

Exploring the Moderating Effect of Gender on the Relationship Between Cultural Values and Islamic Work Ethics Among Palestinian Arab Teachers

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The objective of the study is to examine the moderating influence of gender on the relationship between cultural values and Islamic work ethics (IWE) among Palestinian Arab high school teachers in Israel who represent an ethnic and religious minority within a Western-oriented framework. The study sample comprised 1,245 Arab teachers (759 females and 476 males). Data analysis was conducted using structural equation modeling with AMOS, focusing on path analysis. The research findings highlight a substantial relationship between cultural values and Islamic work ethics, with gender as a moderating variable. Additionally, the results indicate a significant positive relationship between the cultural value dimension of uncertainty avoidance and both dimensions of Islamic work ethics—dedication and social responsibility in the workplace, along with independence, diligence, and achievement. In contrast, a pronounced and significant negative relationship was identified between the cultural dimension of femininity/masculinity and these two dimensions of Islamic work ethics.

Keywords: cultural values, Islamic work ethics, Arab culture, Arab education, gender

Introduction

The examination of culture within management and organizational behaviors is crucial due to its profound impact on employee behavior (Thomas & Peterson, 2017), the work environment, and management practices (Newman & Nollen, 1996; Sabri, 2004; Thomas & Peterson, 2017), as well as on performance and organizational outcomes. Cultural research is not a novel concept; it has been investigated across various disciplines, including anthropology (Najm, 2015), psychology (Srite et al., 2003), sociology, political science, and management (Hofstede, 2011). Culture is a complex concept with numerous definitions, and researchers often highlight “shared values” as fundamental to its definition (Al-Sarayrah et al., 2016; Kroeber & Kluckhohn, 1952; Obeidat, Shannak, Masa’deh, & Al-Jarrah, 2012; Stroh, Northcraft, & Neale, 2002). Values are among the few social-psychological concepts that have been effectively studied across all social science fields (Meglino & Ravlin, 1998; Rokeach & Ball-Rokeach, 1989) due to their influence on behavior, attitudes (Locke, 1976; Meglino & Ravlin, 1998; Rokeach, 1973), and individual achievements. A specific branch of this research concentrates on work-related values (Elizur, 1984; Hofstede, 1980, 1991; Ros, Schwartz, & Surkiss, 1999; Super, 1980).

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In the international literature, various frameworks have been developed to elucidate differences in work values, positing that these differences stem from cultural variations (Black, 1994; Bu & McKeen, 2000; 2001; Latifi, 2006; Pelled & Hill, 1997). Most studies on work values have been conducted in Western contexts and are grounded in the Protestant work ethic defined by Weber (Abu-Saad, 1998; 2003; Ali, 1988; Dose, 1997; Khalil & Abu-Saad, 2009; Weber, 1958). Following Weber's (1958) work, the link between productivity, economic success, and religious beliefs gained significant traction (Ali, 1988; Haroon, Zaman, & Rehman, 2012). Conversely, based on the assertion that the Islamic work ethics (IWE) is vital for the Arab economy and the progress of Arab society, and to counter claims by some researchers attributing economic and social issues in Arab countries to IWE (Ball & McCulloch, 1985; Terpstra, 1978), Ali (1988) developed a reliable and valid tool for assessing IWE across various organizational and social contexts (Usman, Shahzad, & Khan, 2015). Ali's work (1988) has inspired further investigation by other researchers in the social sciences and management within Muslim and Arab countries (Abu-Saad, 1998; 2003; Ali, Al-Aali, & Krishnan, 2024; Khalil & Abu-Saad, 2009; Mohamed, Karim, & Hussein, 2010; Yousef, 2000; 2001), aiming to affirm and establish their cultural identity and to engage as active and influential social participants with research knowledge that advances social interests (Ali et al., 2024).

In this context, the study of Islam's influence on work is relatively recent (Ali et al., 2024), with research on IWE gaining attention only in the last three decades (Khan, Abbas, Gul, & Raja, 2015; Usman et al., 2015), following Ali's foundational work (1988). Despite its uniqueness and significance, Arab Culture has not garnered adequate research attention at either the national or international level (Najm, 2015). There is a notable deficiency in studies focusing on Arab Culture as an endogenous ethnonational minority group directly and intentionally shaped by Western Culture across various life domains. Furthermore, research on the interplay between cultural and work values in non-Western Cultures remains limited. This study explores the relationship between dimensions of cultural values (power distance, individualism/collectivism, uncertainty avoidance, femininity/masculinity) and IWE (dedication and social responsibility at work, as well as independence, diligence, and achievement at work) within a unique and challenging cultural and organizational context: Arab teachers in the Arab secondary education system in Israel. The study also examines the influence of gender on this relationship. Investigating these dynamics will contribute to developing a nomological framework that integrates a variety of empirical phenomena into attitudes and behaviors, laying the groundwork for theoretical advancement (Smith & Dugan, 1996) (see Figure 1).

Literature Review

Cultural Values

The concept of culture encompasses a multitude of definitions, with "shared values" often identified as a pivotal element in scholarly discussions surrounding its definition (Gerlach & Eriksson, 2021; Kaasa & Minkov, 2020). It is widely accepted that these values are instilled from an early age, primarily through familial and community influences, and later reinforced by the educational system. These shared values form the foundation of fundamental assumptions about societal functioning (Al-Sarayrah et al., 2016; Kroeber & Kluckhohn, 1952; Obeidat et al., 2012; Stroh et al., 2002). Brake, Walkerm, and Walker (1995) posited that culture embodies essential values, attitudes, beliefs, and cognitive patterns deeply rooted in specific regions or societies, shaping perceptions of the world and guiding individual and group behaviors.

In management sciences and organizational behavior, the significance of culture and its ramifications is underscored by its substantial impact on employee conduct, communication, actions, and community interactions (Thomas & Peterson, 2017). Culture significantly influences student behavior and learning outcomes within the educational sector, primarily emphasizing teaching and learning processes (Joy & Kolb, 2009). It also affects individuals' information processing and instructional methodologies (Matsumoto, 1996; Bates, 2001; Tlili et al., 2021).

