**Directions**	**Forms of**
Government regulations	Clients opinion, needs and		**Religious**
Customer requirements	questions		**Requests**
Our partners expectations	Way of life and basic	**Requirements**	
Regulatory bodies directions	expectation of any		
Impose on organizations	organization		
leadership believes	Employees' wishes		
Building an organizational	Workers ask for	**Expectations**	
culture	individual needs		
Set environmental standards	common behavior		
that Enhance respect for	Standards practices		
religions	Societal anger	**Desires**	
Spreading awareness			
Customer needs			
Customer voice			

6.4.4. Organizational Responses and Impacts Management

The previous sub-sections discussed two foundational focus areas to obtain better awareness on religion interactions and to identify the different dimensions of religion requests and manifestations. According to interviewees these areas of discussion were essential to understand how organizations respond to religion interactions and how to manage the expected religious implications. Therefore, this focus area considered as the core element of organizations actions that aims to identify and understand the diverse possible attitudes, behaviors and actions which different organizations take in response to religion interactions; and to identify and understand organizations' practices in managing the potential implications and impacts due to religion interactions and manifestations. Moreover, to identify the best practices and the different level of maturity among organizations in identifying, understanding, implementing these responses and managing the predicted religious implications and challenges. Interviewees were asked the following open question: *What are the different approaches taken by organizations to respond to religion interactions?*

As shown in table 6.12, the thematic analysis of interviews data resulted in identification of many units of meaning (or codes) which then grouped into five distinguished categories (or sub-themes) under the first key theme of the reactive approach in responding and managing of religion interactions. After several reviews, analysis, grouping and regrouping of these

themes, another key theme was emerged reflecting the proactive approach in managing religion interactions and their implications. Under the proactive approach three sub-themes were emerged representing three distinct organizational motives.

Table 6.12 *Emergent Themes from the Organizational Responses and Impacts Management*

Codes (Sample)		Sub-themes	Key Themes
Be careful	Governmental religious	**Reluctant**	**Reactive**
Cannot depend	instructions	**Actions**	**Approach**
Implicit instructions	Requirements		
Gain leadership support	Practical implementation		
Refuse a religious girl	Embedding		
Collision between	Respect	**Obligatory**	
religion and Org.	Inspiring	**Actions**	
requirements	Moderate implementation		
Revoke Or. identity	Religious values application		
Mandatory	Merging		
Compliance	Conducting awareness	**Economical**	
Universal shared values	Contradicts	**Actions**	
Consistency			
Rejection			
Spreading		**Strategical**	
		Actions	
Strive to achieve	Change people's perspectives	**Pure Worldly**	**Proactive**
Promote better	Invest	**Motivated**	**Approach**
Exploring possibilities	Enhancement	**Actions**	
Looking for change	Change of attitude		
Growth and survival	Meet their wishes		
Maximizing	Volunteering		
Spirit of loyalty	Spiritual stability	**Mixed**	
Harmony	Subsidized loan	**Motivated**	
Doing more research	For Sake of Allah	**Actions**	
Support initiatives	Enjoining good		
Religious Guidance Office	charities		
Utilized to promote instill	Sincerely for Allah's sake		
good habits	Anticipating a reward	**Pure Religiously**	
Role model of moderate	Noble purpose	**Motivated**	
practices		**Actions**	

6.4.4.1.   Reactive Approach

The reactive approach describes the way of thinking, mindsets and attitudes of organizations to address different religious interactions and the taken actions to manage religious manifestations. Based on several evidence from interviews data, most of organizations take a lagging actions as they are mostly unaware of the religious dimensions and implications in organizational context; or they are basically uninterested or unwilling to understand as they

consider their comply to the minimum requirements is enough. These organizations normally deal with non-compulsory religious requests as ad-hock issues to be managed once they appeared and faced. Under this key theme four sub-themes identified: reluctant actions, obligatory actions, economical actions, and strategical actions. The 'reluctant actions' theme represents the status where some organizations are not feeling comfortable with religion related discussions and trying to avoid taking any actions as result of exaggerated fear from expected negative impacts of religion interactions. Number of reasons for such reluctance and fearing can be identified such as being a multinational organization (P05); being an international organization (P34); avoiding the stigma of being described as religious organization (P23); afraid of losing control (P09); being cautious of discrimination issues (P13); misalignment issue between religious requirements and organizational mandates (P27); and the exploitative attitude of any religious requirements, otherwise, it should be ignored (P25).

The 'obligatory actions' theme signifies the tendency of many organizations to deal only with the obligatory religion interactions. These organizations focus only on the must to do religious dimensions which normally imposed by government and local authorities. Mostly, religion viewed by these organizations as compulsory instructions and rules to be followed. Therefore, religion interactions are found mainly in polices and instructions; work ethics and code of conducts; and HRM. For example, the compliance attitude and avoidance of non-obligatory requests (P05, P27). This mindset of compliance to what is mandatory also can be illustrated through the compliance with state's religious instructions for specific religious rituals (P08). And the compliance to the religiously informed operational matters such as HRM, Financial Management and Supply chain (P38).

The 'economical actions' theme covers any performed practice by some organizations to manage specific religion interactions based on economic utilitarian basis and motivated mainly by the expected profits. The mindset of some organization is to comply with obligatory religious requirements to gain the required approval to carry its business, and any additional religious request should be proven to have direct or indirect positive financial outcomes. Moreover, some of interviewees viewed the practices of Islamic-based business, such as Islamic-banks and Halal food companies, as pure economical driven actions. As P16 expressed his worries about the ethical issue of utilizing the religion for pure organizational direct or indirect financial profit (P16). Interviews data show evidence of the existence of these worries

and allegation, as the practice of some firms is mainly to use of religion teachings and guidance as a tool for creating competitive advantage with minimum consideration of variety of other religion dimensions and stakeholders needs, expectations and desires. This attitude can be evidenced by following assertion:

> *"as Halal based company, we have to comply with Shariah rules in our production. Other than that, we are very comply with country rules and religious requirements and our employees have their regulated religious rights." P12*

The 'strategical actions' theme reflects the tendency of many organizations to respond reactively to new religious requests based on strategical analysis of these requests. The mindset here is to understand the brought to surface religious matters and evaluate them, if they are compulsory matters then they should be applied immediately; and if these matters are non-compulsory then they should be evaluated according to organization purpose and strategies. Therefore, the adoption of new religious requests depends on either due to its short-term returns or long-term benefits. The reactive approach through a strategical way of thinking can be demonstrated through number of examples from the interviews. For instance, one of the interviewees discussed that the alignment between the religious requests and organization direction could drive organizations to respond in strategically informed actions (P34). And linking organization's values with the religious value to achieve strategical objectives (P19); or to have a clear and constructive relationship between religious teachings and organizational culture for the sake of organization's strategical benefit (P21); or to attain strategical outcomes through respect of customers' religious believes and values (P23); and to reach outstanding position through fulfilment of stakeholders' religious requirements (P33). Likewise, to realize better productivity level among organization's people (P06). Similarly, the analyzed documents support the emergent themes from interviews except the theme of reluctant actions.

6.4.4.2. Proactive Approach

The second key theme for organizations' responses to religion interactions and its implications management is the proactive approach which reflects the way of thinking and attitudes of organizations in initiating and taking the lead to understand different religious dimensions and manifestations to find new opportunities and benefits to serve their business and their stakeholders' aspirations. The mindset here is about value creation through unleash

of the power and added value of religion teachings, guidance and perceptions. Organizations take a proactive approach towards religion interactions as they recognize that religion can be a source for sustainable value. According to some of interviewees, this value might be based on pure worldly motives; or mix of worldly and religious motives; or pure religious, transcendental and divine motives.

Therefore, under the proactive approach three sub-themes were emerged: pure worldly motivated actions, mixed motivated actions and pure religious motivated actions. Organizations with proactive approach usually don't face any reluctance in managing religion interactions as they have good level of awareness of different religion dimensions and manifestations; and have the will to respond and manage these interactions. Moreover, organizations with proactive approach take obligatory, economical and strategical actions but with different attitude and mindset. They are more positive when taking obligatory religious actions and clearly proactive in taking religion related economical and strategical actions. And more importantly some organizations take noble actions for pure religious motives. Where interviewees described various examples where organizations take the initiative to explore and search for strategical business benefits based on wide variety of religious teachings and perceptions. These proactive actions are either founded on pure worldly motives to achieve economical profits; or founded on mix of worldly and religiously motives to achieve economical profits and long-term business and religious benefits; or founded on pure religious motives looking forward for rewards in the hereafter (seeking Allah's pleasure).

It is worth to mention that some of interviewees emphasized the difficulty to identify if any performed action by any organizations is founded on worldly or religiously motives. However, they asserted that most of the proactive actions in managing religion related matters are based on mixed motives. And according to them it is acceptable in Islam to have mixed motives, as one of the interviewees stated:

> "it is acceptable for organizations to adopt a religion-based practices for business profits only As long as they do not exceed the limits of the Sharia and the religion is not misused, but a better position over this is to call the good intention that the taken action is in the sake of Allah along with achieving the financial benefit which is also acceptable in Islam, for example while Hajj is one of the five Islam pillars and to be performed to gain Allah's pleasure but Muslims are allowed to seek for worldly benefits during while they are in Makkah to perform Hajj as mentioned in Quran: [There is no blame upon you for seeking bounty(i.e. profit from trade or business) from your Lord

(during ḥajj).][18]*; and as Allah ask Prophet Ibrahim to call people to Makkah so [That they may witness [i.e., attend] benefits for themselves (i.e. profit from trade or business) and mention the name of Allāh on known [i.e., specific] days]*[19]*" P31*

As well as what stated by number of interviewees about the Islamic principle of making the daily performed activities as an act of worship based on person good religious intention and correctness of acts (P41). And cluster of interviewees asserted that the concept of good religious intention can be applied at organizational level. Other interviewees stated that organizations can convert any ordinary worldly activity into an act for the sake of Allah, as they viewed that the same religious concepts that applied at individual level can be applied at organizational level:

> *"aiming to earn money at individual level or organizational level can be considered as act of Ibadah (worship) by remembering Allah and seeking his pleasure in alignment with Islam guidance while performing any activity to earn that money. Person can be rewarded from Allah for simple worldly act such as putting food in mouth of his wife or even for acts that fulfils his desires such as having sexual intercourse with his wife"*
> *P42*

Based on interviews data, number of examples can be presented to demonstrate what might be considered as proactive actions that based on pure economic motives or mixed motives. For instance, the attitude to benefit from religious teachings to support positive behaviors (P33); and organizations can maximize the value of religion practices and teachings if it manages them in effective and openminded way (P15). Likewise the proactivity can be exemplified through the creation of a committee in the organization to do more research in Islamic heritage about those requests and needs (legal evidence - from the Prophet's biography - from the course of the predecessors and their sayings - texts from the books of the predecessor), and the extent of compatibility of those requests and needs with the goals of the organization, and work to integrate them with concepts of quality and models of organizational excellence (P06).

Similarly, cluster of interviewees emphasized that religious teachings can be utilized to promote good habits within organizations such as *"prevention of publicity of wrongdoings as Messenger of Allah PBUH said: 'Every one of my followers will be forgiven except those who*

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[18] The Holy Qur'an, Aya: (198) Sura: Al-Baqara.
[19] The Holy Qur'an, Aya: (28) Sura: Al-Hajj

expose (openly) their wrongdoings'" (P20). They explained that the concept of keeping person's mistakes between him and Allah is very beneficial for organizations to limit the spreading of negative habits or encouraging others to do so*, "an example of this is that of a man who commits a sin at night which Allah has covered for him, and in the morning, he would say (to people): 'I committed such and such sin last night,' while Allah had kept it a secret. During the night Allah has covered it up but, in the morning, he tears up the cover provided by Allah Himself.]"* (P42). They asserted on the need for organizations to response proactively to adopt such good and religiously supported behaviors.

Another cluster of interviewees discussed other examples of proactive actions that an organization can take to benefit from religion concepts. For example, how religion can change people's perspectives of the meaning of happiness and reduce the materialistic and individual outlook (P26). Also, the concept that people are not perfect, and they make mistakes (P15); and the concept of second and third chances in people's mistakes management that can be learned from the story of Moses and Al-Khiḍr[20] (P35). Another interviewee discussed that organizations can proactively adopt some religious perceptions to enhance their practice of Voice of the Customers (VoC) through concepts extracted from Islamic teachings such as the justice through the principle of hearing the parties of conflict (P22). Likewise, one of the interviewees highlighted the positive impact of religion on changing people's attitude and mindset, as he experienced in his organization. He stated that his organization from time to time sent messages targeting people attitudes and perceptions (P41). Even the selected quotes of the three distinguished organizational actions (i.e. obligatory, economical and strategical actions) under the previous key them (i.e. the reactive approach) can be also founded on either a pure economic motive or mixed motives but with different approach of organizational response. Moreover, documents review also supported the emerged theme of pure economical or mixed motives for organizations' proactive actions. for instance, the aforementioned 'shariah-compliant thrift program' that introduced by organization W (D28); the free flights to Makkah to perform Umrah by organization S (D24); the oath statement on employment contract by organization X (D29); and the values-based safety program that developed by organization R (D23).

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[20] The Holy Qur'an, Aya: (67) Sura: Al-Kahf

Furthermore, organizations might take proactive actions for noble purposes. Universally the noble purposes are either for pure transcendence, spiritual, altruistic or humanitarian motives. In the organizational context within Saudi Arabia, the noble actions are mainly founded on pure religious motives seeking Allah's pleasure, even if the other noble purposes are mentioned, the ultimate purpose still the reward from Allah. According to some interviewees specific organizational actions are taken for pure religious purposes. They claimed that these actions were performed with no plan to achieve economical profits or strategical benefits for the organization or its key stakeholders, and if any direct or indirect benefits attained due these actions, they were unintentional. The proactive actions for pure religious motives can be demonstrated through number of examples such as the meeting the religious desires of some expats Muslims employees to work in Makkah and Madinah (the two holy cites) as they are very attractive to them (P13). Also, the religious motive (Ihsan) to take into account the financial position of customers and encouraging the subsidized loan as a matter of social responsibility (P27); and rescheduling debts to partners and customers without adding fees or interest (P09). Likewise, the use of religious slogans (paintings written on hadiths or verses) to enhance the religious aspect, respect for religious difference, if any, in the workplace (P28). One of the interviewees explained how organizations can be inspired by Saudi vision 2030 which emphasize on moderate Islam to become leader in role model of moderate implementation of religion practices and asserted that *"Such proactive action eases the existing very militant perspectives within local culture."* (P26). Similarly, the proactive action that based on pure religious motives can be exemplified through the following quotes, the first is about avoidance of terminating employees for religious reason:

> *"I remember those difficult days when the company was encountering financial losses due to market conditions and low sales rate; and most of the advisers and senior managers of recommended to perform a downsizing to reduce expenses, but the company owner refused to lay off any employee because this conflicts with his religious values" P12*

And the second quote for a staffing activity that driven by pure religious intentions:

> *"we have a packaging section completely operated by female workers, those workers were intentionally selected from very poor families and given decent wages to support themselves and their families" P37*

Obvious evidence can be induced from the reviewed documents for what can be characterized as potential proactive actions with pure religious motives. For instance: the proactive action by organization V where they utilize the Messenger of Allah PBUH saying "Give the worker his wages before his sweat dries" to encourage the processing of suppliers' claims in timely manner; and the proactive action by organization M to remind their practitioners that "Devotion and feeling the worship of Allah" as first ethical element of their 'Work Ethics Awareness Program' (D18). Similarly, proactivity with pure religious motives can be demonstrated by the practice of the research and development center of Organization U (Pharmaceutical) where they have a big poster with following Hadiths (saying of the prophet) to motivate researchers for more efforts and optimism: Allah's Messenger PBUH said: [There is a remedy for every malady] and [Allah has sent down both the disease and the cure, and He has appointed a cure for every disease, so treat yourselves medically, but use nothing unlawful.] (D26). Likewise, the provided opportunities and arrangements for participation in religious events (such as prayers for rain), In line with Islamic beliefs and traditions by some organization (D05); and sponsoring of the scouts' camps during the pilgrimage period and serving the Grand Mosque pilgrims and distribution of more than one million bottle of water to the pilgrims at the holy locations (D21); and supporting a charitable foundation that reasonable of taking care of road mosques (D21); and distribution of food boxes to poor families during the holy month of Ramadan (D21). Obviously, most of the CSR initiatives and activities within Saudi Arabia are driven by philanthropic and altruistic motives which are mainly based on pure religious intentions.

6.4.5. Performance Sustainability of Organizations' Actions

This focus area was developed based on interviews emphasis on identification and understanding of organizations' practices in maintaining and improving their performance in managing religion interactions in term of: organizational understanding and organizational responses and implications management. Further, to identify the best practices and the different level of maturity among organizations in sustaining their performance in managing religion interactions. Interviewees were asked the following open-ended question: *What are the actions that should be taken by an organization to sustain and improve its performance pertaining to manage religion interactions?* According to the thematic analysis of interviews data four sub-themes were emerged under the key theme of performance sustainability:

leadership and strategy; empowered people; continuous improvement; and performance measurement, as summarized in table 6.13. Interviewees expressed number of distinct units of meanings which were grouped under 'leadership and strategy' to reflect the stated role of leaders, executive management and organization's strategy in sustaining the attuned performance through strategical objectives, directions, planning, communication and role modeling. Similarly, cluster of interviewees stated the role of some 'empowered people' in sustaining the intended performance such as the responsible entities within organizations; qualified and trained people; external consultants and engaged stakeholders. Other practices such as monitoring of daily practices, periodic reports, regular reminders, regular revisions and enhancements are exemplified as good practices for performance sustainability and grouped under 'continuous improvement' sub-theme. Moreover, number of interviewees emphasized on the role of 'performance measurement' practices on sustainability and improvement of organizations' performance in managing religion interactions. The 'performance measurements' sub-theme covers the related mentioned practices such as: continuous process and procedures assessment; performance indicators; feedback seeking; business outcomes evaluation and stakeholders' satisfaction.

Table 6.13 *Emergent Themes from the Performance Sustainability of Organizations' Actions*

Codes (Sample)		Sub-themes	Key Themes
Periodic reports	Continuous assessment	**Leadership and Strategy**	**Performance Sustainability**
Performance indicators	Organizational Excellence		
Regular reminders	Mandatory		
Qualified people	Set clear goals	**Empowered People**	
Trained people	Administrative system		
Training	Daily procedures		
Leadership	Monitor		
Role modeling	Evaluate	**Continuous Improvement**	
Parodic revision	Measurement indicators		
External consultant	Satisfaction of stakeholders		
Planning	Board of Directors		
Communication	Executive management	**Performance Measurement**	
Feedback			

Following quote from one of the interviewees summarized the emerged themes of performance sustainability:

> *"The Board of Directors of the facility and executive management are responsible to sustain the achieved positive impacts; also, training and development departments with continuous education and awareness; the Religious Affairs Department through*

follow-up and monitoring and reporting of any deficiency; performance measurement units with periodic reports and indicators" P20

Table 6.14 shows the frequency of the stated practices based on content analysis of the interviews data.

Table 6.14 *Frequency of Performance Sustainability Practices*

Mentioned Sustainable Practices	Frequency
Continuous Improvement	23
Leadership and Strategy	16
Empowered People	15
Performance Measurement	12

Likewise, the reviewed documents partially supported the emergent themes of performance sustainability practices. For instance, the explicit declaration of strategical religious objectives in the vision, mission, organizational values and strategical objectives (D11, D13); the explicit assertion on religious base ethical principles and code of conducts (D16, D17, D18, D19); and the practice of learning and continuous improvement (D25); and the annual renewal of religious based employment oath (D29).

6.4.6. Steering of Organizations' Actions

This focus area was developed to address the argument about who supposed to drive the organizational actions pertaining to manage religion interactions as commonly brought to discussions by most of interviewees. They were asked the following open-ended question: *Who supposed to drive the organizational performance pertaining to manage interactions with religion?* While most of interviewees insisting on the role of organizations to take the lead and to act proactively, some of interviewees asserted on the role of key stakeholders to trigger the change and take the accountability to steer the change and the intended transformation within organizations based on religious teachings, guidance and perceptions. Some of interviewees discussed the need to get all stakeholders involved as they all share same interest of organization success. Beside the critical role for organization leaders in steering the management of religion interactions, the stakeholder involvement is essential in driving any successful change management.

As illustrated in table 6.15, based on thematic analysis of interviews data, number of potential entities were identified (i.e. the identified codes) as they distinguished as responsible for religion interactions management. These entities were grouped and classified into two

emergent themes: the accountable stakeholders and the engaged stakeholders; and the two themes induced the key theme of 'steering responsibility' of religion interactions management.

Table 6.15 *Emergent Themes from the Steering of Organizations' Actions*

Codes (Sample)		Sub-themes	Key Themes
Organization's leaders	Executive management	**Accountable**	**Steering**
HR department	Faqiih	**Stakeholders**	**Responsibility**
Quality management	Internal Sharia Committee		
Religious representative	Concerned customers		
Responsible committee	Social influencers		
Head of the institution	Islamic Advocates	**Engaged**	
Management	Social activist	**Stakeholders**	
External consultant	Interested partner		
Leadership	Regulatory Agents		
Religious advisor	Charity Organizations		
Board of Directors			

The 'accountable stakeholders' represent those stakeholders with authority and power to adopt, adapt, direct, initiate, implement and manage religion-based practices within organizations. Interviewees mentioned number of accountable stakeholders such as the leaders, senior management, managers, empowered staff and responsible business units. This can be evidenced by following sample of quotes from interviews:

> *"Organization's leaders due to the strength of their influence on employees; HR department has a major role in driving and sustaining the change; Quality management responsible entity due to their role on process improvement; Religious representative or responsible committee" P01*

The 'engaged stakeholders' represent those stakeholders who are not accountable, but they feel that they are responsible to make change at organizations. Those stakeholders get engaged based on request from organization or based on their own interest. They can request, insist, support and monitor organizational actions pertaining religion interactions. According to interviewees, the engaged stakeholders could be a concerned customer, or a regulatory agent, or a charity organization, or a social influencer, or a social activist, or interested partner, or Islamic advocate, or an external consultant. The following quote perfectly exemplified how stakeholders can play a major role in steering organization' actions to manage religion interactions, and how organization can engage them to enhance its performance pertaining to manage religion interactions:

"we have faced huge pressure from some social media influencers and social activists during the advertisement campaign of new product, as they run a counter campaign stating that our advertisement was unacceptably disrespectful to religious values that the community believed in. They did not stop till the company publicly apologized. The company worked with them to study how to rectify the endured damage to company reputation, where they recommended and participated in several religion-based CSRs to appease public outrage." P05

6.5. Organizational Consequences

This section reports the analysis and findings of interviews and documents review data under the third category of the interview which is the 'organizational consequences'. Consequences: represent the outcomes of the responses to the triggering conditions. In the context of religion-organization relation it could represent the potential positive or negative implications of organizational actions in regard to religion related conditions. This section reports the analysis and findings of two focus areas: the expected implications of religion interactions and the employed and suggested performance measurement practices.

6.5.1. Expected Implications of Religion Interactions

This focus area is about the need to identify and understand the likely positive or negative consequences of religion interactions and the existence of religious manifestations within organizations. Also, to identify and understand the common recognized standing challenges due to religion interactions. Moreover, to identify the best practices and the different level of maturity among organizations in recognizing these implications and challenges. Interviewees were asked the following open-ended question: *What are the expected impacts and implications of the religion interactions and manifestations in the organizational context?* The significance of this focus area is obvious in order to understand various organizational actions regarding religion interactions, as one of the interviewees stated:

"as Margaret Drabble said 'When nothing is sure, everything is possible', mangers need to understand and evaluate the potential impacts of religion interactions to make sure the right decision is taken otherwise the everything is possible, and anything could happen" P20

Based on the thematic analysis of interviews data number of themes were emerged based on the identified distinct meanings for the expected implications of religion interactions with organizations. These sub-themes regrouped under three main or key themes as follow:

organizations related implications, stakeholders related implications, and problematical matters, as illustrated in table 6.16.

Table 6.16 *Emergent Themes from the Expected Implications of Religion Interactions*

Codes (Sample)		Sub-themes	Key Themes
Better quality culture	Cost reduction	**Positive Impacts for Organizations**	**Organizations Related Implications**
Increase the morality	Organizational culture		
Increase the productivity	Efficiency		
Staff relations	Sincerity in the work		
Discipline and commitment	Strictness in thoughts and practices		
Reduce waste	Radical attitude		
loyalty	Misuse of time		
Confidence	Overcoming business challenges	**Negative Impacts for Organizations**	
Service and product quality	Continuous improvement		
Company operation	Profits and returns		
Reputation	divisions and conflicts due to different Islamic schools		
Responsiveness	Employee's turnovers		
Fighting patronage	Sensitivity of the religion		
Combating the corruption			
Control of unwise spending			
Mutual respect	Compassion	**Positive Impacts for Stakeholders**	**Stakeholders Related Implications**
Overcome work challenges and pressures	Culture fitness		
Credibility	Satisfaction		
Transparency	Religious requirements		
Freedom	Expectations		
Working happily	Pleasing Muslims		
Sincerity	Delight community		
Sense of injustice	Serve their own values		
Religious needs	Loss of certain clients	**Negative Impacts for Stakeholders**	
Idleness and laziness	Strong relationship against their love for God		
Power of religion	High resistance		
Lack of self-discipline	Strong relation with stakeholders		
Mental connection between religion and wrong behavior	Misconception		
Exploitation	Not reflect the stated positive impacts	**Gap Between Claims and Reality**	**Problematical Matters**
Uses of religion			
Material gain	Lack of application of Islamic values		
Wrong application			

contradiction	How to adopt specific religious concepts	**Instrumental Use of Religion**
Without seeing effects		
Perspectives into practical	Explicit way	
	Religious organization	**Ethics and Unethical Earning**
Gap between theory and practice	To achieve organizational benefits	
Ethical issue	Not purely for religious intentions	**Formality vs. Informality**
Utilizing the religion		
Rude behavior	Not for Allah blessing	**Power vs. Catalytic Role**
	Organizational Riyaa'	
		Lacking Role Model

6.5.1.1. Organizations Related Implications

The 'organizations related implications' key theme has two sub-themes: the positive impacts for organizations and the negative impacts for organizations. According to interviewees, number of positive and potential negative impacts can be observed as result of various religious interactions at the organization level and for its benefit. Some of the claimed positive impacts on organizations can be demonstrated through the enhanced performance of workers when dealing with customers (P18); prevalence of continuous improvement practices (P33); increase in productivity, efficiency, effectiveness; satisfaction rates, and profits and returns (P33); better level of employee's loyalty and low level of employee's turnovers (P13); and sustain of organization's reputation (P33). One of the interviewees viewed the positive impacts on organizations as result of the positive attitude and behaviors of religious people which organizations should take advantage of (P21).

And the mentioned potential negative impacts on organizations can be demonstrated through the stated sensitivity of the religion related discussions, and how to control the spread of some radical thoughts (P41); and the issue of variety and differences among Islamic schools which may cause some divisions and conflicts (P20); and the deviation towards abnormal attitudes and behaviors within workplaces which might lead to the unhealthy environment and degradation of organization overall performance (P33)

Table 6.17 shows the frequency of the stated organizations related implications based on content analysis of the interviews data. Despite the listed potential negative impacts on organizations due to religion interactions, the number and frequency of the asserted positive impacts are higher.

Table 6.17 *Frequency of Main Religion Interactions' Implications on Organizations*

Organizations Related Implications			
Positive Impacts	**Frequency**	**Negative Impacts**	**Frequency**
Commitment and disciplined	33	Misuse of given religious rights (e.g. misuse of prayer time)	18
Productivity; efficiency and effectiveness; better work quality; overall performance and business outcomes	31	Dissections and conflicts due to sensitivity of the religion related topics	15
team spirit; cooperation; engagement	31	Discrimination of other religions' followers; issue of differences among Islamic schools	11
Employee's loyalty and low level of employee's turnovers	30	Creation of opposition sub-groups with different religious orientations	7
Satisfaction of customers and other stakeholders	25	Spreading of some radical thoughts and strictness attitudes and behaviors	6
Waste reduction, cost control and corruption combating	22	Unhealthy environment; degradation of organization overall performance	2
Increase of morality and ethical conduct, and healthier work environment	19		
Overcoming business challenges	13		
Knowledge Sharing	11		
Organization reputation	9		

6.5.1.2. Stakeholders Related Implications

Similarly, the second key theme is about 'stakeholders related implications' has two sub-themes that reflect the stated positive impacts and negative impacts on different stakeholders due to the religion interactions in organizational context. The asserted positive impacts on stakeholders can be exemplified through the increase in confidence among the suppliers and partners; continual development and improvement; meeting the needs and aspirations of the relevant authorities; embodiment of religion teachings in daily life (P41). One of the interviewees emphasized that individuals could achieve high level of satisfaction and performance when feels that as they serve their organization, they are serving their own values which they have great faith on them (P14). Likewise, the positive impact on stakeholders' level could be demonstrated through the strong relationship with local religious authorities and institutional; and high level of conservative customers satisfaction (P29).

And the stated potential negative impacts on organizations can be exemplified by the loss of certain clients and partners who disagree with religious directions of the company (P22). One of the interviewees discussed the issue of high resistance from stakeholders if the management of religion interactions not marketed well (P23). Another interviewee mentioned the issues of bad exploitation of religion to dominate individuals; misconception by society that religion was used for material gain; and wrong application may cause a mental connection between religion and wrong behavior of individuals (P28). Similarly, some of interviewees were cautious from the bad exploitation and asserted that we must be careful with the power of religion where some leaders or organizations may use it as "sword hanging over people's throats" (P26). One of the interviewees expressed his doubt on the claimed better performance of religious people and the expected impacts of managing religion interactions on them because in one hand one can make the assumption that more religious employees will perform better, but companies are there to generate profits and the too religious employees may perceive this to be against their love for God (P08).

Table 6.18 shows the frequency of the identified implications on stakeholders based on content analysis of the interviews data. Obviously, the frequency of the mentioned potential positive impacts is higher than the frequency of negative impacts. However, this doesn't mean that the negative impacts are not significant or can be neglected, on the contrary they need to be addressed to minimize or eliminate them as part of any religion interaction management efforts.

Table 6.18 *Frequency of Main Religion Interactions' Implications on Stakeholders*

Stakeholders Related Implications			
Positive Impacts	Frequency	Negative Impacts	Frequency
Satisfied employees as result of fulfillment of their religious needs, requirements and aspirations	34	Confusion between of Islamic teachings and individual behaviors	22
Powerful community within workplaces due to honest relationship with compassion and mutual respect	25	Unsatisfied people with usage of religion for economic benefits	21
Satisfied customers, partners and society for meeting their religious requirements and expectations	24	Misuse of religion power	14
Better feeling of credibility, transparency and freedom within organization	15	Feeling of isolation and discrimination and injustice	11

Feeling appreciated and respected for own religious Identity	**10**	Feeling to be characterized as less competent due to personal commitment to religion teachings	**4**
Gratified stakeholders for fulfilling their non-religious needs for religious reasons	**8**	Harm the relationship with unreligious stakeholders	**4**

6.5.1.3. Problematical Matters

Moreover, interviewees discussed number of 'problematical matters' that need to be taken in considerations when talking about the religion interactions' expected implications. They characterized these matters as organizational dilemmas and controversial issues which need to be analyzed and understood before taken any actions to manage religious interactions. The top two problematical matters can be summarized as follow:

1. **Issue of instrumental use of religion,** where organizations criticized for implementations of religion teachings and guidelines for utilitarian reasons (i.e. exploitative intentions for direct or indirect profitability) and not for pure religious reasons (e.g. looking for God pleasing and rewards) benefit of any stakeholders. As one of the interviewees explained:

   "I am wondering if we really can identify an organization as religious organization, I can see such identification acceptable among individual but not at organizational level. This due to the fact that organizations tend to perform some religious activities to achieve organizational benefits not purely for religious intentions. This is can be found clearly in CSR activities where organizations participate in CSR programs to attract more customers and gain government or society satisfaction not for Allah blessing" P16

2. **The gap between advocation and reality**, as organizations faced the dilemma of gap between advocation and allegations of positive implications of various of religious practices from one side, and reality of attained performance and lived practices from the other side. The issue of inheriting or knowing values without practicing it portrayed by one of the interviewees as someone who inherited money or a company and did not handle it well (P35). Similarly, another interviewee stated that there is a defect or a gap between theory and practice, so that awareness increases abundantly without seeing an effect (P24). Cluster of interviewees highlighted the issue of high expectation in term of positive behavior from the religious people, while the reality is different as organizations frequently receive complains regarding their rude behavior reported by their coworkers (P30); and while some people acts as advocators for the positive impacts of different

religious concepts, values and practice, they are faced with organization's leaders as they argue that several examples of religious people do not reflect the stated positive impacts (P38). The issue of current gap between advocation and reality is clearly explained by the following quote:

"we need to study how to transform theoretical teachings into practices; how can we make our employees apply Islamic values in the organizational context; how our leaders can adopt specific religious concepts and practice it in efficient and explicit way; how some of religious thoughts can take part of our strategical planning; how to make them part of organization's values and objectives; how to make our policies and procedures supportive to the good religious practices" P15

These asserted problematic matters with their frequency of emergence are listed in table 6.19. The frequency here reflects the significance of these issues which require more vigilance by organizations during their activities to manage religion interactions.

Table 6.19 *Frequency of Main Religion Interactions' Problematic Matters*

Mentioned Problematical Matters	Frequency
1. Instrumental use of religion	25
2. The gap between advocation and allegations from one side and reality and lived practices from the other side	19
3. Clash between ethical principles and unethical earning (i.e. when an organization confronted with the antagonism between ethical values and its striving towards profit)	12
4. Issue of formality and explicitly of managing every single religion interaction (e.g. appointment of corporate religious affairs office or an Ethics Officer)	10
5. Issue of religion role as source of authority or as catalyst (e.g. the issue of abuse of religion power)	7
6. Issue of lack of a role model organization and leader within private sector	4

Moreover, several evidence from the reviewed documents are supporting the emerged themes from interview data. For instance, the motivated employees due to religious aspirations (D26); satisfied staff as result of fulfilment of their religious requirements and desires (D24, D28); violation of religious teachings leads to unsatisfied society (D15); disrespect of Islamic guidelines damages organization reputation (D14); and excellent performance story learned from a religious company (D25).

6.5.2. Performance Measurement

The aim of this focus area of interview is to identify and understand organizations' practices in measuring, evaluating, learning and improving its performance in religion interactions management. Moreover, to identify the best practices and the different level of maturity among organizations in measuring their performance and its outcomes. Interviewees were asked the following open-ended question: *How an organization can measure its performance in managing the intersections with religion?* The thematic analysis of interviews data shows that interviewees approach this focus area from two directions: what should be measured? And how to measure? Therefore, under the key theme of performance measurements, three sub-themes were emerged: the business performance, the stakeholders' perceptions and the measurement tools, as summarized in table 6.20.

Table 6.20 *Emergent Themes from the Performance Measurement*

Codes (Sample)		Sub-themes	Key Themes
Performance indicators	Periodic	**Business Performance**	**Performance**
Quality of production	Tribal		**Measurement**
Surveys	Post-questionnaires		
Self-assessment	Business results		
Positive outcomes	productivity		
Reduction	Customer satisfaction		
Interaction	Measuring the trend of Sales	**Stakeholders'**	
Feel	figures	**Perceptions**	
Pre-evaluation	Repeated sales indicators		
Post-evaluation	Happiness		
Acts of employees	indicators		
Customer satisfaction	Loyalty indicators		
Survey	Use of BEMs	**Measurement Tools**	
Customer complaints	maturity assessment tools		
Observation	Benchmarks		

Cluster of distinct units of meanings grouped under the 'business performance' to reflect the asserted achieved results in variety of organizational performance indicators such as: overall productivity, profit, business outcomes, quality of production; trend of sales figures; loyalty and maturity. And another cluster of distinct units of meanings grouped under the 'stakeholders' perceptions' to represent the stated achieved results in different indicators that related to the perceptions of different stakeholders such as organization's employees, customers, partners and society. As per interviewees these indicators reflect stakeholders'

level of satisfactions, ratio of complains and position of organization reputation. Moreover, interviewees identified number of potential 'measurement tools' which can be used for performance measurement such as: surveys, self-assessment, pre and post evaluations, observation, questionnaires, use of BEMs assessment tools, maturity assessment tools, and benchmarking. The emergent themes of performance measurements can be evidenced from the interview data through the following examples:

- indicators for business performance such as the sales indicators (P35), productivity indicators (P28), employees' commitment indicators (41) and overall business results indicators (P38)
- stakeholders' indicators such as customer satisfaction indicators (P35), loyalty indicators (P09), client's opinions (P11), and the happiness indicators and reputation indicators (P18)
- measurement tools through development of suitable KPIs (P38); CRM and customer complaints systems (P23); observation or periodic or tribal and post-questionnaires (P25)

Likewise, the reviewed documents supported the emergent themes what should be measured? And how to measure? For example, King Abdulaziz Quality Award (KAQA) insisted in measuring customer results, human resources results and key performance results; and also introduced the ITQAN tool which is "the tool adopted by KAQA for the determination of the level of organizational performance." (D05). Similarly, organization I (Food) measured society perceptions through marketing campaign reports (D14); and organization J (Education) measured customers perceptions through CRM system.

6.6. Remarks on the Diversification of Interviewees' Religious Backgrounds

The aim of this section is to present the findings of the analysis of researcher' notes data, where the researcher maintain a habit to write notes immediately after every interview session to log and document some significant remarks regarding the differences among interviewees in term of religious knowledge, attitude towards the study's topic and the interviewees' used language. These differences are significant as they reflect the diverse cultural and educational backgrounds. Substantially, discussion and analysis of the interviewees' different perceptions enhance our understanding of religion-organization interactions phenomenon and enrich the findings with valuable insights. Moreover, the

awareness of religious perceptions diversification among interviewees helps in better understanding of the study settings and its different contexts.

