THE INTERRELATIONSHIPS AMONG BUSINESS ETHICS, ORGANISATIONAL CULTURE AND ATTITUDES TOWARDS STRATEGIC GROWTH ALTERNATIVES OF MUSLIMS' SMES IN THE UK

BY

TAWFEEQ MOHAMMED B. ALANAZI

A thesis submitted to
The University of Birmingham
for the degree of
DOCTOR OF PHILOSOPHY

Department of Marketing
Birmingham Business School
Collage of Social Sciences
University of Birmingham
2013

UNIVERSITY OF BIRMINGHAM

University of Birmingham Research Archive

e-theses repository

ABSTRACT

For decades, formation and impact of organisational culture was one of the main subjects in business management and organisation studies. Early studies presented various aspects and features of internal organisational culture formation, impact and possibility to change. Previous researches showed that a better understanding of organisational culture and its main components, leads to effective and successful planning to achieve strategic changes. Therefore, this research has been conducted to explore elements of Islamic business ethics and roles which shape particular types of organisational culture, and thus the impact of organisational culture on attitudes toward strategic growth amongst a very specific population, which is SMEs that are owned or managed by Muslims in the UK.

The research began positively with a conceptual and theoretical model reflecting author's research methodology approach. However, one part of the conceptual model, "elements of Islamic business ethics factor" was ambiguous, due to fewer contributions in this area. Therefore, a set of in-depth, semi-structured interviews was planned to identify and clarify this part, followed by a well-designed questionnaire that was distributed across the whole UK. Accordingly, this research adopted mixed methods which combined both qualitative approach in the first stage and then quantitative approach in the second stage.

The findings of first stage of this research reveal that elements of Islamic business ethics contribute widely in shaping particular type of organisational culture amongst Muslim SMEs in the UK. Those elements are: personal perceptions, individual morality, trust relationships and self-accountability. Precisely, Islamic business ethics' contributions in forming internal organisational culture are determined to create a role model within the organisation to encourage behaviour imitations, deep rooted values and traditions, encourage teamwork, increase sense of responsibility and encourage organisation's internal integration. The findings of second stage reveal that mercenary type of organisational culture is the dominant culture amongst Muslim SMEs in the UK and owners or managers within this type of culture get the most positive attitude towards strategic growth in term of products development and M&A while communal type of organisational culture get a more positive attitude towards strategic growth in terms of increasing sales points.

DEDICATION

I dedicate this work to who carried me along in the process of its completion

To My Father

MOHAMMED BUAYJ ALANAZI

ACKNOWLEDGMENT

I would like to acknowledge my limitless gratefulness to Almighty Allah for granting me countless blessings. Without His blessings, I would not have been able to complete this thesis. Infinite praises are due to Almighty Allah and may endless peace and blessings be upon His beloved Messenger Mohammed.

I would like to express my deepest gratefulness to my parents Marfiah A. AlAnazi and Mohammed B. AlAnazi. Their continuous sacrifices and love will remain as the greatest of debts which, indeed, can never be repaid, neither in this life nor in the hereafter. I would also like to raise the credit of this work to my beloved daughters Lamya & Leen and their Mum, Dr. Bedaya AlAnazi.

I would like to sincerely thank my supervisors Professor David Walker and Dr. Eric Shiu, for pointing me towards this project and for their much appreciated valuable support, thorough advice, patience and encouragement. It was a privilege to work with them. Also, I would like to thank my former co-supervisor Dr. Malcolm Kirkup.

Many appreciations are accorded to all of my brothers and sisters, my uncles, my relatives and my friends, especially, my soul-mate, my brother Bader M. AlAnazi and to my uncle Auda B. AlAnazi and many thanks to my friend, Dr. Khaled A. AlGhamdi who taught me the principles of statistics and logistic regression.

I extend considerable thanks to the Custodian of the Two Holy Mosques, King Abdullah bin Abdul Aziz, the King of Saudi Arabia, for giving both me and hundreds of thousands of other Saudi students, the opportunity to study abroad with full support, both financially and materially for a doctoral scholarship. We pray to Almighty Allah to bless him with health and

wellbeing. Also, I want to extend my thankfulness to all the people at the Saudi Cultural Bureau in the UK, especially Professor Ghazi AlMakki, the former Cultural Attaché and the current Cultural Attaché Dr. Faisal Aba AlKhail for their efforts and hard work helping all Saudi students to overcome any difficulties and barriers during their period of study in the UK and Ireland.

The support of all participating of Muslims' small and medium enterprises in this research is also very much appreciated. They contributed to the overall quality of this research.

Finally, I pray to Almighty Allah to accept this humble piece of work and for it to be purely admitted to him. Amen.

TABLE OF CONTENTS

LIST OF FIGURES

LIST OF TABLES

CHAPTER ONE
INTRODUCTION

1.1.   Background of the Study

Over the past two decades, organisational culture has been involved in many studies related to an organisation's performance and its ability for change. DeLisi (1990) demonstrated empirically the influence of an organisational culture type on an organisation's strategies of ICT adaptation. Also, Deshpande & et al. (1993), examined the most effective organisational culture on a firm's performance where Bates & et al. (1995), and Fang & Wang (2006), conducted researches to investigate the impact of organisational culture on manufacturing strategies. In addition, Abdul Rashid & et al. (2004), examined the impact of specific types of organisational culture on the business owner's attitude towards change within firms. Continually, two different studies that were conducted by Den-Hartog & et al. (2004), and Zhang & Liu (2006), mentioned that types of organisational culture have a significant impact on the internal and external performance of the firm. Moreover, an interesting study that was conducted by Fard & et al. (2009), shows important and significant relationships between types of organisational culture and learning systems within the organisation.

Research into organisational culture, as mentioned above, has been conducted on organisations' aspects and performances. However, fewer studies have tackled the organisational culture impact on a firms' strategic growth. From the point of strategy context, strategy is a plan for extended periods among the top-levels of management of an organisation. Johnson & et al. (2006), noted that strategy is a long-term process movement and scale of an organisation to gain advantages of maintaining and reorganising a firm's

structure through its current capacity and capabilities whilst being linked to stakeholder probabilities. Glueck (1972), stated that growth strategy is defined as being when an enterprise wants to achieve a certain position that is higher than its current situation through sales or via market share increases.

Thus, the relationship between organisational culture and achieving further strategic growth is controversial. Bates & et al. (1995), acknowledged that an organisation can adopt a different strategy based on its internal organisational culture and climate. Therefore, changing of organisation strategy should be consistent with changing of organisational culture. Schneider & et al. (1996), argued that an organisational change must start from the top of an organisation, where managers should establish the staff reliability, how passionate they are within daily routines, to what extent they are creative or superior to their work, which represents their beliefs and as a result, top managers would adapt their attitudes accordingly. Gordon & DiTomaso (1992), found that there is a relationship between strong culture, which is described as culture stability, and the financial performance of an organisation. Hence, the main contribution of this research is to examine the relationship between specific types of organisational culture and strategic growth alternatives. The Goffee & Jones's (2003), organisational culture matrix has been adopted in this project. The matrix divided organisational culture into four types, based on sociability and solidarity dimensions. These four types are: communal, networked, fragmented and mercenary. Consequently, each type has strengths and weaknesses in adopting particular alternatives of strategic growth, which are adopted from Aldag & Stearns (1991). These options are: increased sales points, product development and merger and acquisition.

Based on the explanation given above and relevant literature reviews, the theoretical research model is developed. However, the process of designing a research population, which focuses

on Muslim SMEs in the UK, raised further questions related to the in-depth beliefs and norms of the research's sample and respondents. These beliefs and norms are considered as parts of the organisational culture components. Thus, an Islamic business ethics term has been involved along the research. From an Islamic cultural point of view, Islamic Law or "Sharia" is an integrated system that covers all related issues and concerns with a Muslim's life. The Islamic Sharia acquires its regulation from two main sources: the holy book "Qur'an", which Muslims believe was revealed by God to Mohammed (pbuh) in the 7th century and from "Sunnah" which considers what the Prophet Mohammed said and his guidance on how to behave. Sarker (2000), highlighted the main elements of forming an Islamic business enterprise by understanding how enterprise capital is increased; how to hire people; who makes the final decisions; to what extent the enterprise faces future risks; and who is responsible for any failure. Continually, modern business is influenced by the ethics of owners and management groups whose "moral constitution" shapes their business contribution in both local and international economies (Rice, 1999). However, Muslim populations all over the world remain distant from the Islamic perfection constitution within much of their daily life (Asad, 1993).

1.2.   Research Motivation and Main Question

At the initial stage of the research, the main focus was on organisational culture influence on an organisation's aspect and performance. Since Kuhn & McPartland (1954), have introduced the Twenty Statements Test (TST), much research followed that described organisational culture formation. Some authors describe an internal organisational culture within certain dimensional elements, such as Hellriegel & Slocum (1994), where their theory was based on an environmental approach and internal integration, which construct four types of

organisational culture. Others like Cooke & Lafferty (1983), describe an organisation's internal culture that is based on an explanation of several and specific attributes. These points of view have been segregated into two types of organisational culture theories: dimensional theories and typological theories of organisational culture. Therefore, there were many researches have been conducted to investigate the impact of organisational culture on different aspects of a firm and its performance. For example, DeLisi, (1990) focuses on market orientation and entrepreneurial aspect; Deshpande & et al. (1993) focus on internal best performance; Bates & et al. (1995) focus on supporting manufacturing strategy; Abdul Rashid & et al. (2004) focus on levels of response to market changes; Den-Hartog & Verburg (2004) focus on market competitiveness; Fang & Wang (2006) focus on decision making of manufacturing strategy; Zhang & Liu (2006) focus on enhancing organisational performance; Fard & et al. (2009) focus on creating organisational learning system; Liu (2009) focuses on ITC adaptation and finally, Mathew & Ogbonna (2009) focus on organisation commitments. Obviously, the majority of these researches are related to an organisation's strategy and its ability to change. However, strategy and ability to change are basic elements of 'Strategic Growth' (Mintzberg, 1987 and Drucker, 1994). If the firm's strategic planning does not lead to an organisation's further growth in the mature stages of the organisation's lifestyle, then efforts considerably are wasted (Hamel & Prahalad, 1994).

Within much of the available literatures, authors investigate and examine the impact of organisational culture on strategic growth decisions. However, attaining strategic growth should be determined after consideration of options or alternatives for expansion. Thus, there was a gap in the literature where the impact of organisational culture types on attitudes to attain particular strategic growth alternatives was not considered or previously studied, particularly when taking into consideration this research's potential population, which

comprises those small and medium enterprises, owned by Muslims in the UK. Essentially, the majority of earlier organisational culture studies discussed various interactive elements such as levels of sociability and solidarity (Goffee & Jones, 2003), the organisation identity (Hatch & Schultz, 1997), or learning and adaptation abilities. On the other hand, organisational culture has certain components that include cultural artefacts, norms of behaviour, values and beliefs and basic assumptions (Schein, 1985; Rousseau, 1990; Ott, 1989; Fairfield-Sonn, 2001; Harris, 1998; Trompenaars, 1995; Ashkanasy & et al., 2000; Hofstede & et al., 1990; and Martin, 1992). Relevantly, a narrower scope of population has been defined precisely to minimise any inconsistency and to try to limit the impact of other irrelevant factors as homogeneous characteristics of the research's population would increase research reliability along with trustworthy and liberated findings.

As mentioned above, organisational culture components such as values and beliefs have a significant role in shaping an internal organisational culture. Moreover, one of the essential criteria of the research's population is that the respondent must be a 'Muslim'. In another words, this research has involved a critical factor that might impact the internal organisational culture, that of religion and spiritual beliefs. In literature, a number of authors have mentioned the impact of the business owner's or employees' religion on their business (e.g. Murphy, 1988; Krueger, 1994; Hosmer, 1995; Jones, 1997; Cavanagh & Bandsuch, 2002 and Brickley & et al., 2002) as will be explained in more details within literature review chapters. However, the principle influence is driven by a belief in business ethics, which is derived from an individual's personal belief and religion (e.g. Chapra, 1995; Stackhouse, 1995a; Dorff, 1997; Green, 1997; Pava, 1997 and Zinbarg, 2001).

Thus, a particular thought and assumption is raised surrounding the impact of Islamic business ethics on shaping a particular organisational culture type, especially when it is

recognised that Islam has an impact on the whole of a Muslim's life. This is based on Muslim countries, but how about Muslim owners or managers within non-Muslim countries? The latter point was the main trigger of the motivation for this research and thus to add a new contribution to the field of business ethics' impact on organisational culture, and to fill the gap of organisational culture impacts on strategic growth alternatives.

Therefore, the main question of the research has been clarified and determined as **"what are the influences of Islamic business ethics on an organisation to shape a particular type of organisational culture, and what is the influence of organisational culture on attitudes toward strategic growth?"**. Principally, at the end of the research, the main question of the research will be answered, based on the findings of qualitative and quantitative studies that are considered in this research as a mixed methodology approach.

1.3. Research Aim and Objectives

Organisational culture as a relevant component of any business occurs gradually over the time. Many researchers and authors - as will be explained in further details within literature review chapters - agree that there is an impact of the organisational culture on the entire business, whether this influence emanates internally or externally. This project is conducted to discover the relationship between the Islamic culture and forming a specific organisational culture in order to achieve further growth.

There are four areas that are combined into one subject. The first area is that of "Strategic Growth", and which consists of many growth strategies. Johnson & et al. (2006), explain "strategy" as a long-term process of movement and scale of an organisation to gain advantages to maintain and reorganise a firm's structure through its current capacity &

capability and being tempted to stakeholder probabilities. According to literature reviews - further details will be provided in literature review chapters - there are various strategies for achieving future growth, however, three of those strategies are conducted widely and are suggested to be taken into an action. The growth strategies, which have been adopted in this research, are: extend sales point strategy (market share), product development strategy and merger and acquisition strategy (Aldag & Stearns, 1991).

The second scope is organisational culture as a part of the main component of any enterprise. Internal and external environmental factors have a vital influence on current business, either large or micro small firms. To this extent, internal organisational culture, which are created and shaped with time passing, is considered as an essential concern of strategic planning when implementing strategic change. Consistently, the organisational culture's elements and their manifestation during a firms' establishment stage can be a trigger, or barrier, to development. In this research, we adopted Goffee & Jones's (2003), model that demonstrates four types of organisational culture where the difference between them according to the level of social activities and cohesion within the firm.

The third scope explores Islamic business ethics that are derived from Islamic Law (Sharia). Islamic principles and Islamic finance have been articulated widely in literatures. However, little literature has been found that deals with Islamic business ethics. According to AlSabt (1996), conducting a business means conducting personal thinking and principles. Furthermore, there are many aspects involved when doing business as a Muslim. According to the Sharia principles, some of these aspects are mandatory and must be applied, and some must be avoided, these have a strong influence on all Muslim life, not just their business life.

The fourth scope is about small and medium enterprises (SMEs). In this research, we adopt the European Commission's 'EC' (2005), definition of SMEs, which considers that any company has less than 10 employees and with equal to or less than 2 million Euro (£1.80 million) as total turnover, or equal to or less than 2 million Euros (£1.80 million) as a total annual balance sheet, will be assigned as a micro enterprise. In addition, any company that has more than 9 and less than 50 employees with equal to or less than 10 million Euros (£9 million) as total turnover, or equal to or less than 10 million Euro (£9 million) as a total annual balance sheet will be assigned as a small enterprise. Moreover, any company that has more than 49 and less than 250 employees with 50 million Euro (£45.04 million) as its total turnover, or 43 million Euro (£38.73 million) as a total annual balance sheet, will be assigned as a medium sized enterprise.

Based on the research question mentioned above, the aim of the research has been determined to discover the impact of Islamic business ethics in shaping a particular organisational culture in order to examine the relationship between organisational culture effectiveness to achieve strategic growth. In another words, the aim of this project is to provide alternative options of strategic growth, based on a particular organisational culture amongst Muslim SMEs in the UK context. The main contribution of this project will be to examine the relationship between a particular type of organisational culture and particular growth strategies. However, the research field will apply to Muslim SMEs in the UK context. It is understood from the literature researched that religion and faith have a strong impact in shaping organisational culture. So, in order to understand the link between Islamic business ethics in shaping a particular organisational culture to achieve strategic growth, the research has been divided into two stages. The first stage considers exploring the effectiveness of Islamic business ethics in shaping organisational culture through in-depth interviews. The results of the first stage

will be used to develop a wider questionnaire to examine the relationship between organisational culture and strategic growth achievements, which will be used in action in the second stage of the research.

Based on previous research and studies about the influence of organisational culture on strategic growth and religious factors that are considered as important components of the organisational culture, the aim of this project has been broken-down into several objectives. By achieving these objectives at the end of this project, we can confirm that the aim and research approach was achievable. The objectives are as the following:

1. To develop an understanding of factors and elements of Islamic business ethics and principles: As already noted, religions and spirituality have a certain impact on running and conducting business, especially the businesses that are owned by Muslims where Islamic Law (Sharia) plays a significant role in the regulation and legislation of business activities. Sharia constantly provides rules and ethics for performing and conducting a business (Arslan, 2001). However, factors or elements of practical Islamic business ethics are not clearly identified. One of the research objectives is to explore and indicate practical elements of Islamic business ethics within Muslim SMEs in the UK.

2. To illustrate the main elements and components of organisational culture: According to the literature, there are many types of organisational culture. Each set or type depends on the primary focus such as the level of consistency within the organisation (Martin, 2002), or the level of sociability and solidarity (Goffee & Jones, 1998, 2003). Cross levels create types of organisational culture according to researcher's point of view. In this research, we will illustrate the most common types and elements of each matrix, in order to understand and demonstrate fundamental criteria

of each type of organisational culture. Therefore, we will be able to measure all matrixes and adopt an appropriate organisational culture matrix.

3. To discover the impact of Islamic business ethics on forming a particular organisational culture type: The particular impact of general business ethics on business performance has not been exposed. In this research, Islamic business ethics are the main concern over the various principals of ethical business. Thus, one of the research objectives is to explore the roles and impacts of Islamic business ethics on shaping a particular type of organisational culture.

4. To develop an understanding of the organisational culture influences on setting and achieving strategic growth alternatives: One of the research objectives is to develop knowledge through critically reviewing literature concerned with the organisational culture impact on an organisation's aspects and performance. The impact could be on ITC adaptation (DeLisi, 1990), on internal performance of the organisation (Deshpande & et al., 1993) or on attitudes toward organisational change (Abdul Rashid & et al., 2004). Through the review of the literature, a theoretical model will be developed upon the organisational culture impact on strategic growth.

5. To examine elements of Islamic business ethics on shaping particular types of organisational cultures and to examine the influence of these particular types of organisational culture on setting and achieving particular strategic growth alternatives within Muslim SMEs in the UK: This objective is built on the above mentioned objectives. When elements of Islamic business ethics and their impact on shaping a particular type of organisational culture are discovered, the research's theoretical model will be integrated to the research's question and research's aim.

This theoretical model will be examined statistically to indicate the relationship between different variables.

6. To indicate the best practice types of organisational culture to achieve an appropriate option of strategic growth amongst Muslim SMEs in the UK: At the end of the research and through data analysis, practical findings will be revealed. Research outcomes and findings, either qualitative or quantitative data, will mainly focus on the relationships between Islamic business ethics and organisational culture from one side and on organisational culture impact on strategic growth from another side. By producing and interpreting these levels of relationships, the best practice type of organisational culture, to achieve an appropriate option of strategic growth, will be admitted.

7. To add an original contribution to the literature concerned with Islamic business ethics influences in shaping a particular organisational culture: By answering the research question and achieving the aim of the research, the knowledge contribution will be added to the field. Islamic business ethics elements, and their impact on business in general, and their impact on shaping a particular type of organisational culture, will be the first part of this research's contribution to be added into the field of business ethics and organisational culture.

8. To fulfil the gap of literatures upon the type of organisational culture that impacts on achieving strategic growth option among SMEs in the UK: As described within the motivation section, the gap in the literature on organisational culture impact on strategic growth will be filled, and thus the second contribution of this research will be achieved.

1.4.　Research Questions

From the point of Sharia view, business is not only performing business, but also involves many other aspects, such as social activities and ethical practices (Alsabt, 1996). Actually, the way people conduct their business is the way they conduct themselves and their beliefs (Rice, 1999). Islamic business ethics literature is full of descriptive views of how Sharia roles would regulate business activities. For example, Beekun (1996) mentions to Islamic principles impact on work place in general, Abeng (1997) provides an explanation for several ethics which are driven by Sharia, Quddus & et al. (2005) compare some of business ethics form different perspectives, Wilson (2006) mentions to the impact of Islamic principles among business environment and Ahmad (2011) explore origin of business ethics in general. On the other hand, fewer contributions have been made concerning the impact of Islamic business ethics on doing and conducting a business (e.g. Graafland & et al., 2006; Uygur, 2009 and Bin-Shamsudin & et al., 2010) as will be detailed within literature chapters. Authors such as Quddus & et al. (2005), have compared business ethics from different religions point of view. Moreover, some authors presented a set of business ethics based on the Sharia view (Abeng, 1997 and Zainul & et al., 2004), such as Muslim owner obligations, morality and integrity. Others, such as Graafland & et al. (2006), and Arslan (2001), examined business ethics that were derived from other religions apart from Islam. Therefore, the first focus of this research must be to indicate, and understand, practical Islamic business ethics.

> Question 1: What are the principal practical elements of Islamic business ethics
> within Muslim SMEs in the UK?

Early literature dealing with organisational culture, focused on the employees' attitudes for change (Kuhn & McPartland, 1954). Gradually, authors began to discover an internal

organisational culture foundation and its impact on the organisation's performance (Schein, 1985; Hofstede & et al., 1990 and Martin, 1992). Formation of an organisational culture starts from in-depth values and beliefs, which are brought by individuals to the organisation (Hofstede & et al., 1990). However, there are many other factors that play significant roles in shaping a particular organisational culture, such as costumes (Drennan, 1992 and Rousseau, 1990), internal regulation (Smircich, 1983 and Ott, 1989) and the company's mission and vision (Harris, 1998). Thus, as far as we know, Islamic Law has a significant impact on businesses that are owned by Muslims, and they must comply with the Sharia regulations and legislations, regardless of whether they really practically comply with these rules or not as concluded by Beekun (1996); Abeng (1997); Quddus & et al. (2005); Wilson (2006); Ahmad (2011) and Baydoun & et al. (1999). More details will be presented within literature chapters. Thus, because of the in-depth spiritual beliefs and norms that expected to be present among Muslim businesses, the process of organisational culture formation could be fluctuated.

Question 2: How can a particular internal organisational culture type be formed within Muslim SMEs in the UK?

In general, the impact of business ethics on an organisation's performance has been widely concerned. From the Sharia point of view, business is not separated from life. At the beginning of the 1900s, Max Weber revealed a theory of "Protestant Work Ethics – PWE" which involves several practical business principles and ethics. These ethics have been used to measure ethical practice amongst different types of organisations, and different nations as well. Furthermore, Arslan (2001), examined PWE in a different perspective that led to "Islamic Business Ethics". Subsequently, research was conducted to practically investigate the impact of Islamic Law on businesses in both Muslim and non-Muslim countries (e.g. Graafland & et al., 2006; Uygur, 2009; Bin-Shamsudin & et al., 2010 and Zulfikar, 2012) as

more details will be provided in literature review chapters. On the other hand, business ethics in general, have an impact too from particular types of organisational cultures or, somehow, to support the sustainability of organisational culture (e.g. Carlson & Perrewe, 1995; Jose & Thibodeaux, 1999; Wotruba & et al., 2001and Northcraft & Neale, 1990). However, the role of Islamic business ethics amongst organisations and especially their impact on shaping a particular type of organisational culture, are still unclear.

> Question 3: What are the roles of each element of Islamic business ethics in shaping particular types of organisational culture amongst Muslim SMEs in the UK?

As mentioned in the background section above, a number of researches were conducted to explore and to examine the impact of organisational culture types on an organisation's aspect and performance (e.g. Deshpande & et al., 1993; Cameron & Freeman, 1991; Zhang & Liu, 2006; Mathew & Ogbonna, 2009 and Abdul Rashid & et al., 2004) as these research will be presented within literature review chapters in more details. Nevertheless, the impact of certain types of organisational culture on the owners' or managers' attitudes toward strategic growth through different options of growth, has not yet been examined.

> Question 4: What is the impact of organisational culture types on attitudes of Muslim owners or managers to attain and implement a particular strategic growth alternative?

1.5.   Overview of the Research Methodology

Based on the research direction, the research philosophy has been combined between interpretivism and positivism approaches. This combination was selected because elements of

practical Islamic business ethics and their impact on shaping particular types of organisational culture have not been previously undertaken. In addition, the impact of organisational culture types on strategic growth has not been examined. Accordingly, this research involves two divisions where the first division is an exploration approach, and the second division is a descriptive approach. In order to answer the research question, a mixed methodology approach has been assigned for this research. The first stage is a qualitative measure to explore Islamic business ethics and their impact, and the second stage is a quantitative measure to examine the findings of the first stage, along with pre assumptions that developed about organisational culture impact on strategic growth amongst Muslim SMEs in the UK.

The research population is carefully identified as Muslim owners or managers of SMEs located in the UK amongst all kinds of industry. The research population criteria have been determined to eliminate unforeseen factors that might need further investigation. At the first stage of this research, 15 in-depth interviews were conducted with Muslim owners or managers of SMEs in the UK. This stage is expected to produce an exploration of knowledge concerning elements of Islamic business ethics and their impact on shaping particular types of organisational culture. The second stage is to conduct a well-designed survey 'questionnaire' amongst Muslim owners or managers of SMEs in the UK. The survey sample is determined to be 150 completed responses.

Research is a continuing learning process that adds a new contribution to the field. The research topic is usually decided through undiscovered phenomena, or when a problem is raised and needs to be solved. However, the main research question has no fixed trigger; it could be decided along with a research topic, or after reviewing certain literature. In this project, the research question has been decided before the literature was reviewed and subsequently amended. In order to clarify the aim of the research, it must be broken-down

into several apparent objectives. These objectives lead to several questions that are referred to as 'research questions'. By implementing research methodology and data methods properly, each one of the research questions will be answered. Thus, by answering research questions, the research objectives will be achieved and then the research aim will also be achieved. Finally, by achieving the research aim, the main research question will be answered. Table 1.1 below, shows the process of how the main question of the research is answered.

Table 1.1: Continuous process of the research to answer main research question
Source: Author

Main Research Question	Research Aim	Research Objectives	Research Questions	Applied Methodology
What are the influences of Islamic business ethics on an organisation to shape particular types of organisational culture? And what is the influence of organisational culture on attitudes toward strategic growth?	Discovering the impact of Islamic business ethics in shaping a particular organisational culture in order to examine the relationship between organisational cultures effectiveness to achieve strategic growth.	To develop an understanding of factors and elements of Islamic business ethics and principles.	What are the principal practical elements of Islamic business ethics within Muslim SMEs in the UK?	Qualitative methodology through applying in-depth method and analysed critically using Nvivo qualitative data analysis software.
		To add an original contribution to the literature concerned with Islamic business ethics influences in shaping a particular organisational culture.		
		To illustrate the main elements and components of organisational culture.	How can a particular internal organisational culture type be formed within Muslim SMEs in the UK?	Qualitative methodology through applying in-depth method and analysed critically using Nvivo qualitative data analysis software.
		To discover the impact of Islamic business ethics on forming a particular organisational culture type.	What are the roles of each element of Islamic business ethics in shaping particular types of organisational culture amongst Muslim SMEs in the UK?	Qualitative methodology through applying in-depth method and analysed critically using Nvivo qualitative data analysis software.
		To examine elements of Islamic business ethics on shaping particular types of organisational cultures and to examine the influence of these particular types of organisational culture on setting and achieving particular strategic growth alternatives within Muslim SMEs in the UK.		Quantitative methodology through well designed questionnaire methods and analysed descriptively using PASW (SPSS) qualitative data analysis software.

		To develop an understanding of the organisational culture influences on setting and achieving strategic growth alternatives.	What are the impacts of organisational culture types on attitudes of Muslim owners or managers to attain and implement a particular strategic growth alternative?	Quantitative methodology through well designed questionnaire methods and analysed descriptively using PASW (SPSS) qualitative data analysis software.
		To indicate the best practice types of organisational culture to achieve an appropriate option of strategic growth amongst Muslim SMEs in the UK.		
		To fulfil the gap of literatures upon the type of organisational culture that impacts on achieving strategic growth option among SMEs in the UK.		

1.6. Outline of the Thesis

This thesis consists of ten chapters along with an abstract, an acknowledgment, references and appendices. The first chapter is the thesis introduction, which presents a brief background of the research topic, the main research question and the aims & objectives of the research. The theoretical part is demonstrated in chapters 2, 3, 4 and 5. Chapter 2 consists of organisational culture theory and practical anticipations from different perspectives. Mainly, it includes the concept of organisational culture definitions, historical foundations, practical theories and critical assessments of most of the organisational culture literature. Chapter 3 presents business ethics elements from different perspectives, especially from the Islamic point of view. However, this chapter raises several questions about the impact of Islamic business ethics on shaping particular types of organisational culture, which is also considered as part of the research questions. Subsequently, chapter 4 presents theories of strategic growth and the changing attitudes towards strategic growth. The final chapter of the literature review is chapter 5, which presents up-to-date empirical research and studies about the impact of organisational culture on a firm's performance and other aspects, especially on the owner or manager's attitudes toward an option of strategic growth.

Through the literature review, certain assumptions are obtained regarding the impact of an organisational culture type on strategic growth, along with the attitudes of attaining strategic growth. There were many variables that are engaged in the re-creation of the process of changing attitudes. Moreover, Elements and roles of Islamic business ethics are reviewed, but have still not been investigated. Therefore, one of the research objectives is to develop an understanding of factors and elements of Islamic business ethics and principles and then to

examine elements of Islamic business ethics on shaping particular types of organisational cultures.

The empirical part of this research is presented within chapters 6, 7 and 8. The research methodology and applied methods are presented in chapter 6, which involves a wide discussion about research philosophy and research strategy. Basically, research philosophy and research strategy are means of directing the research process and influence the selection of the applied research methods used for data collection. Relatively speaking, the selection of an appropriate methodology and subsequent methods are justified through evidence from previous research or are based on the purposes of implementing a specific method. Furthermore, the empirical data analysis is presented in chapter 7 consists of the qualitative analysis of the first part of this research. Chapter 8 is assigned to present the quantitative statistical analysis of the second part of the research. These two chapters present the facts of the findings without any justifications made by the author.

The discussion part is presented in chapters 9. Chapter 9 is a wide and theoretical discussion concerning the qualitative findings, which are related to the elements of Islamic business ethics and their impact on shaping particular types of organisational culture amongst Muslim SMEs in the UK. This chapter presents a novelty contribution to this research. Also, the chapter discusses the quantitative part of this research, which is related to the impact of organisational culture on Muslim attitudes towards strategic growth alternatives, and compares the findings of this research to previous studies and research conducted in this field. The research questions will be answered through this chapter. Finally, chapter 10 contains the conclusions of this research, which highlights the research limitations and makes recommendations for further studies.

CHAPTER TWO
THE THEORY OF ORGANISATIONAL CULTURE

2.1.   Introduction

Historically, organisational culture studies can be traced back to the early 1950s when the Twenty Statement Test (TST) was introduced by Kuhn & McPartland (1954). Initially, TST, as an instrument of measurement, was developed to assess self-attitudes in the work place and more lately has been modified for wider use in order to measure employees' attitudes to the adoption of changes within the organisation. However, a real emergence of organisational culture as a theoretical concept and measurement tool was introduced by Schein (1985), who is considered to be one of the key authors on the subject of organisational culture. The model he introduced consists of three levels of organisational culture foundations; each level has a certain influence, starting from deep culture to the most observable customs of culture. Furthermore, Hofstede & et al. (1990), also established an organisational culture foundation model to determinate the organisational culture shaping process over time and establishing how strong organisational culture was in relation to its manifestation of strength. Moreover, Martin (1992, 2002), who is also considered as a key author in organisational culture circles, presents a wider, useable theory called: "Theory of Three Perspectives" of organisational culture, based on organisational stability and consistency.

During the period between the 1980s until the present day, much research has been conducted via various approaches to measure organisational culture. The rationale of this chapter is to review those most applied and contemporary theories in organisational culture, along with tools of measurement to determine most explicitly, any functional and appropriate theory of organisational culture to be adopted and applied in this research. Furthermore, a growing

number of organisational culture theories have been made whilst reviewing organisational culture theories, this was essential to track the origin of each theory and evaluate its significance or contribution to the field.

Additionally, the rationale behind limiting this chapter to organisational culture is to distinguish and clarify overlapping concepts in an organisational culture, such as the difference between an organisational culture and an organisational climate, in order to establish a better understanding of the organisational culture framework.

2.2.   Organisational Culture Concept

The concept of organisational culture is linked to several management themes. Nevertheless, the concept has emerged as a single factor which is created, developed and transformed over time. Lewis (1996), made a contribution presenting the foundation of organisational culture, which emerged through the development of traditions, values and rituals and relates to a firm's capability changes. However, Schein (1990), argued that the concept itself has no clear measurement, and thus organisations might find it difficult to interpret their internal culture to establish how to benefit from the various theories of an organisation's behaviours. Historically, Pettigrew (1979), and Dandridge & et al. (1980), simplified the organisational culture concept as a distinctive character of an organisation that reflects its past history, reactions and activities and consists of internal norms and behaviours. The main confusion comes from whether there is a clear identity for organisational culture and measurement tools that might help organisations to understand their internal culture. Hatch & Schultz (1997), noted that organisational culture involves visible and invisible criteria that reflect a company's identity and character through many aspects, such as the company's building, its management style and its level of sociability.

For many years, authors such as Ouchi (1981); Jelinek & et al. (1983); Hofstede (1986); Amsa (1986) and Schein (1990) were concentrating on the influence of organisational culture on an organisation's performance, which is driven by the employees' behaviours and how they might affect an organisation's outcomes. Therefore, Dennison (1984), determined that having a really effective organisational culture with strong beliefs, norms and noticeable values can move a company's performance forward to successful outcomes, and from which the organisational culture creates a comprehensible vision in association with an organisation's goals.

Recently, the concept of organisational culture was associated with the values and ideology of an organisation's management style, along with several components that create and define the specific internal culture (Zammuto & et al., 2000). Others refer organisational failure to the nature of the internal culture, which is mostly difficult to change (Cameron & Quinn, 2006). Therefore, current organisational culture studies concentrate on developing an instrument that measures internal organisational culture attributes and relevant factors. For example, Dawson & et al. (2010), developed an instrument that is linked to personal managerial attitudes within the hospitality industry. Other researchers focus on an organisation's identity, based on the perspective of the people's relationships and their psychology, and developed an instrument that measures and identifies internal organisational culture based on the organisation's visible and invisible attributes (Jung & et al., 2007). A common instrument that was developed by Goffee & Jones (2003), measures organisational culture according to the level of sociability and solidarity dimensions. This instrument is adopted in this research to determine type of organisational culture of each response which will be explained further within methodology chapter.

2.3.   Definition of Organisational Culture

The term 'organisational culture' is given to the roles of internal practices within an organisation and involves various components. Based on the nature of these components, the definitions of organisational culture are varied. As a result of reviewing most organisational culture definitions, there is no single, widely accepted definition for organisational culture. Normally, organisational culture is about what people believe in and what they can share with others (O'Reilly & Chatman, 1996). Consequently, every definition has a meaning that is interrelated to the organisational culture's elements and reflects the author's perspective of interpreting these elements. Deshpande & Webster (1989, p. 4), define organisational culture as "the pattern of shared values and beliefs that help individuals understand organisational functioning and thus provide them norms for behaviour in the organisation". They focus on social relationships within an organisation which create unwritten rules to encourage organisational functions. Hofstede (2001, p. 9), also defines organisational culture as "the collective programming of the mind that distinguishes the members of one organisation from another". He considers organisational culture as a unique character of an organisation's employees' beliefs, values and assumptions and to behave accordingly. Continually, Kilmann (1984, p. 84), mentioned that what culture means to an organisation is what personality means to an individual, which is "a hidden yet unifying theme that provides meaning, direction and mobilisation".

Schein (1984, p. 3), introduced a definition that makes organisational culture more visible as "the pattern of basic assumptions that a given group has invented, discovered, or developed in learning to cope with its problems of external adaptation and internal integration, and that have worked well enough to be considered valid, and therefore, to be taught to new members

as the correct way to perceive, think and feel in relation to those problems". This definition has been simplified by Martin (2002), when identifying organisational culture as a mix of long term understanding of how to do work which consists of several demonstrations, and which could be visible, such as work learning procedures and clothing, or invisible, such as norms and beliefs. Nevertheless, some authors went further describing organisational culture by identifying organisational culture elements such as Tunstall (1983, p. 15), who defined organisational culture as "… a general constellation of beliefs, morals, customs, value systems, behavioural norms, and ways of doing business that are unique to each corporation, that set a pattern for corporate activities and actions, and that describe the implicit and emergent patterns of behaviour and emotions characterising life in the organisation".

Owens & Steinhoff (1989, p. 10), stated that the definition of organisational culture has two themes "1. norms: an important way in which organisational culture influences behaviours is through the norms or standards that the social systems institutionalise and enforce; 2. assumptions: underneath these behavioural norms lie the assumptions that are the bedrock beliefs on which norms and all other aspects of culture are built". In addition, Schall (1983, p. 560), provides an explanation for organisational culture based on communication patterns as that cultures "are created, sustained transmitted and changed through social interaction – through modelling and imitation, instruction, correction negotiation, story-telling, gossip, remediation, confrontation and observation – all activities based on message exchange and meaning assignment that is, on communication".

In general, most of the organisational culture definitions consist of at least one of the two main organisational culture components. These two are: cognitive components such as assumption, beliefs and values (e.g. Kilmann & et al., 1985; Scholz, 1987; Ott, 1989 and Marguardt, 2002), and behavioural components, or observable aspects, such as daily practice,

artefacts and customs (e.g. Schein, 1990; Siehl & Martin, 1990 and Hofstede, 1998). Therefore, organisational culture is created by an organisation's members (Evans & Dean, 2003), reflecting their beliefs, values, norms and assumptions (Bright & Cooper, 1993), to help them with daily work and routines through creating unofficial rules of their behaviour (Davis, 1984), which can be transferred to the next generation (Buchanan & Huczynski, 2004).

2.4.   The Organisation's Character

The foundation of organisational culture has been argued in many cases that form a particular internal organisational culture. Winklhofer & et al. (2006), configured that organisational culture sources can be determined through four elements that contribute significantly in shaping a particular organisational culture. These elements are: basic assumptions, values, behaviours and artefacts. Basic assumptions are built up in an organisation employee's feelings and judgments of what and how to do their jobs perfectly (Schein, 2009), and then values are created based on basic assumptions that become as undertaken narrative rules (Schein, 2009). Consequently, values are reflected by the managers and employees' personalities (Jarratt & O'Neill, 2002), and then individual behaviours convert to artefacts, which comprise behavioural stories, non-written rules and philosophies (Brown, 1998).

Another perspective of the organisational culture's components, which has been applied widely in different approaches to organisational culture that focused on organisational information and concluded that organisational culture, can be measured according to a firm's practice of information processing, basically formed as organisation cognition (Deshpande & Webster, 1989). Hofstede & et al. (1990), introduced a model which is illustrated in figure 2.1

demonstrating processes of how a culture would be created and shaped over time and how a culture's manifestations would take effect to be converted into behaviours.

Figure 2. 1: "Manifestation of culture: from shallow to deep"
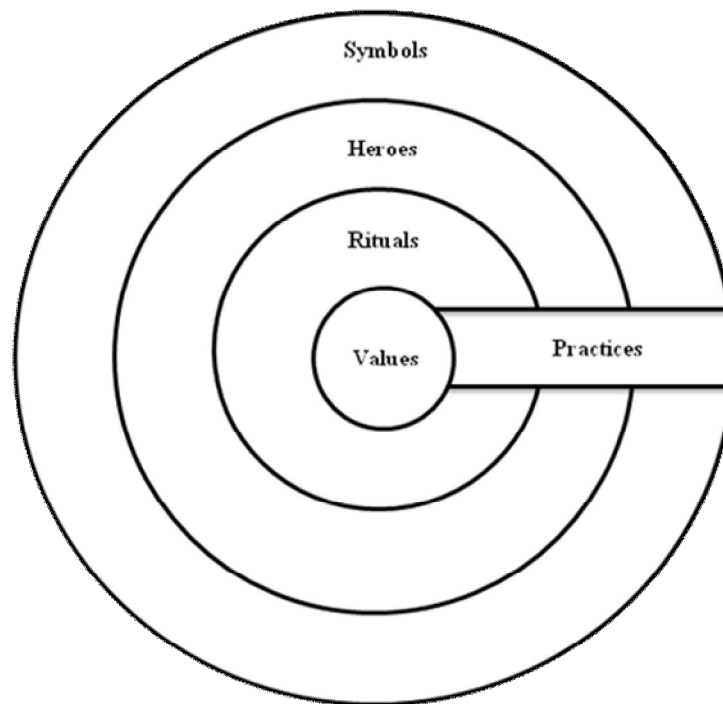
According to Hofstede & et al (1990), manifestations of culture consist of "symbols", which represent the first level of the shaping culture process and then symbols; which can be illustrated as specific expressions or images that have certain meanings within the culture. The second level is that of "heroes", represented by a person who has explicit charisma and influences people around them through his or her substantial contributions. The third level is that of "rituals", which contain traditions and religious beliefs. The deepest level is "values", which are formed over time and have been impacted by the factors given above. The practice, or the active stage occurs at each level. However, the degree of influence is varied and depends on the strength of the source, but in this model, values have more powerful influence on behaviours.

27

On the other hand, the process of forming organisational culture is referred to a number of factors that create an identity of the organisation. Drennan (1992), listed twelve factors that play significant roles to create and shape specific cultures within an organisation as: owner or top managers authority; the firm's identity and customs; the company's ability such as its technology, its competition within its industry, the firm's goals, its knowledge information system, its internal regulations and the company's atmosphere, its job procedures, its system of motivation and evaluation, company's mission and vision, its customers and suppliers, and finally the company's long term strategy. Schein (1985), however, concluded that organisational culture occurs within organisations at three levels and gradually each part influences others from the lower levels from the deep-rooted cultures to the most visible practices. These levels, as shown in figure 2.2, are concentrated on the area where culture is created: 1. the practice level of artefacts, which consists of daily routines and symbols; 2. values, which is considered as a step down level and drives peoples' behaviours; and 3. basic assumptions, which is considered as the final step down and has a mainstream of building values and is articulated as the profundity and intensity level of the culture (Schein, 1985).

Figure 2. 2: "Level of culture and gradually influence"

Artifacts	The most superficial
These take the form of stories,	manifestation of
myths, jokes, metaphors, rites,	culture
rituals and ceremonies, heroes and	
symbols	

Beliefs, values and attitudes

Basic assumptions	The deepest level of
These concern the environment,	culture
reality, human nature, human	
activities and human relationships	
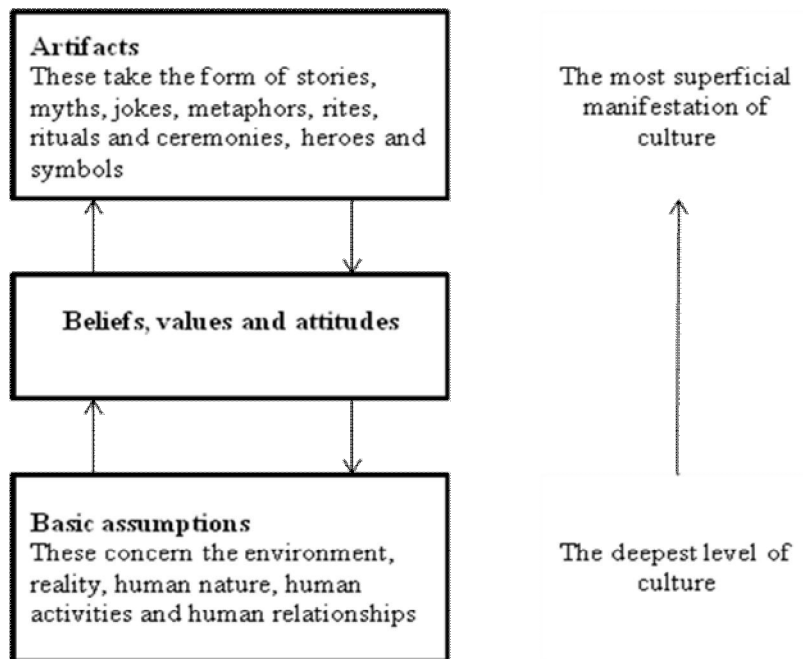
Source: Schein (1985, p. 14)

Both Schein (1992), and Rousseau (1990), introduced similar models of organisational culture components explaining the existence level and the involvement of each component to form an internal organisational culture. Consequently, the main four components are as follows:

2.4.1. Culture Artefacts

An artefact is the obvious factor that can be noticed and visualised. These artefacts are like the company buildings, employee's uniforms, its internal policies, the company's name and logo, its symbols or rituals. These are considered as an external layer of the organisational culture (Schein, 1992 and Rousseau, 1990). Other researchers explained the artefact factor in more detail and went further to include even internal procedures of managing paperwork, or working hours (Ott, 1989 and Fairfield-Soon, 2001). In the early stage of organisational culture components studies, Smircich (1983, p. 345), stated that most of the researchers imagine that a culture's artefacts "can be used to build organisational commitment, convey a

philosophy of management, rationalise and legitimise activity, motivate personnel and facilitate socialization". Indeed, a culture's artefacts were considered as the main factors to identify organisational culture through obvious elements and provide a straight judgment of the company; because they are the outer layers for any organisation and it is not surprising that many organisations pay more attention to their artefacts.

Another point of view: Researchers such as Harris (1998), assumed that a culture's artefacts can be worked out through communication language, time management system and employees' relationship. Moreover, Kaarst-Brown & et al. (2004), segmented organisational culture types according to the company's artefacts as the visual part of any organisation. As to the remainder, the only tangible elements of organisational culture components, people would start building their assumptions on an organisation through its artefacts, judging, or at least understanding, its internal culture (Cox & Flin, 1998 and Ehlers, 2009). Thus, cultural artefacts can be measured, contacted and are easier to change in comparison to other components of organisational culture. The degree and tools of measuring cultural artefacts are still controversial due to differences of cultural artefacts' components themselves, where some of the components might be find in another company, but there are many discrepancies between them.

2.4.2. Norms of Behaviour

Norms are the next layer of organisational culture components. Sometimes, norms are anticipated totally, or partially, as part of the culture of artefacts (Trompenaars, 1995). There is no specific definition for norms that can identify the real implication of the norms. However, Brown (1998, p. 22), defined norms as "the rules for behaviour which dictate what are considered to be an appropriate and an inappropriate response from employees in certain

circumstances". Thus, norms are rules for internal practice which can manage employees' relationships informally. Authors such Fairfield-Sonn (2001), claimed that norms are the hidden face of unintentional behaviour. Either unintentional or intentional behaviour, norms are usually considered as the main motivation and encouraging aspects for internal behaviours within an organisation (Meek, 1988).

Norms also have an origin that is varied and depends on the business nature of an organisation and its industry environment. Therefore, norms contain aspects that create and manage internal relationships. These aspects are related to the variance between what people are really doing and what people are supposed to do to perform perfect tasks and ideal job performance (Ashkanasy & et al., 2000). Another author contributed that norms can be a perfect instrument to measure an organisation's coherence and stability (Hurley & Hult, 1998). Also, ethics of practice and the organisational climate have originated from those created and practiced norms that become, through time, stronger and more sustainable (Victor & Cullen, 1988). Trompenaars & Hampden-Turner (1998), suggested that norms can be strongly embedded within an organisation and it is difficult to change them if they have been practiced for a long time and people have got used to them. For many organisations, norms might be very important for standardising unwritten regulations and the daily work, that within certain limitations, the managers can control (Brown, 1998). Thus, managers should understand and facilitate an internal organisation's norms if they seek for further change, otherwise, any change will be resisted.

2.4.3. Values and Beliefs

Values and beliefs as components of organisational culture are referred to in-depth meanings of what people consider things to be true and what things they consider as wrong. Values are

usually linked to outstanding principles that have been created a long time ago (Barney, 1986). According to O'Reilly & et al. (1991), values are a collection of standards and what people believe is true, which by time are centralised and converted to behaviours. Furthermore, values are justifiable behaviours that reflect the organisation's identity and image (Skerlavaj & et al., 2010 and Al-Adaileh & Al-Atawi, 2011).

Thus, value should be circulated and shared, otherwise, it has no significance when it is kept and owned by individual (Gerhart, 2009), and to make sense, values must be practiced and appear within an organisation. Contrary to this, social values are different from an organisation's values. Social values were created since people were born and have grown up with them; they might be changed, transformed or lost, but organisational values are created within the organisation through modified stenograph values that originate by sociable values (Edwards & Cable, 2009). In this regard, Stackman & et al., (2000, p. 39), distinguish between work's values and social values as "the end state people desire and feel they ought to be able to realize through working". Over time, these values will be assigned to a particular organisation and stakeholders can feel them becoming unique assets (Kelchtermans, 2006), and "new employees start to imitate these values by behaving consequently" (Williams, 1994: p. 23).

2.4.4. Basic Assumptions

Basic assumptions are assessed as the inner layer of organisational culture and as the deepest component that can not be felt. Schein (2004, p. 25), considers basic assumptions to be "taken for granted that someone who does not hold them is viewed as a foreigner or crazy and automatically dismissed". When an assumption has turned into behaviour, it is very difficult to change. For example, when a person travels with a specific airline and there were a take-off

delay, next time when same person wants to book for another flight, he or she might reject the previous airline because he or she had an assumption that this airline might get delayed again (Hatch, 1993). Hence, a basic assumption is about what people experience or hear from others (Alvesson, 2002), which can influence people around the organisation as well. The more incidences that occur, the stronger the assumptions will remain and will be difficult to change, which also can be cumulative over time.

Therefore, all other components of organisational culture are driven by certain basic assumptions, especially organisational values, which usually are consistent to what people assume (Detert & et al., 2003). Reasonably, basic assumptions are the main motivation of adopting new learning styles within an organisation. Consequently, Gordon (1991), suggested that if a company wants to thrive, it has to widen and share its basic assumptions within its branches. As a result, if a company wants to make any significant changes, it should investigate all basic assumptions in-depth and find out which one is linked and transformed to their values and beliefs.

2.5. Organisational Culture Pattern Process

It seems that there is some agreement between authors on the groups of factors and levels of effect. For example, De Witte & Van Muijen (1999), pointed out levels of culture that affect organisational culture formation. Each level consists of several variables. These levels are: national culture, the business environment, the values of professionals and stakeholders impact. Similarly, Hofstede (2001), indicated a variance of levels of culture that affect organisational culture. These levels are: global culture, national culture and industry culture and each level has a certain impact on organisational behaviour that leads to organisational culture formation. Continuing in this vein, Loe & et al. (2000), emphasised individual

behaviour, which is considered as a vital factor that drives the process of organisational culture formation through substantial differentiation of an individual's characteristics.

From a different perspective, culture is about a group of people sharing similarities and distinguishes them through their behaviour (Schein, 1983). In terms of organisation as a form of business which involves a group of people, the process of organisational culture formation involves, but is not limited to, the founder's perceptions, the organisation's vision and mission, individual behaviours and learning and knowledge adaptation (Schein, 2004). In many cases, if the individual behaviours are uncontrolled by the founder or top managers, the process of organisational culture formation can be diverted to create a sub-culture within an organisation, which will affect the organisation's stability and consistency (Trice & Beyer, 1993).

Schwartz & Davis (1981), presented a model that shows how culture can be developed in an organisation. This model demonstrates interactions between employees, the organisation system, the organisation structure and its culture, see figure 2.3. Based on this model, culture is created over a long time through substantial beliefs and values that are converted to norms of behaviours. Gradually, these behaviours will be transferred to data and will be kept as an asset. Over time, data will be applicable for analysis and review. The circuit of culture development is subjected to an organisation's system and structure where these two aspects might allow, or restrict, whole or part of the circulation and its people behave according to the developed culture. Thus, organisational culture development starts from people and returns to them.

Figure 2. 3: "Culture development in an organisation"

People

System

Structure

Beliefs (about what is so)

Norms (result for behavior)

Analysis (of data about behavior)

Culture

Data (reflecting actual behavior)
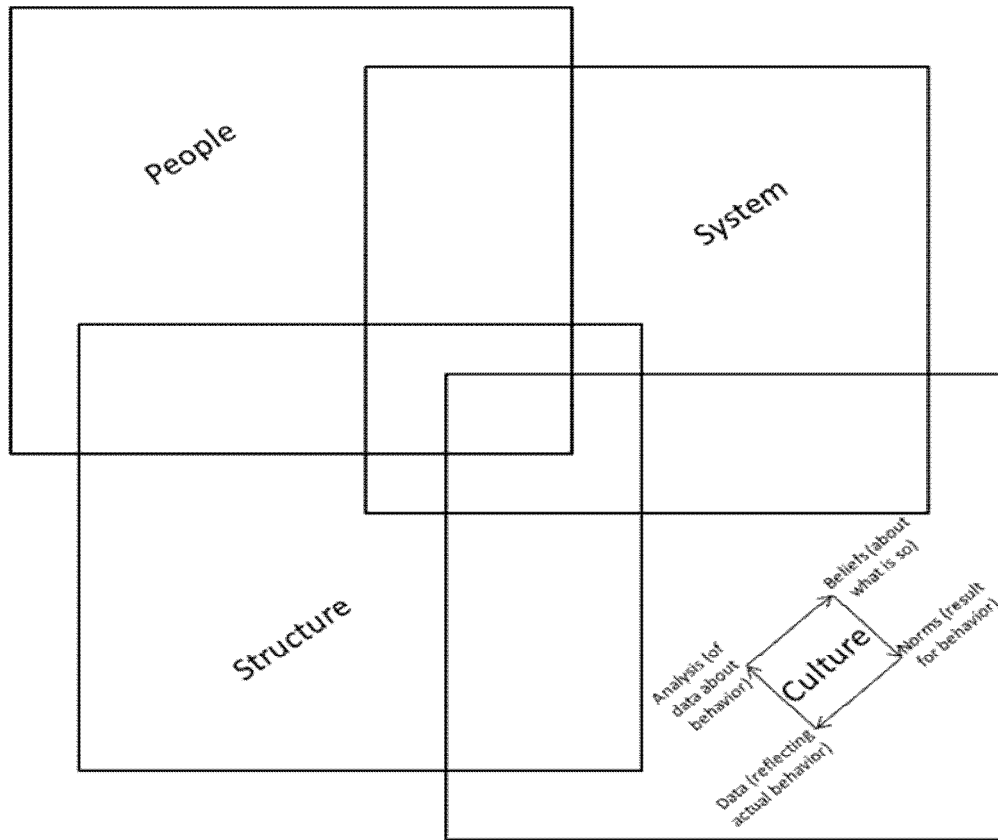
Source: Schwartz & Davis (1981, p. 34)

On the other hand, authors such as Kotter & Heskett (1992), perceived top managers' visions and an organisation's strategy as pursuing factors to formulate a culture within an organisation. Figure 2.4 demonstrates a well-known process for forming organisational culture. This model assumes no specific culture has occurred and top managers have the duty to set up the organisation's vision and strategy which drives the organisation's employees to behave on this basis. The results of an organisation's behaviours will become obvious and measurable over time and will be applicable for any change. Finally, a specific organisational culture emerges in parallel with an organisation's vision and strategy.

Figure 2. 4: "A Common pattern in the formation of organisational culture"

| Top Management |
| A top manager in a new organisation develops and attempts to implement a vision and strategy |

| Organisational Behaviour |
| Implementation works. People behave in ways that are guided by the vision and strategy |

| Results |
| The firm succeeds by most measures and that that success continues over a period of years |

| Culture |
| A culture emerges that reflect the vision and strategy and the experiences people had in implementing them |

Source: Kotter & Heskett (1992, p. 8)

2.6. Organisational Culture Types

Organisational culture as a matter of norms and behaviour is described wildly in the literatures. There is much research and many studies that have been conducted to examine the impact of organisational culture on the different aspects of an organisation. Each research has adopted a certain framework for organisational culture, which has been developed previously and usually involves theory and measurement instruments. These frameworks, the theories and measurement instruments, are developed based on the authors' thinking and perspectives of organisational culture components.

2.6.1. Dual Dimensions Matrix

One of the most usable and adopted organisational culture theories is the theory and model that was addressed by Goffee & Jones (1998), which categorise organisational culture into four main types based on two dimensions: sociability and solidarity. The sociability dimension is explained as friendship activities that inspire personal ideas and thought. People within an organisation share their feelings for, and experiences of, personal improvement, their activities in personal relationships and their concern for each other. The solidarity dimension is explained as a good style of concentration on an organisation's goals and missions and pays attention to achieve the organisation's commitment plans and growth. Organisations with a solidarity approach are committed to pursue organisational goals regardless of social activities that are normally associated with people who work for an organisation and never accept a low performance. According to these two dimensions, Goffee & Jones (2003), separated organisational culture into four styles or types as shown in figure 2.5. The matrix shows cross performance between sociability and solidarity to explain the nature of organisational culture:

- Communal: assigned to high sociability and high performance of solidarity. This type of culture focuses on the organisation's strategies and goals and delivers high performance to increase organisational growth. At the same time, people are very sociable and close to each other. This kind of culture can be found within new and fast motivated companies.

- Networked: assigned to high sociability and low performance of solidarity. People in this kind of organisational culture are very sociable and concerned with helping each other. However, they are less enthusiastic to achieve organisation goals.

- Mercenary: assigned to low sociability and high performance of solidarity. This type focuses on an organisation's goals and its strategies to gain quick growth and dominate the market. Everyone in this kind of organisational culture has no time for social activities. In addition, the top managers moderate social relationships within the company.

- Fragmented: assigned to low sociability and low performance of solidarity. There is no specific goal of where this kind of organisation would go in future due to the employees' low performance. Relationships between employees fluctuate.

Figure 2. 5: "Types of organisational culture"
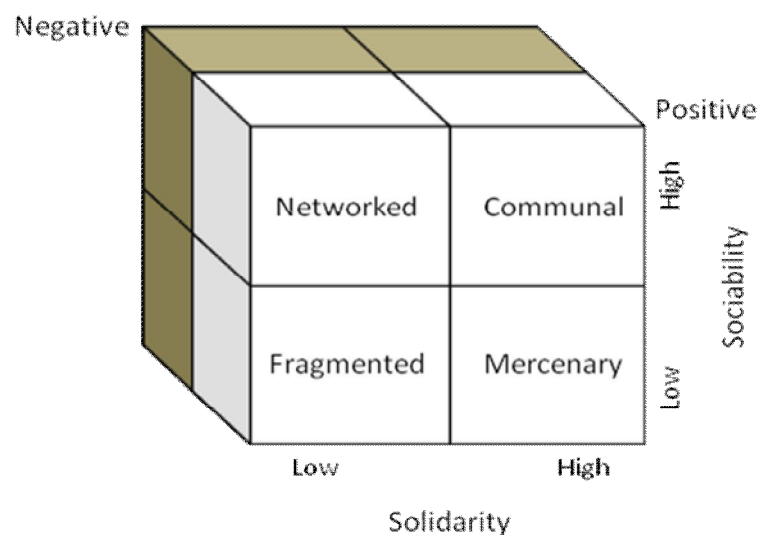
Source: Goffee & Jones (2003, p. 22)

From another point of view, Hellriegel & Slocum (1994), divided organisational culture types based on the total environment of that organisation and has adopted its level of integration. The cross dimensional model is presented in figure 2.6. According to Hellriegel & Slocum (1994), bureaucratic culture can be found when an organisation implements strict regulations and rules and where flexibility is low. A competitive culture involves high flexibility with low integration and has no clear identity of the organisation's culture due to high employee

movement. Participative culture consists of low flexibility and large scale of teamwork. The learning culture is formed when an organisation's goals and objectives are the fundamental consideration of an organisation. Principally, basic characteristics of this model will be compared to the basic characteristics of the research's population's characters.

Figure 2. 6: "Types of organisational culture"
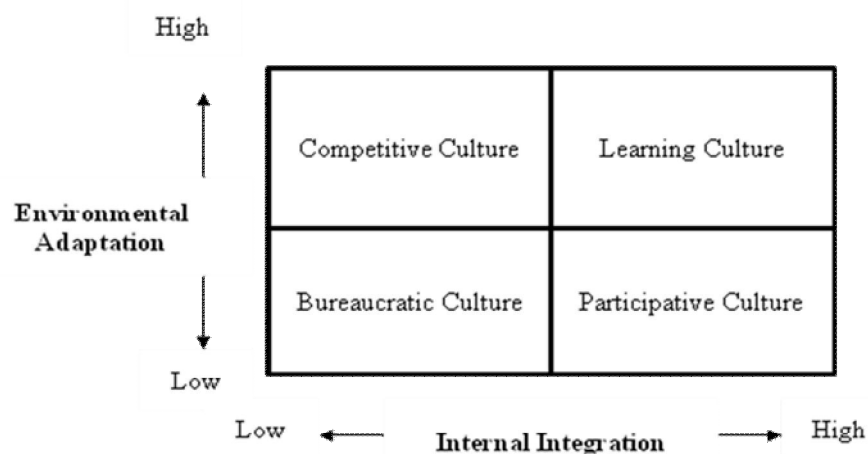
Source: Hellriegel & Slocum (1994; cited in Fard & et al., 2009: p. 53)

2.6.2. Type of Organisational Culture based on Organisation's Attributes

Based on an organisation's attributes, Martin (2002), introduced the theory of three perspectives of organisational culture explaining the interaction extent of manifestation interpretation and whether to be certain or uncertain as shown in figure 2.7. Within the integration culture perspective, people are homogenised and co-operative with each other due to a clear interpretation of the organisation's manifestations that facilitate clear culture. The consistency level of manifestations is high. The more employees are supportive and concerned with the firm's performance and goals, the more that company is likely to form an integration culture. Differentiation culture can be found amongst organisations with inconsistencies that shape the subculture of small groups within the organisation. The

fragmentation culture is determined within an organisation with an uncertain vision of consistency.

Figure 2. 7: "The three perspective theory of culture"

	Perspective		
	Integration	Differentiation	Fragmentation
Extent of consensus	Organisation-wide consensus	Subcultural consensus	Lack of consensus
Level of consistency	Consistency	Inconsistency	Not clear consistent or inconsistent
Orientation to ambiguity	Exclude it	Channel it outside subcultures	Acknowledge it

Source: Martin (2002, p. 95)

Furthermore, a broad model that has been presented by Cameron & Freeman (1991), demonstrates four types of cultures according to the organisation's orientation as shown in figure 2.8. The fundamental dimensions of the model focus on the organisation's direction and its processes that are configured by two scales: 1. processes authorities to that range from highly flexible processes to strictly controlled processes and 2. scope of works that also range from an internal focus to maintain the organisation or an external focus to maintain customer orientation. These two scales shape the organisational culture and make significant characteristics that drive organisational goals and approaches. From these scales, four types of organisational culture can be shaped, first: "Clan Culture", where the strategy emphasis is to enhance employees' skills and teamwork, second: "Adhocracy Culture" where the entrepreneur mentality is dominated to achieve an organisation's goals and the flexible adoption of new innovations and creations, third: "Hierarchy Culture" where orders, rules and policies are highly demonstrated, and fourth: "Market Culture" where high competition is

oriented and the organisation maintains great efforts to achieve its goals and objectives towards any competitive advantage (Cameron & Freeman 1991 and Quinn, 1988). Both models are presented and elucidated to be compared with the final results of this research. In the same model, Bates & et al. (1995), argued that the main distinguishing feature between "clan" and "hierarchy" is the level of strong values and beliefs that are shared.

Figure 2. 8: "Types of organisational culture"
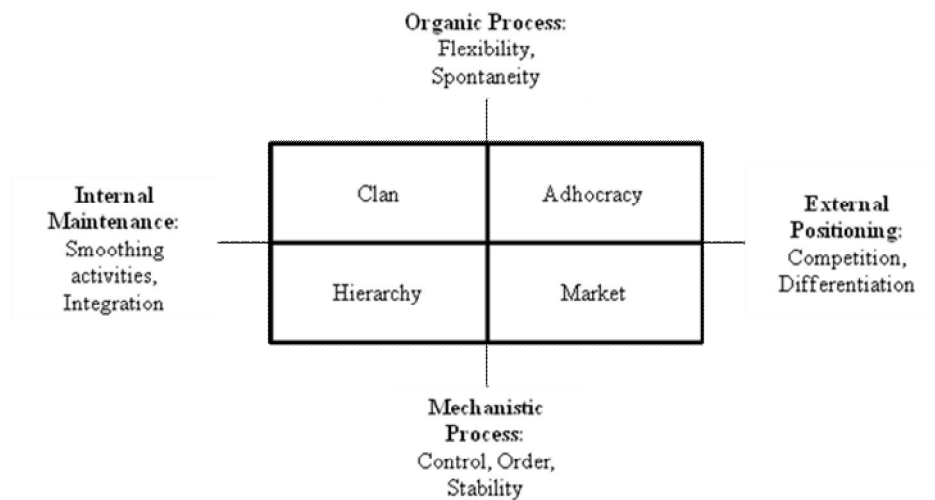
Source: Cameron & Freeman (1991, p. 27)

2.6.3. Types of Organisational Culture Based on an Organisation's Orientation

From another perspective of organisational culture classifications, organisational culture is segmented based on an organisation's orientation. Cameron & Quinn (2006), divided organisational culture into four types based on organisational dimensions and focus, as shown in figure 2.9. They divided organisational culture according to the company's level of freedom and the managers' business orientation. A company with an Adhocracy culture is described as flexible and discretionary, with a focus on external maintenance and is considered as a leader in its industry. A company with a clan culture is described as having a stable and controlled environment, with a focus on internal maintenance focus where people

are sociable and active in friendship-relations. A company with a market culture is described as a steady and controlled environment, external focus is on its customers and stakeholders and it has a vision to be a leader in the market. A company with a hierarchy culture is described as stable and controlled environment, with an internal focus but is very strict in its regulations, more so than any other cultures (Cameron & Quinn 2006).

Figure 2. 9: "Types of organisational culture"
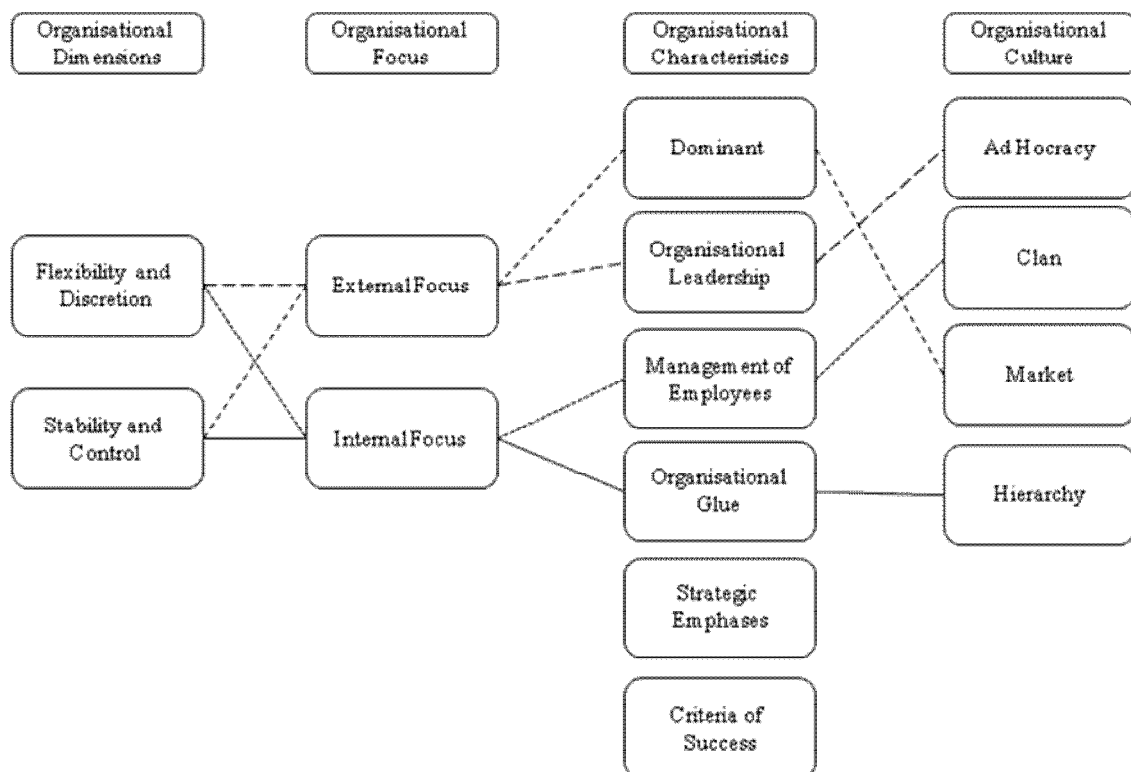
Source: Cameron & Quinn (2006, p. 85)

Another author presented a very similar model of organisational culture to the one above based on an organisation's focus and level of change. Denison & Mishra (1995), developed a framework to theoretically assess organisational culture association in two main dimensions, with an external or internal focus and levels of change of acceptance over time, which creates four different angles for describing the sorts of organisational culture and its practice as shown in figure 2.10. According to Denison & Mishra (1995), adaptability and mission

cultures have external orientations that focus on customer trends and satisfaction, whilst involvement and consistency cultures focus on internal performance and keeping relationships between employees stronger with consensus. Moreover, adaptability and involvement cultures concentrate on flexibility and change acceptance, which is not applicable in mission and consistency cultures where stability and strict direction dominate. Therefore, characteristics of this model will be compared with the basic characteristics of the research's population's characters.

Figure 2. 10: "Theoretical model of organisational culture"
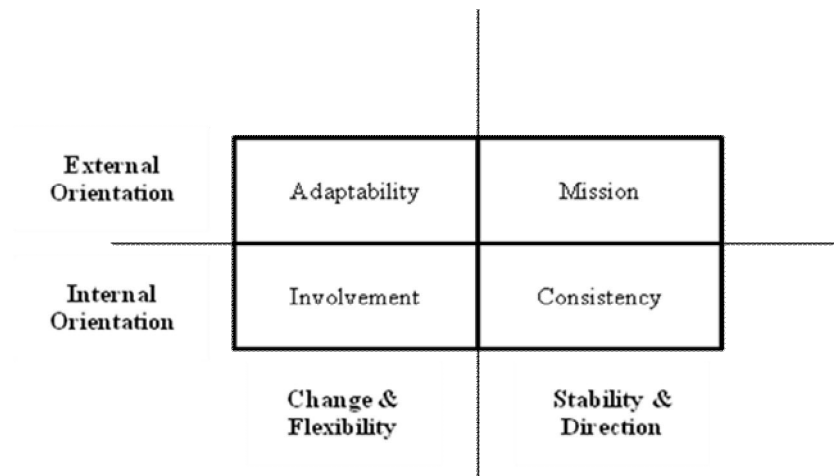
Source: Denison & Mishra (1995, p. 216)

Later on, Fey & Denison (2003), modified their theoretical model of organisational culture, which is presented by Denison & Mishra (1995). Thus, the modified model has more details about the organisation's characteristics, which contribute fairly to determine the organisational culture. According to Fey & Denison (2003), consistency culture is internally integrated and focuses on core values of the organisation, and has the ability to reach a straight agreement and is well harmonised. Conversely, the mission culture focuses on an organisation's goals and directions, which are clearly defined and designed. Both the consistency and the mission cultures are stable and directed cultures. The adaptability culture

can be determined when an organisation maintains all efforts to satisfy its customers through adopting new methods and changes, whilst involvement organisation culture can be determined at an organisation with employment orientation, where people feel that they can contribute to strategic decisions.

There were many authors who referred to organisational culture and to management styles and job obligations that are implemented within firms. Schein (1996), concluded that there are three organisational culture types according to management approaches: first, the "operation" approach where people are inspired to be initiators to achieve the organisation's goals and its mission and also deal directly with customers; second, the "engineers" approach that refers to a group of people who share common cultural characteristics to resolve an organisation's problems; third, the "executives" approach that refers to a group of people who share similar assumptions about the organisation. Moreover, a study that was conducted by House & et al. (1999), shows that managerial and leadership styles comprise a direct impact on values creation and schemes of organisational culture through imitating the managers' principles and perceptions.

2.7. Organisational Culture Assessment

Ways of assessing organisational culture are hotly debated. Whether the assessment instruments are qualitative or quantitative, much depends on the researcher's perspective and their purpose for measuring organisational culture (Glendon & Stanton, 2000). Moreover, the assessment procedure and assessing elements must be clearly defined. Many authors suggest several instruments to assess organisational culture, where each one of these authors has a clear justification for using particular instruments, and depends on the measurable and assessable elements. For example, Schein (1985, 2004), has an approach for assessing

organisational culture through a qualitative method that includes behaviours and artefacts, whilst Hofstede (2001), suggested that organisational culture should be assessed through a quantitative method in order to increase the level of accuracy and reliability. From another perspective, Rousseau (1990), suggested both qualitative and quantitative methods and the reason behind using this method is related to some of the organisational culture that cannot be measured through qualitative methods only and the opposite is correct.

Alternately, Locatelli & West (1996), used three different qualitative methods to assess organisational culture. They used: 1. Repertory Grids, which are suggested earlier by Kelly's (1955). This methodology has been developed earlier to measure knowledge elicitation and has been widely used to measure a company's knowledge adoptability. According to Gaines & Shaw (1993, p. 52), the "repertory grid methodology for eliciting conceptual structure has become a widely used and accepted technique for knowledge elicitation and has been implemented as a major component of many computer-based knowledge acquisition system". 2. The twenty Statements test, which has been developed by Kuhn & McPartland (1954). Originally, this test was developed for self-attitude development. In addition, it has been used to measure employees' self-attitudes in relation to forming an organisational culture character. 3. Group Discussion, which is admitted by Lundberg (1990). The comparison criteria were assigned to three levels of measurements. These levels are "level of culture information accesses, amount of information accessed and ease of use" (Locatelli & West, 1996: p. 15). Locatelli & West (1996), found that the twenty statement test is the best method to assess organisational culture due to the quick responses to the statements and consistency in relevant information.

As a result, there are two schemes for assessing organisational culture: 1. a typological scheme where organisational culture is assigned to one of the different types of culture despite

how many types of culture there are; 2. the dimensional scheme, which allocates an organisation to one of the cross dimension matrix (Scott & et al., 2003). One more scheme that is rarely used, and assesses organisational culture values according to its strengths or weaknesses (Peters & Waterman, 2004). The following sections focus on typological and dimensional schemes.

2.7.1. Typological Scheme

The typological scheme for assessing organisational culture has been used widely. At section 2.6 of this chapter, several types of organisational culture models are presented, each model is theoretically described according to the author's methodological assessment. For example, Cameron & Freeman (1991), provided a typological instrument called a "Competing Values Framework", which allocates organisational culture based on a firm's market competition orientation in one of the four culture types: clan culture, adhocracy culture, hierarchy culture and market culture. For a long time, Harrison's (1972), model has been used to classify organisational culture types to one of the four cultures: power culture, role culture, task culture and person culture.

On the other hand, Martin (1992, 2002), however, suggested a framework for organisational culture in typological assessments based on an organisation's stability and its consistency, which classifies organisational culture into three perspectives: integration culture, differentiation culture and fragmentation culture. In contrast, Wallach (1983), proposed three different organisational culture types as: bureaucratic culture, supportive culture and innovative culture.

Constantly, one of the most common typological and quantitative instruments of organisational culture assessment is that presented by Cooke & Lafferty (1983), which is

called "Organisational Culture Inventory". It has been recommend and used by many authors for different purposes such as Gaucher & Kratochwill (1993), to evaluate and manage organisational change, Slowinski (1992), to simplify alliances and mergers strategies and Leeds (1999), to manage and control the procedure of sharing values across several units. According to Cooke & Lafferty (1983), the assessment instrument is divided into twelve organisational culture types and is based on the relationship between "interpersonal and task-related styles" (Cooke & Rousseau, 1988: p. 252). These twelve types are reduced to three main styles where each four similar types are gathered into one main style. The three main styles are:

- People style: involves approval, conventional, dependent and avoidance cultures.

- Task style: involves oppositional, power, competitive and competence cultures.

- Satisfaction style: involves achievement, self-actualisation, humanistic-helpful and affiliative cultures.