Hofstede (2001) and other scholars (Newman & Nollen, 1996) have asserted that culture tends to be resistant to change, as it is not solely confined to individual cognition but is also intricately woven into institutions, family structures, educational frameworks, and workplace organizations (Al-Sarayrah et al., 2016). Nonetheless, some researchers contend that culture can evolve in response to external factors, such as economic development (Inglehart & Baker, 2000) or, as neo-institutional theory suggests, through governmental policies. Given the substantial influence of governments on national economic development, including educational attainment and poverty levels—and their capacity to shape policies, laws, educational systems, language norms, and political environments (Minkov & Hofstede, 2014), these elements collectively contribute to the adoption of shared values within a nation.

Over the past three decades, various international models have emerged, grounded in cultural value dimensions, to evaluate the impact of cultural differences on organizational behavior (Hofstede, 1980; House et al., 2004; Laurent, 1983; Schwartz, 1992; 2006; Trompenaars & Hampden-Turner, 1997). One of the most notable models is Hofstede's (1980), which delineates four dimensions: power distance, which gauges the degree to which individuals in a society expect and accept unequal power distribution; uncertainty avoidance, which assesses societal tolerance for ambiguity and uncertainty; individualism versus collectivism, which examines the balance between personal achievements and group cohesion; and masculinity versus femininity, which addresses the delineation of gender roles, with masculinity emphasizing assertiveness and competitiveness, while femininity highlights nurturing and cooperation (Almutairi, Heller, & Yen, 2021).

Arab Culture

Arab Culture is fundamentally anchored in two primary pillars: the Arabic language and the religion of Islam (Najm, 2015). The Arabic language serves as a unifying force among Arabs, while Islam profoundly influences their cognitive frameworks and behavioral patterns (Tayeb, 1997). As Islam delineates pathways in politics, law, and social conduct (Nydell, 2002, p. 102), it plays a pivotal role in guiding the lives and professional endeavors of Muslims (Alsswey & Al-Samarraie, 2021; Baqi, Aldulaimi, Abdeldayem, & Alazzawi, 2022; Hutchings & Weir, 2006). The core values of Islam are integral to Arab Culture, which can be characterized as a system of shared perceptions, attitudes, and behaviors prevalent among Arabs and extending to other ethnic and religious groups residing in Arab nations (Alsswey & Al-Samarraie, 2021; Baqi et al., 2022; Najm, 2015).

Despite the cultural variances across Arab countries and the diversity of Arabic dialects, many commonalities exist among Arabs (Alsswey & Al-Samarraie, 2021). These shared elements encompass language, religion, ethnicity, immigration trends, geographical factors, work value systems, and similar aspects of national Culture (Hennekam, Tahssain-Gay, & Syed, 2017; Kwon & Kim, 2013; Ronen & Shenkar, 1985), which significantly influence research within the management domain in the Arab world (Attiyeh, 1993; Barakat, 1993). Consequently, it can be posited that Arabs have a cohesive set of perceptions, values, and

positions that are more congruent than divergent (Baqi et al., 2022). This collective foundation results from over 1,400 years of Islamic influence, which has fostered the unification of Arabs around shared Islamic values and principles (Najm, 2015).

Despite its distinctiveness and importance, Arab Culture has not garnered adequate scholarly attention at the international or national levels (Najm, 2015; Obeidat et al., 2012). Researchers have seen that Arab Culture possesses unique characteristics that differentiate it from Western Culture (Dadfar, 1984; 1987; Weir, 1995). For example, Arab Culture is deeply entrenched in religious and familial values, with individuals often prioritizing loyalty to their families over other social affiliations, such as tribes, religious communities, or extended families. Additionally, businesses within Arab societies often emphasize familial ties and interpersonal relationships (Basly, 2017; Sidani & Thornberry, 2009). Employees typically show greater loyalty to their managers than to organizational objectives (Sabri, 2004).

Arab Culture has also been examined through international frameworks (Bjèorn, 1999), characterized by high power distance, collectivism, masculinity, relationship orientation, significant uncertainty avoidance, familial and tribal openness, gender discrimination, and a retrospective focus. While numerous studies have explored the influence of national culture on organizational culture (Hofstede, 1991), research explicitly targeting the Arab world remains limited (Klein, Waxin, & Radnell, 2009). Hofstede's foundational research (Hofstede, 1980; 1991) encompassed seven Arab nations—Egypt, Iraq, Lebanon, Saudi Arabia, Kuwait, Libya, and the United Arab Emirates—considering them a singular group representative of Arab Culture. Hofstede (1991) identified key attributes of Arab Culture, including high power distance, elevated collectivism, relatively high uncertainty avoidance, and an average level of femininity/masculinity. However, subsequent studies conducted within Arab countries, even among the same seven nations initially analyzed by Hofstede in 1980, have produced divergent results (Abu-Saad et al., 2020; Almutairi et al., 2021; AlQurashi, 2013; Rabayah, Maree, & Alhashmi, 2022; Sabri, 2012). These findings challenge Hofstede's premise of Arab countries as a monolithic and culturally homogeneous entity. Notably, variations among these nations have surfaced in dimensions such as femininity versus masculinity, uncertainty avoidance, and power distance. Nevertheless, it is consistently reported that Arab countries exhibit high levels of collectivism (Abu-Saad et al., 2020; Almutairi et al., 2021; AlQurashi, 2013; Rabayah et al., 2022; Sabri, 2012).

Islamic Work Ethics

As articulated by Beekun and Badawi (2005), Islamic work ethics (IWE) embodies values that are instrumental in shaping an individual's character within the professional realm. It operates as a subset of morality, delineating the human relationship with Allah and other living beings (Graafland, Mazereeuw, & Yahia, 2006). IWE is situated within the framework of divine command theory, utilizing religious principles as a foundation for ethical discernment (Nizam, Sarah, Abdullah, & Osman, 2016). Its foundations are deeply entrenched in the Quran, Sunnah, and Hadith of the Prophet Muhammad (Ali, 1988; Ali et al., 2024), characterized by the integration of values into human actions and behaviors, addressing concepts of right and wrong, moral conduct, and interpersonal relationships within the marketplace. In a broader context, Islam perceives work not merely as a secular obligation but as a religious duty, reflecting obedience to Allah (Kamaluddin & Manan, 2010). This perspective position is a dedicated and sincere endeavor that encourages individuals to pursue benefits for society and themselves (Gibbs, Ilkan, & Pouloukas, 2007). Furthermore, Islam actively discourages unproductive behaviors and the wasteful utilization of resources. The foundational principles of Islamic work ethics revolve

around four principal concepts: effort, competition, transparency, and morally responsible behavior, which collectively contribute to enhanced organizational performance and prosperity (Ali & Al-Owaihian, 2008).