6.6.1. level of Religious knowledge among interviewees

Interviewees represent three different religious backgrounds: 36 (85%) interviewees were Muslims, 4 (10%) were Christians, and 2 (5%) were Hindus. The first group of interviewees (the Muslims) were differs in their knowledge deepness of Islamic teachings, perceptions and practices. The majority of this group of interviewees show good level of understanding of Islamic teachings and practices which is very expected in country such as Saudi Arabia where it is characterized with its intense Islamic beliefs and practices. Small percentage of the first group (5 participants - 14%) have a very basic religious knowledge. Their articulation of religious knowledge was very shallow and mainly limited to religious rituals and compliance, with clear lack of consideration and understanding of Islamic perspectives and worldview. More significantly, a good percentage of interviewees of this group (7 participants - 19%) were very well-informed and aware of Islamic teachings as they discuss Islamic perceptions and Islamic worldview in a very deep and comprehensive way. They frequently quote phrases from Quran and Sunnah and refer to well-known Islamic scholars and thinkers. They easily identified links between different organizational practices and religious guidance and teachings. This excellent Islamic knowledge developed from either the interviewee's education background (five of them have degree in Shariah and Islamic Studies), or due to personal interest in Islamic related studies. Most of them show high level of interest and awareness in Islamic based management, economic, political and environmental practices (e.g. Islamic leadership, Islamic based Quality Management, Islamic Financial Systems, and Islamic perception on human rights, justice, development and sustainability)

In the other hand, the other two groups of non-Islamic background (Christianity and Hindu) understand the basic knowledge of Islamic teachings and practices. They are very aware of Islamic five pillars mainly the Salat (prayers), Zakat (almsgiving), Siyam of Ramadan (month of fasting), Hajj (pilgrimage). They are aware of basic Islamic guidelines of Halal (permissible) and Haram (forbidden) practices, foods and drinks. They identified number of shared values in both Islam and their religions, and always compare the Islamic values, practices and manifestation with their own religious beliefs and values. They were able to understand

organizational practices to fulfil the religious obligations in Saudi Arabia and the organizations' efforts to comply and meet some of religious expectations. Moreover, they can identify their personal religious and spiritual needs; and as well can recognize others needs and expectations. They were able to link religious values with business values, ethics and codes of conduct. It worth mentioning that one of the Christians interviewees showed excellent level of understanding of Islamic teachings and its worldview. He was very knowledgeable on Islamic perspectives in management, social and economics sciences. This is due to his personal interest and his background as an Egyptian Coptic Christian. Based on the abovementioned discussion, the religiose knowledge level among interviewees were subjectively classified into high (H), medium (M) and low (L) categories to reflect the observed religiose knowledge of all interviewees during the interviews as listed in Appendix One.

6.6.2. Initial Attitudes of Interviewees

Interviewees diversified in their attitudes towards the phenomenon of religion interactions in organizational context and the proposed systematic management of such relationship. The first impressions after explaining the objectives of the research to the interviewees were variant and reflect their prior positions towards religion as a topic for discussion. On one hand, some interviewees were clearly open-minded, ready to participate and eager to discuss the main focus areas of interview questions. They were very enthusiastic and took the initiative and talk voluntary in a comfortable and an emotional way as if the issue touched a deep and old personal interest. Clearly some of them very interested in the topic and had previously discussed it and conducted similar studies. Most of them expressed thanks for choosing the topic and stressed on its importance, especially in light of the current rapid changes in the country.

On the other hand, some interviewees were clearly cautious and discreet, as the topic seems to them very sensitive and preferable to be out of discussion. Some of them were skeptical at beginning and then relaxed and showed a kind of enthusiasm as if they were afraid that the topic might goes towards an unwanted direction. Moreover, few interviewees expressed their wonder at the research objectives and questioned its importance. Likewise, few of them emphasized the sensitivity of the topic, and according to them, it will be very difficult to be discussed it in most of organizational environments. Small number of interviewees

reconfirmed the confidentiality of the interview before starting the discussion as they were seemed to be worried about the discussion of such topic. Three invitees who have apologized for not accepting the interview from the beginning because they are not interested in the research topic or because they think that they will not add to it. Similarly, one of the invitees has apologized for not completing the interview because he believes that he is not the right person for such study. Moreover, two interviewees expressed that it is pointless to discuss this phenomenon here in Saudi Arabia as the government is religiously committed and observes the teachings of Islam and what it does is enough.

6.6.3. Attitudes on Religion Interactions Management Approaches

Significant cluster of interviewees preferred to have an explicit articulation and well-established management of religious interactions. They have tendency towards more formal administration of religious practices within organizations. In the other hand, noticeable cluster of interviewees preferred to maintain informality and implicity of organizations activities pertain to religious interactions. Two distinctive themes have emerged from different expressions, the first theme is the systematic approach presented in formal actions with explicit articulation of religion interactions management. The second theme is the unplanned approach where informality and implicity are the main attribute of the organizational practices in all levels.

6.6.4. Used Language to Describe Organization-Religion Relation

Obvious variation also observed in the preferred used words to clarify different perceptions. While some interviewees preferred to use 'INTEGRATION' to describe the intended relationship between religion and organizations, others used 'CONVERGENCE' to describe this relation. The use of word 'INTEGRATION' reflects a taken position or desired action towards the religion interactions in organizational context. Whilst, the use of word 'CONVERGENCE' tends to describe existing situation or lived reality. 'INTEGRATION' sounds normative and explanation of action to be taken, while 'CONVERGENCE' sounds descriptive of situation regardless of chosen position regarding the existing interaction.

Likewise, it has been noticed that some interviewees used words such as 'INTERFERENCE' or 'INTERSECTION' to describe the religion interactions with organizations. While the word 'INTERFERENCE' usually referred to a negative effect, 'INTERSECTION' seems more neutral.

Additionally, one of the observations is the use of words 'IMPACT' and 'IMPLICATIONS' during the discussion of potential consequences of religious interactions. While 'IMPACT' usually referred to strong, direct and clear influence; and proven results by most of interviewees, 'IMPLICATIONS' used by some of them in reference to other assumed, indirect and not obvious influences or potential impacts.

6.6.5. Used Language to Describe Individuals' Religiosity Levels

It has been observed that commonly Interviewees tend to describe and classify themselves and other individuals in local society and within organizations settings based on assumed different levels of religiosity. This religion-based classification can be discussed through two axes: as description of personal identity or as profiling of others. From the first axis, where interviewees express their religiosity background and refer to a particular designation to describe their level of compliance and adherence to religion teachings. In the second axis, interviewees perform a sort of religious profiling of other individuals and group of people based on commonly used expressions and terms to characterize people religiosity level based on the assumed relations of these people with different Islamic schools, institutions and movements. Furthermore, Specific terms were used more than others by interviewees to identify their adherence level or to describe the religiosity of others. The top five utilized terms with their usage frequency are listed in table 6.21.

Table 6.21 *Emerging Frequency of Used Terms to Describe Individual's Religiosity*

Used Terms	Frequency
Religious	76
Somewhat religious or Conservative	54
Committed	37
Moderate	21
Precisian	12

6.6.6. Used Language to Describe Organizations' Religiosity Levels

It has been noticed that interviewees tend to classify organizations, in term of religiosity levels of these organizations, from two dimensions. The first dimension is the level of compliance to Shariah (the Islamic law) regulations and objectives compared with declared identity or widespread religiosity reputation of some organizations. And the second dimension is the

organization orientation and attitude towards the religion interactions as explicitly expressed or implicitly perceived in the organizational culture.

According to first dimension, no consistency or consensus among interviewees on how to classify organizations according to their level of compliance to Shariah regulations and objectives. As some of them claimed that some Islamic branded organizations are Islamic by label only for marketing reasons. They asserted that they have a selective compliance to specific Islamic Shariah regulations and not obeying to all Shariah objectives. It has been mentioned by some interviewees that some of traditional and modern organizations are more committed to Islamic teachings and Shariah objective than the 'Islamic' claimed organizations. Other interviewees view the called 'Islamic Organizations' as exploitative organizations through the use of the Islamic label. Two interviewees described the practices of some Islamic based firms as Nafaq (hypocrisy) and Ria' (insincerity) practices. In the other side, some interviewees do not agree with these claims and said Islamic based organizations are under close observation by internal and external Shariah compliance monitoring authorities. Others mentioned that customers of these organizations put huge pressure on these organizations to ensure their compliance to Islamic laws. In addition, they point out to the products and services of these Islamic based organizations as evidence of their commitment level to Islamic teachings. In the middle between these two groups, most of the interviewees asserted that the Islamic label is not enough to claim that the organization is committed to Islamic teachings and Shariah objectives. And they cited many good role modeling examples of Islamic based organizations and other unpleasant examples from same category. Also, they claimed that many excellent examples of Islamic based practices can be found in different organizations even these regarded as international or modern ones.

Several codes were identified from data analysis of used expressions to describe the organizations' obedience level to Shariah regulations and objectives. The organizations' compliance to Shariah regulations and objectives can be classified into four groups: comprehensive, moderate, selective and minimal. In comprehensive organizations shows high level of compliance in many aspects of their functions and at different levels. The moderate organizations tend to perform in conservative manner towards the religious needs and requirements. The selective compliance occurs when organizations utilize the religion

only for business outcomes. Lastly, some organizations are employing the minimum religious requirements as compliance to legislative regulations.

From the second dimension which is about organization orientation and attitude towards the religion, most of interviewees expressed that the private sector in Saudi Arabia cannot be compared to governmental sector where some governmental organizations identified as religious organizations or known for the domination of religious culture and practices in their workplaces. Also, they asserted that private sector cannot be compare to the non for profit (NFP) sector in Saudi Arabia where most of the organizations in this sector owned or led or operated by religious people. Moreover, they highlighted that the private sector in Saudi Arabia has its own attributes which make it unique compared to private sector in Western or Eastern world. According to some interviewees it is difficult to describe any organizations in Saudi Arabia as secular or opponent to religiose practices. Likewise, few private organizations identified as religious organizations (e.g. private Islamic schools).

6.7.   Summary

This chapter focused on reporting of analysis and findings of the first phase of data collection through semi-structured interviews and documents review. Analysis and finding reported through the three components of "action-oriented paradigm model" framework: conditions, actions and consequences. Under each component number of focus areas discussed according to interview design which consisted out of 12 focus areas. The thematic analysis of interviews and documents data produced number of distinct units of meanings (or codes). These codes were grouped into different categories and 77 sub-themes were emerged. These sub-themes aligned and regrouped into 21 higher categories (or key themes).

A mind-map for research findings is illustrated in figure 6.1. Moreover, Sample of identified codes; the emergent sub-themes and key themes. The next chapter reports the analysis and findings of phase two of data collection which is conducted through Delphi procedure.

Figure 6.1: Mind-Map for the Religion-Organizations Relationship in the Research Setting

Religion and Organizations Interactions Management

Conditions

Main Motives
- Organizational Level Motives
  - Organization Identity
  - Organization Strategy
  - Organizational Culture
  - Leaders' Religious Identity
  - Owner Religious Identity
- Individuals Level Motives
  - Personal Beliefs
  - Sense of Community
  - Attitude of Making a Difference
- Contextual Motives
  - Regulatory Factors
  - Institutional Factors
  - Clientele Factors
  - Societal and Cultural Factors

Main Actors
- Internal Stakeholders
  - Leaders
  - Employees
  - Shareholders
- External Stakeholders
  - Customers
  - Society
  - Government
  - Partners and Suppliers

Main Aspects
- Organizational Level
  - Strategical Management
  - Organizational Culture
  - Process, Policy and Procedures
  - Operational Management
  - Stakeholders Management
- Individual Level
  - HR management

Internal Factors
- Critical Internal Contextual Factors
  - Leadership Eagerness
  - Organizational Culture
  - Individual Religiosity
  - Congruence with Local Society

Actions

Awareness
- Towards Better Understanding
  - Internal Responsible Entity
  - Empowerment
  - Engagement
  - Benchmarking
  - Success Stories
- Authenticity
  - Popular Practices
  - State Directions
  - Religion Institutions
  - Specialists Endorsements
  - Best Practices

Dimensions
- Individual Level
  - Islamic Obligations
  - Islamic Recommendations
  - Individual Needs
  - Individual Views
- Organizational Level
  - Islamic Obligations
  - Commonly Assumed
  - Purposely Obeyed
  - Orientational-Based

Responses and Impacts Management
- Reactive Approach
  - Reluctant Actions
  - Obligatory Actions
  - Economical Actions
  - Strategical Actions
- Proactive Approach
  - Pure Worldly Motives
  - Mixed Motives
  - Pure Religious Motives

Forms
- Forms of Religious Requests
  - Directions
  - Requirements
  - Expectations
  - Desires

Sustainability
- Performance Sustainability
  - Leadership and Strategy
  - Dependable People
  - Continuous Improvement
  - Continuous Measurement

Steering
- Steering Responsibility
  - Accountable Stakeholders
  - Engaged Stakeholders

Consequences
- Expected Implications
  - Organizations Related Implications
    - Positive Impacts for Organizations
    - Negative Impacts for Organizations
  - Stakeholders Related Implications
    - Positive Impacts for Stakeholders
    - Negative Impacts for Stakeholders
  - Problematical Matters
    - Gap Between Claims and Reality
    - Instrumental Use of Religion
    - Ethics and Unethical Earning
    - Formality vs. Informality
    - Power vs. Catalytic Role
    - Lacking Role Model
- Measurement
  - Performance Measurement
    - Business Performance
    - Stakeholders' Perceptions
    - Measurement Tools

Research Phenomenon
- Analytical Component (3)
  - Interview Focus Araeas (12)
  - Key Themes (21)
  - Sub-themes (77)

CHAPTER SEVEN: DATA ANALYSIS AND FINDINGS – PART TWO

7.1. Introduction

The last chapter fulfilled the first main objective of this study which is understanding the phenomenon of religion interactions with organizations. In the last chapter, the analysis and findings of the first phase of data collection through semi-structured interviews and documents review were reported. The emergent themes from thematic analysis of interviews and documents data grouped into 21 key themes and 77 sub-themes.

And to fulfil the second main objective of this study which is the development of framework to manage religion interactions with organizations. The intended framework covers both management model and an assessment tools to evaluate the level of systematicity of religion interactions management (RIM). In order to find an appropriate framework for RIM, this study is proposing the excellence model of EFQM as vehicle to develop the intended management model and evaluation tool. The potential of EFQM as foundation for such framework was theoretically (deductively) proven in the conceptual framework (chapter four). And the aim of this chapter is to empirically (inductively) evaluate the effectiveness of EFQM approach to be used as basis for the intended RIM framework. Therefore, the relations between the emergent themes from first phase and EFQM criteria were deeply investigated through Delphi procedure using iterative qualitative questionnaires.

This chapter reports the analysis and findings from the second phases of data collection through the Delphi procedure. The main purpose of the Delphi procedure is to consult a panel of expert in development of a religion interaction management model with a self-assessment tool. Expert panelists consulted in a three-round Delphi procedure to perform required evaluation, iteration and feedbacks to identify the religion interaction management (RIM) criteria based on emergent themes in the previous phase and through the lens of EFQM business excellence model. The three rounds of Delphi procedure aimed to map the empirical findings with the EFQM-2020 criteria; to cluster and combine the mapped and similar themes under a more appropriate criterion; and to identify the final list of 'RIM model' constructs or elements and the assessment tool components. Reporting in this chapter is organized into three sections following the three rounds of Delphi procedure.

7.2. Analysis and Findings of Delphi Round 1

The Delphi procedure round one has two objectives: first, to consult quality management experts in mapping and interrelated of empirical findings with the identified theoretical constructs of EFQM business excellence model. Second, to obtain expert panelists comments and additional insights on the emergent themes and their best options to be managed through EFQM BEM.

The first objective achieved through seeking of highest level of consensus among expert panelists in correlation of the empirical findings of phase one of data collection (i.e. the semi-structured interviews and documents review) with the criteria and sub-criteria of the latest version of EFQM (i.e. EFQM-2020 as listed in table 4.7); as illustrated in figure 7.1.

Figure 7.1: The Aim of Delphi Round 1
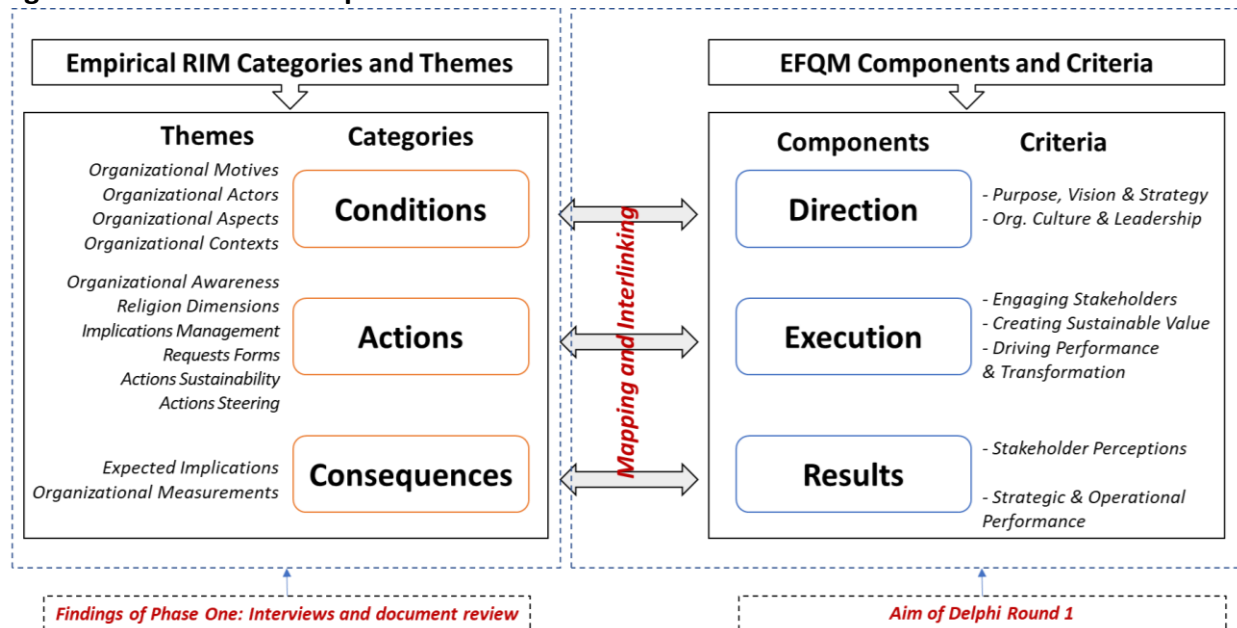
As discussed in the research methodology chapter, in the Delphi round one expert panelists received the following electronic documents:

1. A brief of the study objective and the first phase results with List of emergent themes and list of criteria and sub-criteria of EFQM-2020.
2. Excel sheet of all emergent themes from phase one with five selection cells in front of each sub-theme as illustrated in figure 7.2, where every cell has a drop-down menu of all EFQM-2020 criteria and sub-criteria.
3. Instruction on how to perform the mapping on the excel sheet to decide on the most appropriate criteria and/or sub-criteria of EFQM-2020 that can accommodate the

objectives of each theme, where one to five correlations can be decided or '*No Appropriate Correlation*' can be chosen.

Expert panelists given the option to comment on each sub-theme or to justify/support their selection. At the end of the Excel sheet, the following two questions asked to all panel members:

1- *Please express your opinion on the relevance of emergent themes from this study to the current practices of organizations in Saudi private sector*

2- *Please share your opinion on the suggested methodology and practice by this study to utilize the BEM of EFQM-2020 to develop a comprehensive and abstract framework for religion interaction management (RIM) based on the identified empirical themes*

Figure 7.2: Snapshot of Correlation Excel Sheet of Delphi Round 1

The reporting of analysis and findings of Delphi round 1 follows the emergent key themes of religion interactions management (RIM) in the first phase; and only the decided correlation with consensus percentage of 50% or above (frequency of selection is 12 or more) will be presented and only the highest level of consensus will be discussed.

7.2.1. Organizational Motives

Expert panelists agreed on that the motives towards RIM due to organization's identity and strategy can be addressed through the first criterion (Purpose, Vision & Strategy), in particular

under its first and fourth sub-criterion (1.1 Define Purpose & Vision; 1.4 Develop Strategy) as a panel member commented:

> *"organization's religious identity or orientation and its strategical motives for an organization to manage religion interactions perfectly discussed and articulated under these two sub-criteria." DP12*

Likewise, majority of panel members (17 out of 23 or 74%) support that RIM motives due to leaders and owners' religious identities can be identified and understood through sub-criterion 1.2 of EFQM-2020 (1.2 Identify & Understand Stakeholders Needs). Six members selected 'No Appropriate Correlation' (NAC) and only two explained why they take this decision where one of them stated that it is not clear to him how to identify and understand people religiosity in particular people with power such as leaders and owners (DP09); and the other one suggested that he can't decide but he think that if leaders and owners are considered as part of organization's stakeholders he might identify and understand their religiosity and its role in motivating organization for addressing religion related matters (D04). Moreover, most of panel members (20 out of 23 or 87%) decided that RIM motives based on organizational culture in term of shared norms and values can be recognized during the activity of steering the Organization's Culture & Nurture Values (sub-criterion 2.1); while three members selected 'NAC' and only one commented that he don't see an appropriate connection, but asserted that the OC related aspects can be found embedded on different organizational practices and could be addressed under other elements (DP11).

In regard to individuals level motives, most of panel members (21 out of 23 or 91%) decided that the emergent motives towards RIM at individual level can be identified and understood through sub-criterion 1.2 of EFQM-2020 (1.2 Identify & Understand Stakeholders Needs) ; and only two members didn't support this correlation as they have different opinion and selection. And most of panel members (20 out of 23 or 87%) supported that the RIM motives based on individuals' need for sense of community and attitude of making a difference also can be demonstrated through steering of OC (sub-criterion 2.1). one member stated that:

> *"I chose criteria 2.1 with consideration of people religious motives for community and unity; and their attitude to act as religious change agents." DP02*

Moreover, uniting and engaging people behind purpose, vision and strategy (sub-criterion 2.4) suggested most of panel members (21 out of 23 or 91%) as vehicle to identify and understand individuals' motives towards religious based community and engagement.

However, this not the case with individual motives due to 'Attitude of Making a Difference' where there was a variety of selections (sub-criteria 2.1, 2.3 and 2.4 with 78%, 70% and 61% level of consensus respectively). This may be due to unclarity as two members commented or due to the strong correlation with different criteria as one member stated:

> *"I selected four appropriate options as they all can help in managing people motives towards religious based proactivity and eagerness to make religiously informed changes." DP22*

In regard to the contextual motives, there is a consensus among expert panelists on that the understanding stakeholders' needs (sub-criterion 1.2) will lead to identification of different religiously influenced regulatory, institutional and clientele contextual factors. Likewise, the majority (at least 20 out of 23 or 87%) suggested that understanding the organization's ecosystem, capabilities & major challenges (sub-criterion 1.3) will lead to identification of different religiously influenced regulatory, institutional, clientele, societal and cultural contextual factors that might motivate organizations to perform RIM. Few members selected NAC with no comments. One member mentioned that:

> *"I selected element 1.3 because of that organizations may utilizes different tools such as SOWT & PESTEL to understand their ecosystem, community and environment which defines all different types of organizational contexts" DP12*

7.2.2. Main Organizational Actors

There was a consensus among expert panelists on that 'Leaders' role in RIM can be linked to both first and second criterion of EFQM-2020 (i.e. Purpose, Vision & Strategy; and Organizational Culture & Leadership) as one member stated:

> *"Leaders are the most key actors in managing religion interactions and they have major role in shaping organizations direction, OC and leadership practices pertaining to religion interactions." DP08*

Similarly, there is a consensus among expert panelists on that 'Shareholders' role in in shaping organizations direction pertaining to religion interactions can be addressed through first criterion of EFQM-2020 (Purpose, Vision & Strategy). However, there is no consensus among expert panelists on 'Employees' role in managing religion interactions where they have selected different criteria to address this sub-theme of organizational actors. The majority selected sub-criteria 1.5, 2.1 and 2.4 with consensus level of 78%, 83% and 91% respectively. One of the members justify his multiple selection saying that the employees role as one of the main actors could be expressed in the design and implementation of governance and

PMS; can be identified during the process of steering OC ; and their religious identities can interact with organizations efforts to unite behind & engage in purpose, vision & strategy. (DP11).

In regard to the external stakeholders, there is a consensus among expert panelists on that 'Customers' obviously linked to sub-criterion 1.2 of EFQM-2020 (Identify & Understand Stakeholders Needs); and the role of 'Society' and 'Partners and Suppliers' apparently connected to sub-criterion 1.3 of EFQM-2020 (Understand the Ecosystem, own Capabilities & Major Challenges). According to the comment of one member customers' religious role and pressure can be identified perfectly through item 1.2, while the role of society, partners and suppliers imposed as opportunities or challenges or threats that need to be identified and understood through item 1.3 (DP09). Moreover, there is a consensus among expert panelists on that 'Government' role in in shaping organizations direction pertaining to religion interactions can be addressed through first criterion of EFQM-2020 (Purpose, Vision & Strategy).

7.2.3. Main Organizational Aspects

Expert panelists supported that religion interactions with 'Strategical Management' and 'Stakeholders Management' can be identified and understood under the first criterion of EFQM-2020 (Purpose, Vision & Strategy); and the religion interactions with 'Organizational Culture' can be perceived under the second criterion of EFQM-2020 (Organizational Culture & Leadership). Likewise, there is an agreement on that the religion interactions with 'Process, Policy and Procedures' can be addressed under the sub-criterion 1.5 (Design & Implement a Governance & Performance Management System), or as clarified by one of members as he stated that this criterion [i.e. 1.5] is the most appropriate option where the religion interactions could be found during designing and implementation of control specifications, work processes and QMS (DP22).

In regard to the religion interactions with 'Operational Management' all expert panelists selected the fifth criterion of EFQM-2020 (i.e. Driving Performance & Transformation) to recognize the religion interactions with different operational aspects. Besides, the majority (16 out of 23 or 70%) selected the sub-criterion 1.5 (Design & Implement a Governance & Performance Management System) with justification comments explaining the correlation of

operational management and the identification and implementation of religiously informed products and services specifications. Furthermore, there is an agreement on that the religion interactions with 'Stakeholders Management' can be observed and managed through the first and fifth criterion of EFQM-2020 (i.e. Purpose, Vision & Strategy; and Engaging Stakeholders).

In regard to religion interactions with 'HR management' it is commonly believed among expert panelists that it can be identified and understood mainly under the sub-criterion 1.2 (Identify & Understand Stakeholders Needs); and the second criterion of EFQM-2020 (i.e. Organisational Culture & Leadership) when addressing people related needs as per different comments by the panel members. Moreover, most of expert panelists (20 out of 23 or 87%) consider the fifth criterion of EFQM-2020 (i.e. Driving Performance & Transformation) one of the most appropriate elements to manage religion interactions with HRM.

7.2.4. Critical Internal Contextual Factors

There was a consensus among expert panelists on that the four emergent sub-themes under the 'critical internal contextual factors' key theme can be addressed under the second criterion of EFQM-2020 (Organizational Culture & Leadership). To justify his selection, one member stated that the first three sub-themes the eagerness of leaders towards religion-based activities; the OC influence on adoption or rejection of religion interactions; and the impact individuals' religiosity on promoting or discouraging of religion interactions reflect the need for Person to Organization Fit (P-O Fit); and the fourth sub-theme regarding the level of 'congruence with local society' reflects the need to society to organization fit. And all both P-O Fit and S-O Fit can be identified, understood and managed perfectly under this criterion [i.e. second criterion of EFQM-2020 'Organizational Culture & Leadership] (DP03). Another member supported his decision as commented that he can see all sub-criteria under this criterion [i.e. second criterion of EFQM-2020] are relatively related here, for instance, the work environment with mindset of enabling creativity & innovation can help in expressing Individual's religious requirements and help in congruence with religious requirements of local society. Also, through creation of conditions for realizing change can help in fostering or discouraging of religion interactions due to identified critical internal contextual factors (DP16).

These comments reflect the significance of the emerged themes and sub-themes to understand the conditions that drive organizations to take orientation towards RIM. Also, these comments confirm the appropriateness of EFQM-2020 BEM as tool for RIM.

7.2.5. Organizational Awareness

Expert panelists endorsed that better awareness and understanding of religion related interactions matters can be attained if an organization assign an internal responsible entity to drive the religion related performance and transformation (i.e. the fifth criterion of EFQM-2020). Also, they agreed on that organizations can obtain better awareness and understanding of religion related interactions matters through engagement of all stakeholders as described in the third criterion of EFQM-2020 (i.e. Engaging Stakeholders). in the other hand, most of panel members (20 out of 23 or 87%) supported that organizations can obtain better awareness and understanding of religion related interactions matters if they empower their employees which can be managed through the sub-criterion 3.2 (People: Attract, Engage, Develop & Retain). Likewise, most of them (21 out of 23 or 91%) endorsed that organizations can achieve better awareness and understanding through benchmarking and review of success stories which can be managed through the sub-criterion 5.4 (leverage of data, information and knowledge). The remaining members of the Delphi panel selected NAC with no comments or justifications.

In regard to the second key theme of organizational awareness, there is an agreement among expert panelists on that 'authenticity' of religion content and requirements can be confirmed from the popularity of specific practices; or through review of available best practices; or based on state directions, religion institutions' recommendations and specialists' endorsements which can be identified and leveraged through the sub-criterion 5.4 of EFQM -2020 (leverage of data, information and knowledge). Moreover, majority of members (18 out of 23 or 78%) endorsed that the confirmation of authenticity also can be identified during the process of engaging of all stakeholders (the third criterion of EFQM-2020). Likewise, most of the panel members decided that the sub-criterion 3.3 (Business & Governing Stakeholders – Secure & Sustain Ongoing Support) could help in authenticity confirmation, as one member stated that under this sub-criterion (i.e. the sub-criterion 5.4) organizations can obtain,

understand and reflect state directions, religious institutions advices and religious scholars' confirmations (DP18).

7.2.6. Main Dimensions

Expert panelists concurred that the different religion dimensions at both individual and organizational levels can be identified and leveraged through sub-criterion 5.4 (Leverage Data, Information & Knowledge); and most of the panel members (21 out of 23 or 91%) decided that through engagement of all stakeholders, organizations can identify and understand the different religion dimensions at both individual and organizational level. One of the members supported his decision as he asserted that through engagement of all stakeholders (i.e. the third criterion of EFQM-2020) organizations can identify and understand the different obligatory and normative religious dimensions at organizational level.; also, the different obligatory, recommended, needed and believed religious dimensions at individual level (DP16). Furthermore, the majority of members (16 out of 23 or 70%) considered that organizations also can identify and understand the purposely obeyed and orientational based religion dimensions based on their purpose, vision and strategy (the first criterion of EFQM-2020). Similarly, the majority (14 out of 23 or 61%) suggested that the purposely obeyed and orientational based religion dimensions can be identified as part of OC and leadership directions (the second criterion of EFQM-2020).

7.2.7. Organizational Responses and Impacts Management

Most of expert panelists (above 87%) decided that emergent sub-themes for the reactive approach of organizational response and impact management can be observed through organization practices in driving its performance and transformation (the fifth criterion of EFQM-2020). In addition, majority of panel members (15 out of 23 or 65%) suggested that these reactive actions could be addressed through organization practices in creating sustainable strategic value (the fourth criterion of EFQM-2020). In the other hand, the majority viewed that the proactively performed actions can be viewed and implemented either through organization practices in creating sustainable strategic value (i.e. 61% selected the fourth criterion of EFQM-2020) or through organization practices in driving its performance and transformation (i.e. 74% suggested the fifth criterion of EFQM-2020). The

remaining members selected NAC and six of them commented that it is not clear enough to decide (DP01, DP04, DP07, DP13, DP20, and DP23).

7.2.8. Forms of Religious Requests

There was an agreement among expert panelists on that organizations could identify and understand directional based religious requests through their purpose, vision and strategy (the first criterion of EFQM-2020). Also, there is a consensus among the panel members on that organizations could identify and understand their stakeholders' religious requests through the sub-criterion 1.2 (Identify & Understand Stakeholders Needs). Moreover, most of expert panelists (above 87%) suggested that through engagement of all stakeholders (the third criterion of EFQM-2020) organizations can manage different forms of religious requirements. One member justifies his selection saying that both the sub-criterion 1.2 and the criterion of 'Engaging Stakeholders' are perfectly suitable to steer any organization to identify, understand and reflect all forms of religious requests of its stakeholders whether these requests are directional or required or standard (expected) or desired (wished) (DP19).

7.2.9. Performance Sustainability

The majority of the panel members (above 78%) suggested that all sub-themes of performance sustainability of organization actions towards religion interactions management can be addressed and managed through the fifth criterion of EFQM-2020 (i.e. Driving Performance & Transformation). The remaining members considered different selection options, and that may reflect confusion in understanding the meaning of this key theme which is about the sustainability of RIM related performance not the overall sustainability of an organization. The main scope of this key theme and its sub-themes is perfectly explained by one of the panel members as he stated that his selection was based on that leadership practices and well-developed strategy in respect to religion related matters help in driving performance and transformation; empowered people can help their organizations in driving performance and transformation; and the CI and PM lead to sustainability of organization actions in handling religion issues if they managed very well (DP22).

7.2.10.   Steering Responsibility

The majority of the panel members (above 65%) suggested that engagement of all stakeholders (the third criterion of EFQM-2020) can help in identification of who are accountable for religion-based organization's performance and identification of who should be engaged in steering of religion-based organization's performance. Obviously, there is a lack of consensus among expert panelists in the appropriate option to address the issue of steering responsibility of the RIM performance which might be attributed to confusion on the meaning of this key theme or due to the disagreement on who supposed to be accountable as one member stated that he picked 'NAC' as he don't see any chance to hold any stakeholder or interested party accountable to drive organization performance. This is the role of that organization's management (DP02). Also, another member asserted that only leaders should assume the accountability (P14). Above comments show that these members missed the right meaning of 'accountable stakeholders' which represent those stakeholders with authority and power to adopt, adapt, direct, initiate, implement and manage religion-based practices within organizations. They overlooked that the accountable stakeholders could be the organization's leaders, senior management, managers, empowered staff and responsible business units; even government could hold accountable for rolling out specific religious based regulations within organizations.

7.2.11.   Expected Implications

There was an consensus among expert panelists on that organizations can identify and understand the potential positive, negative and problematical matters associated with religion interactions during the process of identifying and understanding stakeholders' needs, the ecosystem, own capabilities and major challenges (i.e. sub-themes 1.2 and 1.3). Moreover, most of expert panelists (above 91%) suggested that the practice of driving performance and transformation (e.g. risk management, knowledge leveraging, and assets management under the fifth criterion of EFQM-2020) can help organizations to identify and understand the potential implications of religion interactions.

7.2.12.   Performance Measurement

Expert panelists recommended that the management of stakeholders' perceptions and business performance are correlated to the sixth and seventh criterion of EFQM-2020 respectively. The obvious correlation confirmed as one of the panel members stated that the overall business performance can be measured through the recommended - but not limited to- strategic and operational performance indicators under criterion seven, and the stakeholders' perceptions can be measured through the mentioned - but are not limited to- perception results of the criterion six (DP16). In regard to the measurement tools, there is a consensus among expert panelists on that the sixth and seventh criterion of EFQM-2020 provides the right vehicle address the suitability of the determined measurement tools for RIM outcomes as supported by one of the panel members as he asserted that criterion six emphasizes on the significance of utilization of various measurement tools to obtain its stakeholders' perceptions on its performance concerning management of religion interactions (DP19). Similarly, criterion seven underlines that excellent organizations employ both financial and non-financial indicators to help them in measuring of their strategic and operational performance with consideration of stakeholders' perceptions, lessen learned, cause and effect and future needs (DP19). Moreover, most of expert panelists (above 91%) recommended that the effective tools to measure the implications of religion interactions can be designed and implemented as part of organization's direction in PMS (i.e. under sub-theme 1.5). one of the panel members commented that the RADAR is the diagnostic tool recommended by EFQM and is the most used tool by EFQM implementers which also encourage and embed other effective measurement tools (DP21).

7.2.13.   Feedback on Relevance of Emergent Themes

Once the expert panelists reviewed the brief report of the study objective and the first phase results; and once they have completed the mapping process, the assumption now is that they have reached good level of understanding on the study objective, results and approach; and developed their own insights which deserve listening and reflection. To obtain additional insights from expert panelist on the emergent themes from phase one of this study, expert panelists were asked to contribute to the following query:

While most of panel members (15 out of 23) provided a rich feedback, some (8 out of 23) gave a very brief comments such as: "very relevance", "very practical" and "Interesting new practices to handle religion related matters". There is a consensus among all feedbacks on the significance of the emerged themes and on their expected implications on private organizations within Saudi Arabia. For instance, some of panel members endorsed the emphasis on the role of organizations' leaders in steering the religion interaction management, as one member articulated (DP09). Also, many members expressed their appreciation to the number of emergent themes that focus on understanding and engaging different stakeholders (DP16). Some members point out the holistic nature of findings as it covers almost every organizational aspect (DP22). Likewise, cluster of panel members underlined the novel meanings that emerged from the interviews. For example, one of the members expressed his interest on the classification of religious request forms and dimensions (DP09). Another member voiced that he was amazed on the induced meanings under the organization responses (DP15). Other cluster of members discussed the implication of the findings from timing and paradigm shift point of view (DP05).

In the other hand, some of the received feedbacks focused on the difficulties to implement of some emerged organizational practices. One of the panel members notated the issue of willingness among organizations' leaders to adopt such directions (DP21). Two members view obstacle in transferability of some good practices from organization to another or between different sectors (DP17). Similarly, two members discussed the issue of practicality of some mentioned meanings and the difficulty of practicing the value creation based on pure religious motives (DP07, DP04). The overall orientation of received feedback is endorsement of the relevance of the emerged themes to the private sector in Saudi Arabia according to the panel members.

7.2.14. Feedback on RIM Proposed Approach

Seeking further insights from expert panelists on the adopted approach by this study to understand and manage religion interactions, they were asked to comment to the following query:

All members submitted their comments which have number of excellent insights and notes. While most of the panel members (17 out of 23) supported the utilization of the new EFQM business excellence model (BEM) to address the phenomenon of religion interactions, however, remaining members they did not take a clear position as they just expressed various rationales of uncertainty.