2.7.2. Dimensional Scheme

The dimensional instrument of organisational culture assessment has been widely debated. Authors like Quinn (1988), Hellriegel & Slocum (1994), Cameron & Quinn (1999) and Goffee & Jones (2003), consider the dimensional scheme of organisational culture measurement as a result of a cross matrix between two dimensions. Whilst authors like Cooke & Rousseau (1988), and Sarros & et al. (2002), consider the dimensional scheme of organisational culture as an independent type and thus can be more than two dimensions.

Quinn's (1988), model is based on an organisation's competing value that is motivated by a focus dimension and management style dimension, and the result of the cross dimension is a

formation of four types of organisational culture as: support, innovation, goal and rules cultures. Hellriegel & Slocum (1994), presented similar matrix to assess organisational culture based on levels of the environmental adaptation dimension and the internal integration dimension, to form four types of organisational culture as: competitive, learning, bureaucratic and participative cultures.

Essentially, one of the most simple and integrated dimensional organisational culture matrixes is the "Double S Cube" matrix which was obtained by Goffee & Jones (2003), and has been used extensively by researchers or organisations to assess organisational culture. As mentioned in section 2.6.1, this matrix is adopted in this research to examine and allocate the research respondents into one of the four organisational culture types based on their organisation's level of sociability and solidarity dimensions. Goffee and Jones (2003), labelled their measurement instrument as a "Corporate Character Questionnaire", which consists of 23 items to measure an organisation's social activity level and the organisation's employees' coherence level, and to what extent these two levels are related in relation to achieving the organisation's goals and objectives.

From a different perspective, Sarros & et al. (2002), presented a reliable questionnaire to assess and understand organisational culture based on an organisation's profiles. This questionnaire consists of 28 items and has been tested in different industries and in different countries.

2.7.3. Assessing Organisational Culture Values

On the contrary, there is another approach to assessing organisational culture that assesses organisational culture values. Usually, values are reflected in behaviours and norms (Hofstede, 1998). Essentially, to assess an organisational culture through its values, there are

two issues that must be considered: first is to find out if these values are stable and to what extent these values have an impact on the employees' behaviours; second is to ensure whether these values are applicable for change or not (O'Reilly & et al., 1991and Hofstede, 2001). This scheme has been widely used in terms of its applied method and qualitative approach, which ends with insufficient and immeasurable information.

Generally, organisational culture values are associated with behaviours and practices. If the values are not reflected in noticeable practice, it might be hard to measured and assess them (Hofstede, 2001). Deal & Kennedy (1982), consider values as an organisation's psyche and if the values are stable, all aspects of the organisation will be also stable. On the other hand, embedded values are difficult to change in a short time and the process of changing values may take years (O'Reilly & et al., 1991). For example, top managers within two newly merged companies usually struggle to change the organisation's values, especially if these values are deeply embedded.

According to Peters & Waterman (2004), values can be one of the organisation's strength of high and reliable performance. They found that there is a direct relationship between high performing organisations and comprehensible values that are shared amongst an organisation's employees. Therefore, the main condition for assessing organisational culture through its values is to make sure whether those values are able to be changed and if this is the case, that those values can be measured, otherwise, measurement is very difficult, if not impossible.

2.8. Summary

Theories of organisational culture and its practical applications are discussed in this chapter to provide an understanding of organisational culture implications. A number of different organisational culture theories are presented; however, only seven theories are intensely elucidated based on two assessment schemes. These two schemes are typological and dimensional organisational culture assessments. Despite qualitative theories, these two schemes are usually addressed when organisational culture research is conducted to conceptualise the origin of each applied theory. Therefore, explicit clarification for these two is crucial in this research to explore the foundation of each theory and its elements.

The first theory focuses on an organisation's norms and behaviours consistency and how they influence the organisation's stability, performance and its employees. The second theory is based on the level of an organisation's deliberation of its management processes and its internal or external focus. The third theory is based on an organisation's solicitude of its surrounding environment and internal integration. The fourth theory focuses on an organisation's orientation, which can be external orientation or internal integration, opposition to change and flexibility levels and stability and direction. The fifth theory concentrates on an organisation's level of sociability versus its solidarity. The sixth theory focuses on an organisation's management style and its interpretation of manifestations. The seventh theory depends on an organisation's profile analysis. Both typological and dimensional organisational culture assessment schemes consist of a sort of examination of the organisational culture components, either directly or indirectly. Table 2.1 summarises the main practical organisational culture theories.

Meanwhile, as mentioned in this chapter that norms, rituals and traditions are relevant components of organisational culture where religion plays a significant role in forming a specific type of organisational culture, especially in this research where the implementation section of this research is determined to focus on Muslim SMEs in the UK. Therefore, understanding the impact of Islamic ethics on shaping particular organisational culture is essential. Therefore this research will focus on organisational culture, Islamic business ethics or Islamic work ethics – and where these ethics are derived from Islamic principles – they will be investigated. The following chapter elucidates religious involvement in the process of forming an organisational culture, particularly, those with Islamic business ethics.

Table 2.1: Summary of main organisational culture theories

Author(s) and Date	Approach	Organisational Culture Dimensions or Focus	Organisational Culture Character
Cooke & Lafferty (1983); Cooke & Rousseau (1988)	Typological. *Organisational Culture Inventory* based on organisation's consistency norms and behaviours	People Style; Task Style; and Satisfaction Style	People Style: *"sociable employees and low level of performance"* **Approval culture;** **Conventional culture;** **Dependent culture; and** **Avoidance cultures** Task Style: *"steady and well performance with high level of stress"* **Oppositional culture;** **Power culture;** **Competitive culture; and** **Competence/ Perfectionist cultures** Satisfaction Style: *"high level of performance with low level of stress"* **Achievement culture;** **Self-actualisation culture;** **Humanistic-helpful culture; and** **Affiliative cultures**
Cameron & Freeman (1991); Cameron & Quinn (1999)	Typological. *Organisational culture Typology Matrix.*	Organic Process: (flexibility & spontaneity); Mechanistic Process: (control, order & stability); Internal Maintenance: (smoothing activities & integration); and External Positioning: (competition & differentiation)	**Clan Culture:** *"organic processes and internal maintenance"* Attributes: "cohesiveness, participation, teamwork and sense on family" Leader style: "mentor, facilitator and parent-figure" Bonding: "loyalty, tradition and interpersonal cohesion" Strategic emphases: "toward developing human resources, commitment and morale" **Adhocracy Culture:** *"organic processes and external positioning"* Attributes: "entrepreneurship, creativity and adoptability" Leader style: "entrepreneur, innovator and risk taker" Bonding: "entrepreneurship, flexibility and risk" Strategic emphases: "toward innovation, growth and new resources" **Hierarchy Culture:** *"internal maintenance and mechanistic*

			processes" Attributes: "order, rules & regulations and uniformity" Leader style: "coordinator and administrator" Bonding: "rules and policies & procedures" Strategic emphases: "toward stability, predictability and smooth operations" **Market Culture:** *"external positioning and mechanistic processes"* Attributes: "competitiveness and goal achievement" Leader style: "decisive and achievement-oriented" Bonding: "goal orientation production and competition" Strategic emphases: "toward competitive advantage and market superiority"
Hellriegel & Slocum (1994)	Dimensional. *Organisational Culture Orientation.*	Environmental Approach versus Internal Integration	**Competitive culture:** *"high environmental adaptation and low internal integration"* "high flexibility, low integration and contract relations between employees & the organisations" **Learning culture:** *"high environmental adaptation and high internal integration"* "trend to change, knowledge expansion, sensitive and responsive to external changes, complex environment, competitive advantage, informed about environment, gathering environmental information & process, service development, encourage innovation & creativity and organisational commitment" **Bureaucratic culture:** *" low environmental adaptation and low internal integration"* "rigid regulations & rules, high level of centralisation and affirmative leadership style" **Participative culture:** *"low environmental adaptation and high internal integration"* "loyalty, personal commitment, team working, high level of society

			acceptance and tendency to stability"
Denison & Mishra (1995), Fey and Denison (2003)	Typological. *Culture Traits*	External Orientation, Internal Integration, Change & Flexibility and Stability & Direction	**Adaptability culture:** *"external orientation and change & flexibility"* "organisation maintains their efforts to satisfy their customers with adopting new methods and changes" **Mission culture:** *"external orientation and stability & direction"* "focus on organisation goals and direction that clearly defined and designed" **Involvement culture:** *"internal integration and change & flexibility"* "employment orientation and people fell they can contribute to strategic decisions" **Consistency culture:** *"internal integration and stability & direction"* "focus on organisation's core values, ability to reach a straight agreement and well harmonized"
O'Reilly & Chatman (1996)	Typological. *Organisational Culture Profile (OCP)*	Organisation profile analysis	**Competitiveness culture:** "achievement ordination, emphasis on quality, distinctive –being different from others and competitive" **Social Responsibility culture:** "reflective, good reputation, socially responsible and clear guiding philosophy" **Supportiveness culture:** "team orientation, sharing information freely, people oriented and collaboration" **Innovation culture:** "innovative, quick response to the market, risk taker and individual responsibility" **Emphasis on Rewards culture:** "fairness, opportunities for professional growth and highly rewarded for good performance" **Performance Orientation culture:** "high performance expectations, enthusiastic, highly organised and

			results oriented" **Stability culture:** "stability, calm, job security and low conflict"
Goffee & Jones (1998, 2003)	Dimensional. *Double S Cube*	Sociability versus Solidarity	**Networked culture:** *"high sociability and low solidarity"* Physical Space: "open door, people move freely, humorous offices, privileged spaces and dressed differently" Communication: "face to face communication, less paper works and rapid information exchanges" Time: "time for social activities and working time is longer but out of offices" Identity: "differences are not addressed, personal loyalties persist and close ties of sociability heighten feelings of similarities" **Communal culture:** *"high sociability and high solidarity"* Physical Space: "shared spaces, open plan, lots of movement, formal social facilities are provided and corporate logo is everywhere" Communication: "easier flows of communication, nonverbal communication is important and has a private company language" Time: "people live at work and work is considered as relaxation and vice versa" Identity: "people identify with values and mission of the company and work becomes as way of life" **Fragmented culture:** *"low sociability and low solidarity"* Physical Space: "closed door, little corporate space, office well equipped but people may work at home" Communication: "talk is limited, documented communication is used widely and talk is diverted to clients" Time: "absence from work is the norm and achieving target is more concern than work time" Identity: "people identity with values of individualism and freedom and allegiance will be professional rather than organisation"

			Mercenary culture: *"low sociability and high solidarity"*
			Physical Space: "functionally spaces, disc can be used by everyone and priority spaces for customers"
			Communication: "communication is swift and direct to the point, rarely face to face communication and communication across boundaries"
			Time: "long hours are the norm, private time is precious and inactive chatting is regarded as waste of time"
			Identity: "people identity with winnings and shifting allegiance when employees move"
Martin, 2002	Typological. *Three Perspectives Theory*	Extent of Consensus (EOC) aspect, Level of Consistency aspect (LOC) and Orientation to Ambiguity (OTA) aspect	**Integration culture**: EOC: collective wide consensuses on interoperations of manifestations. LOC: manifestations have mutually consistent interpretation. OTA: manifestations are clearly interpreted. **Differentiation culture**: EOC: consensus achieved within sub-cultural boundaries. LOC: interpretations of manifestations are inconsistent across sub-cultural boundaries. OTA: manifestations are interpreted clearly within sub-cultural boundaries. Ambiguity channelled outside of subculture. **Fragmentation culture**: EOC: lack of collectively wide consensus on manifestations. Characterised by issue-specific affinities. LOC: interoperations of manifestations are neither clearly consistent nor inconsistent. OTA: manifestations are interpreted ambiguously.

CHAPTER THREE
ROLES OF BUSINESS ETHICS

3.1.   Introduction

Since Max Weber published his book "The Protestant Ethics and The Spirit of Capitalism" in 1905 (Weber, 2003), there were wide arguments whether a Protestant Work Ethics (PWE) can really measure a firm's ethical practices, or whether it is no more than a theory. Lately, Arslan (2001), summarised studies that have been conducted using PWE. He referred to almost one hundred items of research and studies that have applied PWE measurements on the various perspectives of religion and country contexts. In a comparable theory, the concept of "Islamic Work Ethics" has emerged when Nasr (1985), compared PWE characteristics to Muslim business' owners and their employees within Muslim countries. He found that Muslim owners respond positively to PWE, but also they reflect deep spiritual characteristics that distinguish them from other believers.

A growing number of specialised journals in business ethics indicate a necessity of ethical business existence. Journals such as "Journal of Business Ethics"; "Business Ethics Quarterly"; "Journal for International Business" and "Journal of Academic and Business Ethics" are offering great contributions to endorse codes of business ethics and their implementation impact on contemporary economics and businesses. Principally, the focal question in this chapter is 'why people should be ethical in businesses? There may be someone who asks 'what is the benefit of being ethical in my businesses? The answer for this question is as simple as answering 'why should I eat every day'? Eating every day to stay

alive, and also being ethical to remain and sustain the business, but how, and what practices are considered as ethical or unethical?

In chapter two of this research, components of organisational culture were explained and discussed which included individuals' beliefs and norms. These beliefs and norms originate and are derived from various sources, mainly from religion, which is considered in literature as a significant motivation to standardise ethical behaviours. Thus, elucidating business ethics and its relevant impact on current economics and businesses are crucial to developing a better understanding of business ethics contributions when forming a particular organisational culture, especially amongst Muslim business owners where religion has a strong impact on their entire life.

3.2. The Impact of Religious Principles on Business Ethics

In order to track previous studies of the religious impact on business ethics, perhaps we should start with a statement quoted from Weber (2003, p. 97): "the influence of those psychological sanctions which, originating in religious belief and the practice of religion, gave a direction to particular conduct and held the individual to it". Essentially, people are inspired by what they learn, especially, those educated who are allied to a particular religious belief. Kidron (1978), revealed that Weber's PWE theory has been introduced to demonstrate capitalist functions and business activities through the protestant faith, and to prove that ethical practices do not prevent people from achieving a successful business. Moreover, Arslan (2001), thought that, based on Weber's thesis, PWE has a significant contribution to enhance work and efficiency and creates an integrated business model.

Authors like Lorence (1987); Small (1992) and Vitell & et al. (2009) concluded that religion has little impact on business in general and business has got only one target and that is "business is business". In another hand, authors such as Murphy (1988); Hosmer (1995); Brickley & et al. (2002); Sims & Gegez (2004) and Salvador & Folger (2009) have mentioned to the importance of business ethics involvement within business transactions – which are mostly derived from religion – in recent times. Empirically, the impact of religious values on business has not yet been fairly assessed and there is no clear evidence that describes a religion's values and practices in business. On the other hand, most business ethics research refers to the origins of business ethics to religious principles, which will be explained and clarified in this chapter.

In 1994, David Krueger raised a controversial question about religious involvement and its contribution to modern businesses. The question has been rephrased by Jones (1997, p. 149), as: "can religion's ethics make a contribution to business ethics in pluralistic and secular contexts in the way that philosophical ethics makes a contribution?". Krueger's book (1994), "Keeping the Faith at Work: The Christian in the Workplace" has resulted in major debates on the role of religion in business ethics. He made spectacular efforts to prove that people can run a better business whilst keeping their Christian faith. Cavanagh & Bandsuch (2002), contributed that religious workers can bring moral habits to their organisation that enhance the organisation's general integrity and also lead to job satisfaction.

Some research conducted by Miesing & Preble (1985), examines the relationship between religious practice and ethical practice. The research has been applied to a number of the Business School's students who had contributed to at least one management task, or had been involved in executive development programmes. They found that "those with religious conviction tend to be more ethical" (Miesing & Preble, 1985: p. 474). Another research that

was conducted by Smith & Oakley (1996), indicated the impact of religious people's beliefs on business decision making. The research has been applied to a number of Business School students who had studied at least one ethical module. They found that students, who reported themselves as religious, are less accepting of doubtful behaviour.

A relatively recent study conducted by Longenecker & et al. (2004), examines the impact of religious commitment on ethical practice in business. They found that "some religious values improve moral judgments on at least some types of ethical issues" (Longenecker & et al., 2004: p. 382). Therefore, people who are assigned as religious practitioners are not likely to accept doubtable behaviour or action within their business, and their ethical behaviour improves the general organisation's business ethics awareness and practice as well. When the word "religion" comes into literature, the main three perspectives are usually addressed: Judaism, Christianity and Islam. As mentioned above, the origin of business ethics are driven by religious principles, and each of these three religions has a solid base and source. Constantly, in order to understand the religious impact on business ethics configuration, an explanation of the bases of religions should be presented from different perspectives.

From the perspective of Judaism, Jewish law is regulated by the Torah, which is "the primary document of Judaism and is the source of all basic Biblical commandments in an ethical framework"[1] and is explained and developed in Talmud, which is "the collection of writings constituting the Jewish civil and religious law"[2]. Conducting a business according to Jewish law means more than just earning money or building an empire of wealth, but, also to obey God's commands to build the earth where "business is not only a permissible part of human activity, but a necessary one. It is part of God's mandate to work the earth as well as to guard it" (Dorff, 1997: p. 32). According to Green (1997), Jewish law has a long history in

concessional business ethics, business law and earning profits. He mentioned six business ethical statements that are derived from Jewish law. These principles are:

- Business activities and earning profits are legitimated by Jewish law.

- Human rights, the limitation of ownership and wealth are protected individually and socially.

- Business decision-making must protect human constitutional rights and not harm other people.

- Avoid harming consumers and prevent them from being cheated.

- Avoid misleading or fraudulent activity in sales and in all business transactions.

- Morality is the main principle of conducting business and individuals must consider their behaviours and have to bear in mind that when they conduct business they actually conduct their spirituality (Green, 1997).

Constantly, Jewish law insists on weights and measurements in sales and trading and must be accurate to the base of both parties acknowledgement. Pava (1997), has referred to several business ethics that are driven by Jewish law in his book. Perhaps the main principles of Jewish law in business are those related to deception in trading and to avoid monetary or oral deceptions, especially those commercial transactions which end with benefits for one party over the others. Therefore, Jewish law has been strongly involved in conducting business and creating ethical businesses even in the modern economic climate.

From the perspective of Christianity, the main sources of Christian law are: 1. (The Old Testament) "that is a collection of selected writings composed and edited by members of the Hebrew-Jewish community between the twelfth century BC and the beginning of the Christian era. It includes such diverse materials as prophetic oracles, the teachings of wise

men, instructions for priests and ancient records of the royal courts"[3] and 2. (The New Testament) which is "the collection of books of the Gospels, acts of the Apostles, the Pauline and other epistles and revelation, composed soon after Christ's death and is the second half of Christian Bible"[4]. Perhaps the fundamental mission of Christian law is to distinguish between good and doubtful behaviours. According to Stackhouse (1995a), the Christian faith establishes commercial relationships, especially those relationships that are linked to individuals and community rights. Zinbarg (2001), summarised the essential principles of business ethics and origins of them from the perspective of different faiths, in particular, from Christianity. He mentioned that "as I dug deeper into the New Testament, it seemed to me that the Gospels also contained ethical messages for Christians in the marketplace that are relevant even in modern times" (Zinbarg, 2001: p. 42). Stackhouse (1995b), presents Christianity's guide to business ethics. He attempts to prove that these business ethics are derived from the basis of the Christian faith "Honor is not to go to the rich and the powerful because they are rich and powerful but accordingly as they love mercy, do justice and walk humbly with God" (Stackhouse, 1995b: p. 112).

From the Islamic perspective, business ethics have been articulated widely in literatures. Essentially, the two main sources of Islamic Law, or in another word "Sharia" are: 1. The Holy Quran which is "the Arabic speech of Allah – God – that was revealed to the Prophet of Islam – Mohammed (pbuh) both in word and in meaning"[5] and 2. Sunnah or in another word (Hadith) which is "the term that refers to those actions of the Prophet Mohammed (pbuh), which the Prophet (pbuh) initiated, performed and promoted amongst all his followers as a part of God's religion"[6]. Islamic law largely emphasises the different perspective of Muslim life, especially those relating to human relationships such as undertaking a business with other people that is considered as a crucial issue and must be controlled by Islamic law. Business

ethics from Islamic Law or the words used recently in literature are "Islamic Business Ethics" will be clearly defined in section 3.4 of this chapter.

3.3. Significant Business Ethics in Organisational Culture

Authors like Sims (1991); Carlson & Perrewe (1995); Jose & Thibodeaux (1999); Wotruba & et al. (2001) and Vitell & Singhapakdi (2008) have conducted researches about the impact of institutionalising ethics on an organisational culture and they assumed that organisational culture should support ethical codes within an organisation, and managers should enforce organisational ethical practices. Some researchers went beyond organisational culture influences and promoted the sustainability of ethical culture within organisations through: selecting the right kind of individuals, socialising, the organisation's goals and values, training individuals on ethical norms and monitoring any discrepancies (Northcraft & Neale, 1990).

The reason behind many of the studies on facilitating organisational culture is to understand the individual's behaviours – which usually consist of ethical and unethical behaviours - and an organisation's norms of controlling internal performance. According to Sims (1991), organisational culture involves a number of functions that affect organisational ethics performance. He states that, "when an organisation takes on institutional permanence, acceptable modes of ethical behaviour became largely self-evident to its members. This is essentially the same thing that organisational culture does. So, an understanding of what makes up an organisation's culture and how it is created, sustained and learned will enhances one's ability to explain, predict and manages the behaviour of people at work" (Sims, 1991: p. 502). Moreover, Carlson & Perrewe (1995), suggested creating an ethical environment within an organisation for competitive advantage. They determined the fundamental elements of the

institutionalisation of organisational ethics through transformational leadership. These elements are: observed leader's ethical orientation, supporting general ethical orientation by senior management and creating clear codes of ethics and policies, and if these elements are admitted, the process of transformational leadership leads to the creation of a comprehensible corporate vision, understanding human needs and creating strong core values (Carlson & Perrewe, 1995).

On the other hand, some researchers changed the direction of its impact and investigated how organisational culture can enhance ethical practices within organisations. Adelman (1991), was convinced that an organisation's ethics are not rules that shape that particular organisational culture, whereas a distinctive organisational culture can create business ethics and enhance codes of ethical practices. Similarly, a better analysis and explanation of organisational culture leads to the discovery of unethical behaviours and can be resolved by managers (Gagliardi, 1990). Therefore, organisational culture elements are moderated and manageable, which can enhance the ethical corporate culture.

Subsequently, Sinclair (1993) presented two organisational culture management approaches through which to enhance ethics in an organisation as follows:

- Creating unitary culture approach: through implementing ethical practices throughout the organisation. She states that "this approach to enhancing ethical behaviour works by reinforced adherence to a predetermined and clearly-defined bottom-line which tells employees how to act" (Sinclair, 1993: p. 66).
- Sub-cultural approach: in this way, discrimination creates highly debatable behaviours which become distinct ethical and unethical behaviours and then extends to ethical attitudes. She advised that "sub-cultural awareness can stimulate more

ethical behaviour if the cause of a lack of ethics includes insulated or blinkered professional values" (Sinclair, 1993: p. 69).

As mentioned in chapter two of this research, organisational culture involves various elements that start from deep and invisible elements moving to the most visible elements. Corporate and individuals' values are significant components of organisational culture and consist of organisational ethics and moral values. Thus, a company's ethics become vital components of the organisational culture and provide ethical codes to judge right and wrong behaviours.

Business ethics are presented as the results and products of organisational culture. Liu & et al. (2004) suggested that in order to understand the significance of business ethics in organisational culture, it is important to clarify and discern between the organisational ethical culture, the organisational ethical climate and ethical codes. According to Cohen (1993, p. 344), the organisational ethical climate has been defined as, "the pervasive moral atmosphere of a social system, characterised by shared perceptions of right and wrong as well as common assumptions about how moral concerns should be addressed" while Trevino & et al. (1995; cited in Key, 1999: p. 219), consider organisational ethical culture as "a descriptively-based construct that represents the extent to which an organisation actually attempts to influence members' behaviour through a variety of cultural systems". In addition, ethical codes are the written part of the rules of an organisation's policies through which to enhance ethical behaviours (Liu & Fellows, 2004). Thus, the organisational ethical climate concerns individuals' attitudes of their work ethics, whilst organisational ethical culture concerns individuals' ethical behaviours. Precisely, the difference between the ethical climate and ethical culture is that: "ethical climate concerns the ideational level and ethical culture is the phenomenal level" (Liu & Fellows, 2004: p. 441). In practical terms, ethical culture is more perceptible and more controlled than the ethical climate.

Furthermore, the organisational ethical culture concept is assessed through a substantial model that is proposed by Trevino (1986), which includes ethical decision-making in an organisation based on Kohlberg's (1969), cognitive moral development model. She proposed that right (ethical) and wrong (unethical) behaviours recognition and identification will be high within a strong normative structure of organisational culture. In contrast, people within weak structures of organisational culture are highly dependent on their ethical backgrounds, which usually form a sub-organisational culture. Hence, the organisational ethical culture is "a specific dimension of organisational culture that describes organisational ethics and predicts organisational ethical behaviours" (Key, 1999: p. 217).

Accordingly, organisational ethical culture consists of beliefs, norms and ethical codes that control individuals' behaviours and share ethical attitudes. Authors like Mathews (1988), and Henry (1995), perceived that written ethical codes - by themselves - within an organisation would not diminish illegitimate behaviours or practices amongst the company's employees. If there is a strong belief in ethical practices, ethical codes can enhance legitimate behaviours. So, individuals' beliefs and norms are considered as deep components of the organisational culture and ethical behaviours as well. Thus, obvious interactions between organisational culture and business ethics contribute to exploit business ethics influences on shaping particular organisational culture.

3.4.   Business Ethics from Islamic Perspective

Islamic law and its regulations largely influence all Muslims' lives and activities, those that are considered as normal activities, or those related to business. In a country such as Saudi Arabia where business is linked to the regulations of Islamic law "Sharia", people must comply with the faith of Islamic, or otherwise risk losing their reliability. Alsabt (1996; cited

in Uddin, 2003: p. 27), claimed that "there is no separation between you as a person and the business you represent or conduct in the Arabian world, business is not only business". Therefore, within the Muslim world, Muslim business owners must comply with Islamic ethics and sustain the fear of God as mentioned in the Quran "God has permitted trade and forbidden usury. Those who after receiving direction from their Lord, desist shall be pardoned for the past, their case is for God; but those who repeat the offence are companions of the Fire: they will abide therein forever" (Quran, 2:275).

In terms of doing business based on Islamic Culture, Rice (1999), pointed out three elements of Islamic equality in business. First: "unity" which concerns the belief in one God and all people are equal and to be treated in an equivalent way through cooperation and opportunities. Second "justice" which refers to tax contributions (Zakah) giving to those people who are in need. Third: "trusteeship" which leads to sustainable improvement where leaders manage resources and people's efforts fairly. Moreover, these elements are being explained in more detail, according to Uddin (2003), the Islamic socio-economic system can be understood through the following aspects:

- Unity: Muslims must trust and depend on Allah (God) willing and their productive ideas should be converted to actions.

- Justice: the essential message of the Prophet Mohammed (pbuh) is to expand justice among all mankind. Abeng (1997, p. 51), noted that "the fundamental mission of all Prophets according to the Quran was to keep the balance straight and to uphold justice".

- Productive work: Muslims must associate the faith of Islam with their productivity and being excellent in their duties.

- Freedom: one of the top priorities in Islam is to protect people's rights. Freedom is the most important aspect of conducting a business and "this can exist only when there is volition, honesty and truthfulness instead if coercion, fraud and lying" (Abeng, 1997: p. 51).

- Trusteeship: Muslims have been encouraged to build and maintain this world to the best of their ability. Doing business fairly is considered as the highest of Muslims' duties and missions in this life. According to the Prophet Mohammed (pbuh) "the best earnings are from a blessed sale and the product of a man's own hands" (Rice & Mahmoud, 1999: p. 76).

Conversely – but not exclusively - Muslim populations all over the world are distant from the ideal Islamic constitution for most of their daily life (Asad, 1993). However, this does not mean that its principles do not exist, Islamic principles still exist, but ways of practicing them vary. Furthermore, the main regulations of Islamic Law "Sharia" are limited to "commanded, recommended, left legally indifferent, reprehended or prohibited by God" (Asherman, 1982: p. 334), where all these elements should be practically applied to Islamic Business and Finance.

To understand how Islamic businesses run, we should first understand the legal formation of Islamic businesses and entrepreneurship. Elashker (1987), explained the fundamental aspects of forming business enterprises in Sharia. These forms are based on the nature of the business funding source. The first form is "Sole Trader" when the whole business is owned by one individual. The second form is "Partnership" when two or more people are involved in one business and share the profit or loss equal to their contributions. The third form is "Commenda" when a group of people invest in one project and forward it to an intermediary

as an agent. The fourth form is "State Enterprise" to which an enterprise is owed by individuals and receives support from the state to ensure supply of goods and services.

Nevertheless, in the case of Muslim firms, where religion is the main influential part of their business, there was a study that shows that religion can be stimulated as a main obstruction to business growth, for example a Pakistani business in the UK where Muslims entrepreneurs cannot obtain a bank loan that generates interest (Metcalf & et al., 1996 and Smallbone & et al., 1999). By saying this, it does not mean Muslim enterprises are not willing to achieve growth strategy because of Islamic rules; however, they maybe not able to find alternative solutions that comply with Sharia.

In addition, the Arab Union or Islamic Union is a substantial regularity body that creates businesses complying with Sharia and puts them forward in new developments of world economy. Zineldin (2002), claimed that the Muslim world has a greater chance for strategic integration and creates a stronger trading union through similar trading rules (which are obtained from the two sources, Quran and Sunnah) and thus they can create a better global economy. Obviously, co-ordinating and co-operating with each other would demonstrate the concept of strategic alliances, the latter being an essential part of strategic thinking. Moreover, there is nothing wrong in developing a good relationship with non-Muslims and to collaborate strategically to create strong economy, especially when we understand the meaning of co-operation in Quran is "co-operate with each other in righteousness and piety, not in sin and hostility" (Quran, 5:2). Meanwhile, Rice (1999), noted that liberalisation in business, either private or public, is part of a 'moral value' in which people should configure.

Comprehensively, business ethics are declared in many places in the Holy Quran and Sunnah. Allah places emphasis on ethical behaviours in business and acknowledges that business

ethics practices is a demonstration of worshiping him as he (swt) says in Quran "they have said that trade is just like unlawful interest. God has made trade lawful and has forbidden unlawful interest" (Quran, 2:275). In addition, Allah has made it clear for both trading parties to be honest and truthful and keep recording any trade transactions as being witnessed "believers, if you take a loan for a known period of time, have a just scribe write it down for you….. a written record of the contract is more just in the sight of God, more helpful for the witness and a more scrupulous way to avoid doubt. However, if everything in the contract is exchanged at the same time, there is no sin in not writing it down" (Quran, 2:282).

As mentioned above, there are many literatures covering Islamic business ethics. Authors like Beekun (1996); Abeng (1997); Quddus & et al. (2005); Wilson (2006) and Ahmad (2011) explain business ethics from Islamic perspective, however, majority of these literatures are descriptive and explanatory. Nevertheless, there is some literature that mentions the determination of Islamic business ethics impact and its implementation on Muslim enterprises (e.g. Graafland & et al., 2006; Uygur, 2009 and Bin-Shamsudin & et al., 2010).

Quddus & et al. (2005), compared a sum of business ethics from the perspectives of Judaism, Christianity and Islam. From the Islamic perspective, they concluded the following main business ethics:

- Bribery: giving or receiving a bribe is totally prohibited due its corrupt results upon an individual and society justice

- Fraud and Cheating: the government and authorities charge people who commit any kind of fraud or cheating. However, in case the authority fails to prove the fraud commitment, there will be no accusation. In the Quran, fraud and cheating are considered as mass corruption either individually or socially and they are being

70

assigned as major sins "..be just in your weighing and measuring. Do not defraud people or spread evil in the land" (Quran, 11:85).

- Discrimination: all people are equal and no-one would be given benefits over the other favours "..we have created you all male and female and have made you nations and tribes so that you would recognise each other. The most honourable among you in the sight of God is the most pious of you.." (Quran, 49:13).

- Justice: the great mission of the Prophet Mohammed (pbuh) is to broaden justice all over the world for peace and honesty "..be steadfast for the cause of God and just in bearing witness. Let not a group's hostility to you cause you to deviate from justice. Be just, for it is closer to piety.." (Quran, 5:8).

Moreover, Zainul & et al. (2004), summarised seller or producer characteristics in Islam, these characteristics comprise three main aspects: 1. a Muslim businessman should consider that his principle goal when conducting business is to achieve Allah's delight, making a profit comes as his second goal, 2. be faithful and honest as the Prophet Mohammed said, and 3. Muslim businessmen should be open to the critics' scrutiny. Relatively speaking, Muzammil Siddiqi[7] gathered major business principles in Islam from Al-Bukhari – the narrative book of the prophet Mohammed (pbuh) – as: 1. no fraud or deceit, 2. sellers must avoid making too many promises when selling merchandise, 3. mutual consent is necessary, 4. be strict in regard to weights and measure, 5. the prophet forbade monopolies, 6. free enterprise where the price of the commodities should not be fixed unless there is a situation of crisis or extreme necessity, 7. hoarding merchandise in order to increase the prices is forbidden, and 8. transaction of haram (taboo) items such as intoxicants are forbidden.

Practically, there has been little research conducted on the Islamic business ethics impact on businesses or in the field of work. However, some researchers have examined general

business ethics impact on businesses. Arslan (2001), examined Weber's Protestant Work Ethics (PWE) – the characteristics and orientation of work ethics amongst Protestants, Catholics and Muslim managers in Britain, Ireland and Turkey. He found that Muslims in Turkey attained higher levels of PWE when compared to Protestants and Catholics.

Another research conducted by Graafland & et al. (2006), examined the influence of the Islamic religion on the level of Socially Responsible Business Conduct (SRBC). Considerably, they have assumed that Islamic business ethics are guided by Islamic religion principles. They found that Islamic principles support and encourage businessman to be widely involved in SRBC. On the other hand, Uygur (2009), investigated what was called "Islamic work ethics" values impact on Turkish entrepreneurs which was relatively structured according to Weber's Protestant Work Ethic theory. He found that the concept of Islamic work ethic has no significant impact on entrepreneurs or enterprises. Nevertheless, Turkish entrepreneurs are influenced by something called "Anatolian" Turkish culture which is a mix of cultures shaped by local and Islamic principles.

A new research (Bin-Shamsudin & et al., 2010), examined the same ethical concept "Islamic work ethics" impact on the relationships between association marketing and customer satisfaction. The main concern was whether Islamic work ethics would have an impact during the process of association marketing that lead to customer satisfaction. They found that "relationship marketing has a significant relationship to customer satisfaction and with the practice of Islamic work ethic will increase the significance level on the relationship between relationship marketing and customer satisfaction" (Bin-Shamsudin & et al., 2010: p. 113).

Moreover, a more recent research performed by Zulfikar (2012), examined the influence of Protestant work ethic characteristics upon Protestants, non-Protestants, Muslims, Catholics

and others businessmen in the US. Of the five dimensions of (PWE), Muslims scored a higher level of work and success dimension, internal location control dimension, negative attitude towards leisure dimension and saving time and money dimensions, whilst Muslims reported insignificantly to work as an end in itself dimension of PWE when compared to the others.

Specifically, the concept of Islamic work ethics or Islamic business ethics gains its principles from Islamic ethics that originated from the two main sources of Islamic Law, the Holy Quran and Sunnah. Muslims believe in ethical works as a worshiping practice and through ethical work practices, people sustain and build the earth where there is a maintaining balance between the individual's needs and social needs, which must be considered by ethical work (Nasr, 1985).

3.5. Summary

The religious impacts on work ethics and on organisational culture are discussed in this chapter to determine the origins of business ethics and their practical implementations within contemporary economies. Some authors argue that religion has no impact on business and business is about earning money for living. On the other hand, a number of authors contributed that religion does have an impact on business, directly or indirectly. Because business involves personal thinking, ideology and human prospects that are mostly spiritually motivated, business is not separated from religion, especially within religious contexts. Respectively, Weber's Protestant Work Ethics (PWE) characteristics are addressed and examined widely and there were substantial results on relationships between business and work ethics. PWE has been extended to different perspectives such as the Islamic Works Ethics (IWE) and Islamic Business Ethics (IBE).

In this chapter, the impact of religion on creating and controlling business ethics also was elucidated to establish sources and origins of business ethics from different perspectives. The three main perspectives that were discussed are Judaism, Christian and Islam due to their solid sources and references. In addition, the significant contribution of business ethics when shaping a particular organisational culture was deliberated. As a conclusion, the stronger the individuals' beliefs are, the more the organisational culture will be affected and would be difficult to change.

The main focus in this chapter is on business ethics from Islamic perspectives, because the empirical part of the research is concerned with Muslim business owners in the UK. Muslims believe that Islam and its principles influence the whole of a Muslim's life and they believe that ethical business is a worshiping act. In order to understand the process and formation of organisational culture within Muslim SMEs, Islamic business ethics impacts must be understood, and this chapter provides an initial perspective on Islamic business ethics, which will be explored empirically. The following chapter discusses strategic growth theories and their practical implementation amongst small and medium enterprises, to stipulate applicable strategic growth alternatives that are linked to organisational culture in our theoretical model.

CHAPTER FOUR
COMPETITIVE STRATEGIC GROWTH AMONGST SMALL AND MEDIUM ENTERPRISES (SMEs)

4.1.   Introduction

Internal or external growth, organic or non-organic growth, whatever the direction, a firms' strategic growth becomes a crucial contemporary topic and intensive research and studies in current business strategy are taking place. A number of key figures in business strategy, such as Peter Drucker, or Michel Porter, concentrate on strategic growth as a matter of survival: "grow or die". However, not all growth is healthy, perhaps when a firm has many liabilities and less chance of market opportunities.

The owner or senior manager's orientation of strategic growth is essential to encourage a company's employees to achieve further growth, which depends on the entrepreneur's personal objectives (Pasanen 2007). Strategic growth, as a concept, has been defined from different perspectives where each definition reflects the approach of strategic thinking. These definitions refer to the nature of growth, the path of the entrepreneur's orientation, the company's vision and its mission. Internally, the aspects of growth strategy are presented as product innovation; increased capacity of production and operational expansion. Another author of a relatively dated research debates that achieving growth strategy depends on the firm's geographical aspects and its characteristics such as the firm's age, size and industry relationship (Penrose, 1959).

In this chapter, the concepts of strategic growth and market competitiveness will be determined to conceptualise growth and strategic growth option theories. The rationale behind this chapter is to evaluate strategic growth options in order for them to be examined

empirically amongst small and medium enterprises, which are owned by Muslims in the UK. In addition, SMEs' strategic growth capabilities will be reviewed to establish a good understanding of growth challenges to which SMEs are facing in the contemporary economic climate.

4.2. Strategic Growth Capabilities

In literature, strategy, as a concept, is assigned for long-term planning. However, it is not limited to long-term planning only; according to Drucker (1994), strategy is the soul of the organisation's character and philosophy whilst Mintzberg (1994), considers strategy as a plan that is transformed into an action. Although, the concept of strategy depends on the author's point of view or, in other words, depends on the school of orientation and interpretation of basic elements of the strategy. For example, Mintzberg (1987), noted that strategy combines an organisation's future plan and past performance to determine the organisational direction, whilst Porter's (1986), school focuses on industry competition through its products and the market competitiveness. Normally, strategic planning is a duty of the top or senior levels of management to identify the organisation's long-term goals and direction (Tsang, 1998).

Recently, strategy has been described as a plan for a long period among top-level management of an organisation. Johnson & et al. (2006), state that strategy is a long-term movement and scale process of an organisation to gain advantages of maintaining and reorganising the firm's structure through its current capacity and capability and being linked to stakeholder probabilities. Additionally, strategy is concerned with a group of plans to enhance the organisation's productivity and profitability based on the present and expected future changeable business environment. Glueck (1972), stated that growth strategy means

when an enterprise wants to achieve a certain position that is higher than its current situation through increasing sales or market-share.

According to Pearson (1999), strategy consists of five components and should be considered in strategic planning. These five components are as follows:

- Strategic direction: a clear and understandable strategic direction improves an organisation's concentration on its internal resources to achieve its goals and objectives.

- External communications: a steady communication with competitors produces sufficient knowledge of the industry to create new business opportunities.

- Long-term orientation: is a managerial task to identify the organisation's long-term orientation which helps to constantly improve the staff skills and organisational technology.

- Core competence: is a valuable component of strategy which focuses on what makes an organisation competitive and distinct from its competitors.

- Customer focus: all the above components should be directed to achieve customer satisfaction and secure long-term strategy.

From another perspective, strategy is about an organisation's future direction based on its current capabilities. Strategic capability is a term that is used to configure an organisation's resources based on its tangible and intangible assets. Johnson and & et al. (2008, p. 95), defined strategic capabilities as: "the resources and competences of an organisation needed for it to survive and prosper". According to Helfat & Peteraf (2003), an organisation's capabilities must be reflected through internal routines and procedures in sequence to pursue an organisation's activities. Cepeda & Vera (2007), simplified an organisation's capability as

a compatible result of active processes and operational routines. They refer to an organisation's capabilities as its dynamic capability; however, this relationship should be determined through four aspects: "1. capabilities are organisational processes and routines rooted in knowledge; 2. the input of dynamic capabilities is an initial configuration of resources and operational routines; 3. dynamic capabilities involve a transformation process of the firm's knowledge resources and routine; and 4. the output of dynamic capabilities is a new configuration of resources and operational routines" (Cepeda & Vera, 2007: p. 427).

Consequently, dynamic capability is part of the strategic capabilities. To understand dynamic capabilities, a clear differentiate between strategic capabilities, dynamic capabilities and also threshold capability must be acknowledged. Dynamic capability is a new creation borne out of an organisation's resources and operational routines (Leonard-Barton, 1992),while strategic capability is a form of evaluation of the organisation's current resources to take further strategic action (Mintzberg, 1994). According to Teece & et al. (1997), dynamic capabilities are linked to an organisation's competitive advantage to create new capabilities; however, these new capabilities should not be limited to an organisation's resources (tangible and intangible) or an organisation's operational routines and process, but can be extended to the firm's facility such as outsourcing investment. On the other side, threshold capability is what makes an organisation survive in the market. Johnson & et al. (2008, p. 97), described threshold capabilities as "those capabilities needed for an organisation to meet the necessary requirements to compete in a given market". They made a clear distinction between threshold capabilities and the organisation's capabilities through competitive advantage aspects. Table 4.1 shows an organisation's capabilities and its threshold capabilities competence level.

According to Johnson & et al. (2008), both threshold capabilities and organisation's capabilities involve similar resources, however, threshold capabilities on their own will not

create an organisation's core competence and firms should think of its particular and unique resources such as inventive products.

Table 4.1: "Strategic capability and competitive advantage"
Source: Johnson & et al. (2008, p. 96)

	Resources	Competences
Threshold Capabilities	**Threshold Resources** • Tangible • Intangible	Threshold competences
Capabilities for competitive advantage	**Unique resources** • Tangible • Intangible	Core competences

Thus, strategic growth capability is engaged to analyse the current organisation's capabilities based on its tangible and intangible resources, and assesses its dynamic capabilities to create new competitive capabilities with regard to minimum threshold capabilities that keep an organisation surviving in the market. Hamel & Prahalad (1994), suggested that a company seeking future development should support strategic growth decisions along with a comprehensive analysis of its capabilities.

Strategic growth capabilities, in addition, depend on an organisation's development characteristics and its ability to pursue them with its long-term development. One rather old study, Selznick (1957), presents the "distinctive competence" concept, which refers to an organisation's unique character to distinguish itself from its competitors. Furthermore, Drucker (1964), introduced the "excellence" concept, which also involves tremendous techniques to find out and measure what makes an organisation different from its competitors.

The theories of organisational strategic capabilities are diversified according to strategic thinking processes and strategic planning aspects. Van de Ven & Drazin (1985), refers to an organisation's strategic capabilities to its characteristics, which can fit specific strategic orientation to enhance the organisation's performance. From another perspective, an

organisation's strategic capabilities rely on its resources and ability to identify the most significant resources that create the organisation's core competence.

Constantly, strategic growth capabilities can be realized through an organisation's resources and a comprehensive assessment of these resources over time. For example, an organisation's long-term strategy should be evaluated through its life cycle where each stage has certain requirements for strategic planning (Churchill & lewis, 1983). Furthermore, Slotegraaf & Dickson (2004), mention that strategic growth capabilities are applicable for the integrated scanning and monitoring of the external and internal environment such as customer trend changes, local and international policies, competitive and new technology emergence. In precise, Zajac & et al. (2000, p. 429), pointed out that strategic fit "is a core concept in normative models of strategy formulation, and the pursuit of strategic fit has traditionally been viewed as having desirable performance implications".

According to the above, an organisation's strategic capabilities, including strategic growth capabilities, are driven by an organisation's resources, which need to be managed carefully and accurately. Johnson & et al. (2008), suggested six approaches to manage and develop strategic capabilities as: 1. re-evaluate and enhance current capabilities to create new capabilities; 2. strategic capabilities recognition can be extended to different units of an organisation, especially in the case of a multinational organisation; 3. exploiting current strategic capabilities to create new opportunities, this is the base of diversification; 4. think of what others ignored and improve entrepreneurial orientation to create new capabilities out of hidden or rejected ideas; 5. create new capabilities out of reducing internal activities; and 6. think of external capabilities such as acquiring another existing business.

To sum up, the origin of strategic capabilities is based on an organisation's resources (dynamic and operational) and its assets (tangible and intangible). Critical analysis of an organisation's resources and assets imperatively leads to concentrate on its most effective capabilities and creates new capabilities. Hagedoorn & Duysters (2002), determined their vision on a company's internal performance in respect of the company's capabilities where a better understanding of the firm's activities act as a guide to a better understanding of its external environmental circumstances.

4.3. Evaluation of Strategic Growth Theories

Most of an organisation's strategic growth theories are linked directly to economic growth theories (e.g. Hahn & Matthews, 1964; Geroski, 1999 and Slywotzky, 2004) or financial theories (e.g. Myers, 1984; McDougall & et al., 1994 and Kaplan & Norton, 1996). However, strategic growth theories rely on the source of the strategy and the surrounding environment. Glaser & Strauss (1967), refer to strategic growth in relation to an organisation's comparative criteria, which discriminates one company from another, while Miles & Snow (1978), refer to strategic growth as an organisation's ability to respond to environmental changes and trends. According to Delmar & et al. (2003), strategic growth is divided into organic growth associated with job creation, and non-organic growth, which is presented in many cases as acquisition for example. One of the common strategic direction matrixes is the one developed by Ansoff (1988), and called "Ansoff Matrix". This matrix is built on two dimensions: existing or new markets, and existing or new products. Figure 4.1 shows four considerable strategic directions. According to Ansoff (1988), the first direction is "market penetration", to present an existing product to the existing market in order to increase its market share, the second direction is "developing new product" amongst existing markets to maintain the

existing customers and to protect its competitive position sustainability, the third direction is "developing new market" presenting an existing product to a new market in order to gain new customers, fourth direction is "diversification" to discover a new market with a new product in order to increase the organisation's scope. Constantly, the Ansoff's matrix focus is on maintaining existing products, or developing new products, whilst sustaining the existing market or discovering new markets – which can be presented in sales points – as an alternative choice of strategic growth that will be explained in this section.

Figure 4. 1: "Strategic directions"

Products

	Existing	New
Existing	Market penetration Consolidation	Product development
New	Market development	Diversification

Markets

Source: Ansoff (1988; cited in Johnson & et al., 2008: p. 258)

Moreover, Dsouza (1990), pointed out three major characters of growth strategy: a. building strategy, which is considered as vertical integration; b. enlarging strategy, which focuses on product improvement; and c. maintaining strategy, which anticipates market superiority. In addition, Thompson (2001), mentioned four different growth strategies: a. company internal growth; b. merger and acquisition; c. strategic alliance; and d. joint venture.

Planning for growth in terms of increased sales or market share regardless of capital returns, or returns on investment, could be precarious. The decision-maker should realise the firm's

growth capability, which is represented in business capital investment, and returns on investment. In addition, Frigo (2004), introduced a growth matrix strategy that shows the direction of growth depends on returns of investment (ROI) and the capital cost as illustrated in figure 4.2.

The matrix demonstrates three ROI alternatives to guide where and how to grow. Asset growth is dedicated through current investment & growth which are related to the difference between ROI and the cost of capital, which indicates the direction of growth. When the spread of ROI is positive, then a firm's ability should be improved to raise assets and then to develop sales to extend ROI. If a firm has natural ROI which are equal to its capital cost, then it should improve profits, asset returns, raise ROI and then grow. A firm with a negative ROI spread should improve its profit, asset returns; raise ROI and not consider growth at this stage. This matrix proves that growth is not healthy in some cases and a good understanding of firm's ability and capabilities should exist. Consistently, Zuckerman (2004), stated that strategic growth requires clear comprehension of the following fundamentals: 1. prepare an appropriate growth direction plan; 2. focus on one or two perspectives such as concentrating on certain customer segments or certain business units; 3. speed programme application of chosen opportunities; 4. capitalise growth strategy with necessary funds; and 5. control all processes through measuring, monitoring and revising wherever necessary.

Figure 4. 2: "The asset growth – ROI spread matrix"
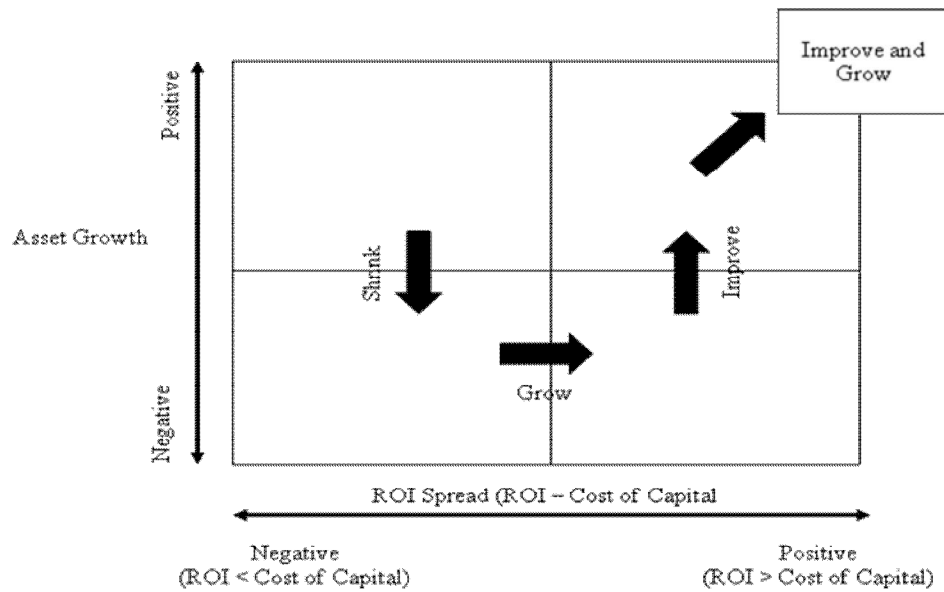
Source: Frigo (2004, p. 8)

Strategy as an integrated style of thinking means to share a company's strategic plan with its employees. Some companies create a team of senior managers to plan and direct the company's future approach. However, Lippert & et al. (2005), acknowledge that when a company designates an efficient senior planning team responsible for quick decisions, it might be a good approach rather to involve all employees, but this approach depends on the company facilities and its abilities. He also approved that using an external consultant would be the best approach for a sustainable company to obtain and analyse the data and information through the eyes of expert (Lippert & et al., 2005).

4.3.1. Internal Strategic Growth

In the literature, internal strategic growth has been associated with the organisation's capabilities, either operational or dynamic (Uyterhoeven & et al., 1973; Lenz, 1980; Ketchen & et al., 1993 and Zollo & Winter, 2002) or with the organisation's internal strengths and weaknesses (Thompson, 1967; Porter, 1980 and Chandler, 1990). Thus, internal strategic

growth, or internal expansion, relies on the analysis of the organisation's capabilities and the determination of internal strengths to exploit them for future expansion. Moreover, an organisation's knowledge contributes considerably to its internal expansion and thus should exploit its experiences in product innovation in order to improve existing products, or to create new products, that maintain customer desire whilst being competitive in the market (March, 1991). On the other hand, Miller (1993), stated that the internal expansion process involves maintaining operation expenses to reduce production costs and increase total profits.

Considerably, organisational expansion is measured comprehensively through the size of the organisation, its increase in sales, its returns on investment, the total profits, its market share, the product range and also product development and innovation (Peng & Heath, 1996). Up to this point, it is obvious that internal strategic growth involves the critical analysis of an organisation's internal capability and straightforward decisions on strategic growth choices.

Hooley & et al. (2004), presented a strategy framework to improve the organisation's performance based on the strategic focus as illustrated in figure 4.3. According to their research, strategic focus is divided into two main categories: 1. increase sales strategy, which is subdivided into expanding market and increasing share; and 2. improve productivity strategy, which is subdivided into increasing margins and reducing costs. In addition, both strategies are broken-down into several suggestions that are focus; in general, on increased sales points to gain new customers and improve existing products for the existing market or to create new products. Therefore, increased sales points and developing existing products are the main choices of internal expansion for either a well-established or a new venture.

Figure 4. 3: "Improving performance strategy"
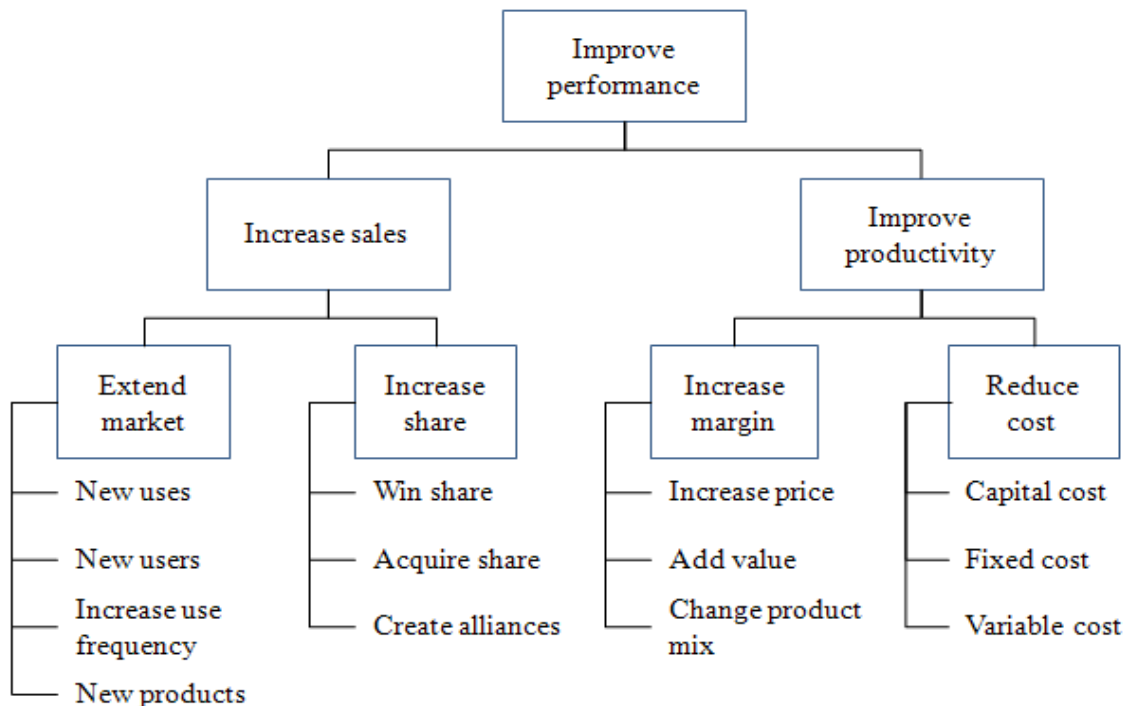
Source: Hooley & et al. (2004, p. 46)

4.3.1.1. Increase Sales Points

One of the main strategic growth methods is increasing sales points to reach other market areas. According to Aldag & et al. (1991), strategic growth planning is determined through three alternatives: 1. increase sales points and expand horizontally to reach the maximum number of customers in different areas; 2. improve existing products or introduce new products to maintain existing customers or gain new customers, as both are considered as vertical expansion; and 3. takeover or merging with another company – can be with a similar or different industry – to increase capital investment. These three options will be examined as strategic growth alternatives. However, the increased sales points option requires a steady logistic support especially for manufacturing based firms where the production plant is usually in a different place than the sales points (Timpe & Kallrath, 2000).

Actually, strategic growth by means of an increased sales point option has not been tackled as fairly in relevant literature as that of strategic growth options. Considerably, some early research appointed options of increased sales point strategy to the firm's lifecycle. During the introduction stage, Hay & Ginter (1979), suggested selecting distribution channels carefully to avoid direct competition with widespread companies, but a firm should expand distribution channels to reach full coverage distribution during its growth stage. Nevertheless, sales points start decreasing during the maturity stage due to strong competition (Hay & Ginter, 1979).

4.3.1.2. Product Development

Product development and innovation are mainly associated with the creation of an organisation's competitive advantage. Porter (1996), placed emphasis on the capability of product development and innovations that move an organisation's market position forward and creates a distinctive and sustainable competitive advantage. Relatively, Shepherd & Ahmed (2000, p. 101), defined "New Product Development" (NPD) as "the art of designing something that a customer desires that can be produced to a standard and price acceptable to both customer and supplier alike in as short a period of time as possible", which means that NPD is a process of gaining knowledge and converting an organisation's efforts to achieve a competitive advantage.

Product development activities are varied based on the organisation's scope and goals. Calantone & et al. (1995), summarised eight fundamental activities of better organisational performance: 1. introduce flexible products to meet various customer needs, 2. introduce large number of new products to minimise the gap in competition, 3. introduce innovative products that competitors cannot compete with, at least for a period of time, 4. reduce the product development time-cycle to gain an advantage of early entrance to the market, 5. introduce highly technological products to avoid copying, 6. improve existing product to maintain

existing market, 7. introduce entirely new product to sustain existing market, and 8. introduce totally new product to new market in order to move away from competition.

Perhaps the main question that might be asked is whether there are guidelines or a particular framework for successful new product development. Cooper (2001), mentioned several factors that play a significant role in a successful NPD framework, which comprise an organisation's market orientation, a better understanding of customers' needs, a distinctive and cost ratio product, high sense of quick response, potential market with low competitiveness that is fast growing, and unified organisation's efforts. However, a successful NPD framework is not limited to the above factors; there are vital indirect factors such as government policy and environment protection policies where the latter becomes a crucial factor in contemporary manufacturing.

4.3.2. External Strategic Growth

In the literature, external strategic growth is reflected in any acquisition decisions of a new business, such as knowledge, workforce, technology or new investment capital. Hitt & et al. (1982), perceived external acquisition as a function of adopting new styles of administration, gain new markets and market share and add a new venture. Similarly, Pearce II & Zahra (1992), acknowledged that external strategic growth is a term for acquisitions, mergers and joint ventures that rely on an organisation's financial capability. Hence, the three external strategic growth alternatives will be discussed. These are merger and acquisition, licensing and franchising. These three alternatives are the most external strategic growth options which have been intensively articulated.

4.3.2.1. Merger and Acquisition

The principle of merger and acquisition (M&A) theory is that the value of a new entity after merger exceeds the value of the total of the two companies before the merger event (Brigham & Gapenski, 1994 and Gray & et al., 2003). Therefore, the theories of M&A are classified as two main approaches: value maximisation and non-value maximisation (Halpern, 1983). These two broad classes and sub-classes are illustrated in figure 4.4. Value maximisation theories aim to gain financial returns like any other investment decision which consists of: 1. efficiency theories that focus on sales, marketing, operational and managerial characteristics to increase the new entity's performance and profit, 2. information and signalling theories that lead to re-evaluation of the target company and normally its market price is increased, 3. the market power theories which reduce market competition and create a new value for the new entity, and 4. financial theories that aim to reduce capital risks and potential bankruptcy for the new entity. On the other hand, non-value maximisation theories consist of: 1. shareholder and manager theories where both gain personal benefits in obtaining more value from the new entity, 2. free cash flow theories that allow the acquirer to dominate market power (Halpern, 1983).

Figure 4. 4: "The theories of merger and acquisition"
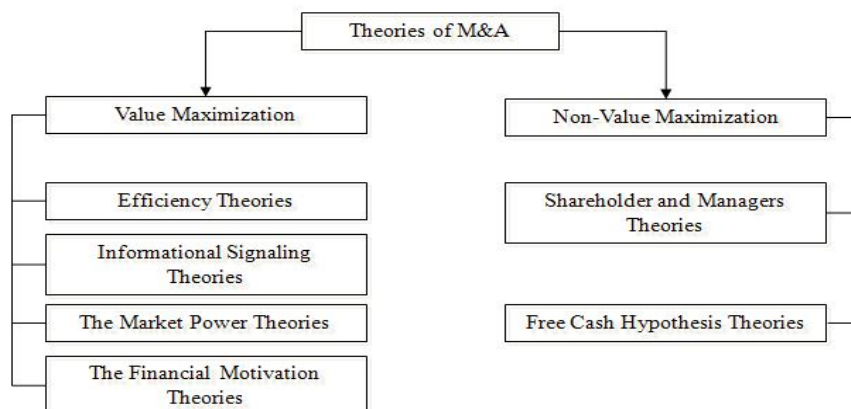
Developed from: Halpern (1983)

Consistent to the above M&A theory, Salvato & et al. (2007), suggested that merger and acquisition motivations depend on entrepreneur or management orientation and the direction of achieving strategic growth through enhancing the acquired company's management style and being aggressive for increasing managerial efficiency. Therefore, successful M&A occurrence is related to an industry level in the case of both companies aiming to maintain their positions in the market. Inkpen (1998), also acknowledged that one of the M&A strategies is to learn from its partner as part of uniting and spreading knowledge across the organisation.

Based on M&A motivation, Lu (2005), configures M&A into four categories as shown in figure 4.5. These four categories are: 1. purchase assets of the target company to gain control, 2. purchase stock of all or some of the seller's shares directly from the stock market, or in special deal outside of the market, 3. statutory merger which allows the new entity to carry on with its present name rather than to introduce a new name, this totally depends on the agreement of the two parties, and 4. consolidation, which means that a new company is created from the two merged companies.

Figure 4. 5: "Merger and acquisition categories"
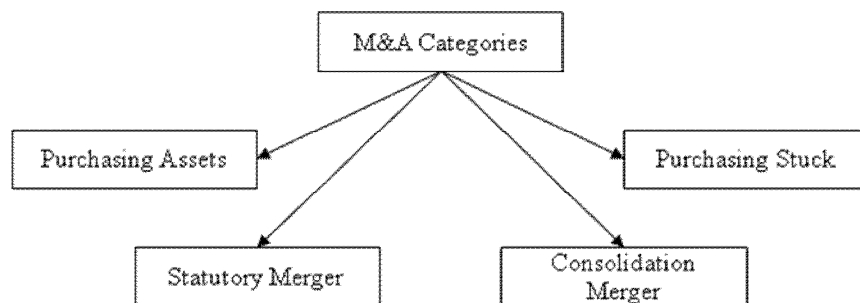
Developed from: Lu (2005)

4.3.2.2. Licensing

Licensing is a key to benefiting from a well-established intellectual capital. Sherman (2004, p. 4), states that "franchising and licensing are methods for leveraging the intellectual capital of a company into new revenue streams, market opportunities and profit centres". The principle of licensing is to model and imitate the current business legally where the licenser is benefiting from increased revenue without having any additional cost (Teece, 2010). Normally, in an innovative industry, such as the technology industry, licensing agreements occur after long empirical R&D activities and become a substantial strategic growth (Shapiro, 1989). Some authors find that licensing is an initial step for entering the foreign market and a means of testing new markets as an initial step of planning for future expansion (Shane. 1994; Barkema & et al., 1996).

4.3.2.3. Franchising

As a strategic growth alternative, business franchising can be described as granting a business through licensing agreement between two or more parties (Gillis & Castrogiovanni, 2012). However, franchising strategy and process are different to licensing. In particular, U.S. Small Business Administration (2002, p. 2), define the business franchising system as "a legal and commercial relationship between the owner of a trademark, service mark, trade name or advertising symbol and an individual or group seeking the right to use that identification in a business. The franchise agreement governs the method for conducting business between the two parties".

According to Gillis & Combs (2009), there are several obligations that the franchisor should pay attention to before taking a step forward to expand through the franchising strategy, which includes technology development costs, employees training costs and marketing

support costs. Franchising strategy has two main theories, first: 'Resource Scarcity Theory', which assumes that franchising provides a steady resource for the company and reduces capital cost liabilities (Oxenfeldt & Kelly, 1969), second: 'Agency Theory', which assumes that the franchisor and the franchisee have different objectives and the franchisor might delegate responsibility of any fault to the franchisee (Eisenhardt, 1989).

4.4. Managing Small & Medium Enterprises' (SMEs) Strategic Growth

In terms of achieving further growth, either internally or externally, there should be indications of growth intention that reflect the organisation's capability. The firm's total net profit, its total sales and net surplus are some of the signals that impact growth decisions, in other words, a return on investment is more likely to be the main motivation for growth. Firm's with less expectation – at least not owner's expectations – of a total return on investment will not think of expansion and may expect to adjust management strategy (Penrose 1959). Obviously, a firm's growth ability is the starting point of taking any growth decision.

4.4.1. SMEs Potential Strategic Growth

Within a local economy, small and medium enterprises (SMEs) play significant roles in increasing local GDP, absorb large company's employment redundancies and create job opportunities for low skilled employees. In many cases, SMEs are important for large companies as being part of their business process. From the side of co-operation, SMEs can be local vendors for large companies supplying component parts, basic materials or provide specific kinds of services such as catering, distribution or advertisement (Pasanen 2007). In

the United Kingdom, SMEs contribute to the local economy much more than large companies, in creating job incentives and innovations in various businesses. However, a large number of SMEs in the UK are supported by the government through regulations flexibility for setting up a business and getting skilled labours (UKTI, 2008). According to the UK Department for Business Innovation and Skills – BIS (2008), at the start of 2007, there were 4.7 million registered enterprises in the UK, 99.9% of total enterprises are SMEs that constitute 13.5 million employees, that account for 59.2% of total private sector employment and £1,440 billion, almost 51.5% of that total private sector turnover (BIS, 2008). For many years, the government granted a number of strategies to increase SMEs productivity. Nonetheless, on 12 March 2008, the government launched a new enterprise strategy to make the UK the most enterprising economy in the world and the greatest place to start a business (BIS, 2008).

4.4.2. SMEs Strategic Growth Process

SMEs growth, in general, occurs in the early stages of establishment and growth processes are considerably easier to be determined, but then begin to be more complicated (Smallbone & et al., 1995). Mainly, SMEs growth process emanates from one of two approaches: economical approach where the SMEs gain the advantage of economy growth and proceed to grow (Hebert & link, 1988) and the SMEs owners' personality, where the process of achieving growth starts from changing the entrepreneurs' behaviour, which has a huge impact on the business (Chell & et al., 1991).

Even Deakins & Freel (1998), concluded in their research that the process of SMEs growth is complicated and hard to understand, but there are two models of growth process and both are applicable to SMEs. The first model introduced by Greiner (1972), showing a firm's attributes

and crises that might occur during each stage of growth as shown in table 4.2. Perhaps the most complicated stage is to switch from stage one to stage two during a business formation where the firm's owner is involved in every aspect of the business and works hard to drive the growth process, but because of the lack of knowledge and less experience in market competencies, this stage is the most crucial and difficult.

Table 4.2: "Organisation practices during evolution in the five phases of growth"
Source: Greiner (1972, p. 45)

Attributes	Phase 1 Creativity	Phase 2 Direction	Phase 3 Delegation	Phase 4 Co-ordination	Phase 5 Collaboration
Management focus	Make and sell	Efficiency of operation	Expansion of market	Consolidation of organisation	Problem-solving and innovation
Organisation structure	Informal	Centralised and functional	Decentralised and geographical	Line staff and product group	Matrix of teams
Top management style	Individualistic and entrepreneurial	Directive	Declarative	Watchdog	Participative
Control system	Market results	Standards and cost centres	Reports and profit centres	Plans and investment centres	Mutual goal setting
Management reward emphasis	Ownership	Salary and merit increases	Individual bonus	Profit sharing and stock option	Team bonus
Crises	Crisis of leadership	Crisis of autonomy	Crisis of control	Crisis of red tape	Crisis of?

The second model introduced by Churchill & Lewis (1983), shows the growth process, especially, SMEs strategic growth as shown in table 4.3. The most interesting part of this process is the success stage that is divided into two stages: 1. stage (3-D) success-disengages when a firm achieves a certain level of growth through economic evolution and stops thinking of future growth, 2. stage (3-G) which represents firm's actual growth and working processes to obtain any necessary resources for potential growth.

Table 4.3: "Characteristics of small business at each stage of development"
Source: Churchill & Lewis (1983, p. 38)

	Stage 1 Existence	Stage 2 Survival	Stage 3-D Success-Disengage	Stage 3-G Success-Growth	Stage 4 Take-Off	Stage 5 Maturity
Management Style	Direct supervision	Supervised supervision	Functional	Functional	Divisional	Line and staff
Extent of Formal System	Minimal to non-existent	Minimal	Basic	Developing	Maturing	Extensive
Major Strategy	Existence	Survival	Maintaining profitable status quo	Get resources for growth	Growth	Return on investment

In conclusion, the processes of SMEs strategic growth are varied. However, there are always common stages that most firms might go through for the duration of the strategic growth process. Deakins & Freel (2006), summarised previous theories of the SMEs growth process as illustrated in figure 4.6. The life-cycle of the growth model of an entrepreneurial firm built on two dimensions matrix: the size of the firm along with its management complexity and the age of the firm. During the process, a firm's size and management style will change as well as it ages. According to Deakins & Freel (2006, p. 162), the life-cycle growth model of the entrepreneurial firm "envisage an inevitable and gradual movement along a known growth trajectory – the classic S – curve. At each stage the organisation undergoes changes in management practices and style, its organisational structure, the degree of internal formality of its system and strategy".

Figure 4. 6: "Life-cycle growth model of the entrepreneurial firm"
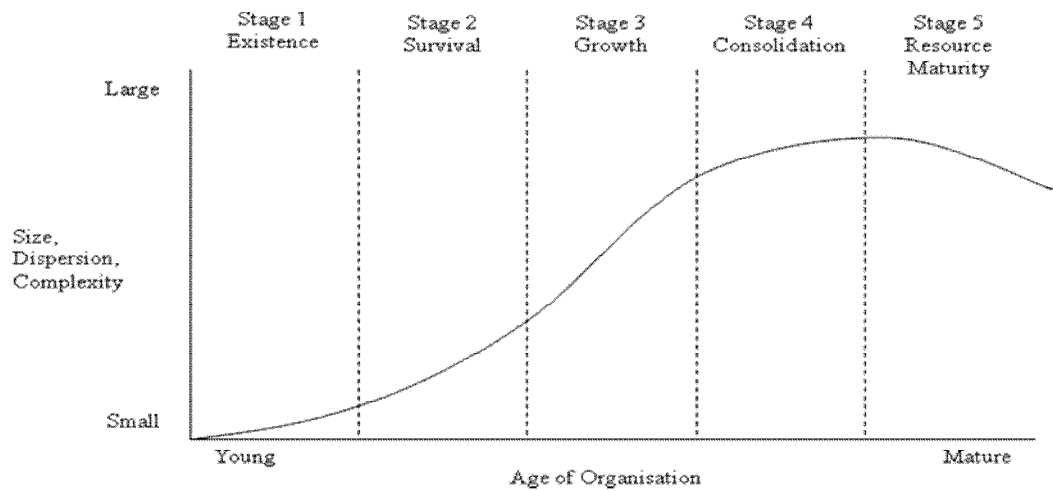
Source: Deakins & Freel (2006, p. 182)

4.4.3. SMEs Prospective

The process of new venture growth cannot be measured simply due to the impact of many and complicated factors that sometimes cannot be deliberated. Krueger & Carsrud (1993), noted that new venture potential growth is affected by the founder's perspective of growth opportunities in the market and the founder's behaviours are also influenced by market direction. Even that growth is a vital goal for a new venture, but still the new venture must focus on its first goal, which is the firm's stability and survival and consider growth afterwards (Pasanen, 2007). Some SMEs are unique by their scope of work such as electronics, engineering, manufacturing and high technology firms where the process of innovation is high in these types of industry, where SMEs can afford to undertake innovation processes faster than large firms and convert it to their advantage if they introduce advanced and high quality products (Oke & et al., 2007).

In general, SMEs are challenged by large companies to eliminate SMEs competition through price and large production scales. Obviously, the more sophisticated and high technology the

products, the less the can be competed against in the market. Pasanen (2007), places emphasis on SMEs' characteristics, especially those that are related to operation systems, product development and the firm's structure through which to support further growth.

As a final point, there is no straight and correct path for strategic growth to follow. However, there are several factors that need to be perfectly managed and controlled before and during the process of strategic growth implementation, which include new technology adaptation, knowledge adaptation, firm's resources, employee movement and products and services development (Macpherson & Holt, 2007).

4.4.4. Survival of SMEs

In literature and reality, SMEs are challenging many difficulties to grow strategically. According to Arinaitwe (2006), lack of technology and SMEs' capabilities to adopt new and improved technology are examples of these challenges. When a small business launches, the main concern is to lower its operation and administration costs and gain profits to cover capital outlay and to try to break even as soon as possible. Obviously, this is not limited to SMEs, but is also relevant to most large companies who are adopting this view. The core difference here is that large companies anticipate more efficiently when planning and setting long-term growth strategies, where most SMEs are confronted by a lack of long-term planning. Lind (2000), states that SMEs' owners or managers are not always aware of crucial factors for a successful business due to their lack of knowledge and how to benefit from financial data, future industry reports and information to convert these valuable assets into their decision-making. In addition, small-scale businesses should improve their technology and facilities to convince their customers to purchase from them, otherwise there might be

competitors who have a competitive substitute who would be able to adopt new and improved technology (Romijin, 2001).

Continually, financial institutes or banks usually evaluate SMEs and traditionally judge them as high risk deals to finance, and they are not able to access SMEs for financial loans unless there is sufficient data of the company's financial situation to support its request, unfortunately, most SMEs are not able to provide a manifest report of their financial situation, thus rendering banks unable to evaluate their loan proposal (Eyiah 2001). Alternatively, in certain studies, SMEs' owners usually rely on personal funds to finance their business, these could be small loans from their parents or friends (Cook 2001). Thus, financial and knowledge complexities are the main difficulties that SMEs are challenged by. Arinaitwe (2006), summarised the main categories of problems as: 1. lack of access to new and developed technology, 2. raising funds and financing business, and 3. low skilled employees. Therefore, SMEs get limited funds and numerous unsolved problems which place constraints on them when attempting to participate in a significant role in local and international economies.

4.5. Summary

In this chapter, the theories of strategic growth competitiveness from various perspectives are discussed. Starting with a firm's strategic growth capabilities and its ability to determine its direction of growth and meet any necessary needs for growth. Business strategic growth authors emphasise on a firm's dynamic capability, which creates significant differentiation compared to its competitors. This is followed by an evaluation of the strategic growth theories and strategic growth options. The reason for evaluating strategic growth alternatives is to verify the most applicable strategic growth alternatives that suit SMEs' capabilities and their

characteristics and then to be examined in a large scale amongst SMEs in the UK that are owned by Muslims.

There are two approaches of strategic growth, internal and external approaches or organic and non-organic approaches. The internal growth theory involves two options that are to increase sales points and to develop products, whilst external growth theory involves three alternatives that are to expand through merging or acquiring another firm, licensing a business novelty and franchising the business brand or services. The main focus in this research is on "increased sales points, products development and merger and acquisition as alternatives to strategic growth. The majority of SMEs are not applicable for licensing or franchising options because of their resources limitations, the firm's size and its age. Moreover, strategic growth relies on a firm's characteristics and to what extent these characteristics might support a plan of growth. Within SMEs, strategic thinking and planning is usually appointed to the business owner, which reflects a positive side of their entrepreneurial attitudes as an important aspect of strategic growth process. However, the negative side of absolute individuality of decision-making is that it may lead to an incorrect direction for growth.

Wide discussions on organisational culture theories and strategic growth theories and alternatives are presented in chapters two and four respectively, in order to facilitate the most applicable theories and speculate on the research theoretical model. A review of previous research that has adopted a similar conceptual model of this research is allowing us to compare our results to their results. Thus, the next chapter is about organisational culture's influence on the various aspects of an organisation.