Traditional work ethics suggests that no ethical framework is inherently superior to another; instead, various cultures adopt distinct criteria shaped by their unique circumstances and traditions (Othman, 2016). Furthermore, scholars have observed that the evolving socioeconomic landscape influences work values in nations transitioning from socialism to capitalism or adapting to globalization and open markets (Aldulaimi, 2016). In contrast, Islamic work ethics (IWE) is universally applicable, transcending race, time, and cultural boundaries, and views work to advance self-interest—economically, socially, and psychologically—while promoting social prestige, societal welfare, and reaffirming faith (Aldulaimi, 2016; Ali, 2005). Despite the significant scholarly focus on work values, research specifically addressing religiously oriented values, particularly IWE, remains relatively scarce in the existing literature (Aldulaimi, 2016; Wahab, Quazi, & Blackman, 2016). Consequently, there is a lack of understanding regarding the specific methodologies that can be employed to investigate IWE (Aldulaimi, 2016; Ali, 1988; 1992; Ali & Al-Kazemi, 2007; Rahman, Muhamad, & Othman, 2006; Wahab et al., 2016; Yousef, 2000; 2001). Recently, ethics has emerged as a critical component of management literature (Aldulaimi, 2016). Specifically, IWE is recognized as a vital discipline that fosters organizational development (Aldulaimi, 2016). Research indicates that IWE significantly impacts positive employee behaviors and attitudes, organizational commitment, work engagement, organizational loyalty, intrinsic motivation, innovation capabilities, organizational citizenship, knowledge sharing, and overall work performance (Abbasi & Rana, 2012; Abu-Saad, 2003; Ali & Al-Kazemi, 2007; Awan, Abbas, Qureshi, & Shahzad, 2014; Batool, Gul, & Shahzad, 2013; Farrukh, Butt, & Mansori, 2015; Haroon et al., 2012; Imam, Abbasi, & Muneer, 2013; Khan et al., 2015; Kumar & Rose, 2010; 2012; Manan, Kamaluddin, & Puteh Salin, 2013; Marri, Sadozai, Zaman, & Ramay, 2012; Mohamed et al., 2010; Murtaza et al., 2016; Rahman et al., 2006; Rokhman, 2010; Sadozai et al., 2013; Usman et al., 2015; Yesil & Kaya, 2012; Yousef, 2001; Zaman, Nas, Ahmed, & Marri, 2013).

The Arab Educational System in Israel

The educational system in Israel is divided into two separate systems: Jewish and Arab. Each system encompasses unique student populations, educators, and educational materials (Swirski, 1999). Despite the diverse nature of Israeli society, the educational framework predominantly reflects a monocultural orientation, failing to embrace the principles of multiculturalism fully. This situation arises not only from the cultural divide between Arab and Jewish communities but also from the varied Jewish demographics that have immigrated to Israel from different regions globally (Abu-Saad, 2001; 2011; 2015; Al-Haj, 1995; Mar'i, 1978).

The objective of multicultural education is to equip individuals from specific cultural backgrounds with the requisite knowledge and skills for their engagement in the broader societal context, as well as in other cultural environments within the same extensive political and social landscape (Abu-Saad, 2001; 2015; Mar'i, 1978). A thorough examination of the educational hierarchy, teaching staff, and curricula within the Hebrew educational system shows a discernible preference for Western European Culture (Ashkenazi Jews) over non-Western Cultures, including those of North African Jews and individuals from the Middle East (Oriental Jews). Jewish school curricula often neglect the culture, history, and contributions of Eastern and other non-Western Jewish communities. Additionally, there is a tendency to limit exposure to Arab language and culture (Abu-Saad, 2001; 2011).

A comparable mindset is evident in Arab education in Israel, which has historically been and continues to be, influenced by the Jewish educational system and governed by a specific set of political criteria (Abu-Saad, 2006; Al-Haj, 1995; Mar'i, 1978; Swirski, 1999). The Palestinian minority has not been granted autonomous control over the Arab educational system, lacking the authority to set its goals, objectives, curricula and make critical decisions (Abu-Saad, 2006). Furthermore, since the inception of the state, the Arab educational system has experienced neglect, adverse conditions, and discrimination in resource allocation, including physical infrastructure and classroom availability (Haddad Haj Yahya, Saif, Kasir, & Fargeon, 2021), teaching resources, and enrichment opportunities (Abu-Saad, 2011; Agbaria, Maustafa, & Jabareen, 2015). The insufficient emphasis on Arab Culture and its contemporary social and political issues undermines the educational experience's relevance for both Arab educators and students (Abu-Saad, 2001; 2015), fostering a sense of alienation within the school environment (Abu-Saad, 2015; Brown, 1976; Mar'i, 1978).

The Purpose of the Study

The objective of this research is to investigate the relationship between cultural value dimensions—specifically power distance, collectivism versus individualism, femininity versus masculinity, and uncertainty avoidance—and the dimensions of Individual Work Engagement (IWE), which include dedication and social responsibility at work, as well as independence, diligence, and achievement at work. This study focuses on Arab high school teachers in Israel who operate within and are affected by intricate and challenging organizational and cultural dynamics. Additionally, the research aims to explore the moderating effect of gender on the relationships between cultural values and IWE, as illustrated in Figure 1.