In one side, the supported comments were focusing on the holistic nature of BEMs in general and the new EFQM model in particular. Also, some of comments emphasized on the capabilities of quality and excellence practitioners in steering such initiatives that interacts with every organizational aspect. Some members spotted the similarity in the analytical logic behind both the EFQM-2020 and the action-oriented paradigm model. Other members highlighted that the most of religion and spiritual needs are fulfilling the basic human mental and emotional needs, and they stressed on the strength of quality and excellence models in identifying and managing such intangible aspects. For instance, one of the panel members endorsed the approach of using EFQM as he stated that based on his experience with business excellence models he can confirm that while these models are inclusive, coherence and very interrelated yet they are flexible enough to be used as framework to manage different organizational matters and help in evaluating organization readiness to respond to current and future opportunities and threats (DP19). Another member discussed the capability of EFQM in changing people's mindsets in how to view the world around their organization which encourage them to understand and consider that religion interactions (DP09).

Cluster of members endorsed the use of EFQM as it can help organizations to overcome the issue of lack of systematicity in managing religion interactions. Some of them noted that major number of the revealed practices were based on initiatives by some empowered people within organizations (e. g. leaders, managers, change agents) and do not necessarily reflect organizations objectives and strategies, which clearly evident the lack of systematicity of these practices. This concern is well articulated by one member as he stated: that

> *"What I noticed in provided report from the interviews is that there is a clear gap between the actual practices at organization level, as I know, and the gleaming picture*

as portrayed by the interview participants, I assume that in many cases the expressed views reflect interviewees' perceptions and do not necessarily reflect organizations approaches. So that, I think with help of excellence models' philosophy and frameworks such gap can be mitigated through implementation of management approaches that systematically manage critical topics such as the impact of religion obligations and teachings." DP08

In the other hand, some of the panel members (6 out of 23) were uncertain about the effectiveness of the proposed approach to utilize the EFQM to address the religion interactions issue. They discussed the lack of consistency among organizations in how they manage religion interactions. Other feedback focused on the issue of formality and informality and when should organization become explicit in its religiously informed directions. One of members viewed the mentioned practices in the interviews as description of what few organizations do rather than what should be done, and therefore these practices cannot be generalized or standardized. Another member considers the EFQM as suitable tool to evaluate organization practices pertaining religion interactions particularly in measuring the stakeholders' perceptions, but he is not sure about its usefulness to address complex matters such as religion at workplaces. The mentioned lack of consistency and systematicity and dilemma of formality and explicitness are real challenges that need clear direction and coherent management system.

In summary, most of the panel members supported the intention to develop an EFQM based model for religion interaction management. The majority confirmed that BEMs such as EFQM proven as an effective tool that help organizations in building an adaptive system that can adopt, manage and sustain best practices for value creation.

7.2.15. Summary of Delphi Round One Findings

The mapping and correlation process showed that the EFQM model can provides a holistic and systematic approach to facilitate the understanding and management of the core phenomenon for this study which is the religion and organizations interactions. According to the analysis and findings of the Delphi round one the overall average of achieved consensus level on correlation of all 77 emergent themes with EFQM-2020 criteria is about 86% as summarized in table 7.1. Where the total number of selected options, for the suggested appropriate correlations with EFQM-2020 criteria, is 183 different selections for the 77 emergent themes (average of 2.4 selection per theme or 2 to 3 selections for every theme).

A consensus (100%) among the panel members reached on of the 67 selections for 51 themes; and the level of agreement among members was around 90% on 50 selection for 14 themes and around 70% on 66 selections for 12 themes.

Table 7.1 *Consensus Level of Delphi Round 1*

Consensus Percentage Range	Frequency n=183 (%)	Average Level of Consensus
100%	67 (37%)	100% for 67 selections (for 51 themes)
86% to 99%	50 (27%)	90% in average for 50 selections (for 14 themes)
51% to 85%	66 (36%)	70% in average for 66 selections (for 12 themes)
Overall Achieved Consensus ~ **86%** on the **183** suggested selections		

The main product of this round is a mapping of every single emergent theme with its most appropriate criterion from the EFQM-2020 model as summarized with consensus levels in Appendix Four. The successfully correlated themes considered as the primary list of empirically proven constructs of the best organizational practices that characterizes what excellent organizations do to manage religion interactions. Remarkably, this round proves that the EFQM-2020 provides a perfect vehicle for organizations to manage religion interactions.

7.3.   Analysis and Findings of Delphi Round 2

In Delphi round one the expert panelists were consulted to map the emergent themes from the interviews with the appropriate criterion of EFQM-2020. The main objective of the second round is to perform iteration to the findings of round one to develop the preliminary RIM model in term of content and structure. The iterative process during the second round of Delphi procedure allows the panel members to refine their opinions in light of the of the panel's decisions in the previous round. The content is developed based on the emergent themes of interviews and the results mapping process of Delphi round one. And the structure developed based on recommended structure schema by expert panelists. The analysis and findings of this round reported into two sub-sections covering the preliminary content development of RIM model and the recommended structure.

7.3.1. The Preliminary Content Development of RIM Model

The mapped themes in round one got aggregated and formulated in number of suggested descriptive statements that reflect what an excellent organization is expected to do to

systematically manage religion interactions. These statements are developed based on the emergent themes of interviews and the results mapping process of Delphi round one as listed in Appendix Five. Total of 51 statement were developed and considered as the foundation for the main constructs or elements of the proposed RIM model. In this round the expert panelists provided with two files: first file contains a brief report on round one results; and the second file contains the suggested descriptive statements with free-text fields to write comments. Then, they were requested to perform revision on the mapped and correlated themes and the proposed descriptive statements to:

A. Identify further opportunities for themes clustering and combining.

B. Identify further recommendations for themes' inclusion under or exclusion from an identified criterion.

C. Comments regarding rephrasing of the proposed descriptive statements of the main elements of developing RIM model.

The received input from expert panelist classified into four categories as follow:

A. **Merge**: Items to be aggregated and combined.

B. **Remap**: Items to be remapped through exclusion from current linked EFQM-criterion and inclusion under another one.

C. **Rephrase**: Items to be rephrased through rewrite-up, more elaboration and better explanation.

D. **No Change**: Items with no comments.

While a good number of comments were received, only these comments with shared theme and objective are reported. Other individual comments were analyzed and found irrelevant as these comments either out of scope of this round or revealing a confusion in understanding of the emergent themes meanings or suggesting inclusion of items that already covered in another place. The analysis and findings of these categories are reported based on the suggested EFQM-2020 criteria as identified in round one.

7.3.1.1. Items Mapped to EFQM Criterion One

Number of expert panelists (16 members) suggested to merge statements number 1 and 2 as they both focusing on identifying organization religious identity; impact of leaders or owners'

religious identities; and the need to explicit expression of these identities through mission, vision and strategies. Cluster of expert panelists (5 members) suggested to rephrase statement number one to split the clause related to leaders and owners religious identities into two parts: one identity as motive for organization orientation towards religion; and as an individual need to be express their identity. They suggested that the first part to be addressed under statement number one, and the second part to be merged with statement number 3. This can be evidenced through the following comment by one of the members:

> *"I recommend to make a distinction when addressing religiosity of owners and leaders; where in some cases they have the needed power to influence their firms by their identities, and in other cases they don't use that power and just need to consider their religious requirements following the other individuals" DP19*

Number of expert panelists (11 members) suggested to merge statements 3 and 4. And no comments was received to statement number 5. And number of comments (6 comments) received to rephrase statements number 6 by given more explanation and examples to clarify the potential implication and in particular the problematic implications. Similarly, four members recommended rephrase statement number 7 through more elaboration on the meanings of the mentioned contextual factors.

Moreover, number of expert panelists (13 members) suggested to merge statements 8 and 10. Their comments is about the similarity among these two statements as they both discussing the design of governance and performance management systems pertaining to manage religion interactions. In addition, 11 members suggested to remap statements number 9 and 11 to be addressed under criterion number 3 of EFQM-2020 as these statements focus on the role of stakeholders and have tendency towards being activities of implementation and execution more than being activities of identification and understanding that characterize the direction criteria. Some of those members recommended to rephrase these two statements to reflect the execution nature of criterion three. As one of members commented that according to EFQM philosophy, the 'Direction' dimension is about question 'Why' aiming to understand why organization take particular direction, and the 'Execution' dimension is about question 'How' to identify how organization is going to implement its direction. So that, he suggests excluding this statement (i.e. statement number 9) from criterion one and include it in criterion three as it fits more under 'Engaging Stakeholders'. Also, it needs rephrasing to make it actionable and more suitable for criterion three (DP11).

Furthermore, four members suggested to merge statements number 12 and 13 as both of them tackling the influence of organization religious identity on different organizational aspects.

7.3.1.2.   Items Mapped to EFQM Criterion Two

Number of expert panelists (9 members) suggested to merge statements number 14, 15 and 22 under one element that focus on fostering RIM through organizational culture and leadership practices. Some of them (4 members) recommended to rephrase these three statements to reflect their common features that the emphases on adaption of organization religiously informed directions; and recognition of people' religious needs through steering of OC and leadership practices. Moreover, seven members suggested to rephrase statements number 16 and 17 to by reflecting the organization capabilities in change management and innovation management in RIM. This suggestion can be exemplified through following comments by one of the panel members:

> *"to achieve Person to Organization Fit (P-O Fit); and society to organization fit as described in these two statements* [i.e. statements 16 and 17] *I recommend to utilize EFQM approach in sub-criterion 2.2 and 2.3 and focus on creating the required conditions and enablement of creativity to achieve the meant fit" DP03*

Furthermore, number of expert panelists (12 members) suggested to merge statements number 18 and 19 as these statements talking about same issue which is the impact of stakeholders' religiosity on OC management. Some of them (3 members) recommended to rephrase these statements through more emphases on specific OC and leadership practices; and more focus on specific religious needs of people that interact with OC such as the meaningful work and the sense of community. Likewise, five members suggested to rephrase the statement number 20 to include other critical internal contextual factors such as OC readiness, people religiosity and congruence with local society.

In regard to statement number 21, the recommendation of 14 members is to exclude it from this criterion as it is addressed in criterion one. Similarly, cluster of expert panelists (12 members) suggested to exclude statement number 23 and include it under criterion five of 'Driving Performance & Transformation'. They asserted that criterion five is more suitable to address the key management practices of this statement to sustain organization religion

related performance and transformation through appropriate leadership and strategic practices, empowered people, continuous Improvement and performance measurements.

7.3.1.3.   Items Mapped to EFQM Criterion Three

Most of expert panelists (17 members) suggested to merge statements number 24, 27, 28 and 29 under one statement. Their comments were about the shared focus of these statements as one of the panelists stated that items 27, 28 and 29 can be combined with statement 24 as the main objective of all these statements is to utilize the engagement with stakeholders to gain more understanding of religion related matters (DP12).

While no comment received on statement number 25, most of the expert panelists (18 members) commented to exclude statement number 26 as it is will fitted in criterion five Driving Performance & Transformation'. Number of the panel members (9 members) suggested to merge statement number 30 with the remapped and excluded statement number 9 from criterion one and rephrase the new statement to reflect the execution nature of criterion three. Moreover, number of expert panelists (12 members) supported the exclusion of statement number 31 from this criterion. Their comments highlighted that recognition and understanding of potential implication is already addressed under the first criterion while the management of these implication is more appropriate to be addressed under the fifth criterion. Furthermore, as highlighted in subsection 7.2.1.1, new item will be included under this criterion. Where nine members insisted in rephrasing of statement 11 through emphasis on the need for engagement of all internal and external stakeholders to help in shaping and developing organization directions and activities towards RIM.

7.3.1.4.   Items Mapped to EFQM Criterion Four

Cluster of expert panelists (11 members) advised to merge statement number 32 with 35 in one statement as the direct value creation for the organization is covered under statement number 32 and the value creation for stakeholders is mentioned in the statement 35. Some of the panel members (9 members) suggested to rephrase these two statements to emphasize on the three varieties of value creation. They discussed the different religious based actions to create and attain an obvious and short-term economical value or anticipated and long-term strategical value. They mentioned that these economical and strategical

actions can create sustainable value for both the organization and its stakeholders, as clarified by one of the panel members when he stated that:

> *"I guess there is a repetition in this statement* [i.e. statement number 35] *as the value creation for business already discussed in item 32. So that, I advise to merger them and focus on the different approaches for value creation. And as I mentioned in item 32, it should reflect that organization expected to take the initiative to understand different religion manifestations and requirements and work with attitude of creating economical and strategical value out of these manifestations for the benefit of the business and stakeholders." DP19*

Four members indicated that this statement need to be rephrased to reflect some of significant emergent themes such as the spirit of being proactive to take different religiously informed actions based on analysis of different forms of religious manifestations and requests; and based on understanding of different religious dimensions. Similarly, three members asserted that all organizational activities towards creating sustainable value should fall under the proactive approach of organizations' responses to religion interactions and its implications management. They advised that statements under this criterion need to reflect mindset of being proactive and taking the initiative to understand different religious dimensions and manifestations to find new opportunities and benefits to serve both the business and their stakeholders' aspirations. Moreover, some of expert panelists (11 members) recommended to rephrase statement number 33 to put more clarification on the three religiously distinguished motives for organizational actions in RIM. Some of them (5 members) discussed the need to clarify that it is about awareness and consciousness of actual intentions not only the declared ones. Two members emphasized on the need to address that the organization may take actions for mixed intentions of economical or strategical motives and religious motives at the same time beside the purely religiously motivated actions.

In the other hand, most of the expert panelists (15 members) recommended to exclude statement number 34 from this criterion as it is well articulated in criterion five. They justify their comments based on the focus of this statement which is about sustainability of organization religion related performance through appropriate leadership and strategic practices, and empowerment of organization's people.

7.3.1.5. Items Mapped to EFQM Criterion Five

Some of the expert panelists (5 members) suggested to rephrase statement number 36 to focus on managing the uncertainty of authenticity or implications of some non-obligatory religion requirements which might leads to reluctant actions in driving related performance and management of associated risks. Also, six members recommended to rephrase statement number 37 to reflect the entire objective of criterion five for driving performance and transformation with focus on obligatory religious requirements as minimum expected actions by any organization. Also, they recommended to exclude the economical driven actions from this statement and merge it with statement number 42, as they indicated that statement 42 could reflect the reaction approach of organization responses to religion requirements that classified as noncompulsory but organization adopt them for economical and strategical objectives. Moreover, cluster of expert panelists (more than 7 members) suggested to merge statements 38, 40, 41, 45 and 47 into one statement. They viewed that these statements have common objective with multiple activities. The shared objective of these statements is to utilize the religion-based data, information and knowledge that obtained through assigning and empowering of an internal responsible entity; engagement of all stakeholders; empowerment of its people; and from benchmarking and success stories reviews.

While no comments were received on statements number 39 and 46, some of the expert panelists (13 members) advised to exclude statement number 43 from this criterion and be content with the mentioned religion interactions with different organizational aspects in criterion one. The received justification for this suggestion was about the fact that the whole process here is to drive organization performance and transformation in RIM and no need to distinguish the interaction with HRM and operation management from the other organizational aspects. Likewise, some of the expert panelists (7 members) recommended to exclude statement number 44 from this criterion and be content with what mentioned in criterion four for being consciously aware of actual organization's intentions in its RIM activities.

7.3.1.6. Items Mapped to EFQM Criterion Six and Seven

Some of the expert panelists (11 members) suggested rephrasing of statement number 48 to reflect the achieved results in managing religion interactions according to stakeholders'

perceptions. Similar, some of the expert panelists (11 members) advised to rephrase statement number 50 to reflect the achieved results in managing religion interactions according to the strategical and operational performance in managing religion interactions. No comments were received on statements number 49 and 51.

7.3.1.7.   Consensus Level on RIM Model Content

Based on the received comments on the proposed 51 descriptive statements, 42 statements suggested to be either merged or rephrased or to be kept with no change. The decision to 'merge' or 'rephrase' or 'no change' means that the penal members are in agreement with the given relation of these statements (and their embedded emergent themes) with the EFQM-2020 criteria. In the other hand, the remaining nine statements were suggested to be remapped which means that the contributed expert panelists refined their views in this round. To calculate the change in consensus level compared to the first round, these nine items need deeper analysis. As shown in table 7.2, five statements out of the nine statements that suggested to be remapped are aligned with majority selection in Delphi round one (DR1). This alignment supports the consensus on the decided correlation of the sub-themes that embedded in these statements. In the other hand, the remapping decision of statement number 21 and 43 is aligned with the selection of majority in round one except for sub-theme C6.2 'Organizational Culture' and sub-theme C6.4 'Operational Management' respectively.

Table 7.2 *Analysis of The Remapped Statements*

Statement Number	Remapping Decision			Aligned with majority selection in DR1	Reference *subsection*
	Exclusion from Criterion	*be content with what mentioned in criterion*	*Inclusion to Criterion*		
9	1	3		YES	7.2.10
11	1		3	**NO**	7.2.2
21	2	1	1	**Partially YES**	7.2.3
23	2	5		YES	7.2.9
26	3	5		YES	7.2.5
31	3	1 and 5		YES	7.2.11
34	4	5		YES	7.2.9
43	5	1	1	**Partially YES**	7.2.3
44	5		4	**NO**	7.2.7

Moreover, two statement (11 and 44) are not aligned with majority selection in Delphi round one (DR1). The decision to exclude statement 11 from criterion one and include it in criterion three is new emergent from this round. While the key themes C4 and C5 'Internal Stakeholders and External Stakeholders' were suggested to be under the direction criteria

during round one because the focus was on identifying the different stakeholders and understanding their needs, however, the statement number 11 focuses on recognizing and managing stakeholders role in shaping organization's religiously informed purpose, vision and strategy which is more fitting to be addressed under criterion number 3 of EFQM-2020 as the objective of this criterion is implementation and execution more than being activities of identification and understanding that characterize the direction criteria. Similarly, exclusion of statement number 44 from criterion five to be addressed only in criterion four is not aligned with the selection of majority (74%) as discussed in round one subsection 7.1.7. However, it is aligned with the second major selection (61%) and this is could be result of the views refining process in light of the panelists decisions in the previous round and review process in this round where the big picture starts becoming visible and sensible. Therefore, there are consensus among the expert panelists on 47 statements out of 51 statements. In other word the consensus level of Delphi round two is about 92% (47 out of 51) compared to the achieved consensus level of 86% in Delphi round one.

7.3.2. The Preliminary Structure Development of RIM Model

To develop the structure of the developing RIM model, expert panelists were consulted on the best options of structuring and representation of the relationships between the developing RIM model's dimensions, criteria, elements and constructs. The panel members were asked the following question:

Please share your opinion on the structure of the new RIM model and how it could look like.

You may support one of the following options or you can suggest new option:

   A. *Maintain the structure of the EFQM-2020 without any changes and have the developing RIM content embedded under the current criteria and sub-criteria.*
   B. *Maintain the structure of the EFQM-2020 by keeping both the three main dimensions (Direction, Execution, and Results) and the seven criteria and develop new RIM related sub-criteria or elements based on the developing RIM content.*
   C. *Maintain the structure of the EFQM-2020 by keeping only the three main dimensions (Direction, Execution, and Results) and develop new criteria and sub-criteria based on the developing RIM content.*
   D. *Develop a brand-new structure with new dimensions and elements based on the developing RIM content.*
Please justify your selection.

Table 7.3 shows the results of above query which indicate that most expert panelists are supporting option (B). The majority (17 out of 23 or 74%) selected to maintain the structure of the EFQM-2020 in term of the three dimensions (Direction, Execution, and Results) and the seven criteria, and develop new RIM related sub-criteria or elements based on the developing RIM content as discussed in subsection 7.3.1.

Table 7.3 *Analysis of The Remapped Statements*

Structure Option	A	B	C	D
Number of Votes *n=23 (%)*	**3** (13%)	**17** (74%)	**1** (4%)	**2** (9%)
Received Justification	2	12	1	2

The shared comment to justify selection of options A, B and C is that maintaining the structure of EFQM-2020 is capitalizing on present foundations, knowledge and experience within different organizations with excellence models and frameworks such as the EFQM which will lead to better success ratio of implementation of the prosed RIM model. The two received comments for selection of option (B) emphasized on that the flexibility of EFQM model to accommodate the identified best practices to manage religion interactions. They mentioned that the proposed statements can be incorporated as guidance points or detailed elements, and no need to develop new criteria or sub-criteria. In contrast, the member who selected option (C) argued that:

> "while the main three components of EFQM can provide perfect mechanism for an organization to manage the religion interactions, this is not the case for the its criteria and sub-criteria as they serve general organizational management matters. I assume the mentioned items [i.e. the descriptive statements] deserve a development of new criteria and elements that help applicant organizations and practitioners for better understanding and focused implementations." DP11

The panel members who selected option (B) took midpoint position and compromise approach. They preferred to maintain the three dimensions and criteria of the EFQM-2020 model to build on strength of the most widely recognized and used framework for excellence and organizational development. They suggested to develop new and unique sub-criteria under each existing seven criteria of EFQM-2020 based on the reviewed RIM statements. They emphasized on that maintaining of EFQM-2020 basic structure will help in providing common language and shared background to ease the adoption and implementation of the proposed RIM related practices. Moreover, some of members claimed that retaining of EFQM-2020 basic structure can expedite the buy-in process of the new RIM model and make it more

appealing. Likewise, other members discussed the issue of practicality and transferability of the proposed model which can be supported through upholding of EFQM-2020 basic structure as one member stated that going with this option (i.e. option B) will ensure the practicality of the proposed model as it is built on a well-known framework and management concepts; and can help in applying it in different organizations from different sectors and in different contexts (DP22). Moreover, cluster of the panel members recognized that the proposed descriptive statements were articulated using the logic, principles and language of EFQM; and already linked to the model criteria. So that they recommended to continue with utilization of the basic structure of EFQM-2020 and with the articulation of RIM related sub-criteria and the instructional elements in light of the fundamental concepts of EFQM-2020 sub-criteria. They emphasized on the coherence and interrelation of the new model which need to be employed for the benefit of the proposed RIM model. This cluster of suggestion can be evidenced through the assertion of one member that in contrast to other traditional linear or bidirectional management models, EFQM 2020 provides a circular structure with well-developed and coherent criteria that are able to address different organizational performance development programs and various transformational initiatives, so that "I support developing the new model through the same dimensions and criteria of the new EFQM model" (DP16).

In the other hand, the two received comments justifying the selection of option (D) were focused on the uniqueness and novelty. They asserted that the proposed model is targeting specific cultural context and addressing very critical issue which has its own criteria and management elements, as one member specified:

> "the identified religion related aspects in organizational context are unprecedented, and focusing on Islamic teachings and perspectives which make it wisely to develop an Islamic based model that has its own name, structure and elements" DP08

7.3.3. Summary of Delphi Round Two Findings

As aforementioned the main objective of the second round Delphi is to perform iteration to the findings of round one to develop the prototype RIM model in term of content and structure. For the content development, the proposed 51 descriptive statements reviewed by the expert panelists and according to their common suggestions as summarized in table 7.4, the old sentences reformulated into 28 new statements representing the preliminary content of the RIM model. The achieved consensus level on RIM model content is about 92%.

Table 7.4 *Summary of Expert Panelists Suggestions for RIM Model Content*

Category		Frequency n=51 (%)
Total **Merged** Statements		**28** (55%)
Total **Remapped**	*Inclusion*	**4** (8%)
Statements	*Exclusion*	**9** (18%)
Total **Rephrased** Statements		**22** (43%)
Total **Unchanged** Statements		**6** (12%)
Total **Final** Statements		**28** (55%)

For the structure of the proposed RIM model, the achieved consensus level among expert panelists is 74%. Where 17 members out of 23 selected to use the basic structure of EFQM-2020 in term of the three dimensions and the seven criteria and development of sub-criteria or elements under each criterion to address the reviewed RIM content.

7.4. Analysis and Findings of Delphi Round 3

In Delphi round two (DR2) the expert panelists were consulted to develop the preliminary RIM model in term of content and structure. Round two produced the 28 statements that formulate the content of the developing RIM model. These statements resulted from merging, remapping and rephrasing of the initial 51 descriptive statements according to the received suggestions from the panel members. Moreover, based on DR2 results the recommended structure for the developing RIM model is the basic structure of EFQM-2020. The main objective of the third round is to consult the expert panelists on the proposed RIM model in term of structure, criteria, sub-criteria and criterion description. Also, to consult them on the proposed RIM assessment tool in term of structure, measurement components, assigned weight or score and result's representation. The proposed RIM model and assessment tool developed based on DR2 results. Additional insights from the expert panelists were attained as result of the iterative process during this round that allows the panel members to refine their opinions in light of the of the panel's decisions in the previous rounds. The analysis and findings of this round reported into two sub-sections covering the proposed RIM model and assessment tool.

7.4.1. The Developing RIM Model

Based on the received suggestions from the expert panelists in DR2, the initial 51 descriptive statements merged, remapped and rephrased into 28 more homogenous and descriptive statements. Each statement gave a short descriptive title signifying the objective of that

statement. These titles considered as RIM model's sub-criteria and the rearranged statements are their descriptions. The RIM model dimensions, criteria, sub-criteria and their description are listed in Appendix Six. A brief report on DR2 findings and results and the proposed RIM model were presented to the expert panelists for their review and comments. They were asked to share their opinions according to the following query:

> *Please review the following list of the proposed RIM model's sub-criteria and their associated explanation; then share your opinion on the following items for each sub-criterion:*
>
> *A. The appropriateness of merged themes to this sub-criterion.*
>
> *B. The relation of this sub-criterion to the main criterion.*
>
> *C. The proposed naming or the short descriptive title for this sub-criterion.*
>
> *D. The proposed description of this sub-criterion.*
>
> *Note: No comment indicates endorsement*

And their feedback was collected through a qualitative form as illustrated in figure 7.3.

Figure 7.3: Snapshot of The Proposed RIM Model Review Sheet of DR3

	Direction	
	Criterion One: Purpose, Vision & Strategy	
	Sub-Criterion	**Description**
1.1	**Define religious Identity**	Organization religious identity (or orientation) is explicitly defined and recognized as key motives towards management of religion interactions. Organization religious identity might reflect its leaders and owner's
	Comment Item	*Your Comment (No comment means AGREE)*
A	The appropriateness of merged themes to this sub-criterion.	
B	The relation of this sub-criterion to the main criterion.	
C	The proposed naming or the short descriptive title for this sub-criterion	
D	The proposed description of this sub-criterion.	

In table 7.5 is summary of the received feedback on the above query.

Table 7.5 *Summary of the Proposed RIM model Review*

Query Item	A	B	C	D
Number of Comments	0	0	34	53

As shown in table 7.5, no comments were received on items (A) and (B) which indicate that there is a consensus among the expert panelists on the appropriateness of every proposed sub-criterion to the merged themes underneath it; and consensus on the proposed relation of each sub-criterion to the main criterion. This level of consensus has been reached after the three Delphi rounds and iteration process. The consensus levels after DR1 and DR2 were 86% and 92% respectively.

In regard to item (C) for the proposed naming or the short descriptive title for the sub-criteria, seven panel members (out of 23) responded with 34 comments on 18 sub-criteria out of 28. These comments suggesting either a minor modification or complete rephrasing of some sub-criterion's given titles. Received comments can be categorized into four groups:

A. The given short titles don't clearly reflect the intended objective of the evaluated sub-criterion (e.g. sub-criterion 1.1, 1.7, 2.4, 2.5, 3.1, 3.2, 4.1 and 4.2)

B. The given short title needs to be more specific through indication of the Religion Interactions (RI) or Religion Interaction Management (RIM) as the main issue under investigation (e.g. sub-criterion 1.4, 1.5, 1.6, 2.1, 2.3, 2.5, 3.1, 3.2, 3.3 and 5.2)

C. Some of the given short titles inconsistent with the common action-oriented theme of other titles as they start with verb phrases. (e.g. sub-criterion 4.1, 4.2, 6.2, 7.2)

D. Deletion of extra words that don't add value such as: 'related' and 'associated' (e.g. sub-criterion 1.5 and 6.1)

Accordingly, the researcher proposed 16 modified titles to accommodate the expert panelists suggestions. The targeted sub-criteria, the received comments and the proposed modifications by the researcher are summarized in Appendix Seven.

In regard to item (D) for the proposed description of the RIM sub-criteria, 14 panel members (out of 23) responded with 53 comments on 24 sub-criteria. These comments can be classified into four groups according to their focus area:

A. Most of the received comments suggesting to give more explanation, articulation and more elaboration for number of sub-criteria to make the description clearer and less confusing and to avoid misunderstanding or arguments of scope overlapping. These

comments focused on the developed management constructs for the RIM model. For instance, one of the members commented that:

> *"I suggest to explain what do you mean by following terms: purposely obeyed and orientational-based, for me they are clear because I wend through the provided report and I am aware on how they emerged, however, this is not the case for others who saw such terms for the first time" DP15*

The indicated constructs by the expert panelists are:

- Sense of community (in sub-criterion 1.2, 2.1, 2.4)
- Attitude of making a difference (in sub-criterion 1.2, 2.1)
- Purposely obeyed (in sub-criterion 1.7, 2.1, 5.1)
- Orientational-based (in sub-criterion 1.7, 2.1, 5.1)
- Person-Organization Fit (in sub-criterion 2.2, 2.3)
- Society-Organization Fit (in sub-criterion 2.2, 2.3)
- Meaningful work (in sub-criterion 2.4)
- Leaders' eagerness (in sub-criterion 2.5)
- Congruence with local society (in sub-criterion 2.5)
- Obligatory and normative religion dimensions (in sub-criterion 3.1)
- Accountable stakeholders (in sub-criterion 3.4)
- Engaged stakeholders (in sub-criterion 3.4)
- Power of religion teachings (in sub-criterion 4.1)
- Obligatory religious requirements (in sub-criterion 5.3)
- Non-obligatory religion requirements (in sub-criterion 5.4)
- Reluctant actions (in sub-criterion 5.4)
- Noncompulsory religious requirements (in sub-criterion 5.5)

B. Cluster of the panel members asserted that there is a need to clarify and simplify the religion related constructs. They stated that since most of the beneficiaries of the RIM model are managers of organizations and practitioners, and it is expected that most of them know only the basic knowledge of religion as they might unaware of some of in-depth religion-based knowledge and specialized religious matters such as those presented by the RIM model, so it is advisable to add more explanation and simplification of the presented concepts and constructs through further elaboration. They commented on the following religion-based constructs:

- Religion dimension at individual level: Islamic Obligations, Islamic Recommendations, Individual Needs; Individual Views. (in sub-criterion 3.1, 5.1)
- Religion dimension at organizational level: Islamic obligations and commonly assumed religious practices. (in sub-criterion 3.1, 5.1)
- Pure worldly motivated actions (in sub-criterion 4.2)

- Mixed motivated actions (in sub-criterion 4.2)
- Pure religious motivated actions (in sub-criterion 4.2)

C. Another cluster of comments emphasized on the need of breakdown of the given descriptions to be *"itemized"* (DP08) or *"categorized"* (DP12); or consisted of multiple of *"verb items"* (DP17) or *"action statements"* (DP19), where each item addressed one action or activity that an organization perform to fulfil the scope of a particular sub-criterion.

D. Moreover, cluster of comments were suggesting giving clarification for some of the discussed meanings or the proposed organizational actions through examples and some best practices samples. According to them by sharing of real examples Model implementers can recognize both the objective and the expected outcomes of each sub-criterion. The received suggestions were concerning the following meanings:

- Forms of religious requests: directed, required, expected, desired. (in sub-criterion 1.3, 3.1, 4.1, 5.1)
- Potential positive, negative and problematic implications of religion interactions for own and its stakeholders (in sub-criterion 1.4, 5.1)
- The regulatory, institutional, clientele and societal and cultural factors (1.5)
- Short-term economical value. (in sub-criterion 4.10
- Long-term strategical value based on alignment of these requests with organization's direction. (in sub-criterion 4.1)
- Long-term strategical value based on the projected positive impacts to one of its stakeholders. (in sub-criterion 4.1)

In response to above comments from expert panelists the descriptions of all sub-criteria were reviewed and modified as required. Most of the sub-criteria were itemized in the form of 'guidance points' or as 'Instructional items' that start with an action verb to guide organization what it supposed to do to achieve excellence level in managing religion interactions. Likewise, required clarification, simplification and examples were added as recommended by the panel members.

Furthermore, at the end of the proposed RIM model review sheet there was an open-ended question asking the expert panelists if they have further comments to add. Therefore, some of the panel members offered number of general comments on the proposed RIM model content and structure. While cluster of expert panelists found the proposed RIM model comprehensive, useful and flexible enough to help organizations in managing religion

interactions, however, some of members were concerned about its complexity, sophistication and the generic approach of the model and they doubt about its practicality and transferability across different sectors or contexts. In one hand, some members asserted that *"it is brilliant model"* (DP05); *"very novel and timely"* (DP16); *"useful and practical"* (DP11); *"provides systematic approach to manage religion interactions"* (DP14); *"connecting the dots"* (DP09); *"arranging of the fragmented pieces of the issue"* (DP22); and *"comprehensive and inclusive"* (DP19). In the other hand, some of the panel members highlighted that the proposed RIM model *"needs more practice and specific examples"* (DP01); *"complicated"* (DP04); *"very sophisticated"* (DP13); *"somehow confusing"* (DP20); *"not easy to be implemented"* (DP07); and will face *"barriers in some international and multinational companies"* (DP23). Some of members recommended to *"focus on the high-level concepts and guidelines and leave the detail to every organization to develop"* (DP06) and give organizations more flexibility to *"tailor the model according to their needs and nature of work environment"* (DP17). Moreover, cluster of the panel members indicated number of recommendations that might help in overcoming some of the mentioned shortcomings. For instance, some members emphasized on the need to develop a guidebook to give detail explanation on the background and philosophy behind each sub-criterion (DP02, DP05, DP08, DP09, DP10, DP13, DP18, DP21 and DP23). Also, some of members suggested to have a complementary handbook that support the model with detailed guidance points for model's implementation (DP03, DP10, DP16, DP19 and DP22). In addition, some of members discussed the significant of the visual representation of the proposed RIM model. They asserted that the graphical visualization facilitates the clarification of the model fundamental logic through the three main components or dimensions and the seven criteria; and helps in simplifying of the model's sub-criteria and their relationship with the main criteria (DP02, DP03, DP04, DP05, DP08, DP09, DP10, DP11, DP12, DP13, DP16, DP19 and DP22). Consequently, in response to these comments, the researcher developed a graphical design for the proposed model similar to the EFQM-2020 model which will be discussed in the next chapter as part of the final proposal of the RIM model.

7.4.2. The Developing RIM Assessment Tool

The main purpose of the proposed assessment tool is to assist organizations in evaluating their performance in RIM. The proposed tool was developed based on the previously discussed and evaluated RIM model where the 28 formulated statements represent the main measurement components of this tool. As shown in figure 7.4, the proposed assessment tool designed to evaluate the level of organization's fulfilment of each sub-criterion objective. This evaluation assessed the fulfilment level in scale from zero to four, where 0 means unfulfilled, 4 indicates highest level of fulfillment and 1, 2, 3 reflect different level of partial fulfilment. The total score of the fulfillment level per each criterion were normalized to interval value between 0 and 1 to simplify the comparison with other criteria. Then the total score of all criteria plotted using radar chart design as illustrated in figure 7.5.

In this round, the expert panelists received an electronic copy of the RIM assessment tool file (i.e. the assessment tool in excel format with auto calculation and plotting functions) and a word file for a brief explanation of the proposed RIM assessment tool. They were requested to voice out their opinions based on the following query:

> *Please share your opinion on the above proposed assessment tool in term of: structure, measurement components, assigned weight or score, and result representation.*

All received comments were endorsing the need to develop an assessment tool to evaluate the level of systematicity of religion interactions management within organizations. However, there is a variation in their opinions on the proposed tool. Although the majority of contributed members viewed the tool as an *"excellent"* (DP16); *"handy"* (DP19) and *"very clear"* (DP11); however, some members consider it "not clear enough" (DP04); *"little bit confusing"* (DP20); and "need more clarification and guidance" (DP15). One member justified his comment as he *"did not understand the calculation"* (DP04); and another member underlining the issue of subjectivity of evaluation due to *"lack of detailed and unbiased evaluation guidelines"* (DP15). In the other hand, some members justified their endorsement to the proposed tool as they view it *"good in measuring organizations maturity level"* (DP08); and *"very useful tool for self-assessment"* (DP22); and "*can help organizations to identify their strengths and areas for improvement"* (DP13) in religion interaction management practices.

Moreover, cluster of comments discussed the proposed scoring system and the given weight for each sub-criterion. While one of the members *"don't agree with the scoring schema, criteria have different priorities and should get different scoring weight"* (DP21); another member stated that he *"support the given evaluation scores as they ranked into five different level"* (DP05); and another member supported the scoring mechanism as he said that:

> *"The proposed ratio-based or index-based scoring approach is excellent as it can help organizations in identifying the overall performance indicator and performance per each criterion and sub-criterion"* DP11

Likewise, another member endorsed the proposed scoring system based on the objective of this tool as he asserted that as the objective here is to perform self-assessment to identify the strength areas and the areas for improvement this proposed scoring system is okay (DP18). Furthermore, some members expressed their admiration to the electronic version of the tool. For instance, one of the members stated that he really liked the e-version of the assessment tool as it shows the calculation in simpler way; and he enjoy the use of excel functions to perform calculation of total score (DP17). Similarly, number of comments were appreciating the use of radar chart to illustrate the overall results. This can be as evidenced by the following quote:

> *"the idea of using the radar graph to model the result is outstanding, as this graph give quick view of organization performance in managing religion relationship"* (DP19)

Another member (DP08) offered a real example as he applied the assessment on his organization (an Islamic Bank) based on his judgment and shared the results with the researcher as illustrated in figure 7.6.

Lastly, number of comments were offering new names for the proposed RIM assessment tool such as *"Maturity Level Index"* (DP05); and *"Systematicity Level Index"* (DP08).