CHAPTER FIVE
THE IMPACT OF ORGANISATIONAL CULTURE ON THE VARIOUS ASPECTS OF AN ORGANISATION

5.1.   Introduction

Recently, there are a growing number of researches in organisational culture change to achieve further strategic growth. The majority of this research adopts specific models of organisational culture types, as discussed in chapter two, to measure its impact on a particular aspect of an organisation. For example, Deshpande & et al. (1993), used Cameron & Freeman (1991), types of the organisational culture model to examine its relationship to the organisation's performance. In addition, some authors investigated the organisational culture type influences on manufacturing strategy (Bates & et al., 1995 and Fang & Wang, 2006), on attitudes towards organisational change (Abdul Rashid & et al., 2004), on an organisation's competences (Zhang & Liu, 2006) or on organisational trust and commitment strengths (Mathew & Ogbonna, 2009). Much of this research concluded that organisational culture has an impact on different aspects of the organisation and if there is a necessity to change its organisational culture, senior managers should think, analyse, evaluate and carefully plan each step.

In this chapter, the most well-known earlier studies and research that were conducted to examine and discover relationships between types of organisational culture and an organisation's strategic matters from different perspectives will be discussed. The reason behind this chapter is to review and link the most applicable and applied theories of organisational culture types – which are explained widely in chapter two – with strategic growth theories – that are explained in chapter four – to develop an understanding of

organisational culture types of the various influences on different perspectives of the organisation and determining a research conceptual model.

5.2. Organisational Culture Change

In terms of the organisational change process and its implementation, there are three fundamental factors that should be considered prior to any actual application. These factors are 1. technological issues inside the company compared to any new development technology, 2. the organisation's nature , and 3. employees' personal perceptions (Linstone & Mitroff, 1994). Relatively speaking, Abdul Rashid & et al. (2004), examined the relationship between corporate culture types and attitudes toward organisational change as illustrated in figure 5.1. Their research examined the most effective organisational culture types that have an influence on attitudes towards change in the organisation's strategy. They proved statistically that there is a certain organisational culture type that affects attitude toward change. The result shows that a mercenary type of organisational culture – focusing on employees' efficiency, which is driven by organisation goals – is the most influential type of organisational culture on attitudes toward an organisation's change (Abdul Rachid & et al., 2004).

Figure 5. 1: "Corporate culture impact on attitudes toward organisation change"
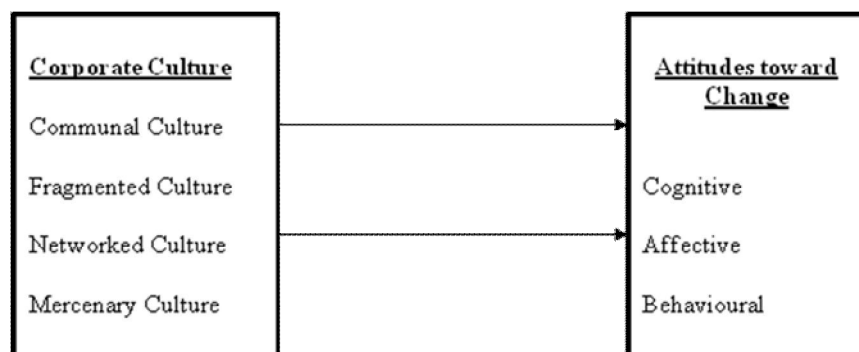
Source: Abdul Rashid & et al. (2004, p. 167)

According to Gardner (1995), organisational culture studies become very essential in any current global business due to the massive number of changes in the business environment and considering large incidences of merger and acquisition, business diversifications and change of business size, therefore owners or managers should be aware of their business organisation culture and be able to measure their organisational culture in order to enforce any necessary changes. In addition, a research that was conducted by Christensen & Gordon (1999), shows the impact of an organisational culture type on a firm's adaptation to change and they suggest that internal practice, which is shaped over many years along with industry learning, is difficult to change and the firm's managers are less able to enforce any significant change.

According to the literature, the process of organisational culture change is complicated. According to Rousseau (1990), an organisational culture is the most complicated issue in the process of an organisation's change, and there is no specific method to measure the organisational culture change rate, especially when it became apparent that most of the shaped organisational cultures depend on an individual's perception for change. From a different perspective, Sethia & Von-Glinwo (1985), describe organisational culture as a set of procedures that link all people within one organisation to share positive or negative norms and beliefs. This description presents organisational culture as social activities that keep people joined together and share similar attitudes. Moreover, the main conflict of organisational culture can occur in a new joint venture or via merging companies. Thus, in order to achieve a successful joint venture or partnership, both parties should carefully analyse their companies and consider any future changes of culture, which is highly anticipated (Child & Faulkner, 1998). However, Tichy (1982), pointed out that when owners or managers are planning to

change a company's internal organisational culture, they should assess the outer elements that might restrict the organisational culture changing process.

Similarly, Silvester & et al. (1999), examined the process of changing situations within organisational culture. The study focused on effective factors that make significant change in organisational culture. They found that there is a significant relationship between a well-designed training programme aimed at changing organisational culture and organisational culture modification, which can occur amongst similar shared norms and beliefs. In addition, Pool (2000), conducted a research to examine the relationship between job satisfaction and creating a healthy organisational culture. He concluded that while people have different characteristics and their ability to perform similar tasks varies, owners or managers should take these employee diversities into consideration prior to starting the process of changing job responsibilities and tasks.

From a similar perspective, the relationship between organisational culture and achieving growth strategy is controversial. Bates & et al. (1995), acknowledged that organisations can adopt various strategies based on their internal organisational culture and climate. One relatively recent study, Fang & Wang (2006), measured the association between organisational culture dimensions – which were adopted from Hofstede (1980), – and the organisational learning model along with manufacturing strategy elements – that was adopted from Senge (1990), – as shown in figure 5.2. They found that distinctive power and individualism as two of the main dimensions of organisational culture and having a shared vision is an element of organisational learning that significantly impacts the process of shaping and supporting manufacturing strategy (Fang & Wang, 2006). Furthermore, the study suggests that if an organisation wants to achieve a significant environmental change, managers should share their implicit vision with the organisation's employees and keep them

aware of the organisation's goals and direction. In somehow, the model that examined by Fang & Wang (2006) is partially reflect the model which will be examined in this research, especially, the part which is linked to impact of types of organisational culture on manufacturing strategy.

Figure 5. 2: "Relationships among organisational culture to manufacturing strategy and organisational learning to manufacturing strategy"
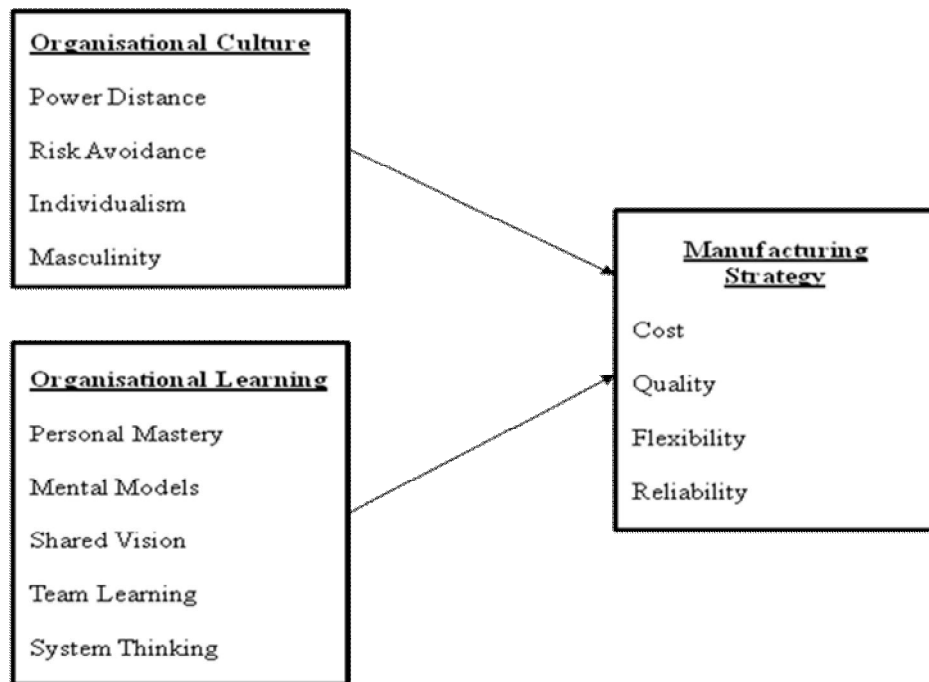
Source: Fang & Wang (2006, p. 508).

A number of researchers revealed that organisational culture strengths and weaknesses transpire based on managers' and employees' engagements and interactions with the organisations' goals, its direction, vision and common activities. Therefore, organisational culture elements, contents and characteristics can shape the strength or weakness of the internal culture. For example, homogeneity and people effectiveness, constancies, concentration, similarities, infiltration and internalised control are reflected in the strengths and weaknesses of organisational culture (Deal & Kennedy, 1982; Schall, 1983 and Louis, 1985). Continually, components of organisational culture are varied. According to Homburg

& Pflesser (2000), there are four types of organisational culture components: basic values, behavioural norms, different kind of artefacts and behaviours, which differ from one company to another based on the strengths and weakness existence of each component. In this regard, Farrell (2005), examined the effect of the four components of organisational culture on market orientation aspects. He found that basic values have an impact on market orientation, specifically on "role of conflict, role ambiguity, organisational commitment and job satisfaction" (Farrell, 2005: p. 261) and artefacts have no effect on market orientation.

The process of organisation strategy change should be consistent with organisational culture change. Schneider & et al. (1996), argued that organisational change should commence from senior management to ascertain where people are reliable, are they passionate about daily routines, creativity or superiority of the works, which represent their beliefs and then start managing to change their attitudes accordingly. Moreover, Filson & Lewis (2000, p. 155), stated that "the existing company culture was characterised by attitudes of overrun inevitability, isolation, blame, lack of ownership and lack of mutual responsibility, and it was these cultural aspects that had an important bearing on the implementation of the new procedures". Some research conducted by Jenster & Bigler (1986), exposed the relationship between the organisational culture and strategic planning amongst banks that were widely surveyed. They found that there is a relationship between effective and cognitive organisational culture and organisational strategies where these two types of organisational culture support the management procedures to plan and follow the organisation's strategies. Moreover, Gordon & DiTomaso (1992), proved that there is a significant relationship between a strong and integrated organisational culture – described as stable organisational culture – and an organisation's financial performance.

As part of strategic thinking, entrepreneurial vision was widely articulated in strategic growth literatures. However, Morse (1986), contributed that the concept of entrepreneurship and its attributes does not exist in large companies where strict regulations control the reward system of innovation and creativity. Apparently, one literature reviewed assumed that entrepreneurial vision is a vital aspect of strategic growth planning (Baum & Lock, 2004). This study measured the relationship between inspiration vision and the leader and entrepreneur's ability in terms of moving the firm towards strategic growth, from which they concluded that there is a direct impact of a clear vision of a firm's planning towards strategic growth. Another study conducted by Cogliser & Brigham (2004), dealt with the importance of the entrepreneurship vision and they found that vision is a vital factor in entrepreneurship growth strategy, to which an entrepreneur's comprehensible vision and its visibility and simplicity play a significant role to inspire, motivate and enhance the employees' performance.

On the other hand, vision as a literal concept is a clear model statement that combines great values within an organisation, towards which heading the organisation should desire (Shamir & et al., 1993). However, this explanation of the vision is considered as an organisational point of view more than an entrepreneurial perspective. Vision is also defined as a practical approach to elucidate the efficiency of clear vision identification. Bennis & Nanus (1985), defined vision as an obvious picture of the company's products, services and business relations, where company gives privileges to people as an inspiration to achieve the firm's goals and objectives. Obviously, this definition consists of practical thinking of the core business sources and its future tendencies.

A recent study, Ruvio & et al. (2010), examined the entrepreneurial vision items that might have a direct impact on enterprises. The study covered 26 different vision's items that can have a direct impact on successful vision. Apart from the 26 items, vision is purposeful,

vision is long term and vision action orientation won high scores and showed significant results in vision achievability Ruvio & et al. (2010). Moreover, if entrepreneurial vision has a reasonable purpose to be achieved, showing the determination of a long-term action and in turn provokes real action, then successful vision and the direct impact of vision implementation will occur.

The same study also examined the vision's dimension that makes an assumption of the level of influence on successful implementation of entrepreneurial vision. The study shows a considerable result that conveys better communicated vision, inspirational and realistic visions lead to successful and greater vision implantation (Ruvio & et al., 2010). However, according to Jones (2010), a successful vision should include three basic elements: 1. create a vision that represents an achievable route, 2. share vision with other employees and consult external experts, and 3. make the vision visible and exist through a good communicating vision. Bell (2007), although, emphasised the relationship between a well-communicated vision and the employees' remarkable performance whilst sharing an ideal vision with all people in the company and keeping them informed about the future vision.

Vision, by itself as explained above, is a matter of statement. Without taking any action based on the stated vision, it will stay ineffective. Furthermore, Cornaby (2004), divided the vision aspect into three steps to move from goal to reality: 1. create an achievable and reasonable vision which reflect the firm's future direction based on its current real situation, 2. generate the company's uniqueness based on its future vision, and 3. insist on achieving this vision. Continually, with regard to the influence of an entrepreneur's vision on future growth, one study shows a significant relationship between the entrepreneur's vision and the firm's future growth (Baum & Locke, 2004). The study found that growth achievement is better when

predicted over the entrepreneur's dream who attempts to communicate their dreams alongside the company's vision rather than communicating the vision alone (Baum & Locke, 2004).

From another perspective of organisational culture change, the entrepreneur or business founder has a direct impact on the organisational culture through a set of hidden assumptions that the founder transmits to be effective in their organisation. A study presented by Schein (1984), shows the methods of transmitting a founder's ideas and roles to implement their philosophy and how these roles might take an effective implementation among all employees. Relatively, Schein (1983), also stated that the business founder has a certain objective in their mind when creating a new business that will reflect on the organisational culture, which is created based on their experiences. Moreover, Schein (1983), also concluded that organisational culture initially is created by the founder of the organisation and then gradually goes down through the organisation's structure to the organisation's leaders who constantly shape it over the years. Whenever an organisational culture is created based on the founder's beliefs and values at the time of establishing business, employees can easily adopt this culture, but subsequently it will be very difficult to change people's attitudes and beliefs (Schneider & et al., 1996).

From the perception of the founder's influences on shaping organisational culture, MacIntosh & Doherty (2007), argued that organisational culture is a set of values and norms that are inspired by the business founder and extend all over the firm, motivating employees to adhere to these values and norms as indirect work instructions. Similarly, Cravens & et al. (1994), provided a functional description of organisational culture that combines the founder's experience and traditional values to create the basis of the organisation's functions and thus become part of the organisation's regulations. Furthermore, Schein (1983), claimed that new,

small businesses are established based on the founder's assumptions and beliefs, which are generated from their previous culture experiences and personality traits.

5.3.   Change of Attitudes toward Organisational Culture Change

Changing people's attitudes is not a simple process as people get used to their regular habits. Carnall (1990), argued that the conflict and fear that a firm's employees might face resulting in anxiety of adapting to change have four reasons: 1. uncertainty of future change, 2. unassisted future risk by the firm, 3. difficulties in changing mind-set, and 4. complexity of changing existing conventions and beliefs. In addition, Dawson (1994), stated that any proposed change within an organisation will be resisted and people will initially refuse to accept any straightforward change - mainly from the side of the employees or the organisation's beneficiaries - this relates to several substances such as the distress of redundancy, or the firm discontinuing social contribution. However, the level of employees' acceptance of organisational change is raised if the organisation increases their commitments to save employees' jobs (Iverson, 1996). In contrast, Wasti (2003), investigated the relationship between high levels of organisational commitment to save existing employees' jobs and accepting change, but the result was insignificant and even if the level of top managers' commitment is high to save people jobs, employees' response to change is low. However, employees' anticipations of the organisation change can be enhanced through providing a fair opportunity for all people to improve their job ability (Wasti, 2003).

Dunham (1984), claimed that attitude has three particular components, each one of these components has a distinct effect on change. These components are cognitive, affective and behavioural tendencies. Cognitive consists of certain beliefs where individuals assume and convert these beliefs to be true. Affective element involves consistency of judgment about

what has been learned in the past, what people like or dislike and giving their opinions fairly. Moreover, behavioural tendency involves some personal action to establish what people feel and believe in, which can be taken as an effective response when approaching attitude change or refusal (Dunham & et al., 1989). Continually, Dunham & et al. (1989) provide a reliable instrument to measure attitude changes which will be applied in this research. According to Abdul Rashid & et al. (2004), there might be a certain organisational culture that is able to accept change or growth, and this kind of culture is supposed to visualise positive aspects across the organisation's stakeholders to determine attitudes to change and respective responses.

In relation to attitude changes, Hofstede (1980), stated that culture influences ways of thinking and senses for daily practices, which in turn reflect how people will act based upon their traditions and may segregate one group from others. Schneider & et al. (1996), considers both the organisational climate and culture as a reflection of the organisation's senses, these are represented by the employees, and if people are not passionate about change, the organisation will not be changed. Moreover, along with establishing a successful partnership, the UK Department of Trade and Industry (2000) outlines five issues to be judged, one of these five issues is organisational culture that should be measured and analysed accurately. Besides, Kohli & Jaworski (1990), acknowledged that market orientation is a reflected behaviour of market change and its ability to respond adequately.

Mainly, principles of organisational culture are obtained and created within an organisation and these principles have a direct impact on individuals' behaviours and the organisation's aspects such as the firm's reputation (Kowalczyk & Pawlish, 2002). Continually, Davies & et al. (2004), proposed that in order to change an organisation's external image, the organisation should initiate internal changes and improve any necessary fractions.

As been mentioned above, people are usually resistant to any change, Schneider & et al. (1996), proved that people can change their beliefs in order to change organisational culture if they receive equal opportunities to inspire their creativity, or feel that their duties are valuable to the organisation and when managers support employees to do their job properly. From reviewed literature, some research focused on small and medium enterprises to find out the basic requirements of changing organisational cultures, Filson & Lewis (2000), found that SMEs need to consider three aspects of change: 1. company's attributes such as level of change resistance to be reduced, 2. employees' unsafe work structure attempting to convert to healthy work environment, and 3. control all aspects of change implementations. This point of view agrees with Wallach (1983), perspective of applicable operation to change organisational culture. He noted that organisational culture can be seen from three dimensions based on applicable operation: 1. bureaucratic culture to which the power and control are dominated by owners or top managers, 2. innovation culture which represents entrepreneurship values, and 3. supportive culture which focuses on supporting people (Wallach, 1983).

Mainly, an organisation's values, as one of the organisational culture components, are obtained internally along with the process of shaping the main organisational culture. Therefore, organisational culture's strengths and weakness are driven mostly by organisational values. Accordingly, the concept of an organisation's values is defined as "an enduring belief that a specific mode of conduct or end-state of existence is personally or socially preferable to an opposite or converse mode of conduct or end-state of existence. A value system is an enduring organisation of beliefs concerning preferable modes of conduct or end-state among a continuum if relative importance" (Rokeach, 1973: p. 5). This definition of values concept is essential to recognise functions of the values within the organisation, which

start from the cognitive stage taken into the affective procedure that proceeds to visible behaviour as explained by Schein (1983). However, Kelemen & Doukakis (2004), conducted research on the role of internal marketing in organisational culture change, they concluded that there is a direct relationship between the change of organisational culture and internal marketing from the perspective of internal customers (stakeholders), development programmes, quality standards and rewards systems that focus on employees satisfaction and customer satisfaction that lead to organisational change.

5.4. An Organisation's Performance Based on Organisational Culture

Practically, the type of organisational culture has an impact on a firm's performance in many aspects. One of these aspects is the organisational learning culture, which is defined as: "the pattern of values, beliefs and expectations shared by members of an organisation, which produce norms, definitions and strategy revisions to shape and control the behaviour of individual members" (Van-Maanen & Schein, 1979, p. 227). This definition considers the process of values creation that is inspired by employees to facilitate their contribution to the firm's activities. Moreover, building and creating an evident learning culture within the organisation can help to increase the firm's performance. Cegarra-Navarro & Rodrigo-Moya (2007), examined learning culture and its behaviour on an individual's knowledge of marketing orientation, they found that learning culture enhances organisational performance, its market share and competition advantage through enriching the individuals' knowledge and supporting their creativity. In particular, Deal & Kennedy (1982), acknowledged that a successful organisation can be distinguished from a less successful one through strong and embedded norms and values that are shared across all people. Lawson & Ventriss (1992),

noted that a better communication of the organisation's goals and direction creates a best situation for a superior organisational learning culture. Furthermore, according to Sadri & Lees (2001), organisational culture has a strong effect on an individuals' performance and it is necessary to be associated with the employees' values and traditions, where organisational culture is embedded and becomes a significant element of the organisation's function and performance.

From another perspective, trust relationship has a certain impact on employees' performance as well. Denison (1996), claimed that the organisational climate creates a kind of trust relationship across the organisation, which leads to achieving the organisation's hopes. Jones (1995), therefore, urged that staff daily practices can encourage a moral climate that directly contributes to building a relationship of trust between senior managers and employees and within employees themselves. In addition, Mabey & Salaman (1995), claim that management style has a strong impact on shaping a particular type of organisational culture. Kerr & Slocum (1987), concluded that there are two different organisational culture types that are: "clan and market culture" where both consider certain practices to enhance the organisation's learning culture and the entire organisation's performance.

Effectively, the relationship between an organisational culture type and an organisation's performance has been examined from various perspectives. Quinn (1988), presented a model that shows two dimensions of organisational culture based on organisation focus as illustrated in figure 5.3. The first dimension is about the level of tolerance of management, which is scaled from a level of flexibility to a level of control, describing the company's management style. The second dimension is about organisation focus, which is scaled from levels of internal to levels of external orientation demonstrating the company's efforts focus (Quinn

1988). Based on these two dimensional levels, the company's performance is varied and different cultures possibly occur.

Figure 5. 3: "The focus model of organisational culture"
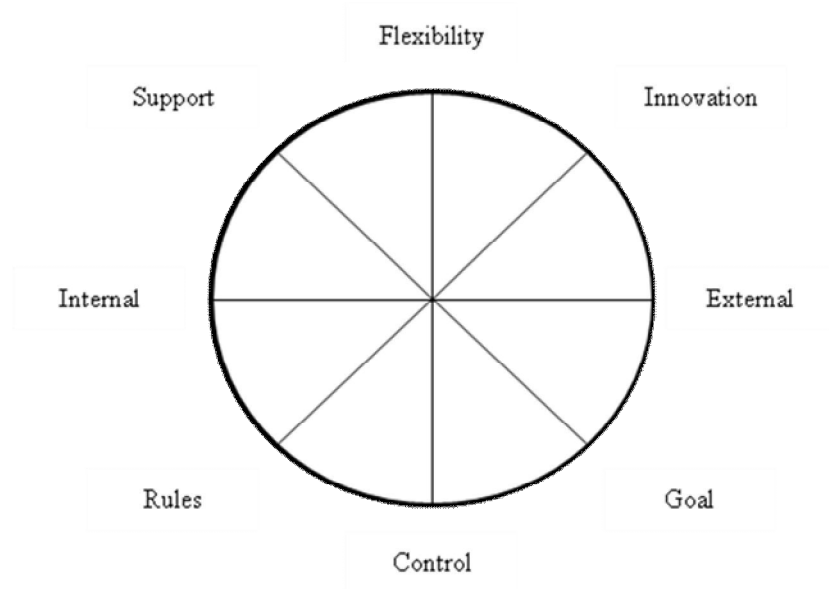
Source: Quinn (1988; cited <u>in</u> Den-Hartog & Verburg, 2004: p. 59)

Relevant to the above model, Den-Hartog & Verburg (2004), examined an organisation's performance on types of organisational culture. They found that an organisation with an internal focus and flexibility in its management style culture is the most applicable culture for an organisation's high performance due to a wider distribution of responsibilities and an appropriate delegation of jobs, which consist more of professional workers. Furthermore, Zhang & Liu (2006), commented that the stability of effectiveness performance, which is related to firm's total environment, are noticeably linked to organisational culture features that are under management control. Furthermore, Zhang & Liu (2006), examined the relationship between organisational culture and organisational performance. In their study, they adopted the Cameron & Quinn (1999), organisational culture model, which divides organisational culture into clan, market, hierarchy and adhocracy cultures. The results suggested that

hierarchy and clan organisational culture are more effective cultures to enhance an organisation's performance and its competitiveness (Zhang & Liu, 2006). Both researches that conducted by Den-Hartog & Verburg (2004) and Zhang & Liu (2006) consider a huge impact of organisational culture on various aspects of organisation which will be compared to the results of this research. On the other hand, Deshpande & et al. (1993), also examined relationships between types of organisational culture and an organisation's performance. They applied a model of organisational culture that was adopted from Cameron & Freeman (1991), and Quinn (1988). They found that the market's organisational culture is the most effective and practical organisational culture to achieve a high level of an organisation's performance, whilst adhocracy organisational culture gives a less adequate performance. Clan and hierarchy organisational culture are considered as low performance cultures (Deshpande & et al., 1993). Thus, their study acknowledged the impact of organisational culture type on organisation's performance in general and this result will be compared to the final results of our research. Moreover, Schwartz & Davis (1981), suggest that the best understanding of organisational culture is that of supporting a reduction in business failures and organisational needs where some sort of minimum regulations keep businesses running. Nevertheless, Denison & Mishra (1995), found significant results that support the above propositions of organisational culture types impacts on an organisation's effectiveness and performance.

Continuing with the same perspective, MacIntosh & Doherty (2007), studied clients' perceptions about organisations based on organisational culture types to discover values that are relevant to their interest. They list nine aspects of organisational values that might be visible or invisible. These nine values are 'integrity, fitness, peak attitude, innovation, communication, trust, care, passion and performance' (MacIntosh & Doherty, 2007). The study shows that values of performance, fitness and peak attitude are most likely to be those

obvious to the clients, and clients can build their assumptions about the organisation statutes whilst organisational values such as trust, innovation, integrity and communication are not visible to the organisation's client (MacIntosh & Doherty, 2007). Principally, an organisation's reputation and image are built over years through obvious values of the organisation.

A study conducted by Filson & Lewis (2000), recommends that if an organisation wants to achieve a superior position in the market, senior managers must consider its internal organisational culture and they should make efforts to implement steady change in the organisational culture, which must be adequate and stable to reduce the possibility of creating complexity or clashes. Relatively, the process of organisational culture changes should involve several aspects as 1. people understanding their daily practice, 2. communication methods & functions, 3. belief in product development, 4. change in normal work & the way to do it, 5. get all departments involved in the procedure of product development, and 5. make sure that all employees recognise the organisation's goals and strategies (Filson & Lewis, 2000).

5.5. Innovation and Creativity Based on Organisational Culture

The relationship between creativity and innovation and organisational culture is crucial where creativity could be illustrated within company's employees to convert their ideas into an implementation processes. Williams and Yang (1999), characterised creativity as a personal ability and experience to perform positively within a firm's innovation processes. In addition, Hartmann (2006), emphasis is on organisational culture as a supportive environment to create innovation values amongst an organisation's employees. This supportive organisational culture is a result of a management style that respects employees' creative ideas and keeps

them feeling proud of their contributions and involvement in business growth (Hartmann, 2006).

Prominently, Burns & Stalker (1994), believe that organisational culture types, which combine a market orientation approach, and flexible management style, are the most enthusiastically received types of organisational culture for developing an innovation culture whilst organisational culture types with a structured management style are less passionate for encouraging innovation and creativity. In addition, strict regulations and a highly organisational formative can limit and discourage innovation (Burns & Stalker 1994). Furthermore, Valencia & et al. (2010), explained that the ultimate practice of innovation, in which an organisational culture type with an external orientation to focus on customers, competitors and suppliers, is dedicated to an awareness of what is happening in the market and acts accordingly. Valencia & et al. (2010), found that the ability to enhance innovation and creativity is linked to an adhocracy type of organisational culture and is encouraged more positively than a hierarchical type of organisational culture. From another perspective of innovation and creativity encouragement, Hosmer (1994), and Ruppel & Harington (2000), found similar findings, where the moral climate culture increases trust relationships across the organisation and then encourages and supports creativity and innovation.

The concept of organisational creativity and innovation involves fundamental aspects that play significant roles in an organisation changing its processes that begin with adopting strategic thinking. Essentially, an organisation's sustainability and competence are determined through its organisational creativity and its innovation capability (Damanpour & Gopalakrishnan, 2001). Noticeably, whenever creativity and innovation are enthused about and supported by senior managers, the chance of achieving further growth is high. In addition, a creative company has the ability to react immediately and faster than any other company in

the market if there is a change in climate or any inconvenient changes happen in the market to keep its sustainability secured (Drucker, 1985). Also, there were researchers who contributed that creativity & innovation has a direct impact on firm's growth (Subramanian & Nilakanta, 1996), increase firms capacity (Damanpour & Gopalakrishnan, 2001) and performance (Prajogo, 2006). Moreover, Kenny & Reedy (2006), examined the relationship between organisational culture elements and creativity and innovation that relies on R&D, where they found that there are relationships between supportive management, improved technology and goals direction as supportive elements of a healthy organisational culture and enhances the creativity and innovation environment within an organisation.

Martins (2000), adopted a model that describes the influence of organisational culture on creativity and innovation. The following model, as illustrated in figure 5.4, creates a visual understanding of organisational culture and its influences on creativity and innovation. Martins (2000), divided the influence of organisational culture on creativity and innovation into five determinants. Each determinant has a certain impact on creativity and innovation, based on its contribution to organisational culture effects. The first track is "Strategy", which focuses on the vision and mission to achieve the organisation's goals, the second track is "Organisation Structure", which reflects the management and orders the hierarchy to present levels of decision-making freedom, the third track is "Support Mechanisms", which encourages creatively and innovation, the fourth track is "Behaviour", which encourages learning culture and supports creativity and innovation, and the fifth track is "Communication", where the rule of open doors is applied (Martins, 2000). These determinants reflect the degree of creativity and innovation and the implementation process within an organisation.

Figure 5. 4: "Influence of organisational culture on creativity and innovation"
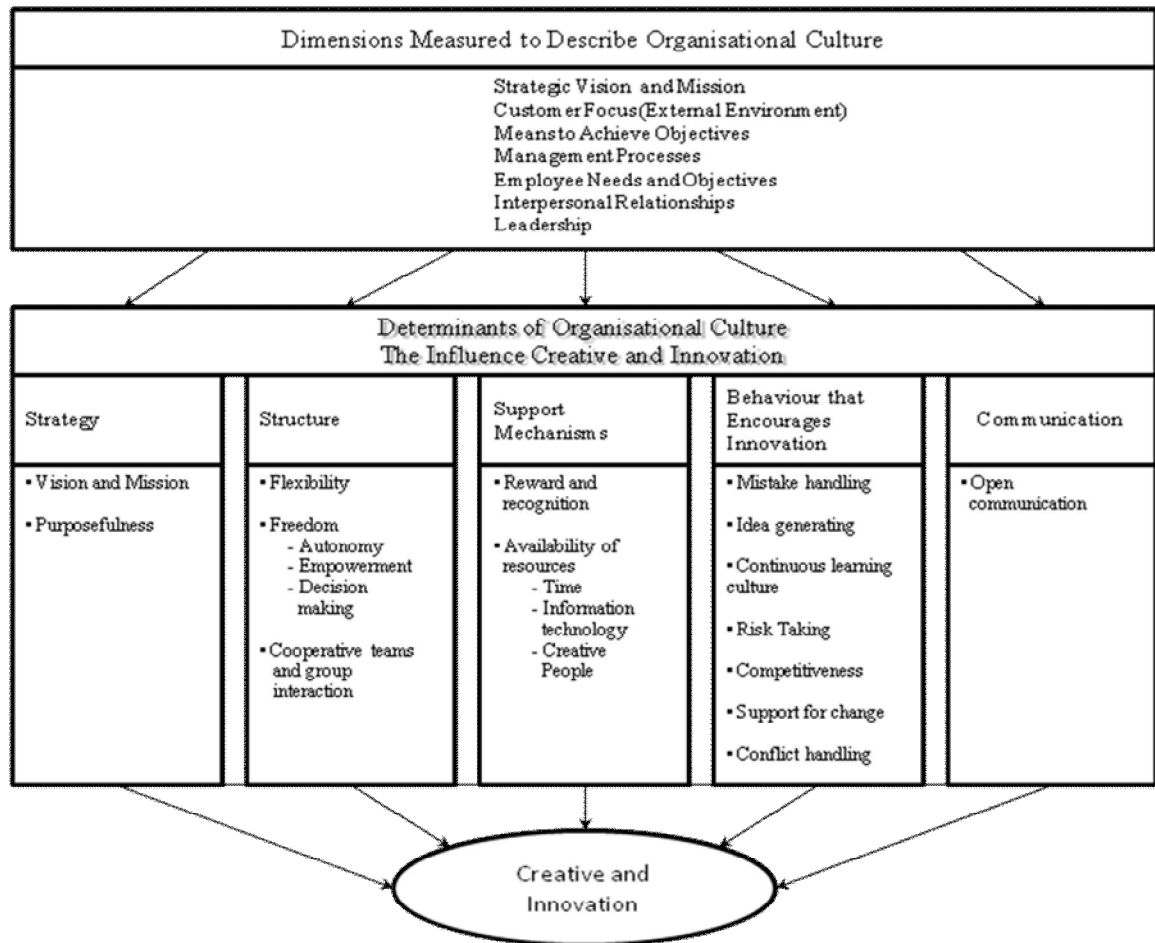
Source: Martins (2000; cited <u>in</u> Martins & Terblanche, 2003: p. 70)

Related to the effectiveness of the organisational culture and subculture, Lok & Crawford (1999), conducted research to establish the most appropriate type of organisational culture which encourages creativity and innovation support. They found an ultimate relationship between the emergence of creativity and innovation and a supportive organisational culture. Another model introduced by Grinyer & Spender (1979), describes culture influence on strategic development that is used widely and mainly adopted by Johnson & et al. (2008), as illustrated in figure 5.5. This model demonstrates a manager's freedom to move further with strategic decisions based on the organisation's culture and stimulates organisational processes.

For example, applying a strategic action within a highly bureaucratic company is not as simple as in a responsibly orientated company.

Figure 5. 5: "Culture influence on strategy development"
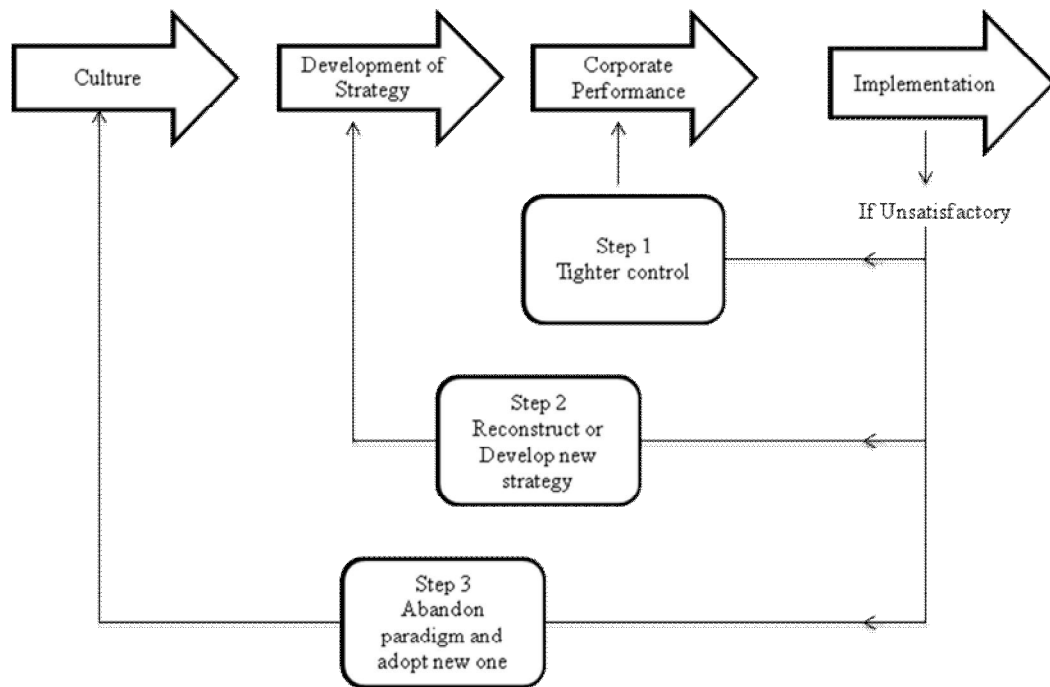
Source: Grinyer & Spender (1979; cited in Johnson & et al., 2008: p. 196)

Moreover, creativity and innovation have an absolute value that impacts a firms' performance. The value of creativity and innovation is divided into three types: value of profiles, value of congruence and value of practice interactions (Khazanchi & et al., 2007). Value of profiles involves two aspects: 1. flexibility value which enables and encourages employees to achieve a high performance and find solutions for the organisation's problems and is reflected in innovative productivity (Cleland & et al., 1995), 2. control value, which provides production stability in order to think and obtain certain solutions for production problems (Tyre & Orlinkowski, 1993). Value of congruence is represented in an organisation's ability to forecast and predict common behaviours (Gordon & DiTomaso, 1992). And finally, value of practice interactions that bring the organisation's members to

contrast and moderate flexibility and control values and then obtain operational solutions (Detert & et al., 2000). Continually, Hyland & Beckett (2005), found that a superior market performance is linked to an organisation's environment that supports and encourages creativity and innovation. Obviously, an organisation with a creativity and innovation supportive culture easily adopts new technologies and develops learning methods to compete in the market (Nonaka, 1991).

5.6. The Influence of Organisational Culture Style

The nature and the impact of organisational culture are described widely in literature. However, few researchers explain each particular type of organisational culture impact on an organisation's aspects in a practical manner. In this regard, Mathew & Ogbonna (2009), examine the types of organisational culture that are effective on an organisation's commitments, and which particular type of organisational culture is committed to meet the organisation's obligations, where the researchers used Martin's (2002), model of organisational culture types in their research, they found that there is a strong relationship between an integration organisational culture and fulfilling an organisation's commitments, whilst differentiation and fragmentation types of organisational culture have no impact on delivering an organisation's commitments. Moreover, Knox (2002), stated that a successful organisational culture can be predicted through organisational commitments to develop ways of training people.

On the other hand, Hatch & Schultz (1997, p. 357), argue the influence of organisational culture on a firm's image as the organisational culture "needs to be seen ... as context within which interpretations of organisational identity are formed and intentions to influence organisational image are formulated". However, in a large company, measuring organisational

culture is very difficult due to the emergence of subcultures. Trice & Beyer (1993), concluded that understanding organisational culture can be very difficult in some cases where subcultures exist; in some large organisations subcultures can be created within and based on professional groups or local branches. Consequently, some research shows significant results of the subculture influences on an organisation's commitments, where subcultures have a strong effect on organisation's commitments that is more than an inclusive organisational culture in itself, where employees perform their job much better in small groups of people (Lok & et al., 2005).

According to Denison (1990, p. 2), organisational culture theory "must take as its starting point the observation that the values, beliefs and meanings that enable an organisation to endure, adopt and transform itself are the primary source of motivated and coordinated activity". In this theory, Denison is trying to visualise an intangible manner of organisational culture into real practice and perceive the effects of organisational culture on the company activities.

Some researchers contributed to the impact of organisational culture on a firm's internal system such as DeLisi (1990), who suggested a theoretical model to describe and illustrate the influence of organisational culture on a whole system of information technology. Apparently, the impact of organisational culture on an IT system is revealed from two directions: 1. practical impact on roles of work that people conduct daily and 2. ideology impact on the organisation's direction and strategy. Obviously, the result of DeLisi's (1990) research revealed the impact of organisational culture on organisation's strategy in general which can be compared to the final results of this research.

Organisational culture influences employees, based on their daily work, is described in two directions. Storey (1995, p. 5), describes human resource management as "a distinctive approach to employee management which seeks to achieve competitive advantage through the strategic development to a highly committed and capable workforce, using an integrated array of cultural and personal techniques". HRM is not within the scope of this research, but this term is used to understand the employees' reflections for building an organisational culture that reflects the employees' management practices. Therefore, newly hired people will be influenced by the existing organisational culture. Consequently, the effect is correlated and in dual directions. An empirical study conducted by Fard & et al. (2009), to find to what extent the types of organisational culture contributed to shaping a learning organisation using Hellriegel & Slocum (1994), the organisational culture dimensions model, is based on environmental adaptation and internal integration scales. They found that there is a substantial relationship between the organisational culture and creating organisation learning. At the same time, a notable result shows that the relationship between participative and learning cultures and systems of an organisation's learning is significant, whilst bureaucratic and competitive cultures are not correlated to create potential learning within the organisation. However, organisation's learning has been considered as part of organisational culture to which build continual learning systems within the organisation to stay competitive (Lei & et al., 1996; McGill & Slocum, 1993 and Snell & et al., 1996).

Specifically, organisation learning is a system that companies adopt to sustain knowledge of product development and enhance its performance in order to maintain a competitive advantage. However, organisation learning as a process is split into three levels of learning, all of these levels are crucial to shape the learning system within an organisation. Crossan & et al. (1995), divided organisation learning to: 1. 'individual learning', which is the first stage

of gaining knowledge and this stage needs passionate and enthusiastic people to increase their own competitiveness; 2. 'group learning', to which an individual becomes able to teach others; and 3. 'organisational learning', which includes all these experiences and converts them to systematic learning that will be shared to build the organisation's strategies. Learning adoptability is the stage of absorbing knowledge and depends on the company's capability of adopting knowledge, however, using this knowledge and translating it into competitive advantage is an organisational key on how to exploit it (Lei & et al., 1996).

As a result of an accurate learning system, total quality management is the system that includes a philosophy of how to adopt and process acquired knowledge. According to Aune (1998), total quality management is a system that involves many aspects, parts of these aspects are linked directly to an individual's development, enthusiasm and training skills. Costa & Jimenez (2008), suggest that there is a strong relationship between total quality management and organisational learning, where companies apply a total quality management system they benefit from a systematic organisation learning more than those who do not. Therefore, Total Quality management can cement an organisational learning system. Hackman & Wageman (1995), conclude that Total Quality Management, which is considered as the best way of inspiring organisational learning through reducing uncontrolled internal competitiveness, also creates new learning schemes and creates solid sources of knowledge that can easily be used and analysed.

In relation to organisational culture and new service development, Liu (2009), created a valuable model that shows the four main dimensions of new service development culture that determine the previous literature on organisational culture. These dimensions are:

- 'Innovative supportive culture', which is a group of an organisation's norms and values shared in a consistent manner amongst employees to generate mind creativity (Jassawalla & Sashittal, 2002)

- 'Market orientation culture', which is the culture when an organisation focuses on its performance and provides better-quality products and services (Narver & Slater, 1990)

- 'Learning culture', which is the culture when an organisation maintains its information system to adopt high quality, functional information and keep it updated (Skerlavaj & et al., 2007)

- 'Customer communication culture', which is the culture where customers become central to the organisation's productivity and efforts that is well communicated to satisfy customer needs (Ellinger & et al., 1999).

Continually, Liu (2009), found significant results that learning and market orientation culture are linked and support new services development. Youngblood (2000), states that the most successful functions within an organisation are related to its internal culture.

A study conducted by Bates & et al. (1995), examined interrelationships between the organisational culture and the manufacturing strategy using Wilkins & Ouchi's (1983), the organisational culture model shows that the manufacturing strategy and types of organisational cultures have interactive relationships and the effectiveness of strategy implementation is mostly a "clan" culture where the organisation focuses and directs all efforts to support its objectives and goals. While there is no specific industry is assigned for our research, but Bates & et al. (1995) research provides significant results which can be compared to our final results at the end of the research.

In relation to new project adaptation and organisational culture, Filson & Lewis (2000), addressed a number of issues that might give problems due the organisational culture as: 1. choosing project: the company must understand their capability and choose projects that correspond with the organisation's goals and future direction, 2. individual goals discrepancy: each one of the employees has a different goal compared to others in the organisation, this goal must be correlated with organisational goals, 3. "short-term requirements": there is a conflict when producing a new product for short-term orders to be supplied when there is no time to test and provide high quality, 4. "blame culture", 5. "commitment to the new procedure" and 6. "management of the engineering department".

5.7.   Gaps in the Theory and Research Contribution

By reviewing previous literature on organisational culture, business ethics, SMEs and strategic growth, which are discussed and presented in chapters two, three, four and five respectively, we conclude that there is a gap in the theory of organisational culture impact on attaining strategic growth amongst SMEs in the UK which are owned by Muslims. Organisational culture types and characters are presented from many different approaches (Cooke & Lafferty, 1983; Cooke & Rousseau, 1988; Cameron & Freeman, 1991; Cameron & Quinn, 1999; Hellriegel & Slocum, 1994; Denison & Mishra, 1995; Fey & Denison, 2003; O'Reilly & Chatman, 1996; Goffee & Jones, 1998 & 2003; Martin, 2002) as summarised in table 2.1. Moreover, the literature concerning the impact of business ethics, especially Islamic business ethics on various aspects of the organisation are reviewed (e.g. Arslan, 2001; Nasr, 1985; Sims, 1991; Carlson & Perrewe, 1995; Jose & Thibodeaux, 1999; Northcraft & Neale, 1990; Sinclair, 1993; Cohen, 1993; Trevino & et al., 1995). However, none of this literature focuses on Islamic business ethics roles in shaping particular types of organisational culture.

Furthermore, previous literature about the impact of organisational culture on various aspects of the organisation are also reviewed (DeLisi, 1990; Deshpande & et al., 1993; Bates & et al., 1995; Abdul Rashid & et al., 2004; Den-Hartog & Verburg, 2004; Fang & Wang, 2006; Zhang & Liu, 2006; Fard & et al., 2009; Liu, 2009 and Mathew & Ogbonna, 2009) as summarised in table 5.1. However, none of them has examined the impact of a particular type of organisational culture on attaining specific options of strategic growth. Thus, as mentioned in table 1.1, the aim of this research is to discover the impact of Islamic business ethics on shaping particular types of organisational culture in order to examine the relationship between organisational culture effectiveness to achieve strategic growth.

Initially, the research theoretical model was determined based on previous literature as illustrated in figure 5.6. The introductory theoretical model and examination processes, will be explained further within the methodology chapter.

Figure 5. 6: Introductory research's theoretical model

Source: Author

127
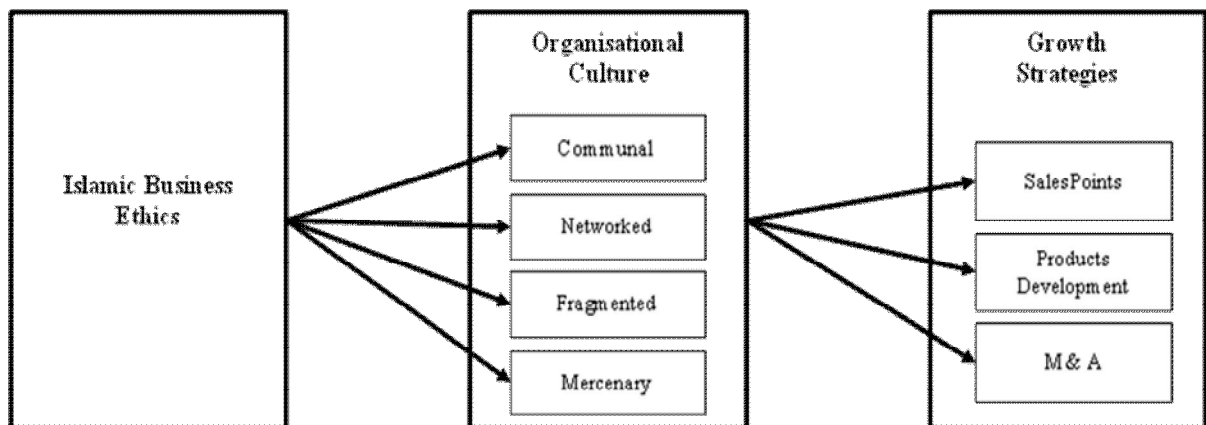
5.8. Summary

In much research, organisational culture is the centre of any organisation's change. Whatever the direction of that change, the complexity of the organisational culture structure can be the main barrier to achieving further change, and owners or senior managers should consider the internal organisational culture prior to proceeding with any plans. Thus, appropriate analysis and an understanding of the internal organisational culture leads to higher potential success in strategy implementations, especially to strategic growth which needs further expansion.

Strategic growth alternatives, which are explained in chapter four, are mainly linked to the organisation's ability to achieve a significant change within itself. This ability is also related to the organisational culture structure, which consists of the organisation's character and its characteristics. In this chapter, the impact of organisational culture on the organisation's changes, strategies and aspects are presented to determine focal contributions in this field, in order to generate a theoretical model of this project. As mentioned in section 1.6, the research implications begin from the methodology chapter, coming next. The initial theoretical model will be presented in chapter 6 along with a broader explanation about methodology approaches and applied methods that have been used in this research.

Table 5.1: Summary of previous researches of organisational culture pattern influences on organisational aspects and strategies

Research Conduct By	Adopted Demission of Organisation Culture	Organisational Culture Phenomena	Findings
DeLisi (1990)	Theoretical model **Entrepreneurialism; Professional & management**	Organisational culture has two directions of impact on information technology processes and systems, people and roles of work, organisational direction and strategy and the organisation's configuration and missions.	Entrepreneurialism culture which includes "internal controls, creativity, individual autonomy, intuitive, right brain, decentralisation, distributed, networks, adult-adult, person-centred and product differentiation" Professional management which includes "external controls, conformity, central control, rational/logical, left brain, scientific management, centralisation, centralised, hierarchies, adult-child, organisation-centred and low cost production"
Deshpande & et al. (1993)	Cameron & Freeman (1991) and Quinn (1988) **Clan Culture; Adhocracy Culture; Hierarchy Culture; and Market Culture**		Market culture is the most effective culture that relates to an organisation's best performance and then adhocracy culture which is a less adequate performance. Clan and hierarchy cultures are considered as low performance

Bates & et al. (1995)	Wilkins & Ouchi (1983) **Markets culture; Hierarchies culture; and Clan culture**	Organisational culture characterised based on the level of controlling individual among each type of culture.	Manufacturing strategy and types of organisational culture have interactive relationship and effectiveness of strategy implements mostly at "clan" culture where the organisation focuses and directs all its efforts to support its objectives and goals.
Abdul Rashid & et al. (2004)	Goffee & Jones 1998 & 2003 **Communal; Networked; Mercenary; and Fragmented**	Organisational culture drive people attitudes toward change, and certain corporate culture that are more willing to accept change.	"The high sociability suggests that it has a high commitment and therefore ensures overall organisation success. The low solidarity scale would not hamper the organisational growth and development as many decisions are made on an informal basis, say at golf courses rather than at formal meetings" "The results also showed that strongly positive attitudes toward organisational change are dominated by organisations with a mercenary culture" "If the organisational culture promotes single-minded dedication to the organisation's mission and goals, quick responses to changes in the environment, and an unwillingness to accept poor performance, people are much more receptive to change.

Den-Hartog & Verburg (2004)	Quinn 1988 **Flexibility & Control; Management Style; and Internal & External orientation**	Organisational culture has two dimensions. First dimension is the level from flexibility to control. The second dimension is from internal to external orientation	Internal focus and flexibility management style culture is the most applicable culture for high performance due to the wide distribution for responsibilities and suitable delegation of jobs which consists of more professional workers
Fang & Wang (2006)	Hofstede (1980) **Power distance; Risk avoidance; Individualism; and Masculinity**		Out of four organisational culture dimensions, power distinctive & individualism are significantly related to shape and support of manufacturing strategy
Zhang & Liu (2006)	Cameron & Quinn (1999) **Clan culture; Market Culture; Hierarchy Culture; and Adhocracy Culture**		Hierarchy and clan culture are more effective cultures than enhanced organisational performance and competitiveness.
Mathew & Ogbonna (2009)	Martin (1992); Martin (2002) and Martin & et al. (2006) **Integration; Differentiation; and Fragmentation**	Organisational culture has an impact on building trust and commitment among people's relationships.	A clear relationship between the integration culture and strong commitments. Differentiation culture and Fragmentation culture: any ambiguities exist and no clear influence on commitment
Fard & et al (2009)	Hellriegel & Slocum (1994) **Competitive Culture;**		A substantial relationship between organisational culture and creating organisation learning. At the same time, there is a notable result showing that the

	Learning Culture; Bureaucratic Culture; and Participative Culture		relationship between participative & learning organisational culture and the contribution of shaping organising learning is encouraged, on the other hand, bureaucratic and competitive cultures are not correlated to create potential organisation learning
Liu (2009)	Hellriegel & Slocum (1994) and Cameron & Quinn (1999) **Market Orientation Culture; Innovative & Supportive Culture; Learning Culture; and Customer & Communication Culture**		There are significant results that learning and market orientation culture are linked to and support new services development

CHAPTER SIX
METHODOLOGY AND RESEARCH DESIGN

6.1.   Introduction

This chapter is concerned with the research methodology that presents the research philosophy and research strategy. The methodology approach and applied methods are clearly identified to achieve the research objectives. According to Pole & Lampard (2002), the research methodology refers to the way of conducting a piece of research and concluding the results to build a better understanding of knowledge. The vast majority of research methodology and methods literatures demonstrate the process of research and present guidelines for conducting a piece of research based on systematic procedures that provide reliable results. The reason behind this chapter is to explain the methodology, applied methods, procedures and processes of the research in a systematic sequence. A whole picture of the research is drawn that relies on 8 stages as shown briefly in table 6.1.

6.2.   Overview of the Research Process

The research is conducted through several stages to be accomplished as shown in table 6.1.

Table 6.1: The process of the research
Source: Author

NO.	Phase	Activities	Note
1	Literature Review	Literature review is divided into Organisational culture, business ethics, strategic growth among SMEs, organisational culture that influences an organisation's various aspects	Organisational culture theories are presented in chapter 2. Impact of business ethics on organisational culture is presented in chapter 3. Strategic growth theories among SMEs are presented in chapter 4.

			Organisational culture impacts on organisation various aspects are presented in chapter 5.
2	Research Methodology And Research Design	Interpretivism & positivism philosophy (Mixed methodology), in qualitative & quantitative approaches.	The philosophy and methodology of the research are presented in chapter 6.
3	Data Collection, Stage 1	Qualitative, in-depth and semi-structure interview with 15 SMEs owned by Muslims in the UK. Interviewee must be an owner or a manager who has supervision tasks.	The process of semi-structure, in-depth and open-ended question interviews is presented in chapter 6.
4	Data Analysis, Stage 1	Analysing interviews using qualitative analysis software (Nvivo)	Qualitative analysis of 15 interviews is presented in chapter 7.
5	Data Collection, Stage 2	Quantitative, questionnaire survey among 150 SMEs owned by Muslims in the UK. Respondent must be an owner or a manager who has supervision tasks.	The process of preparing, piloting and distributing a questionnaire is presented in chapter 6
6	Data Analysis, Stage 2	Analysing questionnaire, logistic regression using Predictive Analysis Software (PASW), new version of SPSS	Questionnaire survey analysis – descriptive and logistic regression is presented in chapter 8
7	Discussion	The effect of Islamic business ethics to characterise particular organisational cultures amongst Muslim SMEs in the UK: Interpretative discussion. The influence of organisational culture on growth strategy amongst Muslim SMEs in the UK: Interpretative discussion.	A discussion about new findings from in-depth interviews along with the impact of business ethics, especially Islamic business ethics on shaping a particular organisational culture is presented in chapter 9. In addition, comparisons of previous research and theories of organisational culture impact on an organisation's aspects, especially on decision of strategic growth alternatives is also presented in chapter 9.
8	Model Contribution, Implication and Conclusion.	Generalising model, add a contribution to the theory of organisational culture impact and limitation of the project.	Research implementation and final recommendation is presented in chapter 10.

Stage 1

The first stage of this project is to review previous literature. The literature review is divided into four chapters to focus on each perspective of this project. Three approaches have a theoretical background. Those are organisational culture, business ethics and strategic growth which are presented in chapters 2, 3 and 4. The impact of organisational culture on an organisation's aspects is presented in chapter 5. Based on this sequence of literature review, theories and overlapping theories are described along with their anticipations to provide a basic grounding for this research. Finally, previous research findings are presented for comparison with findings of this project at the end of the thesis.

Stage 2

The second stage is determining a research methodology and research design, this is presented in chapter 6. The broad philosophy of the project research methodology is mixed between an interpretivism speculation and positivism speculation. A radical interpretivism approach tends to understand and elucidate research phenomenon with no advance assumptions, whilst the positivism approach tends to determine and examine advance assumptions of a certain phenomenon (Hudson & Ozanne, 1988). In this project, the impact of business ethics, especially Islamic business ethics, on forming a particular organisational culture type has not been investigated. Thus, an interpretivism approach is employed to discover this case and promote basic assumptions for the next stage. Nevertheless, the impact of organisational culture on decisions concerning strategic growth alternatives has been articulated widely in the literatures from different aspects of the organisation. Consequently, a positivism approach is employed to examine the impact of each type of organisational culture on attaining specific alternatives of strategic growth that will be explained further in next stage.

Stage 3-4

As mentioned in table 6.1, stages 3 and 4 are about data collection and data analysis of the qualitative part of this research. Data collection is presented in chapter 6 and data analysis of the qualitative part is presented in chapter 7. The qualitative data collection is demonstrated through 15 in-depth, semi-structured and open-ended questions interviews that have been held all over the UK with small and medium enterprises owned by Muslim regardless of their industry. Interview analysis was conducted using special qualitative analysis software (Nvivo) to highlight and spot the most shared statements that describe business ethics, especially Islamic business impacts on shaping specific types of organisational culture.

Stage 5-6

Similarly, the quantitative part of this project is undertaken in stage 5, to design and plan for data collection and stage 6 is to analyse data. These two stages are presented in chapters 6 and 8. For quantitative data collection, a well-designed wide survey (questionnaire) was developed according to the research theoretical model that was granted through previous studies and also from the first part of this research the "qualitative part". The questionnaire has been distributed all over the UK among SMEs owned by Muslims regardless of their industry. The questionnaire is been spread equally in hard and soft copies. The questionnaire analysis involves descriptive, correlation and logistic regression amongst different variables using special quantitative analysis software, PASW which is the new version of SPSS software.

Stage 7

The main contribution of this project is undertaken in stage 7 and is presented in chapter 9. Essentially, the base knowledge of business ethics influence on shaping particular types of organisational culture is original to the field. Various factors of Islamic business ethics are being discovered that play significant roles in shaping the organisational culture amongst SMEs owned by Muslims in the UK. These factors also are examined statistically in the second stage of this research in relation to organisational culture. Furthermore, the impact of organisational culture on attaining a particular alternative of strategic growth is also discussed and presented in chapter 9.

Stage 8

Finally, the research theoretical model contribution, its implications and research conclusions are presented in chapter 10. Apparently, this research aims to discover the impact of Islamic business ethics on shaping a particular organisational culture in order to examine the relationships between organisational culture effectiveness to achieve strategic growth.

6.3. Research Philosophy

The term research philosophy includes a way of looking at the phenomenon and any associated assumptions that we make about it. In fact, there is a specific philosophical approach behind each research that identifies basic methodology and methods of data collection and specifies the main research question to be investigated (Guba & Lincoln, 1994). Therefore, social science research is based on two concepts, 'ontology' and 'epistemology' of the research. In another words, a researcher should determine their own

paradigm to formulate the research's process clearly, precisely and effectively as the paradigm is like a researcher's Bible (Guna & Lincoln, 1994).

The epistemology approach is a determination of seeking knowledge. Mainly, this approach has an idea of what the acceptable knowledge among practical studies is (Bryman, 2001). Furthermore, epistemology is an appropriate approach for gaining knowledge of what can be considered as new phenomenon to build a new theory of discovered knowledge (Gilbert, 1993). In fact, the epistemology approach focuses on what to know and how to know things. On the other hand, ontology is about the nature of the reality (Burrell & Morgan, 1979). Gilbert (1993), considers the ontology approach as an assumption of the phenomenon's nature. Indeed, epistemology is based on what reality can be seen by a researcher whilst ontology is based on how the reality is being studied (Healy & Perry, 2000). Essentially, each of these approaches has a different process and features to decide on the main research methodology and the methods of data collection (Saunders & et al., 2003).

Based on the above discussion, research can be either interpretivism or positivism. In an interpretivism approach, the researcher starts their research without a certain assumption of the field of study. Walsham (1995, p. 376), describes interpretivism as: "methods of research adopt the position that our knowledge of reality is a social constriction by human actors". This means that the researcher will try to obtain certain knowledge of a phenomenon that has not been acquired, or to establish an understanding of a phenomenon that leads to building a theory of this knowledge. On the other hand, the positivism approach tends to examine the nature of human knowledge. Myers (1997, p. 4), describes the positivism research approach as that "positivists generally assume that reality is objectively given and can be described by measurable properties which are independent of the observer (researcher) and his or her

instruments". Obviously, the positivism research approach is attempting to test previous assumptions or hypotheses that are obtained from an understanding of the phenomenal theory.

Thus, using either the epistemological or the ontological approach, the researchers must determine their way of obtaining knowledge. According to Guba & Lincoln (1994), any research has a rational thought and can be one of these four: positivism, post-positivism, critical theory and constructivism. Moreover, the epistemology approach is divided into three main classes: positivism, interpretivism and critical (Orlikowski & Baroudi, 1991). Thus, the epistemological positivism approach should be approached in the case of a major existence of knowledge that is determined by monitoring external certainty (Easterby-Smith & et al., 2009), and the ontology positivism should be approached in a case of a single reality that can be measured and has a certain position (Gill & Johnson, 2002).

Continually, research can be epistemological positivism or interpretivism, or ontological positivism or interpretivism. Also, it can be a qualitative or quantitative approach based on the researcher's philosophical thinking. Myers (1997), noted that qualitative research can be interpretivism or positivism and approached logically. Figure 6.1 shows how the researcher's philosophical thoughts can underlay different epistemology approaches. Many authors such as Cohen & Howe (1988), Lincoln & Guba (1985), and Reichardt & Rallis (1994), consider the qualitative approach in social science as a constructivist paradigm and the quantitative approach as a positivist paradigm. Bogdan & Taylor (1975), contributed by stating that qualitative methodology is a process of interpreting a person's point of view to capture the meaning of specific behaviour. Whilst Bryman (1988, p. 12), considers quantitative methodology as "a genre which uses a special language which appears to exhibit some similarity to the ways in which scientists talk about how they investigate the natural order – variables, control measurement and experiment". Thus qualitative research is more about

exploring a phenomenon by interpreting substantial existing behaviours, and quantitative research is about investigating previous assumptions or hypotheses in a positivist approach.

Figure 6. 1: "Underlying philosophical assumption"
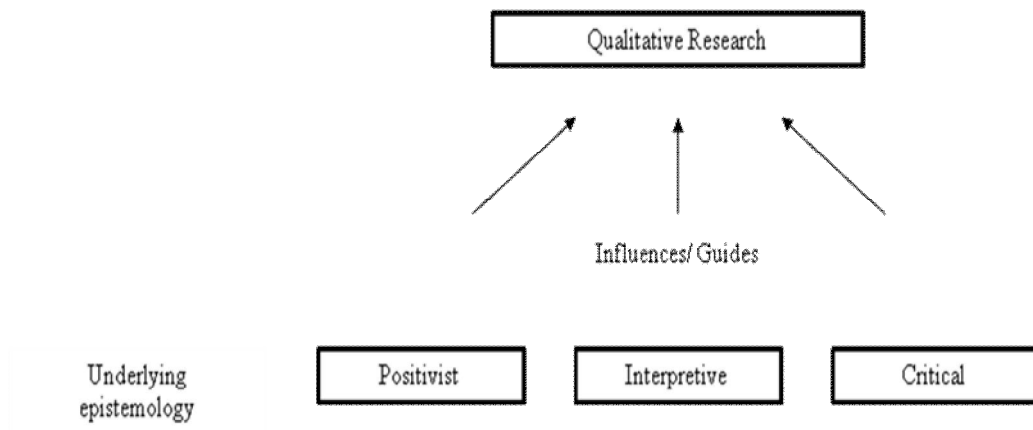
Source: Myers (1997, p. 4)

From another perspective, Blaikie (2009), refers to the distinction between qualitative and quantitative methodology to types of information that a researcher seeks to build on knowledge that consists of either numbers or words. The main distinction between a qualitative and quantitative research methodology is the methods that are used to collect and analyse data where the qualitative approach includes case study, observation and in-depth interviews and the quantitative approach includes techniques of statistical analysis in a wide survey 'questionnaire' (Cook & Reichardt, 1979).

Based on the above discussion, a mixed research methodology has been used combining qualitative and quantitative approaches in order to facilitate a comprehensive research. The approach of mixed methodology has been suggested by many authors such as Bulmer (1988), Punch (1994), Greene (2007), Bergman (2008), Tashakkori & Teddlie (2003) and Creswell & Plano-Clark (2007). As has been discussed, qualitative research provides descriptive bases of undertaken phenomenon and quantitative research provides statistical results of a

phenomenon that is being examined. Also, mixed research methodology provides a comprehensive representation of the phenomenon undertaken from different perspectives that determine most of its aspects (Punch, 1994). Moreover, many authors describe mixed methodology as a combination between qualitative and quantitative methods to grant a comprehensive understanding of a phenomenon (Greene, 2007; Bergman, 2008 and Creswell & Plano-Clark, 2007). Thus, the best approach to answer a complicated question that has different perceptions is to combine qualitative and quantitative methods in order to provide a sufficient and reliable answer (Hoshmand, 2003).

Therefore, the philosophical approach of this study is based on the mixed methodology which combines both the interpretivism and positivism approaches. The research starts with a single main approach, which is a positivist approach based on previous research and publications that undertake the organisational culture impact on strategic growth alternatives (decisions and practical implementation). However, the practical part of this research has taken place on a very specific and narrow population that of SMEs owned or managed by Muslims in the UK. Thus, an assumption about a Muslim's religion and its impact on their business has been made. This assumption leads to an important question related to religious principles influence on managing businesses and shaping particular types of organisational culture.

Consequently, it is really vital to understand the principles of the Islamic religion, particularly Islamic business ethics, and their impact on Muslim businesses to shape particular organisational culture. This process comes in a sequential manner as Islamic business ethics derive from the principles of Islam. Relatively speaking, the impact of a religion on business management has been engaged broadly in literature and many theories both positive and negative have been presented, including Islamic principles and Islamic business ethics. However, the impact of Islamic business ethics on shaping a particular organisational culture

141

is still undetermined. Thus, the main challenge of this research is to understand and determine the role of Islamic business ethic elements and their impact on shaping particular types of organisational culture amongst Muslim SMEs in the UK.

Based on the above discussion, this research has adopted a mixed methodology and method approaches to 1. understand, determine and explore the role and impact of Islamic business ethic elements on shaping particular types of organisational culture taking the interpretivism approach (qualitative methods) and to 2. examine statistically, using the positivism approach (quantitative method) the impact of Islamic business ethics on shaping particular organisational cultures and the impact of organisational culture types on strategic growth alternatives (taking strategic growth cognitively and behaviourally). In this way, the research contribution and its validation will be increased.

6.4.   Research Strategy

Fundamentally, this research's strategy and its design are based on the philosophical approach adopted by the researcher. Research strategy is being set to answer a research question that consists of 'what', 'why' and 'how' this question is going to be answered from an initial point of the research to its conclusion (Lancaster, 2005). Moreover, this research strategy is derived by a research approach, types of data collection and types of data analysis, which are linked to answer the main research question. McDaniel & Gates, (2002), suggest that each research question must be answered according to clear and sequential strategies that normally include various ways of data collection and analysis.

For the purpose of answering the main research question, the research strategy differs and it can be said that each research is truly unique with its strategy. Blaikie (2009, p. 86), noted that

"a research strategy, sometimes called a logic of enquiry, provides a starting point and a set of steps by means of which the 'what' or 'why' questions can be answered". He also mentions that research strategy "differ in their ontological assumptions, starting points, steps of logic, use of concepts and theory, styles of explanation and understanding and the statues of their products" (Blaikie, 2009: p. 86). In this part, the nature and strategy of this research are presented to clarify and justify the way of answering the main research question.

6.4.1. Nature of the Research

According to Ghauri & Gronhaug (2010), any research has to be formulated and based on three types of research which are exploratory, descriptive and explanatory. Exploratory research considers a phenomenon where little is known about it and is thus to create a basic knowledge. Generally, the main reason for exploratory research is to establish a theory of specific phenomenon and conceptualise its aspects (Churchill, 1999). On the other hand, a descriptive research is applied when the research problem is clearly defined and formulated (Robson, 2002). Descriptive research is more appropriate for collecting data and generalise theories amongst a large population through selecting a sample of particular population (Saunders & et al., 2007).

The research question of this study has determined as "what are the influences of Islamic business ethics on an organisation to shape a particular type of organisational culture? And what is the influence of organisational culture on attitudes toward strategic growth" in order to explore and examine the Islamic business ethics impact on shaping particular types of organisational culture, and examine relationships between these types of organisational culture and strategic growth alternatives, from the side of business owner or manager's cognitive and behaviour. Therefore, the nature of this study is both an exploratory and

descriptive research respectively. Due to less information and fewer studies that have been conducted on Islamic business ethics impact on shaping particular organisational culture, the exploratory research will be applied at the first stage of data collection to build a good understanding and knowledge of this type of impact. Then, the descriptive research will be applied to examine, statistically, the impact degree of Islamic business ethic elements on shaping particular organisational culture and relationships between types of organisational culture influence on strategic growth alternatives. In this case, the first part of research question will be answered through exploratory research and the second part will be answer through descriptive research.

6.4.2. Orientation of the Research

Mainly, the research orientation indicates types of data collection and techniques of analysis. Similar to the two main schools of philosophical research approach, there are also two theoretical approaches of the research that are deductive and inductive research (Lancaster, 2005). According to Saunders & et al. (2003), inductive research is an appropriate approach to develop theories and hypotheses of a certain event. Whilst deductive research is an appropriate approach for developing a theory or hypothesis through observing events, it then empirically tests these hypotheses (Lancaster, 2005). In an organisation or business research, the process of deductive research starts with formulating a theory or hypothesis to be empirically observed within a specific context in order to be examined, mainly, statistically (Gill & Johnson, 1997, 2002). The inductive research process, however, has an opposite sequence of deductive research, "inductive research essentially reverses the process found in deductive research" (Lancaster, 2005: p. 25).

According to Creswell & Plano-Clark (2007), it is possible to combine deductive and inductive research into one integrated research as qualitative and quantitative research methods can be combined in one research. Based on the above statements, the orientation of this study is mixed between deductive and inductive research. While there is little knowledge about Islamic business ethics influences on shaping particular organisational cultures, a qualitative research based on an inductive approach is applied at the first stage to create a theoretical approach among Muslim SMEs in the UK context. In an integral approach, the results of the first stage, which consist of assumptions and pertinent questions will be examined along with previous assumptions of the impact of organisational culture on strategic growth alternatives, which present a quantitative approach though deductive research.

6.4.3. Qualitative Method versus Quantitative Method

The reason for presenting and explaining qualitative and quantitative methods and data collection aspects along with the differences between them is to illustrate the research approach of this study by empirical means. Bryman (2001), describes qualitative research as an approach that deals with words that express phenomenon study in more detail and in-depth. This approach of research is applied when a phenomenon has not been undertaken before, or has less information that is unreliable upon which to build a theory of this phenomenon (Van-Maanen, 1979). Conversely, quantitative research deals with numbers to quantify and measures specific relationships between two or more variables (Nettleton & Taylor, 1990).

The difference between qualitative and quantitative research is mainly related to the means of collecting and analysing data. Bryman (1988), mentioned several discrepancies between qualitative and quantitative research as shown in table 6.2. McDaniel & Gates (2002),

clarifies that the main difference between qualitative and quantitative is related to the nature of the problem that the researcher is inspecting where the theory and variables are unknown in the qualitative research, but the theory and variables exist in the quantitative research. Moreover, Creswell (1994), mentions that qualitative research is fundamentally an exploratory research, whilst quantitative research is a descriptive or explanatory research.

Table 6.2: "Some differences between quantitative and qualitative research"
Source: Bryman (1988, p. 94)

		Quantitative	Qualitative
1	Role of qualitative research	Preparatory	Means to exploration of actors' interpretations
2	Relationship between researcher and subject	Distance	Close
3	Researcher's stance in relation to subject	Outsider	Insider
4	Relationship between theory/ concepts and research	Confirmation	Emergent
5	Research strategy	Structured	Unstructured
6	Scope of findings	Nomothetic	Ideographic
7	Image of social Reality	Static and external to actor	Processual and socially constructed by actor
8	Nature of data	Hard, reliable	Rich, deep

According to Creswell (2007), the best way to answer a research question or research problem is to use both qualitative and quantitative data collection that provide more practical and supportive answers or solutions. In this research, the qualitative approach for data collection will be applied in the first stage to explore the Islamic business ethics impact on shaping particular types of organisational culture. Afterwards, the quantitative approach for data collection and analysis will be applied in the second stage to measure relationships between Islamic business ethics on shaping particular types of organisational culture and also to

measure relationships between types of organisational culture influence on strategic growth alternatives.

6.4.4. Mixed Research Methodology Approach

For decades, a mixed methodology research approach has been applied in social sciences and conducted by researchers. This approach of methodology named variously as multi-approaches, combines the approach and integrated research methodology approach (Creswell & Plano-Clark, 2007). Bazeley (2004, p. 2), describes the significance of applying mixed methodologies as a research approach that "has regained not just acceptability, but popularity, with a significant number of studies arguing its virtues in terms of greater understanding and/ or validation of results". Thus, researchers conduct mixed methodologies to present trustworthy results and justify their research findings (Morse, 1991).

Consequently, the process of designing a mixed methodology research is linked directly to the research question which is really difficult to be determined more than any other research approach (Johnson & Turner, 2003). There is no specific guideline to be followed when designing a mixed methodology research; Onwuegbuzie & Leech (2006), provide an integrated path for a mixed methodology based on stepwise to direct research from the research question configuration to the step of writing the final report of the research. Truthfully, the sequence of these steps shows little variance from designing a research strategy that can be applied on any research methodology approach except two particular steps. These two steps are 1. "determine the research mixing rationale", which should be drawn from research objectives and 2. "determine research mixing purposes", that is followed by mixed methods of data collection (Onwuegbuzie & Leech, 2006: p. 476).

6.4.5. Rationale of Mixed Methodology

Perhaps, the main reason behind conducting a mixed methodology in a single research is that researcher being inspired to solve the problem comprehensively (Morse, 2003). Tashakkori & Teddlie (2003), as they are the authors of one of the main references to mixed methodology research, conclude that the reason for conducting a mixed methodology is to contextualise a different theoretical approach by combining different methods of research to validate the research results. As mentioned before, the choice of a mixed methodology approach is driven by the research question. Thus, when using mixed methodology research, we would know more about the phenomenon undertaken and combine the strengths of each method to produce reliable and valid results (Creswell & et al., 2004 and Driscoll & et al., 2007). Figure 6.2 illustrates the application of a mixed methodology for this research.