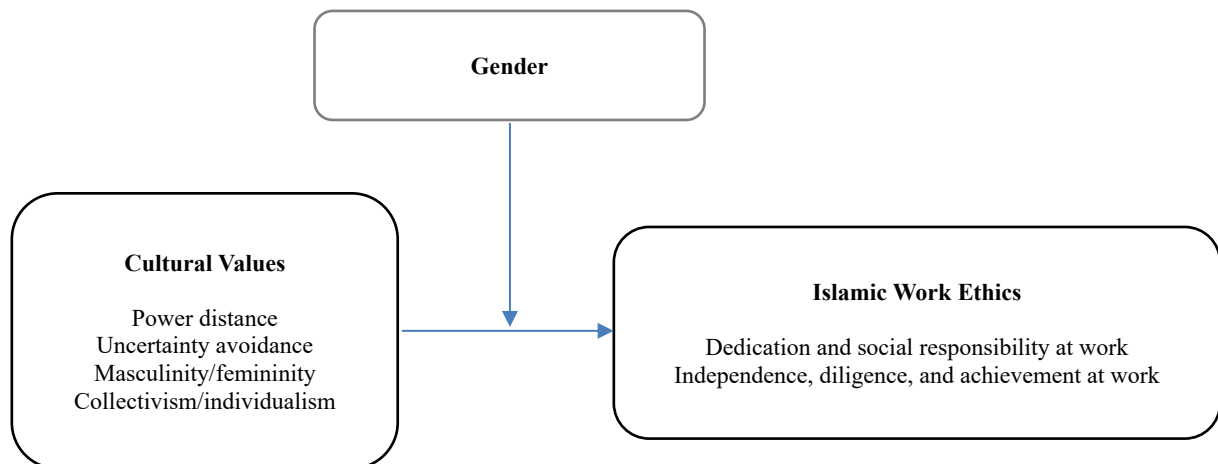


Figure 1. The moderation effect of gender on the relationship between cultural values and Islamic work ethics dimensions.

Methodology

Participants and Procedure

The study involved a sample of 1,245 Arab high school teachers from 60 schools within the Arab educational system in Israel, comprising 61% female participants. The age distribution of the teachers was as follows: 19% were aged 20-29 years, 37% were aged 30-39 years, 26% were aged 40-49 years, and the remaining 18% were aged 50 years and above. A significant majority of the participants were university graduates, with 41% holding a Master's degree, 36% possessing a Bachelor's degree, 9% being college graduates with a Bachelor of Education

(B.Ed.) degree, and approximately 2.4% (30 teachers) having obtained a Doctorate (Ph.D.) degree. Furthermore, about 83% of the teachers were employed full-time, with 54% having 5-20 years of teaching experience and 25% exceeding 20 years of seniority. This study represents a comprehensive and representative sample of high school teachers within the Arab community in Israel. A multistage sampling method was employed to select the relevant schools from the list of Arab high schools provided by the Israeli Ministry of Education. The research was conducted during the 2020 academic year.

Instrument

The survey consisted of three distinct sections. The first section solicited demographic information from respondents, encompassing variables such as gender, age, education level, employment status, degree of religiosity, and district. The second section included a cultural values scale comprising 25 items, initially developed by Dorfman and Howell (1988) based on Hofstede's (1980) framework and subsequently adapted to the Arab cultural context by Sabri (2012). The third section presented the IWE scale, consisting of 17 items, which was designed by Ali (1992) to assess IWE within organizational settings. All sections employed a four-point Likert-type scale, ranging from strongly disagree (1) to strongly agree (4).

Data Analysis

Statistical analyses were performed utilizing SPSS software, where descriptive statistics were calculated, encompassing the study variables' distributions, standard deviations, and means. Furthermore, structural equation modeling (SEM) techniques were employed to evaluate the relationships among variables, incorporating path analysis and moderation effects.

SEM represents a comprehensive suite of statistical methodologies designed to investigate intricate relationships between multiple independent and dependent variables. Within the SEM framework, both dependent and independent variables may be classified as either latent constructs or observed variables. This study implemented various SEM techniques, including confirmatory factor analysis (CFA), to ascertain the most appropriate measurement model for the research variables and path analysis to elucidate the relationships among these variables, as delineated in the research objectives.

Results

The findings reveal that Arab educators within Israel's secondary education system embody the four cultural dimensions identified by Hofstede (1980): a pronounced uncertainty avoidance, collectivism, a low power distance, and a propensity towards femininity. The optimal model for IWE encompasses two principal dimensions: dedication and social responsibility in the workplace, independence, diligence, and achievement, with Arab teachers demonstrating elevated levels in both areas.

The analysis indicates a robust and significant positive correlation between uncertainty avoidance and both dimensions of IWE—dedication and social responsibility in the workplace, as well as independence, diligence, and achievement. In contrast, a strong and significant negative correlation was identified between femininity/masculinity and these two IWE dimensions. Additionally, a significant negative relationship was noted between power distance and the dimension of dedication and social responsibility in the workplace. A noteworthy, albeit weak, positive correlation was observed between collectivism/individualism and the dimension of independence, diligence, and achievement. The fit indices for the model were as follows: comparative fit index = 0.91 and root mean square error of approximation = 0.04.

Table 1

Correlations Between Cultural Values and Islamic Work Ethics Dimensions

Dimensions	Dedication and social responsibility at work	Independence, diligence, and achievement at work
Femininity/masculinity	-0.14***	-0.14***
Uncertainty avoidance	0.62***	0.5***
Power distance	-0.14***	n.s.
Collectivism/individualism	n.s.	0.09*

Notes. *p < 0.05; ***p < 0.001; n.s., not significant.