Figure 7.4: The Proposed RIM Assessment Tool

			Level of Fulfillment		4	3	2	1	0
			4 — Fulfilled / 3 / 2 — Partially Fulfilled / 1 / 0 — Unfulfilled						

				4	3	2	1	0
DIRECTION	**Criterion One: Purpose, Vision & Strategy**							
	1.1	Define religious Identity						
	1.2	Understand stakeholders' religious needs						
	1.3	Understand different forms of religious requests						
	1.4	Understand implications						
	1.5	Understand associated contextual factors						
	1.6	Design and implement required governance and PMS						
	1.7	Recognize influence of own religious identity						
	Score [(total 4) X4+ (total 3) X3+(total 2) x2+(total 1) x1]/28							
	Criterion Two: Organisational Culture & Leadership							
	2.1	Foster through OC and leadership						
	2.2	Create conditions for realizing religiously motivated changes						
	2.3	Enable creativity and innovation						
	2.4	Recognize religious orientations impacts						
	2.5	Recognize critical OC factors						
	Score [(total 4) X4+ (total 3) X3+(total 2) x2+(total 1) x1]/20							
EXCUTION	**Criterion Three: Engaging Stakeholders**							
	3.1	Engaging to understand						
	3.2	Engaging to develop						
	3.3	Sustain through people engagement						
	3.4	Empower to steer RIM performance						
	Score [(total 4) X4+ (total 3) X3+(total 2) x2+(total 1) x1]/16							
	Criterion Four: Creating Sustainable Value							
	4.1	Value creation						
	4.2	Creation Motives						
	Score [(total 4) X4+ (total 3) X3+(total 2) x2+(total 1) x1]/8							
	Criterion Five: Driving Performance & Transformation							
	5.1	Leverage religion-based knowledge						
	5.2	Leverage knowledge to confirm authenticity						
	5.3	Drive performance of unavoidable religious interactions						
	5.4	Drive performance of ambiguous religious interactions						
	5.5	Drive performance of noncompulsory religious interactions						
	5.6	Sustain RIM performance						
	Score [(total 4) X4+ (total 3) X3+(total 2) x2+(total 1) x1]/24							
RESULTS	**Criterion Six: Stakeholder Perceptions**							
	6.1	Use different tools for RIM related perception measurement						
	6.2	Results of stakeholders' perceptions on RIM						
	Score [(total 4) X4+ (total 3) X3+(total 2) x2+(total 1) x1]/ 8							
	Criterion Seven: Strategic & Operational Performance							
	7.1	Apply different approaches in RIM performance measurement						
	7.2	Results of RIM performance						
	Score [(total 4) X4+ (total 3) X3+(total 2) x2+(total 1) x1]/ 8							

Figure 7.5: The Proposed e-RIM Assessment Tool

Level of Fulfillment

4	3	2	1	0	0-4
Fulfilled		Partially Fulfilled		Unfulfilled	

	Criterion One: Purpose, Vision & Strategy	
1.1	Define religious Identity	0
1.2	Understand stakeholders' religious needs	0
1.3	Understand different forms of religious requests	0
1.4	Understand implications	0
1.5	Understand associated contextual factors	0
1.6	Design and implement required governance and PMS	0
1.7	Recognize influence of own religious identity	0
	Total Score	**0**
	Criterion Two: Organisational Culture & Leadership	
2.1	Foster through OC and leadership	0
2.2	Create conditions for realizing religiously motivated changes	0
2.3	Enable creativity and innovation	0
2.4	Recognize religious orientations impacts	0
2.5	Recognize critical OC factors	0
	Total Score	**0**
	Criterion Three: Engaging Stakeholders	
3.1	Engaging to understand	0
3.2	Engaging to develop	0
3.3	Sustain through people engagement	0
3.4	Empower to steer RIM performance	0
	Total Score	**0**
	Criterion Four: Creating Sustainable Value	
4.1	Value creation	0
4.2	Creation Motives	0
	Total Score	**0**
	Criterion Five: Driving Performance & Transformation	
5.1	Leverage religion-based knowledge	0
5.2	Leverage knowledge to confirm authenticity	0
5.3	Drive performance of unavoidable religious interactions	0

(Left margin labels: **DIRECTION**, **EXCUTION**)

RIM Model Criteria	Score
Purpose, Vision & Strategy	0
Organisational Culture & Leadership	0
Engaging Stakeholders	0
Creating Sustainable Value	0
Driving Performance & Transformation	0
Stakeholder Perceptions	0
Strategic & Operational Performance	0

Figure 7.6: Real Application of RIM Assessment Tool (DP08)

RIM Model Criteria	Score
Purpose, Vision & Strategy	0.36
Organisational Culture & Leadership	0.20
Engaging Stakeholders	0.31
Creating Sustainable Value	0.25
Driving Performance & Transformation	0.46
Stakeholder Perceptions	0.38
Strategic & Operational Performance	0.25
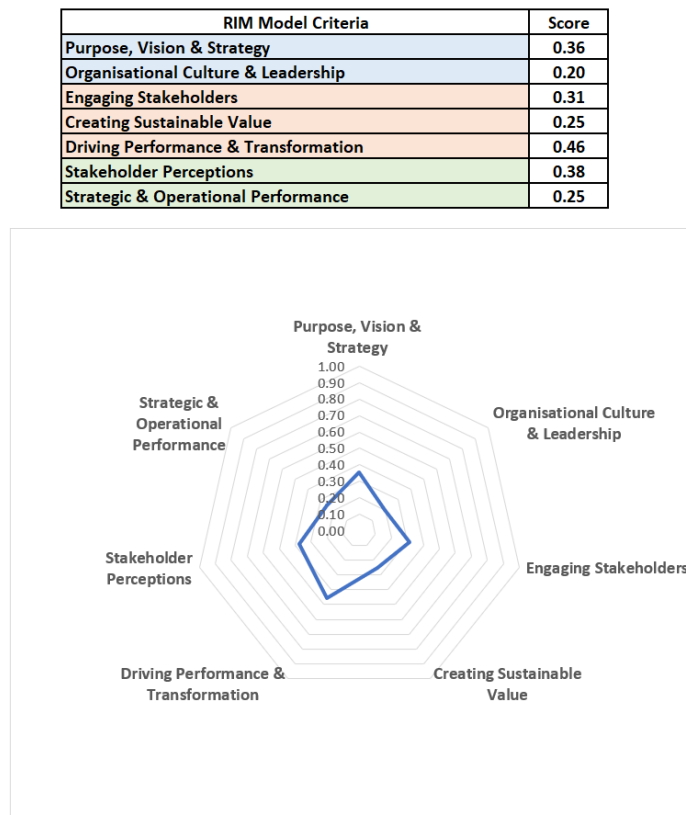
7.5. Summary

In this chapter, the three-rounds Delphi procedure pursued the following steps:

1. DR1 started with deep investigation and verification of the relationships between the emergent themes from first phase and EFQM-2020 criteria and sub-criteria. In this round the EFQM-2020 framework was empirically proven as an effective basis to develop a model for religion interactions management.

2. The preliminary content of the RIM was formulated based on the proven relationship in DR1.

3. In DR2, the formulated content was reviewed and refined by the expert panelists. And in this round the RIM model structure was decided based on expert panelists recommendation.

4. The proposed RIM model was developed based on clustering of the formulated content into sub-criteria that construct the new RIM model based on EFQM-2020 logical structure.

5. Based on expert panelists response in DR2, each sub-criterion was given short title and description; and mapped to one of EFQM-2020 seven main criteria.

6. Based on the proposed RIM sub-criteria an assessment tool for RIM was developed.

7. In DR3, the proposed RIM model and the RIM assessment tool got reviewed and refined.

As result of that, this study proposed a model for religion interactions management and an assessment tool for RIM performance. Both the proposed RIM model and the RIM assessment tool were empirically emerged and developed.

The next chapter will discuss these findings in comparison with the research conceptual framework, the theoretically identified aspects and the research questions. Also, to link the findings of this study with the relevant social and management theories. The main product of this phase is a consolidated list of empirically proven criteria of the best organizational practices that characterizes what excellent organizations do to manage religion interactions.

CHAPTER EIGHT: DISCUSSION OF THE MAIN FINDINGS

8.1. Introduction

The preceding chapters presented the empirical findings from the qualitative data analysis that were collected from interviews and documents review (as reported in Chapters Six) and the Delphi study (as reported in Chapter Seven). This chapter aims to present a summary, interpretation and discussion of the empirical findings in light of the literature review that presented in Chapters Two and Three. The literature provided the necessary theoretical framework in which fits the empirical findings. The empirical findings are abstracted through comparison, matching and distinction with the pre-existing theories to ensure "knowledge integration and synthesis" and avoid any "risk of knowledge isolation" as informed by Goldkuhl and Cronholm (2010). The integration process of inductive abstractions with the pre-existing theories is not "about forcing data into pre-existing concepts and theories nor replacing constant comparison and systematic coding with prejudiced and insensitive theoretical interpretations of data" (Thornberg, 2012); and instead he suggested using literature to inform the qualitative research data.

Moreover, the findings are discussed in relation to research purpose and objectives; and linked to the research conceptual framework and its theoretical propositions. The main purpose of this research is to respond to the calls by many scholars to study the relationship between religion and organizations, and to address the knowledge gap represented by the lack of a systematic approach to manage this relationship. This study proposes utilizing of the recently launched EFQM 2020 business excellence framework as foundation to model the religion interactions management and to develop a related assessment tool. The research question for this study is: how can organizations manage religion interactions? And the key objectives of this study are:

- To deeply investigate and understand the phenomenon of interactions between religion and organizations
- To identify the best practices and the different level of maturity among organizations in managing these interactions.

- To propose a religion interactions management (RIM) model that constructed based on EFQM BEM and induced empirical data.
- To develop an assessment tool based on the proposed RIM model to measure level of systematicity of religion interactions management within organizations.

This chapter is consisted of three sections to present the discussion of empirical findings through the following three main discussion dimensions:

- **Aspects of Religion-Organizations Relationship:** for findings abstraction in light of the existing literature.

- **Significance of Religion as Contextual Factor:** reflecting on findings from interviewees' religious perceptions in relation to the existing literature.

- **Conceptualization of Religion Interactions Management (RIM):** conceptualization of the final proposal of RIM model and assessment tool to operationalize the empirically emerged themes and aspects based on research conceptual framework

8.2. Aspects of Religion-Organizations Relationship

As discussed in Chapter Four (the conceptual Framework), an extensive review and analysis were conducted on the reviewed literature of the existing attempts to conceptualize this relation. And as result of this review number of aspects were identified and categorized according to the Conditions-Actions-Consequences Model. The theoretically identified aspects used as starting point to characterize the boundaries of main aspects of religion-organization relationship for the instrument development of phase one of date collection (i.e. interviews and documents review). In this section these aspects will be used as part of the theoretical baseline during the discussion of the phase one findings. To discuss the main empirically emerged aspects of relationship between religion and organization this research followed the "action-oriented paradigm model" framework to be consistent with aspects categorization as explained in the conceptual framework chapter. This section expected to summarize, interpret and discuss the empirical findings in light of the pre-exist literature to ensure "knowledge integration and synthesis" (Goldkuhl & Cronholm, 2010). This integration attempt between empirical data and existing theories will give opportunity to support existing

literature and identify distinctive emergent aspects of religion-organizations relationship that did not have enough attention in literature or not reported to date.

8.2.1. Organizational Conditions

This research suggested that the organizational conditions represent the main situational contexts that drive organizations to have any sort of interactions with religion. According to the empirical findings these conditions can be grouped under four categories: the main organizational motives, main organizational actors, main organizational aspects and main internal factors. This section discussed the emergent themes under these categories as illustrated in figure 8.1.

Figure 8.1: Emergent Themes for the Organizational Conditions

8.2.1.1. Main Organizational Motives

The empirical data of this study indicated number of organizational motives that represent the trigger situations that drives organizations to respond to religion interactions. Findings on these motives support the theoretical work to explain the phenomenon of religion influence on organizations based on institutional and identity approaches as demonstrated in Chapter Two (subsection 2.3.1). Both approaches viewed organizations as structured social relationship that comprise people (institutional agents or social actor) organized in positions and duties to accomplish some end. Some of the organizations' people are in the decision-making positions and some of them can affect and affected by these decisions. Decision

makers are organization's owners, leaders and empowered management and they shape its identity, strategy and culture.

As per institutional approach, organization' members are the individuals and organizational actors who carry their <mark>religiously</mark> informed beliefs, values, attitudes and behaviors with them to organizations. As per this approach religion viewed as social institution where individuals in the organizational context act as institutional agents (Praveen Parboteeah et al, 2009). Therefore, those agents, whether they are owners, leaders or individuals, motivate their organizations to take a position pertaining religion related matter. Likewise, the findings regarding the contextual motives support the theoretical work of Kostova (1997) and the empirical work of Praveen Parboteeah et al. (2009) where they explained the impact of the 'institutional profile' as explained in Chapter Two (subsection 2.3.1.1). A country's institutional profile represent the institutional setting in any country, and can be defined as "the set of all relevant institutions that have been established over time, operate in that country, and get transmitted into organizations through individuals" (Kostova, 1997). Based on country institutional profile, Praveen Parboteeah et al. (2009) argue that "specific cognitive (e.g. shared knowledge), normative (e.g. values and norms), and regulatory (e.g. rules)" dimensions offer religious manifestations which are linked to work obligations. According to them organizations are influenced by different contextual factors that identified their institutional profile and explains what motivate organizations to interact with religion.

As per the cultural approach, the religion is characterized as cultural element provides people with sense making to the world and how engage with it. According to Edgell (2012) the lived religions approach underlines religion as enduring social practices with precise meaning and importance in both individual and community levels. Weaver & Stansbury (2014) point out that many scholars discussed the significant impacts of religion on individuals' cognition, affect, and behavior. Weaver & Agle (2002) discussed the religion in organizations context in term of religiosity (the lived religion) which include individual's "identity, cognitive, behavioral, and affective role expectations, and extrinsic and intrinsic motivational stances toward those role expectations". And according to this approach, individual religion's followers can act as an 'active agent' in their own religious commitments, therefore, in the

social context (e.g. organizations) they will act as 'religious actors' where they will spread the religion influence to accomplish ends at their surroundings (e.g. workplace) (Weaver & Stansbury, 2014). In light of aforementioned literature, findings of the present study confirm that people religiosity (the lived religion) has a significant impact on driving organizations towards certain religion-based orientation and direction.

Though, findings of this study provide more specific explanations of the organizational motives to respond to religion interactions. Emergent motives were classified into three categories: the organizational level motives, the individuals level motives, and the contextual motives. At organizational level, findings show that the intrinsic character and purpose of an organization is what motivate it to take explicit position toward the religion interactions. Specifically, organizations orientation towards religion interactions is stimulated by organization identity that represented by organization purpose and mission; and organization strategy and organizational culture that manifested through the organization's strategic objectives, shared values and norms. Finding of this study are consistent with the theoretical discussion on the different organizational approaches toward religion and workplace spirituality (faith-avoiding, faith-based, faith-safe, and faith-friendly) by Miller and Ewest (2015) which reflect organizations' identity, strategy and culture pertaining religion interactions. And the organizations' readiness to incorporate spirituality as explained Vallabh and Singhal (2014) is supported by the findings of this study on the role of organizations' religious orientation. Vallabh and Singhal (2014) identify three contextual factors impacting the spirituality at work: the organization identity, owner(s) background, and diversity of organization's people background. The contextual effect of organization identity and the religious background of organization's members also discussed by Tracey et al. (2014). Likewise, findings on organizational motives at organization level are supported by the investigation of Palframan (2014) where he discussed the effect of some contextual factors on the process of spirituality integration in workplace one of which is the "foundational attributes" or strategical factors such as the organization vision, mission and values. Moreover, findings in the present study asserted that the organizational level motives can be viewed as top-down directions of adoption and religion-based changes which is aligned with the concept of ''organization push'' where organizations are responsible for steering the

spirituality movement (Singhal and Chaterjee's, 2006). Also, the organizational level motives can be viewed as in-out direction of organizational interaction with its environment and ecosystem. The in-out directions of organizational level motives might reflect the aspiration of some organizations to become a role model in their ecosystem for a unique implementation of specific religious practices which confirms what Palframan (2014) discussed about the organizational needs to make a difference.

In addition, findings in this research suggested that at organizational level, leaders' religious identities can motivate their organizations to take a position to address religion interactions. Leaders religious identities that represented by their religious beliefs, values, ethics and perspectives considered as conditional trigger to guide them to religiously informed leading styles and directions. The role of spiritual leadership is extensively discussed in literature (Egel & Fry, 2017; Fry 2003, 2017; Fry and Slocum, 2008; Fry et al, 2017; Li, 2008; Palframan, 2014).

In the other hand, findings on the motives at organizational level showed three items that have rarely discussed in literature:

1. The organizational motivation for some organizations to address the religion interactions as part of their practices in looking for positive factors outside its boundaries to support its mission and objective.

2. While spiritual leadership has many overlaps with religiosity and religion concepts, however, the role of religiously informed leadership style or the effect of religiously influenced leaders required more investigation.

3. The role of owners' religious identity or orientation is an emergent issue in this study. Vallabh and Singhal (2014) and Tracey et al. (2014) recognized the role of owner(s) background and organization's founder identity as motivational factor. Owners could be a person or family or dominant shareholders. Consideration of religious background of organizations' owners is very critical as one of the main motives for organizations towards religiously informed directions and practices. Findings of this study show extent of impact of owners' identities in intensely religious society such as Saudi Arabia. This impact can be evidenced from the family owned organizations where they impose their religious believes on the directions of their organizations; and can be exemplified by the firms that

owned by majority of religiously committed shareholders whom enforced these firms to comply with religious obligations.

At individual level, which reflects the cognitive level at organizations, findings reveal that the individuals needs to express their personal beliefs; to experience a sense of community; and to fulfil of their attitude of making a difference are what motivate organization to take a religiously informed positions. The 'personal beliefs' is about individual religious and spiritual needs; his religious rights in the workplaces; and expressions of his religious identity in different means (i.e. cognitive, behaviors and actions). This need is consistent with "the search for 'discovery of self" (Vallabh and Singhal, 2014) and organization members need to experience a sense of calling (life has meaning and make a difference) (Fry, 2003). The 'sense of community' reflect individuals feeling that they are part of community, and each member of that community is important to other members as they all shared similar beliefs, values and needs. Findings indicated that religion is one of the main reasons for people to build communities, have the feeling of unity and enhance the relationships between employees which confirm the mentioned need for a sense of membership or Identity of Islamic community as explained by Egel and Fry (2017). The 'attitude of making a difference' involve the tendency of individual to make change on their workplaces or 'employee pull' where the employees have spiritual demands and they are looking for meaningful work and take the initiatives for the movement towards spiritual workplace (Singhal and Chaterjee's , 2006).

Moreover, the empirical findings indicated that organizations might take a position to address religion interactions driven by different contextual factors that represent the out-in direction of organizational motives. These factors categorized into four dimensions: the regulatory factors; the institutional factors; the clientele factors; and the societal and cultural factors. Miller and Ewest (2015) discussed that the faith-safe organizations main motive is compliance with legal obligations or fulfillment of minimum mandatory standards. Likewise, a Shari'ah based QMS standard and framework such as MS 1900 act motivate organizations to comply with religious regulations (JSM, 2020). The empirically emerged institutional factors support the discussion of Hayden and Barbuto (2011) on the institutional role of Religion beliefs, doctrines or practices. Also, the emerged institutional factors can be explained through the

effects of collective identity which represents the common identity for multiple organizations sharing same background as Tracey et al. (2014) explain: "religious organizations that belong to the same category tend to share a sense of common identity.". The emergent societal and cultural factors confirm the findings of the "antecedent factors leading to SAW" by Singhal and Chaterjee's (2006) and the need for external motives to help in case of congruence of low spirituality in both organizational and individual levels as explained by Vallabh and Singhal (2014). The societal and cultural factors characterize the soft forces of local culture and the overall society attitude which motivate organizations to adopt some religious practices as normative actions.

Furthermore, findings of this study suggested more particular contextual factors that motivate organizations to recognize, understand and manage religion interactions, while there is a scarce attention in literature to these factors. The first emerged contextual factor with low scholarly attention is the institutional motives from non-government organizations and institutions (e.g. King Abdulaziz Quality Award; Committee of Senior Ulema and Department of Scientific Research and Ifta; and expectations from some charitable organizations). Tracey et al. (2014) discussed the effects of collective identity which represents the common identity for multiple organizations sharing same background. They stated that "religious organizations that belong to the same category tend to share a sense of common identity." (Tracey et al, 2014). The emergent contextual factor of 'institutional motives' can cause the collective identity effect where organizations have the sense of common religious identity. Similarly, Marquis et al. (2007) proposed the 'community isomorphism' to explain why and how organizations response to social institutional pressures aiming to appear legitimate in front of their key stakeholders. findings of the present study confirmed that such institutional pressures might motivate organizations to adopt some of religious requirements tending to gain legitimacy from its stakeholders. The second emerged contextual factor that need more academic focus is the clientele factors that reflect the effect of customer religious expectations especially in intense religious culture where customers have specific religion-based requirements which organizations need to fulfil to gain their satisfaction.

8.2.1.2. Main Organizational Actors

'Main organizational actors' is about the main actors who drive organizations to respond to a religion related interaction. The emergent findings categorized these actors into two groups: 'the internal stakeholders' which include organization's leaders, shareholders or owners and employees; and 'the external stakeholders' which include organization's customers, society, government, and partners and suppliers. Moreover, findings confirmed that these actors have different level of influence on organizations where leaders of any organizations considered the most powerful actors within organizations to drive its attitude, behavior and strategy in term of religion related issues. Government, customers and employees are ranked second in the level of religious impact. While Partners and Suppliers considered the least influential actors, the Shareholders and society recognized for their moderate religious impact.

As discussed in Chapter Two, existing literatures discussed how individuals mobilize their religious identities, schemas and scripts into organizations based on the institutional and cultural approaches. As per these approaches, individuals act either as: 'institutional agents' through formal and informal institutional influence Biggart & Guillén, 1999; Ingram & Clay 2000; Praveen Parboteeah et al, 2009; Scott, 1995 and 2008; Tracey et al, 2014); or as 'religious actors' expressing their religiosity (the lived religion) and spread the religion influence to accomplish ends at their workplaces (Aquino & Reed, 2002; Edgell, 2012; Weaver & Agle, 2002; Weaver & Stansbury, 2014). This conception of individuals' role in interactions transmission and mobilization can be expanded to include more diverse actors in the field and organizational level. In Literature review Chapter Two (section 2.3.1) I argued that the institutional (external formal and informal pressures) and cultural (individuals' identities) explanation of religion mobilization in organizational context can benefit from the work on CSR and Stakeholder theorization to be more specific in identifying organizational positions and roles of these individual actors; and findings under the 'organizational actors' confirmed that argument.

In contrary to the reviewed literature, this research findings expanded the conception of main actors in the organization-religion relationship. The reviewed literature focused mainly on two actors the organization (i.e. leaders, executive management, decision makers, people in

top management positions) and individuals (i.e. employees or organization staff and workers) (Akhtar et al, 2017; Bandsuch & Cavanagh, 2005; Egel & Fry, 2017; Fry et al, 2017; Fry, 2003; Marques et al, 2005; Miller & Ewest,2015; Palframan, 2014; Pawar, 2009; Vallabh & Singhal). Some scholars indicated some key actors through discussion of socio-culture factors that motivate organizations to certain spiritual orientation (Hayden & Barbuto, 2011; and Singhal & Chaterjee's, 2006). However, the discussion of socio-culture factors is very general and doesn't cover every stakeholder as indicated by finding of the present study. In order to have holistic outlook of all these actors this research count on 'stakeholder theory', and empirical findings support that decision. Moreover, the classification of main organizational actors into two categories is consistent with Freeman (1984) classification of stakeholders into internal and external stakeholders.

The expressed examples by interviewees to explain the role of these actors in term of religion-organization relationship are consistent with the discussed stakeholders influence approaches on organizations by Frooman (1999) and Laplume et al. (2008). They mentioned two strategies: withholding and conditional usage as discussed in Chapter Two (subsection 2.3.2.2). 'Withholding' where the stakeholder chooses to stop providing specific resources to the organization with intention of influencing the organization to change a certain practice. This strategy can be exemplified by the decision of a religious customers to withdraw their banking deposits from particular bank with intention to make the bank to comply with specific religious regulation as mentioned by some interviewees. And the 'conditional usage' strategy where stakeholder chooses to continue providing the required resources but with conditions attached with aim to influence the focal organization to change some practice. This strategy can be linked to the example mentioned by one of the interviewees where the government imposes some religious based regulations on some international organizations as condition to provide the required resources. Likewise, empirical data support the conception of stakeholder groups mobilization motives as discussed by Rowley and Moldoveanu (2003). They argue that the mobilization of stakeholder group actions can be motivated by urgency to protect their interests, desire to express their identity, and the power of multiple stakeholder groups overlapping and similarity memberships. Several examples were revealed by interviewees show how stakeholders' groups mobilize their religious requirements to

protect religious interest (e.g. different governmental agencies); to express their religious identities (e.g. employees); the religious power of multiple stakeholders (e.g. different religious members on local community).

As mentioned in literature review, this study subscribes to stakeholder theory and QM studies on identification of the stakeholders. And findings of the main organizational actors support this direction. Likewise, the conformity between findings of main organizational actors and the QM detentions of organization's stakeholders support the proposed direction to utilize BEMs to facilitate RIM as these models give the right attention to all internal and external stakeholders.

8.2.1.3.   Main Organizational Aspects

Findings of the present study were more inclusive and precise in identifying the organizational functions, elements and structure that considered to be mostly exposed to religion interactions. The emergent constructs were grouped into two categories: first, the organizational level which covers strategical management; organizational culture; process, policy and procedures; operational management; stakeholders management. Second, the individual level which represent the HR management related practices. In additions, findings showed that some of these organizational aspects are more exposed to religion interactions compared to other aspects. The existing literature discussed the relationship between religion (or spirituality) and some of the organizational aspects such as strategic management (Bandsuch and Cavanagh, 2005; Egel & Fry, 2017; Fry, 2003; Li, 2008; Palframan, 2014; Pawar, 2017; Pawar, 2009); organizational cultural (Akhtar et al, 2017; Bandsuch and Cavanagh, 2005; Fry, 2003; Marques et al, 2005; Taghizadeh Yazdi, 2015); process, policy and procedures (Bandsuch and Cavanagh, 2005; Benefiel et al, 2014); stakeholders management (Bandsuch & Cavanagh, 2005; Benefiel et al, 2014; Hsu, 2007; MS 1900-JSM, 2020); and HRM (Akhtar et al, 2017; Bandsuch and Cavanagh, 2005; González-González, 2018; Pawar, 2008). However, deeper investigation is needed to understand the relation between religion and every organizational aspect. This study finding reveled that some of organizational aspects are overlooked or neglected when addressing religion interactions where the focus of most

academics and practitioners on certain aspects such as regulations, values, work ethics and CSR.

8.2.1.4. Main Internal Factors

Findings indicated number of internal critical contextual factors that characterize organizations and make them diversified in term of their orientation towards management of religion interaction. These internal contextual attributes can act as encouragement or discouragement factors for organizations to support and strengthen or constrain and undermine the religious interactions management efforts. Mainly, findings identified four critical internal contextual factors: leadership eagerness, organizational culture (OC), individual religiosity and congruence with local society. Organizations' orientation towards religion interactions can be leveraged or weakened according to the level of leaders' supportiveness; OC's flexibility openness and tolerance; religious commitment level among organization' people; and conformity level with local society. The emergent findings regarding the leadership eagerness are consistent with scholars emphasizes on role of leadership in religion and spirituality management (Bandsuch & Cavanagh, 2005; Egel and Fry, 2017; Fry, 2003; Fry et al, 2017; Hsu, 2007; Palframan, 2014; Pawar, 2009; Talwar, 2007).

Likewise, the emergent findings on the vital role of organizational culture in promoting (or constraining) religious related practices are aligned with scholarly work of Singhal and Chaterjee's (2006) when they discuss the concept of "organization push"; proposal of Vallabh and Singhal (2014) for the P-O Fit interactionist model to integrate workplace spirituality; and the suggested useful concepts and tools by Bandsuch & Cavanagh (2005) and Marques et al, 2005 to show the role of organizational culture in propagation of spirituality in the workplace. Findings also supported by Palframan (2014) investigations on the effect of some contextual factors on the process of spirituality integration in workplace. He mentioned the "normative expressions" or organizational culture factors such as the level of openness and supportive; and the "relational leadership" or leadership factors such as role modeling style of organization leaders. Similarly, the significance role of organizational culture as internal contextual factor is supported by the Weaver & Stansbury (2014) when they explained the important of organizational contexts in influencing their employees' identities, schematic

cognition and the scripted behaviors; and consequently their sense making in front of conflicts and uncertainties affecting preferred scripts or schema. Moreover, organizational contexts influence leads to variant religious salience causing potential stress and conflict between the diverse social identities that people carry to an organization. Therefore, the mobilized religious identities, schemas and scripts by organizations' employee can affect and affected by the organizational contexts

The emergent findings regarding the role of individual religiosity level and extent in pulling (or rejecting) religion interactions within organizations were discussed by Singhal and Chaterjee's (2006) through the concept of "employee pull"; explained by Marques et al. (2005) as they count on individuals' role to drive the spirituality movement; and supported by Palframan (2014) during his enlightenment on how individual transport and interact with spirituality needs and supply at work through 'Transpersonal Psychology' and 'Reconciling Self'.

While the aforementioned emergent findings received a good attention in literature, however, the emergent findings regarding the role of congruence with local society in supporting and strengthening (or constraining and undermining) the religious interactions management efforts, has much less attention and hardly discussed. The significance of congruence with local society is widely discussed literature for different reasons. For example, Laplume et al. (2008) asserted that stakeholder groups may mobilize when they receive encouraging response from the focal organization, or when they want to express their identity and protect their interest. Nelson and Gopalan (2003) reviewed the relationship between national cultures and organizational cultures (OC), and asserted that for organizations to sustain and prosper they must be isomorphic and fit with their surroundings community. They also investigated potential reasons for 'isomorphic', 'rejection' and "reciprocal opposition" responses to national culture values. Likewise, Marquis et al. (2007) proposed the 'community isomorphism' to explain why and how organizations response to social institutional pressures aiming to appear legitimate in front of their key stakeholders. However, the role of congruence with local society as internal contextual factors that may leverage or weaken the attention towards religion intersections management has limited attention.

8.2.2. Organizational Actions

This research suggested that the organizational actions represent the various attitudes, behaviors and responses which different organizations experience during the process of adoption or rejection of triggering religion related conditions. Based on the empirical findings these actions can be grouped under six categories: organizational awareness, main dimensions of religion interactions; forms of religious requests; organizational responses and impacts management; performance sustainability of organizations' actions; steering of organizations' actions. This section discussed the emergent themes under these categories as illustrated in figure 8.2.

Figure 8.2: Emergent Themes for the Organizational Conditions

8.2.2.1.   Organizational Awareness

Findings of the present study showed that organizations adopt different ways to obtain better understanding and awareness of various religious interactions. The emergent ways grouped under two categories: towards better understanding and authenticity. To gain better understanding, findings indicated five ways: internal responsible entity; empowerment; engagement; benchmarking; and success story. And to assure the authenticity and legitimacy of religious requests and content in the organizational context, findings identified five different recommended approaches: popular practices, state directions, religion institutions, specialists' endorsements, and best practices.

There is a scarce in literature in addressing the emergent construct for organizational actions towards better understanding and authenticity assurance. Miller et al. (2017) discussed the concept of 'workplace chaplaincy' and the role of 'corporate chaplains' which have some intersections with the emerged method of assigning 'internal responsible entity' within organization to be reference for the religion related matters. However, this entity as expressed by the interviewees have wider role than the expected role by chaplains.

Empirical data evidenced the effective of organizations' practices through appointment of internal responsible entities, empowerment of its people, engagement of all stakeholders, and learning from benchmarking and success stories to obtain better understanding of different religion related requests, dimensions and manifestations. Likewise, empirical data suggested some novel methods that practiced by organizations to confirm the authenticity of different religious request and content from religion, legal and social point of view.

8.2.2.2.   Main Dimensions of Religion Interactions

Findings identified various dimensions (i.e. aspects and content) of religion interactions that can be manifested in organizational context. The identified dimensions classified under two categories: the individual level dimensions and the organizational level dimensions. These dimensions represent possible different religious practices, behaviors, attitudes, perceptions, expression, emotions, feelings and ways of thinking. At the individual level following dimensions emerged: Islamic obligations, Islamic recommendations, individual's needs and individual's views. And at the organizational level following dimensions were appeared: Islamic obligations, purposely obeyed, commonly assumed and orientational-based.

As discussed in Chapter two, religion can be viewed from two different levels: the institutional level which views the religion as an institutional context with formal and informal effects on organizations; and the cultural level which discuss the religion in organizations context in term of religiosity (the lived religion). And as discussed before at both levels, researcher prefers to use the term 'stakeholders' to describe the main 'religion institutional agents' (institutional stakeholders) and 'religious actors' (individual stakeholders) in the context of religion-organizations relationship. The conception of 'institutional stakeholders' and the 'individual stakeholders' is analogous to the two emerged categories: 'organizational level' and

'individual level' respectively. Both institutional and individual stakeholders have certain manifestations for their religiosity. In case of institutional stakeholders, they can express their religion influence through "specific cognitive (e.g. shared knowledge), normative (e.g. values and norms), and regulatory (e.g. rules)" dimensions (Praveen Parboteeah et al, 2009). And in the case of individual stakeholders, they also will express their religion influence through cognitive activities and scripted behaviors (Naugle, 2002, Weaver & Stansbury, 2014).

Compared to existing literature, this research offers a more practical categorization for religion' dimensions and manifestations. The empirically emergent dimensions are more visible to practitioners and organizations' management as they induced from data that based on field study. Where at 'individual level', the Islamic obligations covers all religion dimensions that considered compulsory to be performed by individual Muslims; the Islamic recommendations covers the recommended to adopt and perform acts (or to avoid and not to commit acts) according to Islamic teachings and guidance; and the individual's needs cover all personal spiritual needs which are need to be supported within workplaces. Likewise, at 'individual level', the individual's views cover the religiously apprised personal visions, attitudes, behaviors; the tendency of some employees to advocate their beliefs and religious perspectives; and individual practices to promote and spread of management practices based on Islamic philosophy and traditions. Similarly, at 'organizational level', the Islamic obligations covers the religious dimensions that imposed by external entities such as the government and authorized religion institutions; the purposely obeyed reflects aspects that an organization decided to follow, and these aspects are not mandated by government such as implementation of Islamic financial system; the commonly assumed represents what organizations are expected to have in term of shared values, norms, ethics and ways of conducts which are supported by religion; and the orientational-based covers religious aspects that are required or expected by one or more of internal or external stakeholders and based on the orientation of organizations.

Based on the above clarification it can be stated that the 'Islamic obligations' is linked to regulatory dimension of institutional level and to the scripted behaviors at individual level. Also, the 'Islamic Recommendations' and 'Commonly Assumed' dimensions can be linked to the normative dimension of institutional level and to the scripted behaviors at individual level.

Likewise, the 'Individual Needs', 'Individual Views', 'Purposely Obeyed' and 'Orientational-Based' dimensions could be associated with the cognitive dimension of institutional level and the cognitive activities at the at individual level. However, the emergent findings are presented in more function-oriented approach to reflect how organizations might portray the various religious dimensions from their point of view.

8.2.2.3.   Forms of Religious Requests and Manifestations

Findings identified four distinguished forms for religious requests and manifestations in organizational context. Where the religious requests presented in front of organizations as either directions or as requirements or as expectations or as desired. These four modalities of religious requests are partially supported by literature where the form of directional, expectancy and desired requests are in some way supported by the ''organization push'' and "employee pull' conceptions as explained by Singhal and Chaterjee's (2006). Their explanation of the ''organization push'' shows the directional requests of spiritual needs by organization or top-down direction; and their demonstration of "employee pull" portrays employees spiritual demands which manifested either as expected (normative) or desired requests. The religious requests, as described in Chapter two, can be viewed as institutional influence. According to Kostova (1997); Praveen Parboteeah et al. (2009); and Scott (2008) the institutional influence can be expressed through one of three institutional dimensions cognitive (e.g. shared knowledge); normative (e.g. values and norms); and regulatory (e.g. rules).

Findings of the present study are consistent with these mentioned institutional dimensions, where cognitive, normative and regulatory represent respectively the desired, expected and required forms of religious requests. In the other hand, Carroll (1991) discussed how the stakeholders viewed CSRs from their side. As discussed before, theoretically the fulfillment of religious requests can be viewed as CSR responsibility. According to him the CSR can be requested through one of three different approaches:

• **Required requests**, which represent the 'must' to do requests of CSRs; and viewed the economic and legal actions as required responsibilities to be achieved by organization.

- **Expected requests**, which represent normative and common practices of CSRs; and viewed the ethical actions as expected responsibility from organization.

- **Desired requests**, which represent the 'wishes' kinds of CSRs; and viewed and the philanthropic actions as desired responsibility from organization

In light of Carroll (1991) view and in the context of religion-organization relationship, the required requests can be linked to the must to do religion requests such as the religious regulations by the governments. And the expected requests can be exemplified by the standard and shared religious practices which are commonly expected to be fulfilled by all organizations. Likewise, the desired requests can be represented by the good to have sorts of religious practices in perspective of organizations' community.

Al Rifai (2013) used the Carroll (1991) classification to address the altruistic corporate philanthropy (CP) motives and showed that organizations may perform CP activities based on religious motives from organizations' directions (directional form) or based on religious regulations from legislation authority (required or obligatory) or based on religious presser from society (expectation and desired). Obviously, there is a scarce on literature in discussing these forms on the context of religion-organizations relationship. Founded support in literature are inadequate as they either focused on spirituality supply and demand; limited to O-P relations with clear absence of other stakeholders; or limited to religion interactions as corporate social responsibility. Finding of the present study provides more inclusive view of the various religious requests' forms from all stakeholders and with every organizational aspect.

8.2.2.4. Organizational Responses and Impacts Management

Findings showed that organizations embrace and take diverse attitudes, behaviors and actions in response to religion interactions. Number of emergent responses were identified and classified into two categories: the reactive approach and the proactive approach in responding to religion interactions. The two emergent approaches reflect two different positions in responding to different religious interactions in term of the way of thinking, mindsets and attitudes of organizations. Where the reactive approach represents lagging actions which reflect lack of awareness of religious dimensions and implications in

organizational context; or unwillingness to interact with religion related matters; or driven by mindset of complying with compulsory requirements only and reactively response to the non-compulsory religious requests. While the proactive approach represents leading actions that reflect organizations' attitudes in initiating and taking the lead to understand different religious dimensions and manifestations to find new opportunities and value creation through unleash of the power and added value of religion teachings, guidance and perceptions. Moreover, under each category there are number of emergent responses namely: the reluctant actions, obligatory actions, economical actions, and strategical actions under the reactive approach; and the pure worldly motivated actions, mixed motivated actions and pure religious motivated actions under the proactive approach.