Figure 6. 2: Applied mixed methodology

Source: Author

148
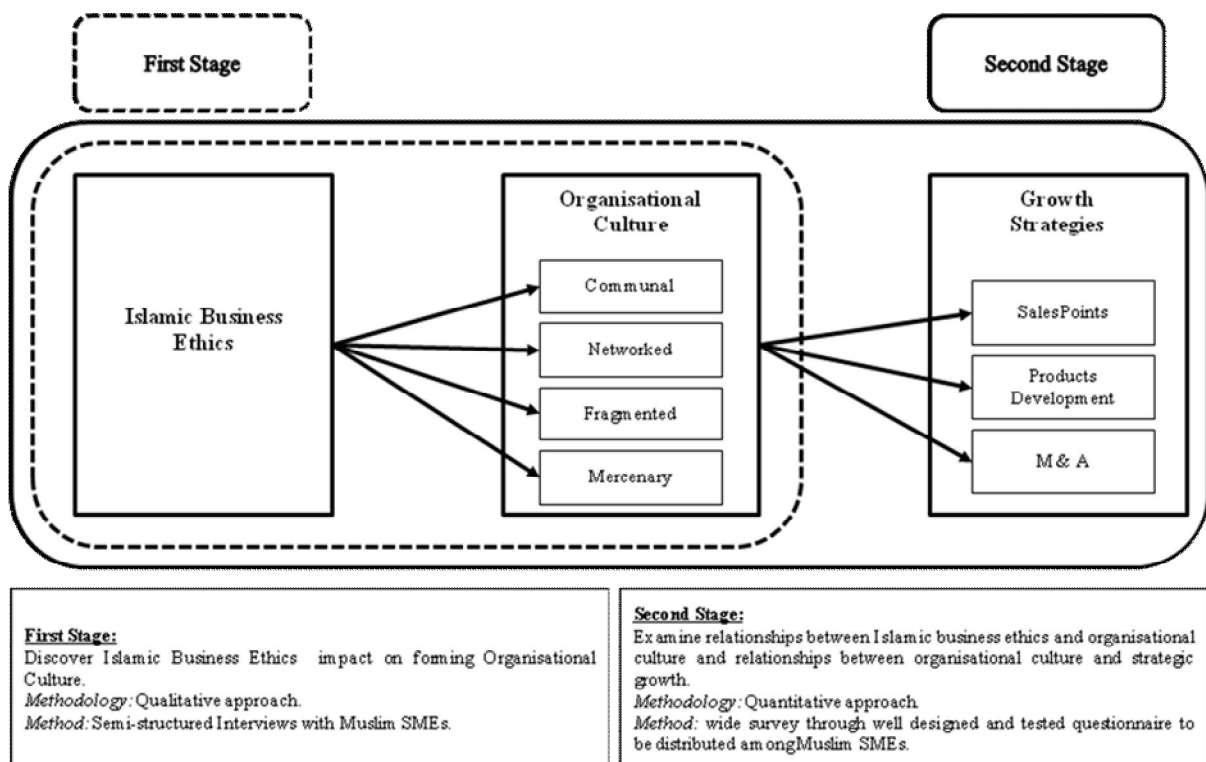
Therefore, the research strategy of this study, as shown in figure 6.3, adopts a mixed methodology research approach that is based on the research question and research philosophy. Apparently, as this is a basic research practice, the data collection process has been divided into two main categories, these are primary and secondary data. The primary data collection was structured according to the type of knowledge sought and to fill the gap in the literature concerning the impact of Islamic business ethics on shaping particular types of organisational culture and relationships between organisational culture and strategic growth alternatives. We believe that through adopting a mixed methodology and subsequent methods, the research question will be answered fairly and comprehensively.

Figure 6. 3: Research strategy
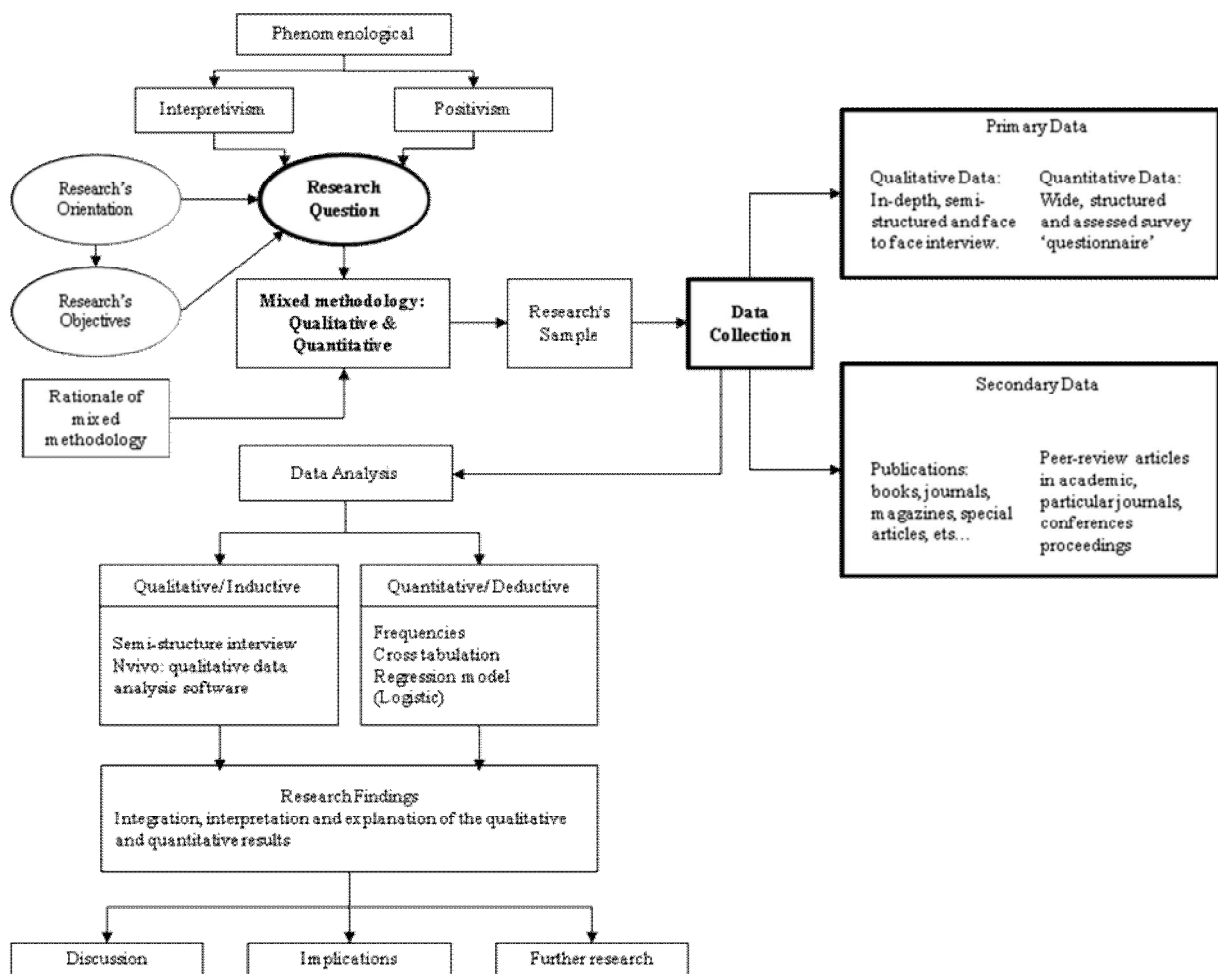
Source: Author

6.5. Research Methods

Based on research philosophy, the research question and its methodology, the methods of data collection must be determined accordingly. There are many methods of data collection, either qualitative or quantitative methods. Qualitative data collection involves a wide range of methods such as case studies, grounded theory, ethnography or interviews (Creswell, 2007). While quantitative data collection involves action research and surveys 'questionnaires' (Lancaster, 2005). In this research, we adopt in-depth interviews as a qualitative method that will be applied in the first stage and surveys 'questionnaires' as a quantitative method in the second stage. Next, a brief description about the two data collection methods will be presented along with the reasons and justification of using these methods in this research and why and how these two methods will answer the research question.

6.5.1. In-Depth Interviews

An interview, as a qualitative method, is one of the most common techniques for collecting data in the form of a long conversation by asking questions and being answered by an interviewee (Healey & Rawlinson, 1993). This technique is widely used in social science as a primary source of data collection that provides extensive information (Wilkins, 1983; Walker, 1985; Merton & et al., 1990 and Tashakkori & Teddlie, 2003). Yin (2009), noted that interviews, in any format, are a unique source to understand an individuals' behaviours where they represent their own thoughts and active responses on a specific event. Therefore, the importance of interviews as a method of data collection comes from the power of control and the great quantity of information that can be gathered through face-to-face interviews (Becker, 1998).

According to Lancaster (2005), the implementation of an interview is varied based on the research philosophical approach and research design that can take the form of conversations and storytelling, individual semi-structured interviews, depth interviews, group interviews or focus groups. Our concern in this research is the in-depth, semi-structure and face-to-face individual interview. This is not a combination of more than one type of interview, however, the characteristics of interview design should be identified clearly to achieve the maximum benefit of carrying out in-depth interviews (Yin, 2009).

The implementation of an in-depth interview is incorporated mainly with the interviewer's skills of managing a conversation with an interviewee (Strauss & Corbin, 1990). For the purpose of this research, the in-depth interviews were carried out with individuals who qualify for them on the basis of the research population previously indicated and are featured in detail in this chapter. Some authors debate that there is no absolute unstructured interview where the degree of structuring the interview is varied between a highly structured and a less structured interview (Hammersley & Atkinson, 1995). According to Pole & Lampard (2002), such a practice of designing and performing interviews provides a good and deep understanding of the undertaken phenomenon, rather than generalising results to a similar population. Thus, in-depth and semi-structured interviews in this research aim to build a broad understanding of the roles of Islamic business ethics impacts on shaping particular types of organisational culture as a subject that has not been previously covered in research literature.

6.5.2. Survey Research 'Questionnaire'

When quantitative research methods are addressed, the answer to the research question should interpret the relationship between two or more variables in a numeric style and statistically (Field, 2009). In another words, quantitative research is based on statistically generating and

testing hypotheses upon theoretical assumptions (Mehmetoglu, 2004). Therefore, collecting quantitative data means that the researcher must deal with numbers and equations that will be interpreted by means of words and descriptions. Perhaps, the most common mode of quantitative data collection is a wide survey by using a well-known technique, that of 'questionnaire'.

The purpose of using a 'questionnaire' is to provide a reliable measurement that indicates relationships between two or more factors (Groves & et al., 2011). This part of the positivism approach takes place to measure a particular phenomenon (Halfpenny, 1992). Prior to the process of designing the questionnaire, the researcher must clearly identify the research hypotheses that reflect the sort of assumptions where the researcher starts the positivism theory (Ghauri & Gronhaug, 2010). Basically, there are two types of questionnaire, these are descriptive and analytical. A descriptive questionnaire intends to measure certain attributes between two or more aspects of a particular subject (Gill & Johnson, 2002), whilst analytical questionnaires tend to measure a specific theory, and whether to prove or disprove it (Ghauri & Gronhaug, 2010).

Our aim in this research is to discover the impact of Islamic business ethics in shaping a particular organisational culture in order to examine the relationship between organisational culture effectiveness to achieve strategic growth. To achieve this aim, the research will measure the degree of impact of Islamic business ethics on shaping particular type of organisational culture in a logical comparison involving the impact of the respondents' characteristics as well. Continually, the research will find out the most crucial impact of organisational culture types on strategic growth alternatives. Thus, the two types of questionnaire will be applied and a comparison of their relationship will be logically regressed.

6.6. Research Design

The process of designing data collection of the research is the actual practical part of any research. Churchill (1999, p. 98), states that "research design is simply the framework or plan for a study, used as a guide in collecting and analysing data". Usually, research design is related to the research concept philosophical approach. This stage of the research is crucial and must be determined fairly. Therefore, the blue print of this research is carefully designed to guide the whole process of the research.

6.6.1. Design In-Depth Interview

Ely & et al. (1991), suggest that the most appropriate technique for exploring novel phenomenon is to conduct an in-depth ethnographic interview that provides extensive information "from the eyes of the person being interviewed" (Ely & et al., 1991: p. 58). Based on the research strategy that is illustrated in figure 6.3, the in-depth interview is designed to explore the impact of Islamic business ethics on shaping particular types of organisational culture. During the process of designing the interview, the interview's main characteristics must be defined and these are: in-depth, semi-structured and face-to-face interviews.

The process of designing and planning an in-depth interview varies according to the author's goals when conducting the interview. However, the literature is full of examples and procedures on how to plan and conduct an in-depth interview. One of the most useful guidelines for planning and conducting interviews is that provided by Mason (2002), which is illustrated in figure 6.4 and adopted in this research. She suggested this procedure to plan and conduct a qualitative in-depth interview. The first step is to identify a general research question that must be associated with the purpose of conducting the interview. The second

step is to break down the general research question into several questions that need to be answered by the end of the interview data analysis. The third step is to develop ideas of how each of the mini questions will possibly be answered. These ideas should be conducted through interview. The fourth step is to review each step in reverse and ensure consistency between the general question, mini questions and ideas. The fifth step is to develop the interview style and how it will be conducted. It could be structured or unstructured, in-depth or scant, face-to-face or over the phone, the time of the interview, the interview atmosphere and type of data storage should be considered. At this step, the researcher must identify a number of respondents according to the research population criteria that should be identified earlier. The sixth step is to conduct the interview. The final step is to review the conducted interviews and compare all responses with the ideas and questions that were created at the third step, if the ideas and questions become clear and are answered, the researcher may stop data collection or might go back to the third step and continue accordingly.

Figure 6. 4: "Planning and preparation procedure for qualitative interviews"
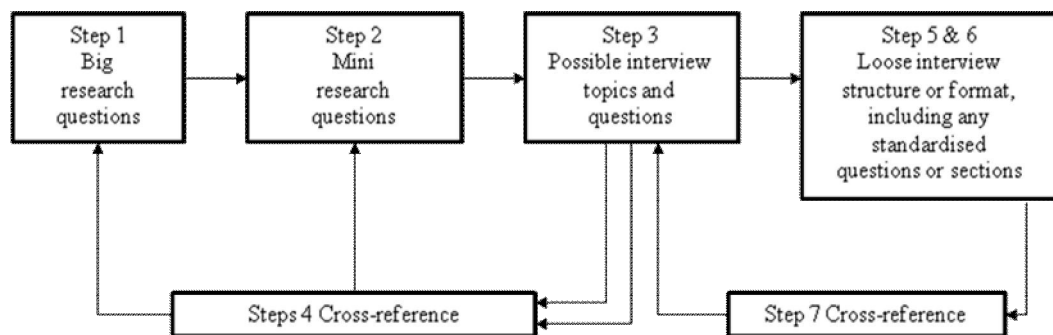
Source: Mason (2002, p. 72)

6.6.1.1. Participants' Criteria

The criteria of the research population has been identified earlier based on the research question that was addressed in chapter one. The qualitative part of this research is to explore the various impacts of Islamic business ethics on shaping particular types of organisational

154

culture amongst Muslim SMEs in the UK. Thus, and briefly, the research population criteria are assigned to 1. Muslims, 2. who own or manage a small or medium enterprise and 3. are located in the UK.

6.6.1.1.1.   Muslim Population in the UK

There is no specific source showing an accurate number of Muslim SMEs in the UK. Some sources have counted Muslims at a working age in the UK as being around 1.3 million (Rogerson, 2009). However, this number is drawn randomly and cannot be taken as fact for this research. Because this information is vague, the percentage of Muslims in the population of the UK is adopted. According to the UK Office for National Statistics, the percentage of Muslims in the UK is around 4.4% of total population in the UK (ONS, 2011) and the total population in the UK is 62 million (ONS, 2011). Therefore, the Muslim population is deemed to be around 2.73 million.

6.6.1.1.2.   SMEs in the UK

The SMEs have been defined as "a non-subsidiary firm that operates independently among a lower given number of employees" (Murphy, 2002: p. 7), while Bannock (1981; cited in Analoui & Karami, 2003: p. 25), defines a small enterprise as "a small firm is the one that has only a small share of its market, is managed in a personalised way by its owner or part-owner and not through the medium of an elaborate management structure. It is therefore, not sufficiently large to have access to the capital market for the public issue or placement of securities". In this definition, the author focuses on access of capital where a branch of large capital is not considered as a small firm, even though it is small and might be independent, but still has access to capital and development from a mother company (Bannock 1981).

In this research, there is no particular wording definition for SMEs that has been adopted. However, a practical classification of SMEs, released by the European Commission (2005) identifies the main features of SMEs and distinguishes them from large firms through annual turnover and number of employees, as illustrated in figure 6.5. The figure shows that any venture with an annual turnover equal to or less than €50 million (around £40 million) and having less than 250 employees will be counted as a medium enterprise, any venture with an annual turnover equal to or less than €10 million (around £7.8 million) and has less than 50 employees will be counted as a small enterprise and any venture with an annual turnover equal to or less than €2 million (around £1.6 million) and has less than 10 employees will be counted as a micro small enterprise. As mentioned in chapter 4, there were 4.8 million registered enterprises that fell within the SME criteria at the beginning of 2009 (BIS, 2010).

Figure 6. 5: "The New Threshold of SMEs (Art. 2)"

Enterprise Category	Headcount: Annual Work Unit: (AWU)	Annual Turnover	Annual balance Sheet Total
Medium-size	< 250	≤ €50 Million	≤ €43 Million
Small	< 50	≤ €10 Million	≤ €10 Million
Micro	< 10	≤ €2 Million	≤ €2 Million

Source: European Commission (2005, p. 14)

Based on Murphy (2002), and Bannock (1981), definitions of SMEs, the micro small enterprise is not mentioned, whilst the European Commission classifies this type of firm.

Therefore, the term of small and medium enterprises (SMEs) is a comprehensive expression for all enterprises who have less than 250 employees and have equal to or less than €50 million (around £40 million) turnover including micro small enterprises.

6.6.1.1.3. Total Number of Research Population

Based on the figures given above the number of SMEs owned by Muslims is estimated to be 211,200 enterprises, which represents 4.4% of 4.8 million as the total number of SMEs in the UK. Thus, 211,200 Muslim SMEs are the total population of this research where all enterprises have a chance of being involved as a sample of this research.

According to the population and sample criteria, the total number of interviewees is assigned to be fifteen Muslims who own or manage an SME in the UK. In this research, the working sector or industry is not indicated because we assume that relatively all Muslims share similar religious characteristics. Continually, there is no source that indicates Muslim SMEs in the UK by their names and contacts. Therefore, we have relied mainly on relationships with friends to contact and perform any necessary arrangements for interviews.

6.6.1.2. In-Depth Interview Settings

As explained above, the sample of in-depth interviews is fifteen individuals. No specific industry was selected due to the narrow population selected for this research. The process of in-depth interviews is based on the main research question that is, essentially, broken down into several goals and objectives. These goals and objectives should be also broken down specifically to identify the in-depth interview's motivations and objectives.

6.6.1.2.1. In-Depth Interview Objectives

Based on the planning and preparation procedure for a qualitative interview diagram that was presented by Mason (2002), which is illustrated in figure 6.4 and the process of planning for

an interview that was suggested by Ely & et al. (1991), the interview objectives should be defined clearly prior to conducting the interviews and must be linked to the main research question and its objectives. The objectives of the interview are as follows:

1. To establish an understanding of the Islamic principles impact on Muslim SMEs in the UK. As discussed in chapter 3, that Islamic law 'Sharia' has an impact on all Muslim life, and conducting a business is a crucial experience that is impacted by Sharia. Thus, we conducted in-depth interviews to understand this impact in reality from the point of view of Muslim owners or managers of SMEs in the UK.

2. To determine the practices of Islamic business ethics amongst Muslim SMEs in the UK. Rice (1999), raised three elements of Islamic equality in business, these are: unity, justice and trusteeship. One of the objectives of conducting an in-depth interview is to develop an understanding of factors and elements of Islamic business ethics and principles.

3. To determine the most dominant organisational culture types among Muslim SMEs in the UK. Based on the organisational culture types model and dimension presented by Goffee and Jones (2003), we aim to designate the most dominant type of organisational culture among Muslim SMEs in the UK.

4. To establish an understanding of Islamic business ethics impact on shaping particular organisational culture in a theoretical approach. The theory of Islamic business ethics impact on shaping particular types of organisational culture is ambiguous. Therefore, we aim to generate a theoretical understating of this relationship that will be examined in the second stage of the study.

5. To develop basic assumptions of the Islamic business ethics impact on shaping particular types of organisational culture. Obtaining an undersigning in a theoretical

approach helping to create assumptions of this phenomenon in an assuming approach that will be examined in second stage of the study.

6.   To develop new measurement items (questions in the quantitative approach) for further study in a dimensional approach. Critically, in order to assess certain assumptions, there must be a sort of measurement item based on quantitative approach. Therefore, one of the main objectives of conducting an in-depth interview is to create new measurement items to be used in the second stage of the study in order to examine the theory of the Islamic business ethics impact on shaping particular types of organisational culture.

6.6.1.2.2.   In-Depth Interview Motivation

Principally, interviews are conducted to conceptualise a certain phenomenon ground in theory (Creswell, 2007). The initial conceptual model of this research was ambiguous due to the unidentified influence of Islamic business ethics on organisational culture. Thus, the main motivation of conducting an in-depth interview is to clarify and theorise the relationships between Islamic business ethics practices and shaping particular types of organisational culture among Muslim SMEs in the UK. The first part of the study, which is a qualitative research, is considered as a novel contribution to be added to the current literature on Islamic business ethics impact, especially on organisational culture. We have been encouraged to conduct this part of the research due to its novelty and new contributions we expect to offer.

6.6.1.3. In-Depth Interview Process

Initially, a list of suggested participants was obtained with help from friends all over the UK. The list included more than 30 potential participants who were applicable for the research population and sample criteria. All potential participants were contacted via telephone and

referral document was addressed to obtain their acceptance to participate in this research. Out of more than 30 individuals, there were 22 individuals who initially agreed to participate. Afterwards, a brief of the research and interview style were sent to them in order to prepare for the in-depth interview. 7 people out of 22 declined to continue with the process of the interview for unknown reasons. Finally, we managed to contact 15 people across the UK. There were 8 people located in Birmingham, 2 people in Manchester, 2 people in Sheffield, 1 person in Nottingham, 1 person in Coventry City and 1 person in Loughborough. Prior to starting the in-depth interview, a consent letter, which had been previously prepared and approved by the University of Birmingham Research Ethical Committee was given to each participant to read and sign before continuing.

6.6.1.3.1.   In-Depth Interview Data Collection

The qualitative data collection took place through semi-structured, face-to-face, open-ended and in-depth interviews, a list of direct and indirect questions was obtained based on interview preparation procedures suggested by Strauss & Corbin (1990), Hammersley & Atkinson (1995), Mason (2002), Lancaster (2005) and Creswell (2007). The process of planning and preparing for an in-depth interview that was presented by Mason (2002), was adopted in this research. The process identifies the nature of a semi-structure in-depth interview and style of questions. One of the main characteristics of a semi-structured interview is the free dual conversation between interviewer and interviewee. This style of interview allows the interviewer to ask questions that are not prepared prior to the interview and are likely to be raised during the interview (Ely & et al. 1991).

For the purpose of identifying each interviewee's characteristics, an interview card was prepared in advance that consisted of demographic questions and several direct questions to identify the types of organisational culture based on Goffee & Jones's (2003) model. The

interview was planned to last approximately 45 to 60 minutes. However, the length of interview could be extended beyond 60 minutes allowing the interviewee to talk about Islamic business ethics practice in depth within their organisation and to avoid the interviewer's prejudice or frustration.

All interviews were conducted at the interviewees' places in a convenient atmosphere where a tape recorder was used to document the conversation and narrative story. The main language of the conversation is English. But, in some cases where interviewees preferred to use their mother tongue, there were three interviews conducted in Arabic and because my mother tongue is Arabic, I translated these three interviews into English and transcribed them.

6.6.1.3.2.   In-Depth Interview Data Analysis

The analysis of the qualitative data structure as a source of evidence is varied based on types of data yet be collected. Yin (2009), recommended that in order to obtain solid evidence from in-depth interviews, the researcher should consider three elements of interview analysis: 1. categorise interview data into several headings and subheadings according to the interview objectives, 2. coding each interview with a specific code for referencing and 3. summarise and accumulate each category. This procedure of qualitative data analysis allows for the creation of substantial evidence for the undertaken phenomenon.

In terms of going through the above steps, special qualitative data analysis software was used in this research. We used Nvivo 9 to categorise, code and summarise and then accumulate the fifteen interviews. This software allows the interviewer to structure the interview findings in a categorical manner that abridges huge volumes of information. Moreover, the software helps to refine and code data to the source of each interview. Many authors suggest using such a software to simplify data insertion and for extracting much of the information that has been

collected (Creswell, 2007; Keizer & Kempen, 2006 and Cockman & et al., 1999). Therefore, we attempted to apply the three processes of in-depth interview analysis, explained above by using Nvivo 9.

6.6.1.3.2.1. Data Categorisation and Coding

The fifteen interviews are being transcribed in text manner and uploaded to Nvivo software. There are many options that are provided by the software, we made initial categories for which we can recognise them through reading the transcriptions. Through the process of analysis, each interview must be read carefully and headings and subheadings are created. Thus, there were four main categories and 16 sub-categories. Each interviewee had been given a specific code to refer each to added nodes. These nodes are the source of evidence that we are looking to support through the answers to the interview questions. There were many nodes that will be explained and elucidated in the qualitative analysis chapter.

6.6.1.3.2.2. Data Accumulation

Based on the categories and sub-categories, nodes are cumulated according to their relevant factors to support each of these factors. In this stage of qualitative data analysis, we develop most elements of Islamic business ethics related to Muslim businesses and practically applied amongst their organisations. Afterwards, we look at each factor to find out how powerful and influential is on shaping particular types of organisational culture by looking at each relevant node that is mentioned for a specific factor and comparing it to the interviewee's type of organisational culture. This is the stage of grouping and classifying factor patterns within a theoretical approach (Miles & Huberman, 1984).

6.6.1.3.3.   Validity of Qualitative Data

Principally, the validity of qualitative data measurement is really controversial. However, some authors urge that qualitative data can be evaluated through the contents validity and reliability as similar to quantitative data (Yin, 2009 and Bryman, 2001). Usually, the quality of qualitative data is related to the process of data collection and data analysis. Therefore, the better the understanding of the undertaken phenomenon and the better the methods of data selection along with appropriate data analysis processes will produce high quality and valid results (Lewis & Ritchie, 2003).

There are several processes to determine the validity of qualitative data. Mitchell (1983), and Ellis (1995), mention that validity of qualitative data can be achieved through iterative enhancements and verifying the process of data collection and analysis. We applied three steps to validate the interviewers' findings: 1. review and reassess the process of data collection and analysis from the beginning of the process to interpretation of the findings; 2. review all interview transcripts to maintain and minimise any discrepancies or misunderstandings and 3. discuss interview data findings with relevant people who are applicable for research population criteria. In this case, we expect to validate our findings and establish a theory of Islamic business ethics impact on shaping particular types of organisational culture. There are many examples of researches that used 'constructed validity' or 'process evaluation' as methods of checking qualitative data validity such as Davis (1992); Twinn (1997); Seale (1999); Healy & Perry (2000) and Golafshani (2003).

6.6.1.3.4.   Reliability of Qualitative Data

Basically, the terms of validity and reliability are mostly related to quantitative research that involves statistics measurements. However, these can also be applied in qualitative research

but in a different manner (Pole & Lampard, 2002). Research reliability is concerned with a similar repeatable study and finds similar results. Bryman & Bell (2007, p. 40), comment that reliability "is commonly used in relation to the question of whether or not the measures that advised for concepts in business and management 'such as team-working, employee motivation, organisational effectiveness' are consistent". According to Pole & Lampard (2002, p. 208), the reliability of qualitative data can be achieved through "establishing confidence in our findings by ensuring that it is the data which come first and that any claims for the research can be traced back directly to the data".

In terms of verifying our interview data's reliability, a specific protocol for collecting and analysing data is applied that consists of guidelines to be followed in order to complete interview data collection and analysis as explained above. Whenever the interview protocol has been checked carefully, any future researcher can follow it and gain similar results. In this research, interview protocol is presented through the process of data collection and the process of data analysis that has been discussed and illustrated in figures 6.3 and 6.4.

6.6.1.4. Summarising, Reporting and Illustrating the Conclusion of the Findings

All interviews should be summarised as an individual case to create a wider understanding of each interviewee's perspective. According to Agger (1991), summarised qualitative data should be linked with the author's ideas to simplify further interpretation and make them easy to understand. Therefore, we summarised each case separately to create an ideal understanding of each interviewee's perception before starting to group evidences for each factors. A summary sheet also provides a quick reference point for the stage of writing the final report by supporting each factor with relevant quotes.

Reporting and interpreting the findings of the qualitative data are concerned with the researcher's understanding of the phenomenon's constituents and related questions that have been asked in the process of interviewing. Mainly, writing qualitative findings reflects the researcher's interpretation where the researcher is positioning themselves in a similar situation to the interviewee (Creswell, 2007). In general, writing up qualitative findings is very critical due to the imperfection of interpretation when a researcher imposes their point of view. In this case, Strauss & Corbin (1990), suggested four issues that should be involved when writing qualitative reports, such as: 1. establish a link between findings and analytical story, 2. expand theoretical explanation for each finding, 3. identify relationships between indicated factors of the theory and findings, and 4. identify speculative differences between new theory and evidence. Following the above suggestion, the final report of the interview data involves broad clarification of the new theory that was found along with new developed items that measure relationships between the elements of Islamic business ethics and types of organisational culture.

6.6.2. Designing Survey 'Questionnaire'

As mentioned in the research strategy and research design that is illustrated in figure 6.3, the second stage of this research is the positivism approach based on quantitative methods. A wide survey based on a 'questionnaire' is implemented to examine the theory that have been previously obtained through research and studies along with assumptions that are raised from in-depth interviews at the first stage. Obviously, over hundreds of past research and studies were reviewed earlier, we built a research conceptual model describing contemporary relationships between types of organisational culture and strategic growth alternatives. However, the relationship between the elements of Islamic business ethics and shaping

particular types of organisational culture were vague. Thus, the final version on the conceptual model has been elucidated and geared up to be examined in total. The final research conceptual model will be presented in qualitative and quantitative analysis chapters respectively.

6.6.2.1. Process of Designing the Questionnaire

In the second stage of this project, a well-designed questionnaire is employed as a fundamental instrument for data collection based on a quantitative approach. A questionnaire is the appropriate method for examining relationships between two or more variables if they are stimulated by previous assumptions within a positivism approach (Saunders & et al., 2009). Therefore, designing a questionnaire is based on a chronological process. Research methodology literature is full of various suggestions for developing a questionnaire. However, we applied the procedure of developing a questionnaire that was suggested by Churchill (1999), and as illustrated in figure 6.6, to be the main guide for developing our instrument.

Figure 6. 6: "Procedure for developing a questionnaire"

Step 1	Specify what information will be sought
Step 2	Determine type of questionnaire and method of administration
Step 3	Determine contents of individual questions
Step 4	Determine form of response to each question
Step 5	Determine wording of each questions
Step 6	Determine sequence of questions
Step 7	Determine physical characteristics of questionnaire
Step 8	Re-examine steps 1-7 and revise if necessary
Step 9	Pre-test questionnaire and revise if necessary

Source: Churchill (1999, p. 329)

6.6.2.1.1.   Type of Questionnaire and Methods of Administration

Specifically, the aim of this questionnaire is to examine conceptual framework developed which partially prior to the first stage and completed after finalising the qualitative data. The determination of the questionnaire forms the start of designing a questionnaire. Pole & Lampard (2002, p. 92), concluded that "researchers carrying out their own survey should reflect upon the suitability of the survey method as a way of attaining their research objectives and also should try to make explicit the way in which their theoretical ideas and research objectives are embedded in the research instruments". Thus, the appropriate type of

questionnaire is the one that exposes the research objectives. Consequently, according to the research question and research objectives, the type of questionnaire was decided to be as structured and closed-end questions to assure homogeneity of all respondents.

The questionnaire is administered through personal distribution all over the UK. There were hard and soft copies of the questionnaire that were identical. As has been discussed previously, the population of the research is not listed and not structured normally to indicate potential respondents. A number of UK companies' data sources provided broad information about any company that was listed and registered in the UK. However, the owner's religion is not specified which makes it difficult to use these data sources. Therefore, we relied heavily on friends' relationships to find and indicate respondents based on the population criteria. The questionnaire was distributed by hand or via email for those who can be thus reached. Thereby the second step of designing the questionnaire was accomplished.

6.6.2.1.2.   Questionnaire Instrument and Items 'Variables and Measures'

Based on Churchill's (1999), suggestion to produce a well-designed questionnaire, the third step is to specify the contents of the questionnaire. The main contents of the questionnaire are variable measurement items that have been adopted from previous work or developed by the researcher for different methods of data collection. Obviously, this research has three perspectives, these are: Islamic business ethics, organisational culture types and strategic growth alternatives that are applied amongst small and medium enterprises in the UK context. Each perspective involves a group of factors that are considered as variables. Organisational culture types and strategic growth alternative variables have been adopted based on previous literature that has been reviewed in chapters 2, 4 and 5. Islamic business ethics variables have been developed based on qualitative research that was implemented in the first stage of this research with regards to previous research on Islamic business ethics, reviewed in chapter 3.

Table 6.3 shows a brief of the variables and the measurement items along with sources of these measurement items.

The questionnaire starts with a statement of consent explaining the purpose for conducting the survey and provides a brief of the research as an introduction before starting to answer the questions. The statement of confidentiality is presented to preserve respondents' rights of not being named as individuals or through names of their companies and to prove to them that their responses would be completely confidential. There are three questions to verify and identify the respondent's criteria, where any 'No' answer would terminate the questionnaire. Two checked questions are presented within the company information section, these identify the firm's characteristics to establish if it falls within the criteria of SMEs as previously explained.

Along with the consent letter and statements of confidentiality, the questionnaire is divided into four parts. The first part is about organisational culture formation patterns that examine the phenomenon of how a particular organisational culture is formed. The measurement of organisational culture is based on Goffee & Jones's (2003), organisational culture types' model. This part consists of 23 items in total that are designed to measure the two main dimensions of organisational culture: and levels of sociability and solidarity. Each dimension is measured by 12 items where question number 23 is shared by both dimensions. According to Goffee and Jones's (2003), theoretical model, any response with a high score in sociability and solidarity will be assigned as a communal organisational culture, any response with a low score in sociability and solidarity will be assigned as a fragmented organisational culture, any response with a high score in sociability and a low score in solidarity will be assigned as a networked organisational culture and finally, any response with a low score in sociability and a high score in solidarity will be assigned as a mercenary organisational culture. A five Likert

scale is employed to indicate the level of practice among each respondent. The respondents are asked to indicate their answer by choosing one of the flow scales which ranges from 1 (strongly disagree) to 5 (strongly agree).

The second part of the questionnaire is to measure organisational capability towards strategic growth. Fundamentally, Aldag & et al. (1991), indicated three alternative options to achieve further growth: 1. increase sales points in order to reach a maximum number of customers; 2. improve existing products or introduce new products to maintain existing customers or to gain new customers; and 3. takeover or merges with other similar companies – possibly competitors – to increase investment capital. In order to measure strategic growth attitudes, Dunham & et al. (1989), the 6 items of measuring attitudes are employed with a slight amendment to properly suit this context and to designate alternatives of strategic growth.

Therefore, a positive or negative approach is prompted towards a strategic growth with one of the above alternatives. Each alternative of strategic growth is assessed independently and then the mean of each alternative will be measured to indicate organisational ability and attitudes towards strategic growth by means of each alternative. Strategic Growth is measured through 18 items, each alternative strategy is measured by 6 items, 4 items concerning direct scales and 2 concern reverse coding with the Likert scale which ranges from 1 (strongly disagree) to 5 (strongly agree). Furthermore, we will calculate each structure score independently and divide by six to calculate the mean of each structure, a high score will indicate a strong positive attitude to approach growth strategy with a particular alternative and a low score will indicate a negative attitude.

The third part of the questionnaire is about Islamic business ethics which measures respondents' ethical practices within their organisation based on the principles of Islamic

business ethics. The main reason for this study is to indicate the most influential types of organisational culture encouraging towards strategic growth among Muslim SMEs in the UK. Whilst studying organisational culture amongst Muslim SMEs, the relationship between forming an organisational culture and Islamic business ethics must be investigated where the latter impacts on the entire life of Muslims and shapes their particular organisational culture. Due to the lack of information, no previous studies or literature, either academically or practically that investigated this relationship can be found. An in-depth interview took place to understand the effectiveness of Islamic business ethics on shaping particular organisational cultures amongst Muslim SMEs in the UK. The findings of the in-depth interviews will be expressed in the qualitative data analysis chapter of this thesis.

Accordingly, there were many questions that have been raised about relationships between Islamic business ethics and forming particular types of organisational culture amongst Muslim SMEs and should be investigated. The in-depth interview results lead to a number of questions, these are mainly related to the four Islamic business principles and ethics. The results of the in-depth interviews indicate a clear, general understanding of the relationship between Islamic business ethics and forming particular types of organisational culture, which concluded that Islamic business ethics have a relative impact on shaping particular types of organisational culture. However, the impact of each principle on each type of organisational culture cannot be indicated through an in-depth interview. Furthermore, combinations of previous questions that have been used in in-depth interviews, and several questions that have been created according to the results of the interviews, along with previous works that have been done by Abeng (1997), and Hassan & Lewis (2007), on indicating the general practice of Islamic business ethics, are used to examine each principle of Islamic business ethics.

Each principle or in others word 'factor' is examined independently and the mean of each factor will be totalled to indicate the practice level. There are 20 items that have been developed though the first stage of this research, each factor will be examined through 6 items, 4 of which are directly and 2 are reverse coded using the Likert scale that ranges from 1 (strongly disagree) to 5 (strongly agree). Furthermore, we will calculate each structure score independently and divide it by 6 to calculate the mean of each structure, a high score will indicate a strong positive existence indication of each principle of Islamic business ethics, and a low score will indicate a negative existence indication of each principle of Islamic business ethics. Finally, the mean of each structure will be totalled and averaged to indicate the overall existence of Islamic business ethics.

The fourth part of the questionnaire is about the respondent's personal information and the company's profile. This part is to identify the respondents and their characteristics. There are two checking questions to identify a participant's criteria, and whether to accept and record their participation. The two questions are about the company's annual turnover and the number of employees. Therefore, steps 3 and 4 of designing the questionnaire are accomplished.

Table 6.3: Variables and measures

Digestion	Variable	Measure	Source
Organisational Culture	Sociability	People genuinely like one another. People get along very well and disputes are rare. People often socialise outside of work. People do favours for each other because they like one another. People make friends for the sake of friendship – there is no other agenda. People often confide in one another about personal matters. People build close long term relationships – someday they may be of benefit. People know a lot about each other's	Goffee & Jones (2003)

		families. People are always encouraged to work things out – flexibly – as they go along. To get something done you can work around the system. When people leave, co-workers stay in contact to see how they are doing. People protect each other.	
	Solidarity	The group I am assessing knows its business objectives clearly. People follow clear guidelines and instructions about work. Poor performance is dealt with quickly and firmly. The group really wants to win. When opportunities for competitive advantage arise, people move decisively to capitalise on them. Strategic goals are shared. Reward and punishment are clear. The group is determined to beat clearly defined enemies. Hitting targets is the single most important thing. Projects that are started are completed. It is clear where one person's job ends and another person's begins. People protect each other.	Goffee & Jones (2003)
Strategic Growth	Increase Sales Points	We have a good number of customers who are from outside our business area. We intend to reach more customers outside our business area. We intend to increase our frontline staff gradually to serve more customers. We believe that customers are willing to deal with other businesses near to their area. Our business's limitations are the principle obstructions to expanding our business sales points or branches. We are working in a niche market that serves very specific customers or provides very specific products.	Dunham & et al. (1989) and Aldag & et al. (1991). Combine attitude toward org. Change and strategic growth alternatives
	Products Development	We believe that our staff are highly creative and innovative. The sole aim of our business is to deliver products or services with high quality standards.	Dunham & et al. (1989) and Aldag & et al. (1991).

		Our customers always give feedback about our products or services. We usually have regular meetings with staff to discuss the quality of our products and services. We intend to reduce our range of products. We only serve specific kinds of products or services.	Combine attitude toward org. Change and strategic growth alternatives
	Merger & Acquisition	Merging with another business in the same industry will keep us competing widely in the market. The best way for our business to grow quickly is to have a partnership with new capital invested in the business. We have the capability to extend our business by acquiring another business in the same industry. If we acquire or merge with another business, we believe that our staff can easily adapt to the change. We are unable to change our business aspects related mainly to our staff. We might sell our business if we are offered a reasonable price.	Dunham & et al. (1989) and Aldag & et al. (1991). Combine attitude toward org. Change and strategic growth alternatives
Islamic Business Ethics	Owner or Manager Personal Perceptions	I always keep reminding my employees about our business vision. I always present myself as a role model for all employees. I always keep decision-making at senior level of the organisation. I feel that my employees direct their efforts to keep me satisfied My employees always influence me with brilliant creative ideas. At work, I learn from my employees more than they learn from me.	Developed through qualitative findings in first stage with regards to Abeng (1997) and Hassan & Lewis (2007) previous research on Islamic Business Ethics
	Individual Morality	The more morals our employees have, the more consistent our business will be. The better I treat my employees, the better they will work. The better my employees treat customers, the more likely customers will become	Developed through qualitative findings in first stage with

		regular customers. The more moral my employees are, the more they are reliable. Individual morality is a personal issue and has no effect on our business. I care more about my employees' efficiency than their morality.	regards to Abeng (1997) and Hassan & Lewis (2007) previous research on Islamic Business Ethics
	Trust relationships	The more I trust my employees, the better they will perform in their job role. The more I trust my employees, the more they respect me and are honest with me. It is essential for our business to build a strong trust relationship amongst employees. I feel more satisfied when I delegate the majority of responsibility to my employees. It is essential for our business to keep employees fully controlled at work. I constantly review my employees' performance and activities at work.	Developed through qualitative findings in first stage with regards to Abeng (1997) and Hassan & Lewis (2007) previous research on Islamic Business Ethics
	Self - accountability	The more accountable employees are to themselves, the more our business will improve. There is always a sense of freedom given to my employees to present their innovations and creativity. Employees must offer some self-accountability in order to keep their jobs safe. The more employees are self-accountable, the better they will perform in their job. Self-accountability is a completely personal issue that has no effect on our business. I never rely on employees' self-judgment about our business activities.	Developed through qualitative findings in first stage with regards to Abeng (1997) and Hassan & Lewis (2007) previous research on Islamic Business Ethics

6.6.2.1.3.   Questions Wording

According to Churchill (1999), potential respondents do not share a similar ability to understand all questions as expected and the researcher's mission is to make the questionnaire clear and simple to understand for all respondents as much as possible. Balnaves & Caputi (2001, p. 82), concluded that great structuring of a questionnaire is not only related to providing good and measurable questions, but also when considering "frame of reference" of potential respondents and characteristic discrepancies. Therefore, the need to re-word and simplify questions is mandatory in the case of a large scale of respondents. Fundamentally, the first part of the questionnaire is adopted as it is from Goffee & Jones (2003), where items have been tested by them and they were assured that each question has only one meaning that represents a high coefficient. The second and third parts were re-worded and amended to make sure each question is understandable as will be explained in the pilot study in section 6.6.2.2.

Managing a sequence of questions is also vital to keep the questionnaire coherent and smooth for respondents. Churchill (1999), suggests keeping simple questions at the beginning and putting down most critical questions at the end of the questionnaire. In addition, Frankfort-Nachmias & Nachmias (2000), note that the majority of potential respondents would not be interested in the research topic, which makes them less concerned about paying attention and complete the questionnaire. They said that: "studies have shown that the order in which the questions are presented affects the type of response given" (Frankfort-Nachmias & Nachmias, 2000: p. 239). In this case, we motivated the respondents to complete and continue answering all questions. Moreover, the final appearance of the complete questionnaire is very important. We managed to keep the questionnaire looking pleasant. The questionnaire is structured as

one block and simple to quickly respond to each question. Thus, steps 5, 6 and 7 are accomplished.

6.6.2.1.4. Questionnaire Items Consultation

In order to implement step 8 of designing a proper questionnaire, all steps from 1 to 7 should be revised and re-examined (Churchill, 1999). In this step, we have asked a number of academics to review and consult the whole questionnaire along with the process of preparing and structuring the questionnaire. A special form has been prepared that consists of all questions and measurement items along with a space to put feedback for each question. We asked them to indicate their opinions for each question, whether it is consistent to the measurement construct, and the clarity of each related statement. A space for further commentary is provided for comments on any question if necessary.

At this stage, we have consulted 5 academics. There were no major changes, except some wording that should be revised. In general, they agreed on the consistency and clarity of most questions. However, they suggested deleting headings of each set of questions and keeping them structured without mentioning to the subject that each set of questions is related. Accordingly, we made necessary amendments as mentioned and also reviewed the process of the questionnaire preparation from steps 1 to 7 as suggested in figure 6.6. By accomplishing this step, we believe that the questionnaire was reviewed in total and ready for piloting before a final draft could be distributed. Finally, step 8 was accomplished and further tests will be detailed within the next section.

6.6.2.2. Questionnaire Test 'Pilot Study'

The final step in designing the questionnaire is to apply a pilot study that tests its consistency and the clarity of the questionnaire with a real sample of the research population. A pilot

study provides an indication of how respondents might answer the questions and how clear are they. Churchill (1999), mentioned that piloting a questionnaire is considered as a pre-assuring of successful measurement instruments. Fowler (1998), suggests that there are three techniques to test the questionnaire through either a focus group, or intensive interviews or field pre-testing where the researcher can choose an appropriate method based on the research population and administration criteria. Since the questionnaire will be distributed widely and respondents will complete the questionnaire individually without any supervision from the researcher, we preferred to test the questionnaire through field pre-testing. On the other hand, Pole & Lampard (2002), consider pilot study as real independent research. They claimed that "in many ways it is likely to be a qualitative piece of research. The range of answers given to a question may suggest that respondents are having difficulties in answering it, but this may in any case be self-evident to the interviewer(s) carrying out the pilot interview" (Pole & Lampard, 2002: p. 111). Therefore, quick interviews have taken place to pre-test and ask for suggestions from a real sample of the research.

In addition, pre-testing the questionnaire provides an indication on the reliability and validity of the questionnaire along with a pre-assessment of each question and its whole sequence. We ran a pilot study for the questionnaire on 5 people from the target population. Piloting was divided into three steps: 1. we asked respondents to fill out and complete all questions of the questionnaire as it is, without any interruption, 2. we asked respondents to criticise each question and say if there is any issue for concern, they may raise their comments, and 3. analyse 5 responses of the questionnaire qualitatively to evaluate the questions' sequence and clarity, then amend where necessary and also analyse them quantitatively using the statistical analysis software (PASW) to calculate the reliability coefficient of the questionnaire. More details about questionnaire item amendments will be provided in the next section. This is the

final step of designing the questionnaire as suggested by Churchill (1999). Additionally, these 5 responses are excluded from the final research sample number.

6.6.2.3. Final Draft of the Questionnaire

As explained above, the structure of the questionnaire was amended after piloting. There are several issues of concern when piloting and changing some of the original items of the questionnaire as follows:

1. Two items of strategic growth by means of increased sales points have been removed. These are: 1. we believe that customers are willing to deal with other businesses near to their area, 2. we are working in a niche market that serves very specific customers or provides very specific products. Moreover, two items of strategic growth by means of product development have been removed. These are: 1. we usually have regular meetings with staff to discuss the quality of our products and service, 2. we only serve specific kinds of products or services. In addition, two items of strategic growth by means of M&A have been removed. These are: 1. the best way for our business to grow quickly is to have a partnership with new capital invested in the business, 2. we might sell our business if we are offered a reasonable price. Structures of the items were adopted from Dunham & et al. (1989), but have been amended to measure Aldag & et al. (1991) strategic growth alternatives. Thus, whenever amendments or changes occur amongst previously adopted measurement items, the chance of modifying them after the testing process is possibly high. Also, the pilot study showed that these items bring similar meaning to other items within each construct.

2. Two items of the personal perceptions structure have been removed. These are: 1. I always present myself as a role model for all employees, 2. at work, I learn from my

employees more than they learn from me. In addition, two items of individual morality structure have been removed. These are: 1. the better my employees treat customers, the more likely customers will become regular customers, 2. I care more about my employees' efficiency than their morality. Also, two items of trust relationships structure have been removed. These are: 1. I feel more satisfied when I delegate the majority of responsibility to my employees, 2. I constantly review my employees' performance and activities at work. Finally, two items of trust relationships structure have been removed. These are: 1. Employees must offer some self-accountability in order to keep their jobs safe, 2. I never rely on employees' self-judgment about our business activities. The items concerning the four elements of Islamic business ethics develop from the first stage of this research and needed to be revised, tested and inspected, the deletion of some of the items based on the respondents' feedback from the pilot study was anticipated. These items have been removed due to meaning duplications with other items and also to increase the reliability coefficient.

3. Some of the items in the strategic growth structures and Islamic business ethics structures have been re-worded based on respondents' suggestions to make them clearer and more understandable, but not to change the meaning of each item.

Therefore, the final draft of the questionnaire consisted of 23 items to measure organisational culture types, 12 items were to measure strategic growth where 4 items for each one of the three variables and 16 items to measure Islamic business ethics, where 4 items for each one of the four variables. The questionnaire became 7 pages long in total including 2 pages for the consent form and checklist questions. The pilot study showed that respondents might take between 8 to 12 minutes to complete the whole questionnaire in real time.

6.6.2.4. Population and Sampling

The population comprised a set or group where any member or element can be involved in the research. Sampling is a word related to potential actual participants in the research. Sampling is about developing a frame for expected participants that are drawn from the research population that was specified earlier (Lavrakas, 1998). As explained before, within the population and sampling in the qualitative part in section 6.6.1.1, the population of the quantitative part is equivalent to the qualitative population. However, the sampling procedure and frame is different which will be explained in more detail in the next section.

Sampling is mainly a process that needs to be followed to obtain the correct participants. There are many examples and procedures to determine a research sample. Although here, we adopt Churchill's (1999), procedure as a simple and stepwise base procedure. Churchill (1999, p. 498), suggests that there are six steps to determine a research sample: 1. define the population, 2. identify the sampling frame, 3. select a sampling procedure, 4. determine the sample size, 5. select the sample elements, and 6. collect the data from the designated elements.

6.6.2.4.1.   Define the Population

According to Frankfort-Nachmias & Nachmias (2000, p. 164), the population "has to be defined in terms of content, extent and time". Thus, in this research and as explained before, the population is defined as:

1.   Muslim owners (manager): respondent must own the business or have a direct impact on the business as full time manager. Managers must have a supervision task.

2.   SMEs: all respondents must be within SMEs criteria and meet terms and definition of SMEs that provided by EC (see figure 6.5).

3.   UK based businesses: all respondents must own or manage a business located in the UK.

6.6.2.4.2.   Identify the Sampling Frame

Identifying the sampling frame where an applicable sample can be drawn is mainly related to the characteristics of the population. Pole & Lampard (2002), stated that most social science researchers have difficulty in identifying a sample frame. As the population of this research must be an SME owned or managed by a Muslim and located in the UK, there is no database that can provide the owner's religion that can be relied on. Therefore, the sample frame is not clearly identified. However, there are several websites that provide information about Halal products and producers. These types of data source help to designate a sample frame along with business locations. However, we cannot completely rely on these websites where many of producers do not exist or might only provide Halal products, but the owner or manager may be not Muslim.

6.6.2.4.3.   Selecting a Sampling Procedure

The procedure of selecting a sample is also related to the population's characteristics. Accordingly, the sample type is a non-probability group where personal judgment is applied. Balnaves & Caputi (2001, p. 95), stated that "researchers who cannot ensure that every unit in their population has an equal chance of being selected or who simply do not need a sampling frame, often use non-probability techniques". Moreover, snowball sampling is applied through a friendship relationship to attract more participants. As long we build a good relationship with many SMEs owners or managers in the UK, and get an access for data collection, the expectation of the questionnaire to be forwarded on to similar participants is high.

6.6.2.4.4.   Determining the Sample Size

As discussed in the qualitative section, and the participants and selection criteria in section 6.6.1.1, the number of SMEs owned by Muslims is estimated to be 211,200, which represents 4.4% of 4.8 million. 211,200 is the total population of this research where every enterprise having similarities will be included in the sample as detailed in figure 6.7. As the type of the sample is non-probability and snowball method might be applied, therefore we cannot estimate the exact size of the sample.

On the other hand, there are several issues concerning sample size: 1. it is really difficult to indicate potential participants based solely on population criteria from database sources, 2. the distribution method of the questionnaire is based on personal relationships and personal effort, and 3. one of the methods of collection data is through snowball techniques. If the snowball sampling technique is used, the sample size is complicated to determine (Blaikie, 2009). For these reasons, we are not able to specify an exact sample size. However, we determined the total size of the sample in this research to 150 individual SMEs that are owned or managed by Muslims in the UK based on personal judgment.

Figure 6. 7: Estimated research's population

UK Enterprises
+4.8 Million enterprises
22.8 Million employees
£3,200 Billion Turnover

SMEs
4.8 Million enterprises, %99.9
13.6 Million employees, %59,8
£1,588 Billion Turnover, %49

Muslims
%4.4
ONS

Total Estimated population of SMEs Owned by Muslims in the UK
4.8 M/ 4.4% = 211,200
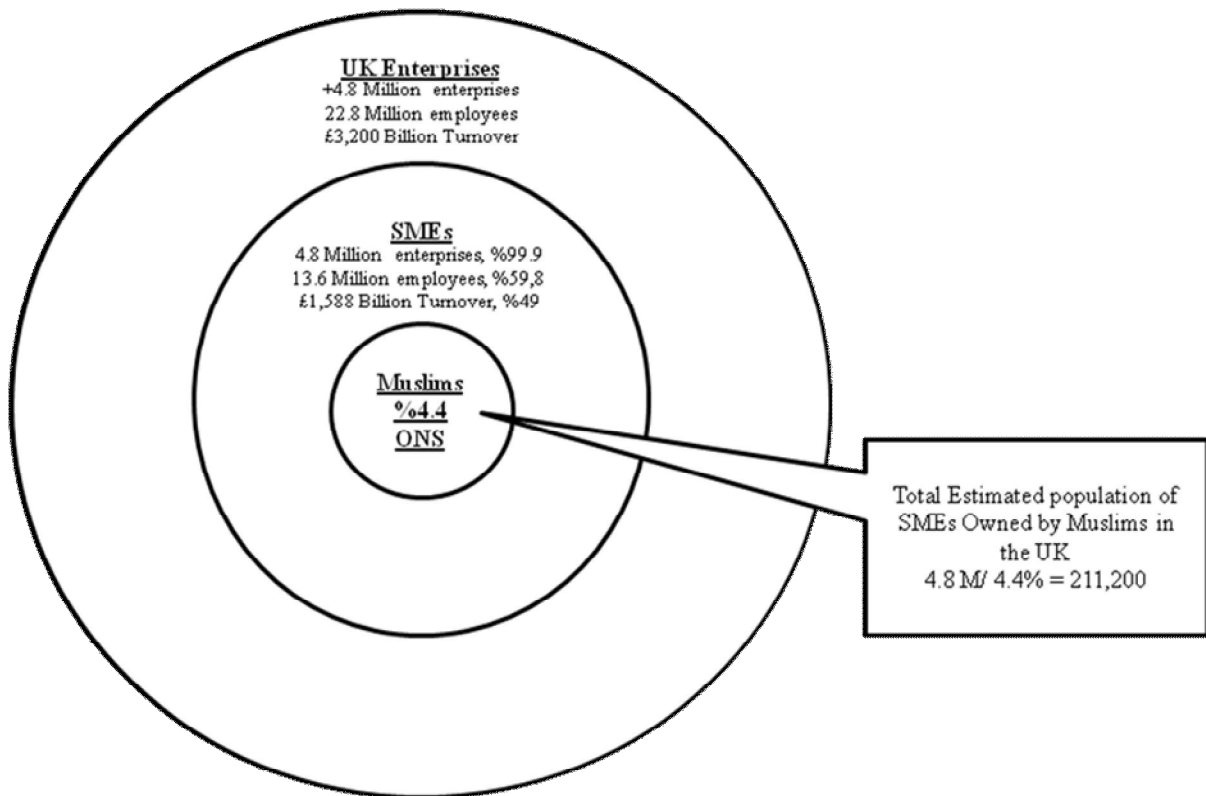
Source: Author

6.6.2.4.5.   Selecting the Sample Elements

The next step is to determine sample elements and ways of distributing the questionnaire. According to Churchill (1999), selecting sample elements and ways of distributing questionnaires depend on the sample type. As the population and sample characteristics are known, distribution methods are specified as: 1. the questionnaire is formed in hard and soft copies, both copies are identical, 2. face-to-face personal visits, 3. emailing links of the questionnaire, which is designed on the 'Monkey Survey website', and 4. exploiting friendships to circulate the link to the questionnaire.

6.6.2.4.6.   Collecting the Data from the Designated Elements

The final step is to collect the data from a designated sample and based on sample elements. Due to several methods of questionnaire distribution, the total number of contacted companies is unknown. The questionnaire has been distributed all over the UK as an online copy. However, the hard copies have mainly been distributed in Birmingham, London and Manchester. More details about response rate will be provided in the next section of data collection.

6.6.2.5. Data Collection

Both copies of the questionnaire, hard and soft copies, were distributed simultaneously. As mentioned above, the questionnaire was distributed in many ways to extend response chances. Starting with personal distribution through certain places where Muslims SMEs are located. These were local shops, restaurants and retailers. As suggested by some friends, we allocated several places around Birmingham, London and Manchester where Muslims businesses congregate. We managed to distribute 500 copies of the questionnaire. 45 respondents completed face-to-face interviews when filling out the questionnaire. The total response rate was 114 hard copies, which represents a 23% as response rate.

The online link of the questionnaire was spread widely. We obtained a list of email addresses for potential respondents through special websites that list companies providing products and services that comply with Sharia law. The list consists of more than 450 email addresses. An introduction and guidelines about what recipients will navigate through are sent along with the link of the questionnaire. In addition, the link to the questionnaire has been forwarded to friends of the researcher to be forwarded on to their Muslim friends who own or manage a

business. Thus, the snowball technique for data collection was applied. The total number of online responses was 144 questionnaires.

The total number of responses was 258 in both hard and soft copies. According to measurement items, any missed or skipped answer creates a calculation problem in the factor dimension. Thus, if there is any missing answer, or answer has been skipped, the participant's entire questionnaire response was excluded. Over 258 received responses, only 166 responses were complete and therefore valid for the study which represents 64.3% of the total number with 92 responses excluded representing 35.7%. Table 6.4 shows the response rate for both hard and soft copies.

Table 6.4: The rate of response

Variable	N	%	% of Total
Hard copies distributed	500	100.0%	52.7%
Hard copies received	114	22.8%	44%
Valid	80	70.2%	31%
Invalid	34	29.8%	13%
Link (soft copy) distributed (Apex.)	450	100.0%	47.3%
Link (soft copy) received	144	32.0%	56%
Valid	86	59.7%	33%
Invalid	58	40.3%	22%
Total actual distributed (Apex.)	950		100%
Total received	258		27.1%
Valid	166		64.3%
Invalid	92		35.7%

6.6.2.6. Data Analysis

Analysing the data from the questionnaire is the final step of the research methodology and research process. There are two types of data analysis that are the parametric test and the non-parametric test. A parametric test is based on normal distribution that assumes that the majority of scores are centralised and distributed fairly (Field, 2009). Non-parameter tests are "sometimes known as assumption-free tests because they make fewer assumptions about the type of data for which they can be used" (Field, 2009: p. 540). According to Field (2009),

there are four assumptions in order to apply a parametric test: 1. the data should be normally distributed, 2. there should be homogeneity of variance, 3. the data should be at intervals, and 4. data should be independent. Since the data that we compared is categorical and dichotomous, a logistic regression is the most appropriate test that will be applied in the form of multinomial and binary logistic regression.

6.6.2.6.1. Descriptive Data Analysis

Descriptive information as part of the analysis is produced to present a general overview of the respondents' answers. There were eight variables to be measured within the questionnaire. These variables are: organisational culture types, personal perception existence as an Islamic business ethic, individual morality existence as an Islamic business ethic, trust relationship existence as an Islamic business ethic, self-accountability existence as an Islamic business ethic, increased sales point as a strategic growth option, product development as a strategic growth option and merger and acquisition as a strategic growth option. Descriptive analysis involves variable frequencies, cross tabulation and measuring central tendencies.

6.6.2.6.2. Logistic Regression

According to Field (2009), logistic regression can be used in case of the existence of categorical variables. Logistic regression is an analysis technique to be used in the case of non-linear regression where a dependent variable is dichotomous. Wuensch (2011, p. 1), suggests using a specific analysis technique that suits data collection "with a categorical dependent variable, discriminate function analysis is usually employed if all of the predictors are continuous and nicely distributed; log-it analysis is usually employed if all of the predictors are categorical; and logistic regression is often chosen if the predictor variables are

a mix of continuous and categorical variables and/or if they are not nicely distributed". Below are the two analysis techniques of logistic regression.

6.6.2.6.2.1.   *Multinomial Logistic Regression*

In the first model of the research, we applied multinomial logistic regression to identify the relationship between independent variables (elements of Islamic business ethics separately) and dependent variable (organisational culture as group of category). When independent variables are dichotomous and dependent variables are categorical, the most appropriate analysis technique is multinomial logistic regression. The main concept of multinomial regression has been adopted from binary logistic regression with necessary amendments to track the relationship between independents and dependents variables (Aldrich & Nelson 1984 and Hosmer & Lemeshow, 2000). The multinomial regression is used with a dummy code when the dependent variable is categorical and has more than two categories (Bayaga, 2010). Also, Agresti (1996), declares that multinomial logistic regression is the most useful technique for analysing and modelling relationships between two cases when the dependent variable has more than two choices. At the end of the analysis, odds and the odds ratio will be presented based on each independent variables coefficient and covariance.

Multinomial logistic regression (MLR), or sometimes called (polytomous or polychotomous) is a stepwise analysis technique and there are several steps that must be checked before proceeding with MLR and during the process. The checking steps have been suggested by Schwab (2002), as illustrated in figure 6.8.

Figure 6. 8: "Decision process of multinomial logistic regression"
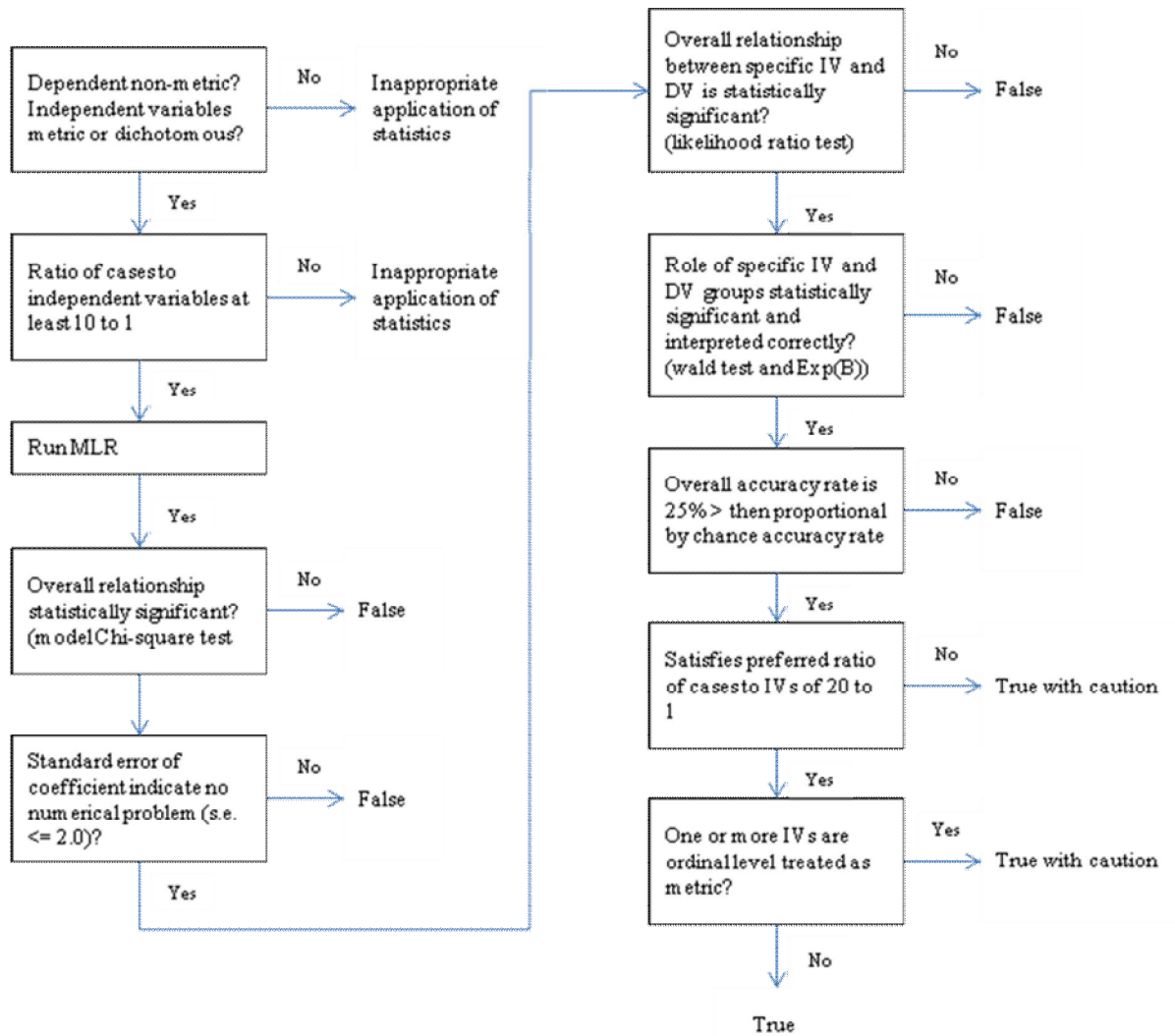
Developed from: Schwab (2002)

Before and during the analysis, we have gone through all these steps in each regression and made sure that all conditions are met. More information about these steps will be provided in each section of regression. Hence, each variable will be logically regressed independently to find out the specific relationship between particular Islamic business ethics (independent variable) and the organisational culture. Lastly, the four Islamic business ethics will be tested in one comprehensive logistic regression.

In each regression, mercenary organisational culture is the dummy variable which will be compared to other types of organisational culture. Equivalent groups will be presented as follows:

g1= logit (probability of forming as communal versus forming as mercenary in case of absence of a particular Islamic business ethic).

g2= logit (probability of forming as networked versus forming as mercenary in case of absence of a particular Islamic business ethic).

g3= logit (probability of forming as fragmented versus forming as mercenary in case of absence of a particular Islamic business ethic).

For each group, g equal: $g_h(X_1, X_2.... X_k)$ where h represents dependent categories ($h = 1, 2, ...$ M-1). The regression output will present odds and odds ratio that will be transferred to probability by applying the antilog final result of the following equation: $e^{(a_h + b_{h1}X_1 + b_{h2}X_2 + ...b_{hk}X_k)}$, where a_h is the intercept of the independent variable, $^b h1$ is the odds value for the first entered independent variable multiplied by a given value of the independent variable. In this analysis, the independent given value is 0=not exist (absence), 1=exist. All parameter estimations of the independent variable are based on an absence of a specific element of Islamic business ethics. However, because we only ran a multinomial logistic regression with one of the independent variables separately – except from the final regression – the above equation might not be useful with a single independent variable.

6.6.2.6.2.2. *Binary Logistic Regression*

The binary logistic regression is similar to linear regression but only in the case where the dependent variable is a categorical (Hartman, 2000). Moreover, binary logistic regression is

used when the dependent variable is categorical or dichotomous and the independent variable is categorical to predict odds and odds ratio for each category in the independent variables (Fleiss & et al., 1986). The model we are presenting involves the independent variable, which is the organisational culture and dependent variables that are factors of strategic growth.

In the equation, the binary logistic regression will be employed with a single dichotomous dependent variable and categorical variables to predict the attitude of the strategic growth approach whether to be positive or negative in different types of organisational culture. In particular, the attitude of the strategic growth option will be negative =0 and positive =1. Based on the theory of logistic regression, the predicted log is the probability odds. So, the following formula will be applied: Logit $(P_i/(1-P_i) = \exp(\beta_0 + \beta_1 x_1 \ldots \beta_i x_i)$ where P_i is the predicted probability of the positive approach that is coded with 1 and $(1-P_i)$ is the negative approach that is coded with 0, β_0 are the constant odds, β_1 are the first independent variable odds that is multiplied by the code of the given variable.

When the odds transfer to probability, the following formula will be applied: $Pi = \exp(\beta_0 + \beta_1 x_1 \ldots \beta_i x_i)/(1 + \exp(\beta_0 + \beta_1 x_1 \ldots \beta_i x_i))$ or simply using the antilog power abbreviated in letter (e) as $e^{\beta_0 + \beta_1 x_1 \ldots \beta_i x_i}$. Contrarily, when the negative approach aim is to be predicted, the following formula will be applied; $1-Pi = 1/(1 + \exp(\beta_0 + \beta_1 x_1 \ldots \beta_i x_i))$.

In the case of categorical variables, a dummy variable must be chosen in order to distinguish one category from the others. The dummy variable applies "k-1" to investigate the variance between one another. Dummy variables can be created manually or automatically using PASW, which can be the first or last category. In this analysis, we use mercenary organisational culture types as the dummy variable and all other types will be compared to it. The probability of being positive or negative for each category will be calculated separately

where $P=x$ event/total occurrence. Finally, the relevant relationships will be tested and summarised based on the first step of the equation (step 0 of variable in the equation) where accepting or rejecting model by checking Exp(B) value with a 95% confidence interval as $P<0.05$.

6.6.2.7. Questionnaire Assessment

Any piece of research has a minimum requirement to reach the end of the research and present its final conclusion. However, reducing the error of that research is one of the main concerns that researchers face. Field (2009, p. 11), commented that "one way to try to ensure that measurement error is kept to a minimum is to determine properties of the measure that give us confidence that it is doing its job properly" and this can be through measuring research validity and reliability.

6.6.2.7.1.   Validity

Validity is linked to what is being measured. Frankfort-Nachmias & Nachmias (2000, p. 149), states that "validity is concerned with the question 'am I measuring what I intend to measure', measurement in the social sciences is, with very few exceptions, indirect". Thus, validity is to make sure whether the applied instrument can measure what it really should measure (Gill & Johnson, 2002). Construct validity is concerned with the instrument that is used to measure an undertaken phenomenon. According to Balnaves & Caputi (2001, p. 89), construct validity is "the extent to which your construct are successfully operationalized and represent the phenomenon you want to study". Construct validity also refers to the process of data collection though investigating measurement items or questions that are used to measure certain phenomenon and make sure that phenomenon aspects are covered to be measured (Saunders & et al., 2007). Shepard (1993) stated that construct validity involves content and

criterion validity, while Frankfort-Nachmias & Nachmias (2000), divided content validity into face validity and sampling validity.

Face validity refers to content validation through comparing questionnaire items or questions to other works on the same subject (Frankfort-Nachmias & Nachmias, 2000). Moreover, face validity can be achieved through consulting specialists to judge the questionnaire items or questions. Sekaran & Bougie (2010, p. 159), concluded that "face validity is considered by some a basic and minimum index of content validity. Face validity indicates that the items are intended to measure a concept, do, on the face of it, look like they measure the concept". Thus, in this project, face validity is being checked through the following steps:

- Scale items adaptation: whenever scale items are adopted from a reliable source to measure the same concept from which these items are created, tested and used by many other researchers for same reason, then content face validity will be high. In our case, the organisational culture instrument is adopted as it is from Goffee & Jones (2003), which has been tested and shows high validity. Attitudes to attain organisation change instruments are adopted from Dunham & et al. (1989), but they have been modified slightly to be implemented on the theory of strategic growth alternatives (Aldag, 1991). Moreover, elements of Islamic business ethics instruments are created by the author through the first stage of this research. The latter two groups of variables are heavily applicable for further validity tests that will be explained below.

- The second face validity test was applied through specialist consulting. As mentioned in section 6.6.2.1.4 above, a complete questionnaire was sent to a group of five specialists for consultation and seeking help to judge and assess the items that are related to measure concepts of the project. A special form was developed within

the questionnaire to note their comments and suggestions. There was no major correction, just some of the wording needed to be changed.

- The third face validity test was applied through a 'pilot study' that we conducted as mentioned and explained in detail in sections 6.6.2.2 and 6.6.2.3. Thus, by applying these procedures of face validity, we can consider that the instrument that we are using to measure the project's concepts is relatively valid.

6.6.2.7.2.   Reliability

Research's reliability is concerned with response consistency. Field (2009, p. 12), also said that reliability is "the ability of the measure to produce the same results under the same conditions". Thus, reliability is a scale of measurement to ensure the applied instrument is free of error (Kline, 2005), and similar results can be obtained if applied research is repeated in a similar situation.

There are many ways to test research reliability. One of the most common tests is 'Chronbach's Alpha Coefficient'. The test assesses internal consistency across summed items within normal scales (Anastasi & Urbina, 1997). The value of the Alpha coefficient varies between 0.00 to 1.00. In the psychology field, Kline (1999), considers a score of around .80 as an acceptable coefficient for a cognitive test that is normally linked to attitude measurement. George & Mallery (2003, p. 231), contributed that any score "> .90 is excellent, > .80 is good, > .70 is acceptable, > .60 is questionable, > .50 is poor and < .50 is unacceptable". The acceptable value of the reliability coefficient relies mainly on the research topic. However, in the field of organisation studies, Peterson (1994), investigated relationships between the Alpha coefficient score and the number of items and between the Alpha coefficient and the sample size, which are reported among 4,286 research articles. He noted that "coefficient

alpha increased slightly as the number of scale items increased" and provided a figure to show relationships between the number of scale items and the coefficient alpha where any category that involves 4 items, the coefficient alpha of around .75 is acceptable. (Peterson, 1994: p. 390). Thus, the acceptable score of Chronbach's Alpha in any category of scale items in this research is > .70. Finally, Chronbach's Alpha internal coefficient reliability test is applied through summing each variable's scale of items using PASW. Variables coefficient tests will be presented in the quantitative analysis chapter.

6.7. Summary

In this chapter, the research methodology is presented to draw a whole picture of the research from the initial stage until the end of data analysis. Research philosophy and research strategy are determined based on the literature review conclusion and the main research question. The main approach of this research is a mixed methodology that is a combination of qualitative and quantitative methods. This is because there is a substantial part of the research that was not previously discovered, where we applied qualitative methods to theorise this part, and then examined it through a comprehensive model that developed over previous theories, along with results that we obtained from the qualitative stage.

Implemented methods of data collection and data analysis are also presented. In the first stage, we used in-depth, semi-structured and face-to-face interviews to understand the roles of Islamic business ethics in shaping particular organisational culture and to determine the main applied elements of Islamic business ethics amongst Muslims SMEs in the UK. There were 15 in-depth interviews that took place in the UK with SMEs owned by Muslims. Continually, a well-designed questionnaire was used to measure the Islamic business ethics impact on organisational culture and how organisational culture types can influence attitudes of strategic

growth. The questionnaire was distributed all over the UK in hard and soft copies. Qualitative analysis and quantitative analysis along with interpretative discussions will be presented in chapters 7, 8 and 9 of this thesis.

CHAPTER SEVEN
ANALYSIS OF THE QUALITATIVE DATA

7.1. Introduction

The project is designed to be investigated through two stages. The first stage is to discover the organisational culture phenomena within Muslim SMEs in the UK. The aim of this in-depth interview is to provide information regarding several aspects that are related to Muslim SMEs and their organisational culture. In other words, within each organisation, there are several aspects that play significant roles to shape the particular organisational culture, within Muslim SMEs, Islamic law (Sharia), which is considered as the original base of Islamic business ethics, has an obvious impact on shaping particular organisational culture.

The objective of these interviews is to develop an understanding of factors and elements of Islamic business ethics and principles and determine and to discover the impact of Islamic business ethics on forming a particular organisational culture type based on Goffee & Jones's (1998), organisational culture model. In this chapter, we focus on in-depth interviews, the 'qualitative part' that was conducted within one month in the UK. The population of these interviews was small and medium enterprises that are owned by Muslims and located in the UK. In addition, organisational culture types are configured specifically amongst Muslim SMEs in the UK. Moreover, Islamic business ethics will be elucidated in detail. Thus, this chapter has been structured based on types of organisational culture and Islamic business ethics' elements. Finally, at the end of this chapter, new assumptions and a summary of knowledge contribution are presented to be examined in the second stage of data collection.

7.2. Muslim SMEs' Organisational Culture Character

At the beginning of each interview, there was a list of direct checking questions. The reason for this list is to determine the interviewee's type of organisational culture. As has been discussed in the methodology chapter, this a mandatory step to categorise qualitative evidence based on each type of organisational culture. Based on Goffee & Jones's (2003), organisational culture types model, there were 23 items that measured types of organisational culture according to the level of sociability and level of solidarity. Figure 7.1 shows the distribution of the 15 interviewees' types of organisational culture in a scatter plot diagram.