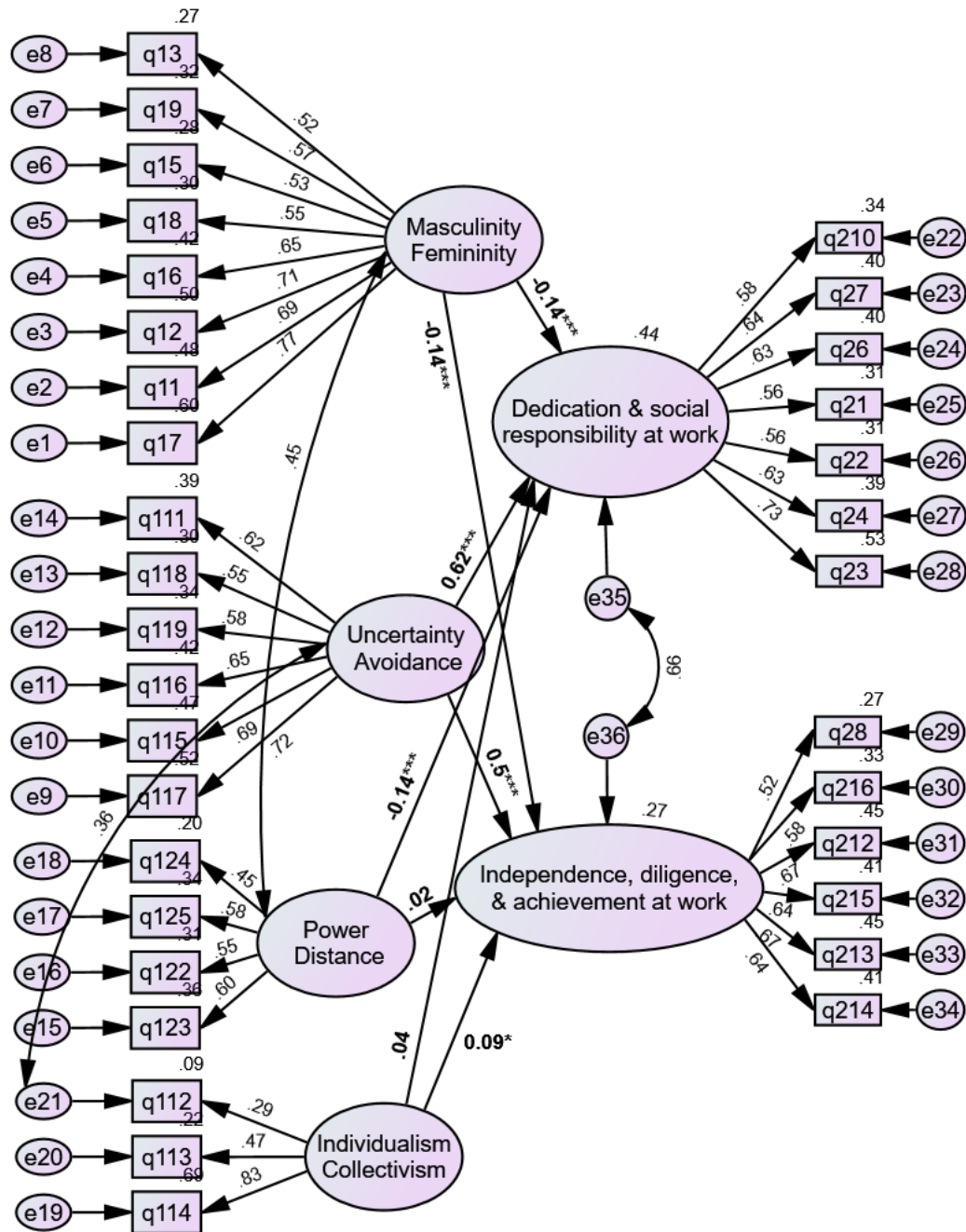


Figure 2. Relationship between cultural value dimensions and Islamic work ethics.

The Moderating Effect of Gender on the Relationship Between Cultural Values and Islamic Work Ethics

Table 2 illustrates that gender significantly influenced the relationship between power distance, dedication, social responsibility in the workplace, independence, diligence, and achievement (see Figures 3 and 4). Furthermore, gender had a significant impact on the relationship between collectivism/individualism, both dedication and social responsibility, and independence, diligence, and achievement (Table 2; see Figures 5 and 6), as well as on the relationship between masculinity/femininity and these dimensions (Table 2; see Figures 7 and 8). Lastly, gender significantly affected the relationship between uncertainty avoidance and independence, diligence, and achievement (Table 2; see Figure 9).

Table 2

Moderation Effect of Gender on the Relationships Between Cultural Values and Islamic Work Ethics

	Dedication and social responsibility at work	Independence, diligence, and achievement at work
Power distance	-0.11***	n.s
Gender	0.07*	0.07**
Interaction	-0.13***	-0.15***
Collectivism/individualism	0.29***	0.28***
Gender	0.09***	0.1***
Interaction	-0.18***	-0.1***
Masculinity/femininity	n.s.	0.12***
Gender	n.s.	n.s.
Interaction	-0.26	-0.23***
Uncertainty avoidance	0.56***	0.45***
Gender	0.05*	0.06*
Interaction	n.s.	-0.06*

Notes. * $p < 0.05$; ** $p < 0.01$; *** $p < 0.001$; n.s., not significant.

The negative relationship between power distance and dedication and social responsibility was notably stronger among women compared to men (Figure 3).

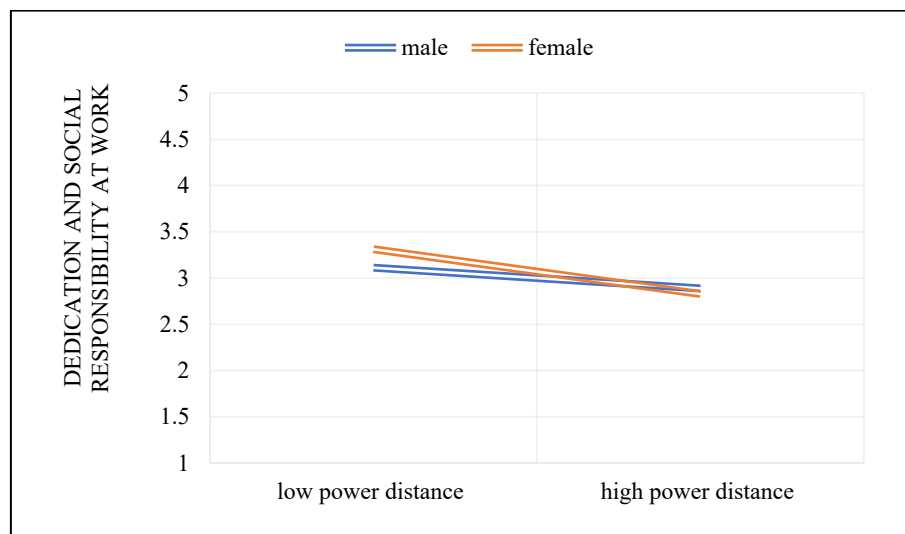


Figure 3. Effect of gender on the relationship between power distance and dedication and social responsibility at work.

The gender effect on the relationship between power distance and independence, diligence, and achievement varied by gender: It was negative for women and positive for men (Figure 4).