Interviewees emphasized on the analysis of religious requests to understand whether these requests are aligned organizations' strategical and economical directions. This emphasis is supported by Carroll (1991) discussion on how the stakeholders viewed CSRs from their side. According to his classification the 'required' requests can be fulfilled as economic and legal kinds of CSRs; the 'expected' requests can be fulfilled as ethical kinds of CSRs; and the 'desired' requests can be fulfilled as philanthropic or voluntarily types of CSRs. Also, it is supported by the normative perspective of Margolis & Walsh (2003) to explain why organizations involve in social activities for noneconomic motives. According to them organizations have good intention to support "justice in a world in which .. . the shareholder wealth maximization paradigm reigns" (Margolis & Walsh, 2003).

According to findings of this study, analysis of religious request could show organizations that the religious request is aligned with its direction or can support it. This is consistent with Marquis et al. (2007) assertion that organizations often use the social activities as an expression for their distinctive mission, image or identity. Moreover, findings showed that organizations may response to religious request for non-economical goals. This can be explained through the social institutional pressures to ensure 'community isomorphism' as discussed by Marquis et al. (2007). And organizations engage on social activities due to pressures of some social movement actors such and the Non-Government Organizations (NGOs) (Shum & Yam, 2011).

The emergent response approaches and the different organizational actions are supported by the existing literature. This support can be demonstrated from two different levels as discussed in literature and reported in Chapter Two (section 2.3): the community level of organizational relationships or the 'macro level', where the focus on cultural, institutional and organizational forces; and the individual level within organizations or the 'micro level'.

At the macro level, findings are consistent with the identified three approaches to CSR and CP by organizations: altruistic, coercive and economic (Al Rifai, 2013, Baron, 2001; Husted & Salazar, 2006). Al Rifai (2013) show that the economic CSR and CP approaches by organizations motivated factors related to direct or indirect financial benefits to shareholders. And the coercive CSR and CP approaches performed by organizations in response to "cultural, institutional, and political pressures aiming to secure the firm's legitimacy, or to achieve certain competitive advantages" (Al Rifai, 2013). While the altruistic CSR and CP approaches mainly motivated by personal commitment and values of organizations' shareholders, aiming to stimulate justice or to distinguish the organization's image, mission or identity (Salazar and Husted, 2008). Obviously, While the coercive and economic CSR and CP actions motivated by normative or strategic objectives, the altruistic CSR and CP action motivated by non-economic or voluntary objectives. The three approaches of CSR and CP can be linked to the emergent response approaches and organizational actions in this study. The 'Obligatory Actions' can be viewed as coercive actions; the 'Economical Actions' and 'Strategical Actions' can be linked to the economic actions of CSR; and the 'Pure Religiously Motivated Actions' can be illustrated as altruistic CSR and CP actions.

At micro level, findings of this study are in congruence with what cluster of scholars focused on to address organizations response to spirituality at workplace. They utilized the concept of P-O fit as an explanation approach to show the significance of organizational actions pertaining SAW (Palframan, 2014; Miller & Ewest, 2015, Singhal & Chaterjee's, 2006; Vallabh & Singhal, 2014). According to this approach, organizations need to respond to religious interactions to achieve and maintain successful level of P-O fit and avoid any unwanted issues due to mismatch between the religious needs and supplies within the organization.

Findings on organization willingness to respond to religion interactions reactively or proactively is consistent with the key debates within academic circles regarding the organizations readiness to incorporate spirituality and 'spiritual strivings' (Miller and Ewest, 2015; Singhal & Chaterjee's, 2006; Vallabh and Singhal, 2014). The literature review revealed that not all organizations at the same level of readiness, while some organizations have high level of spirituality, some of them labelled with low level of spirituality (Vallabh & Singhal, 2014). According to Miller and Ewest (2015) organization can be categorized as faith-avoiding, faith-based, faith-safe and faith-friendly according to their tolerance with spirituality, religion and faith at workplace. Similarly, in the context of religion-organization interactions, we can consider that not all organizations have same level of readiness to interact with religion requests. Some organizations have high level of readiness (religion-based or religion-friendly organizations), some in an intermediate level of readiness (religion-safe organizations), and some labeled with low level of readiness (religion-avoiding organizations).

In regard to the reactive approach, findings of this study are partially supported by the existing literature through combining of different scholarly works. The emergent response of the 'reluctant actions' and 'obligatory actions' are partially supported by the framework of faith at work by Miller and Ewest (2015), as it shows that the faith-safe approach of some organizations regarding the religious accommodation where "requests are met as necessitated by law, with priority given to avoiding undue burden on or disruption to the business and avoiding costly litigation."; and the faith-avoiding approach where "requests are suppressed or may not be accommodated, company practices secularization theory.".

In regard to the proactive approach, findings are supported by assertion of many scholars to have a proactive response by organizations to social influences. For instance, Swanson (1999) call for proactive responsibility by organizations to social influences through the responsiveness means of the three organizational decision processes: selection (filtering), retention (keep for future), and enactment (adoption). Swanson (1999) modeled the ideal type of organizational responsiveness towards values receptive condition or as he termed "value-attuned" instead of the non-ideal mode of value-neglect. Significance of the emergent organizational mindset of proactive actions is supported in literature by the identified

strategies that organization implement to gain their stakeholders support, some of which is through development of stakeholders' trust and avoidance of any opportunistic type of relationships; and altruistic contributions (Laplume et al, 2008). Findings also are supported by literature that calls for congruence with local community to gain isomorphism legitimates to their community realities (Nelson & Gopalan, 2003). Where organizations need to be proactive and show high level of responsiveness towards the religion interactions and needs through the practice of the normative receptivity to value attunement and matching with external environment.

In the context of religion-organization relationship, the existing literature discussed the different readiness level to spirituality at workplace and how organizations vary in their responses to spirituality requirements. Therefore, scholars count on Person–Organization (P–O) Fit approach to investigate and understand the consistency and mismatch issue between organizations and their employees in regard to the spirituality at workplace (Palframan, 2014; Singhal & Chaterjee's, 2006; Vallabh & Singhal, 2014). Scholars advised organizations to take proactive actions to achieve high level of P-O fit. They did not explicitly discuss the motives of organizations' responses and actions; however, it seems they mainly focused on long term outcomes for organizations (i.e. strategical results) for pure worldly motives.

The emergent response of the organizations' proactive actions for different motives are partially supported by the framework of faith at work by Miller and Ewest (2015), as it shows that the faith-based approach of some organizations regarding the religious accommodation where "requests are accommodated and promoted"; and the faith-friendly approach where "accommodation requests are respected, as employers value employees' faith.".

Moreover, the emergent three distinctive motives of proactive organizational actions are partially supported by the discussion of the basis and motivations of CP actions as discussed by Al Rifai (2013). She pointed out that the altruistic CP approach is based on "humanitarian foundations" and driven by social goals only, but the organization in long term may grasp some benefits of non-economic nature. for the coercive CP approach, it is based on both "duties and rights and justice foundations" and driven by long term expected benefits through social and non-economic goals. While the economic CP approach is based on "economic

utilitarian foundations" and driven by short term expected profits through social and economic goals.

The mixed and pure religiously motivated actions can be informed by the conceptualization of spiritual organization through recognition of inner life position and interactions with organizational and external domains (Hayden and Barbuto, 2011); through recognition of sense of purpose-based work environment (Marques et al, 2005); and through recognition of the "foundational attributes: values, vision & mission" and the "normative expressions: openness, supportive culture." (Palframan, 2014). Similarly, the mixed and pure religiously motivated actions can exemplified through the calls to focus on fundamentals (Hsu, 2007); and "management of workplace spirituality and its dimensions that both maximize the benefits and minimize the threats of workplace spirituality" (Bandsuch and Cavanagh, 2005).

Moreover, the pure religiously motivated actions can be grounded on the advices of some scholars to make the organizational and individuals' decisions aligned with Islamic teachings (Ibrahim, 2016); and to establish organizational culture based on Rahmah that promotes a sense of membership through the "Identity of Islamic community (ummah)" (Egel and Fry, 2017). The proactive response with pure religiously motivated actions is consistent with advocation of organizational culture that promote altruistic love where "leaders and followers have genuine care, concern, and appreciation for both self and others, thereby producing a sense of membership and being understood and appreciated." (Fry, 2003).

The emergent organizational response, through the 'reactive approach' based on reluctant, obligatory, economical and strategical actions, is partially supported by existing literature. However, findings of this study give more holistic view of possible actions. Indeed, the emergent organizational response, through the 'proactive approach' based on actions that have different motives (pure worldly, mixed, and pure religious), is novel and not explicitly discussed in literature as done in the present research.

8.2.2.5.   Performance Sustainability of Organizations' Actions

Findings of the present research indicated number of practices that organizations perform to maintain and sustain their performance in managing religion interactions. The top emergent

practices for RIM performance sustainability were the leadership and strategy; empowered people; continuous improvement; and performance measurement.

There is a scarce in literature in discussing how organizations can sustain their performance in managing religion interactions in term of organizational awareness and organizational responses and implications management. The existing literature focus on the positive impact of managing religion and spiritual related issues on organization business sustainability which is totally different subject. For instance, the widely used approach of Person–Organization (P–O) Fit (Palframan, 2014; Singhal & Chaterjee's, 2006; Vallabh & Singhal, 2014), is aiming to enhance and sustain the organizations overall performance not the spirituality at workplace in particular. Similarly, Fry (2003) explained his proposition of the significance of spiritual leadership for the transformation and sustaining success of an organization; Akhtar et al. (2017) exemplified the impact of 'spiritual quotient (SQ)' on the overall organizational sustainability; and Sharma and Talwar (2007) proposed a universal business excellence model (UBEM) to achieve "universal wellbeing for sustainable success".

Contrary to the existing literature, findings of the present study focus on actions that should be taken by any organization to sustain and improve its performance pertaining to manage religion interactions. Findings here are suggesting an emergence of new field of interest. Moreover, findings showed that the 'Continuous Improvement' is the highest mentioned sustainable practices followed by 'Leadership and Strategy' and 'Empowered People' then the 'Performance Measurement'. Interestingly, it can be asserted that that the quality management and organizational excellence models are among few management models that offer an effective philosophical foundation and business framework to link these four constructs together as demonstrated in Chapter three. Thus, this support the proposed approach by this research to utilize the EFQM to facilitate the RIM.

8.2.2.6.   Steering of Organizations' Actions

The empirical findings pointed out an emergent issue regarding who supposed to drive the organizational performance pertaining to manage religion interactions. The emergent responsible entities were classified into two categories: the accountable stakeholders and the engaged stakeholders; where the 'accountable stakeholders' represent those stakeholders

with authority and power to adopt, adapt, direct, initiate, implement and manage religion-based practices within organizations; and the 'engaged stakeholders' represent those stakeholders who are not accountable, but they feel that they are empowered or responsible to make change at organizations.

In the existing literature, the question about who supposed to drive the spirituality movement in the organizational context, was very interesting debate among scholars. Miller and Ewest (2015) pointed out that organizations are ever more facing the challenge of choosing whether and how to get involved in the intersection of religion due to external pressures and internal demands, or leave it to its employees to decide what is considered to be appropriate religious expression and to manage the integration of their religion into the organization. As explained in Chapter two (Section 2.3), the issue of who supposed to steer the religion integration was discussed by Singhal and Chaterjee's (2006) in the context of who drives the movement of SAW? They presented the concepts of 'employee pull' and 'organization push'. Where in the employee pull form, employees are responsible for the movement towards spiritual workplace. in contrast, in the organization push form, organizations are responsible for steering the spirituality movement. In section 2.4, the selected representative studies took different positions regarding the issue of who supposed to drive the religion\spirituality relationship, some count on individuals' role (Marques et al, 2005), and some lean towards to the 'organization push' position (Akhtar et al, 2017; Bandsuch and Cavanagh, 2005; Egel and Fry, 2017; Fry, 2003). Cluster of scholars tend to take middle position and balance view as they recognized the role of both individuals and organizations and the significance of person-organization fit (Palframan, 2014; Pawar, 2009; Singhal & Chaterjee's, 2006).

I have two arguments here: First, when we say, 'organization push', who is representing the organization here? obviously organization here represented by the decision makers within the organization. These decision makers could be the owner(s), the dominant shareholders, leaders, executive management, and people in top management positions of an organization. They are mainly the internal stakeholders of any organization. Second, the 'employee pull' concept can be expanded to include other influential stakeholders within the organization (employees or organization's people), and the external stakeholders. Thus, the 'organization push' can be replaced to 'accountable stakeholders' which represent those stakeholders

whom are authorized to make and take decisions and will be hold accountable for their decisions; and the 'employee pull' can be substituted with 'engaged stakeholders' which represent those stakeholders whom can affect the organizational decision making process through engagement and empowerment or through self-initiative. This argument can be summarized as illustrated in table 8.1.

Table 8.1: *Comparison between Singhal and Chaterjee's (2006) Perspective and This Study Proposal for The Steering of Organizational Performance*

Singhal and Chaterjee's (2006) Perspective	This Study Proposal
Who Drive the movement of SAW?	Who supposed to drive the RIM?
Organization Push	Accountable Stakeholders
Employee Pull	Engaged Stakeholders

Therefore, based on this view any one of organization's stakeholders can drive the integration process of religion into organizations, but with different level of role, power and impact. The balanced view of spirituality movement and the 'multi-actors' perspectives are consistent with the findings of the present study. While this study supports these perspectives, it emphasizes more on the role of the organization or 'accountable stakeholders' to steer the organizational performance in religion interactions management as discussed intensively on many places on this discussion of findings.

8.2.3. Organizational Consequences

This research suggested that the organizational consequences represent the potential positive or negative implications of organizational actions in regard to religion related conditions. Based on the empirical findings these implications can be grouped under two categories: the expected implications of religion interactions and the employed and suggested performance measurement practices. This section discussed the emergent themes under these categories as illustrated in figure 8.3.

Figure 8.3: Emergent Themes for the Organizational Conditions
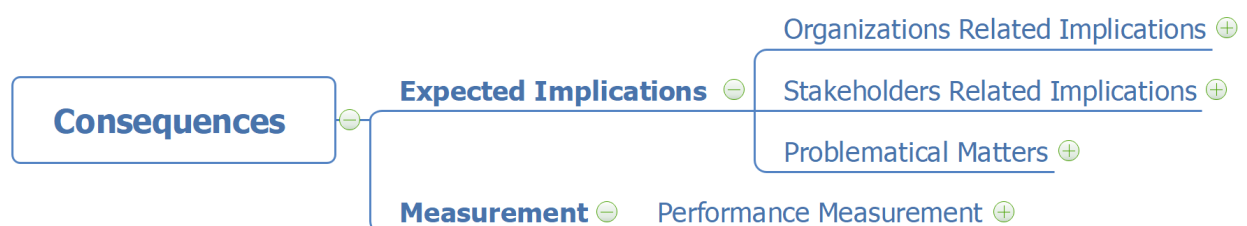
8.2.3.1.   Expected Implications of Religion Interactions

Findings indicated number of likely positive or negative consequences and potential challenges of religion interactions and the existence of religious manifestations within organizations. The emergent implications and challenges classified into three categories: organizations related implications, stakeholders related implications, and problematical matters.

At organizational level, number of potential positive impacts were stated such as: commitment and disciplined; productivity; efficiency and effectiveness; better work quality; overall performance and business outcomes; team spirit; cooperation; engagement; employee's loyalty and low level of employee's turnovers; satisfaction of customers and other stakeholders less waste reduction, cost control and corruption combating; increase of morality and ethical conduct, and healthier work environment; overcoming business challenges; knowledge sharing enhancement; and good organization reputation. These findings support the asserted positive implications of religion and spirituality at workplace by many researchers. For instance, loyalty, commitment, and greater retention (Bandsuch and Cavanagh, 2005); enhanced team performance and harmony (Marques et al, 2005); organization becomes leader in industry and community (Marques et al, 2005); high level of productivity (Marques et al, 2005); attraction of integral stakeholders (Hsu, 2007); support of business excellence (Al-Salmani, 2017); benefited shareholders (Sirat et al, 2016); and other assertions by scholars as discussed in Chapter two (subsection 2.3.5.1).

In the other hand, number of potential negative impacts were discussed such as: misuse of given religious rights (e.g. misuse of prayer time); dissections and conflicts due to sensitivity of the religion related topics; discrimination of other religions' followers; issue of differences among Islamic schools; creation of opposition sub-groups with different religious orientations; spreading of some radical thoughts and strictness attitudes and behaviors; unhealthy environment; degradation of organization overall performance. These findings are consistent with the discussed potential negative impacts in literature as discussed in Chapter two (subsection 2.3.5.2). For instance, faith-avoiding which "viewed as unfair especially if these organizations endorsed and promoted other identities of employees" and the faith-

based that "may cause undesired feeling of disregard and excluded for those don't share same faith traditions" (Miller and Ewest, 2015); discrimination and superficiality (Bandsuch and Cavanagh (2005); unwanted radical behaviors (Vallabh and Singhal, 2014); and divisiveness (Bandsuch and Cavanagh, 2005). Weaver & Stansbury (2014) discussed the problematic and counterproductive effects of religion influence on organizations due to activation of the 'religious identities and schemas' or disregarded of them as well. From their side Lips-Wiersma et al. (2009) attempted to theorize "the dark side of the workplace spirituality movement" and highlighted the issue of using religious excuses to avoid carrying out proper work assignments. Weaver & Stansbury (2014) pointed out some of the negative influence of religion on organizations, which produce opposite of the desired effect, such as discrimination, harassment, loss of unity among employees, the possible expenses of hosting of religious practices, and threat of religious fundamentalism.

For the stakeholders related implications, number of potential positive impacts mentioned such as: satisfied employees as result of fulfillment of their religious needs, requirements and aspirations; powerful community within workplaces due to honest relationship with compassion and mutual respect; satisfied customers, partners and society for meeting their religious requirements and expectations; better feeling of credibility, transparency and freedom within organization; feeling appreciated and respected for own religious identity; and gratified stakeholders for fulfilling their non-religious needs for religious reasons. These findings support the existing literature findings on the asserted positive impacts of religion and spirituality for organizations' employees. For instance, the increased job satisfaction and self-esteem (Marques et al, 2005); job satisfaction, meaning and purpose, and self-actualization (Bandsuch and Cavanagh, 2005); employee well-being (Fry, 2003); job satisfaction (Singhal and Chaterjee's, 2006); and individual experiences of workplace spirituality (Pawar, 2009). For the other stakeholders, literature discussed the benefited employees, environment and society (Sirat et al, 2016); and the ignored segments of society and in consequences lead to development of "a loyal segment of employees, customers and well-wishers for the organization" Sharma and Talwar (2007).

Moreover, number of potential negative impacts of religion interactions on stakeholders were discussed such as: confusion between of Islamic teachings and individual behaviors;

unsatisfied people with usage of religion for economic benefits; misuse of religion power; feeling of isolation and discrimination and injustice; feeling to be characterized as less competent due to personal commitment to religion teachings; and harm the relationship with unreligious stakeholders. In literature a scarce is noticed on discussing the potential negative impacts at stakeholders' level. Some scholars discussed the issue of destructive conformity stem from religious identity in the workplace (Polley et al., 2005; Pratt, 2000). Weaver & Stansbury (2014) point out that even academics suggested number of potential workplace conflicts between religious people and other employees, "relatively little empirical work has been done on the subject, possibly due to the difficulty of collecting data on such a sensitive topic".

Furthermore, findings indicated number of 'problematical matters' that need to be taken in considerations when talking about the religion interactions' expected implications. The most frequently discussed issues were:

1.   Instrumental use of religion.

2.   The gap between advocation and allegations from one side and reality and lived practices from the other side.

3.   Clash between ethical principles and unethical earning (i.e. when an organization confronted with the antagonism between ethical values and its striving towards profit).

4.   Issue of formality and explicitly of managing every single religion interaction (e.g. appointment of corporate religious affairs office or an Ethics Officer).

5.   Issue of religion role as source of authority or as catalyst (e.g. the issue of abuse of religion power).

6.   Issue of lack of a role model organization and leader within private sector.

Apparently, there is scarce attention to these dilemmas in literature in the context of religion-organization interactions management. Few scholarly contributions founded such as the discussion about the possible misuse of spirituality as an instrument by (Vallabh and Singhal, 2014); and the study of Matten and Moon (2008) regarding CSR practices motivations, as they asserted that CSR in Western developed countries started with normative tone then changed

to be instrumental when organizations starts evaluating the CSR initiatives under the corporate interests not under the social duties. These researches partially support the indicated problematic issue regarding the instrumental use of religion in organizations for exploitative intentions to realize direct or indirect profitability. Likewise, Weaver & Stansbury (2014) indicated that how "religious identities, schemas, and scripts also can be used to increase managers' control, not only over workers' behavior, but also over their cognitions and affect, and even over their relationships with significant others in nonwork life roles, enabling organizations to instrumentally abuse workers". Their mentioned concern is consistent with the indicated dilemma of viewing religion role as source of authority not as promoter for positive behaviors and attitudes and organizational performance.

8.2.3.2.   Performance Measurement

The focus of here on the embraced practices by organizations to measure, evaluate, learn and improve its performance in religion interactions management. Findings of this research show number of distinctive practices that were classified into three categories: the business performance, the stakeholders' perceptions and the measurement tools.

The 'business performance' reflect the asserted achieved results in variety of organizational performance indicators; and the 'stakeholders' perceptions' stand for the indicated achieved results in different indicators that related to different stakeholders and based on their perceptions. While existing literature discuss the expected implications of religion (or spirituality) on organizations' performance and its stakeholders, however, few researches found on specific measurements indicators such as the impact of religion interactions on: overall productivity, profit, business outcomes, quality of production; trend of sales figures; loyalty and maturity; stakeholders' level of satisfactions, ratio of complains and position of organization reputation. For instance, the study of relationship between organizational citizenship behavior (OCB) and workplace spirituality by Kazemipour et al. (2012); the impact of "spiritually healthy" workplaces for better organizational performance by Duchon & Plowman (2005); the proposed integral model of spirituality to achieve high level of productivity and to attain "job satisfaction and self-esteem" by Marques et al. (2005). Likewise, the religion-based models for business excellence are good example of the required

results to be achieved through integration of religiously informed concepts. For example, the proposed universal business excellence model (UBEM) by Sharma and Talwar (2007); the proposed Confucius model for Business Excellence by Hsu (2007); the Islamic based excellence model by Ibrahim (2016).

In regard to the 'measurement tools' which can be used for RIM related performance measurements. There is a scarce on literature investigating the potential tools to measure organizations' performance in managing religion or spiritual related interactions. Miller and Ewest (2015) proposed an assessment rubric of workplace spirituality which is helpful for external and internal assessment for organization-faith style or modality. Similarly, Abdullah et al (2011) developed the Value-Based Total Performance Excellence Model (VBTPEM) to overcome the challenge of measurement of intangible aspects of performance in absolute terms.

The above-mentioned limitations in existing literature in addressing specific measurement indicators for religion interactions implications, and the mentioned scarce in literature on religion interactions related measurement tools, support the proposed approach of the present research in utilizing the business excellence models as these models provide the needed framework to overcome these limitations and offer proven effective mechanisms and tools to measure RIM related performance.

8.2.4. Confirmed Theoretical Aspects

As discussed in the conceptual framework chapter (Chapter Four – section 4.4) number of preliminary main theoretical aspects of religion-organization relationship were identified based on a thoroughly review and analysis of existing attempts in literature to approach this phenomenon. These theoretical aspects were used as starting point to characterize the boundaries religion-organization relationship. The aforementioned discussion on the empirical findings of the present study showed that all theoretically identified aspects are empirically supported. Moreover, the empirical findings expanded these aspects to cove more facets that were not received sufficient attention by scholars or not reported in the reviewed literature. According to the summarized result of empirical confirmation to the theoretically identified aspects, as illustrated in table 8.2, it can be confirmed that it was a

right assumption by the researcher to use the theoretically identified aspects as starting point to characterize the boundaries of religion interactions with organizations.

Table 8.2 *Confirmation of the Theoretically Identified Aspects*

Theoretical Categories		Main Aspects	Confirmation
1	**Conditions**	Individual Identity	confirmed
		Organization Identity	Confirmed and enhanced
		Organizational Strategies	Confirmed and enhanced
		Organization Environment	Confirmed and enhanced
2	**Actions**	Organizational Culture	confirmed
		Organizational Implementation	Confirmed and enhanced
		Leaders Behaviors	confirmed
		Individual Behaviors	Confirmed and enhanced
3	**Consequences**	Positive Organizational Outcomes	Confirmed and enhanced
		Negative Organizational Outcomes	Confirmed and enhanced
		Individual Outcomes	Confirmed and enhanced
		Stakeholders Outcomes	Confirmed and enhanced

8.2.5. Emergent Empirical Aspects with Limited Theoretical Support

The abovementioned discussion on the findings of this study showed number of emergent aspects and propositions for the religion-organizations relationship that did not get enough attention in literature or not reported to date. These aspects are listed in table 8.3.

Table 8.3 *Emergent Aspects **and Propositions** with Limited Theoretical Support*

	Emergent Aspects and Propositions	Theoretical Support
1	Organizations are motivated to address the religion interactions as part of their practices in looking for positive factors outside its boundaries to support its mission and objective. As an in-out direction of organizational interaction with its environment and ecosystem for religiously informed value discovery or to take the lead in its ecosystem for its unique implementation of specific religious practices.	No supporting literature found, assuming scarce in literature.
2	The role of religiously informed leadership style or the effect of religiously influenced leaders.	No supporting literature found, assuming scarce in literature.
3	The role of owner religious identity or orientation.	Few supporting literatures found, assuming scarce in literature.
4	The institutional motives from non-government organizations and institutions as contextual factors that motivate organizations to recognize, understand and manage religion interactions	Few supporting literatures found, assuming scarce in literature.

5	The clientele motives from religious customers as contextual factors that motivate organizations to recognize, understand and manage religion interactions	Few supporting literatures found, assuming scarce in literature.
6	The use of construct of 'stakeholders' (internal and external) as representation for the main actors in the organization-religion relationship.	Few and in direct support found in literatures, assuming the use of 'Stakeholders' is novel.
7	Inclusive and precise identification of the organizational aspects that considered to be mostly exposed to religion interactions	Few supporting literatures found, assuming scarce in literature.
8	Some of organizational aspects are more exposed to religion interactions compared to other aspects.	Few supporting literatures found, assuming scarce in literature.
9	The role of congruence with local society as one of the key internal factors in supporting and strengthening (or constraining and undermining) the religious interactions management efforts	Few supporting literatures found, assuming scarce in literature.
10	The five emergent constructs for organizational actions towards better understanding: internal responsible entity; empowerment; engagement; benchmarking; and success story.	Few supporting literatures found, assuming scarce in literature.
11	The five emergent constructs for organizational actions towards authenticity assurance: popular practices, state directions, religion institutions, specialists' endorsements, and best practices.	Few supporting literatures found, assuming novelty in the identified practices.
12	The four forms of religious request (i.e. directions, requirements, expectations, desired) provide an inclusive view of the various religious requests' modalities from all stakeholders and with every organizational aspect. which	Few supporting literatures found, assuming scarce in literature.
13	Classification of religion interactions that can be manifested in organizational context into following dimensions: At the individual level: Islamic obligations, Islamic recommendations, individual's needs and individual's views. At the organizational level: Islamic obligations, purposely obeyed, commonly assumed and orientational-based.	Supporting literature is available, however, the proposed classification is novel.
14	Emergent organizational responses based on the 'reactive approach' (i.e. the reluctant, obligatory, economical and strategical actions)	partially supported by the existing literature through combining of different scholarly works. However, findings of this study give more holistic view of possible actions.
15	The emergent three motives of organizational responses based on the 'proactive approach' (i.e. pure worldly, mixed, and pure religious).	No supporting literature found. Assuming novel novelty for the identified motives.

16	The concept of good religious intention can be applied at organizational level through the Islamic principle of making the daily performed activities as an act of worship based on good religious intention and correctness of acts.	Few supporting literatures found, assuming novelty in the identified practice.
17	The identified practices that organizations perform explicitly to maintain and sustain their performance in managing religion interactions (i.e. the leadership and strategy; empowered people; continuous improvement; and performance measurement)	Few supporting literatures found, assuming novelty in the identified practices.
18	The conceptualization of who supposed to drive RIM performance through utilization of stakeholder perspective (i.e. the 'accountable stakeholder' and 'engaged stakeholder').	Few supporting literatures found, assuming novelty in the identified two constructs.
19	Expand the implications of religion interactions from narrow focus on employee only to include all stakeholders.	Few supporting literatures found, assuming scarce in literature.
20	The identified negative impacts of religion interactions at stakeholders' level.	Few supporting literatures found, assuming scarce in literature.
21	The identified problematical matters that need to be taken in considerations when talking about the religion interactions' expected implications.	Few supporting literatures found, assuming novelty in the identified dilemmas.
22	The identified measurement indicators for the organizational performance and stakeholders' perceptions on organizations' performance in religion interactions management	Few supporting literatures found, assuming scarce in literature.
23	The identified tools to measure organizations' performance in managing religion related interactions.	Few supporting literatures found, assuming scarce in literature.

8.3. Significance of Religion as Contextual Factor

Existing business management models criticized for their contextual bias and their assertions of universality. Context could be the organization size, sector and environment; and could be the differences in the national culture where the organization operate (Klefsjö et al, 2008). The contextual bias is one of the major shortcomings of Western based management models, and it is very clear with models' criteria that touch on cultural or value issues, such as the people, customer results and the society results criteria. For example, Matten and Moon (2008) asserted that the problem of contextual bias is common in most of CSR literature. The CSR practices are mainly motivated by direct and indirect economic benefits for the

shareholders which is the common practice in Western developed countries, and the corporate philanthropy for voluntary, non-economic or altruistic perspective is given the least priority or totally ignored (Al Rifai, 2013). The CSR in Western developed countries started with normative tone then changed to be instrumental when organizations starts evaluating the CSR initiatives under the corporate interests not under the social duties (Matten et al., 2003). The aim of voluntary responsibility of corporate is to show its commitment to its society and it is very sensitive to the context, thus there is a need to study the relation between organizations, society and religion particularly in the developing countries (Al Rifai, 2013). Another example of the contextual bias can be demonstrated through the quality management models, where the TQM advocated by its founders and many quality scholars as universal philosophy that can be implemented worldwide, cluster of scholars argues that the effective TQM implementation is subject of some context such as the organizational behavior, business environment and national culture (Al-Jalahma, 2012; Babatunde and Low, 2016). Essentially, organizations need to function in coherence with surrounding environment in order to be productive and fulfilling their stakeholders' expectations (Al-Zomany, 2002). However, there is a lack of consideration of national culture which is affecting organizations' people and performance; and lack of awareness on organizational culture which encompass the organization members held beliefs, values, attitudes and behaviors within TQM frameworks (Al-Jalahma, 2012). In fact, the national culture and the organizational culture are very correlated topics and they have many relationships. The national culture has excessive influence on organizational culture as it provides the "values orientation" of the organizations' workforces and the influential leaders (Al-Zomany, 2002).

Klefsjö et al, (2008) explained that the context of organization is subject of the national culture where the organization operate. And Flynn & Saladin (2006) showed that the national culture is built on values that comes from family, religion, government and other sources. In addition, the organizational culture embraces the organization members held beliefs, values, attitudes and behaviors (Al-Jalahma, 2012). Moreover, the organizational culture needs to function in consistency with surrounding environment in order to attain all stakeholders' expectations (Al-Jalahma, 2012; Al-Zomany, 2002). In response to the need to address the cultural influence on the implementation of different organizational management models and

frameworks, many scholars took this issue in consideration and contributed with valuable information about the impact of the cultural contexts. For example, Al-Zomany (2002); Banuro et al. (2017), Elfaituri (2012), PATHAK (2014); Purnama (2017), Mardani and Kazemilari (2012); Haffar (2009); Hsu (2007); Ranjan Kumar (2007) investigated the impact of socio-cultural factors such as organizational culture, environment and national culture on the success of TQM implementation based on case studies from Yemen, Ghana, Libya, Nepal, Indonesia, Iran, Syria, China, India respectively. The common denominator between these examples is that they address the issue of cultural context impact, mainly the national and organizational culture, which were widely ignored by most of the existing international management models due to the contextual bias.

And no doubt the religion, as it was explained in Chapter Two, has major role to play in forming individuals' beliefs, values, ethics, attitudes and behaviors. As well, religion has major influence on the formulation of the national culture. A series of research have explained the influence of cultural values on organizational performance (Prajogo & McDermott, 2011). There is no doubt that the spiritual beliefs and religious teachings are considered to be at the top of various influential cultural values in many societies. Ragab (2016) and Johdi et al. (2012) advised that beliefs and values are what form people's attitudes and defines how they act in any given situation. Likewise, religion is one of the most common and powerful social institutions and has a significant impact on people's attitudes, values and behaviors (Mokhlis, 2009; Zamani- Farahani and Henderson, 2010; Zamani-Farahani and Musa, 2012). Religiosity is known as one of the most significant cultural powers and main influential factors on behavior (Zamani- Farahani & Henderson, 2010; Zamani-Farahani & Musa, 2012). Akhtar, *et al*. (2017) demonstrated, from an Islamic perspective, the significance of the spiritual growth for the personal and professional life of people, and its implications on organizational sustainability.

Findings from the remarks on interviewees' religious perceptions confirmed the above-mentioned significance of recognizing, understanding and addressing of religion as one of the critical contextual factors for any organization due to its proven cultural and societal influence. These findings asserted the significance of religion as contextual factor particularly

in societies with intense religiosity such as Saudi Arabia. The key reflection on these findings can be summarized in the following points:

1. Analysis of empirical data shows significant remarks regarding the differences among interviewees in term of religious knowledge, attitude towards the study subject and the used language as expression of religious orientation. These differences are significant as they reflect the diverse religiously influenced societal, cultural and educational backgrounds. The majority of interviewees show good level of understanding of Islamic teachings and practices which is very expected in country such as Saudi Arabia where it is characterized as intensely religious society. Saudi people (in particular old generations) grow in very religious environment where they take intensive religious lessens in schools; attend Jumu'ah prayers (weekly Islamic sermons); respect and listen to Islamic scholars; and practice of Islamic teachings in daily basis. Part of this majority are Muslims but not Saudis, however they also show good level of understanding of Islamic teachings and practices as they are coming from similar environments or have influenced by local religious environment due to their long stay in Saudi Arabia.

2. The contextual impact of religion was obvious on non-Muslim people who live in Saudi Arabia. The effect of such intensely religious society can be evidenced through the level of understanding among non-Muslim people of the basic knowledge of Islamic teachings and practices.

3. The first impressions or initial attitudes of interviewees towards discussion of the phenomenon of religion interactions in organizational context reflect the significance of religion as contextual factor. All interviewees' groups whether those who were clearly open-minded, ready to participate and eager to discuss the phenomenon, or those who were clearly cautious and discreet, or even those who apologized to accept the discussion, all of them were influenced by their religious orientation and perceptions which confirm the contextual effect of religion.

4. The two distinctive identified themes of interviewees attitudes on management of religion interactions with organizations confirm the need for deep and breadth investigation religion and organizations relationship on both levels: the system or organizational level and on the cognitive or individual level. Interviewees took two

opposite positions: in one side, the more formal approach through an explicit articulation and well-established management of religious interactions where the tendency towards more formal administration of religious practices within organizations; and in the other side, the informal approach through implicitly of organizations activities pertain to religious interactions. This difference in perceptions emphasizes the importance of researching this phenomenon and gives an incentive to search for deeper understanding of perceptions and practices in the research setting. Moreover, this variation also shows the extent to which organizations differ in terms of maturity in adopting a systematic methodology for dealing with religious interactions.

5. This research was inspired by the discussion of interviewees on the best word to describe the relationship between religion and organizations. Therefore, the decision was taken to use the word 'INTERACTIONS' instead of other previously used words, as it somehow neutral word to describe the relation between religion and organizations to avoid trap between the normative or descriptive point of views.

6. The classification of self and other people religiosity level as expressed by interviewees reflect their diverse understanding of different Islamic schools, institutions and movements. These statements reflect two major position towards religiosity, the tolerant and intolerant positions. While the first position respects and admires religiosity in general, the other position influenced by the widespread stigmatizing of others or stereotyping of specific people with clear lack of respect or tolerance of people diversity. However, the majority of the interviewees were very tolerant with and respectful to the diversification of religiosity levels or backgrounds. This tolerance was observed even among some of those who identified as irreligious and those who describe themselves as progressive or liberal.

7. Religiosity of people in Saudi Arabia used to be identified through distinct appearance of religious people such as specific way of wearing of Ghutra (men headscarf) without Iqal (black headband) or short thobes or with untrimmed beard; or not dealing with many aspects of modern lifestyle. However, these distinctives is fading nowadays as many religious people are immersed in modern lifestyle and have no big difference in their appearance from other normal people. The exception may be found among ladies in the

way of wearing Abaiah (the black veil worn by women) or Niqab (face covering). All aforementioned attributes may or may not indicate individuals' religiosity level where some people appear or pretend to be religious while they are not, and others seems to be irreligious while they are so. There is a wide spectrum of religiosity within Saudi culture which need to be considered before determining people commitment level. Therefore, determination of people obedience level needs more time, discussion and interaction with them to be understood and specified.

8. In Saudi Arabia some organizations use the word 'Islamic' in their names as expression of organization's identity (e.g. Islamic Bank and Islamic School). And some organizations use some words which indicate indirectly their Islamic based direction (e.g. for halal (Lawful) food, Iman (belief) hospital, Al Bukhari (Islamic scholar) School). As Well, some organizations have no indications in their names to their religious identities, however, they are described by people as religious organizations due to their well-known owner's identity or due to the prevalent organizational functions and operations of these organizations. In the other hand, specific words in organizations' names may deliberately be used by some firms as indication of their neutral identity (e.g. International, Modern, Advanced, Universal). The majority of large Saudi private organizations do not use any religious related words in their names even they are identified as religious or conservative organizations.