Figure 7. 1: Interviewees' type of organisational culture
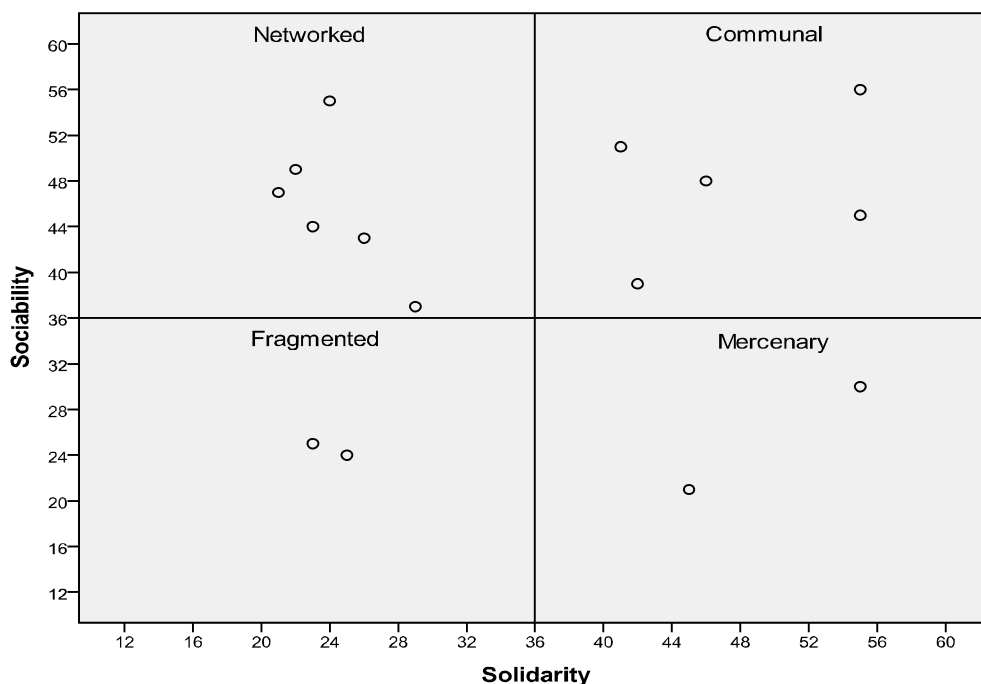
7.2.1. Formation of a Communal Organisational Culture within Muslim SMEs

According to Goffee & Jones (1998), the communal type of organisational culture is a form of an organisation's character that is shaped within an organisation based on high levels of sociability and high levels of solidarity. People within this type of culture are very trustworthy

and reliable, they are also very sociable and close to one another, knowing what other employees need to enhance their role and encouraging them to grow further. We found that owners or managers in this kind of organisational culture are also very friendly with their employees and usually consider business as a family group working together. The level of creativity within this kind of organisational culture is high and people are encouraged to show their creativity and brilliant ideas.

> Usually, I ask employees to put forward their creative ideas and I encourage them to show up these ideas in reality [MN01]

> If any one of the staff gets the ability to progress and excel to the particular job role, then we can take it in action [MN03]

> We always encourage employees to discuss any suggestions and possible actions that we can take [HS07]

Among communal types of organisational culture, SMEs owners or managers always look for new ideas that can help them to sustain their place within the market and they might go ahead with unlikely ideas just to enhance their position. However, it is noticeable that a level of creativity is high amongst Muslim SMEs due to the strong relationship between owners and employees. Apparently, Muslim SMEs desire to fulfil their employment needs by encouraging current employees to be creative and responsible, and to extend job roles to avoid staff shortages in future times. Another interviewee mentioned the source of creativity, which is established by the employees themselves, and then the owner or manager can play a significant role to encourage them.

> We have implemented some of the workers' ideas before, we do not say about any idea is silly or stupid, no, we accept all ideas and we make our judgment on them [HS03]

> We speak to the employees about the whole business and what they think to increase our profitability and to improve whole business [MN01]

> There is a lot of freedom given to employees to explore their job and they always try to achieve a high standard where we try to push them to highly of best customer service and look at long picture of best customer services and relationship [MN01]

Expanding current business according to the Muslim SMEs owners' point of view is a desirable goal. It is really one of the major SMEs' challenges all over the world. However, growth as a term of business expansion has several meanings amongst Muslim SMEs, which not only consider its capital or number of employees, but also making a valuable contribution to their society and the actual liabilities they should pay, such as payments at the end of the year "Zakat" which is the third corner of Islamic Pillars. So, expansion for Muslim SMEs owners means the value of their contributions.

> Turnover is very important for us, but there are other issues we need to look at such as how satisfied our customers are, how strong our internal system is and how happy our team is [MN03]

> We may think about the money that has been taken from this existing business and we keep some money for extra expansion in future, but also in the same time, every member of the family can make his or her share for new expansion [HS08]

As a communal culture, a number of Muslims SMEs owners are aware of employees' contributions in proceeding with further expansion, and that can make a significant change if the employees are widely involved in that future expansion. Also, a strong relationship within the communal culture is extended with suppliers and customers alike to save, to a certain extent, their sustainability.

> I believe that if your employees are satisfied, then definitely your customer will be satisfied as well [HS03]

> In term of values and looking after employees, we give them some bonuses and incentives which my father has done before and we still follow [MN01]

> We do follow some of the traditions but the times change, certain ways have changed because the business has grown and we have to change [HS07]

Our suppliers know what we need for each period of time [MN01]

We discovered that the communal culture of Muslim SMEs in the UK build their strategies upon strong relationships with their suppliers for credit supports and with their employees for job sustainability and professionally.

7.2.2. Formation of a Networked Organisational Culture within Muslim SMEs

The proper description of this kind of organisational culture is an informality situation. An organisation that falls in this kind of organisation culture is mainly a sociable and friendly organisation, where its sociability level is high and its solidarity level is low. People in this kind of organisation are willing to help each other even in doing their job or tasks just as matter of friendly environment organisation. The term "networked" has come from a strong relationship between business owners or managers and employees, or between employees themselves and also comes from the nature of informality.

From initial observations, many of Muslim SMEs in the UK are considered as networked organisational cultures due to the basic elements of their business values and attributes that they insist to be existed, such as hiring people who they know, and also dealing with suppliers who they know. Muslim SMEs owners or managers get to be close to their employees and they look after them. Sometimes, one of the business owner's family members might be assigned to look at employees' needs and try to form a good relationships to resolve their problems and concerns.

> There is a person from our family who can listen to them if there are any personal issues to discuss, they have the opportunity to discuss this matter with me or with my father or with one of our family members [RT02]

The relationship between us is extremely friendly and when you see us you cannot find who the manager is and who the worker is, we are open to each other and we are casual [HS04]

We are working in this business as a family and everyone shares responsibility of getting this business successful [MT01]

We are people who are very close to each other and some of the employees are relatives. I am not going to say this is a family business, but we are like one family running this business [MN02]

In the working environment, job tasks and working hours are flexible within this kind of culture. It is very often that employees can ask to change their working hours and that is acceptable. It does not mean that all business working hours are adjusted according to the employees' preferable working times, but owners or managers manage to keep three or more choices of working times and employees can choose the time they prefer to cover all working shifts with enough people. With flexibility in working hours, owners or managers are willing to keep the entire working environment enjoyable and interesting for all employees and, according to the owners and managers, they consider themselves as the main factor for providing this environment.

In terms of working hours, we change working time according to their own preference and flexibilities; we are very flexible in that way of working hours and personal issues [HS04]

If you have a job and you do not enjoying it, then you might not be productive. So, it is really very important to have a balance between an interesting environment and job productivity [HS06]

We usually review our staffs' performance and this takes place every six months, if one of the employees need assistance, for example they need some money to purchase a house, we can assist them and direct them to the correct approach [HS06]

We know each other and some of us are from the same home country, we are like other small businesses that have a small number of people and everyone knows even personal issues about each other [RT01]

> If you want to be a good manager, you have to have a sense of other people and keep a balance between humanity and job instructions [RT02]

When owners have certain goals for the business, employees also have their own goals to achieve. Owners or managers encourage employees to achieve their personal gaols. Owners or managers consider employees' personal goals as part of the organisation's goals and objectives, which all flow in one direction at the end. Therefore, business success or failure is the responsibility of all people working in the business, either owners, managers or employees, everyone shares conscientiousness for the successful business. From the interviews, we can deduce that whenever people are close to each other, the chances of having a successful business increases.

> Innovation is something that does not come from top management; it should come from the ground floor [MT01]

> Each head of the department has a responsibility to chat with his or her team and I have a regular meeting with heads of departments every month [HS06]

Finally, Muslim SMEs' owners or managers prefer to keep strong relationships with their suppliers and they do not like to change suppliers frequently, and they have their own reasons for that.

> We do not prefer to change our suppliers every time. You know it is really healthy for your business to build a very good relationship with your suppliers and be happy with their services and prices [MN02]

> We start with them ordering according to our request, but after a while, they knew what we need, except one thing we need to amend which is the quantity of the items which differs from time to time [RT02]

7.2.3. The Formation of a Fragmented Organisational Culture within Muslim SMEs

Fragmented organisational culture is a diversification culture within one organisation where the attributes are not clear and not specified. This kind of organisational culture consists of many limitations and complexities such as employees' ignorance of their main job obligations plus the future plans of the business. The level of sociability and solidarity of any organisation that falls within this kind of culture is low in both dimensions and it is not easy to configure this organisation's approach.

Organisations within this kind of culture are very conservative and fear of change, especially those issues that are related to financing businesses such as getting a loan from the bank or planning to expand the business. It could be an attribute of any organisational culture, but this doubles or trebles within a fragmented culture.

> I do not think of having a loan from banks even if it is a none interest loan, I try to keep away from having any liabilities [HS01]

> We analyse sales through information from the accountant and the book keeper to see if sales gone down or our expenses gone up. We look at where we spend extra money, if there is any money being lost, if there is any leakage or wastage where we can cut these spending [HS01]

The actual lack of growth for this type of culture among Muslim SMEs is due to a lack of planning. They have no plan, even an initial plan that might be at least clear to the owners. Because of its informality plus internal and external ineffectiveness, Muslim SMEs with this type of culture are suffering greatly from getting any clear future plan and that consists of serious and inefficient meetings. Also, owners or managers in this type of culture plan, if we

assume there is a plan, according to their own assumptions and always assume there will be a potential market for them.

> I make my assumption and expectation for next year according to current sales, number of customers and market and then I decide whether we can expand or increase our sales [HS05]

> I do all the marketing and advertising jobs myself. In such an organisation like ours, employees will be held back and stay focused on their work only if they do it perfectly [HS01]

> We used to have a weekly meeting. However, we found that meeting conclude for nothing really valuable. So we decide to cancel this regular meeting and held it as long as we need it [HS01]

> There is no specific written plan to follow. We plan yearly according to last year sales and how much we can sell this year [HS01]

> We have weekly informal meeting and that meeting can be held any time when we feel it is needed [HS05]

Finally, owners or managers and employees are both not willing to take full responsibility. If failure occurs, everyone blames others and that can lead to dishonesty that might seriously harm the business in the long term. It can be seen that Muslim SME owners or managers do most of the jobs even when they have other employees, but the owners may not trust them.

> Each one of us has a certain goal and all encourage each other to reach that personal goal, but that sometimes can harm our business [HS05]

> I notice from time to time that employees look at how much money they can earn disregarding to their job performance [HS05]

7.2.4. The Formation of a Mercenary Organisational Culture within Muslim SMEs

One of the main characteristics of a mercenary organisation is its external focus on customers and every single effort should be directed to satisfy their customers with total disregard for

their employee needs, which is very clear from their strategy and approach. Moreover, Muslim SMEs owners or managers within a mercenary organisation always try to gain and attract new customers and build strong relationships. They believe that a satisfied customer will bring you more customers.

> Customers are the most important and become in our first top priority before suppliers and staff as well and even before anyone, they pay bills [RS01]

> I think our approach in the business is to satisfy our customers where employees have to get behind this approach [HS02]

> Customer is very important within the business and we keep looking after our customer and try not to lose any of our customers, at least we keep very good impression. A happy customer will become loyal and repeatable customer and we gain other customers by his or her recommendations [RS01]

> If we need more money to finance new expansion, we might apply for bank loan [RS01]

> I personally consider price is the most important to choose supplier and also the quality as well. There are many criteria we evaluate suppliers when we choose, products quality, service quality, delivery time, credit facilities and pricing [HS02]

Among Muslim SMEs in the UK, owners are always around their business and keep their eyes open for everything. They always appear and take control of their business, they might want to send a message to the employees that they are here and they can visualise everything. They could make any change that might increase their business or get rid of anything that might harm business immediately. Therefore, this kind of organisation culture strongly sticks to their goals and objectives, always trying to expand the current business and they are very good planners for future market risk.

> With my presence in the work every day to monitor all works and follow whole things, I keep my eyes on my business [HS02]

> If you need your business running and never stop in certain point, you should always be present [HS02]

> We have to consider the risk that we are in. In the same time, we have to consider our capability and see if we can afford to do so [RS01]

Regarding the relationship between owners or managers and a firm's employees, there is always a certain level of this relationship. It is all about job efficiency for achieving the organisation's goals and objectives. If there is a sort of good relationship between employees, it is almost about working relations and is limited to a certain level.

> I would say there is always a certain relationship between the owner and employees, especially in business that relates to pure customer services and that certain relationship have to be controlled and managed carefully, because if you do not control this relationship, there will be poor procedure that might be transferred to customers which I do not want [RS01]

> Most of the relationship with employees considers as a friendship relation, but it is in a certain level. It is the way how I manage more than 17 employees and give everyone a special consideration [HS02]

Finally, a mercenary organisation consists of high standards of productivity and task achievement. They might provide a little space for their employees to be creative, but the main priority of any employee is to follow the given procedure and job guidelines. This is the picture of mercenary organisation where people must comply with the organisation's rules.

7.3. Islamic Business Ethics

As explained above, the main reason for these interviews is to find out elements of Islamic business ethics and their impact on shaping a particular organisational culture. During the interviews, many interviewees mentioned that Islamic Law (Sharia) has a major impact on many aspects of their businesses. We can understand from the interviews that Sharia creates values that regulate the whole Muslim life. These values exist and have an obvious impact on their business. Clearly, Islamic values are more embedded within Muslim SMEs than their own background culture. These values are noticeable especially when multi-cultural

companies enter the UK market where everyone knows about one another's values and have respect for each other, not just by the employments right, but also as people become more mature.

We notice that people's belief in the benefits of practicing their values, and have a strong belief in what they do and how they communicate their own values to others, how these values become more advantageous for them, and how people can see them. They keep practicing these values wherever they are, either within business or within their normal life.

Based on the interview analysis and findings, elements of Islamic business ethics and their impact on shaping a particular organisational culture are presented in the following section. Through qualitative analysis, we found that there are four main practical elements of Islamic business ethics. These are personal perceptions, individual morality, trust relationship and self-accountability. Each element of Islamic business ethics was analysed from the interviewee's type of organisational culture point of view.

7.3.1. The Muslim Owner or Manager's Personal Perceptions

In business behaviour, Muslims are likely to adopt a prophet of Islam character as he was a business man for a long time when he traded and travelled huge distances. The practicality of Muslim business owners is determined by the principles of Islam and they communicate these principles and belief with others. They believe that they have a mission to deliver good values to the community and those values are distinct in their real practice.

7.3.1.1. Communal

From the interviews, it is really obvious that Muslim business owners or managers have an influence on the employees through their personality. They create passion in what business is

about and keep reminding them to be a good representative of the business. These influences create a sort of unofficial agreement of what owners are looking for in the long run to enhance businesses. Owners or managers have the power to spread their personal ideas and thoughts, this results in spreading and embedding their personal perceptions. In many circumstances, employees do perfect jobs to make the owners or managers happy and to save their jobs. So, owners or managers can easily convince employees of what they think and employees are persuaded indirectly by an owner's personal perceptions.

> My personality does make a difference in my business. Obviously, you need to understand what employees want from you and what you want from them [MN03]

> On many occasions, I found employees doing their works as like their business. I built that image myself. From the prospective of my personality, I always ask them to be truthful with all customers [HS07]

> I do believe that I make an impact on employees' performance and their mutual influence. Actually, better to keep employees following you rather than you follow them and try not to disrespect their thinking and mentality [HS07]

> When I am fear of Allah, then I can see it in practice. I can consider myself as guidance for them and thanks god, they are really responsible [HS08]

Some interviewees conveyed that the values they have grown with them from childhood. This can form part of their education, or their parents' indoctrination from an early age. Islam has given the family more consideration and encourages parents to educate their children in the principles of Islam from an early age where children can absorb any information that might be given. From the early stages of life, personal perceptions will be created.

> I always encourage employees to reach that level of practice as being a good character and show perfect values. Good value is a wide term. Myself, I would define myself as a respectable business owner and a family man. Honestly, I do not expect everyone to follow that, but in my work I carry on these values [HS08]

> In general, I would say, when you try something new and wait for feedback from the staff or the committee; you will be in aggressive situation. It does not work

like that; I do not implement any idea or project unless I discuss it with staff and the committee [MN01]

I think any business has specific values and ways which create identity of the business and shape overall atmosphere. In our business, the owner is considered as the role model of all people around, because he is the one makes values and traditions in the business and we should follow him [HS03]

Money sometimes takes you to be injustice. So, it is very important to be transparent and honest. You have to be honest of what you say. In that way, straightforward customers get more values and suppliers get more money [MN01]

Personal practices of the business owner or manager have the most effective impact on their employees' attitudes and practices. Muslim owners or managers commit themselves as the leader of the business, and that they should behave according to their beliefs, which directly or indirectly influence their employees' behaviours. If injurious habits come from the owner or the manager, then definitely their employees will be injurious as well.

7.3.1.2. Networked

Within a networked organisation, the impact of the owner's or manager's personal perceptions is obvious. People within this type of culture share most of their values with each other. Individuality and personality are much more embedded in this kind of culture. Muslim owners or managers can maintain their businesses' environment for achieving certain planned objectives. Some of the interviewees see themselves as a role model for their business and their employees are influenced by their personality. Another business owner believes himself to be the centre of the business and that the people around him are influenced by his personality.

In my opinion, personality has a certain impact on business that should be shown in people actions and their behaviour among the organisation. In my case, these personal values come from my religion, and yes I am influencing people around me with values that I believe in. In many times, part of my psychological practice

is noticeable and people around me can see that practices which certainly influencing them indirectly [HS06]

The time we start our business, I was trying to be hard worker as much as I can and that has an impact on my religion obligations. For example, in Friday when I have to pray in the mosque, there were customers want to see and buy cars. Honestly, I cannot say no, and I have to be with them because we have not got specific closing time. But now, we grow in the business and there is a system where shows the time we open and close and everybody respect that. Now we became more mature and we have to respect our values and religion obligations to make people respect us, otherwise, if they see you not respecting your values, then they will not [MT01]

Some people, who I really trust, say that selling alcohol is prohibited and also money interest is also prohibited. So, where do you go, where you have to find a balance in here? It is really a matter of choosing one of the two worst. As far as I know, when you get a loan to finance a well and proper business even if you pay interest, it will make huge difference [MT01]

Furthermore, the impact of the role model in Muslim SMEs is really obvious and people want to see someone with a perfect model to follow. It could be a personal feeling where they need someone to guide them, or they may want to step back from any unpleasant incidents with which they might be involved. Actually, people want to be safe and distance themselves from being responsible for any trouble that might cause them to lose their job. Even in a family business, the elder person is the one who is responsible for the entire business and others might be simply workers. Often, in the case of an absence of a role model, people might seek one.

7.3.1.3. Fragmented

Within a fragmented culture, many Muslim SMEs try to be followers rather than to be followed. Some other interviewees emphasised the values they gained as children or even when they became mature. But they also confirmed that they need someone to keep reminding them of these values, especially these days where more temptations can impact their lives, or even whilst conducting business. Of course, people can face hard times and would not be able

to fulfil their religious obligations, but the values they own can make them return to the brightness they have lost for a while.

> As a Muslim myself and majority of employees are, we consider prophet of Islam Mohammed 'pbuh' as the guidance [HS01]

> I always ask them to be honest, saying truth and do their prayers on time. On firm's performance, definitely there is an impact even indirect impact, but I do not know in which way [HS01]

One of the major issues that might influence Muslim personality is to consult other people or share knowledge. People share their knowledge with others to take the right decisions or to explore something that can make a difference. Sharia encourages Muslims to consult trustable people before commencing decision making "who have pledged their obedience to the Lord, who are steadfast in prayer, who conduct their affairs with consultation among themselves" (Quran, 42:38). So, consultation is a basic component that shapes Muslim personality.

7.3.1.4. Mercenary

Another aspect of Muslim business owners or managers personality is that they prefer people to follow them rather than they follow their employees. As a main perspective of their personality, such thinking of leading people and trying to influence an employees' way of thinking is mandatory in a small business in order to control the whole business. But, that can lead to disrespecting employees' mentality or ways of thinking. Other interviewees also prefer employees to follow them, but they do not force employees to accept their values.

> Islamic principles such as unity, justice and Allah & his messenger commands, believing and complying are a matter of personal issues that create personal character in whole life, either in business or normal life [RS01]

> I do not force people to accept what I believe in. Whatever they are, I accept them and I expect them to respect my beliefs as well [RS01]

Bad habits and misdealing with other people will have huge impact on them. They notice everything, even if employer smokes or lies, these kinds of bad habits be can imitate on employees. The same way you practice, they will follow you. If you do not follow the rules as an employer, employees will be careless and definitely they will be influenced [RS01]

Muslim owners or managers within a mercenary culture consider themselves as the main role model within their organisation and try to embed their rules as business guidelines. Some of the interviewees are passionate to do business for their identity and presence, not only for money, but also to keep a feeling of what they can offer to society.

I believe, work is part of my identity which is something that I choose to do in long run. Essentially, when people look at you, they will say, look he is going to war, and that is part of my life and I enjoy it [RS01]

The way we structure our business is based on sharing attitudes and opinions. However, it takes time to convince people to accept your ideas or certain changes, but sometimes these ideas are accepted and implemented quite effectively [HS02]

During primary school when I was more aware of religion due practice at home through my parent and attending mosque school which has created my personality. However, these principles have changed while I am growing [HS02]

In many situations, we notice that there is a line of brightness that Muslims consider much more than any other thing. They consider the prophet of Islam, Mohammed (pbuh), as the role model for every Muslim and that has become the second main source of legislation in Islam. They consider his guidance, not only when Muslims are conducting business, but also for their whole lives and for every single aspect within their life. Muslims commit themselves to follow and practice as the prophet of Islam does to gain the advantage of being moral. According to the interviewees, the actual character of the prophet of Islam (pbuh) was the top character of humanity and morality among all people, not only Muslims, but also all other people who he has dealt with from an early stage of his life.

7.3.2. Muslim Owner or Manager and Employees' Individual Morality

The meaning of morality is comparable to the 'ethic' term. In many times, people refer to morality as a personal ethic that consists of integrity, truthfulness and good behaviour. There is no specific measurement for society or group morality, but we can indicate a level of morality within a group of people or society through indicating the individual's morality and comparing it to another person in the group. Individual morality can be witnessed through personal practices and normal routines.

7.3.2.1. Communal

The impact of organisational morality is an accumulative of individual moral practice within the organisation, which has an impact both on the organisation itself and the individual. If any business owner or manager has been asked whether customers are important for their business, they would say, of course, customers are the spirit of any business and without customers we cannot sustain the business. But, if you ask them what do your customers prefer more, good products and services or proper and honest treatment? There will be no clear answer. Customers prefer to be treated honestly even if your goods or services are priced higher than others, but they also want to feel confident. Other interviewees admitted that dishonesty, sometimes, can bring you a high profit in a very short time, but they will go out of business after a while.

> Honestly, I am really interesting to hire people who are moral and respect himself before. You know, customers are keen to feel safe and we need to show them how moral we are [HS07]

> Morality has a certain impact on our business through showing customers to what extent that we are honest and reliable with them and we do not accept any cheating or misleading that might happen by one of our employees [HS03]

Sometimes we have employees who are below average performance because of personal problems and they become less moral and might do anything inappropriate. We do not fire them straight, but we give them a chance to change themselves, otherwise, we have no choice to terminate them. Also, if someone really moral with us and might get a problem in future, we will help him as much as we can [MN01]

I do not believe that Islamic values only related to things which concern with family or friends. The way you deal must be the same with everyone, you have to be honest, transparent and straightforward to what you say and do. It must be similar to the quality of product [MN01]

Within a communal organisational culture, Muslim owners or managers of SMEs, somehow, rely on an individual's morality in terms of hiring new staff. Interestingly, a good level of tolerance exists in a communal organisational culture where owners or managers ignore immoral behaviours in the hope that they won't happen again.

7.3.2.2. Networked

Through the interviews' analysis, we could not find more evidence of individual morality practice within a networked culture. An interviewee admitted that individual morality leads to total organisation morality practices as part of the product quality they produce, where customers would take it as serious action if they are treated less morally. One of the main attributes of the networked organisational culture is a friendly and homogenous work environment, which encourages social relationships between employees and owners or managers. We found that owners or managers within a networked culture are more patient to staff actions. Often, they consider inappropriate action by staff as a reaction to the work environment, they believe that they have total responsibility to maintain this environment.

You should try to keep your employees part of the organisation as part of big family and in that way you can expect them to be more moral. As normal employees, they start working hard initially and then they decline which is human nature. Sometimes, you have to stop to remind them and accelerating their power again [MT01]

215

7.3.2.3. Fragmented

From another perspective of individual morality, business owners assume that morality practice should be encouraged from the top to down. Again, it is the leader perspective to take responsibly for leading employees. Muslim business owners prefer to hire a person who can conduct his or her morality more than any professionals who may not be moral. Also, other interviewees prefer to show the way of current business morality. Obviously, a business owner has the responsibility of moderating the entire organisation's morality practices. Some other interviewees referred all moral practices to terms of integrity.

> There are so many things can identify morality in the work such as truth and work seriousness. For example, employees deal with their works like their life and if there is no work during their shifts, they can spend this spare time in calling other people or chatting while they can do something better [HS01]

> Morality is a personal issue. Large companies do not care about this type of ethics, because they have a system and everyone has to comply with this strict system. But, within small companies, where the capacity is not that much, if you do not hire people with an acceptable level of morality, you may lose and that will harm your business, especially if you are just started [HS01]

> As a small business, we do not have strict control on every single part of our business and in this case, we should hire people who can be trustable and effective. Our business depends on two things, quality of food and quality of services and both of have to be on good level of quality [HS01]

7.3.2.4. Mercenary

Business owners or managers convey also that individual morality is very important and employees can save their job when they are being moral. There is more evidence that Muslim business owners or managers prefer to hire people who are relatively moral. Another interviewee claimed that moral employees have more chance of keeping their jobs, even if they make mistakes.

It is very important to have these kinds of values and rituals among the organisation. Honestly, reliability and efficiency are important aspects that we insist to be shown in our business, but if these aspects are not leading to morality and integrity, we should investigate in-depth to find out reasons of not creating morality and integrity within our organisation [RS01]

I think, moral principles should come from top to down. Also, everyone knows how to conduct him or herself in front of customers [RS01]

Dishonest business might do high profit in short time, but soon they might close their business. In business, you can gain profit in appropriate and inappropriate ways, but if you have a sense of moral, you will not be involved in such kind of inappropriate dealings [RS01]

It is effective sense that from that long term of the business, if employees are not moral, eventually feed to the end and final destination. If the staffs are not moral, then it passes on and on to other people and then customers will feel it [HS02]

Within a mercenary culture, whenever it comes to personality, everyone communicates according to their personal attitude and whether being moral, or not, is relative to him or herself. But, within an organisation, employees can influence each other either by adopting bad habits or good habits. So, a less moral person can make an impact on the entire business and the opposite also happens. When a moral person keeps visualising others and criticising unfortunate conventions, all employees will change their habits. Moreover, morality is based on relationships between the owners or managers and companies' employees and also between employees and customers. So, whilst individual morality is a personal issue, still it passes through to reach positive ends. Therefore, piety and truthfulness create even better characteristics in a moral person and they can be seen in practice throughout their working and personal lives.

7.3.3. Trust Relationship between a Muslim Owner or Manager and the Employees

Trust relationship is a result of all other ethics. Fundamentally, Muslims must believe and trust in Allah (God), to whom everything in the past or in the future has already been written before. Muslims believe in God's creations and that everything in this life belongs to him. Muslims also believe that their livelihood is written for them and whatever they do, they won't get more than what has been deemed by God "God has made some of you richer than others" (Quran 16:71). Muslims also believe that God has created a variance between all people and everyone will get his or her reward or punishment "on earth, we have made each of your generations that successors of their predecessors; we have made some of you do good deeds of a higher degree than others. He will test you in this way through what he has revealed to you. Your Lord's retribution is swift and he is certainly all-forgiving and all-merciful" (Quran 6:165). So, the more Muslims believe and trust Allah, the more they will be rewarded. However, it does not mean Muslims should not work actively in this life; Muslims must work hard to earn a living and contribute as much as they can to their community and to society and assist all mankind all over the world. Muslims have been asked by God to build this earth as long as they live "it is He who has made you each other's successors on earth" (Quran 35:39).

7.3.3.1. Communal

The trust here means authority or delegation which must flow down to employees from business owners. In many circumstances, people try to shape a trust relationship within their business, but the majority of interviewees limit trust relationship to a certain level. Business owners also rely on the trust relationship between themselves and their suppliers. According

to one of the interviewees, there is no business without a minimum level of trust. But any new business should gain the suppliers' trust and that takes a long time to be built. Of course, every business works hard to gain its suppliers' trust to gain many benefits such as credit facilities or different payment methods.

> As any new and small business, we rely on each other's by running huge tasks that are divided on small number of people. I think without a good level of trust, we would not be able to handle all that tasks and succeed [HS03]

> I think if you increase employee trust, the way you can increase their performance and they feel as part of the organisation and part of sufficient team. That is the way if you trust someone; his or her performance will be increased [HS07]

> You cannot trust new employees from the day of working. They should spend sufficient time to be trustable people, it might be months or years after you examine them for long time [MN01]

In many situations within a communal organisational culture, Muslim SMEs owners or managers link levels of performance to the level of trust that has been given by owners and managers to their employees. In other words, the communal organisational culture measures employees' performances based on their work freedom space, which basically depends on trusting relationships. Accordingly, we can say that the more trustable the working environment is, the higher the level of performance that can be achieved.

7.3.3.2. Networked

Muslim business owners and managers agreed that trust cannot be given immediately to new employees. Employees must take time to prove his or her reliability. But that does not mean that employees cannot do their job efficiently. At this stage, most organisations keep employees in a probationary period and then decide whether to maintain the employee or not. The test or probationary period varies from one organisation to another and gaining trust varies as well. Businesses can be built on trust relationship, either between owners or manager

and employees or between owners or managers and their suppliers and customers. Having a trusting relationship between business owners or managers and employees is critical, otherwise, there is no need to hire people and owners would do the entire job themselves.

> There is no perfect business and there have to be mistakes. But, with a good level of trust relationship between managers and employees, we can run our business. Business without a certain level of trust is not a successful business; otherwise there is no need to hire people to do [HS06]

> Whenever I give employees more trust, I feel very comfortable, because they can be on expectation and that will keep them more active and responsible [RT01]

> In my opinion, any business should have a certain level of trust relationship between the owner and staff or suppliers and customers as well [HS04]

> The relationship between business owner and employees must be defined by the owner and it should be very clear to the employees. At least, owner knows exactly the limitation of this trust relationship [MN02]

> As the end of the day, if you do not trust anybody in your life, you have to do the job yourself. You should trust people, if you do not trust anybody, what is going to happen? You have to put CCTV cameras, review them every day and push them to quite. That is going to be frustrated and mentally stressed [MT01]

Within a networked culture, the trust relationship is the most dominant work principle that is driven by strong social relationships. Considerably, most respondents who fall within a networked culture rely on strong trust relationships to run their businesses. The most impressive result that we can obtain from interviewees is that Muslim owners build their businesses on trust and strong relationship with employees. Sometimes they do not hire any new employee unless they know him first.

7.3.3.3. Fragmented

All types of organisational cultures consist of certain levels of trust relationships. However, Muslim SMEs having a fragmented culture might be the lowest culture that gives attention to trust relationships. We could not establish a significant support that showed the importance of

trust relationships within a fragmented culture. One respondent from a fragmented culture had confirmed the value of trust relationships. However, to consider this declaration as evidence of trust relationship worthiness within a fragmented culture, it must be repeated at least by the same interviewee. Otherwise, the statement has less weight to be considered as a significant finding.

> We built our business on a very strong trust relationship from the side of all employees. Our business is completely depends on trust relationship [HS01]

7.3.3.4. Mercenary

From a different angle, "trust" means human freedom from the worship of creations to the worship of creator and all Muslims believe that they are just trustees of Allah. Whenever that strong belief exists, people will start thinking of improving their integrity and increasing social responsibilities and contributions. One of the main issues that increase responsibilities and effectiveness on the side of employees and workers is "trust relationships". Muslim owners or managers agreed that when "trust" is given to employees, their performance, effectiveness and responsibly increases and they care more about the business. So, "trust", according to the interviewees with a mercenary culture is about delegation and giving responsibilities. At an early stage of any business, the majority of the work and tasks are done by the owner who could not trust anybody because of source limitations and a fear of loss. But, after the business becomes sustainable, the owner begins to think of hiring people and dividing tasks among them. A description of this stage might be the stage where owners think that they should first control the business and then consider expansion.

> Trust can make employees significant in their works, which is very important part in everybody job or life. I think trust can give employees the meaning of doing work and put everything forward. I believe the more trust that employees are given the more responsibility they would perform and they will rise to their high standards of job performance and integrity [RS01]

We notice that if there is a small number of people with limited resources, trust relationships will be higher between the business owner and employees and also between employees themselves. Other interviewees said that without a certain level of trust, a business will not be sustained for long. Business owners also claimed that if they do not trust anybody, they should run their business alone. Thus, Muslim business owners employ people to trust them, which lead to responsibility and authority.

7.3.4. Muslim Owners or Managers and Employees' Self-Accountability

According to the interviewees understanding of self-accountability, it means that an individual has considerable responsibility for giving the maximum performance of their given tasks. Actually, self-accountability is considered as the main motivation for ethics and morality. Responsible people are those who can meet the desire of his or her success and keep monitoring themselves. People always criticise others, but when it comes to their end, they might feel anxious if someone criticises them. So, self-accountability is a principle of being responsible.

7.3.4.1. Communal

Some interviewees found that self-accountability means to respect yourself in what you do and what you have to do in your job. As a matter of fact, no-one will respect you if you do not respect yourself and that can be demonstrated through communicating your personal attitudes of what you believe in and by not disregarding other people attitudes. Mainly, self-accountable people demand to be hired and are also likely to be rewarded as well. The reason for the demand of a self-accountable person is related to the nature of a small business that depends normally on a controllable environment.

Self-accountability has also been explained by interviewees as the matter of "who you are" and "how you do things". When a person is being self-accountable, actually, it is conducting him or herself to show their ability to a high level of job capability and performance. As a matter of fact, self-accountability consists of the personal confession of any undesirable fault and the ability to resolve this fault. Employees always think they deliver their best of what they have to do in their job, but in fact they do not. It is true that Muslim business owners or managers keep asking their employees for more and more from their job performance. However, there are no specific objectives or goals among SMEs to make employees performance measurement easier and clearer. So, from both sides, those of business owners or managers and employees, must be reliable in terms of job fulfilment and accept each other's mistakes.

> We cannot keep monitoring employees all the time and they have so many tasks to do. If there is no sense of self-accountability, they might do it wrong and that definitely will harm our business and there might be a complication in business processes [MN03]

> It is impossible to put a camera on top of each person when you have more than 90 workers to know what they do in every single minute. So, we are looking for people who have a sense of accountability [MN01]

> I would say that being a self-accountable person is really high level of humanity and not all people are considering themselves in that way. To reach that point, a very in depth beliefs must be existed and act upon them [HS07]

Some other interviewees consider self-accountability as the truth of accepting or rejecting such a task according to their ability. Both parties, business owners or managers and employees should consider self-accountability as the power of success or failure. If the sense of self-accountability exists within business owners or managers and employees, everyone will know their own tasks and deal with all habits as a guard to protect the business. So, the power of perfecting a job can be established from the sense of self-accountability and a strong

belief in values; personal or religious values are the main motivators to create a sense of self-accountability.

7.3.4.2. Networked

Similarly, self-accountability is really important when a clear task is not acknowledged. Everyone might be interested in receiving a compliment from their manager regardless of how he or she has done the job, but over the time, the compliment might change if the business owner or manager discovers that the only reason for the performance is to seek a reward. Apparently, making mistakes are part of the learning process. All interviewees almost agreed on this human nature process. One of the interviewees gave an indication of how to deal with these mistakes and how to resolve them. In that case, if a sense where self-accountability is high, people who commit mistakes will take responsibility for educating and teaching themselves to avoid these mistakes in the future. Furthermore, self-accountability can make a difference when delivering a good quality of work and tasks through satisfying the employee's own aspirations and by asking themselves if the task has been accomplished perfectly and up to the standard that I would do for my own.

> After a period of time, mistakes are raised. In this time you have to do something to get employees out from this routine. You may want to slow them down, give them a little bit of responsibility which gives them fair balance at the end of the day and they start thinking in what you have done and why. Sometimes, when people make mistakes, they realise and they say, oh, we made a mistake and we have to resolve it. In this way you can encourage sense of self-accountability [MN02]

> It varies from person to another. We are human beings, we are not fully free of mistakes. Employees think that they are very reliable and whatever they give to the work are more than what they have to give [RT01]

> I would say, employees do a bit of self-accountability upon themselves because they are on daily bases. They account themselves and if they do not complete a certain task, they will not be in good manner of their job. For example, if they

have many roles and they are not fulfilling these roles, they ask for help and delegate some of these roles to another person. So, I class that as self-accountability [HS06]

If the work is in perfect performance, we progress well. So, that is the impact of self-accountability where employees care about the job they do. I think, first you need to be up to that level of accountability as employer and then you drill that to your employees. When employees are self-accountable and they do perfect job, we sell more, people get paid and then everyone will be happy [MT01]

7.3.4.3. Fragmented

In a fragmented culture, self-accountability is imitated. In many cases, employees within this type of culture try to demonstrate their personal ethics, especially how accountable they are. One of the interviewees mentioned that he should start from himself to keep watch over his actions and being accountable to himself before asking employees to be self-accountable. Muslim owners or managers within a fragmented culture may have the ability to motivate self-accountability amongst their employees through offering incentives or rewards, these may not necessarily be financial.

People are very respectable when they found someone respect them and value what they have done well. So, whenever I got an opportunity, I make a special point to thank and try to reward him or her even not financially [HS05]

I must be accountable on myself first. If one of the staff treats a customer in a wrong way, he must blame himself and come to correct the mistake he done. I always tell the staff, when you commit a mistake, do not deny that mistake and try to resolve it [HS01]

7.3.4.4. Mercenary

Principally, organisations with a mercenary culture attempt to achieve high levels of performance. Thus, they have control systems where self-accountability is meaningless for many of them. We could not find any solid evidence of self-accountability amongst Muslim SMEs who have fallen within the mercenary culture category. However, one of the respondents declared that self-accountability is a personal issue, but can be encouraged by

giving broad freedom and delegating full responsibility where employees will be responsible for their activities.

> Making a mistake is a human nature and we can make excuse for that. The second nature is to look at this mistake and try to resolve it. So, I think self-accountable release you from being excuse. I always encourage my employees to take the responsibility, be comfortable, do not be scared of doing mistakes and be accountable on yourself [RS01]

7.4. Summary of Qualitative Findings

In this section, a summary of the qualitative data analysis is provided to focus on the main results and contributions of the qualitative part. Table 7.2 summarises whole references and nodes which conclude the final results of this part of the study.

7.4.1. Finding # 1

One of the main objectives of conducting in-depth interviews is to develop an understanding of factors and elements of Islamic business ethics and principles and determine and to discover the impact of Islamic business ethics on forming a particular organisational culture type. Across all interviews that we have conducted, we found evidence that the Muslim owner or manager's personal perceptions, Muslim owner or manager and employees' individual morality, trust relationship between Muslim owner or manager and employees and Muslim owner or manager and employees' self-accountability are the main practical ethics that are related to the basic sources of Islam and called 'Islamic business ethics'. These elements have been mentioned by interviewees many times in different situations.

7.4.2. Finding # 2

As mentioned above, interviews findings are categories based on those elements most frequently mentioned of Islamic business ethics and the type of each interviewee's organisational culture. In order to understand the extent of the influence of each element of Islamic business ethics on each type of organisational culture, a scale of 5 points influential is implemented where 1 means least influential and 5 means most influential. To configure the final results of each factor, the number of interviewees' mentions and the number of references are added and a final score is divided by 3 which is the median of 5 point influential scale. Table 7.1 shows the main categories of elements of Islamic business ethics and sub-categories that involve types of organisational culture.

Table 7.1: Main categories and subcategories of Islamic business ethics

Category	Subcat.	№ within subcat.	№ of Interviewees Mentioned	% Interviewees mentioned	№ of References	% of ref. to № of mentions
Personal Perceptions	Communal	5	5	100%	8	160%
	Networked	6	2	40%	3	150%
	Fragmented	2	1	50%	2	200%
	Mercenary	2	2	100%	6	300%
	Total	*15*	*10*	*67%*	*19*	*190%*
Individual Morality	Communal	5	3	60%	4	133%
	Networked	6	1	17%	1	100%
	Fragmented	2	1	50%	3	300%
	Mercenary	2	2	100%	4	200%
	Total	*15*	*7*	*47%*	*12*	*172%*
Trust Relationships	Communal	5	3	60%	3	100%
	Networked	6	5	83%	5	100%
	Fragmented	2	1	50%	1	100%
	Mercenary	2	1	50%	1	100%
	Total	*15*	*10*	*67%*	*10*	*100%*
Self-Accountability	Communal	5	3	60%	3	100%
	Networked	6	4	67%	4	100%
	Fragmented	2	2	100%	2	100%
	Mercenary	2	1	50%	1	100%
	Total	*15*	*10*	*67%*	*10*	*100%*

- As shown in figure 7.2, the impact of a Muslim owner or manager's personal perceptions on shaping the communal organisational culture is high and can be

considered to be the most influential effective element of Islamic business ethics that contribute in shaping communal culture. In addition, personal perceptions also contribute to shaping networked and mercenary cultures as slightly and moderately influential respectively. Personal perceptions have the least influence on shaping fragmented culture.

Figure 7. 2: Owner or manager's personal perceptions as an ethic of Islamic business impact on shaping particular organisational culture type
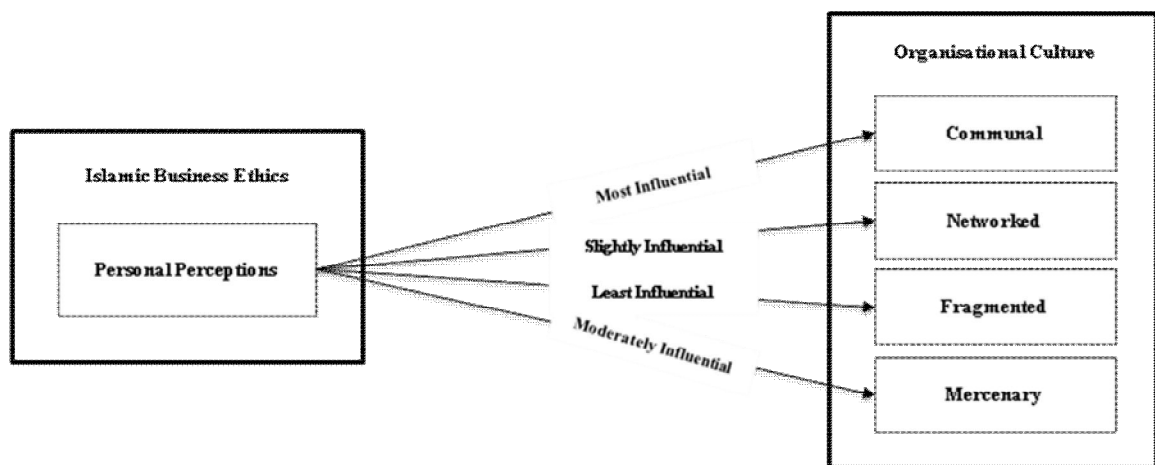
- The impact of a Muslim owner or manager and employees' individual morality as one of the elements of Islamic business ethics on shaping a particular organisational culture type is shown in figure 7.3. We noticed that individual morality has less impact on shaping a particular type of organisational culture than do personal perceptions. However, individual morality contribution in shaping communal culture is moderated and offers the least influence on shaping networked and fragmented cultures. On the other hand, individual morality has a slight impact on shaping a communal culture.

Figure 7. 3: Owner or managers and employees individual morality as an ethic of Islamic business impact on shaping particular organisational culture type
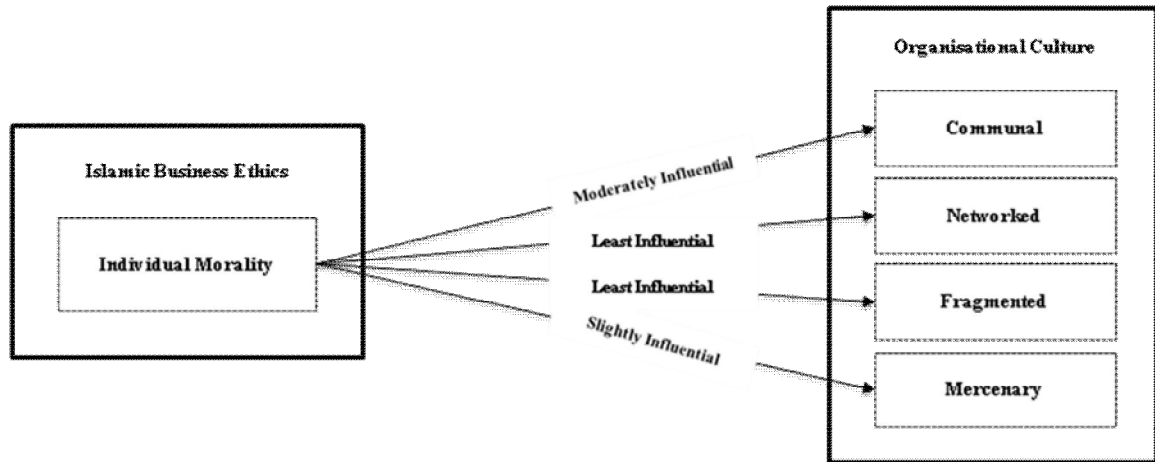
- The impact of trust relationships, between a Muslim owner or manager and employees, as one of the elements of Islamic business ethics on shaping particular organisational culture type, is shown in figure 7.4. We can conclude that the trust relationship between an owner or manager and the organisation's employees has a slight impact on shaping a communal culture. However, a trust relationship has a fine impact on shaping a networked culture where social relationships are high in this type of culture. It has less impact on shaping fragmented and mercenary cultures.

Figure 7. 4: Trust relationship as an ethic of Islamic business impact on shaping particular organisational culture type
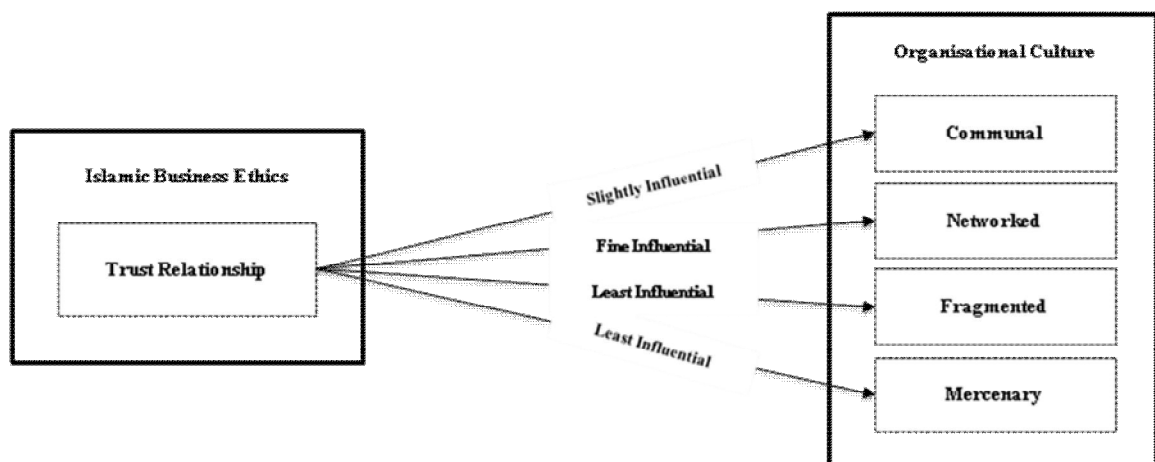
- The impact of a Muslim owner or manager and employees' self-accountability as one of the elements of Islamic business ethics on shaping particular organisational culture type is shown in figure 7.5. Considerably, self-accountability, which is the deepest ethic of Islamic business, plays a significant role in shaping a particular type of organisational culture, especially in forming a networked culture where it has a fine influential contribution. On the other hand, it has slight influence in shaping communal and fragmented cultures, but is least influential in shaping a mercenary culture.

Figure 7. 5: Self accountability as an ethic of Islamic business impact on shaping particular organisational culture type
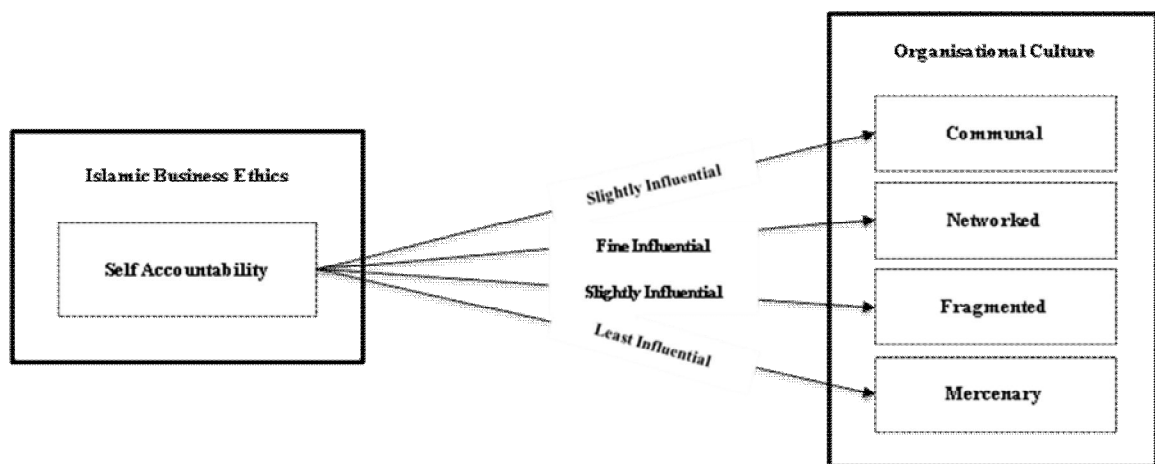
7.4.3. Finding # 3

The third main finding is related to roles of elements of Islamic business ethics in shaping particular type of organisational culture among Muslim SMEs in the UK. As shown in table 7.2, we summarised the main contributions and aspects of each element of Islamic business to shape a particular organisational culture. These contributions and aspects are explained in more detail in section 7.3 above.

Table 7.2: Main findings of Islamic business ethics impact on shaping particular organisational culture

		Islamic Business Ethics			
		Personal Perceptions	Individual Morality	Trust Relationship	Self-Accountability
Organisational Culture Type	Communal	• Understanding basic needs of each other [MN03] • Principles of works are given [HS07] • Behave as a role model [HS07] • Behaviours are imitated [HS08] • Good values are transmitted in long term [HS08] • Team work attitudes are mostly preferred [MN01] • Values and transitions are created within the business [HS03] • Personal transparency is highly appreciated [MN01]	• Hire new people based on their morality is overshadowing [HS07] • Individual morality can increase business potentiality [HS03] • By being moral, employees mostly get another chance in case where their performance is low [MN01] • Total organisational morality can be assessed as the way of assessing quality of products [MN01]	• Successful business is built on trust relationship [HS03] • Trust relationship can increase level of responsibilities [HS07] • Trustfulness can be changed and examined over the time [MN01]	• High sense of self accountability leas to good performance [MN03] • High sense of self accountability reduce operation cost [MN01] • Strong religion beliefs lead to sensitive personal judgment and being self-accountable
	Networked	• Personal perceptions are visible [HS06] • Early religious education has an impact on personality in business [MT01] • Sometimes, taking an effective decision is complicated [MT01]	• Strong relationships can increase level of morality among employees [MT01]	• Trust relationship is vital to run business [HS06] • The more trust is given, the more business performance will be increased [RT01] • Certain level of trust must be defined clearly [HS04] • Level of trust must be defined by owners or managers [MN02] • Non trustable work environment is frustrated and stressed [MT01]	• More job responsibility can increase sense of self accountability [MN02] • Sometimes, individual's reliability related to inner self accountability [RT01] • Self-accountability is a reflect of hidden personality [HS06] • Owners or managers practicing of self-accountability should be observed by employees [MT01]
	Fragmented	• Impact of role models is ingrained in religion[HS01] • There is a kind of impact of personal perceptions even indirect impact [HS01]	• Individual morality can be increased and decreased, but not disappeared [HS01] • SMEs rely on personal morality to achieve a successful business [HS01] • As being moral, people have better chance to save their job [HS01]	• The entire business is built on strong trust relationships [HS01]	• Individuals have a sense of self accountability are highly respected [HS05] • Self-accountability leads to quick and proper problem resolving [HS01]

	Mercenary	• Personality has less impact on work [RS01] • Personal perceptions are respected but not effected [RS01] • Role model is existed but not effected [RS01] • Work is considered as part of personal life [RS01] • It is hard to convince people of new ideas [HS02] • Personality can be changed over the time [HS02]	• Work efficiency is important than personality and morality [RS01] • Morality can be imitated [RS01] • Organisation with moral image will last for long time [RS01] • Immorality behaviours can close down business quickly [HS02]	• Well and good individual performance is related to the level of trust that been given [RS01]	• High level of self-accountability sense leads to better learning of faults [RS01]

7.5. Qualitative Findings Contributions

In terms of contribution, there are two main kinds of contribution that have been obtained from the qualitative data analysis and findings:

7.5.1. Contribution to 'Business Ethics and Islamic Business Ethics Field'

Specifically, there were many aspects that are related to each element of Islamic business. These are explained in detail in section 7.3 and summarised in table 7.2 above. This part of the contribution is genuine and will add knowledge to the field of business ethics, especially Islamic business ethics. A broader discussion on these findings will be presented in the discussion chapter of the thesis.

7.5.2. Contribution to Next Stage the 'Quantitative Part'

Based on the qualitative findings, new assumptions have been raised about what elements of Islamic business ethics are mostly practiced and how they contribute to the shape of a particular type of organisational culture.

7.5.2.1. Research Conceptual Model

At the end of chapter 5, we mentioned that there are no assumptions of what and how Islamic business ethics contribute to the shape of organisational cultures. Also, as illustrated in figure 5.6 where elements of Islamic business ethics and their roles are not anticipated and presumed, the qualitative stage was mandatory to fill this gap. Thus, the research conceptual model has been completed as shown in figure 7.6. This model will be examined statistically in the second stage of data collection in the quantitative approach.

Figure 7. 6: Research's theoretical model
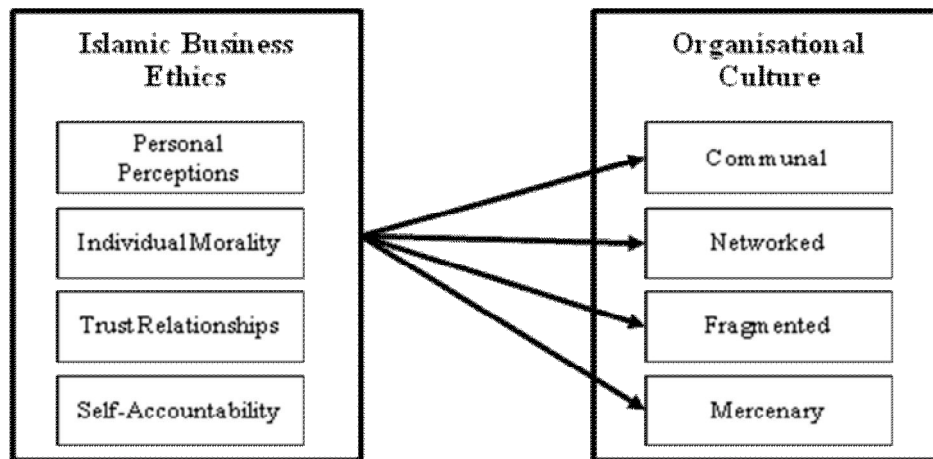
7.5.2.2. Scale Items of Measurement

Due to the lack of proper instruments for measuring the existence level of Islamic business ethics within an organisation, we developed a sort of scale of items that have been obtained from the qualitative stage with high consideration to Abeng (1997), and Hassan & Lewis (2007), contributions to measure the level of existence of each element of Islamic business ethics within an organisation, especially Muslim SMEs. These items are presented in table 7.3.

Table 7.3: Developed scale items

Digestion	Variable	Measure
Islamic Business Ethics	Owner or Manager Personal Perceptions	I always keep reminding my employees about our business vision.
		I always present myself as a role model for all employees.
		I always keep decision-making at the senior level of the organisation.
		I feel that my employees direct their efforts to keep me satisfied
		My employees always influence me with brilliant creative ideas.
		At work, I learn from my employees more than they learn from me.
	Individual Morality	The more morals our employees have, the more consistent our business will be.
		The better I treat my employees, the better they will work.
		The better my employees treat customers, the more likely customers will become regular customers.

		The more moral my employees are, the more they are reliable.
		Individual morality is a personal issue and has no effect on our business.
		I care more about my employees' efficiency than their morality.
	Trust relationships	The more I trust my employees, the better they will perform in their job role.
		The more I trust my employees, the more they respect me and are honest with me.
		It is essential for our business to build a strong trust relationship amongst employees.
		I feel more satisfied when I delegate the majority of responsibility to my employees.
		It is essential for our business to keep employees fully controlled at work.
		I constantly review my employees' performance and activities at work.
	Self-Accountability	Accountable employees are to themselves, the more our business will improve.
		There is always a sense of freedom given to my employees to present their innovations and creativity.
		Employees must offer some self-accountability in order to keep their jobs safe.
		The more employees are self-accountable, the better they will perform in their job.
		Self-accountability is a completely personal issue that has no effect on our business.
		I never rely on employees' self-judgment about our business activities.

7.6. Summary

In this chapter, the first part of the research, which is the qualitative part using in-depth and semi-structured interviews to explore the most practical elements of Islamic business ethics and investigates the impact of each element in shaping particular type of organisational culture? The first step of the analysis was based on each interviewee's type of organisational culture, to specify this culture, and then to establish evidence that supports the contribution aspects of shaping that particular organisational culture.

Throughout the analysis, there were 6 interviewees who fell into the networked culture category, 5 interviewees within the communal culture, 2 interviewees within the fragmented culture and 2 interviewees within the mercenary culture. We noticed that Islamic business ethics, in general, play effective roles in shaping a particular organisational culture and an organisation's attributes. We found that the business owner or manager's personal perceptions and personality within Muslim SMEs in the UK have a strong impact on the business through setting its principle guidelines, maintaining the work environment and driving the entire business, either to its success or its collapse. On the other hand, individual morality, which has been mostly linked to 'integrity' can be observed within the communal and fragmented cultures more than in the networked and mercenary cultures. Continually, a trust relationship between the business owner or manager and the organisation's employees from one side and between the business owner or manager and the organisation's suppliers and customers on the other side is very much in evidence within a networked culture where this type of culture is built upon strong trust relationships. Ultimately, self-accountability – which is the most critical ethic borne of deep inner beliefs – can be perceived within the networked culture as well.

As a result of this qualitative study, new knowledge contribution is obtained concerning the elements of Islamic business ethics determination and their impact on shaping particular organisational cultures. Thus, several assumptions in this matter have been raised and will be examined in the second part of this research, which is the quantitative part using measurement items that have developed through in-depth interviewing and tested prior to the final submission in the quantitative part. The following chapter demonstrates the analysis of the quantitative data gathered.

CHAPTER EIGHT
ANALYSIS OF THE QUANTITATIVE DATA

8.1. Introduction

The empirical work of the questionnaire will be analysed in this chapter. The author ran different types of analysis to test the relationships between the different variables. Mainly, an applied analysis technique is a logistic regression that is suggested by many authors in cases where categorical variables are involved. To apply the various types of statistical analysis, the author has attended several statistical analysis courses and statistical software workshops to develop an advanced knowledge and skills of contemporary applied statistics.

In the first type of analysis, we focus on the impact of elements of Islamic business ethics to establish the exact relationships between each element of Islamic business ethics and different types of organisational cultures among Muslim SMEs in the UK. These relationships will be examined statistically to figure out odds and odds ratio for each model. In the second type of analysis, the relationship between organisational culture types and strategic growth alternatives will be examined, also statically, to work out odds and odds ratio of each type of organisational culture to attain a specific alternative to strategic growth. Accordingly, there are eight models that will be tested and interpreted. These models are related to survey assumptions that are built and assumed after the completion of the first stage of data collection and analysis. At the end of each model interpretation, the decision of accepting or rejecting model will take place.

8.2.   The Islamic Business Ethics Impact on Organisational Culture

Choosing an appropriate statistical technique is based on a variables measurement scale. The elements of Islamic business ethics are measured originally using ordinal ranking. The purpose of each element of Islamic business ethics is to identify the extent of the existence of each element within the organisation. On the other hand, organisational culture types are measured categorically to identify each respondent's type, based on the model of organisational culture types. In this case, each element of Islamic business ethics is considered as an independent variable and the gathering of four types of organisational culture are considered as one dependent variable. As suggested by several authors on statistics (Aldrich & Nelson, 1984; Agresti, 1996; Hosmer & Lemeshow, 2000; Field, 2009 and Bayaga, 2010), if there are one or more categorical dependent variables, the most appropriate statistical analysis technique is multinomial logistic regression.

8.2.1. Personal Perceptions Impact on Organisational Culture

The first multinomial logistic regression test is run to test the impact of personal perceptions as an element of Islamic business ethics on shaping a particular organisational culture. The test ends up with a parameter estimation of the impact and generates a final equation for model generalisation.

8.2.1.1. Cross Tabulation

The personal perceptions factor indicates an existence of this variable within Muslim firms. However, as shown in table 8.1, the existence of personal perception is dominated within the mercenary culture by 80.3% of total respondents with a mercenary culture. Out of the total number of respondents who indicated the existence of personal perceptions, there are 62.9%

of them with a mercenary culture. Thus, personal perception was mainly indicated within organisations having a mercenary type of organisational culture.

Table 8.1: Impact of personal perceptions on organisational culture – cross tabulation

			Personal Perceptions		Total
			not exist	Exist	
Organisational Culture	**Communal**	Count	20	10	30
		% within OC	66.7	33.3	100
		% within PP	29.0	10.3	18.1
	Networked	Count	26	23	49
		% within OC	53.1	46.9	100
		% within PP	37.7	23.7	29.5
	Fragmented	Count	8	3	11
		% within OC	72.7	27.3	100
		% within PP	11.6	3.1	6.6
	Mercenary	Count	15	61	76
		% within OC	19.7	80.3	100
		% within PP	21.7	62.9	45.8
Total		Count	69	97	166
		% within OC	41.6	58.4	100
		% within PP	100	100	100

OC: Organisational Culture
PP: Personal Perceptions

8.2.1.2. Likelihood Ratio Test

The first output of multinomial logistic regression is a likelihood ratio test that measures the predictors' significance to the model as shown in table 8.2. From the table, the Chi-square test shows that the owner or manager's personal perceptions factor has an impact on shaping a particular organisational culture with $x^2 = 31.050$ which is significant at $p< .0001$. The value of x^2 is the difference between intercept -2 log likelihood and the personal perceptions variable.

Table 8.2: Likelihood ratio test of personal perceptions impact on organisational culture

	-2 Log Likelihood	Chi-Square	df	Sig.
Intercept	24.032	.000	0	.
Personal Perceptions	55.081	31.050	3	.000

8.2.1.3. Model Parameter Estimation

The next table 8.3 shows the results of measuring the impact of each type of organisational culture category. The table is split into three sections, each one of these sections provide

logistic regression values for each type of organisational culture, which are compared to the last type of organisational culture 'mercenary culture'. The four types of organisational culture are entered as a 'categorical dependent variable' and the owner or manager's personal perceptions variable is entered as an 'independent variable'. As can be deduced from the table, the personal perceptions variable is a dichotomous variable having only two predicted answers either 'exist' or 'not exist'. To estimate the prediction value for each dependent variable, one answer of the independent variable must be compared to the other answer, and in this case, answer with 'not exist' is the comparison value.

Table 8.3: Impact of personal perceptions on organisational culture – model parameter estimation

| | | 95% Cl for Odds Ratio | | |
	B (SE)	*Lower*	*Odds Ratio*	*Upper*
Communal				
Intercept	-1.808 (0.34)***			
Personal Perceptions = not exist	2.096 (0.48)***	3.157	8.133	20.951
Networked				
Intercept	-0.975 (0.24)***			
Personal Perceptions = not exist	1.525 (0.41)***	2.074	4.597	10.192
Fragmented				
Intercept	-3.012 (0.59)***			
Personal Perceptions = not exist	2.384 (0.74)***	2.564	10.844	45.869

Note: R^2 = .171 (Cox & Snell), .187 (Nagelkerke). Model x^2 (3) = 31.050, $p <$ .0001.
*$p <$ .05, **$p <$ .0**1**, ***$p <$ .00**1**. **All compared to mercenary organisational culture**

At the bottom of the table, we notice that R^2 value (vary between 0 which indicate that predictors are not related to the outcome predicted and 1, which indicates that predictors are expected and we can predict the outcome) based on Cox & Snell test is .171 and based on Nagelkerke is .187, which means that the existence or the absence of the owner or manager's personal perceptions factor can predict the type of organisational culture, however, the personal perceptions variable contribution to the model is very low.

Because we only have one independent variable that has been entered in this model, the model interpretation is made from dependent variables as follows:

- *Communal organisational culture*: as shown in the table above, the existence or absence of owner or manager's personal perceptions factor significantly predicts whether the organisational culture formation will be communal or mercenary, $b = 2.096$ which is significant at $p< .001$. The effect of the predictor variable comes from the absence of the owner or manager's personal perceptions. So this value is related to the absence of the personal perceptions variable compared to its existence within the organisation. Thus, and in other words, the absence of the owner or manager's personal perceptions factor within the organisational culture contributes to forming communal types of organisational culture by 2.1 times, compared to the mercenary culture. The odds ratio tells us that as the owner or manager's personal perceptions factor changes from being absent to being in existence within the organisation, the change in the odds of forming a mercenary culture compared to forming a communal culture is 8.133. In other words, the existence of the owner or manager's personal perceptions factor within the organisation contributes to the forming of a mercenary type of organisational culture with 8.13 times more likelihood than forming a communal type of organisational culture.

- *Networked organisational culture*: also, the owner or manager's personal perceptions factor significantly predicts whether the organisational culture will be networked or mercenary, $b = 1.525$ which is significant at $p< .001$. The effect of the predictor variable comes from the absence of the owner or manager's personal perceptions. So this value is related to the absence of the personal perceptions variable compared to its existence within the organisation. Thus, and in other words, the absence of the

owner or manager's personal perceptions factor within the organisational culture contributes to the forming of a networked type of organisational culture by 1.5 times compared to a mercenary culture. The odds ratio tells us that as the owner or manager's personal perceptions factor changes from being absent to being in existence within the organisation, the change in the odds of forming a mercenary culture compared to forming a networked culture is 4.6. In other words, the existence of the owner or manager's personal perceptions factor within the organisation contributes to forming a mercenary type of organisational culture with 4.6 times more likely than forming a networked type of organisational culture.

- *Fragmented organisational culture*: moreover, the owner or manager's personal perceptions factor significantly predicts whether the organisational culture will be fragmented or mercenary, $b = 2.387$ which is significant at $p < .001$. So this value is related to the absence of the personal perceptions variable compared to its existence within the organisation. Thus, and in other words, the absence of the owner or manager's personal perceptions factor within the organisational culture contributes to forming a fragmented type of organisational culture by 2.4 times compared to a mercenary culture. The odds ratio tells us that as the owner or manager's personal perceptions factor changes from being absent to being in existence within the organisation, the change in the odds of forming a mercenary culture compared to forming a fragmented culture is 10.8. In other words, the existence of the owner or manager's personal perceptions factor within the organisation contributes to the forming of a mercenary type of organisational culture with 10.8 times more than forming a fragmented type of organisational culture.

8.2.1.4. Multinomial Logistic Regression and Model Validity

There are several steps that must be configured to decide whether to accept or reject the regression model. These steps were explained in the methodology chapter under 'multinomial logistic regression analyses' section. These multinomial logistic regression (MLR) steps are suggested by Schwab (2002). The first step is to check whether the dependent variable is metric or non-metric. If it is non-metric we can use MLR. Also, independent variables must be either metric or dichotomous. In this case, the dependent variable (organisational culture) is a category that is non-metric and has independent variables (owner or manager's personal perceptions) that are dichotomous where the first step is achieved.

The second step is to make sure of the ratio of cases to independent variables, which have to be at least 10 to 1. In this model, the ratio of cases is 166 to 1, which exceeds the minimum requirement and this step is also achieved. The third step is to run the MLR test. The fourth step is to check the overall relationship and establish whether it is statistically significant by looking at the model Chi-square test. In this case, the overall model Chi-square test value is 31.050, which are significant at $p< .0001$ and we can consider that the fourth step is also achieved. The fifth step is to check the standard error of the co-efficient that must be indicated with no numerical problems, at least not to exceed $<=2.0$. As noticed in table 8.3, all standard error values are less than <2.0 and therefore, step number five is achieved. The sixth step is to check the overall relationship between a specific independent variable (owner or manager's personal perceptions) and a dependent variable (organisational culture) to establish whether it is statistically significant by checking the overall likelihood ratio test. As we can see from table 8.2, the final test of the likelihood ratio of the owner or manager's personal perception value is 55.081 to the organisational culture and is significant at $p< .0001$ which means that step number six is achieved as well.

The seventh step is to check the role of a specific independent variable (owner or manager's personal perceptions) and the dependent group (organisational culture) to establish whether they are statistically significant and are interpreted correctly by looking at the Wald test and Exp(B) ratio. In this model, the values of the Wald test within each type of organisational culture are 18.850, 14.103, and 10.495 for communal, networked and fragmented cultures respectively, and the test shows significant roles among types at $p< .0001$. Thus, step number seven is achieved. The eighth step is to check the overall accuracy rate that should be 25% more than the proportional by chance accuracy rate. To calculate the proportional by chance accuracy rate, we need to obtain a marginal percentage from the case processing summary as shown in table 8.4 then square each group and sum the proportion of cases in each group which will be multiplied by 1.25 as follows:

Communal group: $(.181)^2$ + networked group: $(.29.5)^2$ + fragmented group: $(.066)^2$ + mercenary group: $(.458)^2 = .334$ x $1.25 = 41.75\%$. Therefore, the proportional by chance accuracy criteria is 41.75%.

Table 8.4: Impact of personal perceptions on organisational culture – case processing summary

		N	Marginal Percentage
Organisational Culture Type	Communal	30	18.1%
	Networked	49	29.5%
	Fragmented	11	6.6%
	Mercenary	76	45.8%
Personal Perceptions	Not exist	69	41.6%
	Exist	97	58.4%
Valid		166	100.0%
Missing		0	
Total		166	

To describe the model as valuable, the overall classification accuracy rate should be compared to the proportional by chance accuracy criteria. The overall classification accuracy rate has been calculated as shown in table 8.5 and the overall percentage of the classification accuracy rate is 52.5%, which is greater than, or equal to, the proportional by chance accuracy rate of

41.75%. Thus, the criteria for classification accuracy are satisfied and step eight is achieved. Thus, the whole model is valid and acceptable.

Table 8.5: Impact of personal perceptions on organisational culture – classification table

Observed	Predicted				
	Communal	Networked	Fragmented	Mercenary	% Correct
Communal	0	20	0	10	0%
Networked	0	26	0	23	53.1%
Fragmented	0	8	0	3	0%
Mercenary	0	15	0	61	80.3%
Overall %	0%	41.6%	0%	58.4%	**52.4%**

8.2.2. Individual Morality Impact on Organisational Culture

The second multinomial logistic regression test was run to test the impact of the owner or manager and employees' individual morality as an element of Islamic business ethics on shaping a particular organisational culture. The test ends up with a parameter estimation of this impact and generates a final equation for model generalisation.

8.2.2.1. Cross Tabulation

The individual morality factor indicates the existence of this variable amongst Muslim firms. As shown in table 8.6, the existence of the owner or manager and employees' individual morality is indicated mostly around a networked culture. Out of the total number of respondents within a networked culture, there were 81.6% who indicated the existence of individual morality within their organisations. Also, there were 62.5% of all respondents who indicated the existence of individual morality within their organisation that is assigned as a networked culture. However, the overall existence of individual morality within all types of organisational culture is 38.6% of total respondents.

Table 8.6: Impact of individual morality on organisational culture – cross tabulation

| | | | Individual Morality | | Total |
			not exist	Exist	
Organisational Culture	**Communal**	Count	19	11	30
		% within OC	63.3	36.7	100
		% within IM	18.6	17.2	18.1
	Networked	Count	9	40	49
		% within OC	18.4	81.6	100
		% within IM	8.8	62.5	29.5
	Fragmented	Count	7	4	11
		% within OC	63.6	36.4	100
		% within IM	6.9	6.3	6.6
	Mercenary	Count	67	9	76
		% within OC	88.2	11.8	100
		% within IM	65.7	14.1	45.8
Total		Count	102	64	166
		% within OC	61.4	38.6	100
		% within IM	100	100	100

OC: Organisational Culture
IM: Individual Morality

8.2.2.2. Likelihood Ratio Test

The first output of multinomial logistic regression is the likelihood ratio test that measures predictor significance of the model as shown in table 8.7. From the table, the Chi-square test shows that the owner or manager and employees' individual morality factor has an impact on shaping a particular organisational culture with $x^2 = 65.468$ which is significant at $p < .0001$. The value of x^2 is the difference between intercept -2 log likelihood and personal perceptions variable.

Table 8.7: Likelihood ratio test of individual morality impact on organisational culture

	-2 Log Likelihood	Chi-Square	df	Sig.
Intercept	23.335	.000	0	.
Individual Morality	88.802	65.468	3	.000

8.2.2.3. Model Parameter Estimation

The next table 8.8 shows the results of measuring the impact of each of the types of organisational culture category. The table is split into three sections, each one of these sections provides logistic regression values for each type of organisational culture that are compared to the last type of organisational culture that being the 'mercenary culture'. The four types of organisational culture are entered as the 'categorical dependent variable' and the

owner or manager and employees' individual morality variable is entered as the 'independent variable'. As we can deduce from the table, the individual morality variable is a dichotomous variable that has only two predicted answers being either 'exist' or 'not exist'. To estimate the prediction value for each dependent variable, one answer of the independent variable must be compared to the other answer and in this case, the answer being 'not exist' is the comparison value.

Table 8.8: Impact of individual morality on organisational culture – model parameter estimation

| | | 95% Cl for Odds Ratio | | |
	B (SE)	*Lower*	*Odds Ratio*	*Upper*
Communal				
Intercept	0.201 (0.45)			
Individual Morality = not exist	-1.461 (0.52)**	0.084	0.232	0.642
Networked				
Intercept	1.492 (0.37)***			
Individual Morality = not exist	-3.499 (0.51)***	0.011	0.030	0.082
Fragmented				
Intercept	-0.811 (0.60)			
Individual Morality = not exist	-1.448 (0.72)*	0.057	0.235	0.965

Note: R^2 = .326 (Cox & Snell), .358 (Nagelkerke). Model x^2 (3) = 65.468, $p < .0001$.
$p < .05$, **$p < .01$, ***$p < .001$. All compared to mercenary organisational culture

At the bottom of the table, we notice that R^2 value based on the Cox & Snell test is .326 and based on Nagelkerke is .358, which means that the existence or the absence of the owner or manager and employees' individual morality factor can predict a type of organisational culture, however, the individual morality variable contribution to the model is relatively low.