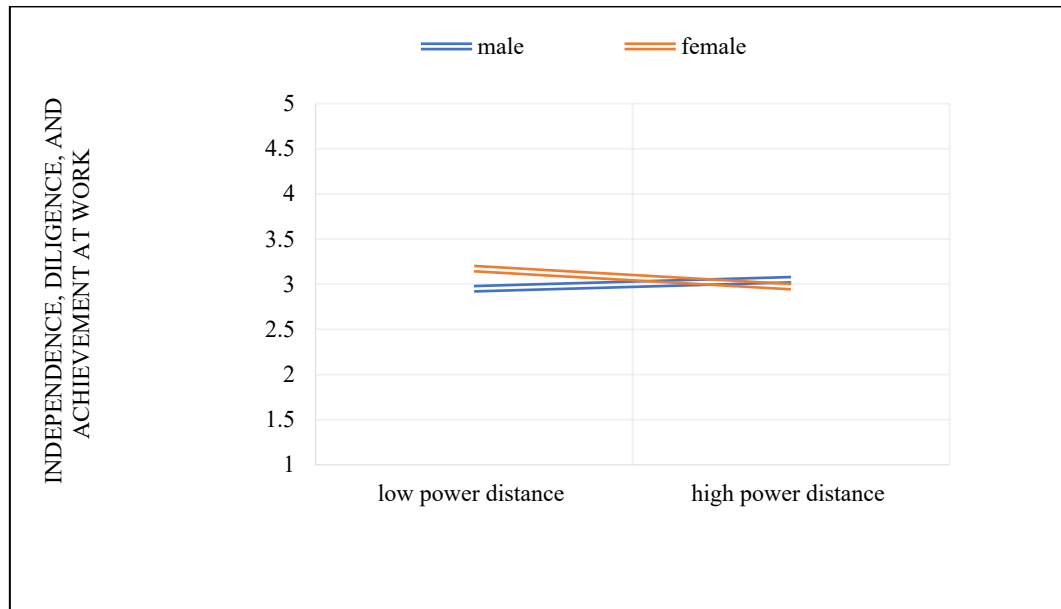


Figure 4. Effect of gender on the relationship between power distance and independence, diligence, and achievement at work.

A significant difference was observed in the strength of the relationship between collectivism/individualism and dedication and social responsibility for women versus men, with the latter exhibiting a more substantial relationship (Figure 5).

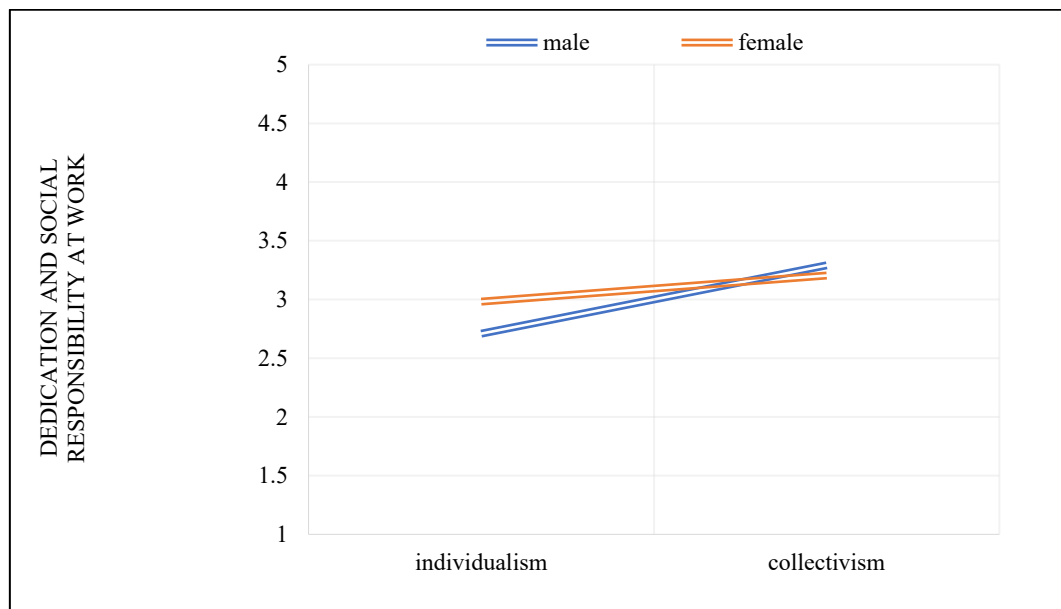


Figure 5. Effect of gender on the relationship between collectivism/individualism and dedication and social responsibility at work.

Similarly, a significant difference was found in the strength of the relationship between collectivism/individualism and independence, diligence, and achievement, again favoring men (Figure 6).

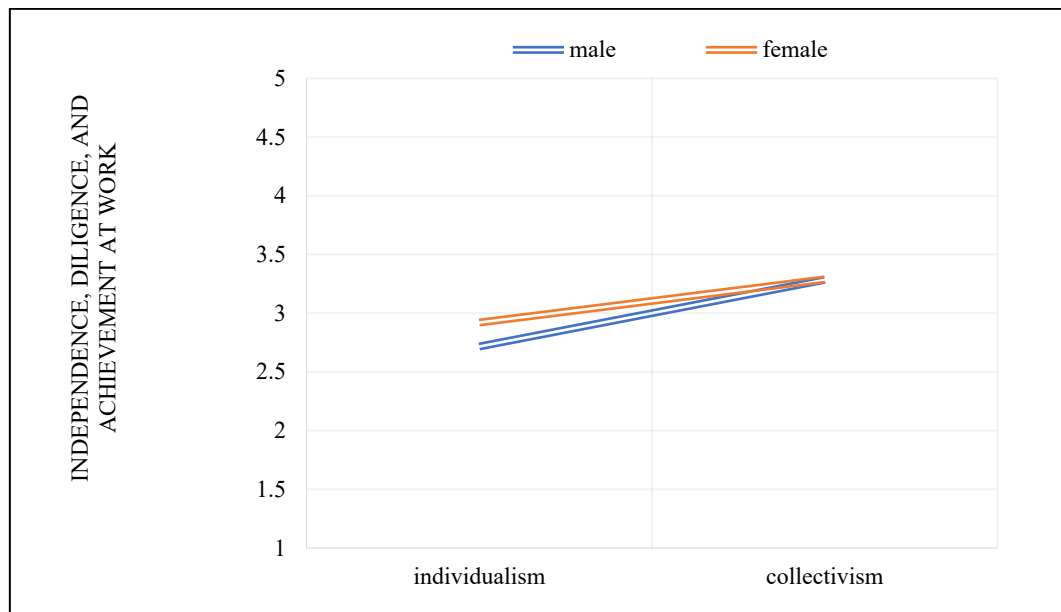


Figure 6. Effect of gender on the relationship between collectivism/individualism and independence, diligence, and achievement at work.

Gender exhibited a differential effect on the relationship between masculinity/femininity and dedication and social responsibility, being negative for women and positive for men (Figure 7).