9. Organizational cultures can reflect different attitudes towards the religion interactions. While some private organizations are more welcoming, open and respectful of different religious practices and initiatives, others somehow trying to contain any explicit manifestations of religion and avoid attributing organizations practices to any religion-based objectives. Based on perceptions of most of the interviewees, the intense of religiosity in the local community influenced the majority of private organizations within Saudi Arabia to be easygoing and tolerant with religion interactions at all levels.

8.4.   Conceptualization of Religion Interactions Management (RIM)

As discussed before, the main purpose of this research is to respond to the calls by many scholars to study the relationship between religion and organizations; and to address the

knowledge gap represented by the lack of a systematic approach to manage this relationship. This research proposing that this purpose can be achieved through development of a systematic approach to facilitate the management of religion interactions with organization through the lens of organizational excellence models. A conceptual framework was developed to guide the process of this study to achieve its objectives. This conceptual framework consisted of two parts, first part to identify and understand the main aspects of religion-organizations relationship; and the second part to conceptualize how organizations can manage religion interactions. The identification and understanding of main relationship aspects were started through the phase one of data collection (i.e. interviews and document review); then data were analyzed in Chapter Six; and findings were discussed in this Chapter (Section 8.2). The conceptualization of RIM was started through the phase two of data collection (i.e. the Delphi study); then data were analyzed in Chapter Seven. The aim of this section is to discuss the findings of the Delphi study in light of related literature review and the conceptual framework.

8.4.1. Religion Interactions Management (RIM) Approach

In literature review number of attempts were identified to conceptualize the relationship between religion and organization (Akhtar et al, 2017; Al-Aglony and Abdullateef, 2007; Bandsuch & Cavanagh, 2005; Fry, 2003; Marques et al, 2005; Palframan, 2014; Pawar, 2009; and Singhal and Chaterjee's, 2006). While these attempts have something to inform this study, however, they do not fulfil its purpose to help organizations in managing religion interactions with a systematic approach. As discussed in Chapter Two and Three and proven in this Chapter, the existing attempts found not suitable to meet this study purpose due to number of issues such as the lack of the comprehensive view of all organizational aspects and the shortcomings in addressing the holistic view of religion interactions aspects.

Therefore, this research proposed that the intended systematic approach to manage religion interactions can be attained through the utilization of organizational excellence frameworks and models. As discussed in Chapter Three, organizational excellence frameworks and models known for their reputation as a multidisciplinary and holistic approach of management that incorporate most of the ingredients of well-known management theories (Dahlgaard-Park, et

al., 2018). Amir Bolboli and Reiche (2014) described the business excellence as holistic approach where the BEMs represent a holistic framework to manage overall organizations' practices, benchmarking and assessments. In particular, this research relies on EFQM as tool to facilitate its purpose. As universal model, The EFQM business excellence model provides a comprehensive approach for organizational development as it covers all aspects of an organization's functionalities (Martínez-Moreno and Suárez, 2016). The EFQM framework is nonprescriptive and industry neutral designed to assist organizations to know their quality level in different performance criteria and how to realize better achievement against the model criteria (Dubey, 2016). EFQM covers wide range of organizational aspects such as: commitment to social responsibility; diversity support; risk management; stakeholders' awareness evaluation about organization strategy and policy; technology, information and knowledge management; environmental, health, and safety (EHS) management; customer, people and society related performance management; and financial and non-financial results (Ringrose, 2013).

As discussed in Chapter Four, the EFQM Excellence Model was chosen among other universal excellence models due to the following reasons:

1. The widespread worldwide use of EFQM.
2. The proven model and framework usefulness.
3. The mostly used for TQM implementation.
4. Most used at the regional level (i.e. in MENA and Arab Gulf area).
5. The basis of National Quality Model (i.e. Kind Abdulaziz Quality Award in Saudi Arabia)

Having mentioned the basis behind the selected approach to conceptualize the management of religion interactions, the question now is to what extent this choice was appropriate and successful. To answer this question, we need to discuss the capabilities of EFQM in fulfilling research purpose in light of the empirical findings of the Delphi study and literature review. EFQM capacity to provide the intended systematic approach to conceptualize the management of religion interactions can be proven as follow:

Firstly, findings confirm that EFQM is providing a comprehensive view of all organizational aspects. All emergent organizational aspects that are exposed to religion interactions were explicitly addressed in the EFQM model. Findings of the present study support that using of EFQM provides organizations with "the opportunity to see the whole, to take the holistic perspective and appreciate that an organisation is a complex but, at the same time, an organized system." (EFQM, 2020). The achieved high level of consensus among the expert panelists after the three-rounds Delphi study support the asserted holistic nature of EFQM, where all criteria of the EFQM-2020 model were found relevant to the proposed RIM model. Inclusion of all EFQM criteria means that the proposed RIM model inherited the holistic perspective and become an effective tool to address all organizational aspects that might interact with religion.

Secondly, findings confirm that the EFQM can help in overcoming the discussed shortcomings of lack of holistic view of religion interactions aspects in the identified scholarly attempts to conceptualize the relationship between religion and organization. Boyle & Healy (2003) point out that "…the literature on spirituality in organizations does not assist us in understanding how spirituality is experienced by individuals in different kinds of organizations, or how organizations either explicitly use or deny the existence of spirituality". Findings of this study believed to provide a comprehensive recognition and understanding of all religion-organizations relationship aspects. However, these comprehensively identified aspects need an effective tool to conceptualize how they can be managed as whole. The achieved high level of consensus among the expert panelists after the three-rounds Delphi study showed that EFQM is an effective tool to conceptualize the RIM. Inclusion of all emerged religion interaction aspects confirm that EFQM is providing the intended holistic perspective in managing of these interactions.

Thirdly, findings showed that EFQM has some distinctive features that cannot be all offered inclusively by single model. These features found to be very essential in the context of religion-organizations relationship and management. According to the emergent interaction aspects and support of Delphi expert panelists these distinctive features can be summarized as follow:

1. The centricity of 'stakeholder' concept in the EFQM philosophy where it continually stressing the importance of taking "a long term, stakeholder centric view" (EFQM, 2020). This provides a great support to the findings of this study to expand the conception of main actors in religion-organizations relationship to represent all stakeholders as expressed by interviewees and endorsed by Delphi expert panelists. Findings of Delphi study showed that the EFQM provides excellent accommodation and reflection of all emerged stakeholders aspects in the context of religion-organizations relationship. Moreover, the findings of Delphi study showed the capabilities of EFQM in facilitating the management of stakeholders related aspects.

2. EFQM gives extensive emphasis on organizational practices such as: 'Continuous Improvement', 'Leadership and Strategy', 'People Empowerment', and 'Performance Measurement'. These practices emerged as main practices that organizations implement to sustain its performance pertaining management of religion interactions. According to the findings of Delphi study these practices are perfectly addressed in the criteria of EFQM to achieve the intended sustainability management of religion interactions related performance.

3. EFQM gives great attention to stakeholder engagement, where it stresses on that the outstanding organisation "uses its understanding of Key Stakeholders needs and expectations to achieve continued engagement" (EFQM, 2020). It dedicates one of its seven criteria for "Engaging Stakeholders" (i.e. criterion 3 of EFQM-2020 model). The construct of 'engaged stakeholders' emerged as one of main dimensions of organizational practices to identify who is responsible for organizations' performance towards religion interactions. Findings of the Delphi study confirmed that EFQM can provide an excellent mechanism to address and manage the construct of 'engaged stakeholders' from various angles.

4. One of the greatest features of EFQM is its illustration of variety of performance measurements tools to measure both business performance and stakeholders' perceptions. Findings of this study showed number of emerged tools to measure RIM related performance. And limitations were noticed in existing literature in addressing specific measurements indicators and tools for religion interactions related

measurement. However, findings of the Delphi study showed that EFQM can offer proven effective mechanisms and tools to measure RIM related performance.

Moreover, this research counts on EFQM framework to decide how the systematic approach would be look like. The envisioned approach represented mainly by a management model that enables a common and comprehensive perception and understanding about how the organization manage religion interactions. The proposed model is built on the EFQM-2020 model for excellence to facilitate the management of religion interactions with a complementary assessment tool to help organizations to measure their level of systematicity and maturity in regard to RIM related performance. This proposal of developing a RIM model and assessment tool was endorsed by Delphi expert panelists. The next two subsections discussed the findings of the proposed RIM model and assessment tool.

8.4.2. The Proposed RIM Model

Development of management models is important for academics and practitioners as it enables a common business language and understanding; and it can provide a comprehensive conceptualization of the whole management process and how the organizational practices are interrelated. Such model enables operationalization of the empirically emerged and abstracted aspects and organizational practices in the context of religion-organizations relationship.

As reported in Chapter Seven (Data Analysis and Findings – Part Two), the development of the RIM model went through the following process: the empirically emerged aspects and themes of the religion-organizations relationship were correlated with the EFQM-2020 criteria; then remapped, clustered, rephrased and described to identify the final list of 'RIM model' constructs or criteria. The proposed model is built on EFQM-2020 model in term of the main three components, the seven criteria and the model structure to address the emergent aspects and practices of religion-organizations relationship. This was based on the recommendation of Delphi expert panelists (i.e. based on the achieved 74% of consensus level in DR2).

The proposed RIM model utilized the distinctive features of the EFQM-2020 model. First, EFQM has fundamental logic behind its model design which is the "red thread" that connecting its main components. These components are: *Direction, Execution and Results*. This logic represents "the connection between the Purpose and Strategy of an organisation and how that is used to help it Create Sustainable Value for its most important Stakeholders and deliver outstanding Results." (EFQM, 2020). And as discussed in the conceptual framework chapter (Chapter Fore), this logic is following the "action-oriented paradigm model" which perceived organization as "practice system", with more emphasis on the organizational actions and contextualization orientation to describe "results of action and prerequisites for action" (Goldkuhl et al; 2001). Second, while EFQM-2020 is built on the "action-oriented paradigm model" that is consisted of a three-stages: conditions, actions and consequences. However, the EFQM-2020 model overcomes the limitation of the sequential and linear relationship of that model through the circular design of its model with multi-directional relationship (compare Figure 8.4 with Figure 8.5). This limitation was partially remediated by Corbin & Strauss (2008) through their enhanced action-oriented paradigm model where they added more components to the original model. For the issue of linear relationship between components they noted that:

> "Consequences may become part of the intervening or causal conditions or of the context of either the action / interaction or of the phenomenon under study. Hence the consequences at one point in time may become the conditions of another point in time." (Corbin and Strauss, 2008)

The circular design of EFQM-2020 ensure more interrelated and coherent structure between model elements. In addition, it shows that these component are interdependent on each other where applicants of EFQM-2020 model need to direct and plan their actions in the direction stage; and manage the expected result while they are in action stage; and refine their directions based on input from the result stage and so on. In emulation to the EFQM-2020 model, the proposed RIM model consisted of three components and seven criteria as illustrated in figure 8.6.

Figure 8.6: The Main Components and Criteria of the Proposal RIM Model

The three main components of the proposed RIM model are: Direction, Execution and Results. The 'Direction' comprises of two criteria: the 'Purpose, Vision & Strategy' and the 'Organisational Culture & Leadership'. For organizations to be effectively manage religion interactions it needs to define its religious orientation and articulate it in its mission and vision statements; reflect that orientation in its strategic objectives; and create the required organizational culture and leadership practices that help in achieving and sustaining its directions pertaining religion interactions. These direction practices enable organisation "to be seen as a leader in its ecosystem and well positioned to execute its plans for the future.". (EFQM,2020). The 'Execution' encompasses of three criteria: the 'Engaging Stakeholders', the 'Creating Sustainable Value' and the 'Driving Performance & Transformation'. Execution's criteria help organizations to achieve and sustain its strategy for religion interaction management effectively and efficiently through identifying and engagement of key stakeholders; creation of religion based sustainable value; and driving its performance pertaining management of religion interactions and steer essential enhancement and transformation to sustain its relevant successful performance. The 'Results' component

covers two criteria: the 'Stakeholder Perceptions' and the 'Strategic & Operational Performance'. According to EFQM (2020) results reflect "what the organisation has achieved in relation to what has been described in the Direction & Execution sections, including the forecast for the future.". Organizations achievement in regard to its performance in managing religion interactions need to be obtained through the perceptions of its stakeholders on its RIM related performance, and through business results of its strategic and operational RIM performance.

Based on the received suggestions from the expert panelists in DR2, 28 sub-criteria for the proposed model were formulated and described. And based on recommendations of the expert panelists DR3, the short descriptive titles and descriptions of all sub-criteria were reviewed and modified as recommended. Moreover, all sub-criteria were supported with itemized guidance points with more emphasis on organizational actions. These guidance points should be considered by any organization that are striving for an effective performance to manage religion interactions. Likewise, additional clarification and simplification were added as recommended by the panel members. All these enhancements that produced the final proposal of RIM model discussed in the next subsections through the seven criteria of RIM model.

8.4.2.1.   Criterion One: Purpose, Vision & Strategy

An effective approach to manage religion interactions starts with definition of organization's religious orientation and reflection of that orientation on organization's vision and strategic objectives. For an organization to realize the intended identification and reflection of its religious orientation it needs to fulfill the following sub-criteria:

1.1 <u>Define organization religious orientation</u>**:** where the organization religious identity (or orientation) is explicitly defined and recognized as key motive towards management of religion interactions. Organization religious identity might reflect its leaders and owner's religious orientation. Organization religious identity is explicitly expressed through mission and vision statements and explicitly reflected in strategic objectives.

1.2 <u>Understand stakeholders' religious needs:</u> where the religious needs of leaders, owners and people are explicitly identified and understood as they part of key internal stakeholders. In particular, the religious needs of organization's people in term of personal beliefs, sense of community and attitude of making a difference. Similarly, religious needs of Customers, Society, Government and Partners and Suppliers are explicitly identified and understood as they part of key external stakeholders and organization ecosystem.

1.3 <u>Understand different forms of religious requests</u>: where the organization explicitly identifies and understands the different forms of religious requests: directed, required or expected or desired according to its religiously informed purpose, vision and strategy; stakeholders' religious needs; ecosystem religious practices; own religious capabilities and major religious challenges.

1.4 <u>Understand Religion Interactions (RI) implications:</u> where the organization explicitly identifies and understands the potential positive, negative and problematic implications of religion interactions for own and its stakeholders.

1.5 <u>Understand RI contextual factors:</u> where the regulatory, institutional, clientele and societal and cultural factors that could motivate organization to manage religion interactions are explicitly identified and understood.

1.6 <u>Design and implement RIM governance and PMS:</u> where the organization explicitly recognizes that designing and implementing of a religiously informed governance and PMS help in identification of effective tools to measure the implications of religion interactions; and help in sustaining its performance pertaining to manage religion interactions.

1.7 <u>Recognize organization's religious orientation influence:</u> where the organization explicitly recognizes that its religiously informed purpose, vision and strategy help in identification of the purposely obeyed and orientational-based religious dimensions; and will interact with (but not limited to): Strategic Management; Stakeholders Management; Process, Policy and Procedures; Operation Management; and HR management .

These sub-criteria and their associated guidance points are listed in table 8.4.

Table 8.4 *The Sub-Criteria of Criterion One of the Proposed RIM Model*

Direction
Criterion One: Purpose, Vision & Strategy

Sub-Criteria	Guidance Points
1.1 Define organization religious orientation	- Organization's religious identity (or orientation) is explicitly defined - Organization's religious identity is explicitly expressed through mission and vision statements. - Organization's religious identity is explicitly reflected in the strategic objectives.
1.2 Understand stakeholders' religious needs	- Religious needs of internal stakeholders are explicitly identified and understood. - Religious needs of external stakeholders are explicitly identified and understood.
1.3 Understand different forms of religious requests	- The different forms of religious requests are explicitly identified and understood.
1.4 Understand RI implications	- The potential positive, negative and problematic implications of religion interactions identified and understood.
1.5 Understand RI contextual factors	- The religion interaction regulatory; institutional; clientele; and societal and cultural factors are explicitly identified and understood.
1.6 Design and implement RIM governance and PMS	- The role of religiously informed governance and PMS in measuring and sustain of organizational RIM related performance is explicitly recognized.
1.7 Recognize organization's religious orientation influence	- The purposely obeyed and orientational-based religious dimensions are explicitly recognized. - The interaction of the religiously informed purpose, vision and strategy with different organizational functions is explicitly recognized.

8.4.2.2.   Criterion Two: Organizational Culture & Leadership

The organisational culture defined as "specific collection of values and norms that are shared by people and groups within an organisation that influence, over time, the way they behave with each other and with key stakeholders outside the organisation." (EFQM, 2020). And organizational leadership is not about the traditional view of people in top managing positions, but it is about the practices of organization to act as leader and role model within its ecosystem (EFQM, 2020). In the context of management of religion interactions, for organization to realize and sustain its directions pertaining religion interactions it needs to create an enabling culture and supportive relevant leadership practices. This is can be achieved through the implementation of the following sub-criteria:

2.1 Foster RIM through OC and leadership: where the organization directs its organizational culture and leadership practices to manage religiously informed values and norms; foster the adaption and cultivate the purposely obeyed and orientational-based religious dimensions;

and its people's religious needs to express their religious identities, sense of community and their attitude of making a difference.

2.2 Create conditions for realizing religiously motivated changes: where the organization creates the conditions for realizing religiously motivated changes in its organizational culture to manage Person-Organization Fit and Society-Organization Fit.

2.3 Enable creativity and innovation in RIM: where the organization enables creativity and innovation in management of religion interactions to realize Person-Organization Fit and Society-Organization Fit.

2.4 Recognize religion impacts on organizational culture: where the organization recognize the impacts (positive or negative) of its leaders' and stakeholders' religious identities in its performance to unite behind & engage in religiously informed purpose, vision & strategy. Also, recognize the impacts of religion on people's need for meaningful work and the sense of community

2.5 Recognize critical organizational culture factors for RIM: where the organization explicitly recognize the role of its leaders' eagerness to support; accommodating organizational culture; people religiosity; and congruence with local society in steering of organization's directions to manage religion interactions with its organizational culture and leadership practices.

These sub-criteria and their related guidance points are listed in table 8.5.

Table 8.5 *The Sub-Criteria of Criterion Two of the Proposed RIM Model*

Direction	
Criterion Two: Organisational Culture & Leadership	
Sub-Criteria	**Guidance Points**
2.1 Foster RIM through OC and leadership	- Manage religiously informed values and norms. - Foster the adaption and cultivate the religious dimensions that influenced by organization's religious orientation. - Enable organization's people to express their religious needs.
2.2 Create conditions for realizing religiously motivated changes	- Creates the conditions for realizing religiously motivated changes in its OC to manage Person-Organization Fit. - Creates the conditions for realizing religiously motivated changes in its OC to manage Society-Organization Fit.
2.3 Enable creativity and innovation in RIM	- Enables creativity and innovation in management of religion interactions to realize Person-Organization Fit - Enables creativity and innovation in management of religion interactions to realize Society-Organization Fit.

2.4 **Recognize religion impacts on OC**	- Recognize the impacts of leaders' and stakeholders' religious identities in uniting behind & engaging in religiously informed directions. - Recognize the impacts of religion on people's needs at workplace.
2.5 **Recognize critical OC factors for RIM**	- Recognize the role of the four key internal contextual factors in steering of religiously influenced OC and leadership practices.

8.4.2.3. Criterion Three: Engaging Stakeholders

EFQM (2020) advised to view stakeholders as the most important to the organization and for an organization seeking for an outstanding performance in managing religion interactions, it needs to engage its internal and external stakeholders to understand their religious needs, requests and expectations. Also, organization needs the stakeholder engagement to improve, steer and sustain its religion interactions management performance. In this context, an effective engagement of stakeholders can be achieved through adoption of the following sub-criteria:

3.1 Engaging to understand religion interactions (RI): through engagement of all stakeholders and empowerment of its people, organization obtain better awareness and understanding of religion related interactions matters; explicitly recognize and communicate the different religion dimensions at individual level (such as: Islamic Obligations, Islamic Recommendations, Individual Needs; Individual Views); and the different obligatory and normative religion dimensions at organizational level (i.e. Islamic obligations and commonly assumed religious practices). In addition, through engagement of all stakeholders, organization can explicitly recognize and communicate the different forms of religious requests: directed, required, expected, desired.

3.2 Engaging to develop religion interactions (RI) directions and actions: where organization engaging its internal stakeholders (i.e. leaders, employees, and shareholders) and external stakeholders (i.e. customers, government, society, partners and suppliers) to shape and develop its religiously informed directions and actions.

3.3 Sustain RIM through people engagement: where organization explicitly recognize that people engagement will empower them to show their capabilities in sustaining its religion related performance.

3.4 Empower to steer RIM performance: through engagement of all stakeholders, organization identifies and empowers its accountable stakeholders and engaged stakeholders to steer its performance pertaining to manage religion interactions.

These sub-criteria and their identified guidance points are listed in table 8.6.

Table 8.6 *The Sub-Criteria of Criterion Three of the Proposed RIM Model*

Execution	
Criterion Three: Engaging Stakeholders	
Sub-Criteria	**Guidance Points**
3.1 Engaging to understand RI	- Engage stakeholders to obtain better awareness and understanding of religion related interactions matters - Engage stakeholders to explicitly recognize and communicate the different religion dimensions at individual level - Engage stakeholders to explicitly recognize and communicate the different religion dimensions at organizational level - Engage stakeholders to explicitly recognize and communicate the different forms of religious requests
3.2 Engaging to develop RI directions and actions	- Engage stakeholders to shape and develop its religiously informed directions and actions
3.3 Sustain RIM through people engagement	- Leverage people empowerment to sustain religion related performance
3.4 Empower to steer RIM performance	- Leverage stakeholder's empowerment to steer religion interactions management

8.4.2.4.   Criterion Four: Creating Sustainable Value

EFQM (2020) asserted that "an outstanding organisation recognizes that Creating Sustainable Value is vital for its long-term success and financial strength.". In the context of religion interactions management, the long-term success and financial strength can be also obtained from religion interactions. Therefore, as part of effective and systematic management of religion interactions, organizations need to create a sustainable value out of religion interactions for short- or long-term organizational benefits. Likewise, organizations need to recognize their intrinsic motives for value creations and recognize that noble values can be created for religious motives. To create a sustainable value from religion interactions the following two sub-criteria need to be practiced:

4.1 Create religion-based value: where the organization proactively analyzes the different forms of religious requests (directed, required or expected or desired); takes the lead to understand different religious dimensions and manifestations; unleashes the power of

religion teachings, guidance and perceptions; and exploit any relevant added values to create and communicate any clear: a) short-term economical value; b) long-term strategical value based on alignment of these requests with organization's direction; c) long-term strategical value based on the projected positive impacts to one of its stakeholders.

4.2 Aware of motives in religion-based value creation: where the organization aware of its intrinsic motive during the creation of sustainable value, where it consciously takes religiously informed actions for pure worldly motives (economical or strategical); or for mixed motives (economical or strategical and for religious motives) to create clear or potential economical or strategical values. Moreover, organization proactively take actions to create noble value for pure religious motives.

These sub-criteria and their itemized guidance points are listed in table 8.7.

Table 8.7 *The Sub-Criteria of Criterion Four of the Proposed RIM Model*

Criterion Four: Creating Sustainable Value	
Sub-Criteria	**Guidance Points**
4.1 Create religion-based value	- Creating religion-based value for short-term economical profits - Creating religion-based value for long-term strategical benefits.
4.2 Aware of motives in religion-based value creation	- Proactively recognize and implement religiously informed actions for pure worldly motives or for mixed motives. - Proactively recognize and implement religiously informed actions to create noble value for pure religious motives.

8.4.2.5.   Criterion Five: Driving Performance & Transformation

To become successful and to sustain that success, organization need to be able to drive the current performance and the transformation to the future at the same time (EFQM, 2020). This combination is essential for organization to successfully manage its current performance while taking the required changes to remain successful in managing of religion interactions. For an organization to be able to realize this combination it needs to execute the following sub-criteria:

5.1 Leverage religion-based knowledge: where organization utilize the religion-based data, information and knowledge that obtained through assigning and empowering of an internal responsible entity; engagement of all stakeholders; empowerment of its people; and from benchmarking and success stories reviews to:

a) Achieve better awareness and understanding of religion related interactions matters

b) Identify, communicate and leverage the different religion dimensions at organizational level (i.e. Islamic obligations; commonly assumed, purposely obeyed, and orientational-based religious practices); and religion dimensions at individual level (such as: Islamic Obligations, Islamic Recommendations, Individual Needs, Individual Views)

c) Identify, communicate and leverage the different forms of religious requests: directed, required, expected, desired.

d) Recognizes, communicates and leverage the potential positive, negative and problematic implications of religion interactions for own and its stakeholders

5.2 <u>Confirm authenticity of religious requirements:</u> where organization utilize data, information and knowledge to confirm and communicate the authenticity of religion requests based on: a) the popular practices; b) state directions; c) religion institutions recommendations; d) specialists' endorsements; e) the best practices.

5.3 <u>Drive performance of unavoidable religious interactions:</u> where organization drives performance and transformation through recognition and implementation of obligatory religious requirements as minimum expected religiously informed actions.

5.4 <u>Drive performance of ambiguous religious interactions:</u> where organization recognizes and manages the uncertainty of authenticity or implications of some non-obligatory religion requirements which might leads to reluctant actions in driving related performance and management of associated risks.

5.5 <u>Drive performance of noncompulsory religious interactions:</u> where organization drives performance and transformation through recognition and implementation of noncompulsory religious requirements (directed, expected and desired interactions) for economical and strategical objectives.

5.6 <u>Sustain RIM performance:</u> as part of its practices in driving performance and transformation, Organization performs appropriate leadership and strategic practices; utilizes its empowered people; executes continuous Improvement programs; and applies adequate performance measurements to sustain its religion related performance and transformation.

These sub-criteria and their specified guidance points are listed in table 8.8.

Table 8.8 *The Sub-Criteria of Criterion Five of the Proposed RIM Model*

Execution	
Criterion Five: Driving Performance & Transformation	
Sub-Criteria	**Guidance Points**
5.1 Leverage religion-based knowledge	Utilize the religion-based data, information and knowledge to: - Achieve better awareness and understanding of religion related interactions matters. - Identify, communicate and leverage the different religion dimensions at organizational and individual levels. - Identify, communicate and leverage the different forms of religious requests - Recognizes, communicates and leverage the potential implications of religion interactions
5.2 Confirm authenticity of religious requirements	- Utilize data, information and knowledge to confirm and communicate the authenticity of religion requests
5.3 Drive performance of unavoidable religious interactions	- Drive performance and transformation through recognition and implementation of obligatory religious requirements.
5.4 Drive performance of ambiguous religious interactions	- Recognize and manages the uncertainty of authenticity or implications of some non-obligatory religion requirements.
5.5 Drive performance of noncompulsory religious interactions	- Drive performance and transformation through recognition and implementation of noncompulsory religious requirements.
5.6 Sustain RIM performance	- Perform suitable organizational performance to sustain its religion related performance and transformation.

8.4.2.6.   Criterion Six: Stakeholder Perceptions

This criterion focuses on results of organization performance in religion interactions management based on feedback from its stakeholders. To achieve the objective of this criterion, two sub-criteria need to be completed:

6.1 Use different tools for RIM perception measurement: where organization uses various measurement tools to obtain its stakeholders' perceptions on its performance pertaining management of religion interactions.

6.2 Achieve excellent results of stakeholders' perceptions on RIM: where organization achieves excellent results based on its stakeholders' perceptions concerning how it perform in managing religion interactions.

These sub-criteria and their guidance points are listed in table 8.9.

Table 8.9 *The Sub-Criteria of Criterion Six of the Proposed RIM Model*

Results	
Criterion Six: Stakeholder Perceptions	
Sub-Criteria	**Guidance Points**
6.1 Use different tools for RIM perception measurement	- Employ various measurement tools to obtain stakeholders' perceptions.
6.2 Achieve excellent results of stakeholders' perceptions on RIM	- Achieves excellent results based on stakeholders' perceptions for RIM related performance

8.4.2.7.   Criterion Seven: Strategic & Operational Performance

This criterion focuses on results of organization performance in religion interactions management based on organization ability to meet its religious based directions, deliver its religiously informed strategy, creation of sustainable value and readiness for future. To achieve the objective of this criterion, two sub-criteria need to be completed:

7.1 Apply different approaches in RIM performance measurement: where organization uses both financial and non-financial indicators to measure its strategic and operational performance in managing religion interactions with consideration of stakeholders' perceptions, lessen learned, cause and effect and future needs.

7.2 Achieve excellent results in RIM performance: where organization achieves excellent results in its strategic and operational performance in managing religion interactions.

These sub-criteria and their related guidance points are listed in table 8.10.

Table 8.10 *The Sub-Criteria of Criterion Seven of the Proposed RIM Model*

Criterion Seven: Strategic & Operational Performance	
Sub-Criteria	**Guidance Points**
7.1 Apply different approaches in RIM performance measurement	- Employ various measurement tools to evaluate strategic and operational performance
7.2 Achieve excellent results in RIM performance	- Achieves excellent results based on strategic and operational performance for RIM

8.4.2.8.   Execution Process of the RIM model

To clarify and simplify the RIM model main components as recommended by the Delphi expert panelists, in particular the execution component of the model, this research proposed an implementation process for the execution section of the RIM model. As discussed before the execution section of the RIM model encompasses three criteria: the 'Engaging

Stakeholders', the 'Creating Sustainable Value' and the 'Driving Performance & Transformation'; and to streamline and simplify the relation between these three criteria and their sub-criteria, organization can model the intended performance as business process, and there are number business process modelling techniques, one of them is the flow chart technique. The flow chart is a graphical representation of a sequential flow of actions. Therefore, the proposed process of the execution section of the RIM model represented in flow chart as illustrated in figure 8.7. This process consisted of the following steps or organizational actions:

1. Through engaging of its stakeholders, organization understands religion interactions requests and classify them according the four identified religious requests forms (i.e. directed, required, expected and desired).

2. Organization verifies the authenticity of the religion requests, if the request is not religiously authentic then disregard the request; if it is authentic proceed to the next step.

3. Organization analyzes the religion request to check if any clear economical value can be attained out of the implementation of this request, if yes, then implement it as economical action; if no, proceed to the next step.

4. Organization analyzes the religion request to check if any clear strategical value can be attained out of the implementation of this request, if yes, then implement it as strategical action; if no, proceed to the next step.

5. Organization analyzes the religion request to check if any potential stakeholder value can be attained out of the implementation of this request, if yes, then implement it as strategical action; if no, proceed to the next step.

6. Organization analyzes the religion request to check if any potential religious value can be attained out of the implementation of this request, if yes, then implement it as religious action; if no, proceed to the next step.

7. Organization analyzes the religion request to check if the implementation of this request is obligatory, if yes, then implement it as mandatory action; if no, disregard the request.

8.4.2.9.   Graphical Representation of the RIM model

Literature review showed that all of the reviewed attempts to conceptualize the relationship between organizations and religion/spirituality used graphical representation to demonstrate and illustrate theoretical propositions (except: Miller & Ewest, 2015). In the other hand, the Delphi expert panelists discussed the significant of the visual representation of the proposed RIM model. They asserted that the graphical visualization facilitates the clarification of the model fundamental logic and its components interrelations. Therefore, this research developed a graphical modeling for the final proposal of RIM model as illustrated in figure 8.8. The graphical representation shows the three main three components, the seven criteria and the 28 sub-criteria.

8.4.3. The Proposed RIM Assessment Tool

As aforementioned the proposed systematic approach represented mainly by a management model with an accompanying assessment tool to help organizations to measure their level of systematicity and maturity in regard to their RIM related performance. The proposal of developing the assessment tool was endorsed by the majority of the Delphi expert panelists. Moreover, they most of them supported the proposed scoring system and the use of radar chart to illustrate the overall results. And as discussed in literature review (Chapter Two), among all the reviewed attempts to conceptualize the relationship between religion/spirituality and organizations only Miller and Ewest (2015) proposed an assessment rubric accompanying their framework of 'faith at work', to help organizations in assessing their faith style or modality.

This research proposed an assessment tool based on the three components, 7 criteria and 28 sub-criteria of the proposed RIM model. This assessment tool decisioned to evaluate the level of organization's fulfilment of the objective of each sub-criterion of the RIM model. This evaluation assessed the fulfilment level in scale from zero to four, where 0 means unfulfilled, 4 indicates highest level of fulfillment and 1, 2, 3 reflect different level of partial fulfilment. The total score gets normalized and plotted using radar chart to simplify the comparison with other criteria. The plotted shape of fulfilment level signifies the level of systematicity in

managing religion interactions within the beneficiary organization. The main objective of this assessment tool is help organizations to measure their level of systematicity in managing religion interactions. Moreover, it helps organizations to identify their strengths areas that need to be sustain; detect areas that need more focus; and uncover opportunities for improvement to achieve outstanding and more mature level in regard to RIM. Likewise, the result of this assessment and the radar chart give a snapshot of current status of organization performance pertaining religion interactions management and can be used as handy communication tool to report that status.

The assessment tool reflects level of systematicity and maturity in term of level of understanding of RI related aspects; level of readiness to manage RI related matters; level of implementation of RI related strategic and operational performance; and level of realized results out of religion interaction management.

Organizations need to involve many individuals from different organizational levels in the evaluation process to overcome the subjectivity issue of the assessment process and to deliver a more accurate results of organization's level of systematicity and how it performs in regard to religion's interactions management.

The proposed RIM assessment tool in conjunction with the proposed RIM model can help organizations to have better outlook of their future in term of the anticipated results and essential actions that need to be taken to achieve the desired results and sustain the successful performance in regard to the religion interactions management.

The final version of the proposed RIM assessment tool is illustrated in figure 8.9, and the reviewed version of the e-RIM assessment tool is showed in figure 8.10.