Because we only have one independent variable that has been entered in this model, the model interpretation is based upon dependent variables as the following:

- *Communal organisational culture*: as shown in the table above, the existence or absence of the owner or manager and employees' individual morality factor significantly predicts whether the organisational culture formation will be communal

or mercenary, $b = -1.461$ which is significant at $p < .01$. The effect of predictor variable comes from the absence of the owner or manager and employees' individual morality. So this value is related to the absence of the individual morality variable compared to its existence within the organisation. Thus, and in other words, the absence of the owner or manager and employees' individual morality factor within the organisational culture contributes to form a mercenary type of organisational culture by 1.5 times compared to communal culture. The odds ratio tells us that as the owner or manager and employees' individual morality factor changes from being absent to being in existence within the organisation, the change in the odds of forming a communal culture compared to forming a mercenary culture is $1/0.232 = 4.3$. In other words, the existence of the owner or manager and employees' individual morality factor within the organisation contributes to forming a communal type of organisational culture with 4.3 times more than the forming of a mercenary type of organisational culture.

- *Networked organisational culture*: also, the owner or manager and employees' individual morality factor significantly predicts whether the organisational culture will be networked or mercenary, $b = -3.499$ which is significant at $p < .001$. The effect of the predictor variable comes from the absence of the owner or manager and employees' individual morality. So this value is related to the absence of the individual morality variable compared to its existence within the organisation. Thus, and in other words, the absence of the owner or manager and employees' individual morality factor within the organisational culture contributes to form a mercenary type of organisational culture by 3.5 times compared to a networked culture. The odds ratio tells us that as the owner or manager and employees' individual morality factor

changes from being absent to being in existence within the organisation, the change in the odds of forming a networked culture compared to those of forming a mercenary culture is 1/0.030 = 33. In other words, the existence of the owner or manager and employees' individual morality factor within the organisation contributes to form a networked type of organisational culture with 33 times more likelihood than forming a mercenary type of organisational culture.

- *Fragmented organisational culture*: moreover, the owner or manager and employees' individual morality factor significantly predicts whether the organisational culture will be fragmented or mercenary, $b = -1.448$ which is significant at $p < .05$. So this value is related to the absence of an individual morality variable compared to its existence within the organisation. Thus, and in other words, the absence of the owner or manager and employees' individual morality factor within the organisational culture contributes to the forming of a mercenary type of organisational culture by 1.4 times compare to a fragmented culture. The odds ratio tells us that as the owner or manager and employees' individual morality factor changes from being absent to being in existence within the organisation, the change in the odds of forming a fragmented culture compared to forming a mercenary culture is 1/0.235 = 4.25. In other words, the existence of the owner or manager and employees' individual morality factor within the organisation contributes to form a fragmented type of organisational culture with 4.25 times more than forming a mercenary type of organisational culture.

8.2.2.4. Multinomial Logistic Regression and Model Validity

There are several steps that must be configured to decide whether to accept or reject the regression model. These steps were explained in the methodology chapter under the

'multinomial logistic regression analyses' (MLR) section. The first step is achieved where the dependent variable (organisational culture) is a category that is non-metric and the independent variable (owner or manage and employees' individual morality) is dichotomous.

The second step is also achieved where the ratio of cases is 166 to 1, which exceeds the minimum requirement. The third step is to run the MLR test. The fourth step is achieved as well where the overall model Chi-square test value is 65.468, which are significant at $p<$ .0001. The standard error of co-efficient values are less than <2.0 and therefore, step number five is achieved. As we can deduce from table 8.7, the final test of the likelihood ratio of the owner or manager and employee's individual morality value is 88.802 to the organisational culture, and is significant at $p<$ .0001 which means that step number six is achieved as well. The values of the Wald test within each type of organisational culture are 7.917, 46.706, and 4.040 for communal, networked and fragmented cultures respectively, and the test shows significant roles among types at $p<$ .01 and $p<$ .05. Thus, step number seven is achieved. The eighth step is to calculate the proportional by chance accuracy rate. As shown in table 8.9, the proportion of cases in each group is calculated as similar to the personal perceptions factor and the proportional by chance accuracy criteria is 41.75%.

Table 8.9: Impact of individual morality on organisational culture – case processing summary

		N	Marginal Percentage
Organisational Culture Type	Communal	30	18.1%
	Networked	49	29.5%
	Fragmented	11	6.6%
	Mercenary	76	45.8%
Individual Morality	Not exist	102	61.4%
	Exist	64	38.6%
Valid		166	100.0%
Missing		0	
Total		166	

The overall classification accuracy rate has been calculated as shown in table 8.10 and the overall percentage of classification accuracy rate is 64.5%, which is greater than, or equal to,

the proportional by chance accuracy rate of 41.75%. Thus, the criteria for classification accuracy are satisfied and step eight is achieved. Thus, the whole model is valid and acceptable.

Table 8.10: Impact of individual morality on organisational culture – classification table

Observed	Predicted				
	Communal	Networked	Fragmented	Mercenary	% Correct
Communal	0	11	0	19	0%
Networked	0	40	0	9	81.6%
Fragmented	0	4	0	7	0%
Mercenary	0	9	0	67	88.2%
Overall %	0%	38.6%	0%	61.4%	**64.5%**

8.2.3. Trust Relationships Impact on Organisational Culture

The third multinomial logistic regression test was run to test the impact of trust relationships between the owner or manager and employees as an element of Islamic business ethics on shaping a particular organisational culture. The test ends up with a parameter estimation of the impact and generates a final equation for model generalisation.

8.2.3.1. Cross Tabulation

The trust relationships factor indicates the existence of this variable amongst Muslim firms. As shown in table 8.11, the existence of trust relationships between the business owner or manager and employees is indicated, mostly within a networked culture. Out of a total number of respondents within a networked culture, there were 85.7% indicated the existence of trust relationships within their organisations. Also, 75% of the total respondents indicated the existence of trust relationships within their organisation that was assigned as a networked culture. However, the overall existence of trust relationships amongst all type of organisational culture is 33.7% of the total respondents.

Table 8.11: Impact of trust relationships on organisational culture – cross tabulation

			Trust Relationships		Total
			not exist	Exist	
Organisational Culture	**Communal**	Count	24	6	30
		% within OC	80.0	20.0	100
		% within TR	21.8	10.7	18.1
	Networked	Count	7	42	49
		% within OC	14.3	85.7	100
		% within TR	6.4	75.0	29.5
	Fragmented	Count	8	3	11
		% within OC	72.7	27.3	100
		% within TR	7.3	5.4	6.6
	Mercenary	Count	71	5	76
		% within OC	93.4	6.6	100
		% within TR	64.5	8.9	45.8
Total		Count	110	56	166
		% within OC	66.3	33.7	100
		% within TR	100	100	100

OC: Organisational Culture
TR: Trust Relationships

8.2.3.2. Likelihood Ratio Test

The first output of multinomial logistic regression is a likelihood ratio test, which measures the predictors' significance in the model as shown in table 8.12. From the table, the Chi-square test shows that trust relationships between the owner or manager and employees' factor has an impact on shaping a particular organisational culture with $x^2 = 92.252$, which is significant at $p < .0001$. The value of x^2 is the difference between the intercept -2 log likelihood and the personal perceptions variable.

Table 8.12: Likelihood ratio test of trust relationships impact on organisational culture

	-2 Log Likelihood	Chi-Square	df	Sig.
Intercept	22.175	.000	0	.
Trust Relationships	114.427	92.252	3	.000

8.2.3.3. Model Parameter Estimation

The following table 8.13 shows the results of measuring the impact of each of the types of organisational culture category. The table is split into three sections, each one of these sections provides logistic regression values for each type of organisational culture, which are compared to the last type of organisational culture, i.e. the 'mercenary culture'. The four types of organisational culture are entered as 'categorical dependent variable' and trust relationships

between the owner or manager and employees' variable is entered as 'independent variable'. As we can deduce from the table, the trust relationship variable is a dichotomous variable that has only two predicted answers being either 'exist' or 'not exist'. To estimate the prediction value for each dependent variable, one answer of the independent variable must be compared to the other answer and in this case, the answer with 'not exist' is the comparison value.

Table 8.13: Impact of trust relationships on organisational culture – model parameter estimation

| | | 95% Cl for Odds Ratio | | |
	B (SE)	Lower	Odds Ratio	Upper
Communal				
Intercept	0.182 (0.61)			
Trust Relationship = not exist	-1.267 (0.65)*	0.079	0.282	1.007
Networked				
Intercept	2.128 (0.47)***			
Trust Relationship = not exist	-4.445 (0.62)***	0.004	0.012	0.039
Fragmented				
Intercept	-0.511 (0.73)			
Trust Relationship = not exist	-1.672 (0.82)*	0.038	0.188	0.937

Note: R^2 = .426 (Cox & Snell), .468 (Nagelkerke). Model x^2 (3) = 92.252, $p < .0001$.
*$p < .05$, **$p < .01$, ***$p < .001$. **All compared to mercenary organisational culture**

At the bottom of the table, we notice that the R^2 value based on the Cox & Snell test is .426 and based on Nagelkerke is .468, which means that the existence or absence of a trust relationship between the owner or manager and employees' factor can predict the type of organisational culture, however, the trust relationship variable contribution to the model is quite moderate.

Because we only have one independent variable that has been entered into this model, the model interpretation is made based on dependent variables as follows:

- *Communal organisational culture*: as shown in the table above, the existence or absence of a trust relationship between the owner or manager and employees' factor significantly predicts whether the organisational culture formation will be communal

or mercenary, b = -1.267, which is significant at p< .05. The effect of the predictor variable comes from the absence of the owner or manager and employees' individual morality. So this value is related to the absence of the trust relationship variable compared to its existence within the organisation. Thus, and in other words, the absence of the trust relationship between the owner or manager and employees' factor within the organisational culture contributes 27% more to form a mercenary type of organisational culture compared to a communal culture. The odds ratio tells us that as the trust relationship between the owner or manager and employees' factor changes from being absence to being in existence within the organisation, the change in the odds of forming a communal culture compared to forming a mercenary culture is 1/0.282 = 3.5. In other words, the existence of trust relationship between the owner or manager and employees' factor within the organisation contributes to forming a communal type of organisational culture 3.5 times more than forming a mercenary type of organisational culture.

- *Networked organisational culture*: the trust relationship between the owner or manager and employees' factor significantly predicts whether an organisational culture will be networked or mercenary, b = -4.445, which is significant at p< .001. The effect of the predictor variable comes from the absence of a trust relationship between the owner or manager and employees. So this value is related to the absence of the trust relationship variable compared to its existence among the organisation. Thus, and in other words, the absence of a trust relationship between the owner or manager and employees' factor within the organisational culture contributes to forming a mercenary type of organisational culture by 4.45 times compared to a networked culture. The odds ratio tells us that as the trust relationship between the

254

owner or manager and employees' factor changes from being absent to being in existence within the organisation, the change in the odds of forming a networked culture compared to forming a mercenary culture is $1/0.012 = 83$. In other words, the existence of a trust relationship between the owner or manager and employees' factor within the organisation contributes to forming a networked type of organisational culture with 83 times more than forming a mercenary type of organisational culture.

- *Fragmented organisational culture*: moreover, the trust relationship between the owner or manager and employees' factor significantly predicts whether the organisational culture will be fragmented or mercenary, $b = -1.672$, which is significant at $p < .05$. So this value is related to the absence of the trust relationship variable compared to its existence within the organisation. Thus, and in other words, the absence of the trust relationship between the owner or manager and employees' factor within the organisational culture contributes 67% more to forming a mercenary type of organisational culture compared to a fragmented culture. The odds ratio tells us that as the trust relationship between the owner or manager and employees' factor changes from being absent to being in existence within the organisation, the change in the odds of forming a fragmented culture compared to forming a mercenary culture is $1/0.188 = 5.3$. In other words, the existence of trust relationship between the owner or manager and employees' factor within the organisation contributes to forming a fragmented type of organisational culture 5 times higher than forming a mercenary type of organisational culture.

8.2.3.4. Multinomial Logistic Regression and Model Validity

There are several steps that must be configured to decide whether to accept or reject the regression model. These steps were explained in the methodology chapter under 'multinomial

logistic regression analyses' (MLR) section. The first step is achieved where the dependent variable (organisational culture) is a category that is non-metric and independent variables (trust relationship between owner or manager and employees) are dichotomous.

The second step is also achieved where the ratio of cases is 166 to 1, which exceeds the minimum requirement. The third step is to run the MLR test. The fourth step is also achieved where the overall model Chi-square test value is 92.252, which are significant at $p< .0001$. The standard error of co-efficient values are less than <2.0 and therefore, step number five is achieved. As we can deduce from table 8.12, the final test of the likelihood ratio of trust relationship between the owner or manager and employees' value is 114.427 to the organisational culture, and is significant at $p< .0001$, which means that step number six is achieved as well. The values of the Wald test within each type of organisational culture are 3.800, 51.862, and 4.160 for communal, networked and fragmented cultures respectively, and the test shows significant roles among types at $p< .01$ and $p< .05$. Thus, step number seven is achieved. The eighth step is to calculate the proportional by chance accuracy rate. As shown in table 8.14, the proportion of cases in each group is calculated as similar to the personal perceptions factor and the proportional by chance accuracy criteria is 41.75%.

Table 8.14: Impact of trust relationship on organisational culture – case processing summary

		N	Marginal Percentage
Organisational Culture Type	Communal	30	18.1%
	Networked	49	29.5%
	Fragmented	11	6.6%
	Mercenary	76	45.8%
Trust Relationship	Not exist	102	66.3%
	Exist	64	33.7%
Valid		166	100.0%
Missing		0	
Total		166	

The overall classification accuracy rate has been calculated as shown in table 8.15 and the overall percentage of classification accuracy rate is 68.1%, which is greater than or equal to

the proportional by chance accuracy rate of 41.75%. Thus, the criteria for classification accuracy are satisfied and step eight is achieved. Thus, the whole model is valid and acceptable.

Table 8.15: Impact of trust relationship on organisational culture – classification table

Observed	Predicted				
	Communal	Networked	Fragmented	Mercenary	% Correct
Communal	0	6	0	24	0%
Networked	0	42	0	7	85.7%
Fragmented	0	3	0	8	0%
Mercenary	0	9	0	71	93.4%
Overall %	0%	33.7%	0%	66.3%	**68.1%**

8.2.4. Self-Accountability Impact on Organisational Culture

The fourth multinomial logistic regression test is run to test the impact of the owner or manger and employees' self-accountability as an element of Islamic business ethics on shaping a particular organisational culture. The test ends up with a parameter estimation of that impact and generates a final equation for model generalisation.

8.2.4.1. Cross Tabulation

The self-accountability factor indicates the existence of this variable amongst Muslim firms. As shown in table 8.16, the existence of the owner or manger and employees' self-accountability is also indicated, predominantly, amongst networked cultures. Out of a total number of respondents within the networked cultures, 71.4% indicated the existence of self-accountability within their organisations. Also, 71.4% of the total respondents indicated the existence of self-accountability within their organisation that was assigned as a networked culture. However, the overall existence of self-accountability within all types of organisational culture is 29.5% of the total respondents.

Table 8.16: Impact of self – accountability on organisational culture – cross tabulation

			Self –Accountability		Total
			not exist	Exist	
Organisational Culture	**Communal**	Count	29	1	30
		% within OC	96.7	3.3	100
		% within SA	24.8	2.0	18.1
	Networked	Count	14	35	49
		% within OC	28.6	71.4	100
		% within SA	12.0	71.4	29.5
	Fragmented	Count	6	5	11
		% within OC	54.5	45.5	100
		% within SA	5.1	10.2	6.6
	Mercenary	Count	68	8	76
		% within OC	89.5	10.5	100
		% within SA	58.1	16.3	45.8
Total		Count	117	49	166
		% within OC	70.5	29.5	100
		% within SA	100	100	100

OC: Organisational Culture
SA: Self – Accountability

8.2.4.2. Likelihood Ratio Test

The first output of multinomial logistic regression is the likelihood ratio test that measures predictor significance to the model as shown in table 8.17. From the table, the Chi-square test shows that the owner or manager and employees' self-accountability factor has an impact on shaping a particular organisational culture with $x^2 = 67.728$, which is significant at $p < .0001$. The value of x^2 is the difference between the intercept -2 log likelihood and the personal perceptions variable.

Table 8.17: Likelihood ratio test of self-accountability impact on organisational culture

	-2 Log Likelihood	Chi-Square	df	Sig.
Intercept	21.899	.000	0	.
Self-Accountability	89.627	67.728	3	.000

8.2.4.3. Model Parameter Estimation

The next table 8.18 shows the results of measuring the impact of each of the types of organisational culture category. The table is split into three sections, each one of these section provide logistic regression values for each type of organisational culture, which are compared to the last type of organisational culture, that being 'mercenary culture'. The four types of organisational culture are entered as the 'categorical dependent variable', and owner or

manager and employees' self-accountability variable is entered as the 'independent variable'. As can be deduced from the table, the self-accountability variable is a dichotomous variable that has only two predicting answers, being either 'exist' or 'not exist'. To estimate the prediction value for each dependent variable, one answer of the independent variable must be compared to the other answer and in this case, the answer with 'not exist' is the comparison value.

Table 8.18: Impact of self-accountability on organisational culture – model parameter estimation

	B (SE)	95% Cl for Odds Ratio Lower	Odds Ratio	Upper
Communal				
Intercept	-2.079 (1.06)*			
Self-Accountability = not exist	1.227 (1.08)	0.408	3.412	28.533
Networked				
Intercept	1.476 (0.39)***			
Self-Accountability = not exist	-3.056 (0.49)***	0.018	0.047	0.123
Fragmented				
Intercept	-0.470 (0.57)			
Self-Accountability = not exist	-1.958 (0.71)**	0.035	0.141	0.569

Note: R^2 = .335 (Cox & Snell), .368 (Nagelkerke). Model x^2 (3) = 67.728, $p< .0001$.
*$p< .05$, **$p< .01$, ***$p< .001$. **All compared to mercenary organisational culture**

At the bottom of the table, we notice that the R^2 value based on the Cox & Snell test is .335 and based on Nagelkerke is .368, which means that the existence or absence of the owner or manager and employees' self-accountability factor can predict a type of organisational culture, however, the self-accountability variable contribution to the model is relatively low.

Because we only have one independent variable that has been entered into this model, the model interpretation is made via dependent variables as follows:

- *Communal organisational culture*: as shown in the table above, the existence or absence of the owner or manager and the employees' self-accountability factor did not significantly predict whether the organisational culture formation will be

communal or mercenary, $b = 1.227$, which is $p > .05$. In other words, the owner or manager and employees' self-accountability has no impact on shaping a communal type of organisational culture when compared to a mercenary culture.

- *Networked organisational culture*: the owner or manager and employees' self-accountability factor significantly predicts whether the organisational culture will be either networked or mercenary, $b = -3.056$, which is significant at $p < .001$. The effect of the predictor variable comes from the absence of the owner or manager and employees' self-accountability. So this value is related to the absence of the self-accountability variable compared to its existence within the organisation. Thus, the absence of the owner or manager and employees' self-accountability factor within the organisational culture contributes to forming a mercenary type of organisational culture by 3 times compared to a networked culture. The odds ratio tells us that as the owner or manager and employees' self-accountability factor changes from being absent to being in existence within the organisation, the change in the odds of forming a networked culture compared to forming a mercenary culture is $1/0.047 = 21.2$. In other words, the existence of the owner or manager and employees' self-accountability factor within the organisation contributes to forming a networked type of organisational culture 21 times higher than forming a mercenary type of organisational culture.

- *Fragmented organisational culture*: moreover, the owner or manager and employees' self-accountability factor significantly predicts whether the organisational culture will be fragmented or mercenary, $b = -1.958$, which is significant at $p < .01$. So this value is related to the absence of the self-accountability variable compared to its existence within the organisation. Thus, the absence of the

owner or manager and employees' self-accountability factor within the organisational culture contributes 96% more to form a mercenary type of organisational culture compared to a fragmented culture. The odds ratio tells us that as the owner or manager and employees self-accountability factor changes from being absent to being in existence within the organisation, the change in the odds of forming a fragmented culture compared to forming a mercenary culture is $1/0.141 = 7.1$. In other words, the existence of the owner or manager and employees' self-accountability factor within the organisation contributes to forming a fragmented type of organisational culture 7 times higher than forming a mercenary type of organisational culture.

8.2.4.4. Multinomial Logistic Regression and Model Validity

There are several steps that must be configured to decide whether to accept or reject the regression model. These steps were explained in the methodology chapter under 'multinomial logistic regression analyses' (MLR) section. The first step is achieved where the dependent variable (organisational culture) is a category that is non-metric and the independent variables (owner or manager and employee's self-accountability) are dichotomous.

The second step also is achieved where the ratio of cases is 166 to 1, that exceed the minimum requirement. The third step is to run the MLR test. The fourth step is also achieved where the overall model Chi-square test value is 67.728, which are significant at $p< .0001$. The standard error of co-efficient values are less than <2.0 and, therefore, step number five is achieved. As can be deduced from table 8.17, the final test of the likelihood ratio of the owner or manager and employees' self-accountability value is 89.627 to the organisational culture and it is significant at $p< .0001$, which means that step number six is achieved as well. The values of the Wald test within each type of organisational culture are 1.283, 38.970, and 7.569 for the

communal, networked and fragmented cultures respectively, and the test shows significant roles within all types at $p< .001$ and $p< .01$, except the communal role, which is not significant where $p> .05$. Therefore, the whole model is not valid and was rejected.

8.3.   Organisational Culture Impact on Strategic Growth Alternatives

As mentioned in the multinomial logistic regression, choosing an appropriate statistical technique is based on the variable's measurement scale. The three options of strategic growth are measured originally using ordinal ranking. The main purpose of measuring strategic growth alternatives is to identify the respondents' attitude towards each of the three options of strategic growth whether positive or negative. On the other hand, the organisational culture types are measured categorically to identify each respondent's type, based on the model of organisational culture types. In this case, each option of strategic growth is considered as a dependent variable and the gathering of the four types of organisational culture are considered as one independent variable. As suggested by several statistics' authors (Fleiss & et al., 1986; Hartman, 2000 and Wuensch, 2011), whenever outcomes or the dependent variable is categorical or dichotomous (individual variables of strategic growth) and predictors or independent variables are categorical (types of organisational culture), the most appropriate analysis technique is binary logistic regression.

8.3.1. Organisational Culture Impact on Increased Sales Points Option

The first binary logistic regression test is run to test the impact of different types of organisational culture on the attitude of Muslim owners or managers of SMEs towards strategic growth by means of increased sales points options. The test concludes with a parameter estimation of the impact and generates a final equation for model generalisation.

8.3.1.1. Co-efficient Prior Modelling

Initially, the binary logistic regression test provided useful information about the outcome variables before interacting with predictor variables. In another words, it provides values for the outcome when only the constant is included. Table 8.19, shows the dependent variable (increasing sales point options) classification. If the only information elicited is the data relating to increasing sales points, we will be 59.6% (99/166=.596) sure of a correct prediction, either positive or negative. Since 99 respondents have a positive attitude towards strategic growth by means of increased sales points, we can say that the observed odds of being positive are 99/67=1.47, which means positive odds are 1.5 to 1 negative.

Table 8.19: Organisational culture impact on increasing sales points alternative – classification table: block 0

Observed		Predicted		
		Increase Sales Point		%
		Negative	Positive	Correct
Increasing Sales Point	Negative	0	67	.0
	Positive	0	99	100.0
Overall Percentage				59.6

In addition, as shown in table 8.20, the constant value of the model is $b_0 = 0.39$, Wald = 6.091, which are both significant at $p< .05$. This means, the value of the constant (increasing sales points variable) is significantly predicted whether the attitudes towards this option are negative or positive.

Table 8.20: Organisational culture impact on increasing sales points alternative – variables in the equation: block 0

	B	S.E	Wald	df	Sig.	Exp.(B)
Step 0 Constant	.390	.158	6.091	1	.014	1.478

Fundamentally, the logistic regression also provides useful information about independent variables before they are entered into the model. Table 8.21 shows the types of organisational culture co-efficient prior to their contribution to the model. The table tells us that the residual Chi-square value (labelled as an overall statistic) is 74.901, which is significant at $p< .0001$,

which means that when one or more independent variables are added to the model, the effect of the prediction influence will be significant.

Table 8.21: Organisational culture impact on increasing sales points alternative – variables not in the equation: block 0

		Score	df	Sig.
Step 0 Variables	Org. Culture	74.901	3	.000
	Communal	20.857	1	.000
	Networked	54.180	1	.000
	Fragmented	8.411	1	.004
Overall Statistic		74.901	3	.000

8.3.1.2. Omnibus Test of the Model Coefficients

From this point of output, the model will be assessed after the independent variables (types of organisational culture) are entered. The first model assessment is to make sure of the independent contribution to the model though checking the x^2 value, which is 82.876 and it is significant at $p<$ .0001 as shown in table 8.22. In other words, the model is better predicted with an organisational culture variable, and we can predict whether the strategic growth attitude by means of increased sales points will be negative or positive. However, the x^2 can test significance, but would not provide much information about the model.

Table 8.22: Organisational culture impact on increasing sales points alternative – omnibus test of the model co-efficient

		Chi-square	df	Sig
Step 1	Step	82.876	3	.000
	Block	82.876	3	.000
	Model	82.876	3	.000

8.3.1.3. Relationship between Two Variables

Moreover, the logistic regression also provides information about the model likelihood ratio. This value is -2 log likelihood (-2LL), which involves Chi-square distribution. At the initial stage, -2LL was 223.917 where just the constant is included. However, the new value of -2LL is 141.041 when the organisational culture variable is entered as shown in table 8.23. The

reduction in -2LL tells us that the model is also better at predicting the strategic growth attitude by means of increased sales points, whether they are negative or positive when the organisational culture variable is included. The difference between both -2LL is the Chi-square value that is significant as mentioned above. Additionally, the table shows the different tests explaining the relationship between the two variables. We used Nagelkerke R^2 that estimates approximately 53% of strategic growth attitudes by means of an increased sales points option that is explained by the type of organisational culture.

Table 8.23: Organisational culture impact on increasing sales points alternative – model summary

Step	-2 Log Likelihood	Cox & Snell R^2	Nagelkerke R^2
1	141.041	.393	.531

8.3.1.4. Classification Table

The second classification table as shown in table 8.24, which has been computed after entering the independent variable into the model, that will be 83.7% correct when we predict the strategic growth attitudes by means of increased sales points, whether it will be negative or positive if we know the type of organisational culture. This means that when we knew the organisational culture type, the prediction of being a positive attitude towards strategic growth by increased sales points was 106 times, but 17 times was false, which is considered as 17/106=16%. And when we knew the organisational culture type, the prediction of being a negative attitude towards strategic growth by increased sales points was 60 times, but 10 times was false, which is considered as 10/60=16.6%.

Table 8.24: Organisational culture impact on increasing sales points alternative –
classification table of the model

Observed		Predicted		
		Increase Sales Point		% Correct
		Negative	Positive	
Increasing Sales Point	Negative	50	17	74.6
	Positive	10	89	89.9
Overall Percentage				83.7

8.3.1.5. Model Parameter Estimation

In order to analyse the log-regression model, we need to check and make sure of the model
intervention. The first thing we have to look at is the Wald value. As can be seen from table
8.25, the constant Wald value is 22.068, which is significant at $p<0.001$, which means that we
can assume that the predictor (organisational culture types) makes a significant contribution to
predicting a Muslim owner or manager's attitude towards strategic growth by means of
increasing sales points.

Table 8.25: Impact of organisational culture on increased sales points – model parameter
estimation

	B (SE)	Wald	95% Cl for Odds Ratio		
			Lower	Odds Ratio	Upper
Constant	1.322 (0.28)***	22.068		3.750	
Communal	2.046 (1.05)*	03.757	0.977	7.733	61.184
Networked	-2.956 (0.48)***	38.228	0.020	0.052	00.133
Fragmented	-2.826 (0.83)***	11.568	0.012	0.059	00.302

Note: R^2 = .393 (Cox & Snell), .531 (Nagelkerke). Model x^2 (3) = 82.876, $p < .0001$.
*$p < .05$, **$p < .01$, ***$p < .001$.**Compared to mercenary organisational culture**

8.3.1.6. Binary Logistic Regression and Parameter Coding

From table 8.25, we notice that the odds of communal organisations are most likely to be 2
times the positive attitude rather than being a negative attitude towards strategic growth by
means of increased sales point options, the odds of networked organisations are most likely to
be almost 3 times a negative attitude than being positive, the odds of having fragmented
organisations are most likely to be almost 3 times a negative attitude than being positive, and

the odds of mercenary organisations are most likely to be 1.3 times the positive attitude than being negative.

The table also provide the odds ratio that is significant at $p<.05$ in all types of organisational cultures. In comparison, the odds ratio, where a mercenary organisational culture is the dummy variable, we can say that the communal organisations are most likely 7.7 times to be a positive attitude towards strategic growth by means of increased sales points options than in mercenary organisations. Networked organisations are less likely (1/0.05) =20 times to be a positive attitude than mercenary organisations and fragmented organisations are less likely (1/0.06) =17 times to be a positive attitude than mercenary organisations.

Now, we can produce the logistic regression model, which can predict attitudes towards strategic growth by means of increased sales point options whether they are positive or negative based on given information about the organisational culture type as follows:

Logit $(P_i/(1-P_i)) = \exp(\beta_0 + \beta_1 x_1 \ldots \beta_i x_i)$

Logit (attitude towards strategic growth by means of increased sales point odds) = 1.322 - 2.826 (Fragmented) -2.956 (Networked) + 2.046 (Communal).

Table 8.26 provides converting codes that we need to use in order to calculate the probability of a positive or negative attitude.

Table 8.26: Impact of organisational culture on increased sales points – parameter coding

	Parameter coding		
	(1)	(2)	(3)
Communal	1.00	0.00	0.00
Networked	0.00	1.00	0.00
Fragmented	0.00	0.00	1.00
Mercenary	0.00	0.00	0.00

For example, if a company wants to change its organisational culture type to communal, what is the odds ratio of being a positive or negative attitude towards strategic growth by means of increased sales points? We transfer the organisational culture types with their codes that are given in the above table as follows:

Logit (increased sales points attitude odds) = 1.322 - 2.826(0) -2.956(0) + 2.046(1)

= 1.322 - 0 - 0 + 2.046 = 3.368 times most likely to be a positive attitude towards strategic growth by means of increased sales points than any other organisational culture. In probability = $e^{3.368}$ = 29, which tells us that as being communal, the probability of being positive are 29 times higher than being a negative attitude towards strategic growth by means of increased sales points options.

8.3.2. Organisational Culture Impact on Products Development

The second binary logistic regression test is run to test the impact of different types of organisational culture on the attitude of Muslim owners or managers of SMEs towards strategic growth by means of developing product options. The test ends up with a parameter estimation of the impact and generates a final equation for model generalisation.

8.3.2.1. Co-efficient Prior Modelling

Similar procedures of increased sales points variable will be applied on the product development variable. Table 8.27, shows the dependent variable (product development) classification. If the only information that we have is the data of product development, we will be 57.8% (96/166=.578) sure of a correct prediction, either positive or negative. Since 96 respondents have a negative attitude towards strategic growth by means of product

development, we can say that the observed odds of being negative are 96/70=1.37, which

means negative odds are 1.4 to 1 positive.

Table 8.27: Organisational culture impact on products development alternative – classification table: block 0

Observed		Predicted		
		Products Development		%
		Negative	Positive	Correct
Products Development	Negative	96	0	100.0
	Positive	70	0	.0
Overall Percentage				57.8

In addition, as shown in table 8.28, the constant value of the model is $b_0 = -0.32$, Wald = 4.039, both are significant at $p< .05$. This means, the value of the constant (product development variable) significantly predicts whether attitudes towards this option are negative or positive.

Table 8.28: Organisational culture impact on products development alternative – variables in the equation: block 0

	B	S.E	Wald	df	Sig.	Exp.(B)
Step 0 Constant	-.316	.157	4.039	1	.044	.729

Table 8.29 shows types of organisational culture co-efficient prior to their contribution to the model. The table tells us that the residual Chi-square value (labelled as overall statistic) is 77.849, which is significant at $p< .0001$, which means that when one or more independent variables are added to the model, the effect of the prediction influence will be significant.

Table 8.29: Organisational culture impact on product development alternatives – variables not in the equation: block 0

		Score	df	Sig.
Step 0 Variables	Org. Culture	77.849	3	.000
	Communal	12.485	1	.000
	Networked	29.128	1	.000
	Fragmented	5.286	1	.022
Overall Statistic		77.849	3	.000

8.3.2.2. Omnibus Test of the Model Co-efficient

From this point of output, the model will be assessed after the independent variables (types of organisational culture) are entered. The first model assessment is to make sure of the independent contribution to the model though checking the x^2 value, which is 85.251 and is significant at $p< .0001$ throughout all steps as shown in table 8.30. In other words, the model is better predicted with an organisational culture variable, and we can predict whether strategic growth attitudes by means of product development will be negative or positive. However, the x^2 can test significance, but would not provide much information about the model.

Table 8.30: Organisational culture impact on products development alternative – omnibus test of the model co-efficient

		Chi-square	df	Sig
Step 1	Step	85.251	3	.000
	Block	85.251	3	.000
	Model	85.251	3	.000

8.3.2.3. Relationship between Two Variables

At the initial stage, -2LL was 226.036 where just the constant was included. However, the new value of -2LL is 140.785 when the organisational culture variable is entered as shown in table 8.31. The reduction in -2LL tells us that the model is also better at predicting the strategic growth attitude by means of product development, whether negative or positive when the organisational culture variable is included. The difference between both -2LL is Chi-square value is significant as mentioned above. Additionally, the table shows different tests that explain the relationship between the two variables. We use Nagelkerke R^2 that estimates approximately 54% of the strategic growth attitudes by means of product development options can be explained by the type of organisational culture.

Table 8.31: Organisational culture impact on products development alternative – model summary

Step	-2 Log Likelihood	Cox & Snell R^2	Nagelkerke R^2
1	140.785	.402	.540

8.3.2.4. Classification Table

The second classification table as shown in table 8.32, which has been computed after entering the independent variable into the model, that will be 84.3% correct when we predict the strategic growth attitudes by means of product development whether they will be negative or positive if we know the type of organisational culture. That means when we know the organisational culture type, the prediction of being a negative attitude towards strategic growth by product development was 90 times, but 10 times this was false, thus considered is 10/90=11%. And when we know the organisational culture type, the prediction of being a positive attitude towards strategic growth by product development was 76 times, but 16 times was false thus considered is 16/76=21%.

Table 8.32: Organisational culture impact on product development alternative – classification table of the model

Observed		Predicted		
		Products Development		%
		Negative	Positive	Correct
Products Development	Negative	80	16	83.3
	Positive	10	60	85.7
Overall Percentage				84.3

8.3.2.5. Model Parameter Estimation

In order to analyse the log-regression model, we need to check and make sure of the model intervention. The first thing we have to look at is the Wald value. As we can see from table 8.33, the constant Wald value is 22.068, which is significant at $p<0.001$, which means that we can assume that the predictor (organisational culture types) has a significant contribution to predict the Muslim owner or manager's attitude towards strategic growth by means of product development options.

Table 8.33: Impact of organisational culture on products development – model parameter estimation

| | B (SE) | Wald | 95% Cl for Odds Ratio | | |
			Lower	Odds Ratio	Upper
Constant	1.322 (0.28)***	22.068		3.750	
Communal	-3.194 (0.61)***	27.742	0.013	0.041	0.135
Networked	-3.497 (0.55)***	40.496	0.010	0.030	0.089
Fragmented	-3.624 (1.09)***	11.140	0.003	0.027	0.224

Note: R^2 = .402 (Cox & Snell), .540 (Nagelkerke). Model x^2 (3) = 85.251, p < .0001.
*p < .05, **p < .01, ***p < .001. **Compared to mercenary organisational culture**

8.3.2.6. Binary Logistic Regression and Parameter Coding

From table 8.33, we notice that the odds of communal organisations are most likely to be 3 times a negative attitude than being a positive attitude towards strategic growth by means of product development options, the odds of networked organisations are most likely to be almost 3.5 times a negative attitude than being positive, the odds of fragmented organisations are most likely to be almost 3.5 times a negative attitude than being positive and the odds of mercenary organisations are most likely to be 1.3 times a positive attitude than being negative.

The table also provides the odds ratio that is significant at p<.01 in all types of organisational cultures. In comparison the odds ratio, where the mercenary organisational culture is the dummy variable, we can say that communal organisations are less likely (1/0.04) = 25 times to be a positive attitude towards strategic growth by means of the increased sales points option than mercenary organisations. Networked organisations are less likely (1/0.03) =33 times to be a positive attitude than mercenary organisations and fragmented organisations are less likely (1/0.3) =33 times to be a positive attitude than mercenary organisations.

Now, we can produce a logistic regression model that can predict attitudes towards strategic growth by means of product development options whether they will be positive or negative based on given information about the organisational culture type as follows:

Logit $(P_i/(1-P_i)) = \exp(\beta_0 + \beta_1 x_1 \ldots \beta_i x_i)$

Logit (attitude towards strategic growth by means of product development odds) = 1.322 - 3.624 (Fragmented) -3.497 (Networked) + 3.194 (Communal).

For example, if a company wants to change its organisational culture type to communal, what is the odds ratio of being a positive or negative attitude towards strategic growth by means of product development? We transfer the organisational culture types with their codes that are given in table 8.26 as follow:

Logit (product development attitude odds) = 1.322 -3.624(0) -3.497(0) -3.194(1)

= 1.322 - 0 - 0 -3.194 = -1.872 times most likely to be a negative attitude towards strategic growth by means of product development than any other organisational culture. In probability = $e^{-1.872}$ = 0.15, which tells us that being communal, the probability of being positive is 1/0.15) =7 times lower than being a negative attitude towards strategic growth by means of product development options.

8.3.3. Organisational Culture Impact on Merger and Acquisition

The third binary logistic regression test is run to test the impact of different types of organisational culture on the attitude of Muslim owners or managers of SMEs towards strategic growth by means of the merger and acquisition option. The test ends up with a parameter estimation of the impact and generates a final equation for model generalisation.

8.3.3.1. Co-efficient Prior Modelling

Similar procedures of the increased sales points variable will be applied to a merger and acquisition variable. Table 8.34, shows the dependent variable (merger and acquisition) classification. If the only information that we have is the data of merger and acquisition, we will be 63.9% (106/166=.639) sure of a correct prediction, either positive or negative. Since 106 of the respondents have a negative attitude towards strategic growth by means of merger and acquisition, we can say that the observed odds of being negative are 106/60=1.76, which means negative odds are 1.8 to 1 positive.

Table 8.34: Organisational culture impact on the merger and acquisition alternative – classification table: block 0

Observed		Predicted		
		M&A		%
		Negative	Positive	Correct
M&A	Negative	106	0	100.0
	Positive	60	0	.0
Overall Percentage				63.9

In addition, as shown in table 8.35, the constant value of the model is $b_0 = -0.569$, Wald = 12.408, where both are significant at $p < .0001$. This means, the value of the constant (merger and acquisition) significantly predicts whether attitudes towards this option are negative or positive.

Table 8.35: Organisational culture impact on merger and acquisition alternative – variables in the equation: block 0

	B	S.E	Wald	df	Sig.	Exp.(B)
Step 0 Constant	-.569	.162	12.408	1	.000	.566

Table 8.36 shows types of organisational culture co-efficient prior to their contribution to the model. The table tells us that the residual Chi-square value (labelled as overall statistic) is 85.711, which is significant at $p < .0001$, which means that when one or more independent variables are added to the model, the effect of the prediction influence will be significant.

Table 8.36: Organisational culture impact on mergers and acquisitions alternative – variables not in the equation: block 0

		Score	df	Sig.
Step 0 Variables	Org. Culture	85.711	3	.000
	Communal	17.080	1	.000
	Networked	30.966	1	.000
	Fragmented	3.736	1	.053
Overall Statistic		85.711	3	.000

8.3.3.2. Omnibus Test of the Model Co-efficient

From this point of output, the model will be assessed after the independent variables (types of organisational culture) are entered. The first model assessment is to make sure of the independent contribution to the model though checking the x^2 value, which is 97.424 and is significant at $p< .0001$ among all steps as shown in table 8.37. In other words, the model is better predicted with an organisational culture variable and we can predict whether the strategic growth attitude by means of mergers and acquisitions will be negative or positive. However, the x^2 can test significance, but would not provide much information about the model.

Table 8.37: Organisational culture impact on merger and acquisition alternative – omnibus test of the model co-efficient

		Chi-square	df	Sig
Step 1	Step	97.424	3	.000
	Block	97.424	3	.000
	Model	97.424	3	.000

8.3.3.3. Relationship between Two Variables

At the initial stage, -2LL was 217.210 where just the constant was included. However, the new value of -2LL is 119.785 when the organisational culture variable was entered as shown in table 8.38. The reduction in -2LL tells us that the model is also better at predicting strategic growth attitudes by means of merger and acquisition whether to be negative or positive when the organisational culture variable is included. The difference between both -2LL is the Chi-

square value, which is significant as mentioned above. Additionally, the table shows the different tests that explain the relationship between the two variables. We used Nagelkerke R^2 that estimates approximately 61% of the strategic growth attitude by means of the merger and acquisition option that can be explained by the type of organisational culture.

Table 8.38: Organisational culture impact on merger and acquisition alternative – model summary

Step	-2 Log Likelihood	Cox & Snell R^2	Nagelkerke R^2
1	119.785	.444	.608

8.3.3.4. Classification Table

The second classification table as shown in table 8.39, which has been computed after entering the independent variable into the model, that we will be 85.5% correct when we predict the strategic growth attitudes by means of merger and acquisition whether they will be negative or positive if we know the type of organisational culture. This means that when we know the organisational culture type, the prediction of being a negative attitude towards strategic growth by merger and acquisition was 90 times, but 4 times was false, which is considered as 4/90=4.4%. And when we know the organisational culture types, the prediction of being a positive attitude towards strategic growth by merger and acquisition was 76 times, but 20 times was false, which is considered as 20/76=26%.

Table 8.39: Organisational culture impact on the merger & acquisition alternative – classification table of the model

Observed		Predicted		
		M&A		% Correct
		Negative	Positive	
M&A	Negative	86	20	81.1
	Positive	4	56	93.3
Overall Percentage				85.5

8.3.3.5. Model Parameter Estimation

In order to analyse the log-regression model, we need to check and make sure of the model intervention. The first thing we have to look at is the Wald value. As we can see from table

8.40, the constant Wald value is 15.623, which is significant at $p<0.001$, which means that we can assume that the predictor (organisational culture types) makes a significant contribution to predict a Muslim owner or manager's attitude towards strategic growth by means of merger and acquisition.

Table 8.40: Impact of organisational culture on merger and acquisition – model parameter estimation

	B (SE)	Wald	95% Cl for Odds Ratio		
			Lower	Odds Ratio	Upper
Constant	1.030 (0.26)***	15.623		2.800	
Communal	-4.397 (1.05)***	17.538	0.002	0.012	0.096
Networked	-4.187 (0.77)***	29.752	0.003	0.015	0.068
Fragmented	-3.332 (1.08)**	09.508	0.004	0.036	0.297

Note: R^2 = .444 (Cox & Snell), .608 (Nagelkerke). Model x^2 (3) = 97.424, $p < .0001$.
*$p < .05$, **$p < .01$, ***$p < .001$. **Compared to mercenary organisational culture**

8.3.3.6. Binary Logistic Regression and Parameter Coding

From table 8.40, we see that the odds of communal organisations are most likely to be 4.3 times a negative attitude than being a positive attitude towards strategic growth by means of the mergers and acquisition option, the odds of networked organisations are most likely to be almost 4 times a negative attitude than being positive, the odds of fragmented organisations are most likely to be almost 3.3 times a negative attitude than being positive and the odds of mercenary organisations are most likely to be 1 time a positive attitude than being negative.

The table also provides the odds ratio that is significant at $p<.01$ in all types of organisational culture. In comparison, the odds ratio, where a mercenary organisational culture is the dummy variable, we can say that communal organisations are less likely (1/0.012) =83 times to be a positive attitude towards strategic growth by means of the merger and acquisition option than mercenary organisations. Networked organisations are less likely (1/0.015) =66 times to be a

positive attitude than mercenary organisations and fragmented organisations are less likely (1/0.036) =27 times to be a positive attitude than mercenary organisations.

Now, we can produce a logistic regression model that can predict attitudes towards strategic growth by means of the merger and acquisition option whether it will be positive or negative based on given information about the organisational culture type as follows:

Logit $(P_i/(1-P_i)) = \exp(\beta_0 + \beta_1 x_1 \ldots \beta_i x_i)$

Logit (attitude towards strategic growth by means of the merger and acquisition odds) = 1.030 -3.332 (Fragmented) -4.187 (Networked) -4.397 (Communal).

For example, if a company wants to change its organisational culture type to communal, what is the odds ratio of it being a positive or negative attitude towards strategic growth by means of merger and acquisition? We transfer the organisational culture types with their codes that are given in table 8.26 as follows:

Logit (merger and acquisition attitude odds) = 1.030 - 3.332(0) -4.187(0) -4.397(1)

= 1.030 - 0 - 0 -4.397 = -3.367 times more likely to be a negative attitude towards strategic growth by means of merger and acquisition than any other organisational culture. In probability = $e^{-3.367}$ = 0.034, which tells us that as being communal, the probability of being positive is (1/0.034) =29 times lower than being a negative attitude towards strategic growth by means of the merger and acquisition option.

8.4. Summary

To sum up, this chapter considers the quantitative part of analysis that consists of both descriptive and logistic regression statistical analyses based on variable conditions.

Fundamentally, there were eight models that represent each case separately. The first model shows that there is a significant relationship between personal perceptions and forming particular types of organisational culture where mercenary is the most impacted culture by personal perceptions. In the second model, the relationship is also significant between individual morality and forming a type of organisational culture where the network is the most impacted culture by an individual. In addition, the third model, which examined the relationship between trust relationships and forming a specific type of organisational culture where the relationship is significant and networked is the most impacted culture. The fourth model also shows a significant relationship between self-accountability and forming particular organisational cultures. However, a fragmented culture shows no significance and therefore, the estimated values have no implication.

The fifth model combined four elements of Islamic business ethics in one model to examine the specific impact of each element when considering other elements, which is presented in the appendices. In this model, only personal perceptions and trust relationships are significant. Thus, the model is partially accepted. The sixth, seventh and eighth models examined the impact of specific types of organisational culture on attitudes to attaining strategic growth by means of increased sales points, product development or merger and acquisition respectively. The last three models show significant relationships. These results will be discussed in detail and will be compared with the results of previous research in the following chapter, that being the thesis discussion.

CHAPTER NINE
DISCUSSION

9.1. Introduction

Max Webber presented 'Protestant Work Ethics (PWE)' in early 1900s, Arslan (2001), examined the impact of these ethics on work performance and before that, Nasr (1985), presented the concept of Islamic Work Ethics, which are compared to PWE. However, previous literature on Islamic business ethics or business ethics in general have not presented any impact of these ethics on shaping particular types of organisational culture, which left a void that this research has aimed to fill. In fact, the particular and most practical elements of Islamic business ethics have not been specified in any previous research. Thus, it was really vital to conduct a qualitative research prior to examining a research model to discover the most practiced elements of Islamic business ethics.

Previous research and theories of an organisational culture impact on several aspects of organisations presented significant practical results that may be exploited by any organisation. In our case, we chose to narrow the applied context of the research involving Muslim SMEs in the UK to minimise the impact of other irrelevant factors. Moreover, the impact degree of each type of organisational culture on attitudes to attain specific alternatives of strategic growth had also not been tackled previously. DeLisi (1990), examined the impact of organisational culture on information technology processing whilst Deshpande & et al. (1993), Den-Hartog & Verburg (2004) and Zhang & Liu (2006), examined it on organisational performance. Bates & et al. (1995), and Fang & Wang (2006), examined organisational culture impacts on organisational strategy and manufacturing strategy.

Similarly, Fard & et al. (2009), and Mathew & Ogbonna (2009), examined it on an organisation's learning processes and commandments. Finally, Abdul Rashid & et al. (2004), examined the impact of organisational culture on attitudes towards organisational change.

In this chapter, a critical discussion is presented about the element of Islamic business ethics impact on shaping particular types of organisational culture and the impact of each type of culture on attitudes towards specific alternatives of organisational culture and compares the findings to previous theories and research.

9.2. Research Question Number 1

What are the principal practical elements of Islamic business ethics within Muslim SMEs in the UK?

9.2.1. Overview

The answer to this question comes from those qualitative findings. The findings reveal four main elements of Islamic business ethics: personal perceptions, individual morality, trust relationships and self-accountability. These four elements have been those most mentioned by the respondents. In the early 1900s, Max Weber revealed 'Protestant Work Ethics' (PWE) and declared that people can conduct and perform ethical business that reflected their spirituality and integrity whilst benefiting themselves and their society. Actually, business from the Islamic perspective is not only about creating wealth, it also means substantial contributions to supporting and improving world economies (Alsabt, 1996). This investigation established how people conduct themselves and how their perceptions impact their businesses.

Essentially, business, trading or commerce was part of the Sharia from an early stage when Islam emerged. When Muslims travel for trade or commercial purposes, they are actually

conducting their religious principles. The main and the great role model for all Muslims is the messenger of Islam, Mohammed (pbuh), especially for Muslim businessmen. He was the great Arabic businessman, even before the emergence of Islam, and people called him "the honest and trustworthy man". Islam has reached both the west and Far East through those traders and they were not only conducting trades or business, but they were also teaching people about Islam through their dealings.

Principally, any trading regime has certain rules and permissions that organise business transactions and dealings. These rules and permissions are made up by humans and consist of practicing ethics, but Islamic Law regulates every single part of business transactions ethically and morally. In fact, Islamic business ethics, as a literature and as an academic focus, are a recent subject that emerged when the term "ethic" involved largely among business in recent times. Furthermore, Islamic Business Ethics as a practical component involves three main ideologies and all relevant principles branch off from these three. The three ideologies are the baselines of Islamic business ethics. First, trust: every Muslim has to recognise and trust Allah (God) that he is the only one who provides a livelihood, not only for Muslims but for all mankind "… and whosoever keep his duty to Allah, Allah will appoint a way out for him, and will provide for him from (a quarter) whence he hath no expectation. And whosoever put his trust in Allah, he will suffice him" (Quran 65: 2 & 3). Second, justice and honesty: all Muslims must believe that Allah is the most just and this concept covers all mankind and creations "O ye who believe! Be ye staunch in justice, witnesses for Allah, even though it be against yourselves or (your) parents or (your) kindred, whether (the case be of) a rich man or a poor man, for Allah is nearer unto both (than ye are). So follow not passion lest ye lapse (from truth) and if ye lapse or fall away, then lo! Allah is ever informed of what you do" (Quran 4:135). And last, mutual respect: which represents the relationship between personal

benefits and general society benefits, to not harm society "you will not enter Paradise until you have faith and you will not have faith until you love one another" (The Prophet of Islam, pbuh). Among hundreds of books that narrate Islamic ethics, all business ethics have been referred to one of the three above and explained further.

9.2.2. Personal Perceptions

Evidence of the first Islamic business ethics found in the qualitative findings is the 'Muslim owner or manager's personal perceptions'. Personal perception or in another words, the personal character of a Muslim owner or manager has a certain impact on the business, either directly or indirectly. More or less, Muslims around the world have committed themselves to a mission of life that is to call for Islam. This mission is assigned by promoting a proper personality and good values for their society. In fact, religion has an impact on the character and shape of an individual's personality by adding strong beliefs and values that are reflected throughout that person's life (Miesing & Preble, 1985; Smith & Oakley, 1996). In many situations, Muslim owners or managers have the power to convince the firm's employees about their thoughts or beliefs. From the qualitative analysis, we can see that Muslim owners or managers' personal perceptions are strongly embedded within their organisation, and their employees can be easily persuaded to adopt the owner or manager's personal perceptions, or to imitate their character. In the book of Allah 'Quran', the correct character of a Muslim is revealed in many places, encouraging all Muslims to promote a good and proper example of themselves and never separate between being truly faithful in their entire life (Alsabt, 1996).

In addition, the character of a Muslim is built in the early stage of their life. Most of the respondents mentioned that they have learned their religious principles as children following their parents' actions. Therefore, the early stage of religious educational support to build a

Muslim personality, to act and to reflect good values and principles were learned. In Islam, parents have the duty to educate their children to the main principles of Islam, which is mainly built on unity, justice, productivity, freedom and trusteeships (Rice, 1999; Uddin, 2003; Abeng, 1997 and Rice & Mahmoud, 1999). Moreover, building a Muslim character leads to create a 'role model' that has a significant impact on any people around. In fact, a role model character is required in many societies and organisations to encourage the practice of good values. Usually, people learn from actual practice more they learn from theories. So, the value of a role model amongst Muslim SMEs was crucial, especially within family businesses where most of the SMEs that were owned by Muslims are family businesses. Actually, Muslims consider the prophet of Islam (Mohammed, pbuh) as the best character and role model and they should imitate and follow him (Abeng, 1997; Baydoun & et al., 1999; Graafland & et al., 2006; Uygur, 2009; and Bin-Shamsudin & et al., 2010).

From another perspective regarding personal character, confident consultation is engaged with trustable people who attempt to be role models for their organisation. Amongst Muslim SMEs, the owner or manger plays that role and the employees take of his or her consultation. Thus, the Muslim owners or manager's personal perceptions or character can be considered as one of the main elements of Islamic business ethics due to the significant impact on the business and its employees. Sharia scholars have noted that a proper and good character of a leader can make an effective society (Zainul & et al., 2004; Arslan, 2001).

9.2.3. Individual Morality

The second Islamic business ethic that is found in the qualitative findings is the 'Muslim owner or manager and employees' individual morality'. Perhaps, morality is one of the main ethics encouraged by all religions. From the Islamic perspective, individual morality has a

significant role in business activities. This role is related to business sustainability in the long run. Normally, a firm's good reputation is established and evolves over the years through a moral environment that is encouraged by individuals within the firm. A firm's ethical codes might contribute to controlling the internal work environment, but not individual behaviour, which is usually considered as an apparent part of any human relationship (Mathews, 1988 and Henry, 1995). The firm's employees' morality supports a healthy work environment, creating and enhancing the organisation's overall productivity. Several respondents mentioned that the reputation of the firm's morality and integrity are considered as products that they produce thereby adding value to their business. The more customers are treated morally, the more value will be added to firm's reputation and improve the firm's performance. It is straightforward to distinguish between ethical and unethical behaviours within a strong, normative structured organisation due to a substantial moral environment that have been built up over the years amongst the organisation's employees (Trevino, 1986; Kohlberg, 1969 and Key, 1999). Essentially, individual mortality has a considerable influence on improving an organisation's long term sustainability.

Furthermore, Muslim owners or managers believe that to create an integrated value for the organisation, morality attitudes must be encouraged from the top level of the organisation. They have a clear vision that immorality can harm their business and they cannot afford to keep unethical behaviours within their organisation. Therefore, they take the responsibility of spreading moral behaviour and encourage people to be up to the standard of the organisation's morality. Within an organisation, the ethical atmosphere should control unethical behaviours and reduce the chances of spreading individual immorality when immoral people cannot keep their job for longer (Liu & et al., 2004; Cohen, 1993; Trevino & et al., 1995; Key, 1999). Some of the respondents agreed that individual morality is a personal issue, but most of the

time, personal issues can promulgate across the organisation that could destroy the whole business. Thus, individual morality practices become one of the main requested criteria that employers are looking for when hiring new people. Again, owners or managers have the responsibility to enhance their ethical practice within their organisation through clearly defining the organisation's ethical code (Sinclair, 1993) or setting clear rules for ethical behaviour and practicing these all over the organisation, then unethical or immoral behaviours can be avoided.

The importance of an atmosphere of morality within an organisation is not only related to the firm's reputation or its integrity, but also, has strong influence on personal issues. Immoral behaviour is not acceptable within an organisation with a high reputation and employees might lose their jobs if immoral behaviour is not changed. Baydoun & et al. (1999), mention that it is owner or manager's responsibility to build and grow the moral atmosphere, but employees should also contribute and share appropriate habits, behaving morally to save the organisation's moral vision. We saw that individual morality can be supported if the firm's owner or manager has a strong belief of the importance of building a high level moral reputation.

9.2.4. Trust Relationships

The third Islamic business ethic that was found in the qualitative findings is 'trust relationships between Muslim owners or managers and the organisation's employees'. In fact, the trust relationship is a result of any other ethics. Based on Muslim belief, trusting in Allah (God) is the highest level of all trust relationships. Muslims all over the world must believe that whatever happened, or will happen, have been written before by God. This deep spiritual belief has a strong impact on Muslim business activities, where they should focus on a quality

of work and leave outcomes as a second priority. On the other hand, a trust relationship amongst Muslim SMEs is related to 'authority', which is given by the owner or manager to employees. Thus, the more authorisation and delegation is given, the higher the level of trust relationships can be expected. From the qualitative findings, we noticed that most Muslim SMEs in the UK rely on trust relationships between owners or managers and employees, or between employees themselves to carry out business tasks. The impact on trust relationships has been mentioned in many situations by respondents, which describes the nature of business functionality within these types of SMEs. In literature, personal or social religious principles support organisational ethics and principles and contribute to the enhancement of the general integrity of a firm and its moral practices that are created by long term trust relationships (Jones, 1997; Krueger, 1994; Cavanagh & Bandsuch, 2002; Stackhouse, 1995a; Zinbarg, 2001).

Continually, our findings show that Muslim SMEs' owners or managers prefer to extend trust relationships between themselves and the organisation's employees to create a trustable environment. This is because of many of the respondents believe in strong trust relationships that contribute largely to enhancing the organisation's performance. Essentially, trust relationships from an Islamic perspective is different to 'business trust' due to the depth of faith concept behind Islamic trust relationships, that Islamists encourage people to strengthen their brotherhood and sisterhood relationships (Chapra, 1995). Our findings reveal that the stronger the trust relationships are, the higher the level of firm's performance. Another important aspect of trust relationships is that there is no business that can run without at least a certain level of trust; otherwise, the owner or manager must do all tasks of the business alone. As mentioned above, there were many Muslim SMEs owners or managers who admitted the importance of trust relationships to carry out their business. However, they also

raised a question of 'who would you trust?' These findings support Longenecker & et al. (2004), whose research findings prove that when original business ethics are based on a religious concept, these ethics will be more effective within the organisation.

Continually, we found that trust relationships have an impact on social responsibility in general. Muslims have to free themselves from worshiping creations to only worship their creator 'Allah'. Over time, Muslims become 'trustees of Allah in this earth' and must perform their responsibilities to build and enhance public life. From different religions perspectives, trust relationships are formed based on the straightforwardness of human nature's basic needs (Pava, 1997).

9.2.5. Self-Accountability

The fourth of the Islamic business ethics found in qualitative findings is that of a 'Muslim owner or manager and employees' self-accountability'. Fundamentally, the self-accountability principle is the most spiritual ethic and considered as the inner source of all other ethics. Our findings reveal that self-accountability is motivated mainly by religious principles and early stages of education with rooted ethical principles. Many of the interviewees referred to self-accountability as an individual's concerns coupled with deep feelings of responsibility to achieve the best performance possible. In fact, when people conduct their business, they are actually also conducting their beliefs and spiritual principles, which demonstrate morality, truthfulness, justice and their integrity (Green, 1997). Mainly, self-accountability is driven by the individual's personality and levels of personal respect. Some of the interviewees mentioned that perfection of self-accountability starts by respecting each other, but, individuals must respect themselves first, to gain the respect of others. Therefore, many of the

interviewees clearly state that they prefer to hire people who are self-accountable, having already had the experience that these kinds of employees are more reliable and proficient.

Relatively speaking, people with a high sense of self-accountability are more likely to anticipate positivity and enhance ethical practices within their organisations. Within Muslims SMEs in the UK, we found that morality, integrity, trust relationships or personal character are driven by a strong personal sense of self-accountability. The interviewees also confirmed the importance of self-accountability for creating value for their organisations through increasing levels of good performance with fewer failures. In relevant literature, self-accountability has not been properly explored as this concerns very deep attributes that are hard to measure. However, our self-accountability findings, as an element of Islamic business ethics, are compatible to the words of the prophet of Islam 'Mohammed, pbuh' when he said, 'everyone is a shepherd and each of you is responsible for his or her group of people' (Quddus & et al., 2005). Conversely, many of the interviewees mentioned that a sense of self-accountability is really crucial in the case of difficult tasks and also at the start of the business when staff capability may be low. Therefore, a sense of an individual's self-accountability leads to an enhanced job performance and professionalism, these are seen as an ideal start for a new business.

9.3.   Research Question Number 2

How can particular internal organisational culture types be formed amongst Muslim SMEs in the UK?

9.3.1. Overview

The answer to this question comes from the qualitative findings. In the literature, there was much research and studies that were conducted on organisational culture types. However, the majority of this research was aimed at establishing types of organisational culture, and how the type affects a certain aspect of the organisation. Very little research has been conducted to explain how particular types of organisational culture can be formed, especially amongst Muslim SMEs in the UK.

9.3.2. Communal

As explained in chapter 2, communal culture is a form of organisational culture that combines empathy, friendliness and a sociable environment on one side with a successful performance on the other (Goffee & Jones, 1998 & 2003). Our qualitative findings show that 5 out of 15 of those Muslim SMEs in the UK interviewed fall within a communal culture. The owners or managers within this type of culture often talk about extreme freedom that is given to their employees to be forward thinking and to participate in improving the whole business in a friendly and informal way. Thus, the way they manage their businesses would contribute to shaping their internal culture (Ott, 1989 and Fairfield-Soon, 2001). Moreover, controlled and balanced management flexibility is one of the main attributes that has been found among a communal culture of Muslim SMEs in the UK, and also indicates styles of leadership (Cameron & Quinn, 2006).

Another dimension of the organisational culture, a communal culture is comparable to the adhocracy culture at Cameron & Freeman's (1991), matrix where a company focus on its external position; responds quickly to compatriots and places emphasis on its advantage differentiation, along with a respectable degree of flexibility of management. Judgmentally,

the communal culture of Muslim SMEs in the UK has attributes that are revealed within the qualitative stage of this research. These attributes are: 1. needs are understandable, 2. clear work principles, 3. existence of a role model, 4. high imitation of behaviours, 5. maintain effectiveness of values and 6. team working orientation. These characteristics can be related to the 'achievement' type of culture (Cooke & Lafferty, 1983 and Cooke & Rousseau, 1988), a 'learning' type of culture (Hellriegel & Slocum, 1994) or the 'adoptability' type of culture (Denison & Mishra, 1995 and Fey & Denison, 2003). Therefore, the communal culture formation – as a process – amongst Muslim SMEs in the UK, is a result of sympathy and synergy performance and work professionalism in the long run.

9.3.3. Networked

When the word 'networked' comes in any context as a representative case of a group of people, friendship, sociability and homogeneity are the three main characters for networking. Goffee & Jones (2003), assume that a networked culture has unwritten rules more for an internal, friendly work environment than any other job rules. People within this type of culture usually possess a mission to keep this social and friendly atmosphere within their organisation. The qualitative data analysis shows that there are 6 interviewees out of 15 who were designated as having a networked culture. These 6 interviewees share quite similar attributes, which contribute to shaping their networked culture. Thus we can conclude that these attributes are: 1. business relies on strong relationships, 2. informality of work environment, 3. sharing almost everything, 4. high levels of trust and 5. tolerant to poor performance. Fundamentally, these attributes can be also configured within a 'clan' culture at Cameron & Freeman's (1991), model of organisational culture, which has high flexibility and smooth activities, a 'participative' culture at Hellriegel & Slocum's (1994), model or

'involvement' culture at Denison & Mishra (1995), and Fey & Denison (2003), organisational culture model.

One of the interesting observations that we found amongst networked cultures of Muslim SMEs in the UK is their employment criteria, which mostly depends on prior relationships. In fact, the majority of Muslim SMEs in the UK are from different backgrounds other than British. Therefore, Muslim owners or managers prefer to hire people from the same background as their own, which encourages the formation of a networked culture. From another perspective, Muslim SMEs with a networked culture always boast and speak about the good relationship they have with their customers and suppliers, which sometimes goes to an extreme extent and considers them as part of the family business. Finally, Muslim SMEs in the UK have the chance to take the form of a networked culture even in the early stages of the business.

9.3.4. Fragmented

When a fragmented culture is addressed, the first proposition possibly that comes to mind is an organisation that consists of sub-cultures, which is relatively true. However, the main character that shapes a fragmented culture is individuality in both thinking and behaviour. In particular, people within this type of culture are not friends and everything has to be documented to avoid any responsibility of faults that may occur. Our qualitative analysis shows that there are only two interviewees out of 15 with a fragmented culture, which means that this type of culture rarely exists amongst Muslim SMEs in the UK. Within different dimensions of organisational culture, this type of culture is called 'hierarchy' culture at Cameron & Freeman (1991), and Cameron & Quinn's (1999), organisational culture model, which focuses on internal maintenance and mechanistic processes. Hellriegel & Slocum

(1994), named it amongst their models as a 'bureaucratic' culture, which involves low environmental adaptation and low internal integration, whilst Denison & Mishra (1995), named this type of culture as a 'consistency' culture of their typological model of organisational culture, which focuses on organisational stability.

Within Muslim SMEs in the UK, we found that a fragmented culture has very distinctive attributes that make this type of culture a good base for a sub-culture to be formed. These are: 1. very cautious of any further change, 2. individuality and personal assumption of future planning, 3. people not willing to take planning responsibility, and 4. personal goals are not reflected in the organisation's goals. Therefore, the theories of organisational culture – either typological or dimensional – which describe, and feature aspects of a fragmented culture, or a culture that is equivalent to a fragmented type, apply mostly amongst Muslim SMEs with a fragmented culture. On the other hand, the formation of a fragmented culture is normal within an organisation at the early stages of its lifecycle due to establishment conflict and high liabilities.

9.3.5. Mercenary

At a certain point, the mercenary culture has been linked to a hard and tough work environment. After explaining each type of organisational culture, business owners or managers were sometimes asked 'what type of organisational culture would you prefer?' Probably, the answer would be 'mercenary', and that could be related to the main attributes of a mercenary culture, which is the professionalism and well organised structures of an organisation that moves all efforts to achieve organisation's profitability goals forward. In fact, this is the main goal of any business; however, not every firm can maintain its internal culture. In our case, there were only two companies of Muslim SMEs in the UK with a

mercenary culture, which also indicates that this type of culture rarely exists, at least within the first stages of this research. Compared to other models of organisational culture, Cooke & Lafferty (1983), called it a 'competitive' culture, which involves a steady and good performance along with high levels of stress. Hellriegel & Slocum (1994), also named it a 'competitive' culture, having a high environmental adaptation and low internal integration, whilst O'Reilly & Chatman (1996), focus on the market and achievement orientation of a competitive culture. Relatively speaking, Muslim SMEs in the UK with a mercenary culture focus on their customers make every effort to satisfy them. The future plans always consist of increasing numbers of customers and ways to achieve their targets. In many cases, the owner or manager of this type of culture is not tolerant to poor performance, which sometimes leads to high redundancy.

9.4.   Research Question Number 3

What are the roles of each element of Islamic business ethics in shaping particular types of organisational culture amongst Muslim SMEs in the UK?

9.4.1. Overview

The answer to this question comes from the qualitative and quantitative findings. In the literature, there was little research conduct to show the effectiveness of different factors and their impact on shaping particular types of organisational culture. However, some elements of Islamic business ethics as dependent factors impacting on shaping particular types of organisational culture have not been previously explored. In this research, we discovered and explored - through a basis of a qualitative approach and method – the main elements of Islamic business ethics and their initial impact on shaping particular types of organisational

cultures. Then, the interactive relationships and impacts have been examined in a wider scale – in the quantitative approach and method – to generalise the previous findings.

9.4.2. Personal Perceptions Impact on Shaping Particular Types of Organisational Culture

Based on the qualitative findings, the Muslim owner or manager's personal perception has been mentioned 19 times during the interviews from different types of organisational culture. In comparison to other elements of Islamic business ethics, we found that the Muslim owner or manager's personal perception is the most influential element for shaping particular types of organisational culture. In general, we found that there are many factors that might strengthen the Muslim owner or manger's personal perceptions and create their character such as might occur at the early stages of religious principles education, an embedded role model character or values of traditions and rituals. These factors have much impact on the structure of personal perceptions. In the quantitative findings, the multinomial logistic regression test shows that the relationship between a Muslim owner or manger's personal perceptions as an element of Islamic business ethics and the organisational culture is statistically significant. Statistical tests also revealed that personal perception has a significant impact on shaping particular types of organisational culture. In fact, many authors proved that organisational culture can enhance the practice of business ethics within organisation (Sims, 1991; Carlson & Perrewe, 1995; Jose & Thibodeaux, 1999; Wotruba & et al., 2001; Vitell & Singhapakdi, 2008), however, the impact of business ethics on forming particular types of organisational culture has not been studied and therefore this contribution is original.

Through the following paragraphs, we will discuss the Muslim owner or manger's personal perceptions impact on shaping each type of organisational culture based on Goffee & Jones

(2003), organisational culture types' matrix and compares the qualitative findings to the quantitative findings.

9.4.2.1. Personal Perceptions → Communal Types of Organisational Culture

Based on the qualitative findings, we found that a Muslim owner or manager's personal perception is highly rooted within a communal organisational culture, which influences the daily work and creates a sense of responsibility. Behaving as a role model, imitating behaviours, teamwork attitudes and personal transparency are the main aspects that create personal perceptions. Although organisational culture involves many components, the role model – which is one of the personal perceptions' factors – has a relevant impact on enhancing ethical codes and the ethical culture within the organisation in order to create a sustainable and healthy work environment (Northcraft & Neale, 1990; Sims, 1991; Carlson & Perrewe, 1995). Quantitatively, the absence of personal perceptions as one of the basic elements of Islamic business ethics within an organisation has a significant contribution for shaping communal types of organisational culture, that are two times higher than for shaping a mercenary type of organisational culture. Thus, and in contrast to what has been found in the qualitative research, the existence of the personal perceptions' factor has less impact for shaping the communal culture compared to the mercenary culture. In fact, it is not a surprising result when we know that the number of interviewees who are assigned as being in a communal culture is more than the mercenary culture, but in the quantitative findings, the mercenary culture is by far more than the communal culture.

9.4.2.2. Personal Perceptions → Networked Types of Organisational Culture

From the qualitative findings, we found that the relationship between a networked culture and personal perceptions improve the organisation's social environment. However, personal

perceptions have a weak impact on the firm's employees due to an open and friendly working atmosphere. Personal perceptions are mainly created and shaped in the early stages of life and usually it is hard to change them over time. So, within a networked culture, the owner or manager's perceptions are a supportive factor to what already has been created within the organisation. In other words, the owner or manager has the power to take decisions, but does not have the power to implement a decision. The networked organisation takes care of the group approach and direction more than individuals can, and that makes sense of why their decisions are usually created and taken through committees. These findings are supported by the quantitative findings that indicate that an absence of the personal perceptions' factor within the organisation contributes to shaping a networked culture by 1.5 times more than compared to a mercenary culture. Thus, the chance of shaping a mercenary culture amongst Muslim SMEs is more than networked or communal if the personal perceptions' factor exists and is effective. There was no previous research conducted to indicate the impact of business ethics on shaping organisational cultures. However, an active and progressive organisational culture – mercenary culture as an example - can enhance business ethics (Adelman, 1991; Gagliardi, 1990).

9.4.2.3. Personal Perceptions → Fragmented Types of Organisational Culture

Within a fragmented culture, the work roles and processes are normally undefined clearly. Yet, the role of the business owner or manger is inadequate. From the qualitative findings, personal perceptions as a factor of Islamic business ethics have less of an influential role within a fragmented culture. Thus, personal perception does not exist, and there are no clear guidelines in the business for shaping personal values. The owner or manager conducts their business simply for a living and has no specific rules to run the business. They believe in the day-to-day routine work and hope they can accomplish their work without any reflection of

their personality. These findings are compatible to Sinclair, (1993), judgment of fragmented cultures or a sub-culture where culture discrimination can cause unstable judgement for what might be ethical or unethical behaviours. Corresponding to the qualitative findings, the quantitative findings also show that the absence of the personal perceptions' factor contributes to shaping a fragmented culture two and a half times more than compared to a mercenary culture. Not surprisingly then that personal perception has the lowest impact for shaping a fragmented culture compared to the other three types of organisational culture.

9.4.2.4. Personal Perceptions → Mercenary Types of Organisational Culture

Within a mercenary culture, by daily work the owner or manager's perceptions highly influence their business and the firm's employees. They always give guidelines and rules to control their business and never allow for any mistakes. From the qualitative findings, the Muslim owner or manager tries to implement what they have learned over time in their business. The owner or manager's personality exists in many aspects of their business such as strategic thinking, and they insist on achieving the organisation's goals and objectives. The identity of the business owner or managers in a mercenary culture existed in specific characters that everyone can see within the organisation. In the quantitative findings, the existence of the owner or manager's personal perceptions' factor makes the greatest contribution to shaping a mercenary culture by 8 times more than communal, 4.5 times more than networked and 11 times more than a fragmented culture. In conclusion, the existence or absence of the owner or manager' personal perceptions' factor as an element of Islamic business ethics within an organisation can predict the type of organisational culture formation. The more the existence of strong personal perceptions, the more mercenary the type of organisational culture is likely to be formed.

9.4.3. Muslim Owner or Manager and Employees' Individual Morality Impact on Shaping a Particular Type of Organisational Culture

In general, morality is one of the main principles of business ethics. Sharia emphasises on morality and integrity for many situations. From the qualitative findings, almost half of the interviewees mentioned the importance of individual morality in 12 different situations. That means that individual morality as an ethic in business has a significant impact on their business. Continually, morality and integrity practices should improve on other business ethics to build an integrated ethical business environment. According to some interviewees – those who are owners or managers of a business – the better they treat their employees, the better this will reflect on their business. In the quantitative findings, almost 40% of the respondents who indicated a low importance of individual mortality within their business, based their businesses on strict rules and regulations. On the other hand, 38% of all respondents indicated high levels of individual morality within their organisation and confirmed the great importance of individual mortality and integrity, which can be considered as a part of their internal organisational culture. Moreover, 22% of the respondents are not sure of the importance of individual morality and cannot therefore decide whether or not moral practices have an impact on their business.

9.4.3.1. Individual Morality → Communal Types of Organisational Culture

Individual morality practices have a particularly significant impact on shaping a communal culture. Three of the interviewees with communal types of organisational culture have mentioned the importance of individual morality practice within their business in four different situations. Relatively speaking, the qualitative findings show a moderate impact on shaping a communal culture. Some of the interviewees admitted that immorality means losing

jobs in the short run. Interestingly, a communal culture combined between high levels of sociability and solidarity creates greater performances plus remarkable relationships. As a result, Muslim SMEs with a communal culture consider that individual morality and integrity as a key to the success of their business as this leads to better profitability. In the quantitative findings, it seems that individual morality has less of an impact on shaping a communal culture compared to the qualitative findings. 37% of all respondents in a communal culture mentioned the existence or importance of individual morality within their organisation. Comparatively, individual morality practices contribute to shaping a communal culture 4 times more than a mercenary culture. Theoretically, ethical practices enhance an organisation's internal performance, which is part of the organisational culture (Sims, 1991; Carlson & Perrewe, 1995), especially within a communal culture where performance levels are high. However, our findings are not applicable to shaping a communal culture, but could be applicable to another type of organisational culture.

9.4.3.2. Individual Morality → Networked Types of Organisational Culture

In fact, individual morality practice was not mentioned by interviewees with a networked culture. There was only one interviewee out of six who referred to the importance of individual morality and integrity. From the qualitative findings, we cannot see a significant link between individual morality and a networked culture. It could refer to high levels of sociability and a team working environment. It might also relate to a strong synergy in between them, including the owner or manager, if they consider themselves as one of the employees. Moreover, due to the high sociability factor within a networked culture, the owners or managers expect high level of individual morality and honesty. On the other hand, the quantitative findings show the importance of individual morality and its massive impact for shaping a networked culture. Approximately 80% of all respondents within a networked

culture have mentioned the significance of individual morality within their organisations. Comparatively, individual morality practices contribute to shaping a networked culture by 33 times more than a mercenary culture. Obviously, enhancing ethical practices - which individual morality normally does - can create and shape a unitary culture through strengthening ethical behaviours and defining work ethic codes internally (Sinclair, 1993). Thus, individual morality practices support a networked culture pattern to be shaped even in the long run.