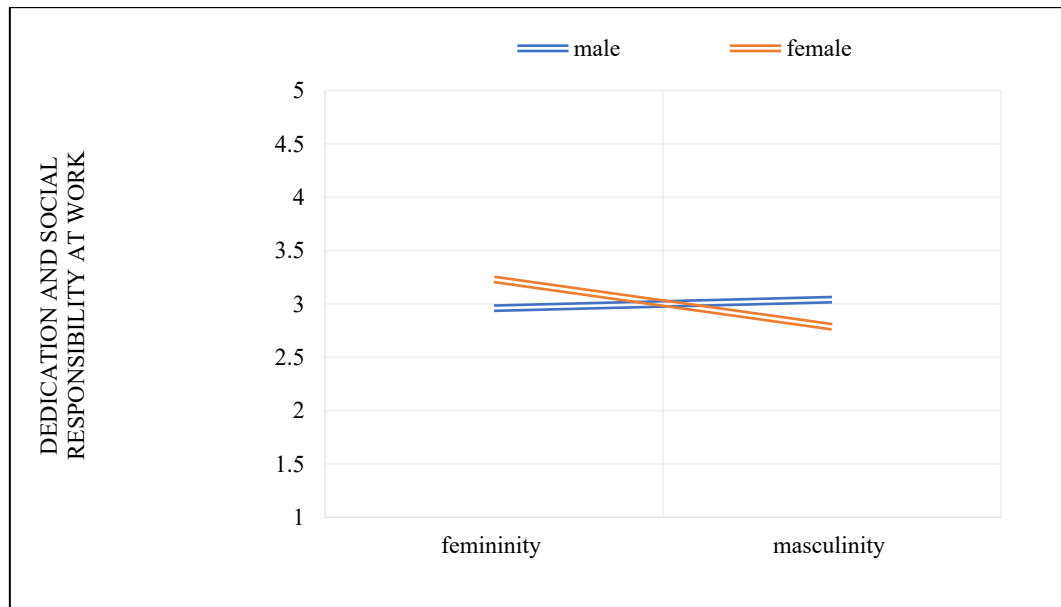


Figure 7. Effect of gender on the relationship between masculinity/femininity and dedication and social responsibility at work.

A similar differential effect was noted for the relationship between masculinity/femininity and independence, diligence, and achievement (Figure 8).

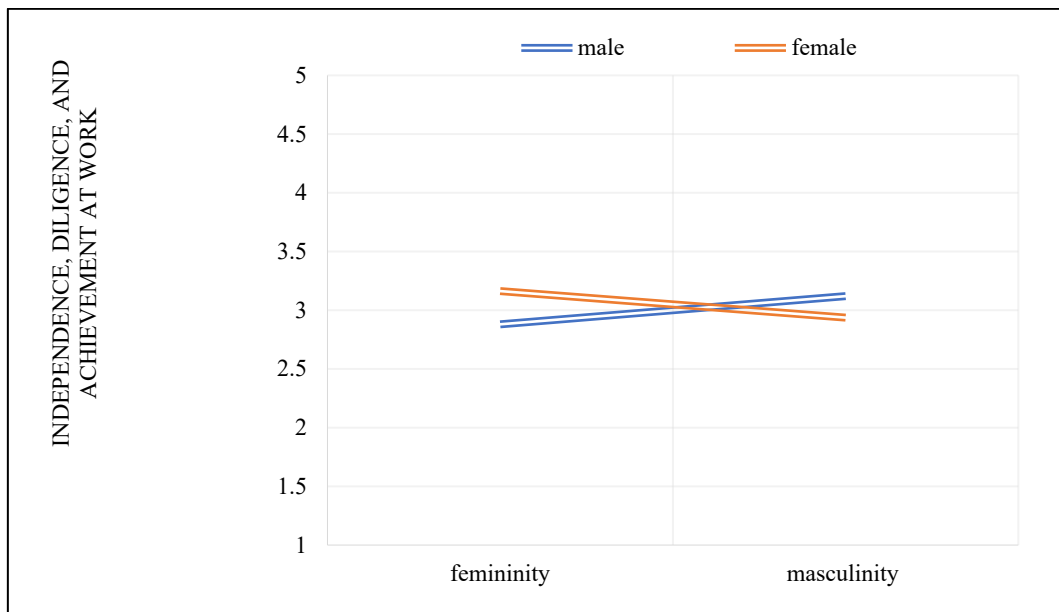


Figure 8. Effect of gender on the relationship between masculinity/femininity and independence, diligence, and achievement at work.

The gender effect on the relationship between uncertainty avoidance and independence, diligence, and achievement was significantly stronger for men than for women (Figure 9).

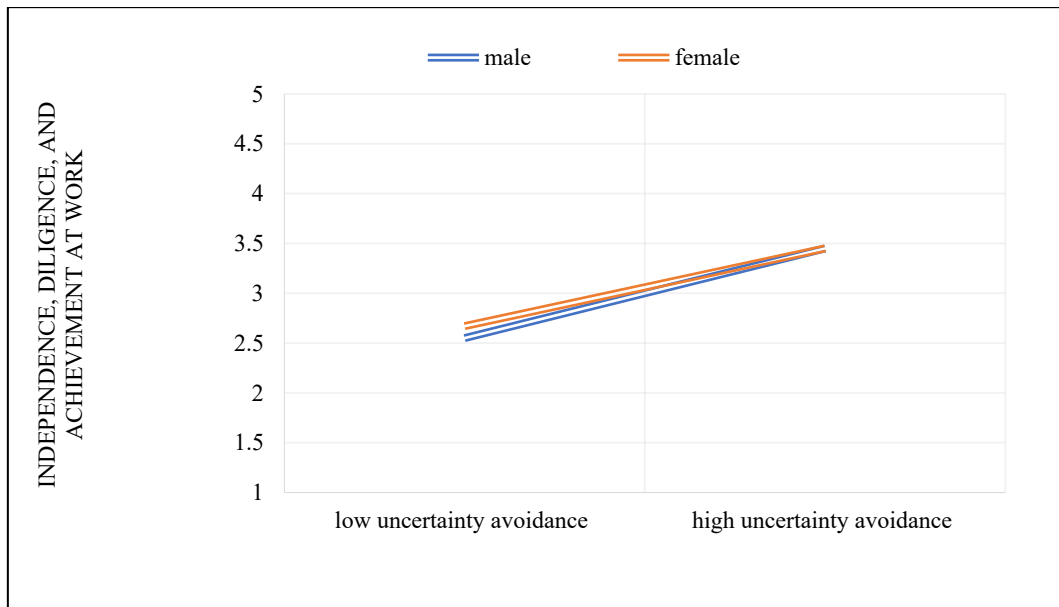


Figure 9. Effect of gender on the relationship between uncertainty avoidance and independence, diligence, and achievement at work.