Figure 8.7: Flow Chart for Execution Process of RIM
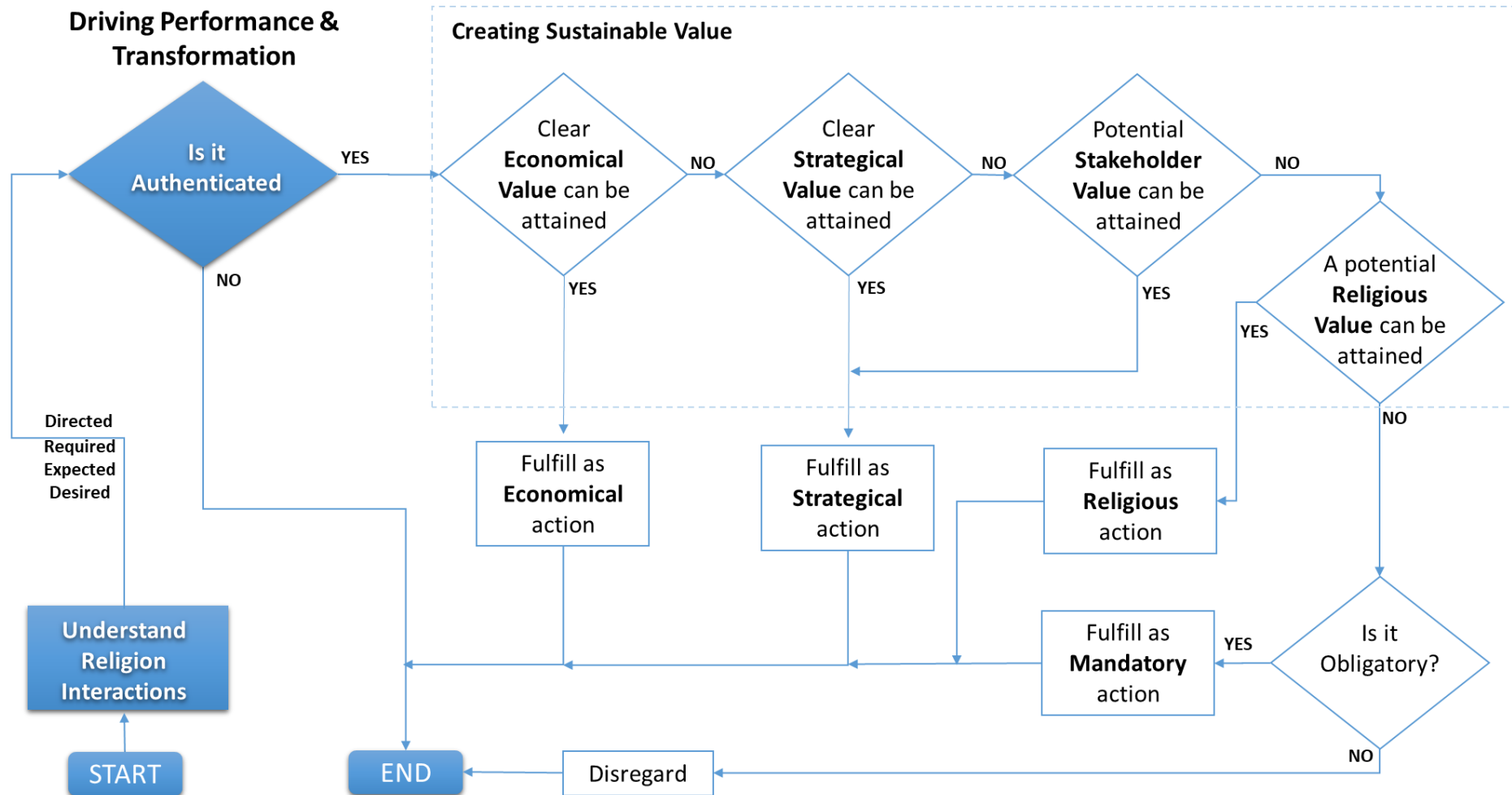
Figure 8.8: The Final Proposal for the RIM Model

1.1 Define organization religious orientation
1.2 Understand stakeholders' religious needs
1.3 Understand different forms of religious requests
1.4 Understand RI implications
1.5 Understand RI contextual factors
1.6 Design and implement RIM governance and PMS
1.7 Recognize organization's religious orientation influence

2.1 Foster RIM through OC and leadership
2.2 Create conditions for realizing religiously motivated changes
2.3 Enable creativity and innovation in RIM
2.4 Recognize religion impacts on OC
2.5 Recognize critical OC factors for RIM

3.1 Engaging to understand RI
3.2 Engaging to develop RI directions and actions
3.3 Sustain RIM through people engagement
3.4 Empower to steer RIM performance

4.1 Create religion-based value
4.2 Aware of motives in religion-based value creation

5.1 Leverage religion-based knowledge
5.2 Confirm authenticity of religious requirements
5.3 Drive performance of unavoidable religious interactions
5.4 Drive performance of ambiguous religious interactions
5.5 Drive performance of noncompulsory religious interactions
5.6 Sustain RIM performance

6.1 Use different tools for RIM perception measurement
6.2 Achieve excellent results of stakeholders' perceptions on RIM

7.1 Apply different approaches in RIM performance measurement
7.2 Achieve excellent results in RIM performance

Purpose, Vision & Strategy

Organisational Culture & Leadership

Engaging Stakeholders

Creating Sustainable Value

Driving Performance & Transformation

Strategic & Operational Performance

Stakeholder Perceptions

DIRECTION

RESULTS

EXECUTION

ORGANIZATION

Figure 8.9: The Final Proposal for the RIM Assessment Tool

Level of Fulfillment

4	3	2	1	0
Fulfilled		Partially Fulfilled		Unfulfilled

			4	3	2	1	0
DIRECTION	**Criterion One: Purpose, Vision & Strategy**						
	1.1	Define organization religious orientation					
	1.2	Understand stakeholders' religious needs					
	1.3	Understand different forms of religious requests					
	1.4	Understand RI implications					
	1.5	Understand RI contextual factors					
	1.6	Design and implement RIM governance and PMS					
	1.7	Recognize organization's religious orientation influence					
	Score [(total 4) X4+ (total 3) X3+(total 2) x2+(total 1) x1]/28						
	Criterion Two: Organisational Culture & Leadership						
	2.1	Foster RIM through OC and leadership					
	2.2	Create conditions for realizing religiously motivated changes					
	2.3	Enable creativity and innovation in RIM					
	2.4	Recognize religion impacts on OC					
	2.5	Recognize critical OC factors for RIM					
	Score [(total 4) X4+ (total 3) X3+(total 2) x2+(total 1) x1]/20						
EXCUTION	**Criterion Three: Engaging Stakeholders**						
	3.1	Engaging to understand RI					
	3.2	Engaging to develop RI directions and actions					
	3.3	Sustain RIM through people engagement					
	3.4	Empower to steer RIM performance					
	Score [(total 4) X4+ (total 3) X3+(total 2) x2+(total 1) x1]/16						
	Criterion Four: Creating Sustainable Value						
	4.1	Create religion-based value					
	4.2	Aware of motives in religion-based value creation					
	Score [(total 4) X4+ (total 3) X3+(total 2) x2+(total 1) x1]/8						
	Criterion Five: Driving Performance & Transformation						
	5.1	Leverage religion-based knowledge					
	5.2	Confirm authenticity of religious requirements					
	5.3	Drive performance of unavoidable religious interactions					
	5.4	Drive performance of ambiguous religious interactions					
	5.5	Drive performance of noncompulsory religious interactions					
	5.6	Sustain RIM performance					
	Score [(total 4) X4+ (total 3) X3+(total 2) x2+(total 1) x1]/24						
RESULTS	**Criterion Six: Stakeholder Perceptions**						
	6.1	Use different tools for RIM perception measurement					
	6.2	Achieve excellent results of stakeholders' perceptions on RIM					
	Score [(total 4) X4+ (total 3) X3+(total 2) x2+(total 1) x1]/ 8						
	Criterion Seven: Strategic & Operational Performance						
	7.1	Apply different approaches in RIM performance measurement					
	7.2	Achieve excellent results in RIM performance					
	Score [(total 4) X4+ (total 3) X3+(total 2) x2+(total 1) x1]/8						

Figure 8.10: The Final Version of the e-RIM Assessment Tool

		Level of Fulfillment	0-4
		4 3 2 1 0	
		Fulfilled Partially Fulfilled Unfulfilled	

		Criterion One: Purpose, Vision & Strategy	
DIRECTION	1.1	Define organization religious orientation	0
	1.2	Understand stakeholders' religious needs	0
	1.3	Understand different forms of religious requests	0
	1.4	Understand RI implications	0
	1.5	Understand RI contextual factors	0
	1.6	Design and implement RIM governance and PMS	0
	1.7	Recognize organization's religious orientation influence	0
		Total Score	0
		Criterion Two: Organisational Culture & Leadership	
	2.1	Foster RIM through OC and leadership	0
	2.2	Create conditions for realizing religiously motivated changes	0
	2.3	Enable creativity and innovation in RIM	0
	2.4	Recognize religion impacts on OC	0
	2.5	Recognize critical OC factors for RIM	0
		Total Score	0
EXCUTION		Criterion Three: Engaging Stakeholders	
	3.1	Engaging to understand RI	0
	3.2	Engaging to develop RI directions and actions	0
	3.3	Sustain RIM through people engagement	0
	3.4	Empower to steer RIM performance	0
		Total Score	0
		Criterion Four: Creating Sustainable Value	
	4.1	Create religion-based value	0
	4.2	Aware of motives in religion-based value creation	0
		Total Score	0
		Criterion Five: Driving Performance & Transformation	
	5.1	Leverage religion-based knowledge	0
	5.2	Confirm authenticity of religious requirements	0
	5.3	Drive performance of unavoidable religious interactions	0
	5.4	Drive performance of ambiguous religious interactions	0
	5.5	Drive performance of noncompulsory religious interactions	0
	5.6	Sustain RIM performance	0
		Total Score	0
RESULTS		Criterion Six: Stakeholder Perceptions	
	6.1	Use different tools for RIM perception measurement	0
	6.2	Achieve excellent results of stakeholders' perceptions on RIM	0
		Total Score	0
		Criterion Seven: Strategic & Operational Performance	
	7.1	Apply different approaches in RIM performance measurement	0
	7.2	Achieve excellent results in RIM performance	0
		Total Score	0

RIM Model Criteria	Score
Purpose, Vision & Strategy	0
Organisational Culture & Leadership	0
Engaging Stakeholders	0
Creating Sustainable Value	0
Driving Performance & Transformation	0
Stakeholder Perceptions	0
Strategic & Operational Performance	0

8.5. Summary

This chapter has provided a thorough discussion concerning the research findings that presented in Chapter Six and Seven in light of the literature review in light of the literature review that presented in Chapters Two and Three. The main outcome of this discussion can be summarized as follow:

- All theoretically identified aspects of religion-organizations relationship are empirically supported.

- The empirical findings expanded the theoretically identified aspects to cove more facets that were not received sufficient attention by scholars or not reported in the reviewed literature.

- Identification of 23 emergent aspects and propositions for the religion-organizations relationship that did not get enough attention in literature or not reported to date.

- Confirmation of the significance of recognizing, understanding and addressing of religion as one of the critical contextual factors for any organization due to its proven cultural and societal influence.

- Assertion of the significance of religion as contextual factor particularly in societies with Intense religiosity such as Saudi Arabia.

- Confirmation of the assumption of capability and appropriateness of EFQM as basis to conceptualize the management of religion interactions.

- Confirmation that EFQM is providing a comprehensive view of all organizational aspects.

- Confirmation that the EFQM can help in overcoming the discussed shortcomings of lack of holistic view of religion interactions aspects in the identified scholarly attempts to conceptualize the relationship between religion and organization.

- Confirmation that EFQM-2020 is suitable to fulfil the purpose this research due to its distinctive features that cannot be all offered inclusively by single model.

- Confirmation that the EFQM-2020 can be utilized as foundation in term of structure, main components and criteria to develop the needed model for religion interactions management and the assessment tool to evaluate the systematicity of organizations' performance pertaining RIM.

This chapter concluded with discussion on the final proposal of the RIM model and assessment tool.

CHAPTER NINE: CONCLUSION

9.1.   Introduction

The last chapter presents an overarching discussion to abstract and theories the findings in light of the wider literature. The aim of this chapter is to conclude this research with its main outcomes compared to the respective research purpose, question, and objective set. And to discuss research originality and its contributions to knowledge along with the practical implications of the findings of this research. Moreover, this chapter presents the limitations of this research and offers directions for future research.

9.2.   The Research Outcomes

To fill the identified knowledge gaps and to address the discussed research problem in Chapter One, the present research set out to: e*nable effective management of religious interactions with large private organizations within Saudi Arabia through Arabia through the utilization of the EFQM Excellence Model as a holistic and systematic approach to manage these interactions*. This aim has been achieved through the answering of the two research questions which can be demonstrated into two parts. The first part focuses on the understanding of the main aspects of the religion-organizations relationship in the context of large private organizations within Saudi Arabia, and the second part shows the final conceptualization of the religious interactions' management based on the EFQM Model.

9.2.1. Main Aspects of the Religion-Organizations Relationship in the Research Setting

Guided by the analytical framework of "action-oriented paradigm model" as conceptual framework and building on the empirical investigation this research identified 77 emergent aspects (or themes) which are collectively present the religion-organizations relationship in the context of large private organizations within Saudi Arabia. These aspects give comprehensive outlook of organizational touch points with the religion that require management efforts by organizations. These empirically emerged aspects were discussed and abstracted in light of the pre-exist literature to ensure "knowledge integration and synthesis" (Goldkuhl and Cronholm, 2010). Moreover, the emergent aspects confirmed the preliminary main theoretical aspects of the religion-organizations relationship that were identified from the reviewed attempts to conceptualize the management of the relationship. More

importantly the emergent aspects expanded the theoretically identified aspects and cove more facets of the religion-organizations relationship that were not received sufficient attention by scholars or not reported in the reviewed literature. The emergent aspects categorized according to the Conditions-Actions-Consequences Model.

The organizational conditions represent the main situational contexts or the antecedent factors that drive organizations to have any sort of interactions with religion. And this research showed that these conditions can be grouped under four categories: the main organizational motives, main organizational actors, main organizational aspects, and main internal factors. These conditions covered multidimensions and levels: organizational and Individuals level; internal and external dimensions; and top-down and bottom-up directions.

The organizational actions represent the various attitudes, behaviors, and responses which different organizations experience during the process of adoption or rejection of triggering religion related conditions. The study has shown that these actions can be grouped under six categories: organizational awareness, main dimensions of religion interactions; forms of religious requests; organizational responses and impacts management; performance sustainability of organizations' actions; steering of organizations' actions.

The organizational consequences represent the potential positive or negative implications of organizational actions in regard to religion related conditions. This research showed that these implications can be grouped under two categories: the expected implications of religion interactions and the employed and suggested performance measurement practices.

The three main components of the religion-organizations relationship with the 12 main categories, the 21 groups of aspects, and the 77 aspects are listed in appendix three.

9.2.2. Conceptualization of Religion Interactions Management (RIM)

Based on consensus of expert panelists in the Delphi study, this research confirms the capability of the EFQM Model to provide the intended holistic and systematic approach to manage the religion interactions in the context of large private organizations within Saudi Arabia. This research has shown that all empirically emergent organizational aspects that are exposed to religion interactions can be explicitly addressed in the EFQM model. Likewise, this research achieved high level of consensus among the expert panelists after the three-rounds

Delphi study on that all criteria of the EFQM-2020 model were found relevant to the proposed RIM model which means that the proposed RIM model inherited the holistic perspective and become an effective tool to address all organizational aspects that have potential interactions with the religion. The 77 emerged aspects of the religion-organizations relationship were mapped and aggregated into 28 criteria that identify what organizations should do to effectively manage religious interactions.

Moreover, this research capitalized on the distinctive features of the new EFQM Model such as: the centricity of 'stakeholder' concept and stakeholder engagement; the explicit emphasis on 'Continuous Improvement', 'Leadership and Strategy', 'People Empowerment', and 'Performance Measurement'; and the variety of supported performance measurements tools. This research based on endorsement of Delphi expert panelists proposed a structure of the RIM Model built on the same structure of the EFQM-2020 Model. This structure tapped on the known distinctive features of the structure of the EFQM-2020 Model such as: the "red thread" that connecting the three main components; and the circular design of its model with multi-directional relationship. Accordingly, this research developed a graphical modeling for the final proposal of RIM model as illustrated in figure 8.8. The final model for RIM consisted of three main components, seven criteria, and 28 sub-criteria. also, based on consensus of Delphi expert panelists, this research proposed description of each sub-criteria of the RIM model as well as guidance points to facilitate organizational actions towards management of the religion interactions.

Furthermore, based on endorsement of Delphi expert panelists, this research proposed a complementary assessment tool to help organizations to measure their level of systematicity and maturity in regard to RIM related performance. The proposed assessment tool help in reflecting of systematicity and maturity levels in term of level of understanding, readiness, implementation and intended result realization of RI related aspects and performance. the final proposal for the RIM assessment tool is illustrated in figure 8.9.

9.2.3. Achieving the Research Aim

The articulated aim of this research was transformed into two research questions to guide the process of the research aim fulfilment. These research questions were:

RQ1: What are the main aspects of the religion-organizations relationship in the context of Large private organizations within Saudi Arabia?

RQ2: How these aspects can be managed effectively through the EFQM Excellence Model?

The discussion in the above two subsections shows that these two questions were satisfactorily answered. Therefore, it can be confirmed that the aim of this study is achieved as the intended enablement of effective management of religious interactions with large private organizations within Saudi Arabia was provided through the utilization of the EFQM Excellence Model as a holistic and systematic approach to manage these interactions.

9.3. The Research Contributions to Knowledge and Originality

This research contributes to the body of knowledge by its research method and findings. A number of noteworthy theoretical and empirical insights for different areas of inquiry were made by this research. These contributions can be recognized in form of extending of the existing literature; enriching of the limited literature in specific areas of interest; applying of existing theories into distinct and new context; synthesizing with the existing theories; offering of novel empirical insights; extending the use of particular research methodologies to an emerging scholarly field. These contributions reported in the next subsections through three categories: contributions in the studies of management and religion; contributions in the quality and excellence theories; and methodological contributions.

9.3.1. Contributions to Management, Spirituality, and Religion (MSR) Studies

The research problem in the present study stems from the growing interest in the phenomenon of the relationship between the religion and organizations and the scholars' calls from different countries to do more research into this relationship in general and management practices in particular. They asserted the scarcity of consideration of religion role in organizational research and management practice. Therefore, this research attempts to fill the knowledge gap of understanding religion manifestations on organizational context in general and the gap of how organizations manage the religion relations in particular as stated by a cluster of scholars. Profoundly these gaps exist in available knowledge about the religion interactions with organizations in Saudi Arabia.

These are different areas of inquiry in this context such as spirituality and religion in the workplace (SRW); management, spirituality and religion (MSR), spirituality at work (SAW), spirituality leadership, religion and organization, and religion and business integration. Contributions of this research in these areas of inquiry can be categorized into three forms: extending the background of pre-existing theories; support of the emerging literature; and novel insights. synthesizing with the existing theories.

9.3.1.1.   Extending of The Existing MSR Literature

This research extended the pre-existing MSR literature through confirmations from the empirical findings in the research setting. For instance, the role of individual identity as one of the antecedent factors that drive organizations to take a position towards the religion; and the role of leaders' behaviors on the taken actions to manage religion interactions. Both of these two aspects were identified theoretically and confirmed empirically. Moreover, the findings of this research extended the pre-existing MSR literature through a widening of the scholarly works regarding the significance of the religion as a contextual factor and enhancing the identified theoretical aspects as reported in the reviewed literature. These extended topics can be summarized as follow:

- This research confirmed the significance of the religion as contextual factor. it showed that religion is one of the most distinctive and critical factors in Saudi Arabia society as it characterized as intensely religious society. This significance was evidenced from different angles such as:
  o The noticed differences in religious knowledge, attitude towards the study subject and the used language as expression of religious orientation.
  o The contextual impact of the religion on non-Muslim people who live in Saudi Arabia.
  o The first impressions or initial attitudes towards discussion of the phenomenon of religion interactions in organizational context.
  o The two distinctive and contradictory positions on the formal and explicit management of religion interactions in the organizational context.
  o The classification of self and other people religiosity level.
  o The used means to identify the religiosity of people in Saudi Arabia based on their distinct appearance or how they interact with modern lifestyle.

o The implications of the use the word 'Islamic' in organizations names in Saudi Arabia.

o The observed impact of different organizational cultures on the attitudes towards the religion interactions.

- Organization's Identity, Strategies and Environment as main situational contexts or the antecedent factors that drive organizations to have any sort of interactions with religion.

- Organizational Culture, Implementation and Individual Behaviors actions as an organizational actions and experience during the process of adoption or rejection of triggering religion related conditions.

- Positive and Negative Organizational Outcomes; Individual Outcomes; and Stakeholders Outcomes as potential positive or negative implications of organizational actions in regard to religion related conditions.

9.3.1.2. Bonding MSR Studies to Existing Theories

As informed by Goldkuhl and Cronholm (2010) this research contributes to the "knowledge integration and synthesis" through bonding of the empirical findings with the pre-existing theories. This synthesis and integration ensured that the MSR studies (which this study is considered one of them) not becoming isolated from the existing central theories and scholarly works. The main bonding contributions can be summarized as follow:

- **Stakeholder Theory:** inspired by the organizational excellence fundamental concepts, centricity of the stakeholder concept in this study is obvious. This research subscribed to stakeholder theory to be more specific in identifying organizational positions and roles of main actors in the religion-organizations relationship context. The classification of main organizational actors into two categories was consistent with Freeman's (1984) classification of stakeholders into internal and external stakeholders. Moreover, findings of this research supported the stakeholder theorist's discussion regarding the stakeholders' influence strategies (Frooman, 1999; Laplume et al., 2008) and stakeholder groups mobilization motives (Rowley and Moldoveanu, 2003) in the context of the organizational actors' role in the religion-organizations relationship.

- **Institutional Theory:** this research count on institutional theorists to integrate and abstract some of its findings with the existing relevant knowledge. For instance, to support emergent role of congruence with local society as one of the key internal factors in

supporting and strengthening (or constraining and undermining) the religious interactions management efforts were supported by the theorization of the potential responses to national culture values from organizations as discussed by Nelson and Gopalan (2003); and the concept of 'community isomorphism' as explained by Marquis et al. (2007). Likewise, the three institutional influence dimensions as explained by Kostova (1997), Parboteeah et al. (2009), and Scott (2008) were utilized to support the emergent different forms of religious requests. Similarly, the role of organizational actors as institutional agents was supported by this research as well as the role of external organizations in motivation towards more or fewer interactions with the religion was supported by the construct of 'institutional profile' as explained by Kostova (1997) and Edgell (2012).

- **Identity Theory and Social Identity Theory:** the findings on the individuals level motives that drive organizations towards certain religion-based orientation and direction was grounded in the scholarly discussion about individuals' roles as 'social actors' expressing their identities or to protecting their interest or accomplishing some ends as discussed by Aquino & Reed (2002), Edgell (2012), Weaver & Agle (2002), and Weaver & Stansbury (2014).

- **CSR Studies:** This research draws on Carroll's (1991) classification of CSRs requests to support the emergent different forms of religious requests and different motivations towards the fulfillment of these requests. Likewise, the emergent response approaches and the different organizational actions towards different religious requests supported by the identified three approaches to CSR and CP by organizations: altruistic, coercive, and economic (Al Rifai, 2013, Baron, 2001; Husted & Salazar, 2006). Moreover, this research grounded the emergent proactive response by organizations to religious interactions with the proactive responsibility by organizations to social influences through the responsiveness means and the "value-attuned" concept as discussed by Swanson (1999).

9.3.1.3.   Enrichment of the Limited MSR Literature

Some of the emergent aspects of the religion-organizations relationship in this study were rarely discussed in available MSR literature. These aspects are evolving in academic circles and still not fully investigated by scholars, and this research provides empirical support and further explanation from the context of large private organizations within Saudi Arabia. These aspects can be summarized as follow:

1. Findings in this research suggested that at organizational level, leaders' religious identities can motivate their organizations to take a position to address religion interactions. Leaders religious identities that represented by their religious beliefs, values, ethics and perspectives considered as conditional trigger to guide them to religiously informed leading styles and directions. The role of religiously informed leadership style or the effect of religiously influenced leaders. While spiritual leadership has many overlaps with religiosity and religion concepts, however, the role of religiously informed leadership style or the effect of religiously influenced leaders required more investigation.

2. The role of the religious identity or orientation of the organization's owner(s) or shareholders as one of the main motives for organizations towards religiously informed directions and practices. Findings of this study show extent of impact of owners' identities in intensely religious society such as Saudi Arabia.

3. The institutional motives from non-government organizations and institutions as contextual factors that motivate organizations to recognize, understand and manage religion interactions.

4. The clientele motives from religious customers as contextual factors that motivate organizations to recognize, understand and manage religion interactions.

5. The inclusive and precise identification of the organizational aspects that considered to be mostly exposed to religion interactions. And the assertion of that some of organizational aspects are more exposed to religion interactions compared to other aspects.

6. The role of congruence with local society as one of the key internal factors in supporting and strengthening (or constraining and undermining) the religious interactions management efforts.

7. The five emergent constructs for organizational actions towards better understanding: internal responsible entity; empowerment; engagement; benchmarking; and success story.

8. The four forms of religious request (i.e. directions, requirements, expectations, desired) which provide an inclusive view of the various religious requests' modalities from all stakeholders and with every organizational aspect.

9. Expand the implications of religion interactions from narrow focus on employee only to include all stakeholders.

10. The identified negative impacts of religion interactions at stakeholders' level.

9.3.1.4. Novel insights to MSR Literature

The present research identified a number of novel contributions and insights to MSR literature based on the empirical findings. These contributions can be summarized as follow:

1. This research offers a comprehensive view and understanding of the main aspects of the religion-organizations relationship in the context of large private organizations within Saudi Arabia.

2. This research proposed a novel conceptualization of the management of religion interactions based on holistic and systematic approach of organizational performance management. This proposal based on Management Model to facilitate the religion interactions management and accompany by an assessment tool to help organizations to measure their level of systematicity and maturity in regard to their RIM related performance.

3. Organizations can be motivated to address the religion interactions as part of their practices in looking for positive factors outside their boundaries to support their mission and objective. As an in-out direction of organizational interaction with their environment and ecosystem for religiously informed value discovery or to take the lead in their ecosystem for their unique implementation of specific religious practices.

4. The use of the construct of 'stakeholders' (internal and external) as a representation for the main actors in the organization-religion relationship.

5. The five emergent constructs for organizational actions towards authenticity assurance of different religious interactions, namely the popular practices, the state directions, the religion institutions recommendations, the specialists' endorsements, and the relevant best practices.

6. The classification of religion interactions that can be manifested in organizational context into following dimensions:

   a) At the individual level: Islamic obligations, Islamic recommendations, individual's needs and individual's views.

b) At the organizational level: Islamic obligations, purposely obeyed, commonly assumed and orientational-based.

7. Emergent organizational responses based on the 'reactive approach' (i.e. the reluctant, obligatory, economical and stragegical actions).

8. The emergent three motives of organizational responses based on the 'proactive approach' (i.e. pure worldly, mixed, and pure religious).

9. The introduction of the concept of good religious intention to be applied at organizational level through the Islamic principle of making the daily performed activities as an act of worship based on good religious intention and correctness of acts.

10. The identified practices that organizations perform explicitly to maintain and sustain their performance in managing religion interactions (i.e. the leadership and strategy; empowered people; continuous improvement; and performance measurement)

11. The conceptualization of who supposed to drive RIM performance through utilization of stakeholder perspective (i.e. the 'accountable stakeholder' and 'engaged stakeholder').

12. The identified problematical matters that need to be taken in considerations when talking about the religion interactions' expected implications.

13. The identified measurement indicators for the organizational performance and stakeholders' perceptions on organizations' performance in religion interactions management

14. The identified tools to measure organizations' performance in managing religion related interactions.

9.3.2. Contributions to Quality Management and Organizational Excellence Studies

This research relies on quality management (QM) and organizational excellence (OE) frameworks and models for their reputation as a multidisciplinary and holistic approach of management that incorporate most of the ingredients of well-known management theories. The EFQM-2020 was chosen to provide the intended holistic and systematic approach to manage the identified aspects of the religion-organizations relationship. In addition to the contextual basis behind the selection of EFQM in general, the EFQM-2020 was the adopted model in this research for its distinctive features. This research made number of noteworthy contributions to QM and OE studies which can be summarized as follow:

- Bonding the principles and concepts of QM and OE to new area of scholarly interest. This research showed that QM and OE have something to inform and enrich MSR studies in particular the fundamental concepts of quality such as the continuous improvement, customer satisfaction, and the intangible aspects of quality; and the holistic nature and systematic approaches of excellence fretworks. This research showed that both QM & OE from one side and MSR from another side have intersection in their aims and objectives for better performance at organizational level and wellbeing at individual level. This research showed the capacity of QM and OE frameworks and Models to facilitate the religion and spirituality integration with organizational research and management practice.

- This research illustrated how the new EFQM-2020 Model was built in analytical logic similar to the "action-oriented paradigm model" which perceived organization as "practice system", with more emphasis on the organizational actions and contextualization orientation to describe "results of action and prerequisites for action" (Goldkuhl et al; 2001). It showed that the new EFQM-2020 Model is built on Direction-Execution-Results logic compared to the Conditions-Actions-Consequences of the action-oriented paradigm model.

- This research confirmed the capability of the EFQM-2020 Model to provide the intended holistic and systematic approach to conceptualize the management of religion interactions in the context of large private organizations within Saudi Arabia.

- This research confirmed that EFQM Model and framework can provide a comprehensive view of all organizational aspects that are exposed to religion interactions.

- This research showed how the EFQM Model act as an effective tool to conceptualize the religion interactions management (RIM) through the inclusion of all emerged religion interaction aspects.

- This research demonstrated that the new EFQM-2020 Model has distinctive features that cannot be all offered inclusively by single model such as: the centricity of 'stakeholder' concept within the model; the extensive emphasis on sustainability practices through continuous improvement, leadership, strategy and people empowerment; the offered performance measurements tools; the Direction-Execution-Results logic of its approach; and the interrelated components through the circular design in its model.

- This research showed how these distinctive features of the new EFQM-2020 Model utilized to facilitate the development of the intended effective management of religious interactions with large private organizations within Saudi Arabia.

- This research utilized the structure of the EFQM-2020 Model to propose the RIM Model and the RIM assessment tool.

- This research demonstrated and confirmed the flexibility and usefulness of the EFQM Model in managing specific organizational performance to achieve outstanding results.

9.3.3. Contributions to MSR Research Methods

This research responded to the calls by the Management Spirituality and Religion (MSR) Interest Group of the Academy of Management to be explicit about how the assumed methodological assumptions informed our methods of inquiry into the MSR domain. The MSR aim is to explore "how spirituality and religion can influence organizational dynamics and affect management outcomes." (Tackney et al., 2017). They called for paradigmatic shift in MSR researches. Therefore, this research made a noteworthy methodological contribution in the MSR domain. This contribution can be summarized as follow:

- This research was very explicit in its philosophical assumptions in terms of ontological, epistemological, and axiological stances. Pragmatism stance was assumed to investigate the research problem and justification for this choice was comprehensively stipulated and discussed. Assumption of a pragmatism stance helped the researcher to view the social reality with a more practical perspective that synthesizes the view of one vs multiple realities through consideration of shared reality or the intersubjectivity.

- This research was explicit in its selection of the combined research approach (inductive and deductive) to build on and informed by existing theories through deducing of the main theoretical aspects of the religion-organization relationship that used as a starting point to characterize the boundaries of this relation. Also, to identify the background of the organizational excellence proposed as a tool to conceptualize the management religion interactions.

- According to researcher knowledge, this research is one of the few that utilized the Delphi study in the MSR area of inquiry. the Delphi study served the MSR aim through obtaining

insights from the expert panelists in quality management and organizational excellence to manage the religious interactions in the organizational context.

- This research was very explicit and transparent in the implemented measures to enhance the research quality in terms of research validity and reliability as well as research ethical considerations.

9.4.   The Research Implications for Practice

The aim of this research emphasizes practical outcomes that contribute to the management of a real, important, and lively issue faced by organizations. Therefore, this research developed its conceptual framework based on a view of the organization as "a practice system", with more emphasis on the organizational actions and contextualization orientation to describe "results of action and prerequisites for action" (Goldkuhl et al; 2001). Accordingly, findings of this research can offer various practical implications and recommendations which can benefit both the organizations' management and people; and the practitioners in the MSR, QM and OE domains. These implications can be summarized as follow:

- The proposed holistic and systematic approach to manage religious interactions by this research is ground-breaking that connects the dots in how to deal with such complex phenomenon. It intended to serve any type of organization whether it is religious or secular, tolerant with religion in organizations or intolerant, advocator of religious practices or opposed to these practices. This claim was evidenced by a number of real practices to help organizations for better management of religious interactions without any reluctant or improper responses. The proposed approach devices a clear framework for organizations to achieve excellence in managing of the religious interactions. This will encourage organizations to attain a paradigm shift in the way they deal with religious interactions, instead of looking at religion as a problematic and a challenging issue, religion is treated as a reality full of opportunities.

- The proposed RIM Model enables a common business language and understanding; and it provides a comprehensive conceptualization of the whole management process and how the organizational practices are interrelated in the context of the religious interactions' management. This model enables operationalization of the aspects of religion-organizations relationship through a well-established linkage with different

organizational performance practices. The RIM Model enables a connection between the religious directions of an organisation and how that is used to help in creation of religiously informed sustainable value for its stakeholders and achieve outstanding results. the RIM Model provides a very coherent and interrelated structure through the utilization of the circular design of EFQM-2020.

- The 42 interviewees of this research shared various effective practices, success stories, and useful insights on how to manage the religious interactions. Such shared experiences are very essential as they signify the best practices in this context based on the contribution of 42 interviewees from fifteen (15) different organizations categorized as large private enterprises according to King Abdulaziz Quality Award and represent different industries within Saudi Arabia.

- Based on this research findings the following recommendations considered essential for any organization to have effective management of the religious interactions:
   o Organization need to define explicitly its religious direction and reflect that direction on organization's vision and strategic objectives.
   o Organization needs to create an enabling culture and supportive relevant leadership practices to realize and sustain its directions pertaining religion interactions.
   o Organization needs to engage its internal and external stakeholders to understand their religious needs, requests and expectations. Also, organization needs the stakeholder engagement to improve, steer and sustain its religion interactions management performance.
   o Organization needs to recognize that it can obtain a long-term success and financial strength from religion interactions. Also, it needs to create a sustainable value out of religion interactions for short- or long-term organizational benefits. Likewise, organization needs to recognize their intrinsic motives for value creations and recognize that noble values can be created for religious motives.
   o Organization needs to manage its current performance while taking the required changes to remain successful in managing of the religious interactions.
   o Organization needs to focus on results of its performance in the religious interactions management based on feedback from its stakeholders.

- Organization needs to focus on results of its performance in the religious interactions management based on organization ability to meet its religious based directions, deliver its religiously informed strategy, creation of sustainable value and readiness for future.

- This research proposed a very practical process to help organizations in analyzing and responding to different forms of religious requests. This process guides its users step by step to make the right and informed decisions. It showed the different religious forms, different value creation opportunities, and the different fulfillment strategies.

- This research offers visual representation of the proposed RIM model to facilitate clarification of the model fundamental logic, its components interrelations, its criteria, and its sub-criteria. likewise, this research offers detailed description with list of practical guidance points for the 28 sub-criteria of the proposed RIM Model to help organizations to understand what is needed to be accomplished to meet the requirement of each criterion and sub-criterion.

- This research proposed an assessment tool to help organizations to measure their level of systematicity and maturity in term of level of understanding of RI related aspects; level of readiness to manage RI related matters; level of implementation of RI related strategic and operational performance; and level of realized results out of religion interaction management. Moreover, it helps organizations to identify their strengths areas that need to be sustain; detect areas that need more focus; and uncover opportunities for improvement to achieve outstanding and more mature level in regard to RIM. Moreover, this research proposed a practical way to present the result of the assessment tool through the use of e-assessment file and the radar chart that give a snapshot of current status of organization performance pertaining religion interactions management which can be used as handy communication tool to report that status.

- Organizations need to involve many individuals from different organizational levels in the evaluation process to overcome the subjectivity issue of the assessment process and to deliver a more accurate results of organization's level of systematicity and how it performs in regard to religion's interactions management.

- The proposed RIM assessment tool in conjunction with the proposed RIM model can help organizations to have better outlook of their future in term of the anticipated results and

essential actions that need to be taken to achieve the desired results and sustain the successful performance in regard to the religion interactions management.

9.5.   The Research Limitations

While every academic research aims to provide interesting insights, it should recognize that it has some limitations which need an explicit declaration. Several limitations in the present research need to be acknowledged. These limitations are related mainly to the research methodology and can be summarized as follow:

- The findings of this research cannot be generalized as it based on data collected from a small sample in a specific context (i.e. Islam and the large private organizations within Saudi Arabia). While this research did not seek to generate generalizable outcomes, however, the researcher assumed a pragmatic stance that employs the notion of 'transferability' to reflect their belief that knowledge resulting from this research setting might have implications for other settings. Despite that, the research findings might inform other sectors within Saudi Arabia or other Arab and Islamic countries or even other interested international practitioners, however, the transferability of this research's findings is not confirmed as it is out of this research scope which considered another limitation worth mentioning.

- Like any qualitative research, this research is exposed to the limitations of the qualitative methods where the findings are unextendible to a wider population due to the high level of uncertainty and typically not meant to be generalized. Also, the issue of subjectivity as the findings and analysis of these methods are heavily depending on the researcher's views and perception of what should be considered important and what should not.

- This research adopted the semi-structured interviews to obtain rich and inclusive data that allow for significant insights and deep understanding of the social phenomenon being studied. However, interviews have some drawbacks that might limit the research from achieving its endeavors. Interviews are unprotected from biases from different sources, can be defective due to insufficient experience on conducting interviews.

- Despite the taken efforts to have as much as possible diversifications among the recruited sample for the interviews to represent the targeted population, however, the sample size

was relatively small and cannot be considered as a representative sample. Therefore, the inference from data cannot be generalized.

- While the proposed holistic and systematic approach to manage the religious interactions through the proposed RIM Model and the RIM assessment tool was developed based on theoretical and empirical data, however, it has not been tested in real-world to ensure its effectiveness as the evaluation process is out of this research scope.

9.6.   Recommendations for Further Research

This research has provided a deep understanding of the religion-organizations relationship in the context of large private organizations within Saudi Arabia and it proposed an effective approach to manage the religious interactions in the same context. However, the above-mentioned research limitations indicate some interesting recommendations for further research directions:

- **Research Replication:** this research was conducted in specific contexts (Islam and the large private organizations in SA), however, further research can be done through replication and reproducing of this study in different settings which will further complement this research's findings in particular and MSR literature in general. And there are different recommended settings such as:
    - o Small and Medium Business in Saudi Arabia.
    - o Government and not-for-profit organizations within Saudi Arabia.
    - o Islam with different settings (i.e. other Arab and Islamic countries).
    - o Other Religions with different settings.

    Such replication of this research will extend its scope to different settings which allow for further research on the contextual effects and further comparative studies.

- **Findings Generalization:** as mentioned in the research limitations findings of this research cannot be generalized as it based on data collected from a small sample in a specific context. Therefore, further research can be done through cross-country or cross-cultural studies to generate enough data that can help in generalizing findings further. Likewise, further research can be conducted by quantitative methods to generalize the findings of this research and enhance the credibility and reliability of the obtained qualitative findings.

- **Grounding of the Research's Findings**: the holistic nature of the inquiries in the present research opens up broad prospects for more in-depth and focused research areas. In other words, the outcomes of this research can be considered as a road map and a comprehensive depiction of the meanings, dimensions, and aspects of the relationship between religion and organizations and how to manage them effectively. However, still there remains further research should be done to investigate deeper into each mentioned relation or practice to generate further theoretical foundations and provide complementary empirical evaluations. It can be stated that all the three main components of the religion-organizations relationship with the 12 main categories, the 21 groups of aspects, and the 77 aspects as listed in appendix three, deserve further theoretical and empirical grounding.

- **Evaluation of the Proposed Approach:** this research proposed a holistic and systematic approach to manage religious interactions based on theoretical and empirical data. However, the final proposal of the RIM Model and the RIM assessment tool has not been tested with further data. Therefore, future research could concentrate on testing the proposed model and assessment tool which will complement this research's outcomes and help in evaluating the effectiveness of the proposed approach for the religious interactions' management.

9.7. Summary

This research has empirically explored the main aspects of the religion-organizations relationship in the context of large private organizations within Saudi Arabia, and the proposed an effective approach for the religious interactions' management based on the EFQM Model. The main contribution of this research is the attempt to address an important and timely issue. Despite the complexity of the researched phenomenon in this study and the scarcity of literature around it, especially in the research setting, the researcher hopes that he will be able to draw the attention of other researchers to explore this area of inquiry. Also, the researcher hopes that the proposed approach has contributed to the gap-filling of "the growing need for fresh language and a new framework" and offered a deeper sense of "human, religious, and organizational dynamics." (Miller & Ewest, 2015).