9.4.3.3. Individual Morality → Fragmented Types of Organisational Culture

Individual morality within a fragmented culture has also less impact. Only one interviewee mentioned the importance of individual morality. From the qualitative findings, individual morality within a fragmented culture means 'save the job'. We found that owners or managers within a fragmented culture do not believe in individual morality, they consider this as a personal issue that has no impact on their business and that might be the reason behind shaping a fragmented culture. Moreover, people within a fragmented culture have their own goals, which are opposed to the organisation's goals. Thus, individual morality and integrity are not important and have nothing to do to save jobs as was seen before. As expected, the quantitative findings reveal less of an impact of individual morality in shaping a fragmented culture. However, compared to a mercenary culture, individual morality practice contributes to shaping a fragmented culture by 4 times more than a mercenary culture. The chance of forming sub-cultures within a fragmented culture is relatively high, which somehow creates obvious discrimination between employees and a low practice of business ethics. Thus, the theory of creating a sub-culture to enhance ethical practice (Sinclair, 1993) is not applicable in this situation, especially within a fragmented culture. As a result, the entire organisational

culture needs to be reformulated based on business ethical codes that should be clarified by owners or managers.

9.4.3.4. Individual Morality → Mercenary Types of Organisational Culture

Considerably, the two mercenary culture interviewees have made mention to individual morality as one of the main ethical components within their organisations in four different situations. In the qualitative findings, we notice that individual morality practice has a slight impact on shaping a mercenary culture. The reason behind this might be related to the strict and high level of standards within a mercenary culture, especially for tasks where there is direct contact with customers. Muslim owners or managers insist on creating a general attitude of morality and integrity in their business and to make this visible to their customers, any immoral behaviour or practices are reported directly. In the quantitative findings, which are indirect contrast to the qualitative ones, individual morality practice has less impact on shaping a mercenary culture. Obviously, 88% of total respondents who were assigned to a mercenary culture consider individual morality as a personal issue that has no impact on their business, as long as there are clear and defined codes of work. In literatures, Carlson & Perrewe (1995), Sims (1991), Adelman (1991) and Gagliardi (1990), link substantial ethical environment to an organisation's competitive advantage which is normally considered as one of the aspects that shapes a mercenary culture. However, our findings prove significantly that there is no link between individual morality and shaping a mercenary culture.

9.4.4. Trust Relationships between Muslim Owner or Manager and Employees Impact on Shaping a Particular Type of Organisational Culture

In general, trust relationship as an element of Islamic business ethics seems to have a direct impact on shaping a particular type of organisational culture. In the qualitative findings, there were ten interviewees from different types of organisational culture who mentioned the importance of trust relationships as one of the main components of a successful business. Many SMEs build their business based on strong trust relationships because of resource limitations and insufficient experience. Not surprisingly there are many SMEs who run their businesses based totally on trust relationships between themselves and focus on enhancing ethical practices more than any other business codes or rules. Based on the quantitative findings, the impact of trust relationships between the business owner or manager and the firm's employees – either being in existence or an absence of trust relationships - on shaping a particular type of organisational culture is significant, and the value of x^2 is .92.252, which is the highest compared to the other elements of Islamic business ethics. Therefore, well established trust relationships amongst Muslim SMEs in the UK contribute to enhancing the creation of certain types of organisational culture, whereas weak trust relationships might drive an organisation to reform its internal type of organisational culture. The following sections discuss the trust relationships impact on each type of organisational culture.

9.4.4.1. Trust Relationships → Communal Types of Organisational Culture

The trust relationships factor is obvious amongst Muslims SMEs and many owners or managers rely on their relationships with the firm's employees. The communal type of organisational culture is a mixture of strong relationships and fine job performances. From the qualitative findings, we notice that high levels of trust lead to a successful business and an

increased sense of responsibility amongst the organisation's employees. Within a communal culture, job delegation is based on trust relationships and also based on an employee's performance. Accordingly, the trust relationship between owners or manager and employees is about delegating responsibility, which means people must be consider as trustworthy and perceive the business as their own. Conversely, the quantitative findings show that the absence of trust relationships contributes to shaping a communal culture. About 80% of total respondents from communal cultures confirmed the absence of trust relationships within their organisation. However, the chance of shaping a communal culture along with the existence of trust relationships is higher by 3.5 times compared to a mercenary culture. Authors such as Jose & Thibodeaux (1999), Wotruba & et al. (2001), and Sims (1991), assume that an organisational culture can enhance its ethical practices and create an ethical environment. However, this assumption is not applicable to a communal culture where the results significantly demonstrate the opposite.

9.4.4.2. Trust Relationships → Networked Types of Organisational Culture

A networked culture seems to be the most influential culture of trust relationships. Out of six interviewees, five mentioned the substance of trust relationships in their business. From the qualitative findings, we found that the trust relationship between the owner or manager and employees, or between the employees themselves within a networked organisational culture is considerably high. It might be related to the nature of small businesses, especially amongst Muslim SMEs in the UK where most employees come from the same background. Often Muslim owners or managers prefer to hire pre-known people. So, a networked culture is about having confidence in and a reliance on each person in the organisation. These findings are also supported by our quantitative findings. We found that 86% of all respondents within a networked culture confirmed a significant contribution of trust relationships to their business.

Moreover, trust relationships contribute to shape networked culture by 83 times higher than compared to a mercenary culture. In literature, many of the authors agreed on the importance of trust relationships for strengthening the internal business environment and teamwork (Mathews, 1988; Trevino, 1986; Henry, 1995; Liu, 2004 and Key, 1999). Thus, the strong existence of trust relationships equals the highest chance of an organisation being formed as a networked culture.

9.4.4.3. Trust Relationships → Fragmented Types of Organisational Culture

Trust relationships within a fragmented culture are considerably lower, which justifies strong personalities and individual attitudes. In the qualitative findings, there was only one interviewee who mentioned the importance of trust relationships. People within a fragmented culture are usually concerned about individual goals and objectives, that differ sometimes from the organisation's goals.

9.4.4.4. Trust Relationships → Mercenary Types of Organisational Culture

Due to specific rules and job responsibilities, trust relationships within a mercenary culture are not crucial. In the qualitative findings, all people within a mercenary culture, including the owner or manager, know their responsibly and their job role. In many cases, job roles and regulations are written down and staff must comply. Thus, the actual trust relationship does not really exist within a mercenary culture, but people remind each other of the organisation's vision and mission, these keep them prepared to respond to any change that might harm the business. This opinion is supported by the quantitative findings where 93% of all mercenary culture respondents confirmed that trust relationships have nothing to do with their businesses. Compared to the other three cultures, a mercenary culture is the lowest culture that is impacted by trust relationships. The absence of trust relationships contribute to shaping

a mercenary culture by 26% more than a communal culture, 4.4 times more than a networked culture and 67% more than a fragmented culture.

9.4.5. Muslim Owner or Manager and Employees' Self-Accountability Impact on Shaping Particular Types of Organisational Culture

The main issue of self-accountability as an element of Islamic business ethics is related to the process of daily work, which normally consists of minor mistakes. A growing of number of minor mistakes for a long time would result in major failure. Early responses to resolve minor faults leads to the avoidance of major incidences of corruption, this is exactly what a sense of self-accountability does. From the qualitative findings, ten interviewees out of fifteen, from different types of organisational culture, and in different ten situations, indicated the importance of self-accountability to increase employees' performance levels and enhance all business productivity. In the quantitative findings, the model of the self-accountability impact on organisational culture is significant where x^2 value is 67.728. Results were insignificant and showed there was no relationship between self-accountability and a communal type of organisational culture. Under these conditions, the model is partially accepted. The absence of self-accountability within all types of organisational culture is 70% of total respondents, which means that the existence of self-accountability has less impact on shaping a particular type of organisational culture. In reality, a sense of self-accountability is the most inner and hidden ethic and belief, that cannot be simply observed, which might justify the non-existence of such an ethic.

9.4.5.1. Self-Accountability → Communal Types of Organisational Culture

In general, a sense of self-accountability cannot be adopted, but can be enhanced through increased responsibility and trust. In the qualitative findings, we found that there is a kind of

relationship between self-accountability and a communal type of organisational culture, as has been mentioned by three interviewees in three different situations. However, the results of the logistic regression test between self-accountability and a communal culture are insignificant, thus we can confirm overwhelmingly that self-accountability has no impact on shaping a communal culture, which is contrary to the qualitative findings. The reason behind this result might be related to of the fact that self-accountability is a deep and very private issue.

9.4.5.2. Self-Accountability → Networked Types of Organisational Culture

In the qualitative findings, it seems that self-accountability exist widely within a networked culture. This may be related to the networked culture characteristic focus on group work and strong relationships. People within a networked culture have a sense of self-accountability within themselves to make sure all people can help each other if any mistakes occur to tackle them. In the quantitative findings, the relationship between self-accountability and shaping a networked culture is significant, where 71.5% of all networked cultures confirmed the importance of self-accountability within their business. Moreover, the contribution of self-accountability to shaping a networked culture is 21 times higher compared to a mercenary culture.

9.4.5.3. Self-Accountability → Fragmented Types of Organisational Culture

In the qualitative findings, we found that self-accountability exists within a fragmented culture. However, the only explanation of the importance of self-accountability within a fragmented culture is related to a mutual respect attitude and people expecting others to respect them backing return. Nevertheless, Muslim owners or managers always make themselves responsible for any faults that might happen. In the quantitative findings, self-accountability contributes to shaping a fragmented culture by 7 times higher compared to a

mercenary culture. Owners or managers cannot control personal self-accountability, which is created and enhanced over time, and a strong religious believer usually possesses a kind of self-accountability in themselves based on their religion.

9.4.5.4. Self-Accountability → Mercenary Types of Organisational Culture

Just like trust relationships, self-accountability is not visible within a mercenary culture. Tasks and work rules are very clear where staffs are not supposed to be diverted to other missions. Nevertheless, some of the owners or managers admitted that some mistakes can occur, but are really confident that employees will learn from their mistakes and take advantage by learning from any faults. Strict rules, systematic business control and freedom that is given to accomplish job tasks make self-accountability not exist to a level that is noticeable to owners or managers.

9.5. Research Question Number 4

What are the impacts of organisational culture types on the attitudes of Muslim owners or managers to attain and implement particular strategic growth alternatives?

9.5.1. Overview

The answer of this question comes from the quantitative findings that tested the relationships between the different types of organisational culture and strategic growth alternatives based on the results of binary logistic regression tests. Considerably, types of organisational culture were considered as a group of independent factors, which consist of categorical variables such as: 'communal, networked, fragmented and mercenary', and strategic growth alternatives were considered as dependent factors, which consisted of: increased sales points, product development, and merger and acquisition. Within a categorical variable, a mercenary culture

is the dummy variable that will be compared to the other three categorical organisational cultures in order to measure the impact of each dependent variable separately.

When an organisation thinks of strategic growth, either internally or externally, there are several issues that must be taken into account before planning for growth. Organisational capability, 'financial and human capabilities', and internal organisational cultures are the issues that should be clearly identified and analysed (Porter, 1986; Glueck, 1972; Pearson, 1999; Johnson & et al., 2008; Cepeda & Vera, 2007; Rousseau, 1990; Silvester & et al., 1999; Farrell, 2005 and Cravens & et al., 1994). The majority of Muslim SMEs in the UK work in the hospitality industry where a successful business might have a higher chance for potential expansion through opening other branches and exploiting the advantage of an existing business to attract more customers out of their area. Moreover, the option of strategic growth by means of product development is also a suggested alternative for Muslim SMEs in the UK, especially within the hospitality industry. However, both options of internal expansion require operational and dynamic capabilities, (Uyterhoeven & et al., 1973; Lenz, 1980; Ketchen & et al., 1993 and Zollo & Winter, 2002), study logistic support (Timpe & Kallrath, 2000), and having an integrated and effective team for working to plan, design and implement a strategy of growth (Porter, 1996; Shepherd & Ahmed, 2000 and Calantone & et al., 1995). Obviously, all of the above issues are affected by the style of management, the owner or senior manager's entrepreneurial thinking and the type of organisational culture (Mathew & Ogbonna, 2009; Knox, 2002; Hatch & Schultz, 1997 and DeLisi, 1990).

9.5.2. Communal Organisational Culture Impact on Strategic Growth Alternatives

Communal culture is shaped dimensionally when sociability and solidarity levels are high (Goffee & Jones 1998, 2003), or is a learning culture where environmental adaptation and internal integration are high (Hellriegel & Slocum 1994). Cooke & Lafferty (1983), and Cooke & Rousseau (1988), call this type of culture as an 'achievement culture within satisfaction styles'.

9.5.2.1. Communal Culture Type → Sales Points Options

Statistically, a communal culture has a significant impact on a positive attitude to attain increased sales points options. When a firm is formed as a communal culture, a positive attitude towards increased sales points option is 2 times higher than a negative attitude and 8 times more likely to be positive compared to a mercenary culture. Basically, expanding through increased sales points requires financial and human capabilities (Glueck, 1972; Porter, 1986; Mintzberg, 1987; Aldag & et al., 1991; Tsang, 1998). A communal culture has both of these capabilities and is able to maintain its internal integration to attain its goals. This can be compared to the findings of Deshpande & et al. (1993), where the market culture is the most effective culture and relates to the organisation's best performance. Moreover, these findings support an entrepreneurialism culture (DeLisi, 1990), internal focus and a flexibility management culture (Den-Hartog & Verburg, 2004), and a learning culture that support new service developments (Liu, 2009). Therefore, as the organisational culture is communal, the attitude of attaining strategic growth by means of increased sales points will be highly positive.

9.5.2.2. Communal Culture Type → Product Development Options

Statistically, a communal culture has a significant impact on a negative attitude to attain product development options. When a firm is formed as a communal culture, a negative attitude towards product development options is 3 times higher than a positive attitude and 25 times less likely to be a positive compared to a mercenary culture. Many of the authors refer to product development as internal orientation and innovation support (Calantone & et al., 1995; Shepherd & Ahmed, 2000 and Cooper, 2001), which requires highly creative and innovative capabilities and sufficient resources for experiments (Aldag & et al., 1991; March, 1991; Miller, 1993; Porter, 1996 and Hooley & et al., 2004). In our case, a highly structured and social environment along with a highly productive and efficient culture, which is represented by a communal culture, are not sufficient for strategic growth by means of developing existing or new products. This finding is relatively different to that of Fard & et al. (2009), whose findings show that a learning culture makes a positive contribution to encourage creativity and innovation.

9.5.2.3. Communal Culture Type → Merger & Acquisition Options

Statistically, a communal culture has a significant impact on negative attitudes to attaining a merger and acquisition option. When a firm is formed as a communal culture, a negative attitude towards the merger and acquisition option is 4.3 times higher than a positive attitude and 83 times less likely to be positive compared to a mercenary culture. Merger and acquisition is one of the main external expansion options for increased market shares (Halpern, 1983; Brigham & Gapenski, 1994; Gray & et al., 2003; Lu, 2005 and Salvato & et al., 2007). This strategic growth option is much influenced by the internal organisational culture and many incidences of merger and acquisition have failed because of internal culture

collisions (Inkpen, 1998). Thus, if the internal organisational culture in both merged companies is formed as a similar culture, the chances of reaching a successful merger or acquisition will be high. However, these also rely on the owner or senior managers' entrepreneurial vision, which can move the new entity from the survival stage to the growth stage (Ruvio, 2010). Nevertheless, in our case of a communal culture, there is no intention to achieve a merger and acquisition option.

9.5.3. Networked Organisational Culture Impact on Strategic Growth Alternatives

A networked culture is shaped dimensionally when the sociability level is high and the solidarity level is low (Goffee & Jones 1998, 2003), or is considered as a participative culture where the environmental adaptation is low and the internal integration is high (Hellriegel & Slocum 1994). Typologically, O'Reilly & Chatman (1996), named this type of culture as a social responsibility culture, which reflects a high level of sociability.

9.5.3.1. Networked Culture Type → Sales Points Option

Statistically, a networked culture has a significant impact on negative attitudes to attain increased sales point options. When a firm is formed as a networked culture, a negative attitude towards increased sales point options is almost 3 times higher than a positive attitude and 20 times less likely to be positive compared to a mercenary culture. In general, a networked culture tends to increase the value of teamwork and enhances social activities that can often influence an organisation's profitability objectives (Goffee & Jones, 2003; Deshpande & Webster, 1989 and Drennan, 1992). In our case, this is relatively true. Muslim SMEs in the UK with a networked culture formation have less ability towards strategic growth by means of the increased sales points option. Expanding through the increased sales

point alternative is compared to an increase in the market share and increased powers of competency strategies, which can be found within a mercenary culture or a communal culture (DeLisi, 1990; Deshpande & et al., 1993; Abdul Rashid & et al., 2004; Den-Hartog & Verburg, 2004 and Fard & et al., 2009).

9.5.3.2. Networked Culture Type → Product Development Option

Statistically, a networked culture has a significant impact on a negative attitude to attain product development options. When a firm is formed as a networked culture, a negative attitude towards product development options is 3.5 times higher than a positive attitude and 33 times less likely to be positive compared to a mercenary culture. As mentioned above, product development is related to innovation and creativity abilities (Calantone & et al., 1995; Cooper, 2001 and Hooley & et al., 2004), which is not actually applicable for a networked culture, especially when a networked culture organisation struggles for survival. Goffee & Jones (2003), Cameron & Freeman (1991), Hellriegel & Slocum (1994), and O'Reilly & Chatman (1996), have mentioned that a networked culture – 'adhocracy' in different theories – has significant difficulty for reporting and improving poor performance. As a result, Muslim SMEs in the UK with a networked culture focus on the firm's survival through strong and well established relationships and through a very social work environment.

9.5.3.3. Networked Culture Type → Merger & Acquisition Option

Statistically, a networked culture has a significant impact on negative attitudes to attain a merger and acquisition option. When a firm is formed as a networked culture, a negative attitude towards the merger and acquisition option is 4.2 times higher than a positive attitude and 66 times less likely to be positive compared to a mercenary culture. Mainly, a merger and acquisition strategic growth option success depends on the organisation's capabilities and its

comparative environment (Lenz, 1980; Churchill & Lewis, 1983; Zajac & et al., 2000; Johnson & et al., 2008). With disregard to the organisation's capability, a networked organisation has less ability to merge with, or acquire another company, which might damage its internal integration. Zhang & Liu (2006), statistically proved that an organisation's performance and its competitiveness improvement are linked to both hierarchy and clan cultures, in Cameron & Quinn's (1999), model draws a parallel between a fragmented and a communal culture in Goffee & Jones (2003). Thus, Muslim owners of SMEs in the UK with a networked culture have no intention of adopting the merger and acquisition growth strategy.

9.5.4. Fragmented Organisational Culture Impact on Strategic Growth Alternatives

A fragmented culture is shaped dimensionally when sociability and solidarity levels are low (Goffee & Jones 1998, 2003), or may be labelled as a bureaucratic culture where environmental adaptation and internal integration are both low (Hellriegel & Slocum 1994). O'Reilly & Chatman (1996), named this type of culture a stability culture, which focuses on job security and low conflict.

9.5.4.1. Fragmented Culture Type → Sales Points Option

Statistically, a fragmented culture has a significant impact on negative attitudes to attain increased sales point options. When a firm is formed as a fragmented culture, a negative attitude towards the increased sales point option is almost 3 times higher than a positive attitude and 17 times less likely to be positive compared to a mercenary culture. People within a fragmented organisation focus on their personal goals that might impact on the organisation's goals. For those people, the organisation's external or internal expansion means what personal benefits they receive as a result of the expansion. (Hellriegel &Slocum,

1994; Denison & Mishra, 1995; Fey & Denison, 2003; O'Reilly & Chatman, 1996 and Goffee & Jones, 2003). Moreover, a fragmented culture demonstrates low performance (Deshpande & et al., 1993), negative attitudes towards organisational changes (Abdul Rashid & et al., 2004), and a lack of ability to adopt new learning systems (Fard & et al., 2009). Our findings truly support these results.

9.5.4.2. Fragmented Culture Type → Product Development Option

Statistically, a fragmented culture has a significant impact on a negative attitude towards attaining product development options. When a firm is formed as a fragmented culture, a negative attitude towards the product development option is 3.6 times higher than a positive attitude and 33 times less likely to be positive compared to a mercenary culture. Similarly, a fragmented culture has no intention of attaining strategic growth by means of product development as this option of growth requires a huge investment and innovation support that do not exist within a fragmented culture (Goffee & Jones, 2003; Hellriegel & Slocum, 1994; Martin, 2002; Cameron & Freeman, 1991 and Glendon & Stanton, 2000).

9.5.4.3. Fragmented Culture Type → Merger and Acquisition Option

Statistically, a fragmented culture has a significant impact on a negative attitude to attain the merger and acquisition option. When a firm is formed as a fragmented culture, a negative attitude towards the merger and acquisition option is 3.3 times higher than a positive attitude and 27 times less likely to be positive compared to a mercenary culture. As a result, if a fragmented culture cannot make any significant progress to attain internal strategic growth, it will be very difficult to proceed with any external strategic growth such as the merger and acquisition option in this case. SMEs in the UK, which are owned by Muslims, have no intentions toward the merger and acquisition strategic growth option.

9.5.5. Mercenary Organisational Culture Impact on Strategic Growth Alternatives

A mercenary culture is shaped dimensionally when the sociability level is low and the solidarity level is high (Goffee & Jones 1998, 2003), or is considered as a competitive culture where environmental adaptation is high and internal integration is low (Hellriegel & Slocum 1994). Typologically, Cooke & Lafferty (1983) and Cooke & Rousseau (1988), labelled this type of culture as a competitive culture within task style cultures.

9.5.5.1. Mercenary Culture Type → Sales Points Option

Statistically, 79% of all mercenary culture respondents have a positive attitude towards strategic growth by means of increased sales points and 61% of total respondents have a positive attitude stemming from a mercenary culture. Even the odds value of a communal culture in the test of the binary logistic regression model is higher than a mercenary culture as explained above; a mercenary culture remains the dominant culture having positive attitudes to attaining the option of increasing sales points. This finding is similar to what was found by Abdul Rashid & et al., (2004), the study whereby a mercenary culture is the leading culture, which has a positive attitude towards adopting change within an organisation. Continually, a clan culture – which is described in Wilkins & Ouchi (1983), as a very tough culture, which directs all efforts to supporting its goals – has shown a significant interactive relationship with effective implementation of manufacturing strategies (Bates & et al., 1995), which supports our findings.

9.5.5.2. Mercenary Culture Type → Product Development Option

Statistical analysis shows that 78% of the total mercenary culture respondents have a positive attitude towards strategic growth by means of product development, and 86% of total respondents who have a positive attitude, come from a mercenary culture. Within all types of organisational culture, a positive attitude to attain strategic growth by means of product development is associated with a mercenary culture where communal, networked and fragmented cultures are less likely to be positive by 25, 33 and 33 times respectively. Relatively speaking, the well-known Ansoff's (1988), model of strategic direction and Dsouza (1990), in enlarging strategy focus on product development to maintain existing customers, or gain new customers, which requires financial and human capabilities along with significant support for innovation and creativity. These findings also support those of Deshpande & et al., (1993), and Abdul Rashid & et al., (2004), where the most efficient performing culture is linked with a mercenary culture.

9.5.5.3. Mercenary Culture Type → Merger & Acquisition Option

In general, merger and acquisition as a strategic growth option is not one of the interesting options for Muslim SMEs in the UK, because 64% of all respondents have a negative attitude towards attaining merger and acquisition. However, a greater proportion of positive attitudes, representing 93%, comes from mercenary culture respondents, and 74% of all mercenary respondents have a positive attitude. Based on the value maximisation theory of merger and acquisition (Halpern, 1983) and merger and acquisition motivation (Lu, 2005), merger and acquisition means a new investment for different businesses, or expansion for existing businesses, which absolutely requires financial capabilities and a style of administration that focuses on external profitability goals, which can be found among a mercenary culture more

than any other type of culture. Thus, our findings show a significant link between a mercenary culture and a positive attitude of SMEs in the UK, that are owned or managed by Muslims, which supports Liu (2009), Abdul Rashid & et al., (2004) and Deshpande & et al. (1993).

9.6. Summary

Essentially, the aim of this research was to discover the impact of Islamic business ethics in shaping a particular organisational culture, in order to examine the relationships between organisational culture effectiveness to achieve strategic growth. Actually, achieving this aim required various carefully and well-designed steps for the research. The most practiced element of Islamic business ethics has been discovered through qualitative research at the first stage of this research, that concluded with the owner or manager's personal perceptions, the owner or managers and employees' individual morality, the trust relationships between the owner or manager and the firm's employees and the owner or manager and employees' self-accountability. Each of these elements has been mentioned by interviewees several times throughout their interviews.

From another perspective, the formation processes of specific types of organisational culture amongst Muslim SMEs in the UK are similar to the theories. However, the perspective differs slightly in the time scale where an organisational culture type, amongst Muslim SMEs in the UK, can be formed in the early stages of the firm's lifecycle, due to the homogeneity and empathy between owners or managers and employees in one firm, and also the similarities in their character and background. In terms of effective types of organisational culture, we can conclude that a mercenary culture has the most practical influence on a positive attitude to attain strategic growth by means of all three strategic growth alternatives, which are examined in this research. Finally, the elements of Islamic business ethics have been examined and

proven statistically to play significant roles and impact on shaping particular types of culture amongst Muslim SMEs in the UK, with the exception of self-accountability.

CHAPTER TEN
CONCLUSION

10.1. Introduction

The main question of this research is 'what are the influences of Islamic business ethics on an organisation to shape its particular type of organisational culture? And what are the impacts of organisational culture on attitudes towards strategic growth?' Simply, to answer this question, the research process has gone through a mixed methodology and methods that combined qualitative and quantitative methodologies to explore the first part of the question, and subsequently to examine the second part. There is no absolute right or wrong answer of life and social science research. It is more about linking an undertaken case to its symptoms and causes.

Our aim was to discover the impact of Islamic business ethics in shaping a particular organisational culture in order to examine the relationship between organisational culture effectiveness to achieve strategic growth. Thus, the impact of elements of Islamic business ethics on forming particular types of organisational culture will be examined in large scale, which is considered as a novel contribution to the field of business ethics and also that of organisational culture and to examine the impact of organisational culture types on attitudes to attaining strategic growth alternatives. In this chapter, the final conclusion is presented to summarise associations between previous theories and research findings and to finally simplify the answer of the research question. Moreover, the practical contributions of this research are provided to be beneficial for all SMEs but in particular, for Muslim SMEs in the

UK. Research limitations and further recommendations also are presented for consideration in further research in the fields of both business ethics and organisational cultures.

10.2. Business Ethics Involvement within Organisational Culture

As mentioned in chapter three, many authors of business ethics assume that a sustainable organisational culture can enhance the business ethics' practice with an organisation (Sims, 1991; Carlson & Perrewe, 1995; Jose & Thibodeaux, 1999 and Wotruba & et al., 2001), which is relatively true to some extent. Due because business ethics, especially those ethics that are derived from a religion, such as Islamic business ethics, are considered as values and beliefs that are part of the organisational culture components and contribute largely to forming a particular type of organisational culture (Schein, 1985; Hofstede & et al., 1990; Drennan, 1992; and Martin, 1992). Therefore, both approaches are accepted but the only difference is which one influences the other most?

In our case, where Islamic business ethics mainly originated from Islamic principles, and are considerably deep-rooted in a Muslim's personality, business ethics have a great and significant impact to shape a particular organisational culture. Our qualitative findings reveal that a fair contribution of Islamic business ethics within a specific type of organisational culture from the side of the owner or manager's personal perceptions, the owner or manager and employees' individual morality practice, the trust relationships between the owner or manager and the firm's employees and the owner or manager and employees' self-accountability. These business ethics start from a broad to a very deep impact. In the quantitative analysis, the owner's personal perception has shown to make a highly significant contribution, specifically to the shape of a mercenary type of organisational culture.

Thus, whenever the owner or manager's perceptions of the values, rituals and beliefs are effective, the most likely organisation culture formed will be that of a mercenary culture. Moreover, Islamic business ethics' contributions within a formation of organisational culture are: 1. create a role model within the organisation, 2. encourage imitation of behaviours, 3. deep rooted values and traditions, 4. encouraging teamwork, 5. increased sense of responsibility, and 6. encouraging organisational internal integration. With disregard to other factors that might shape the organisational culture, more or less, the formation of a specific type of organisational culture amongst Muslim SMEs in the UK, depends on the influence degree of each element of the Islamic business ethics. As a proposition, the more that Muslim owners or managers of SMEs in the UK can indicate the impacts of Islamic business ethics, the more they can maintain and control their internal organisational culture.

10.3. Organisational Culture Pattern

There are different models of organisational culture types based on typological and dimensional approaches. Cooke & Lafferty (1983), and Cooke & Rousseau (1988), present an organisational culture inventory based on an organisation's consistency norms and behaviours, which produce three types: people style, task style and satisfaction style. Similarly, Cameron & Freeman (1991), and Cameron & Quinn (1999), present a typological model of organisational culture based on an organic process, a mechanistic process, internal maintenance and external positioning. These are two examples of typological approach for categorising organisational culture. On the other hand, Hellriegel & Slocum (1994), presented a dimensional matrix for types of organisational cultures based on levels of environmental approach versus levels of internal integration whilst Goffee & Jones (2003), presented a

recent and effective model of organisational culture based on matrix measures of levels of sociability and solidarity.

In the quantitative findings of this research, the types of organisational culture amongst Muslim SMEs in the UK were 18.1% communal, 29.5% networked, 6.6% fragmented and 45.8% mercenary. Within a communal culture, people are very sociable and concerned about each other. At the same time, the owner or managers think that whenever employees become friendlier and more keen to help each other, this will be reflected on the organisation's fine performance. On the other hand, Muslim SMEs in the UK with a networked culture distinguish themselves with strong relationships between the business owner or managers and the firm's employees, or between the employees themselves. These strong relationships create a high tolerance to low or poor individual performances. This type of culture predominantly exists within family businesses where most of staff are from the same family.

Continually, Muslim SMEs in the UK with a fragmented culture aim to maintain minimum requirements to survive. For the most part, this kind of culture is formed at the establishment stage of the business. Actually, this type of culture has a high potentiality for early change and we see that there are only 6.6% of total respondents that fall into a fragmented culture. Finally, firms with a mercenary culture amongst Muslim SMEs in the UK are keen to achieve the maximum performance possible. Notably, loyal customers are the most valuable assets of their business and all efforts are driven to satisfy their customers.

10.4. Strategic Growth Based on Specific Types of Organisational Culture

Theoretically, strategic growth means planning to achieve a higher position in the future (Penrose, 1959; Gluck, 1972; Porter, 1986; Drucker, 1994; Mintzberg, 1994 and Pearson, 1999), based on the organisation's current dynamic capabilities (Leonard-Barton, 1992; Tsang, 1998; Helfat & Peteraf, 2003; Cepeda & Vera, 2007 and Johnson & et al., 2008). According to these assumptions, strategic growth can be divided into organic and non-organic growth (Delmar & et al., 2003), or external or internal growth (Ansoff, 1988). One of the dynamic capabilities is the organisation's ability to change based on its internal organisational culture. Thus, much research conducted to examine the impact of organisational culture on various aspects of the organisation concluded with a significant impact (DeLisi, 1990; Deshpande & et al., 1993; Bates & et al., 1995; Abdul Rashid & et al., 2004; Den-Hartog & Verburg, 2004 and many).

In our case, strategic growth is determined as an alternative option for growth by indicating the most influential alternative by type of organisational culture. Our results show that 59.5% of all respondents had a positive attitude towards strategic growth by means of increased sales points, whilst 57.8% and 63.9% have a negative attitude towards product development and merger and acquisition respectively. Moreover, the research model test shows that firms with a communal culture are predicted to achieve a positive attitude for attaining the increased sales points option of strategic growth more than any other culture, whilst a mercenary culture configured the highest predictable score to gain a positive attitude towards attaining product development and the merger and acquisition alternatives of strategic growth. If we assume that a positive attitude of attaining each one of the strategic growth alternatives is a successful

performance, then our results can be compared similarly to the findings of Deshpande & et al. (1993), where they conclude that market culture – equal to a mercenary culture – is the most effective culture related to best performance and the research by Abdul Rashid & et al. (2004), which revealed that a mercenary culture is the most effective culture towards organisational change. Finally, there is no perfect or ideal organisational culture that an organisation should be change to, each culture has its advantages and disadvantages and at the same time not all growth is healthy.

10.5. Research Limitation

This research has several limitations like any other research. These limitations are mainly concerned with population criteria, sample size and certain questions that have been used for the qualitative and quantitative data collections. Concerning population criteria, the research applied only to SMEs in the UK. Due to its high practicality and the involvement of organisational cultures that consist of values and beliefs, broad discussions took place to reduce the impact of unwanted factors through choosing specific groups of ethnic or spiritual respondents. We made an initial investigation concerning data accessibility to ensure whether the relevant data could be collected. As a result, Muslim owners or managers showed early consent to participate in this research, thus enabling an appropriate definition of the research population. Furthermore, a sample size of the qualitative section was tentatively decided upon with the research principle and co-supervisors after comparing other research that consisted of between 10 to 20 participants in an in-depth interview. A sample size of the quantitative part was decided based on the number of SMEs in the UK and the percentage of Muslim people living in the UK.

The final limitation issue was considered with some highly sensitive questions that were used in the data collection for the qualitative part that relate to business practices, the judgment of the interviewees and their personality. An example of these questions, "Within the western culture context, as a Muslim, to what extent do you comply with Islamic principles and commands?" In many cases, if the data collection instruments include sensitive and very personal questions, the reliability of the answers might be low. We have gone through a reliability test and procedures that were mentioned in the methodology chapter and the data shows good reliability and validity. However, this might fluctuate in a different context or time setting. Thus, in order to use a qualitative or quantitative instrument, it should be initially reviewed and piloted to maintain any kind of sensitivity that might not be acceptable.

10.6. Knowledge Contribution

In 1950s, Kuhn & McPartlan have introduced Twenty Statement Test (TST) to measure self-attitudes in the work place. Schein (1985) simplified organisational culture components and creation from the most obvious manifestations to the deepest level of culture. In addition, Hofstede & et al. (1990) facilitated manifestations of organisational culture from the shallow to the deep components. All agreed that beliefs, values and traditions are the deepest components and have significant roles in shaping organisational culture. On the other hand, the importance of business ethics emerged since Max Weber has introduced Protestant Work Ethics (PWE) in 1905 to which followed by a number of theoretical and practical studies of business ethics significance. Also, Naser (1985) and Arslan (2001) have tested these ethics amongst Muslims communities and then came up with "Islamic Business Ethics'. However, the most practice elements of Islamic business ethics and their impacts have not been articulated.

Thus, the knowledge contribution of this research is divided into three main sections. First, the most practical elements of Islamic business ethics are identified and articulated based on point of view of Muslim owners or managers of SMEs in the UK. These elements of Islamic business ethics are: Muslim owner or manager's personal perceptions, Muslim owner or manager and employees' individual morality, trust relationships between Muslim owner or manager and firm's employees and Muslim owner or manager and firm employees' self-accountability. Second, the role of each element of Islamic business ethics on shaping a particular type of organisational culture is identified and presented in theoretical approach. In addition of these elements' roles, a list of measurement items have been presented to test existence extend of each elements amongst organisation, specifically, Muslim SMEs. However, these measurement items are tentative and need further large scale assessment.

Third knowledge contribution is related to the impact of organisational culture type on attitude toward specific strategic growth alternatives. It is known by literature that there is a significant impact of particular type of organisational culture on various aspects of the organisation. However, organisational culture impacts on attitudes to attain strategic growth alternatives are not clarified in literature. Thus, this research tested statistically and articulated impact of organisational culture types on attitudes toward strategic growth alternatives and presented applied equations for each direction of strategic growth alternate in case of changing type of organisational culture.

10.7. Practical Contribution

Empirically, this research contributes to practical field in three main aspects. Some of these aspects are applicable for any SMEs and some of them are applicable specifically for Muslim SMEs in the UK. First, the research provides extensive information about internal

organisational culture formation amongst Muslim SMEs. In more than a decade, researches on organisational culture suggested that beliefs, values and rituals are the deepest components of organisational culture. However, as like as many other religious, Muslims have in-depth beliefs and values which are derived from principles of Islam and have a huge impact on their entire lives. Thus, through discussion and conclusion chapters, Muslim owners or managers of SMEs will gain a better understanding of each element of Islamic business ethics contribution to shape particular type of organisational culture. Moreover, extensive discussion of organisational culture types' impact on attitudes toward specific strategic growth alternative provides a well understanding of which alternative of strategic growth can suit internal type of organisational culture of Muslim SMEs in the UK.

Secondly, the applied practical equations which are produced through binary logistic regression at the end of quantitative analysis chapter can be used to predict attitude towards strategic growth. This equation can be used by any SMEs, but specifically, those have been obtained over a specific study on Muslims SMEs in the UK. In more practical way, owner of manager should know internal organisational culture by using Goffee & Jones (2003) questionnaire which is attached to this thesis. By applying equations which are presented in sections 8.3.1.6, 8.3.2.6 and 8.3.3.6, the owner or manager can predict possible attitude of attaining strategic growth by one of the growth alternatives means when he or she changes type of organisational culture. More information of how to apply and use these equations is available in section 8.3 of this thesis.

Thirdly, a useful list of items which are attached to this thesis can be sued to determine the most effective elements of Islamic business ethics. These items are initially obtained to define expectance extend of each elements of Islamic business ethics. Thus, owner or manager of Muslim SMEs in the UK can use these items to recognise which element is more rooted and

has a strong impact on whole organisation. Simply, the result of this research assumed that some of the Islamic business ethics elements have certain impact on forming particular type of organisational culture and some of them have no impact at all. However, these assumptions are made through a sample of large population to generalise research's results. Therefore, each organisation has different point of view and by understanding existence extend of each elements of Islamic business ethics, owner or manager will gain a better understanding of those elements in case of thinking to change type of organisational culture in future.

10.8. Suggestion for Further Study

When this research began, there was a wide gap in the literature dealing with Islamic business ethics' effectiveness and impacts. Hofstede & et al. (1990), mention in their model of organisational culture level and influence that beliefs, values and attitudes are the deepest components of organisational cultures. Comparatively, Islamic business ethics are considered as deep values and beliefs among Muslims. However, the most practical elements of Islamic business ethics and their impact had not been previously explored and the qualitative method was mandatory to explore these elements and their impact. At the same time, there was no reliable instrument or item by which to measure the degree of their impact on various issues. Thus, from the first stages of this research, we built and tested measurement items for this reason. The Islamic business ethics measurement instrument used is suggested for retrieval and review. These items have been used and introduced in this research as 'tentative' instruments and basically need further large scale research to validate the measurement items.

From a different perspective, this research may be extended to a different context. We applied this research on a very specific context that has three main criteria: 1. owner or manager must be Muslim, 2. open to micro, small or medium enterprises only and 3. located in the UK. We

suggest the application of this research, or part thereof to a different context and to compare results to these research results. It can be applied to a specific industry, a different country or even to different groups of a specific ethnicity. Also, we presented and explained a number of previously identified different types of organisational culture models and theories in the literature chapters. We suggest an examination of the impact of these new theories and models of types of organisational culture on strategic growth alternatives and compare the results and findings to the findings of this research.

APPENDICES

Appendix 1: In-depth interview checklist.

"Organisational culture influence toward strategic growth: *with regard to Muslim SMEs and Entrepreneurs in the UK*"

(This interview designed for participants over the age of 18)

Introduction:

First of all, thank you for accepting to do this interview. My name is Tawfeeq AlAnazi, and I am a PhD researcher at Birmingham Business School, University of Birmingham, under supervision of Prof. David Walker (Senior Teaching Fellow) and Dr. Eric Shiu (Lecturer in Marketing) at Birmingham Business School.

I am working on a research to explore the relationship between Islamic business ethics and forming organisational culture in the UK context. Research target is Muslim SMEs and Entrepreneurs in the UK. As a Muslim owner or one of the top managers of your existing business, we would like to do an interview with you to understand your point of view about practical effectiveness of Islamic business ethics among the organisation and their impact in shaping particular organisational culture.

There will be six sets of questions and you will be asked about basic information of the organisation, the organisation culture formation, the general organisation's attributes, general business ethics, Islamic principles and Islamic business ethics, effect of Islamic business ethics on shaping the organisational culture and finally, you will be giving a chance to add whatever you would like to add about your industry and your entire business. If you find and question not clear or hard to understand, please tell me to explain this question. If you find any question that I ask is confidential or for any reason you do not wish to answer, please let me know and we will move to another question. If you wish to stop this interview at any time, please tell me and we will discontinue it immediately.

During the interview, I will take some notes and I am going to record this interview in order to keep everything save and able to be analysed. There might be a minimal risk of your

identification to be apparent in case of project publication. As this research is a PhD research, there might be publication of whole or some of final results, however, all data and information which will be collected for this project including this interview will be treated confidentially and anonymous. Please be informed that results of this interview will be used to produce a wide survey questionnaire and will be conducted in second stage.

If you have any quires regarding this project, you can contact my principle supervisor Prof. David Walker on his email d.s.walker@beham.ac.uk and if you decide to cancel this interview from being included in the project at any time after having finished, you can contact me on my email txa667@bham.ac.uk and I will exclude it immediately.

Thank you so much for your valuable time and consideration. I will email you a copy of final results of this project and the end of the research.

I am over 18 years and eligible to participate in this project.
Yes ☐   No ☐
I agree to be interviewed for this project.
Yes ☐   No ☐
I agree for recording this interview.
Yes ☐   No ☐

_____ _____   _____ _____

Participant signature   Date   Researcher signature   Date

_____   _____

Participant Name   Researcher Name

Note: a copy of this consent will be given to you.

Participant's email: _____

Basic information			
Firm's registration name:		Industry:	
Annual turnover:		Number of employees:	
Interviewee name:		Current position:	
Ethnic background:	Age:	Educational level:	

The following statements measure your organisational culture based on levels of sociability and solidarity.

How strongly agree or disagree with the following statement?

		Strongly Disagree	Disagree	Undecided	Agree	Strongly Agree
1	The group I am assessing knows its business objectives clearly	☐	☐	☐	☐	☐
2	People genuinely like one another	☐	☐	☐	☐	☐
3	People follow clear guidelines and instructions about work	☐	☐	☐	☐	☐
4	People get along very well and disputes are rare	☐	☐	☐	☐	☐
5	Poor performance is dealt with quickly and firmly	☐	☐	☐	☐	☐
6	People often socialised outside of work	☐	☐	☐	☐	☐
7	The group really wants to win	☐	☐	☐	☐	☐
8	People do favours for each other because they like one another	☐	☐	☐	☐	☐
9	When opportunities for competitive advantage arise, people move decisively to capitalise on them	☐	☐	☐	☐	☐
10	People make friends for the sake of friendship – there is no other agenda	☐	☐	☐	☐	☐
11	Strategic goals are shared	☐	☐	☐	☐	☐
12	People often confide in one another about personal matters	☐	☐	☐	☐	☐
13	People build close long term relationships – someday they may be of benefit	☐	☐	☐	☐	☐
14	Reward and punishment are clear	☐	☐	☐	☐	☐
15	People know a lot about each other's families	☐	☐	☐	☐	☐
16	The group is determined to beat clearly defined enemies	☐	☐	☐	☐	☐
17	People are always encouraged to work things out – flexibly – as they go along	☐	☐	☐	☐	☐
18	Hitting targets is the single most important thing	☐	☐	☐	☐	☐
19	To get something done you can work around the system	☐	☐	☐	☐	☐
20	Projects that are started are completed	☐	☐	☐	☐	☐
21	When people leave, co-workers stay in contact to see how they are doing	☐	☐	☐	☐	☐
22	It is clear where one person's job ends and another person's begins	☐	☐	☐	☐	☐
23	People protect each other	☐	☐	☐	☐	☐

1st Set: Organisational culture attributes	
To what extend management flexibility is implemented in your business?	
To what extend creativity and innovation are encouraged in your business?	
How is the relationship between you and firm's employees?	
How is the relationship between you and your suppliers?	
How is the relationship between you and your customers?	
How do you keep monitoring your business?	
How do you set the organisation's long-term goals and objectives?	
2nd Set: General business ethics	
To what extend do you comply with UK business and trading regulations and legislations?	
What are the traditions, values, rituals and role models can be noticed among the organisation?	
3rd Set: Islamic principles and Islamic business ethics	
Within western culture context, as a Muslim, to what extend do you comply with Islamic principles and commands?	
As a business organisation dealing with local or international banks, how do you deal with interest that received from banks?	
As a Muslim owner/ top manager, what are the main Islamic principles you would want to be implemented in your business?	
How would you identify and describe ethical practices?	
How would you identify Islamic business ethics?	
If you think to expand your current business, how do you raise necessary fund?	
4th Set: effect of Islamic business ethics on forming organisational culture	
In your point of view, what is the impact of your ethical practices on your business from the prospective of: (general firm's environment – firm's performance – profitability)?	
In your point of view, what is the impact of your relationships with company's employees on your business from the prospective of: (general firm's environment – firm's performance- profitability)	
In your point of view, what is the impact of employees' ethical practices on your business from the prospective of: (general firm's environment – firm's performance- profitability)	
5th Set: effect of Islamic business ethics on forming organisational culture	
Is there any issue you want to add related to the industry you are working in?	

Is there any further information you want to add not covered in the above questions?	

At the end of this interview, I would like to thank you for your great and valuable time and appreciate your participating in this project.

End of interview……..

Appendix 2: Profile of interviewees.

№	Company Code	Industry	Interviewee Position	Age	Annual Turnover 000£	№ of Employees	Business Location	Organisational Culture Type
01	HS01	Hospitality	Owner	46	150	7	Birmingham	Fragmented
02	HS02	Hospitality	Owner	33	700	18	Birmingham	Mercenary
03	RS01	Real State	Owner	47	600	7	Birmingham	Mercenary
04	HS03	Hospitality	Manger	26	150	10	Birmingham	Communal
05	HS04	Hospitality	Owner	43	240	10	Birmingham	Networked
06	MN01	Manufacturing	Manger	46	4,400	79	Birmingham	Communal
07	MN02	Manufacturing	Owner	58	400	9	Manchester	Networked
08	HS05	Hospitality	Owner	41	300	14	Manchester	Fragmented
09	MT01	Motor Trader	Owner	37	350	3	Sheffield	Networked
10	RT01	Retailing	Owner	28	290	3	Sheffield	Networked
11	HS06	Hospitality	Owner	39	600	30	Nottingham	Networked
12	MN03	Manufacturing	CEO	38	10,000	9	Loughborough	Communal
13	HS07	Hospitality	Owner	42	250	9	Coventry	Communal
14	RT02	Retailing	Owner	39	240	6	Birmingham	Networked
15	HS08	Hospitality	Owner	52	700	12	Birmingham	Communal

Appendix 3: Questionnaire consultation form.

Dear Sir/ Madam,

I am a PhD researcher at Birmingham Business School, University of Birmingham. The project aims to discover the impact of Islamic business ethics in shaping a particular organisational culture in order to examine the relationship between organisational culture effectiveness to achieve strategic growth. In another words, the aim of this project is to provide alternative options of strategic growth based on particular organisational culture among Muslim SMEs and entrepreneurs in the UK context.

I have finalised the first stage of data collection which was in-depth interview to develop an understanding about the impact of Islamic business ethics to shape particular organisational culture among Muslims SMEs and Enterprisers in the UK. I have managed to raise particular ideas and assumptions through interviewing a number of Muslims SMEs in the UK and need to be examined along with previous assumptions that developed through literatures and past study about organisational culture impact on achieving growth strategy. As an expert in the field, I would like to consult you to check the items' clarity and to determine their applicability with the constructs being measured. Your feedback is highly important to me and will definitely improve the questionnaire. Therefore, I would appreciate it very much of you can find time to review these items.

Please find questionnaire consultation form attached with this letter which you can use to give your judgment on the questionnaire items along with research structure and questionnaire.

Sincerely yours,

Tawfeeq M. AlAnazi
PhD Researcher
Birmingham Business School
University of Birmingham
Tel: +44 7778238923 e-mail: txa667@bham.ac.uk

Part 1

The following statements measure your organisational culture based on the level of sociability and solidarity. Please **indicate** only the option which best reflects your level of disagreement or agreement with the following statement.

		Statement's applicability with the construct being measured		Statement's clarity		Suggested modification
		Inapplicable	Applicable	Unclear	Clear	
1	The group I am assessing knows its business objectives clearly					
2	People genuinely like one another					
3	People follow clear guidelines and instructions about work					
4	People get along very well and disputes are rare					
5	Poor performance is dealt with quickly and firmly					
6	People often socialised outside of work					
7	The group really wants to win					
8	People do favours for each other because they like one another					
9	When opportunities for competitive advantage arise, people move decisively to capitalise on them					
10	People make friends for the sake of friendship – there is no other agenda					
11	Strategic goals are shared					
12	People often confide in one another about personal matters					
13	People build close long term relationships – someday they may be of benefit					
14	Reward and punishment are clear					

15	People know a lot about each other's families					
16	The group is determined to beat clearly defined enemies					
17	People are always encouraged to work things out – flexibly – as they go along					
18	Hitting targets is the single most important thing					
19	To get something done you can work around the system					
20	Projects that are started are completed					
21	When people leave, co-workers stay in contact to see how they are doing					
22	It is clear where one person's job ends and another person's begins					
23	People protect each other					

Part 2

The following statements measure your organisational strategy approach upon three options of growth strategies: Increase sales points, Developing products and Merger and Acquisition. Please **indicate** only the option which best reflects your level of disagreement or agreement with the following statement.

		Statement's applicability with the construct being measured		Statement's clarity		Suggested modification
		Inapplicable	Applicable	Unclear	Clear	
24	We have a good number of customers who are from outside our business area					
25	We intend to reach more customers outside our business area					
26	We intend to increase our frontline staff gradually to serve more customers					
27	Our business's limitations are the principle obstructions to expanding our business sales points or branches					
		Statement's applicability with the construct being measured		Statement's clarity		Suggested modification
		Inapplicable	Applicable	Unclear	Clear	
28	We believe that our staff are highly creative and innovative					
29	The sole aim of our business is to deliver products or services with high quality standards					
30	Our customers always give feedback about our products or services					
31	We intend to reduce our range of products					
		Statement's applicability with the construct being measured		Statement's clarity		Suggested modification
		Inapplicable	Applicable	Unclear	Clear	
32	Merging with another business in the same industry will keep us competing widely in the market					
33	We have the capability to extend our business by acquiring another business in the same industry					

		Statement's applicability with the construct being measured		Statement's clarity		Suggested modification
34	If we acquire or merge with another business, we believe that our staff can easily adapt to the change					
35	We are unable to change our business aspects related mainly to our staff					

Part 3

The following statements measure the extend of Islamic Business Ethics imprecation among your organisation with regard to four principles: Personal Perceptions, Individual Morality, Trust Relationship and Self Accountability. Please **indicate** only the option which best reflects your level of disagreement or agreement with the following statement.

		Statement's applicability with the construct being measured		Statement's clarity		Suggested modification
		Inapplicable	Applicable	Unclear	Clear	
36	I always keep reminding my employees about our business vision					
37	I always keep decision-making at senior level of the organisation					
38	I feel that my employees direct their efforts to keep me satisfied					
39	My employees always influence me with brilliant creative ideas					
		Statement's applicability with the construct being measured		Statement's clarity		Suggested modification
		Inapplicable	Applicable	Unclear	Clear	
40	The more moral our employees have, the more consistent our business will be					
41	The better I treat my employees, the better they will work					
42	The more moral my employees are, the more they are reliable					
43	Individual morality is a personal issue and has no effect on our business					

		Statement's applicability with the construct being measured		Statement's clarity		Suggested modification
		Inapplicable	Applicable	Unclear	Clear	
44	The more I trust my employees, the better they will perform in their job role					
45	The more I trust my employees, the more they respect me and are honest with me					
46	It is essential for our business to build a strong trust relationship amongst employees					
47	It is essential for our business to keep employees fully controlled at work					

		Statement's applicability with the construct being measured		Statement's clarity		Suggested modification
		Inapplicable	Applicable	Unclear	Clear	
48	The accountable employees are to themselves, the more our business will improve					
49	There is always a sense of freedom given to my employees to present their innovations and creativity					
50	The more employees are self-accountable, the better they will perform in their job					
51	Self-accountability is a completely personal issue that has no effect on our business					

End of the questionnaire….

Appendix 4: Survey Questionnaire.

Dear Colleague,

My name is Tawfeeq AlAnazi, and I am a PhD researcher from Birmingham Business School, at the University of Birmingham. I am studying under the supervision of Prof. David Walker (Senior Teaching Fellow) and Dr. Eric Shiu (Lecturer in Marketing) from Birmingham Business School.

We would like to invite you to participate in a research project studying the organisational culture influence towards strategic growth on Muslim-owned small and medium enterprises and Muslim entrepreneurs in the UK. Please find attached a short questionnaire that poses a variety of questions relating to Islamic business ethics practice, organisational culture patterns and organisational strategic growth thinking. Would you kindly take a little time to respond to the questionnaire by completing all the questions?

An electronic version of the questionnaire is available on request by emailing me. My contact details are provided at the end of this letter.

The questionnaire should take you approximately 15 minutes to complete and due to the link between the questions to each other, all questions should be answered, otherwise, we regret to exclude your participation. The results of this project will be used for the completion of PhD research by Tawfeeq M. AlAnazi at the University of Birmingham in the United Kingdom. Through your participation, we hope to increase the understanding of organisational culture influences towards growth strategy among Muslim SMEs and entrepreneurs in the UK. We hope that the results of the survey will be useful for examining organisational culture influences towards growth strategies and provide significant proof of best practice within the organisational culture that allows Muslim SMEs and entrepreneurs towards strategic growth in the UK.

We can confirm that your responses will not identify either you personally, nor your organisation directly and are strictly confidential. The responses will only be used to derive results for doctoral research at the University of Birmingham. We confirm that no information that identifies you or your organisation will be shared with anyone outside our research group; the group consists of Mr. Tawfeeq AlAnazi (PhD candidate), Professor David Walker (principle PhD supervisor) and Dr. Eric Shiu (PhD co-supervisor). The data that we collect through this questionnaire will be accessed by other researchers at the University of Birmingham; however, this data will be completely anonymous and will be presented solely in general numerical figures.

We hope you will take time to complete this questionnaire. Your participation is totally voluntary. Regardless of whether or not you choose to participate, please let us know if you

would like to receive a summary of our research findings. To register your interest in receiving a summary, please provide your email address where specified in part four. You have the right to withdraw your participation any time by contacting the researcher on giving email and contact numbers below. However, we need to receive your cancellation request before 20th of August 2011.

If you have any questions or concerns about completing the questionnaire, or about participating in this study, you may contact us at:

Tawfeeq M. AlAnazi   Prof. David Walker   Dr. Eric Shiu

████████████   ████████████   ████████████

We are highly appreciative of any time you may give participating in this research and your assistance in completing the questionnaire.

Statement of Confidentially

All information that might in any way permit identification of you or your company will be regarded as strictly confidential, it will be used for the purposes of operating and evaluating the study only, and will not be disclosed or released for any other purpose without your prior consent, except when required to do so by law.

Sincerely yours

Tawfeeq M. AlAnazi	Professor David Walker	Dr. Eric Shiu
PhD Researcher	Senior Teaching Fellow	Lecturer in Marketing
Birmingham Business School	Birmingham Business School	Birmingham Business School
University of Birmingham	University of Birmingham	University of Birmingham

I confirm that I am over 18 years and eligible to participate in this project.

Yes ☐   No ☐

I confirm that I am a Muslim.

Yes ☐   No ☐

I confirm that I am a business owner or manager based in the UK.

Yes ☐   No ☐

Part 1

		Strongly Disagree	Disagree	Undecided	Agree	Strongly Agree
The following statements measure your organisational culture based on levels of sociability and solidarity. Please indicate **only** the option which **best** reflects your level of disagreement or agreement with the following statements.						
1	The group I am assessing knows its business objectives clearly	☐	☐	☐	☐	☐
2	People genuinely like one another	☐	☐	☐	☐	☐
3	People follow clear guidelines and instructions about work	☐	☐	☐	☐	☐
4	People get along very well and disputes are rare	☐	☐	☐	☐	☐
5	Poor performance is dealt with quickly and firmly	☐	☐	☐	☐	☐
6	People often socialised outside of work	☐	☐	☐	☐	☐
7	The group really wants to win	☐	☐	☐	☐	☐
8	People do favours for each other because they like one another	☐	☐	☐	☐	☐
9	When opportunities for competitive advantage arise, people move decisively to capitalise on them	☐	☐	☐	☐	☐
10	People make friends for the sake of friendship – there is no other agenda	☐	☐	☐	☐	☐
11	Strategic goals are shared	☐	☐	☐	☐	☐
12	People often confide in one another about personal matters	☐	☐	☐	☐	☐
13	People build close long term relationships – someday they may be of benefit	☐	☐	☐	☐	☐
14	Reward and punishment are clear	☐	☐	☐	☐	☐
15	People know a lot about each other's families	☐	☐	☐	☐	☐
16	The group is determined to beat clearly defined enemies	☐	☐	☐	☐	☐
17	People are always encouraged to work things out – flexibly – as they go along	☐	☐	☐	☐	☐
18	Hitting targets is the single most important thing	☐	☐	☐	☐	☐
19	To get something done you can work around the system	☐	☐	☐	☐	☐
20	Projects that are started are completed	☐	☐	☐	☐	☐
21	When people leave, co-workers stay in contact to see how they are doing	☐	☐	☐	☐	☐
22	It is clear where one person's job ends and another person's begins	☐	☐	☐	☐	☐
23	People protect each other	☐	☐	☐	☐	☐

<h1 align="center"><u>Part 2</u></h1>

The following statements measure your organisational strategy approach on three options of growth strategies: Increase sales points, Developing products and mergers and acquisitions. Please indicate **<u>only</u>** the option which **<u>best</u>** reflects your level of disagreement or agreement with the following statements.

		Strongly Disagree	Disagree	Undecided	Agree	Strongly Agree
24	We have a good number of customers who are from outside our business area	☐	☐	☐	☐	☐
25	We intend to reach more customers outside our business area	☐	☐	☐	☐	☐
26	We intend to increase our frontline staff gradually to serve more customers	☐	☐	☐	☐	☐
27	Our business's limitations are the principle obstructions to expanding our business sales points or branches	☐	☐	☐	☐	☐
		Strongly Disagree	Disagree	Undecided	Agree	Strongly Agree
28	We believe that our staff are highly creative and innovative	☐	☐	☐	☐	☐
29	The sole aim of our business is to deliver products or services with high quality standards	☐	☐	☐	☐	☐
30	Our customers always give feedback about our products or services	☐	☐	☐	☐	☐
31	We intend to reduce our range of products	☐	☐	☐	☐	☐
		Strongly Disagree	Disagree	Undecided	Agree	Strongly Agree
32	Merging with another business in the same industry will keep us competing widely in the market	☐	☐	☐	☐	☐
33	We have the capability to extend our business by acquiring another business in the same industry	☐	☐	☐	☐	☐
34	If we acquire or merge with another business, we believe that our staff can easily adapt to the change	☐	☐	☐	☐	☐
35	We are unable to change our business aspects related mainly to our staff	☐	☐	☐	☐	☐

Part 3

The following statements measure the extent of Islamic Business Ethics' imprecation within your organisation with regard to four principles: Personal perception, individual morality, trust relationship and self -accountability. Please indicate **only** the option which **best** reflects your level of disagreement or agreement with the following statement.

		Strongly Disagree	Disagree	Undecided	Agree	Strongly Agree
36	I always keep reminding my employees about our business vision	☐	☐	☐	☐	☐
37	I always keep decision-making at senior level of the organisation	☐	☐	☐	☐	☐
38	I feel that my employees direct their efforts to keep me satisfied	☐	☐	☐	☐	☐
39	My employees always influence me with brilliant creative ideas	☐	☐	☐	☐	☐
		Strongly Disagree	Disagree	Undecided	Agree	Strongly Agree
40	The more moral our employees have, the more consistent our business will be	☐	☐	☐	☐	☐
41	The better I treat my employees, the better they will work	☐	☐	☐	☐	☐
42	The more moral my employees are, the more they are reliable	☐	☐	☐	☐	☐
43	Individual morality is a personal issue and has no effect on our business	☐	☐	☐	☐	☐
		Strongly Disagree	Disagree	Undecided	Agree	Strongly Agree
44	The more I trust my employees, the better they will perform in their job role	☐	☐	☐	☐	☐
45	The more I trust my employees, the more they respect me and are honest with me	☐	☐	☐	☐	☐
46	It is essential for our business to build a strong trust relationship amongst employees	☐	☐	☐	☐	☐
47	It is essential for our business to keep employees fully controlled at work	☐	☐	☐	☐	☐
		Strongly Disagree	Disagree	Undecided	Agree	Strongly Agree
48	The accountable employees are to themselves, the more our business will improve	☐	☐	☐	☐	☐
49	There is always a sense of freedom given to my employees to present their innovations and creativity	☐	☐	☐	☐	☐
50	The more employees are self-accountable, the better they will perform in their job	☐	☐	☐	☐	☐
51	Self-accountability is a completely personal issue that has no effect on our business	☐	☐	☐	☐	☐

Part 4

Please answer the following questions about yourself and your organisation.

Personal information

1. Your email address (should you wish to receive a copy of the research summary report)

   _____

2. Gender

   ☐ Male
   ☐ Female

3. Ethnic Background

   ☐ White British
   ☐ White Irish
   ☐ White Scottish
   ☐ Other white background
   ☐ Mixed white and black Caribbean
   ☐ Mixed white and Black African
   ☐ Mixed white and Asian
   ☐ Other mixed background
   ☐ Asian Indian
   ☐ Asian Pakistani
   ☐ Asian Bangladeshi
   ☐ Other Asian background
   ☐ Black Caribbean
   ☐ Black African
   ☐ Other Black Background
   ☐ Chinese
   ☐ Arab
   ☐ Other background (please specify)_____

4. Educational level

   ☐ Below vocational/ high school
   ☐ Vocational/ high school
   ☐ College degree
   ☐ Undergraduate degree
   ☐ Postgraduate degree

5. Age

   ☐ 18-25
   ☐ 26-35
   ☐ 36-45
   ☐ 46-55
   ☐ 56-65
   ☐ Above 65

6. Current position in your business

   ☐ Business owner
   ☐ Chief Executive Officer
   ☐ Manager
   ☐ Other (Please specify)_____

Your company information

1. Main business area of your company
   ☐ Consulting services
   ☐ Hospitality
   ☐ Software related products
   ☐ Retail
   ☐ Electronic equipment
   ☐ Pharmaceutical, Drugs & medicine
   ☐ Advertising
   ☐ Telecommunication services and equipment
   ☐ Industrial machinery & equipment
   ☐ Manufacturing
   ☐ Other (Please specify)_____

2. Your company's ownership
   ☐ Private company
   ☐ Joint-stock company
   ☐ Liability limited company
   ☐ State-owned enterprise
   ☐ Joint Venture Company
   ☐ Other (Please specify)_____

3. Number of full time employees
   ☐ 1 to 10
   ☐ 11 to 50
   ☐ 51 to 250
   ☐ More than 250

4. Approximate annual turnover
   ☐ Less than £100,000
   ☐ £100,000 - £499,999
   ☐ £500,000 - £999,999
   ☐ £1 million – £2 million
   ☐ £2 million – £3 million
   ☐ £3 million – £5 million
   ☐ £5 million – £10 million
   ☐ £10 million – £20 million
   ☐ £20 million – £35 million
   ☐ £35 million – £50 million
   ☐ More than £50 million

Appendix 5: Respondents' and Firms' Profiles

The sample of quantitative data using structured and tested questionnaires was 166 completed respondents. As mentioned in the methodology chapter, the number of questionnaires distributed was approximately 950 and the total number of completed questionnaires received was 258, where the response rate was 27.1%. Out of the total number of questionnaires received, there were 166 completed questionnaires and 92 questionnaires with missing responses, which represents 35.7% of total questionnaires received.

Respondents' Profiles

For the most part, the respondents were male in gender thus dominant, which represents 90.4% of the total number of respondents, and the female gender was represented with 9.6%. Ethnic groups were based on the UK's Office for National Statistics Ethnic Background Classifications that are used for national censuses. Thus, about 32.5% of total respondents were of Asian Pakistani background, 21.7% Asian Indian, 19.3% Black African, 9.6% Arab and a minor percentage of other backgrounds. Continually, the classifications of educational level are adopted also from the UK's Office for National Statistics. Therefore, 44.6% of the total respondents held a college degree, 23.9% an undergraduate degree, 16.9% vocational qualification from high school and only 13.9% are postgraduates.

Regarding the respondents' age, 45.8% of total respondents were within the range of 26-35 years old, 39.8% within the range of 36-45 years old and a minor percentage for the rest. The respondent's position is important to be determined before starting to fill out the questionnaire. In this case, any respondent who did not fulfil the sample criteria, their questionnaire was excluded. However, the current professional position question was asked to

specifically allocate the respondent's role within the business. Hence, there were 72.9% of total respondents who owned a business, 25.9% as managers and only 1.2% as the CEO. Interestingly, the majority of respondents are business owners who have more access to the business.

Respondents' profile

	Frequencies (*n* =166)	Percentage
Gender		
Male	150	90.4
Female	16	9.6
Ethnic Background		
Other background	2	1.2
Mixed white and black African	2	1.2
Mixed white and Asian	2	1.2
Other mixed background	5	3
Asian Indian	36	21.7
Asian Pakistani	54	32.5
Asian Bangladeshi	9	5.4
Other Asian background	8	4.8
Black African	32	19.3
Arab	16	9.6
Education level		
Below vocational/ high school	2	1.2
Vocational/ high school	28	16.9
Collage degree	74	44.6
Undergraduate degree	39	23.5
Postgraduate degree	23	13.9
Age		
18-25	6	3.6
26-35	76	45.8
36-45	66	39.8
46-55	13	7.8
56-65	5	3
Position		
Business owner	121	72.9
CEO	2	1.2
Manager	43	25.9

Firm's Profile

The business profile consisted of two principle verifying questions. These two questions are posed to determine the firm's number of employees and their approximate annual turnover. The research sample criteria were designated for small and medium enterprises (SMEs), based on the European Commission's definition of SMEs, which was explained in the methodology

chapter, these two questions are crucial and must be identified precisely to decide whether or not to include a respondent's answers.

Apparently, more than half of the respondents fall within the hospitality and retailing industries, which they represent by 36.7% and 23.5% respectively. This can explain the nature of the preferred businesses amongst Muslim SMEs in the UK. Respondents from manufacturing and consulting service industries were fairly represented by 7.8% and 6.6% respectively. The rest of the respondents are from a variety of minor industries. In terms of the company ownership, 92.2% of the respondents owned their business or worked at a private business and 7.8% were liability limited companies.

Regarding the number of employees' categories, this question included four categories to choose from. These are 1. from 1 to 10 employees, 2. from 11 to 50 employees, 3. from 51 to 250 employees and 4. more than 250 employees. Any response ticking category number four their response was excluded. The sample firm's profile shows that there were 74.1% of total respondents who have from 1 to 10 employees at their business and 25.9% of them have from 11-50 employees. Finally, almost half of the respondents declared that the approximate turnover is between £100,000 - £499,999 annually, which represents 47% of the total respondents, and 28.9% are between £500,000 - £999,999. Also, there was a good representation of those companies with turnovers of more than £1 million but less than £4 million.

Firms' profile

	Frequencies (*n* =166)	Percentage
Business Industry		
Other	12	7.2
Consulting services	11	6.6
Hospitality	61	36.7
Software related products	18	10.8
Retail	39	23.5
Electronic equipment	2	1.2
Pharmaceutical, drugs & medicine	2	1.2
Advertising	2	1.2
Telecommunication Services and equipment	6	3.6
Manufacturing	13	7.8
Business Ownership		
Private company	153	92.2
Liability limited company	13	7.8
Number of Employees		
1-10	123	74.1
11-50	43	25.9
Annual turnover		
Less than £100,000	2	
£100,000 - £400,000	78	1.2
£500,000 - £999,999	48	47
£1 million - £2 million	31	28.9
£2 million - £3 million	7	18.7
		4.2

Appendix 6: Descriptive Analysis

In the survey, questions were asked to measure just one factor independently. As explained in the methodology chapter, there were two dimensions that are calculated and establish the organisational culture character. Moreover, the elements of Islamic business ethics and strategic growth options have been measured independently as well.

Organisational Culture Characters

Based on the 23 direct questions on the organisational culture type, each respondent was allocated to one of the four types of organisational culture. According to Goffee & Jones's (2003), organisational culture matrix, certain sequences of questions will be added together to work out the score for each dimension.

All respondents type of organisational culture

Organisational Culture Type	Frequencies (n =166)	Percentage
Communal Culture	30	18.1
Networked Culture	49	29.5
Fragmented Culture	11	6.6
Mercenary Culture	76	45.8
Total	**166**	**100**

It is obvious that the mercenary culture exists more than any other culture showing 45.8% of the total respondents, which might be related to the business nature of SMEs in the start-up or growing stages to grow rapidly. However, it is not surprising when there is a decent number of Muslim SMEs in the UK with a networked organisational culture, which represent 29.5% of total respondents, and this might be due to the harmonies within these kinds of business. The communal organisational culture exists with 18.1% of total respondents, which is an anticipated result in the case of having very limited resources. Figure 8.1 shows the matrix scatter for organisational culture categories distribution based on the level of sociability and the level of solidarity. The minimum score in each dimension is 12 and the maximum is 60.

Therefore, the middle point is 36 where two lines are drawn to separate the four types of organisational culture. The internal reliability and co-efficient using Cronbach's Alpha test for the combined two dimensions was 0.709 and Cronback's Alpha based that is considered as an acceptable co-efficient.

Figure 8.1: Matrix scatter for respondents' organisational culture types' distribution
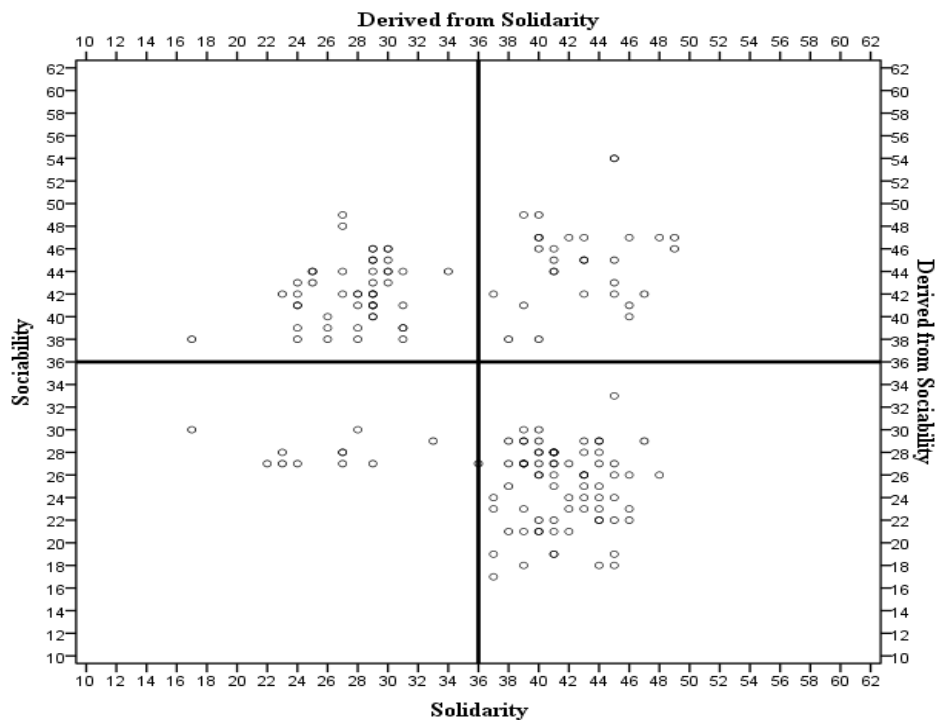
Reliability of the Sociability Level Dimension

There were 12 items that measured the sociability level among organisations. The sociability dimension's internal reliability and co-efficient using Cronbach's Alpha test was 0.893 and Cronback's Alpha based on standardised items was 0.892, which are considered as very good co-efficient.

Reliability of the Solidarity Level Dimension

There were 12 items that measured the solidarity level among organisations. The solidarity dimension's internal reliability and co-efficient using Cronbach's Alpha test was 0.830 and

Cronback's Alpha based on standardised items was 0.825, which are considered as very good co-efficient.

Islamic Business Ethics

Each of the elements of Islamic business ethics is measured independently. This procedure allows us to indicate independent features of each variable, such as internal reliability and frequency and to measure the impact of each element separately, and then cumulatively.

The Muslim Owner or Manager's Personal Perceptions

Reliability

There were 4 items that measure the extent of the existence of a Muslim owner or manger's personal perceptions among organisations. Variable items' internal reliability and co-efficient using Cronbach's Alpha test was 0.811 and Cronback's Alpha based on standardised items was 0.827, which again are considered as very good co-efficient.

Frequency

The extent of the existence of a Muslim owner or manager's personal perceptions among organisations were measured, originally through an ordinal rank. However, the ordinal rank was converted to a scale measurement in order to calculate the mean of response. There were 43.4% of total respondents who confirmed that the existence of the owner or manager's personal perceptions is relatively high within the organisation. Also, there is a considerable percentage of total respondents who are not really sure of the existence of personal perceptions and personality within the organisation with 34.4% of total respondents.

Respondents frequency for Muslim owner or manager personal perceptions

	Frequencies (*n* =166)	Percentage
1 = not exists	0	0
2	13	7.8
3	57	34.3
4	72	43.4
5 = exists	24	14.5
Total	**166**	**100**

Muslim Owner or Manager and Employee's Individual Morality

Reliability

There were 4 items that measured the extent of the existence of a Muslim owner or managers and employees' individual morality within the organisation. Variable items' internal reliability and the co-efficient using Cronbach's Alpha test was 0.804 and Cronback's Alpha based on standardised items was 0.796, which are considered as good co-efficient.

Frequency

An identical procedure of measurement and conversion of the personal perceptions variable has been applied to Muslim owner or manager and employees' individual morality. There were more than a third of all respondents who confirmed that the existence of the owner or manager and employees' individual morality is low within their organisation, which represent 31.9% of them with 21.1% of total respondents not being sure. However, there were 25.3% who confirmed that the existence of individual morality is relatively high and 12.7% who confirmed a high presence of this existence.

Respondents frequency for Muslim owner or manager and employees' individual morality

	Frequencies (*n* =166)	Percentage
1 = not exists	15	9.0
2	53	31.9
3	35	21.1
4	42	25.3
5 = exists	21	12.7
Total	**166**	**100**

Trust Relationships between Muslim Owner or Manager and Firm's Employees

Reliability

There were 4 items which measured the extent of the existence of a Muslim owner or mangers and employees' trust relationships between each other's organisation. The variable items internal reliability and co-efficient using Cronbach's Alpha test was 0.823 and Cronback's Alpha based on standardised items was 0.814, which are considered as very good co-efficient.

Frequency

An identical procedure for the measurement and conversion of the personal perceptions variable has been applied to trust relationships between a Muslim owner or manager and the firm's employees. Almost half of the total respondents confirmed that the existence of a trust relationship is low within their organisation, which represent 47% of them and 14.5% of the total respondents who confirmed the non-existence of a trust relationship. However, there were 22.3% who confirmed that the existence of a trust relationship is relatively high and only 7.8% who confirmed that high existence.

Respondents frequency for trust relationship between Muslim owner or manager and firm's employees

	Frequencies (*n* =166)	Percentage
1 = not exists	24	14.5
2	78	47.0
3	14	8.4
4	37	22.3
5 = exists	13	7.8
Total	**166**	**100**

Muslim Owner or Manager and Employee's Self-Accountability

Reliability

There were 4 items that measured the extent of the existence of a Muslim owner or managers and employees' self-accountability within the organisation. Variable items' internal reliability and co-efficient using Cronbach's Alpha test was 0.813 and Cronback's Alpha based on standardised items was 0.807, which are considered as very good co-efficient.

Frequency

An identical procedure of measurement and conversion of the personal perceptions variable has been applied to Muslim owners' or managers' and employees' self-accountability. Half of the total respondents confirmed that the existence of a Muslim owner or manager and employees' self-accountability is low within their organisation which represents 50% of them and 11.4% of the total respondents who confirmed non-existence. However, there were 22.9% who confirmed that the existence of self-accountability is relatively high, and only 4.2% who confirmed that high existence.