Discussion and Conclusions

The current study found a significant relationship between cultural values such as uncertainty avoidance, femininity versus masculinity, power distance, collectivism versus individualism, and Islamic work ethics (IWE) dimensions. This relationship is apparent in the attitudes and behaviors of workers as interpreted through the

Quran and Hadith. This finding, corroborated by Smith and Dugan (1996), contributes to developing a nomological framework for understanding the behaviors and attitudes of Arab high school teachers within the Israeli Arab educational system. Empirically, this result aligns with the assertions of researchers like Elizur, Borg, Hunt, and Magyaribeck (1991) and Black (1994), who posited that national culture significantly influences work values (Gahan & Abeysekera, 2009) and shapes employees' behaviors and attitudes in the workplace (Hofstede, 1980; 2001).

The study indicates that societies with a pronounced inclination towards masculinity tend to place less emphasis on values such as dedication and social responsibility at work while prioritizing independence, diligence, and achievement—key dimensions of IWE. According to Hofstede (1980), masculine societies emphasize material success, competition, and assertiveness, often at the expense of empathy, sharing, and caring. This perspective contrasts with IWE, which promotes competition and achievement within an Islamic framework that values empathy, cooperation, and societal welfare. Furthermore, this finding resonates with the values and guidelines of the teaching profession, particularly as advocated by the Israeli educational system, which has recently shifted its focus toward students, emphasizing sharing and teamwork.

Additionally, the research found that increased power distance correlates with a diminished emphasis on dedication and social responsibility in the workplace. This observation aligns with the premise that organizations characterized by high power distance often adopt autocratic management styles (Kaasa & Minkov, 2020). Conversely, teachers typically enjoy significant autonomy in their choice of teaching methods and classroom management, allowing them to operate within a broad framework defined by the goals and expectations of administrators, colleagues, the public, and students (Firestone & Pennell, 1993). When teachers engage in decision-making processes, they may experience a disconnect from the expectations of management and peers, potentially leading to outcomes that diverge from the school's stated objectives if their views on effective teaching differ (Johnson, 1990; Lortie, 1975). Autonomy is linked to collaboration, which pertains to teachers' decision-making influence.

An increase in uncertainty avoidance is associated with a heightened emphasis on dedication, social responsibility, independence, diligence, and achievement in the workplace. This finding supports the claims of Parnell and Hatem (1999), who highlighted the influence of religion on the cultural dimension of uncertainty avoidance. Literature shows that Arab society is generally characterized by high uncertainty avoidance (Sabri, 2012). There exists a strong belief among Muslims that God governs all resources (Abu-Saad et al., 2020; Ali, 2005; Cavusgil, Knight, & Riesenberger, 2008), with the Quran serving as a comprehensive guide for all aspects of Muslim life, including work, through its directives and emphasis on permissible and prohibited actions. Consequently, increased societal uncertainty avoidance may elevate the significance of IWE, as delineated in the Quran and Hadith. In the context of the current research on the secondary education system in Israel, a school's success is often gauged by students' performance in matriculation exams. Given the frequent changes within the Israeli educational system, it is crucial to closely monitor guidelines, instructions, and objectives to achieve the desired outcomes for the school.

The findings reveal that gender moderates the relationship between cultural values—power distance, collectivism versus individualism, masculinity versus femininity—and the two IWE dimensions. Gender also moderates the relationship between uncertainty avoidance and independence, diligence, and achievement in the workplace. These findings generally support the tenets of occupational socialization theories (Chanzanagh &

Akbarnejad, 2011; Gomez-Mejia, 1983), which underscore the importance of socialization within the workplace, as opposed to childhood socialization. According to these theories, workplace socialization commences during recruitment and continues through entry into the position, professional training, and exposure to organizational procedures, ethics, culture, and the work environment. This process encompasses a system of rewards, performance evaluations, and promotion opportunities that foster gender equality in the workplace. Occupational socialization theory posits that workplace experiences can supersede societal gender ideologies (Chanzanagh & Akbarnejad, 2011; Gomez-Mejia, 1983). Specifically, a negative relationship was found between power distance and independence, diligence, and achievement at work among women, contrasting with a positive relationship observed among men. This disparity is linked to the patriarchal structure of Arab society, where women often find themselves subordinate to a controlling male figure—be it a father, husband, or elder brother. However, when an Arab woman ventures outside the home or familial sphere, she navigates, acts, and works independently. Therefore, a transparent workplace environment that promotes equality, delegation of authority, and participation in decision-making—where performance evaluations and promotions are based on skill—can enhance a woman's sense of independence, diligence, and achievement at work, as well as her levels of dedication and social responsibility, potentially even more so than in men.

A stronger positive relationship was observed between collectivism versus individualism and the two IWE dimensions among men compared to women, particularly concerning Palestinian women in the Israeli labor market. This suggests that Arab women who encounter significant challenges related to discrimination are deeply committed to personal achievements and expect to be evaluated and promoted based on their abilities, skills, and performance. Despite belonging to a collectivist society that prioritizes group interests over individual personal interests and achievements (Griffin & Pustay, 2010), Arab women demonstrate values such as dedication, social responsibility, independence, diligence, and achievement in the workplace, reflecting a higher level of individualism.

The negative relationship between femininity/masculinity and the two IWE dimensions among women, as opposed to the positive relationship observed among men, indicates that Arab women express dedication, responsibility, independence, and achievement within a supportive and respectful work environment characterized by strong interpersonal relationships. This finding may be associated with the nature of the teaching profession, which is traditionally viewed as a female-dominated field. Furthermore, Arab society has long been characterized as traditional, where women, even when employed, continue to bear primary responsibility for child-rearing and household duties. Consequently, it can be inferred that when Arab women enter the workforce, they anticipate a supportive and emotionally nurturing work environment, which may help alleviate their additional burdens stemming from ongoing domestic responsibilities.

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