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APPENDIX

Appendix One: Detail Interviewees' Demographic Profile and the Interviews' Means and Duration

Code	Category	Sex	Religion	Nationality	Education Level	Work Experience	Religion Knowledge	Interview Method	Interview Duration
P01	EX	M	M	SA	MS	20	H	Tel.	45
P02	MM	M	H	IN	BC	20	L	Skype	40
P03	MM	M	M	IN	MS	28	M	F to F	50
P04	SE	M	M	SA	MS	12	M	F to F	45
P05	SE	M	M	JO	BC	7	L	F to F	40
P06	SE	M	M	SA	BC	5	M	F to F	40
P07	EX	M	M	SA	BC	23	M	F to F	70
P08	MM	M	C	VE	MS	22	M	F to F	45
P09	SE	M	M	SA	MS	16	L	F to F	40
P10	EX	M	M	SA	MS	24	M	F to F	40
P11	MM	M	M	SU	BC	8	M	F to F	40
P12	MM	M	C	PH	MS	23	L	F to F	50
P13	SE	M	M	EG	MS	14	L	F to F	50
P14	MM	M	M	SA	PhD	10	M	F to F	40
P15	MM	M	M	SU	MS	15	M	F to F	40
P16	SE	M	M	SA	BC	10	M	F to F	45
P17	MM	M	M	SA	MS	24	H	F to F	60
P18	MM	M	M	SU	MS	13	M	F to F	45
P19	MM	F	M	SA	BC	13	M	F to F	45
P20	EX	M	M	SA	BC	31	M	F to F	45
P21	SE	M	M	SA	BC	12	M	F to F	40
P22	SE	M	M	SA	BC	18	H	F to F	70
P23	MM	F	M	SA	MS	19	M	Skype	45
P24	SE	F	M	SA	PhD	8	M	Tel.	45
P25	SE	M	M	SA	MS	15	H	F to F	40
P26	EX	M	M	SA	MS	32	M	F to F	45
P27	MM	M	M	SA	BC	15	L	Tel.	40
P28	SE	F	M	SA	MS	24	M	F to F	50
P29	SE	M	M	SA	MS	14	M	F to F	40
P30	SE	M	M	SA	BC	7	L	F to F	40
P31	MM	M	M	SA	BC	20	H	F to F	60
P32	MM	M	H	IN	BC	18	L	F to F	40
P33	SE	M	M	YA	MS	12	M	F to F	60
P34	MM	M	C	UK	MS	26	L	F to F	60
P35	MM	M	M	IN	MS	11	L	F to F	55
P36	MM	M	C	EG	BC	42	M	F to F	50
P37	EX	M	M	SA	BC	25	M	F to F	50
P38	EX	M	M	SA	BC	36	M	F to F	45
P39	MM	M	M	SA	MS	21	M	F to F	90
P40	SE	M	M	SA	MS	18	M	F to F	50
P41	MM	F	M	SA	BC	23	H	Tel.	45
P42	EX	M	M	SA	MS	20	H	F to F	105

Category: *EX- Executives Leve, MM= Middle Managers Level, SE= Senior Employees;* **Sex:** *M= Male, F=Female;*
Religion: *M=Muslim, C=Christian, H=Hindu;* **Nationality:** *SA= Saudi, EG= Egyptian, SU= Sudanese, YA= Yemeni,*
JO= Jordanian, IN=Indian, PH= Philippines, UK= British, US= American, VE= Venezuelan; **Education Level:** *BC=*
Bachelor level, MS= Master level, PhD= Doctorial level; **Work experience:** number of years

Appendix Two: Summary of Reviewed Documents

Document Type	Code	Description	Organization\Industry
Reference Governmental Laws and Directions	D01	Basic Law of Saudi Arabia (The Constitution) - Bureau of Experts at Council of Ministers	Regulations Bodies
	D02	Saudi Labor Law; The Business Ethics Guidelines; and The General Regulations for The Employment of Women - Ministry of Labor	
	D03	Saudi Strategic Objectives and Vision Realization Programs - Saudi Vision 2030	
	D04	Strategy of Saudi National Anti-Corruption Commission (Nazaha)	
Reference Quality Management Framework	D05	KAQA Excellence Model - King Abdulaziz Quality Award ("KAQA")	Non-governmental organization (NGO)
Corporate Profiles	D06	Vision, Mission and Organizational Values	Organization A\Retail
	D07	Vision, Mission and Organizational Values	Organization B\Food
	D08	Vision, Mission and Organizational Values	Organization C\IT
	D09	Vision, Mission and Organizational Values	Organization D\Banking
	D10	Vision, Mission and Organizational Values	Organization E\Banking
	D11	Vision, Mission, Organizational Values and Strategic Objectives	Organization F\Banking
	D12	Shariah Compliance Declaration	Organization G\Insurance
	D13	Vision, Mission, Organizational Values and Shariah Compliance Affirmation	Organization H\Insurance
Customers Relationship Management (CRM) Reports	D14	Marketing campaign report	Organization I\Food
	D15	Customers' Complains	Organization J\Education
	D16	Patient and Family Rights	Organization K\Healthcare
Internal Polices	D17	Dress Code Policy	Organization L\Education
	D18	Work Ethics Awareness Program	Organization M\Healthcare
	D19	Dress Code Awareness and Behaviors Promotion	Organization N\Healthcare
Corporate Social Responsibility (CSR) Reports	D20	CSR Report	Organization O\Food
	D21	CSR Report	Organization P\Banking
	D22	CSR Report	Organization Q\Banking
Religion Integration Practical Examples	D23	Values Based Safety Program	Organization R\Oil and Gas
	D24	Free flights to visit Makkah	Organization S\Energy
	D25	Learning from success stories	Organization T\Consultancy
	D26	R&D motivation poster	Organization U\Pharmaceutical
	D27	Procurement Division Bulletin Board	Organization V\Energy
	D28	Shariah-compliant Thrift Program	Organization W\Petrochemical
	D29	Functional Oath in Employment Contract and Annual renewal	Organization X\IT

Appendix Three: The Main Emergent Aspects of the Religion-Organization Relationship in the Research Setting

Conditions

Main Organizational Motives

- **C1 - Organizational Level Motives**
  - C1.1 Organization Identity
  - C1.2 Organization Strategy
  - C1.3 Organizational Culture
  - C1.4 Leaders' Religious Identity
  - C1.5 Owner Religious Identity
- **C2 - Individuals Level Motives**
  - C2.1 Personal Beliefs
  - C2.2 Sense of Community
  - C2.3 Attitude of Making a Difference
- **C3 - Contextual Motives**
  - C3.1 Regulatory Factors
  - C3.2 Institutional Factors
  - C3.3 Clientele Factors
  - C3.4 Societal and Cultural Factors

Main Organizational Actors

- **C4 - Internal Stakeholders**
  - C4.1 Leaders
  - C4.2 Employees
  - C4.3 Shareholders
- **C5 - External Stakeholders**
  - C5.1 Customers
  - C5.2 Society
  - C5.3 Government
  - C5.4 Partners and Suppliers

Main Organizational Aspects

- **C6 - Organizational Level**
  - C6.1 Strategical Management
  - C6.2 Organizational Culture
  - C6.3 Process, Policy and Procedures
  - C6.4 Operational Management
  - C6.5 Stakeholders Management
- **C7 - Individual Level**
  - C7.1 HR management

Main Organizational Contexts

- **C8 - Critical Internal Contextual Factors**
  - C8.1 Leadership Eagerness
  - C8.2 Organizational Culture
  - C8.3 Individual Religiosity
  - C8.4 Congruence with Local Society

Actions

Organizational Awareness

- **A9 - Towards Better Understanding**
  - A9.1 Internal Responsible Entity
  - A9.2 Empowerment
  - A9.3 Engagement
  - A9.4 Benchmarking
  - A9.5 Success Stories
- **A10 - Authenticity**
  - A10.1 Popular Practices
  - A10.2 State Directions
  - A10.3 Religion Institutions
  - A10.4 Specialists Endorsements
  - A10.5 Best Practices

Main Dimensions

- **A11 - Individual Level**
  - A11.1 Islamic Obligations
  - A11.2 Islamic Recommendations
  - A11.3 Individual Needs
  - A11.4 Individual Views
- **A12 - Organizational Level**
  - A12.1 Islamic Obligations
  - A12.2 Commonly Assumed
  - A12.3 Purposely Obeyed
  - A12.4 Orientational-Based

Organizational Responses and Impacts Management

- **A13 - Reactive Approach**
  - A13.1 Reluctant Actions
  - A13.2 Obligatory Actions
  - A13.3 Economical Actions
  - A13.4 Strategical Actions
- **A14 - Proactive Approach**
  - A14.1 Pure Worldly Motives
  - A14.2 Mixed Motives
  - A14.3 Pure Religious Motives

Main Organizational Forms

- **A15 - Forms of Religious Requests**
  - A15.1 Directions
  - A15.2 Requirements
  - A15.3 Expectations
  - A15.4 Desires

Actions Sustainability

- **A16 - Performance Sustainability**
  - A16.1 Leadership and Strategy
  - A16.2 Empowered People
  - A16.3 Continuous Improvement
  - A16.4 Performance Measurement

Steering

- **A17 - Steering Responsibility**
  - A17.1 Accountable Stakeholders
  - A17.2 Engaged Stakeholders

Consequences (Outcomes)

Expected Implications

- **O18 - Organizations Related Implications**
  - O18.1 Positive Impacts for Organizations
  - O18.2 Negative Impacts for Organizations
- **O19 - Stakeholders Related Implications**
  - O19.1 Positive Impacts for Stakeholders
  - O19.2 Negative Impacts for Stakeholders
- **O20 - Problematical Matters**
  - O20.1 Gap Between Claims and Reality
  - O20.2 Instrumental Use of Religion
  - O20.3 Ethics and Unethical Earning
  - O20.4 Formality vs. Informality
  - O20.5 Power vs. Catalytic Role
  - O20.6 Lacking Role Model

Performance Measurement

- **O21 - Performance Measurement**
  - O21.1 Business Performance
  - O21.2 Stakeholders' Perceptions
  - O21.3 Measurement Tools

Appendix Four: Detailed List of Mapped Themes with Reached Consensus Level – to be Continued

Purpose, Vision & Strategy
C4.1 Leaders
C4.3 Shareholders
C5.3 Government
C6.1 Strategical Management
C6.5 Stakeholders Management
A15.1 Directions

1.1 Define Purpose & Vision
C1.1 Organization Identity

1.2 Identify & Understand Stakeholders Needs
C1.4 Leaders' Religious Identity
C1.5 Owner Religious Identity
C2.1 Personal Beliefs
C2.2 Sense of Community
C2.3 Attitude of Making a Difference
C3.1 Regulatory Factors
C3.2 Institutional Factors
C3.3 Clientele Factors
C5.1 Customers
C7.1 HR management
C5.2 Society
C5.4 Partners and Suppliers
C6.4 Operational Management
A15.2 Requirements
A15.3 Expectations
A15.4 Desires
O18.1 Positive Impacts for Organizations
O19.1 Positive Impacts for Stakeholders
O18.2 Negative Impacts for Organizations
O19.2 Negative Impacts for Stakeholders
O20.1 Gap Between Claims and Reality
O20.2 Instrumental Use of Religion
O20.3 Ethics and Unethical Earning
O20.4 Formality vs. Informality
O20.5 Power vs. Catalytic Role
O20.6 Lacking Role Model

1.3 Understand the Ecosystem, own Capabilities & Major Challenges
C3.1 Regulatory Factors
C3.2 Institutional Factors
C3.3 Clientele Factors
C3.4 Societal and Cultural Factors
C5.1 Customers
C5.2 Society
C5.4 Partners and Suppliers
C7.1 HR management
A15.3 Expectations
A15.4 Desires
O18.1 Positive Impacts for Organizations
O19.1 Positive Impacts for Stakeholders
O18.2 Negative Impacts for Organizations
O19.2 Negative Impacts for Stakeholders
O19.1 Positive Impacts for Stakeholders
O20.1 Gap Between Claims and Reality
O20.2 Instrumental Use of Religion
O20.3 Ethics and Unethical Earning
O20.4 Formality vs. Informality
O20.5 Power vs. Catalytic Role
O20.6 Lacking Role Model

1.4 Develop Strategy
C1.2 Organization Strategy
C5.4 Partners and Suppliers

1.5 Design & Implement a Governance & Performance Management System
C4.2 Employees
C5.1 Customers
C5.2 Society
C5.4 Partners and Suppliers
C6.3 Process, Policy and Procedures
C6.4 Operational Management
A16.4 Performance Measurement
A17.1 Accountable Stakeholders
A17.2 Engaged Stakeholders
O21.3 Measurement Tools

Organisational Culture & Leadership
C4.1 Leaders
C6.2 Organizational Culture
C7.1 HR management
C6.5 Stakeholders Management
C8.1 Leadership Eagerness
C8.2 Organizational Culture
C8.3 Individual Religiosity
C8.4 Congruence with Local Society
A12.3 Purposely Obeyed
A12.4 Orientational-Based
A16.1 Leadership and Strategy
A16.2 Empowered People
A16.3 Continuous Improvement

2.1 Steer the Organization's Culture & Nurture Values
C1.3 Organizational Culture
C2.2 Sense of Community
C4.2 Employees

2.2 Create the Conditions for Realizing Change
C8.1 Leadership Eagerness
C8.2 Organizational Culture
C8.3 Individual Religiosity
C8.4 Congruence with Local Society

2.3 Enable Creativity & Innovation
C2.3 Attitude of Making a Difference
C8.1 Leadership Eagerness
C8.2 Organizational Culture
C8.3 Individual Religiosity
C8.4 Congruence with Local Society

2.4 Unite Behind & Engage in Purpose, Vision & Strategy
C2.2 Sense of Community
C2.3 Attitude of Making a Difference
C4.2 Employees
C4.3 Shareholders

Direction
Organisational Culture & Leadership

Direction
Purpose, Vision & Strategy

Color Codes

EFQM Criteria\Sub-criteria
Theme with Consensus Level **100%**
Theme with Consensus Level **86% to 99%**
Theme with Consensus Level **51% to 85%**

Detailed List of Mapped Themes with Reached Consensus Level – Continued

Engaging Stakeholders

Engaging Stakeholders
C6.5 Stakeholders Management
A9.3 Engagement
A11.1 Islamic Obligations
A11.2 Islamic Recommendations
A11.3 Individual Needs
A11.4 Individual Views
A15.2 Requirements
A15.3 Expectations
A15.4 Desires
A17.1 Accountable Stakeholders
A17.2 Engaged Stakeholders
A12.1 Islamic Obligations
A12.2 Commonly Assumed
A10.1 Popular Practices
A10.2 State Directions
A10.3 Religion Institutions
A10.4 Specialists Endorsements
A10.5 Best Practices
O20.1 Gap Between Claims and Reality
O20.2 Instrumental Use of Religion
O20.3 Ethics and Unethical Earning
O20.4 Formality vs. Informality
O20.5 Power vs. Catalytic Role
O20.6 Lacking Role Model

3.2 People: Attract, Engage, Develop & Retain
A9.2 Empowerment
A16.2 Empowered People

3.3 Business & Governing Stakeholders – Secure & Sustain Ongoing Support
A10.1 Popular Practices
A10.2 State Directions
A10.3 Religion Institutions
A10.4 Specialists Endorsements
A10.5 Best Practices

Execution
Engaging Stakeholders

Creating Sustainable Value

Creating Sustainable Value
A13.3 Economical Actions
A13.4 Strategical Actions
A14.1 Pure Worldly Motives
A14.2 Mixed Motives
A14.3 Pure Religious Motives
A16.1 Leadership and Strategy
O18.1 Positive Impacts for Organizations
O19.1 Positive Impacts for Stakeholders
O18.2 Negative Impacts for Organizations
O19.2 Negative Impacts for Stakeholders
O19.1 Positive Impacts for Stakeholders

Execution
Creating Sustainable Value

Driving Performance & Transformation

Driving Performance & Transformation
C6.4 Operational Management
C7.1 HR management
A9.1 Internal Responsible Entity
A13.1 Reluctant Actions
A13.2 Obligatory Actions
A13.3 Economical Actions
A13.4 Strategical Actions
A14.1 Pure Worldly Motives
A14.2 Mixed Motives
A14.3 Pure Religious Motives
A15.1 Directions
A15.2 Requirements
A15.3 Expectations
A15.4 Desires
A16.1 Leadership and Strategy
A16.2 Empowered People
A16.3 Continuous Improvement
A16.4 Performance Measurement
O18.1 Positive Impacts for Organizations
O19.1 Positive Impacts for Stakeholders
O18.2 Negative Impacts for Organizations
O19.2 Negative Impacts for Stakeholders
O19.1 Positive Impacts for Stakeholders
O20.1 Gap Between Claims and Reality
O20.2 Instrumental Use of Religion
O20.3 Ethics and Unethical Earning
O20.4 Formality vs. Informality
O20.5 Power vs. Catalytic Role
O20.6 Lacking Role Model

5.4 Leverage Data, Information & Knowledge

5.4 Leverage Data, Information & Knowledge
A9.4 Benchmarking
A9.5 Success Stories
A10.1 Popular Practices
A10.2 State Directions
A10.3 Religion Institutions
A10.4 Specialists Endorsements
A10.5 Best Practices
A11.1 Islamic Obligations
A11.2 Islamic Recommendations
A11.3 Individual Needs
A11.4 Individual Views
A12.1 Islamic Obligations
A12.2 Commonly Assumed

Execution
Driving Performance & Transformation

Stakeholder Perceptions

Stakeholder Perceptions
O21.2 Stakeholders' Perceptions
O21.3 Measurement Tools

Results
Stakeholder Perceptions

Strategic & Operational Performance

Strategic & Operational Performance
O21.1 Business Performance
O21.3 Measurement Tools

Results
Strategic & Operational Performance

Color Codes

EFQM Criteria\Sub-criteria
Theme with Consensus Level **100%**
Theme with Consensus Level **86% to 99%**
Theme with Consensus Level **51% to 85%**

Appendix Five: The Preliminary Content Development of RIM Model

Formulated Descriptive Statements *(Source: Aggregated Themes; Associated EFQM 2020 Criteria / Sub-criteria)*
1. Organization religious identity (or orientation); and religious identities of its leaders and owners are explicitly defined and recognized as key motives towards management of religion interactions. *(Themes: C1.1, C1.4, C1.5; EFQM: 1.1, 1.2)*
2. Organization strategy is explicitly defined and recognized as key motives towards management of religion interactions. *(Themes: C1.2; EFQM: 1.4)*
3. Religious needs of organization's people (such as: personal beliefs, sense of community and attitude of making a difference) are explicitly identified and understood as motive for organization to manage religion interactions. *(Themes: C2.1, C2.2, C2.3; EFQM: 1.2)*
4. Religious needs of Customers, Society, Government and Partners and Suppliers are explicitly identified and understood as they part of key external stakeholders and organization ecosystem. *(Themes: C5.1, C5.2, C5.3, C5.4; EFQM: 1, 1.5)*
5. Organization explicitly identify and understand the different forms of religious requests: directed, required or expected or desired according to its religiously informed purpose, vision and strategy; stakeholders' religious needs; ecosystem religious practices; own religious capabilities and major religious challenges. *(Themes: A15.1, A15.2; A15.3, A15.4; EFQM: 1, 1.2, 1.3)*
6. Organization explicitly identify and understand the potential positive, negative and problematic implications of religion interactions for own and its stakeholders. *(Themes: O18.1, O19.1, O18.2, O19.2, O20.1, O20.2, O20.3, O20.4, O20.5, O20.6; EFQM: 1.2, 1.3)*
7. The regulatory, institutional, clientele and societal and cultural factors that could motivate organization to manage religion interactions are explicitly identified and understood. *(Themes: C3.1, C3.2, C3.3, C3.4; EFQM: 1.2, 1.3)*
8. Organization explicitly recognize that designing and implementing of a religiously informed governance and PMS help in sustaining its performance pertaining to manage religion interactions. *(Themes: A16.4; EFQM: 1.5)*
9. Organization explicitly recognize the role of accountable stakeholders and engaged stakeholders in steering its performance pertaining to manage religion interactions. *(Themes: A17.1, A17.2; EFQM: 1.5)*
10. Organization explicitly recognize that designing and implementing of a religiously informed governance and PMS helps in identification of effective tools to measure the implications of religion interactions. *(Themes: O21.3; EFQM: 1.5)*
11. Organization explicitly recognize that its internal stakeholders (i.e. leaders, employees, and shareholders) and external stakeholders (i.e. customers, government, society, partners and suppliers) can influence and shape its religiously informed purpose, vision and strategy. *(Themes: C4.1 C4.2 C4.3 C5.1 C5.2 C5.3 C5.4; EFQM: 1, 1.2, 1.5)*

12. Organization explicitly recognize that its religiously informed purpose, vision and strategy will interact with its:
     a. Strategical Management
     b. Stakeholders Management
     c. Process, Policy and Procedures
     d. Operational Management
     e. HR management *(Themes: C6.1 C6.5 C6.3 C6.4 C7.1; EFQM: 1, 1.2, 1.3, 1.5)*

13. Organization explicitly recognize that its religiously informed purpose, vision and strategy help in identification of the purposely obeyed and orientational-based religious dimensions. *(Themes A12.3, A12.4; EFQM: 1)*
14. Organization steers its organizational culture to manage religiosity informed OC practices and values; its people's religious needs of sense of community and their attitude of making a difference. *(Themes: C1.3, C2.2, C2.3; EFQM: 2.1, 2.3, 2.4)*
15. Organization recognize the impact of its people religious orientations in steering OC. *(Themes: C4.2; EFQM: 2.1, 2.4)*
16. Organization recognizes the need for religious based Person to Organization Fit (P-O Fit); and the need for religious based congruence with local society *(Themes: C8.2, C8.3, C8.4; EFQM: 2.2)*
17. Organization foster religiously informed Person-Organization Fit and Society-Organization Fit through OC and leadership practices. *(Themes: 2.3)*
18. Organization unite behind & engage in purpose, vision & strategy to manage its people's religious needs of sense of community and their attitude of making a difference. *(Themes: C2.2, C2.3; EFQM: 2.4)*
19. Organization recognize the impact of the religious orientations of its people and stakeholders in uniting behind & engagement in purpose, vision & strategy. *(Themes:C4.2, C4.3; EFQM: 2.4)*
20. Organization recognize the impact of its leaders' religious orientations and extent of their eagerness in managing its directional OC and leadership practices. *(Themes: C4.1, C8.1; EFQM: 2)*
21. Organization have explicit directions in managing religion interactions in term of organisational culture, leadership practices, Stakeholders Management and HR management. *(Themes: C6.2, C6.5, C7.1; EFQM: 2)*
22. Organization explicitly recognize that its religiously informed purpose, vision and strategy help in identification of the purposely obeyed and orientational-based religious dimensions. *(Themes: A12.3, A12.4; EFQM: 2)*
23. Organization explicitly recognize the role of leadership practices, well-developed strategy, Empowered people and continuous improvement in sustaining organization's religion related actions. *(Themes: A16.1, A16.2, A16.3; EFQM: 2)*
24. Organization obtain better awareness and understanding of religion related interactions matters through engagement of all stakeholders and empowerment of its people. *(Themes: A9.2, A9.3; EFQM: 3, 3.2)*
25. Organization explicitly recognize that people engagement will empower them to show their capabilities in sustaining its religion related actions. *(Themes: A16.2; EFQM: 3.2)*
26. Through engagement with all stakeholders, organization confirm and communicate the authenticity of religion requests based on: a. The popular practices b. State directions c. Religion institutions recommendations d. Specialists' endorsements e. The best practices. *(Themes: A10.1 A10.2 A10.3 A10.4 A10.5; EFQM: 3.3)*
27. Through engagement of all stakeholders, organization explicitly recognize and communicate the different religion dimensions at individual level (such as: Islamic Obligations, Islamic Recommendations, Individual Needs, Individual Views). *(Themes: A11.1, A11.2, A11.3, A11.4; EFQM: 3)*

28.	Through engagement of all stakeholders, organization explicitly recognize and communicate the different obligatory and normative religion dimensions at organizational level (i.e. Islamic obligations and commonly assumed religious practices). *(Themes: A12.1, A12.2; EFQM: 3)*
29.	Through engagement of all stakeholders, organization explicitly recognize and communicate the different forms of religious requests: required or expected or desired according *(Themes: A15.2; A15.3, A15.4; EFQM: 3)*
30.	Through engagement of all stakeholders, organization empower its accountable stakeholders and engaged stakeholders to steer its performance pertaining to manage religion interactions *(Themes: A17.1, A17.2; EFQM: 3)*
31.	Through engagement of all stakeholders, organization explicitly recognize and communicate the potential problematic implications of religion interactions for own and its stakeholders *(Themes: O20.1, O20.2, O20.3, O20.4, O20.5, O20.6; EFQM: 3)*
32.	In order to create and sustain value, organization perform economical and strategical driven actions to manage religion interactions. *(Themes: A13.3, A13.4; EFQM: 4)*
33.	In order to create and sustain value, organization perform proactive actions to manage religion interactions either for pure worldly or mixed or pure religious motives. *(Themes: A14.1, A14.2, A14.3; EFQM: 4)*
34.	Organization performs appropriate leadership and strategic practices and utilize its empowered people to create and sustain the religiously informed value. *(Themes: A16.1; EFQM:4)*
35.	Organization creates and sustain religiously informed value to achieve positive impacts for both organization and stakeholders. *(Themes: O18.1 O18.2, O19.1 O19.2; EFQM: 4)*
36.	Organization recognize that uncertainty of the implications of religion interactions will lead to reluctant actions to drive related performance and manage associated risks *(Themes: A13.1; EFQM:5)*
37.	Organization drives its religion related performance and manage associated risks by implementation of obligatory and economical driven actions. *(Themes: A13.2, A13.3; EFQM: 5)*
38.	Organization utilize data, information and knowledge from benchmarking and success stories to achieve better awareness and understanding of religion related interactions matters. *(Themes: A9.4, A9.5; EFQM: 5.4)*

39.	Organization utilize data, information and knowledge to confirm and communicate the authenticity of religion requests based on:
	    f. The popular practices
	    g. State directions
	    h. Religion institutions recommendations
	    i. Specialists' endorsements
	    j. The best practices. *(Themes: A10.1, A10.2, A10.3, A10.4, A10.5; EFQM: 5.4)*

40.	Organization utilize data, information and knowledge to identify and communicate the different religion dimensions at organizational level (i.e. Islamic obligations and commonly assumed religious practices); and religion dimensions at individual level (such as: Islamic Obligations, Islamic Recommendations, Individual Needs, Individual Views). *(Themes: A11.1, A11.2, A11.3, A11.4 A12.1 A12.2; EFQM: 5.5)*

41.	As part of its practices in driving performance and transformation, Organization assign and empower internal responsible entity to realize better awareness and understanding of religion related interactions matters. *(Themes: A9.1; EFQM: 5)*
42.	In order to drive performance and transformation, organization perform strategical driven actions to manage religion interactions. *(Themes: A13.3, A13.4; EFQM: 5)*
43.	Organization recognizes and manages the religion interactions with its operation management and human resources management. *(Themes: C6.4, C7.1; EFQM: 5)*
44.	In order to drive performance and transformation, organization perform proactive actions to manage religion interactions either for pure worldly or mixed or pure religious motives. *(Themes: A14.1, A14.2, A14.3; EFQM: 5)*
45.	As part of its practices in driving performance and transformation, Organization identify, communicate and leverage the different forms of religious requests: directed, required, expected, desired. *(Themes: A15.1, A15.2; A15.3, A15.4; EFQM: 5)*
46.	As part of its practices in driving performance and transformation, Organization performs appropriate leadership and strategic practices; utilizes its empowered people; executes continuous Improvement programs; and applies adequate performance measurements to sustain its religion related performance and transformation. *(Themes: A16.1, A16.2. A16.3, A16.4; EFQM: 5)*
47.	As part of its practices in driving performance and transformation (e.g. risk management, knowledge leveraging, and assets management), organization recognizes, communicates and leverage the potential positive, negative and problematic implications of religion interactions for own and its stakeholders. *(Themes: O18.1, O19.1, O18.2, O19.2, O20.1, O20.2, O20.3, O20.4, O20.5, O20.6; EFQM: 5)*
48.	Organization measures and uses its stakeholders' perceptions on its performance pertaining management of religion interactions. *(Themes: O21.2; EFQM: 6)*
49.	Organization uses various measurement tools to obtain its stakeholders' perceptions on its performance pertaining management of religion interactions. *(Themes: O21.3; EFQM: 1.5, 6)*
50.	Organization measures and uses its strategic and operational performance in managing religion interactions. *(Themes: O21.1; EFQM: 7)*
51.	Organization uses both financial and non-financial indicators to measure its strategic and operational performance in managing religion interactions with consideration of stakeholders' perceptions, lessen learned, cause and effect and future needs. *(Themes: O21.3; EFQM: 1.5, 7)*

Appendix Six: The Proposed RIM Model

Direction	
Criterion One: Purpose, Vision & Strategy	
Sub-Criteria	**Description**
1.2 Define religious Identity	Organization religious identity (or orientation) is explicitly defined and recognized as key motives towards management of religion interactions. Organization religious identity might reflect its leaders and owner's religious orientation. Organization religious identity is explicitly expressed through mission and vision statements and explicitly reflected in strategic objectives.
1.2 Understand stakeholders' religious needs	Religious needs of leaders, owners and people are explicitly identified and understood as they part of key internal stakeholders. In particular, the religious needs of organization's people in term of personal beliefs, sense of community and attitude of making a difference. Similarly, religious needs of Customers, Society, Government and Partners and Suppliers are explicitly identified and understood as they part of key external stakeholders and organization ecosystem.
1.3 Understand different forms of religious requests	Organization explicitly identify and understand the different forms of religious requests: directed, required or expected or desired according to its religiously informed purpose, vision and strategy; stakeholders' religious needs; ecosystem religious practices; own religious capabilities and major religious challenges
1.4 Understand The implications	Organization explicitly identify and understand the potential positive, negative and problematic implications of religion interactions for own and its stakeholders.
1.5 Understand associated contextual factors	The regulatory, institutional, clientele and societal and cultural factors that could motivate organization to manage religion interactions are explicitly identified and understood.
1.6 Design and implement required governance and PMS	Organization explicitly recognize that designing and implementing of a religiously informed governance and PMS help in identification of effective tools to measure the implications of religion interactions; and help in sustaining its performance pertaining to manage religion interactions
1.7 Recognize influence of own religious identity	Organization explicitly recognize that its religiously informed purpose, vision and strategy help in identification of the purposely obeyed and orientational-based religious dimensions; and will interact with (but not limited to): • Strategic Management • Stakeholders Management • Process, Policy and Procedures • Operation Management • HR management
Criterion Two: Organisational Culture & Leadership	

2.1 Foster through OC and leadership	Organization directs its organizational culture and leadership practices to manage religiously informed values and norms; foster the adaption and cultivate the purposely obeyed and orientational-based religious dimensions; and its people's religious needs to express their religious identities, sense of community and their attitude of making a difference.
2.2 Create conditions for realizing religiously motivated changes	Organization creates the conditions for realizing religiously motivated changes in its OC to manage Person-Organization Fit and Society-Organization Fit.
2.3 Enable creativity and innovation	Organization enables creativity and innovation in management of religion interactions to realize Person-Organization Fit and Society-Organization Fit.
2.4 Recognize religious orientations impacts	Organization recognize the impacts (positive or negative) of its leaders' and stakeholders' religious orientations in its performance to unite behind & engage in religiously informed purpose, vision & strategy. Also, recognize the impacts of religion on people's need for meaningful work and the sense of community
2.5 Recognize critical OC factors	Organization explicitly recognize the role of its leaders' eagerness to support; accommodating OC; people religiosity; and congruence with local society in steering of organization's directions to managing religion interactions with its OC and leadership practices.
Execution	
Criterion Three: Engaging Stakeholders	
3.1 Engaging to understand	Through engagement of all stakeholders and empowerment of its people, organization obtain better awareness and understanding of religion related interactions matters; explicitly recognize and communicate the different religion dimensions at individual level (such as: Islamic Obligations, Islamic Recommendations, Individual Needs; Individual Views); and the different obligatory and normative religion dimensions at organizational level (i.e. Islamic obligations and commonly assumed religious practices). In addition, through engagement of all stakeholders, organization can explicitly recognize and communicate the different forms of religious requests: directed, required, expected, desired.
3.2 Engaging to develop	Organization engaging its internal stakeholders (i.e. leaders, employees, and shareholders) and external stakeholders (i.e. customers, government, society, partners and suppliers) to shape and develop its religiously informed directions and actions
3.3 Sustain through people engagement	Organization explicitly recognize that people engagement will empower them to show their capabilities in sustaining its religion related actions
3.4 Empower to steer RIM performance	Through engagement of all stakeholders, organization identifies and empowers its accountable stakeholders and engaged stakeholders to steer its performance pertaining to manage religion interactions
Criterion Four: Creating Sustainable Value	

4.1 Value creation	Organization proactively analyzes the different forms of religious requests (directed, required or expected or desired); takes the lead to understand different religious dimensions and manifestations; unleashes the power of religion teachings, guidance and perceptions; and exploit any relevant added values to create and communicate any clear:
	   A. short-term economical value.
	   B. long-term strategical value based on alignment of these requests with organization's direction.
	   C. long-term strategical value based on the projected positive impacts to one of its stakeholders.

4.2 Creation Motives	Organization aware of its motive of during the creation of sustainable value, where it consciously takes religiously informed actions for pure worldly motives (economical or strategical); or for mixed motives (economical or strategical and for religious motives) to create clear or potential economical or strategical values. Moreover, organization proactively take actions to create noble value for pure religious motives.
Criterion Five: Driving Performance & Transformation	

5.1 Leverage religion-based knowledge	Organization utilize the religion-based data, information and knowledge that obtained through assigning and empowering of an internal responsible entity; engagement of all stakeholders; empowerment of its people; and from benchmarking and success stories reviews to:
	   A. Achieve better awareness and understanding of religion related interactions matters
	   B. Identify, communicate and leverage the different religion dimensions at organizational level (i.e. Islamic obligations; commonly assumed, purposely obeyed, and orientational-based religious practices); and religion dimensions at individual level (such as: Islamic Obligations, Islamic Recommendations, Individual Needs, Individual Views)
	   C. Identify, communicate and leverage the different forms of religious requests: directed, required, expected, desired.
	   D. Recognizes, communicates and leverage the potential positive, negative and problematic implications of religion interactions for own and its stakeholders

5.2 Leverage knowledge to confirm authenticity	Organization utilize data, information and knowledge to confirm and communicate the authenticity of religion requests based on:
	   A. The popular practices
	   B. State directions
	   C. Religion institutions recommendations
	   D. Specialists' endorsements
	   E. The best practices

5.3 Drive performance of unavoidable religious interactions	Organization drives performance and transformation through recognition and implementation of obligatory religious requirements as minimum expected religiously informed actions.

5.4 Drive performance of ambiguous religious interactions	Organization recognizes and manages the uncertainty of authenticity or implications of some non-obligatory religion requirements which might leads to reluctant actions in driving related performance and management of associated risks
5.5 Drive performance of noncompulsory religious interactions	Organization drives performance and transformation through recognition and implementation of noncompulsory religious requirements (directed, expected and desired interactions) for economical and strategical objectives.
5.6 Sustain RIM performance	As part of its practices in driving performance and transformation, Organization performs appropriate leadership and strategic practices; utilizes its empowered people; executes continuous Improvement programs; and applies adequate performance measurements to sustain its religion related performance and transformation.
Results	
Criterion Six: Stakeholder Perceptions	
6.1 Use different tools for RIM related perception measurement	Organization uses various measurement tools to obtain its stakeholders' perceptions on its performance pertaining management of religion interactions.
6.2 Results of stakeholders' perceptions on RIM	Organization achieves excellent results based on its stakeholders' perceptions concerning how it perform in managing religion interactions.
Criterion Seven: Strategic & Operational Performance	
7.1 Apply different approaches in RIM performance measurement	Organization uses both financial and non-financial indicators to measure its strategic and operational performance in managing religion interactions with consideration of stakeholders' perceptions, lessen learned, cause and effect and future needs.
7.2 Results of RIM performance	Organization achieves excellent results in its strategic and operational performance in managing religion interactions.

Appendix Seven: The Suggested Modifications for The Proposed RIM Model Sub-Criteria Titles

Sub-Criterion	The Proposed Short Title	The Received Comment(s)	The Proposed Modified Title
1.1	Define religious Identity	*"it seems difficult to define religious identity of an organization, recommend to define general religious direction"* DP19 *"not clear, need to be rephrased to show the objective of this criterion"* DP02	Define organization religious orientation
1.4	Understand implications	*"implications of what? Be specific"* DP05	Understand RI implications
1.5	Understand associated contextual factors	*"associated to what? Be specific"* DP05 *"remove word 'associated' and use 'religious interactions' instead"* DP08	Understand RI contextual factors
1.6	Design and implement required governance and PMS	*"required to what? Be specific"* DP05 *"remove word 'required' and use 'religious interactions' instead"* DP08	Design and implement RIM governance and PMS
1.7	Recognize influence of own religious identity	*"not clear, need rephrasing"* DP02 *"again, I recommend using religious direction to substitute religious identity"* DP19 *"may be 'organization religious identity' better than 'own…'"* DP16	Recognize organization's religious orientation influence
2.1	Foster through OC and leadership	*"what to foster? Be specific"* DP05	Foster RIM through OC and leadership
2.3	Enable creativity and innovation	*"suggest to be as follow: enable creativity and innovation through religion relations management"* DP11	Enable creativity and innovation in RIM
2.4	Recognize religious orientations impacts	*"title doesn't accurately reflect the description of this element. It should be about recognition of religion impact on the organizational culture, I think"* DP16	Recognize religion impacts on OC
2.5	Recognize critical OC factors	*"critical for what? Be specific"* DP05 *"not clear, need to be rephrased to show the objective of this criterion"* DP02	Recognize critical OC factors for RIM
3.1	Engaging to understand	*"understand what? Be specific"* DP05 *"not clear, need to be rephrased to reflect the description in proper way"* DP02	Engaging to understand RI
3.2	Engaging to develop	*"what to develop? Be specific"* DP05 *"not clear, need to be rephrased to show the objective of this criterion"* DP02	Engaging to develop RI directions and actions
3.3	Sustain through people engagement	*"what to sustain? Be specific"* DP05 *"recommend change to 'sustain performance'"* DP11	Sustain RIM through people engagement

4.1	Value creation	*"not clear, you may reflect on the religion-based value" DP16* *"change to 'value creation from religion interaction management'" DP08* *"to be consistent you may start this criterion with a verb such create or design" DP22*	Create religion-based value
4.2	Creation Motives	*"not clear, you may reflect on the religion-based value" DP16* *"recommend focusing on how significant to organization to be consciously aware of its intentions" DP11* *"to be consistent you may start this criterion with a verb such understand or recognize" DP22*	Aware of motives in religion-based value creation
5.2	Leverage knowledge to confirm authenticity	*"authenticity of what? Be specific" DP05* *"remove 'leverage knowledge'" DP08*	Confirm authenticity of religious requirements
6.1	Use different tools for RIM related perception measurement	*"delete word 'related'" DP08*	Use different tools for RIM perception measurement
6.2	Results of stakeholders' perceptions on RIM	*"rephrase it to reflect that the intention here is to achieve excellent level of stakeholders perceptions" DP11* *"to be consistent you may start this criterion with a verb such achieve, attain, reach or accomplish" DP22*	Achieve excellent results of stakeholders' perceptions on RIM
7.2	Results of RIM performance	*"rephrase it to reflect that the intention here is to achieve excellent level of organization performance" DP11* *"to be consistent you may start this criterion with a verb such achieve, attain, reach or accomplish" DP22*	Achieve excellent results in RIM performance