Respondents frequency for Muslim owner or manager and employee's self- accountability

	Frequencies (*n* =166)	Percentage
1 = not exists	19	11.4
2	83	50.0
3	19	11.4
4	38	22.9
5 = exists	7	4.2
Total	**166**	**100**

Overall of Islamic Business Ethics

Reliability

The above four factors along with 16 items are added together to measure the extent of the overall existence of Islamic business ethics within an organisation. The overall Islamic business ethics internal reliability and co-efficient using Cronbach's Alpha test was 0.883 and Cronback's Alpha based on standardised items was 0.875, which are considered as very good co-efficient.

Frequency

In order to calculate the overall existence of Islamic business ethics, the four variables have been added together and then divided by 16. The final score is rounded to the nearest actual number. More than half of the total respondents are not really sure of the existence of Islamic business ethics within their organisation. However, 21.1% of the respondents confirmed that the existence of Islamic business ethics is relatively high and 23.5% confirmed a low existence.

Respondents frequency for Muslim owner or manager and employee's overall Islamic business ethics existence

	Frequencies (n =166)	Percentage
1 = not exists	1	0.6
2	39	23.5
3	91	54.8
4	35	21.1
5 = exists	0	0.0
Total	**166**	**100**

Strategic Growth Alternatives

Each option of strategic growth is measured independently. This procedure allows us to indicate the independent features of each variable, such as internal reliability and frequency.

Increase Sales Points

Reliability

There were 4 items that measured the Muslim owner or mangers attitude toward strategic growth by means of increased sales points within the organisation. Variable items' internal reliability and co-efficient using Cronbach's Alpha test was 0.876 and Cronback's Alpha based on standardised items was 0.877, which are considered as very good co-efficient.

Frequency

The Muslim owner or manager's attitudes toward strategic growth by means of increased sales points were measured originally through ordinal rank. However, ordinal rank was converted to scale measurement in order to calculate the mean of response. A third of the total respondents have negative attitudes towards strategic growth with the option of increasing sales points. Interestingly, there were 36.1% and 19.9% of all respondents who have a positive and strongly positive – respectively - attitude to increased sales points.

Respondents frequency for Muslim owner or manager attitudes toward strategic growth by means of increase sales points

	Frequencies (*n* =166)	Percentage
Strongly negative	0	0.0
Negative	51	30.7
Undecided	22	13.3
Positive	60	36.1
Strongly positive	33	19.9
Total	**166**	**100**

Product Development

Reliability

There were 4 items that measured the Muslim owner or mangers attitude toward strategic growth by means of developing existing or new products within the organisation. Variable items' internal reliability and co-efficient using Cronbach's Alpha test was 0.857 and Cronback's Alpha based on standardised items was 0.854, which are considered as very good co-efficient.

Frequency

The Muslim owner or manager's attitudes toward strategic growth by means of developing existing or new products were measured originally through ordinal rank. However, ordinal rank was converted to scale measurement in order to calculate the mean of response. Nearly half of the respondents had a negative attitude to product development with 49.5% and 12% being undecided about this option. However, 35.5% of total respondents have a positive attitude towards strategic growth by means of developing existing or new products.

Respondents frequency for Muslim owner or manager attitudes toward strategic growth by means of developing products

	Frequencies (n =166)	Percentage
Strongly negative	0	0.0
Negative	82	49.4
Undecided	20	12.0
Positive	59	35.5
Strongly positive	5	3.0
Total	**166**	**100**

Merger & Acquisition

Reliability

There were 4 items that measured the Muslim owner or mangers attitude toward strategic growth by means of merging or acquiring another company. Variable items' internal reliability and co-efficient using Cronbach's Alpha test was 0.825 and Cronback's Alpha based on standardised items was 0.825, which are considered as very good co-efficient.

Frequency

A Muslim owner or manager's attitudes toward strategic growth by means of merging with another firm, or the takeover of a firm were measured originally through ordinal rank. However, ordinal rank was converted to scale measurement in order to calculate the mean of response. There were 62.7% of total respondents who have a negative attitude towards strategic growth expansion through merging or taking over another firm. However, 35.5% have a positive attitude to expansion through merger or acquisition.

Respondents frequency for Muslim owner or manager attitudes toward strategic growth by means of merging or acquiring new business

	Frequencies (n =166)	Percentage
Strongly negative	2	1.2
Negative	104	62.7
Undecided	0	0.0
Positive	59	35.5
Strongly positive	1	0.6
Total	**166**	**100**

Appendix 7: The Overall Islamic Business Ethics Impact on Organisational Culture

Multinomial logistic regression test was run to test the impact of overall Islamic business ethics on shaping a particular organisational culture. The test ends up with a parameter estimation of the impact and thus generates a final equation for model generalisation.

Cross Tabulation

Overall the Islamic business ethics factor indicates the existence of the sum of Islamic business ethics variables amongst Muslim firms. The existence of overall Islamic business ethics is indicated within a networked culture. Out of a total number of respondents within a networked culture, 98% indicated the existence of overall Islamic business ethics within their organisations. Also, 77.4% of all respondents indicated the existence of overall Islamic business ethics within their organisation that was assigned as a networked culture. However, the overall existence of Islamic business ethics within all types of organisational culture is 37.3% of all respondents.

At the same time, the existence of overall Islamic business ethics within fragmented and mercenary cultures is very low with 9.1% and 9.2% respectively of the total number of people who were indicated as being in fragmented and mercenary cultures. Within all organisations that were indicated as communal cultures, only 20% of them indicated an existence of overall Islamic business ethics, which is considered as a relatively low proportion.

Impact of overall Islamic business ethics on an organisational culture – cross tabulation

			Islamic Ethics not exist	Business Exist	Total
Organisational Culture	**Communal**	Count	24	6	30
		% within OC	80.0	20.0	100
		% within IBE	23.1	9.7	18.1
	Networked	Count	1	48	49
		% within OC	2.0	98.0	100
		% within IBE	1.0	77.4	29.5
	Fragmented	Count	10	1	11
		% within OC	90.0	9.1	100
		% within IBE	9.9	1.6	6.6
	Mercenary	Count	69	7	76
		% within OC	90.8	9.2	100
		% within IBE	66.3	11.3	45.8
Total		Count	104	62	166
		% within OC	62.7	37.3	100
		% within IBE	100	100	100

OC: Organisational Culture
IBE: Islamic Business Ethics

Model Fitting Information

The model fitting information provides information about the model log likelihood values without any independent variables and after they have been entered. The value of the log likelihood without independent variables is 278.401, which represents the intercept only. The value of the log likelihood after all independent variables have been entered into the logistic regression model is 60.026. Moreover, the table shows that the overall relationship between the dependent variable (group of category of organisational culture) and the combination of the independent variables (overall Islamic business ethics) is significant, based on the overall model Chi-square test where $x^2 = 218.375$, $p < .0001$. This value is the difference between the value of the log likelihood both with and without independent variables.

Model fitting information of overall Islamic business ethics impact on organisational culture

	-2 Log Likelihood	**Chi-Square**	**df**	**Sig.**
Intercept only	278.401			
Overall IBEs – Final	60.026	218.375	12	.000

Likelihood Ratio Test

The next output is the likelihood ratio test that measures predictor significance to the model. From the table, when the four elements of Islamic business ethics are entered, the Chi-square test shows that the owner or manager's personal perception factor has an impact on shaping a particular organisational culture with x^2 = 49.283, which is significant at $p<$ .0001 with regards to other elements of Islamic business ethics' impact. In addition, the Chi-square test shows that the owner or manager and employees' individual morality factor has an impact on shaping a particular organisational culture with x^2 = 24.283, which is significant at $p<$ .0001 with regards to other elements of Islamic business ethics' impact. Also, the Chi-square test shows that the trust relationship between the owner or manager and employees' factor has an impact on shaping a particular organisational culture with x^2 = 78.255, which is significant at $p<$ .0001 with regards to other elements of Islamic business ethics 'impact. Moreover, the Chi-square test shows that the owner or manager and employees' self-accountability factor has an impact on shaping a particular organisational culture with x^2 = 30.076, which is significant at $p<$ .0001 with regards to other elements of Islamic business ethics' impact. The value of x^2 is the difference between the intercept -2 log likelihood and the personal perceptions variable.

Likelihood ratio test of overall Islamic business ethics impact on organisational culture

	-2 Log Likelihood	Chi-Square	Df	Sig.
Intercept	60.026	.000	0	.
Personal Perception	109.309	49.283	3	.000
Individual Morality	84.187	24.161	3	.000
Trust Relationship	138.281	78.255	3	.000
Self-Accountability	90.102	30.076	3	.000

Model Parameter Estimation

The next shows the results of measuring the impact of each type of organisational culture category. The table is split into three sections, each one of these sections provides logistic

regression values for each type of organisational culture, which are compared to the last type

of organisational culture, the 'mercenary culture'. The four types of organisational culture are

entered as the 'categorical dependent variable' and the four elements of Islamic business

ethics' variables are entered as the 'independent variables'. As seen from the table, each

element of Islamic business ethics is a dichotomous variable that has only two predicted

answers either 'exist' or 'not exist'. To estimate the prediction value for each dependent

variable, one answer of the independent variable must be compared to the other answer and in

this case, the answer with 'not exist' is the comparison value.

Impact of overall Islamic business ethics on an organisational culture – model parameter estimation

	B (SE)	95% Cl for Odds Ratio		
		Lower	Odds Ratio	Upper
Communal				
Intercept	0.253 (1.44)			
Personal Perceptions = not exist	2.746 (0.61)***	4.723	15.578	51.382
Individual Morality = not exist	-1.349 (0.63)*	0.076	0.260	0.891
Trust Relationship = not exist	-2.622 (0.79)***	0.015	0.073	0.345
Self-Accountability = not exist	0.962 (1.20)	0.248	2.616	27.555
Networked				
Intercept	6.569 (1.50)***			
Personal Perceptions = not exist	6.497 (1.60)***	28.885	663.167	15225.399
Individual Morality = not exist	-4.410 (1.12)***	0.001	0.012	0.110
Trust Relationship = not exist	-9.556 (1.82)***	1.984	7.077	0.003
Self-Accountability = not exist	-4.131 (1.24)**	0.001	0.016	0.183
Fragmented				
Intercept	2.628 (1.44)*			
Personal Perceptions = not exist	3.963 (1.26)**	4.442	52.613	623.225
Individual Morality = not exist	-1.453 (0.89)	0.041	0.234	1.345
Trust Relationship = not exist	-4.458 (1.41)**	0.001	0.012	0.183
Self-Accountability = not exist	-2.426 (0.99)*	0.013	0.088	0.614

Note: R^2 = .723 (Cox & Snell), .804 (Nagelkerke). Model x^2 (12) = 218.375, $p< .0001$.
$p< .05$, **$p< .01$, ***$p< .001$. All compared to mercenary organisational culture

At the bottom of the table, we notice that R^2 value based on the Cox & Snell test is .723 and

based on Nagelkerke is .804, which means that the existence or absence of the four elements

of Islamic business ethics can predict the type of organisational culture, however, the four

elements of Islamic business ethics' contributions to the model are very high.

The interpretation of this parameter is different from individual models. In this model, the four elements of Islamic business ethics have been entered together into the model. Thus, each part of the table will be interpreted based on types of organisational culture.

Communal Type of Organisational Culture

The first part of the table shows an individual parameter estimation for the communal type of organisational culture compared to the mercenary type.

Personal Perceptions: as shown in the table above, the existence or absence of the owner or manager's personal perceptions factor significantly predicts whether the organisational culture formation will be communal or mercenary, $b = 2.746$ at $p < .001$. The effect of the predictor variable comes from the absence of the owner or manager's personal perceptions. So this value is related to the absence of the personal perceptions variable compared to its existence within the organisation. Thus, the absence of the owner or manager's personal perceptions factor within the organisational culture contributes to forming a communal type of organisational culture by almost 3 times compared to a mercenary culture. The odds ratio tells us that as the owner or manager's personal perceptions factor changes from being absent to being in existence within the organisation, the change in the odds of forming a mercenary culture is 15.5 times higher compared to forming a communal culture.

Individual Morality: the owner or manager and employees' individual morality factor significantly predicts whether the organisational culture will be communal or mercenary, $b = -1.349$, which is significant at $p < .05$. The effect of the predictor variable comes from the absence of the owner or manager and employees' individual morality. So this value is related to the absence of the individual morality variable compared to its existence within the organisation. Thus, the absence of the owner or manager and employees' individual morality

factor within the organisational culture contributes to forming a mercenary type of organisational culture by 35% higher compared to a communal culture. The odds ratio tells us that as the owner or manager and employees' individual morality factor changes from being absent to being in existence within the organisation, the change in the odds of forming a communal culture is $1/0.260 = 3.8$ times higher compared to forming a mercenary culture.

Trust Relationships: trust relationships between the owner or manager and employees' factor significantly predicts whether the organisational culture will be communal or mercenary, $b = -2.622$ which is significant at $p < .001$. The effect of the predictor variable comes from the absence of trust relationships between the owner or manager and employees' factor. So this value is related to the absence of the trust relationships variable compared to its existence within the organisation. Thus, the absence of trust relationships between the owner or manager and employees' factor within the organisational culture contributes to forming a mercenary type of organisational culture by 2.6 times higher compared to a communal culture. The odds ratio tells us that as the trust relationships between the owner or manager and employees' factor changes from being absent to being in existence within the organisation, the change in the odds of forming a communal culture is $1/0.073 = 13.7$ times higher compared to forming a mercenary culture.

Self-Accountability: the owner or manager and employees' self-accountability factor did not significantly predict whether the organisational culture would be communal or mercenary, $b = -0.962$, $p > .05$. In other words, the owner or manager and employees' self-accountability has no impact on shaping a communal type of organisational culture when compared to a mercenary culture.

Networked Type of Organisational Culture

The second part of the table shows the individual parameter estimation for the networked type of organisational culture compared to the mercenary type of organisational culture.

Personal Perceptions: as shown in the table above, the existence or absence of the owner or manager's personal perceptions factor significantly predicts whether the organisational culture formation will be networked or mercenary, $b = 6.497$ at $p < .001$. The effect of the predictor variable comes from the absence of the owner or manager's personal perceptions. So this value is related to the absence of the personal perception variable compared to its existence within the organisation. Thus, the absence of the owner or manager's personal perceptions factor within the organisational culture contributes to forming a networked type of organisational culture by 6.5 times compared to a mercenary culture. The odds ratio tells us that as the owner or manager's personal perceptions factor changes from being absent to being in existence within the organisation, the change in the odds of forming a mercenary culture is 663 times higher compared to forming a networked culture.

Individual Morality: the owner or manager and employees' individual morality factor significantly predicts whether the organisational culture will be networked or mercenary, $b = -4.410$, which is significant at $p < .001$. The effect of the predictor variable comes from the absence of the owner or manager and employees' individual morality. So this value is related to the absence of the individual morality variable compared to its existence within the organisation. Thus, the absence of the owner or manager and employees' individual morality factor within the organisational culture contributes to forming a mercenary type of organisational culture by 4.5 times higher compared to a networked culture. The odds ratio tells us that as the owner or manager and employees' individual morality factor changes from

being absent to being in existence within the organisation, the change in the odds of forming a networked culture is 1/0.012 = 83 times higher compared to forming a mercenary culture.

Trust Relationships: trust relationships between the owner or manager and employees' factor significantly predicts whether the organisational culture will be networked or mercenary, $b = -9.556$, which is significant at $p< .001$. The effect of the predictor variable comes from an absence of trust relationships between the owner or manager and employees' factor. So this value is related to the absence of the trust relationships variable compared to its existence within the organisation. Thus, the absence of trust relationships between the owner or manager and employees' factor within the organisational culture contributes to forming a mercenary type of organisational culture by 9.5 times higher compared to a networked culture. The odds ratio tells us that as the trust relationships between the owner or manager and employees' factor changes from being absent to being in existence within the organisation, the change in the odds of forming a networked culture is 7 times higher compared to forming a mercenary culture.

Self-Accountability: the owner or manager and employees' self-accountability factor significantly predicts whether the organisational culture will be networked or mercenary, $b = -4.131$, which is significant at $p< .01$. The effect of the predictor variable comes from the absence of the owner or manager and employees' self-accountability factor. So this value is related to the absence of the self-accountability variable compared to its existence within the organisation. Thus, the absence of the owner or manager and employees' self-accountability factor within the organisational culture contributes to forming a mercenary type of organisational culture by 4 times higher compared to a networked culture. The odds ratio tells us that as the owner or manager and employees' self-accountability factor changes from being

371

absent to being in existence within the organisation, the change in the odds of forming a networked culture is 1/0.016 = 62.5 times higher compared to forming a mercenary culture.

Fragmented Type of Organisational Culture

The third part of the table shows the individual parameter estimation for the fragmented type of organisational culture compared to the mercenary type of organisational culture.

Personal Perceptions: as shown in the table above, the existence or absence of the owner or manager's personal perceptions factor significantly predicts whether the organisational culture formation will be fragmented or mercenary, $b = 3.963$ at $p< .01$. The effect of the predictor variable comes from the absence of the owner or manager's personal perceptions. So this value is related to the absence of the personal perception variable compared to its existence within the organisation. Thus, the absence of the owner or manager's personal perceptions factor within the organisational culture contributes to forming a fragmented type of organisational culture by 4 times compared to a mercenary culture. The odds ratio tells us that as the owner or manager's personal perceptions factor changes from being absent to being in existence within the organisation, the change in the odds of forming a mercenary culture is 53 times higher compared to forming a fragmented culture.

Individual Morality: the owner or manager and employees' individual morality factor did not significantly predict whether the organisational culture would be fragmented or mercenary, $b = -1.453$ at $p> 0.05$. In other words, the owner or manager and employees' individual morality has no impact on shaping fragmented type of organisational culture when compared to a mercenary culture.

Trust Relationships: trust relationships between the owner or manager and employees factor significantly predict whether the organisational culture will be fragmented or mercenary, $b = -$

4.458, which is significant at $p < .01$. The effect of the predictor variable comes from the absence of trust relationships between the owner or manager and employees factor. So this value is related to the absence of the trust relationships variable compared to its existence within the organisation. Thus, the absence of trust relationships between the owner or manager and employees factor within the organisational culture contributes to forming a mercenary type of organisational culture by 4.5 times higher compared to a fragmented culture. The odds ratio tells us that as the trust relationships between the owner or manager and employees factor changes from being absent to being in existence within the organisation, the change in the odds of forming a fragmented culture is $1/0.012 = 83$ times higher compared to forming a mercenary culture.

Self-Accountability: the owner or manager and employees' self-accountability factor significantly predicts whether the organisational culture will be fragmented or mercenary, $b = -2.426$, which is significant at $p < .05$. The effect of the predictor variable comes from the absence of the owner or manager and employees' self-accountability factor. So this value is related to the absence of the self-accountability variable compared to its existence within the organisation. Thus, the absence of the owner or manager and employees' self-accountability factor within the organisational culture contributes to forming a mercenary type of organisational culture by 2.5 times higher compared to a fragmented culture. The odds ratio tells us that as the owner or manager and employees' self-accountability factor changes from being absent to being in existence within the organisation, the change in the odds of forming a fragmented culture is $1/0.088 = 11$ times higher compared to forming a mercenary culture.

Multinomial Logistic Regression and Model Validity

There are several steps that must be configured to decide whether to accept or reject the regression model. These steps were explained in the methodology chapter under the 'multinomial logistic regression analyses' (MLR) section. The first step is achieved where the dependent variable (organisational culture) is a category that is non-metric and the independent variable (overall Islamic business ethics) is dichotomous.

The second step is also achieved where the ratio of cases is 41 to 1, which exceeds the minimum requirement. The third step is to run the MLR test. The fourth step is also achieved where the overall model Chi-square test value is 218.375, which are significant at $p< .0001$. The standard error of co-efficient values are less than <2.0 and therefore, step number five is achieved. The final test of the likelihood ratio of each individual independent variable that being personal perceptions, individual morality, trust relationships and self-accountability values are 109.309, 84.187, 138.281 and 90.102 respectively, to the organisational culture, and they are all significant at $p< .0001$, which means that step number six is achieved as well. The values of the Wald test of each independent variable within each type of organisational culture are as follows:

Personal perception variable: among communal (20.335), networked (16.512) and fragmented (9.873), which are significant at $p< .001$ and $p< .01$.

Individual morality variable: among communal (4.595) at $p< .05$, networked (15.408) $p< .001$ and fragmented (2.649), are not significant, $p> .05$.

Trust relationships variable: among communal (10.868), networked (27.456) and fragmented (10.007), which are significant at $p< .001$ and $p< .01$.

Self-accountability variable: among communal (0.641) not significant, $p > .05$, networked (11.103) $p < .01$ and fragmented (6.022) at $p < .05$.

In this case, the model is partially valid and partially acceptable where the personal perceptions and trust relationships are accepted, and individual modality and self-accountability are rejected.

REFERENCES

Abdul Rashid, M. Z.; Sambasivan, M. & Abdul Rahman, A. (2004) "The Influence of Organisational Culture on Attitudes toward Organisational Change" **The Leadership and Organisation Development Journal,** 25(2): 161-179.

Abeng, T. (1997) "Business Ethics in Islamic Context: Perspective of a Muslim Business Leader" **Business Ethics Quarterly,** 7(3): 47-54.

Adelman, H. (1991) "Morality and Ethics in Organisational Administration" **Journal of Business Ethics,** 10(9): 665-678.

Agger, B. (1991) "Critical Theory, Poststructuralism, Postmodernism: Their Sociological Relevance" **Annual Review of Sociology,** 17: 105-131.

Agresti, A. (1996) "**An Introduction to Categorical Data Analysis**", New York: Wiley.

Ahmad, I. (2011) "Religion and Labour: Perspective in Islam" **The Journal of Labour and Society,** 14(4): 589-620.

Al-Adaileh, R. & Al-Atawi, M. (2001) "Organizational Culture Impact on Knowledge Exchange: Saudi Telecom Context" **Journal of Knowledge Management,** 15(2): 212-230.

Aldag, R. & Stearns, T. (1991) "**Management**" 2nd Ed, Ohio: South Western Pub.

Aldrich, J. H. & Nelson, F. D. (1984) "**Linear Probability, Logit and Probit models**" , Newbury Park, CA: Sage Publications.

Alsabt, M. (1996) "**Arabian Business and Culture Guide**" Honolulu: International Export Connections.

Alvesson, M. (2002) "**Understanding Organizational Culture**", London: Sage.

Amsa, P. (1986) "Organizational Culture and Work Group Behaviour: An Empirical Study" **Journal of Management Studies,** 23(3): 347-362.

Analoui, F. & Karami, A. (2003) "**Strategic Management: in Small and Medium Enterprises**" London: Thomson.

Anastasi, A. & Urbian, S. (1997) "**Psychological Testing**" 7th Ed, New Jersey: Prentice Hall.

Ansoff, H. (1988) "**The New Corporate Strategy**", New York: Wiley.

Arinaitwe, S. K. (2006) "Factors Constraining the Growth and Survival of Small Scale Businesses: A Developing Countries Analysis" **Journal of American Academy of Business,** 8(2): 167-178.

Arslan, M. (2001) "The Work Ethic Values of Protestant British, Catholic Irish and Muslim Turkish Managers" **Journal of Business Ethics,** 31(4): 321-339.

Asad, M. (1993) "**Islam at the Crossroads**" Gibraltar: Dar AlAndalus Ltd.

Asherman, J. (1982) "Doing Business in Saudi Arabia: the Contemporary Application of Islamic Law", **Fordham International Law Journal,** 16: 321-338.

Ashkanasy, N. M.; Broadfood, L. E. & Falkus, S. (2000) "**Questionnaire Measures of Organizational Culture**" In Ashkanasy, N. M.; Wildemon, C. P. & Peterson, M. F. (Eds.) "Handbook of Organizational Culture and Climate" Thousand Oaks: Sage, pp131-145.

Aune, A. (1998) "Quality and Quality Management at a Crossroad", **Total Quality Management**, 9(4&5): 6-12.

Balnaves, M. & Caputi, P. (2001) "**Introduction to Quantitative Research Methods: An Investigative Approach**" London: Sage Publications.

Bannock, G. (1981) "**The Economics of Small Firms: Return from the Wilderness**" Oxford: Blackwell.

Barkema, H. G.; Bell, J. H. & Pennings, J. M. (1996) "Foreign Entry, Cultural Barriers and Learning" **Strategic Management Journal,** 17(2): 151-166.

Barney, J, (1986) "Organizational Culture: Can it be a Source of Sustained Competitive Advantage?", **The Academy of Management Review,** 11(3): 656-665.

Bates, K. A.; Amundson, S. D.; Schoeroder, R. G. & Morris, W. T. (1995) "The Crucial Interrelationship between Manufacturing Strategy and Organisational Culture" , **Management Science,** 41(10): 1565-1580.

Baum, J. R. & Locke, E. A. (2004) "The Relationship of Entrepreneurial Traits, Skill and Motivation to Subsequent Venture Growth", **Journal of Applied Psychology**, 89(4): 587-598.

Bayaga, A. (2010) "Multinomial Logistic Regression: Usage and application in Risk Analysis", **Journal of Applied Quantitative Methods**, 5(2): 288-297.

Baydoun, N.; Mamman, A. & Mahmaud A. (1999) "The Religious Context of Management Practices: the Case of Islamic Religion, Accounting, Commerce and Finance", **The Islamic Perspective Journal**, 3(1/2): 52-79.

Bazeley, P. (2004) "**Issues in Mixed Qualitative and Quantitative Approaches to Research**" In Buber, R.; Gadner, J. & Richards, L. (Eds.) "Applying Qualitative Methods to Marketing Management Research" UK: Palgrave Macmillan, pp. 141-156.

Becker, H. S. (1998) "**Tricks of the Trade: How to think about your Research while you're doing it**?" Chicago: University of Chicago Press.

Beekun, R. I. (1996) "**Islamic Business Ethics**", International Institute of Islamic Thought.

Bell, A. (2007) "Using Vision to Shape the Future" **Leader to Leader,** (45): 17-21.

Bennis, W. & Nanus, B. (1985) "**Leaders: The Strategies for Taking Charge**" New York: Harper & Row.

Bergman, M. M. (2008) "**Advance in Mixed Methods Research: Theories and Applications**" London: Sage.

Bickman, L.; Rog, D. J. & Hedrick, T. E. (1998) "**Applied Research Design: A Practical Approach**" In Bickman, L. & Rog, D. J. (Eds.) "Handbook of Applied Social Research Methods", London: Sage Publications, pp. 5-37.

Bin-Shamsudin, A.; Kassim, A.; Hassan, M. G. & Johari, N. A. (2010) "Preliminary Insights of the Effect of Islamic Work Ethics on Relationship Marketing and Customer Satisfaction" **The Journal of Human Resource and Adult Learning**, 6 (1): 106-114.

BIS: Department for Business Innovation and Skills (2008) "Annual Small Business Survey: 2006-2007" (**Online source:** http://www.bis.gov.uk/ , 25 Feb. 2013).

BIS: Department for Business Innovation and Skills (2010) "Statistical Press Release" Released in 13 October 2010, (**Online source:** http://www.bis.gov.uk/ , 25 Feb. 2013).

Blaikie, N. (2009) "**Designing Social Research: The Logic of Anticipation**", Cambridge: Polity Press.

Bogdan, R. & Taylor, S. J. (1975) "**Introduction to Qualitative Research Methods: A Phenomenological Approach to the Social Science**" New York: Wiley.

Brickley, J, A.; Smith Jr, C. W. & Zimmerman, J. L. (2002) "Business Ethics and Organisational Architecture" **Journal of Banking and Finance,** 26(9): 1821-1835.

Brigham, E. F. & Gapenski, L. C. (1994) "**Financial Management: Theory and Practice**" 7th Ed, the Dryden Press.

Bright, K. & Cooper, C. L. (1993) "Organisational Culture and the Management of Quality towards a New Framework", **Journal of Managerial Psychology,** 8(6): 21-27.

Brown, A. (1998) "**Organisation Culture**" 2nd Ed, London: Pitman Publishing.

Bryman, A. & Bell, E. (2007) "**Business Research Methods**" 2nd Ed, Oxford: Oxford University Press.

Bryman, A. (1988) "**Quantity and Quality in Social Research**", London: Unwin Hyman Ltd.

Bryman, A. (2001) "**Social Research Methods**", England: Oxford University Press.

Buchanan, D. & Huczynski, A. (2004) "**Organisational Behaviour**" 5th Ed, London: Pearson Education.

Bulmer, M. (1988) "**Some Reflections upon Research in Organisations**" In Bryman, A. (Ed.) "Doing Research in Organisations", London & New York Routledge**,** pp. 151-161.

Burns, T. & Stalker, G. M. (1994) "**The Management of Innovation**", Reissued Ed, Oxford: Oxford University Press.

Burrell, G. & Morgan, G. (1979) "**Sociological Paradigms and Organisational Analysis**", London: Heinemann.

Calantone, R. J.; Vickery, S. K. & Droge, C. (1995) "Business Performance and Strategic New Product Development Activities: An Empirical Investigation",**Journal of Product Innovation Management,** 12(3): 214-223.

Cameron, K. S. & Freeman, S. J. (1991) "Cultural Congruence, Strength and Type: Relationships to Effectiveness" **Research in Organizational Change and Development**, 5: 23-58.

Cameron, K. S. & Quinn, R. E. (1999) "**Diagnosing and Changing Organisational Culture: Based on the Competing Values Framework**" Reading: Addison-Wesley.

Cameron, K. S. & Quinn, R. E. (2006) "**Diagnosing and Changing Organisational Culture: Based in the Computing Value Framework**" Revised edition, Jossey-Bass: A Wiley Imprint, CA.

Carlson, D. S. & Perrewe, P. L. (1995) "Institutionalization of Organisational Ethics through Transformational Leadership", **Journal of Business Ethics,** 14(10): 829-838.

Carnall, C. A. (1990) "**Managing Change in Organisations**", UK: Prentice-Hall International.

Cavanagh, G. F. & Bandsuch, M. R. (2002) "Virtue as a Benchmark for Spirituality in Business" **Journal of Business Ethics**, 38(1-2): 109-117.

Cegarra-Navarro, J. G. & Rodrigo-Moya, B. (2007) "Learning Culture as a Mediator of the Influence of an Individual's Knowledge on Market Orientation" **The Service Industrial Journal,** 27(5): 653-669.

Cepeda, G. & Vera, D. (2007) "Dynamic Capabilities and Operational Capabilities: A Knowledge Management Perspective" **Journal of Business Review**, 60: 426-437.

Chandler, A. D. (1990) "**Scale and Scope**" Cambridge, MA: Belknap Press.

Chapra, M. U. (1995) "**Islam and the Economic Challenge**", The Islamic Foundation, USA: International Institute of Islamic Thought, (**Online source:** http://www.iefpedia.com/english/wp-content/uploads/2009/09/Islam-and-the-Economic-Challenge.pdf , 25 Feb. 2013).

Chell, E.; Haworth, J. & Brearley, S. (1991) "**The Entrepreneurial Personality: Concepts, Cases and Categories**", London: Routledge.

Child, J. & Faulkner, D. (1998) "**Strategies of Cooperation: Managing Alliances, Networks and Joint Ventures**", Oxford: Oxford University Press.

Christensen, E. W. & Gordon, G. G. (1999) "An Exploration of Industry, Culture and Revenue Growth", **Organisation Studies,** 20(3): 397-422.

Churchill, G. A. (1999) "**Marketing Research: Methodological Foundations**" 7th Ed, USA: The Dryden Press.

Churchill, N. C. & Lewis, V. L. (1983) "The Five Stages of Small Business Growth", **Harvard Business Review**, 61(3): 30-50.

Cleland, D. I.; Bidanda, B. & Chung, C.A. (1995) "Human Issues in Technology Implementation", **Industrial Management**, 37(4): 22-26.

Cockman, P.; Evans, B. & Reynolds, P. (1999) "**Consulting for Real People: A Client - Centred Approach for Change Agents and Leaders**" 2nd Ed, England: McGraw – Hill Publishing Company.

Cogliser, C. C. & Brigham, K. H. (2004) "The Intersection of Leadership and Entrepreneurship: Mutual Lessons to be Learned", **The Leadership Quarterly,** 15(6): 771-799.

Cohen, D. V. (1993) "Creating and Maintaining Ethical Work Climates Anomie in the Workplace and Implications for Managing Changes", **Business Ethics Quarterly,** 3(4):434-358.

Cohen, P. R. & Howe, A. E. (1998) "How Evolution Guides Al Research", **Al Magazine,** 9(4): 35-43.

Cook, P. (2001) "Finance and Small and Medium Size Enterprises in Developing Countries", **Journal of Developmental Entrepreneurship,** 6(1): 17-40.

Cook, T. D. & Reichardt, C. S. (1979) "**Qualitative and Quantitative Methods in Evaluation Research**", Beverly Hills: Sage.

Cooke, R. & Rousseau, D. M. (1988) "Behavioral Norms and Expectations: A Quantitative Approach to the Assessment of Organizational Culture", **Group and Organization Management,** 13(3): 245-273.

Cooke, R. A. & Lafferty, J. C. (1983) "**Level 5: Organizational Culture Inventory-Form I**" Plymouth: Human Synergistics.

Cooper, R. G. (2001) "**Winning at New Products: Accelerating the Process from Idea to Launch**" 2nd Ed, New York: Perseus Books Group.

Cornaby, J. (2004) "Create Your Business Vision Today: Three Steps to Go from Goals to Reality", **Women in Business**, 56(6): 34-36.

Costa, M. M. & Jimenez, D. J. (2008) "Are Companies that Implement TQM Better Learning Organisations? An Empirical Study", **Total Quality Management,** 19(11): 1101-1115.

Cox, S. & Flin, R. (1998) "Safety Culture: Philosopher's Stone or Man of Straw", **An International Journal of Work, Health & Organisations,** 12(3): 189-201.

Cravens, D.; Shipp, S. & Cravens, K. (1994) "Reforming the Traditional Organisation: the Mandate for Developing Networks", **Business Horizons**, 37(4): 19-29.

Creswell, J, W.; Fetters, M. D. & Ivankova, N. V. (2004) "Designing a Mixed Methods Study in Primary Care", **Annals of Family Medicine**, 2(1): 7-12.

Creswell, J. W. & Plano-Clark, V. L. (2007) "**Designing and Conducting Mixed Methods Research**" Thousand Oaks, CA: Sage Publications.

Creswell, J. W. (1994) "**Research Design: Qualitative and Quantitative Approaches**", California: Sage Publication Inc.

Creswell, J. W. (2007) "**Qualitative Inquiry & Research Design: Choosing among Five Approaches**", 2nd Ed, London: Sage Publication Inc.

Crossan, M. M.; Lane, H. M.; White, R. E. & Djurfeldt, L. (1995) "Organisational Learning: Dimensions for a Theory" **The International Journal of Organisational Analysis**, 3(4): 337-360.

Damanpour, F. & Gopalakrishnan, S. (2001) "The Dynamics of the Adoption of Product and Process of Innovation in Organisations" **Journal of Management Studies**, 38(1): 45-65.

Dandridge, T. C.; Mitroff, I. I. & Joyce, W. (1980) "Organisational Symbolism: A Topic to Expand Organisational Analysis" **Academy of Management Review**, 5(1): 77-82.

Davies, G.; Chun, R.; DaSilva, R. V. & Roper, S. (2004) "A Corporate Character Scale to Assess Employee and Customer Views of Organisational Reputation", **Corporate Reputation Review,** 7(2): 125-146.

Davis, K. A. (1992) "Validity and Reliability in Qualitative Research on Second Language Acquisition and Teaching: Another Researcher Comments", **TESOL Quarterly**, 26(3): 605-608.

Davis, S. (1984) "**Managing Corporate Culture**", Cambridge, MA: Ballinger.

Dawson, M.; Abbott, J. & Shoemaker, S. (2010) "The Hospitality Culture Scale: A measure Organizational Culture and Personal Attributes", **International Journal of Hospitality Management**, 30(2): 290-300.

Dawson, P. (1994) "**Organisation Change: A Process Approach**", London: Paul Chapman.

De Witte, K. & Van Muijen, J. (1999) "Organisational Culture" **European Journal of Work and Organisational Psychology**, 8(4): 497-502.

Deakins, D. & Freel, M. (1998) "Entrepreneurial Learning and the Growth Process in SMEs", **The Learning Organization,** 5(3): 144 –155.

Deakins, D. & Freel, M. (2006) "**Entrepreneurship and Small Firms**" 4th Ed, London: McGraw Hill Education.

Deal, T. & Kennedy, A. (1982) "**Corporate Cultures: The Rites and Rituals of Corporate Life**" Addison-Wesley: Reading MA.

Deal, T. E. & Kennedy, A. A. (1982) "**Corporate Cultures: The Rites and Rituals of Corporate Life**", Reading: Addison-Wesley.

DeLisi, P. S. (1990) "Lessons from the Steel Axe: Culture, Technology and Organisational Change", **Sloan Management Review**, 32(1): 83-93.

Delmar, F., Davidsson, P. & Gartner, W. (2003) "Arriving at the High-Growth Firm", **Journal of Business Venturing,** 18(2): 189-216.

Den-Hartog, D. N. & Verburg, R. M. (2004) "High Performance Work Systems, Organisational Culture and Firm Effectiveness" **Human Resource Management Journal**, 14(1): 55-78.

Denison, D. R. & Mishra, A. K. (1995) "Toward a Theory of Organisational Culture and Effectiveness" **Organisation Science**, 6(2): 204-223.

Denison, D. R. (1990) "**Corporate Culture and Organisational Effectiveness**", New York: John Wiley & Sons.

Denison, D. R. (1996) "What is the Difference between Organisational Culture and Organisational Climate? A Native's Point of View on a Decade of Paradigm Wars", **Academy of Management**, 21(3): 619-654.

Dennison, D. (1984) "Bringing Corporate Culture to the Bottom Line", **Organizational Dynamics**, 13(2): 5-22.

Deshpande, R. & Webster, F. E. (1989) "Organisational Culture and Marketing: Defining the Research Agenda" **Journal of Marketing**, 53(1): 3-15.

Deshpande, R.; Farley, J. U. & Webster, F. E. (1993) "Corporate Culture, Customer Orientation, and Innovativeness in Japanese Firms: A Quadrad Analysis", **Journal of Marketing**, 57(1): 23-27.

Detert, J. R., Schroeder, R. G. & Mauriel, J. J. (2003) "The Measurement of Quality Management Culture in Schools: Development and Validation of the SQMCS", **Journal of Operations Management,** 21(4): 307-328.

Detert, J. R., Schroeder, R. G. & Mautiel, J. L. (2000) "Framework for Linking Culture and Improvement Initiatives in Organisations" **Academy of Management Review**, 25(4): 850-863.

Dorff, E. N. (1997) "Judaism, Business and Privacy" **Business Ethics Quarterly,** 7(2): 31-46.

Drennan, D. (1992) "**Transforming Company Culture**", London: McGraw-Hill.

Driscoll, D. L., Appiah-Yeboah, A.; Salib, P. & Rupert, D. J. (2007) Merging Qualitative and Quantitative Data in Mixed Methods Research: How To and Why Not", **Ecological and Environmental Anthropology,** 3(1): 19-28.

Drucker, P. (1964) "**The Practice of Management**", New York: Harper & Brothers.

Drucker, P. F. (1985) "The Discipline of Innovation", **Harvard Business Review**, 63(3): 67-72.

Drucker, P. F. (1994) "The Theory of Business", **Harvard Business Review**, 72(5): 95-104.

Dsouza, D. (1990) "**Strategy Types and Environmental Correlates of Strategy for High-Growth Firms: An Exploratory Study**" USA: Georgia State University.

Dunham, R. B. (1984) "**Organisational Behaviour**", Irwin: Homewood.

Dunham, R. B.; Grube, J. A.; Gardner, D. G.; Cummings, L. L. & Pierce, J. L. (1989) "**The Development of an Attitude Toward Change Instrument**", Minneapolis, Minn.: Strategic Management Research Centre, University of Minnesota.

Easterby-Smith, M.; Lyles, M. A. & Peteraf, M. A. (2009) "Dynamic Capabilities: Current Debates and Future Directions" **British Journal of Management**, 20: S1-S8.

Edwards, J. & Cable, D. (2009) "The Value of Value Congruence" **Journal of Applied Psychology**, 94(3): 654-677.

Ehlers, U. D. (2009) "Understanding Quality Culture", **Quality Assurance in Education,** 17(4): 343-363.

Eisenhardt, K. M. (1989) "Agency Theory: An Assessment and Review", **Academy of Management Review,** 14(1): 57-74.

Elashker, A. A. (1987) "**The Islamic Business Enterprises**", Kent: Croom Helm Ltd.

Ellinger, A. E.; Daugherty, P. J. & Plair, Q. J. (1999) "Customer Satisfaction and Loyalty in Supply Chain: The Role of Communication" **Transportation Research Part E**, 35(2): 121-134.

Ellis, P. D. (1995) "**Cosmopolitanism and the Marco Polo Effect: the Social Determinants of Exports in West Australian Small-to-Medium Sized Enterprises**", PhD Thesis, University of West Australia.

Ely, M.; Anzul, M.; Friedman, T.; Garner, D. & Steinmetz, A. M. (1991) "**Doing Qualitative Research: Circles within Circles**", London: Routledge Falmer.

European Commission 'EC' (2005) "**The New SMEs Definition: User Guide and Model Declaration**" (Online source: http://ec.europa.eu/index_en.htm , 25 Feb. 2013).

Evans, J. & Dean, J. (2003) "**Total Quality: Management, Organisation and Strategy**" 3rd Ed, Cincinnati, OH: South-Western Collage Publishing.

Eyiah, A. (2001) "An Integrated Approach to Financing Small Contracts in Developing Countries: A Conceptual Model" **Construction Manufacturing and Economies**, 19(5): 511-518.

Fairfield-Sonn, J. W. (2001) "**Corporate Culture and the Quality Organization**" Westport, CT: Quorum Books.

Fang, S. C. & Wang, J. F. (2006) "Effects of Organisational Culture and Learning on Manufacturing Strategy Selection: An Empirical Study", **International Journal of Management,** 23(3): 503-514.

Fard, H. D.; Rostamy, A. A. & Taghiloo, H. (2009) "How Types of Organisational Cultures Contribute in Shaping Learning Organisations" **Singapore Management Review,** 31(1): 49-61.

Farrell, M. A. (2005) "The Effect of a Market-Oriented Organisational Culture on Sales-Force Behaviour and Attitudes", **Journal of Strategic Marketing,** 13(4): 261-273.

Fey, C. F. & Denison, D. R. (2003) "Organisational Culture and Effectiveness: Can American Theory Be Applied in Russia?", **Organisation Science**, 14(6): 686-706.

Field, A. (2009) "**Discovering Statistics Using SPSS**" 3rd Ed, London: Sage.

Filson, A. & Lewis, A. (2000) "Culture Issues in Implementing Changes to New Product Development Process in a Small to Medium Sizes Enterprise (SME)", **Journal of Engineering Design,** 11(2): 149-157.

Fleiss, J. L.; Williams, J. B. & Dubro, A.F. (1986) "The Logistic Regression Analysis of Psychiatric Data" **Journal of Psychiatric Research,** 20(3): 145-209.

Fowler, F. J. (1998) "**Design and Evaluation of Survey Questions**" In Bickman, L. & Rog, D. J. (Eds.) "Handbook of Applied Social Research Methods" London: Sage Publications, pp. 343-374.

Frankfort-Nachias, C. & Nachmias, D. (2000) "**Research Methods in the Social Science**", 6th Ed, New York: Worth Publishers.

Frigo, M. L. (2004) "Growth isn't Always Good: Knowing When and Where to Grow", **Strategic Finance,** 86(6): 7-12.

Gagliardi, P. (1990) "**Culture and Management Training: Closed Minds and Change in Managers Belonging to Organisational and Occupational Communities**" In Turner, B. (Ed) "Organisational Symbolism" Berlin: De Gruyter.

Gaines, B. R. & Shaw, M. L. (1993) "Knowledge Acquisition Tools Based on Personal Construct Psychology" **The Knowledge Engineering Review**, 8(1): 49-85.

Gardner, D. (1995) "Perception of Work and Workplace: Mediators of the Relationship between Job Level and Employee Reactions", **Journal of Occupational and Organisational Psychology,** 68(4): 2001-2005.

Gaucher, E. & Kratochwill, E. (1993) "The leader's Role in Implementing Total Quality Management" **Quality Management in Health Care**, 1(3): 10-18.

George, D. & Mallery, P. (2003) "**SPSS for Windows Step by Step: A Simple Guide and Reference**" 4th Ed, Boston: Allyn & Bacon.

Gerhart, B. (2009) "How Much Does National Culture Constrain Organisational Culture?" **Management and Organization Review**, 5(2): 241-259.

Geroski, P. A. (1999) "**The Growth of Firms in Theory and Practice**", London: Centre for Economic Policy Research.

Ghauri, P. & Gronhaug, K. (2010) "**Research Methods in Business Studies: A Practical Guide**" New York: Financial Times – Prentice Hall.

Gilbert, N. (1993) "**Researching Social Life**", London: Sage.

Gill, J. & Johnson, P. (1997) "**Research Methods for Managers**" 2nd Ed, London: Paul Chapman.

Gill, J. & Johnson, P. (2002) "**Research Methods for Managers**" 3rd Ed, London: Sage Publications Ltd.

Gillis, W. & Castrogiovanni, G, J. (2012) "The Franchising Business Model: An Entrepreneurial Growth Alternative", **International Entrepreneurship and Management Journal,** 8(1): 75-98.

Gillis, W. E. & Combs, J. G. (2009) "Franchisor Strategy and Firm Performance: Making the Most of Strategic Resource Investments", **Business Horizon,** 52(6): 553-561.

Glaser, B. G. & Strauss, A. L. (1967) "**The Discovery of Grounded Theory: Strategies for Qualitative Research**", New York: Aldine.

Glendon, A. I. & Stanton, N. A (2000) "Perspective on Safety Culture", **Safety Science,** 34(1-3): 193-214.

Glueck, W. F. (1972) "**Business Policy: Strategy Formation and Management Action**", Michigan: McGraw-Hill.

Goffee, R. & Jones, G. (1998) "The Character of a Corporation: How Your Company's Culture can Make or Break your Business", **London: Harper Business.**

Goffee, R. & Jones, G. (2003) "**The Character of a Corporation: How Your Company's Culture Can Make or Break Your Business**" 2nd Ed, London: Profile Books Ltd.

Golafshani, N. (2003) "Understanding Reliability and Validity in Qualitative Research", **The Qualitative Report,** 8(4): 597-607.

Gordon, G. G. & DiTomaso, N. (1992) "Predicting Corporate Performance from Organisational Culture" **Journal of Management Studies,** 29(6): 783-799.

Gordon, G. G. (1991) "Industry Determinants of Organizational Culture", **The Academy of Management Review,** 16(2): 396-415.

Graafland, J.; Mazereeuw, C. & Yahia, A. (2006) "Islam and Socially Responsible Business Contract: An Empirical Study of Dutch Entrepreneurs", **Business Ethics: A European Review,** 15(4): 390-406.

Gray, S.; Myers, S. C. & Brealey, R. A. (2003) "**Principles of Corporate Finance**", McGraw-Hill Book Company.

Green, R. M. (1997) "Guiding Principles of Jewish Business Ethics", **Business Ethics Quarterly,** 7(2): 21-30.

Greene, J. C. (2007) "**Mixed Methods in Social Inquiry**", San Francisco: Jossey Bass.

Greiner, L. (1972) "Evolution and Revolution as Organisations Grow", **Harvard Business Review,** 50(4): 37-46.

Grinyer, P. & Spender, J. C. (1979) "**Turnaround: Managerial Recipes for Strategic Success**" London: Associated Business Press.

Groves, R. M.; Fowler, F. J.; Couper, M. P.; Lepkowski, J. M.; Singer, E. & Tourangeau, R. (2011) "**Survey Methodology**" 2nd Ed, New Jersey: John Wiley & Sons.

Guba, E. & Lincoln, Y. (1994) "**Competing Paradigms in Qualitative Research**" In Denzin, N. K. & Lincoln, Y. S. (Eds.) "Handbook of Qualitative Research" Thousand Oaks: Sage Publications, pp. 105-117.

Hackman, J. R. & Wageman, R. (1995) "Total Quality Management: Empirical, Conceptual and Practical Issues", **Administrative Science Quarterly**, 40(2): 309-342.

Hagedoorn, J. & Duysters, G. (2002) "External Sources of Innovative Capabilities: The Preference for Strategic Alliances or Mergers and Acquisitions" **Journal of Management Studies**, 39(2): 167-188.

Hahn, F. H. & Matthews, R. C. (1964) "The Theory of Economic Growth: A Survey" **The Economic Journal,** 74(296): 779-902.

Halfpenny, P. (1992) "**Positivism and Sociology: Explaining Social Life**" Aldershot: Gregg Revivals.

Halpern, P. (1983) "Corporate Acquisitions: A Theory of Special Cases? A Review of Event Studies Applied to Acquisitions", **The Journal of Finance**, 38(2): 297-317.

Hamel, G. & Prahalad, C. K. (1994) "**Competing for the Future**", Boston: Harvard Business School Press.

Hammersley, M. & Atkinson, P. (1995) "**Ethnography: Principles in Practice**" 2nd Ed, London: Routledge.

Harris, L. C. (1998) "Culture Domination: the Key to Market Oriented Culture", **European Journal of Marketing,** 32(3/4): 354-373.

Harrison, R. (1972) "Understanding Your Organizational Character", **Harvard Business Review**, 50(3): 119-128.

Hartman, J. (2000) "**Binary Logistic Regression**" (Online source: http://www.coursehero.com/keyword/logistic-regression-analysis , 30 July 2012).

Hartmann, A. (2006) "The Role of Organisational Culture in Motivating Innovation Behaviour in Construction Firms", **Construction Innovation**, 6(3): 159-172.

Hassan, M. K. & Lewis, M. K. (2007) "**Handbook of Islamic Baking**", Cheltenham: Edward Elgar Publishing Limited.

Hatch, M. & Schultz, M (1997) "Relations between Organisational Culture, Identity and Image", **European Journal of Marketing,** 31(5/6): 356-365.

Hatch, M. (1993) "The Dynamics of Organizational Culture", **The Academy of Management Review,** 18(4): 657-693.

Hay, R. D. & Ginter, P. M. (1979) "Strategies for Maintaining a Share of the Market", **Atlanta: Annual meeting of the Southern Academy of Management.**

Healey, M. J. & Rawlinson, M. B. (1993) "Interviewing Business Owners and Managers: A Review of Methods and Techniques", **Geoforum,** 24(3): 339-355.

Healy, M. & Perry, C. (2000) "Comprehensive Criteria to Judge Validity and Reliability of Qualitative Research within the Realism Paradigm", **Qualitative Market Research: An International Journal,** 3(3): 118-126.

Healy, M. & Perry, C. (2000) "Comprehensive Criteria to Judge Validity and Reliability of Qualitative Research within the Realism Paradigm", **Qualitative Market Research: An International Journal,** 3(3): 118-126.

Hebert, R. F. & Link, A. N. (1988) "**The Entrepreneur: Mainstream Views and Radical Techniques**" 2nd Ed, New York: Praeger.

Helfat, C. E. & Peteraf, M. A. (2003) "The Dynamic Resource-Based View: Capability Lifecycles" **Strategic Management Journal,** 24: 997-1010.

Hellriegel, D. & Slocum, J. (1994) "**Management**" 6th Ed, New York: Addison-Wesley.

Henry, C. (1995) "**Introduction to Professional Ethics for Health Care Professional**" In Henry, C. & Pritchard, J. (Eds.) "Professional Ethics and Organisational Change in Education and Health", London: Edward Arnold, pp. 3-14.

Hitt, M. A.; Ireland, R. D. & Palia, K. A. (1982) "Industrial Firms' Grand Strategy and Functional Importance: Moderating Effects of Technology and Uncertainty", **The Academy of Management Journal,** 25(2): 265-298.

Hofstede, G. (1980) "**Culture's Consequences: International Differences in Work-Related Value**", Beverly Hills. CA: Sage.

Hofstede, G. (1986) "The Usefulness of the Organizational Culture Concept", **Journal of Management Studies**, 23(3): 253-257.

Hofstede, G. (1998) "Attitudes, Values and Organisational Culture: Disentangling the Concepts" **Organization Studies,** 19(3): 477-492.

Hofstede, G. (2001) "**Culture's Consequences Comparing Values, Behaviours, Institutions and Organisations across Nations**", 2nd Ed, California: Sage.

Hofstede, G.; Neuijen, B.; Ohayv, D. D. & Sanders, G. (1990) "Measuring Organisational Culture: A Qualitative Study across Twenty Cases", **Administration Science Quarterly**, 35(2): 286-316.

Homburg, C. & Pflesser, C. (2000) "A Multiple-Layer Model of Market-Oriented Organisational Culture: Measurement Issues and Performance Outcomes", **Journal of Marketing Research**, 37(4): 449-462.

Hooley, G.; Saunders, J. & Piercy, N. (2004) "**Marketing Strategy and Competitive positioning**" 3rd Ed, London: Prentice Hall.

Hoshmand, L. T. (2003) "Can Lessons of History and Logical Analysis Ensure Progress in Psychological Science?" **Theory and Psychology**, 13(1): 39-44.

Hosmer, D. W. & Lemeshow, S. (2000) "**Applied Logistic Regression**", New York: Wiley.

Hosmer, L. T. (1995) "Trust: the Connecting Link between Organisational Theory and Philosophical Ethics", **The Academy of Management Review**, 20(2): 379-403.

Hosmer, T. M. (1994) "Why be Moral? A Different Rational for Managers", **Business Ethics Quarterly,** 42(2): 191-204.

House, R. J.; Hanges, P. J.; Ruiz-Quintanilla, S. A.; Dorfman, P. W.; Javidan, M.; Dickson, M. & Gupta, V. (1999) "**Culture Influences on Leadership and Organisations: Project Globe**" Advance in Global Leadership. JAI Press Inc. Stamford CT, (**Online source:** http://www.thunderbird.edu/wwwfiles/sites/globe/pdf/process.pdf , 25 Feb. 2013).

Hudson, L. A. & Ozanne, J. L. (1988) "Alternative Ways of Seeking Knowledge in Consumer Research" **Journal of Consumer Research**, 14(4): 508-521.

Hurley, R. F & Hult, G. T. (1998) "Innovation, Market Orientation and Organizational Learning: An Integration and Empirical Examination", **Journal of Marketing**, 62: 42-54

Hyland, P. & Beckett, R. (2005) "Engendering an Innovative Culture and Maintaining Operational Balance" **Journal of Small Business and Enterprise Development**, 12(3): 336-352.

Inkpen, A. C. (1998) "Learning and Knowledge Acquisition through International Strategic Alliances" **Academy of Management Executive**, 12(4): 69-80.

Iverson, R. D. (1996) "Employee Acceptance of Organisational Change: The Role of Organisational Commitment", **The International Journal of Human Resource Management,** 7(1): 122-149.

Jarratt, D. & O'Neill, G. (2002) "The Effect of Organisational Culture on Business to Business Relationship Management Practice and Performance", **Australian Marketing Journal**, 10(3): 21-40.

Jassawalla, A. R. &Sashittal, H. C. (2002) "Cultures that Support Product Innovation Processes", **Academy of Management Executive**, 16(3): 42-53.

Jelinek, M.; Smircich, L. & Hirsch, P. (1983) "Introduction: A Code of Many Colours" **Administrative Science Quarterly**, 28(3): 331-338.

Jenster, P. V. & Bigler, W. R. (1986) "**Organisational Culture in Different Strategic Contexts: A Study in the Banking Industry**" Paper given at the conference on strategies for financial institutions: London.

Johnson, B. & Turner, L. A. (2003) "**Data Collection Strategies in Mixed Methods Research**" In Tashakkori A. & Teddlie C. (Eds.) "Handbook of Mixed Methods in Social and Behavioral Research", Thousand Oaks, CA: Sage, pp. 297-319.

Johnson, G.; Scholes, K. & Whittington, R. (2006) "**Exploring Corporate Strategy**" 7th Ed**,** London: Prentice Hall.

Johnson, G.; Scholes, K. & Whittington, R. (2008) "**Exploring Corporate Strategy**" 8th Ed, London: Prentice Hall.

Jones, D. (1997) "Christian Faith in the Marketplace", **Business Ethics Quarterly**, 7(2): 149-150.

Jones, T. (1995) "Instrumental Stakeholder Theory: A Synthesis of Ethics and Economics" **Academy of Management Review**, 20(2): 404-437.

Jones, T. (2010) "What's your Vision?" **Leadership Excellence**, 27(3): 6-7.

Jose, A. & Thibodeaux, M. S. (1999) "Institutionalization of Ethics: the Perspective of Managers" **Journal of Business Ethics**, 22(2): 133-143.

Jung, T.; Scott, T.; Davies, H.; Bower, P.; Whalley, D.; McNally, R. & Mannion, R. (2007) "Instruments for the Exploration of Organisational Culture" **Working paper,** (**Online source:** http://www.scothub.org/Working%20papers/Instruments%20for%20the%20Exploration%20of%20Organisational%20Culture%20-%20working%20paper%202007.pdf , 25 Feb. 2013).

Kaarst-Brown, M. L.; Nicholson, S.; Von-Dran, G. M. & Stanton, J. M. (2004) "Organizational Cultures of Libraries as a Strategic Resource", **Library Trends**, 53(1): 33-53.

Kaplan, R. & Norton, D. (1996) "Strategic Learning and the Balance Scorecard", **Strategy and Leadership,** 24(5): 18-24.

Keizer, J. & Kempen, P. (2006) "**Business Research Projects: A Solution - Oriented Approach**" Oxford: Butterworth – Heinemann, Elsevier.

Kelchtermans, G. (2006) "Teaching Collaboration and Collegiality as Workplace Conditions: A Review" **Zeitschrift,** 52: 220-237, (**Online source:** http://www.pedocs.de/volltexte/2011/4454/pdf/ZfPaed_2006_2_Kelchtermans_Teacher_collaboration_collegiality_D_A.pdf , 25 Feb 2013).

Kelemen, M. & Doukakis, I. P. (2004) "Can Culture Be Changed? A Study of Internal Marketing" **The Service Industries Journal**, 24(5): 121-135.

Kelly's, G. (1955) "**The Psychology of Personal Constructs**", New York: Norton.

Kenny, B. & Reedy, E. (2006) "The Impact of Organisational Culture Factors on Innovation Levels in SMEs: An Empirical Investigation", **Irish Journal of Management,** 27(2): 119-142.

Kerr, S. & Slocum, J. W. (1987) "Managing Corporate Culture through Reword Systems" **Academy of Management Executive**, 1(2): 99-108.

Ketchen, D.; Thomas, J & Snow, C. (1993) "Organizational Configurations and Performance: A Comparison of Theoretical Approach" **Academy of Management Journal**, 36(6): 1278-1313.

Key, S. (1999) "Organisational Ethical Culture: Real or Imagined?" **Journal of Business Ethics**, 20(3): 217-225.

Khazanchi, S.; Lewis, M. W. & Boyer, K.K. (2007) "Innovation-Supportive Culture: The Impact of Organisational Values on Process Innovation", **Journal of Operations Management**, 25(4): 871-884.

Kidron, A. (1978) "Work Values and Organisational Commitment" **Academy of Management Journal,** 21(2): 239-247.

Kilmann, R. H. (1984) "**Beyond the Quick Fix**", San Francisco: Jossey-Bass.

Kilmann, R. H.; Saxton, M. J. & Serpa, R. (1985) "**Gaining Control of the Corporate Culture**", San Francisco: Jossey-Bass.

Kline, R. B. (2005) "Principles and Practice of Structural Equation Modelling", New York: The Guilford Press.

Knox, S. (2002) "The Boardroom Agenda: Developing the Innovative Organisation", **Corporate Governance,** 2(1): 27-36.

Kohlberg, L. (1969) "**Stage and Sequence: The Cognitive-Developmental Approach to Socialisation**" <u>In</u> Goslin, D. A. (Ed.) "Handbook of Socialization Theory and Research" Chicago: Rand McNally, pp. 347-480.

Kohli, A. & Jaworski, B. (1990) "Market Orientation: the Construct, Research Proposition and Managerial Implications" **Journal of Marketing**, 54(2): 1-18.

Kotter, J. P. & Heskett, J. L. (1992) "**Corporate Culture and Performance**", New York: The Free Press.

Kowalczyk, S. J. & Pawlish, M. J. (2002) "Corporate Branding Through External Perception of Organisational Culture", **Corporate Reputation Review**, 5(2): 159-174.

Krueger, D. A. (1994) "**Keeping the Faith at Work: the Christian in the Workplace**", Nashville: Abingdon Press.

Krueger, N. & Carsrud, A. (1993) "Entrepreneurial Intentions: Applying the Theory of Planned Behaviour", **Entrepreneurship and Regional Development**, 5(4): 315-330.

Kuhn, M. & McPartland, T. (1954) "An Empirical Investigation of Self Attitudes", **American Sociological Review,** 19: 58-76.

Lancaster, G, (2005) "**Research Methods in Management: A Concise Introduction to Research in Management and Business Consultancy**", Oxford: Elsevier – Butterworth Heinemann.

Lavrakas, P. J. (1998) "**Methods for Sampling and Interviewing in Telephone Survey**" In Bickman, L. & Rog, D. J. (Eds) "Handbook of Applied Social Research Methods" London: Sage Publications, pp. 429-472.

Lawson, R. & Ventriss, C. (1992) "Organisational Change: the Role of Organisational Culture and Organisational Learning", **The Psychological Record,** 42(2): 205-219.

Leeds, C. (1999) "**The Effects of Communications Training and Mentoring on Individual Communication Self-Efficacy, Job Performance, and Normative Beliefs**" Unpublished PhD thesis: University of Illinois at Chicago, Chicago, IL.

Lei, D.; Hitt, M. A. & Bettis, R. A. (1996) "Dynamic Core Competences through Meta-Learning and Strategic Context" **Journal of Management**, 22(7): 549-569.

Lenz, R. T. (1980) "Strategic Capability: A Concept and Framework for Analysis", **The Academy of Management Review,** 5(2): 225-234.

Leonard-Barton, D. (1992) "Core Capabilities and Core Rigidities: A Paradox in Managing New Product Development" **Strategic Management Journal**, 13: 111-125.

Lewis, D. (1996) "The Organizational Culture Saga – From OD to TQM: A Critical Review of the Literature; Part 1- Concept and Early Trends", **Leadership and Organization Development Journal,** 17(1): 12-19.

Lewis, J. & Ritchie, J. (2003) "**Generalising from Qualitative**" In Ritchie, J. & Lewis, J. (Eds.) "Qualitative Research Practice: A Guide for Social Science Students and Researchers" London: Sage Publications, pp. 263-286.

Lincoln, Y. S. & Guba, E. G. (1985) "**Naturalistic Inquiry**", Beverly Hills, CA: Sage.

Lind, P. (2000) "On the Applicability of a Computer Model for Business Performance Analysis in SMEs: A Case Study from Chile", **Information Technology for Development**, 9(1): 33-44.

Linstone, H. A. & Mitroff, I. I. (1994) "**The Challenges of the 21st Century**," New York: State University of New York Press.

Lippert, R. L.; Schweiger, D. M. & Schweiger, A. I. (2005) "Strategic Growth Initiatives Taking a Fresh Look", **Business & Economic Review**, 51(4): 13-17.

Liu, A., Fellows; R. & Ng, J. (2004) "Surveyor's Perspectives on Ethics in Organisational Culture", **Engineering, Construction and Architectural Management**, 11(6): 438-449.

Liu, S. (2009) "Organisational Culture and New Service Development Performance: Insights from Knowledge Intensive Business Service" **International Journal of Innovation Management**, 13(3): 371-392.

Locatelli, V. & West, M. A. (1996) "On Elephants and Blind Researchers: Methods for Accessing Culture in Organizations" **Leadership and Organization Development Journal,** 17(7): 12-21.

Loe, T. W.; Ferell, L. & Mansfield, P. (2000) "A Review of Empirical Studies Assessing Ethical Decision Making in Business" **Journal of Business Ethics,** 25(3): 185-204.

Lok, P. & Crawford, J. (1999) "The Relationship between Commitment and Organisational Culture, Subculture, Leadership Style and Job Satisfaction in Organisational Change and Development" **Leadership and Organisational Development Journal,** 20(7): 365-373.

Lok, P.; Westwood, R. & Crawford, J. (2005) "Perceptions of Organisational Subculture and their Significant for Organisational Commitment" **Applied Psychology: An International Review,** 54(4): 490-514.

Longenecker, J. G.; McKinney, J. A. & Moore, C. W. (2004) "Religious Intensity, Evangelical Christianity and Business Ethics: An Empirical Study" **Journal of Business Ethics,** 55(4): 373-386.

Lorence, J. (1987) "Age Differences in Work Involvement: Analyses of Three Explanations" **Work and Occupations,** 14(4): 533-557.

Louis, M. R. (1985) "An Investigator's Guide to Workplace Culture" In Frost, P. J.; Moore, L. F.; Louis, M. R.; Lundberg, C. C. & Martin, J. (Eds.) "Organisational Culture" **Beverly Hill, CA: Sage.** P. 73-93.

Lu, C. C. (2005) "Growth Strategies and Merger Patterns among Small and Medium-Sized Enterprises: An Empirical Study" **International Journal of Management,** 22(4): 681-699.

Lundberg, C. C. (1990) "Surfacing Organisational Culture" **Journal of Management Psychology,** 5(4): 19-36.

Mabey, C. & Salaman, G. (1995) "Strategic Human Resources management" **Oxford: Blackwell.**

MacIntosh, E. & Doherty, A. (2007) "Extending the Scope of Organisational Culture: The Eternal Perception of an Internal Phenomenon" **Sport Management Review,** 10(1): 45-64.

Macpherson, A. & Holt, R. (2007) "Knowledge, Learning and Small Firm Growth: A systematic Review of the Evidence" **Research Policy,** 36(2): 172-192.

March, J. (1991) "Exploration and Exploitation in Organisational Learning" **Organisation Science,** 2(1): 71-87.

Marguardt, M. J. (2002) "Building the Learning Organisation" **New York: McGraw-Hill.**

Martin, J. (1992) "Culture in Organizations- Three Perspective" **Oxford: Oxford University Press.**

Martin, J. (2002) "Organisational Culture: Mapping the Terrain" **Thousand Oaks: Sage Publication.**

Martins, E. C. & Terblanche, F. (2003) "Building Organisational Culture that Stimulates Creativity and Innovation" **European Journal of Innovation Management,** 6(1): 64-74.

Martins, E. C. (2000) "The Influence of Organisational Culture on Creativity and Innovation in a University Library" **Mlnf Dissertation, University of South Africa, Pretoria.**

Mason, J. (2002) "Qualitative Researching" 2nd edition, **London: Sage Publication.**

Mathew, J. & Ogbonna, E. (2009) "Organisational Culture and Commitment: A Study of an Indian Software Organisation" **The International Journal of Human Resource Management,** 20(3): 654-675.

Mathews, M. C. (1988) "Strategic Interventions in Organisations: Resolving Ethical Dilemmas." **London: Sage.**

McDaniel, C. & Gates, R. (2002) "Marketing Research: The Impact of the Internet" **USA: South-Western, Cincinnati – Ohio.**

McDougall, P. P.; Covin, J.; Robinson, J. R. & Herron, L. (1994) "The Effects of Industry Growth and Strategic Breadth on New Venture Performance and Strategy Content" **Strategic Management Journal,** 15(7): 537-554.

McGill, M. E. & Slocum, J. W. (1993) "Unlearning the Organisation" **Organisational Dynamics,** 22(2): 67-79.

Meek, V. L. (1988) "Organisational Culture: Origins and Weaknesses" **Organization Studies,** 9(4): 453-473.

Mehmetoglu, M. (2004) "Quantitative or Qualitative? A Content Analysis of Nordic Research in Tourism and Hospitality" **Scandinavian Journal of Hospitality and Tourism,** 4(3): 176-190.

Merton, R. K.; Fiske, M. & Kendall, P. L. (1990) "The Focus Interview: A Manual of Problems and Procedures" 2nd edition, **New York: Free Press.**

Metcalf, H.; Modood, T. & Virdee, S. (1996) "Asian Self-Employee: The Interaction of Culture and Economics in England" **London: Policy Studies Institute.**

Miesing, P. & Preble, J. F. (1985) "A Comparison of Five Business Philosophies" **Journal of Business Ethics,** 4(6): 465-476.

Miles, M. & Huberman, A. (1984) "Qualitative Data Analysis: A Sourcebook of New Methods" **London: Sage Publications.**

Miles, R. E. & Snow, C. C. (1978) "Organisational Strategy: Structure and Process" **New York: McGraw-Hill.**

Miller, D. (1993) "The Architecture of Simplicity" **The Academy of Management Review,** 18(1): 116-138.

Mintzberg, H. (1987) "Crafting Strategy" **Harvard Business Review,** 65: 66-75.

Mintzberg, H. (1994) "The Fall and Rise of Strategic Planning" **Harvard Business Review,** 72: 107-114.

Mitchell, J. C. (1983) "Case and Situation Analysis" **Sociological Review,** 31(2): 187-211.

Morse, C. W. (1986) "The Delusion of Intrapreneurship" **Long Range Planning,** 19(6): 92-95.

Morse, J. M. (1991) "Approaches to Qualitative - Quantitative Methodological Triangulation" **Nursing Research,** 40(2): 120-123.

Morse, J. M. (2003) "Principles of Mixed Methods and Multi-methods Research Design" In Tashakkori A. & Teddlie C. (Eds.) "Handbook of Mixed Methods in Social and Behavioral Research*" **Thousand Oaks, CA: Sage,** pp. 189-208.

Murphy, M. (2002) "The OECD Small & Medium Enterprises Outlook" **Organisation for Economic Co-operation and Development.**

Murphy, P. E. (1988) "Implementing Business Ethics" **Journal of Business Ethics,** 7(12): 907-915.

Myers, M. (1997) "Qualitative Research in Information Systems" **MIS Quarterly,** 21(2): 1-18: (**Online source:** http://www.inclentrust.org/uploadedbyfck/file/compile%20resourse/Qualitative%20Research/Presentations/Qualitative%20Research%20in%20Information%20Systems.pdf , 19 Feb. 2013).

Myers, S. C. (1984) "Finance Theory and Financial Strategy" **Interfaces,** 14(1): 126-137.

Narver, J. C. & Slater, S. F. (1990) "The Effect of a Market Orientation on Business Profitability" **Journal of Marketing,** 54(4): 20-35.

Nasr, S. H. (1985) "Islamic Work Ethics" **Hamdard Islamicus,** 7(4): 25-35.

Nettleton, H. & Taylor, K. (1990) "Sociology for Pharmacists" London**: Macmillan Academic and Professional Ltd.**

Nonaka, I. (1991) "The Knowledge-Crating Company" **Harvard Business Review,** 69(6): 96-104.

Northcraft, G. B. & Neale, M. A. (1990) "Organizational Behaviour" **Chicago: Dryden Press.**

Notes:

O'Reilly, C. A. & Chatman, J. A. (1996) "Culture as Social Control: Corporations, Cults and Commitment" **Research in Organizational Behavior: JAI Press,** 18: 157-200.

O'Reilly, C. A.; Chatman, J. & Caldwell, D. (1991) "People and Organizational Culture: A Profile Comparison Approach to Assessing Person-Organizational Fit" **The Academy of Management Journal,** 34(3): 487-516.

Oke, A.; Burke, G. & Myers, A. (2007) "Innovation Types and Performance in Growing UK SMEs" **International Journal of Operations & Production Management,** 27(7): 735-753.

ONS: UK Office for National Statistic (2011) "Statistical Bulletin" Released in 28 September 2011, (**Online source:** http://www.ons.gov.uk/ons/index.html , 25 Feb. 2013).

Onwuegbuzie, A. & Leech, N. (2006) "Linking Research Questions to Mixed Methods Data Analysis Procedures" **The Qualitative Report,** 11(3): 474-498.

Orlikowski, W. J. & Baroudi, J. J. (1991) "Studying Information Technology in Organisations: Research Approached and Assumptions" **Information System and Research,** 2(1): 1-28.

Ott, J. S. (1989) "The Organisational Culture Perspective" **California: Brooks/Cole Publishing Company, Pacific Grove.**

Ouchi, W. (1981) "Theory Z: How American Business Can Meet Japanese Challenge" **Reading, MA: Addison-Wesley.**

Owens, R. G. & Steinhoff, C. R. (1989) "Towards a Theory of Organisational Culture" **Journal of Educational Administration,** 27(3): 6-16.

Oxenfeldt, M. R. & Kelly, A. O. (1969) "Will Successful Franchise Systems Ultimately Become Wholly-Owned Chains?" **Journal of Retailing,** 44(4): 69-87.

Pasanen, M. (2007) "SME Growth Strategies: Organic or Non-Organic?" **Journal of Enterprising Culture,** 15(4): 317-338.

Pava, M. L. (1997) "Business Ethics: a Jewish Perspective" **Ktav Publication Inc.**

Pearce II, J. A. & Zahra, S. A. (1992) "Board Composition from a Strategic Contingency Perspective" **Journal of Management Studies,** 29(4): 411-438.

Pearson, G. (1999) "Strategy in Action: Strategic Thinking, Understanding and Practice "**London: Prentice Hall.**

Peng, M. W. & Heath, P. S. (1996) "The Growth of the Firm in Planned Economies in Transition: Institutions, Organisations and Strategic Choice" **The Academy of Management Review,** 21(2): 492-528.

Penrose, E (1959) "The Theory of Growth of the Firm" **Oxford: Oxford University Press.**

Peters, T. J. & Waterman, R. H. (2004) "In Search of Excellence: Lessons from America's Best-Run Companies" **New York: Harper and Row.**

Peterson, R. A. (1994) "A Meta-Analysis of Cronbach's Coefficient Alpha" **Journal of Consumer Research,** 21(2): 381-391.

Pettigrew, A. M. (1979) "On Studying Organisational Culture" **Administrative Science Quarterly,** 24(4): 570-581.

Pole, C. & Lampard, R. (2002) "Practical Social Investigation: Qualitative and Quantitative Methods in Social Research" **London: Prentice Hall.**

Pool, S. W. (2000) "Organisational Culture and its Relationship between Job Tension in Measuring Outcomes among Business Executives" **Journal of Management Development,** 19(1): 32-49.

Porter, M. E. (1980) "Competitive Strategy" **New York: Free Press.**

Porter, M. E. (1986) "Changing Patterns of International Competition" **California Management Review,** 28(2): 9-40.

Porter, M. E. (1996) "From Competitive Advantage to Corporate Strategy" **Managing the Multibusiness Company:** Strategic Issues for Diversified Groups, 285-314.

Prajogo, D. I. (2006) "The Relationship between Innovation and Business Performance – a Comparative Study between Manufacturing and Service Firms" **Knowledge and Process Management,** 13(3): 218-225.

Punch, M. (1994) "Politics and Ethics in Qualitative Research" In Denzin, N. K. & Lincoln, Y. S. (Ed.) "Handbook of Qualitative Research" **Thousand Oaks: Sage,** pp. 83-97.

Quddus, M.; Bailey, H. & White, L. (2005) "**Business Ethics - Perspectives from Judaism**, **Christianity and Islam**" Proceedings of the Midwest Business Economics Association, (Online source: http://www.usi.edu/business/abe/2005.aspx , 25 Feb. 2013).

Quinn, R. E. (1988) "**Beyond Rational Management: Mastering the Paradoxes and Competing Demands of High Performance**", San Francisco: Jossey-Bass.

Quran, "The Holy Quran English Translation" 2010, (Online source: www.AlMubin.com , 25 Feb. 2013).

Reichardt, C. S. & Rallis, S. F. (1994) "The Qualitative-Quantitative Debate: New Perspectives" Michigan: Jossey-Bass.

Rice, G. & Mahmoud, E. (1999) "Islam and Business in Malaysia", **Monash MT Eliza Business Review,** 2(1): 72-81.

Rice, G. (1999) "Islamic Ethics and the Implications for Business", **Journal of Business Ethics,** 18(4): 345-358.

Robson, C. (2002) "**Real World Research**" 2nd Ed, Oxford: Blackwell.

Rogerson, L. (2009) "Muslim Business Owners to be Offered Halal Insurance" (**Online source:** http://www.heraldscotland.com/business/corporate-sme/muslim-business-owners-to-be-offered-halal-insurance-1.824050 , 25 Feb. 2013).

Rokeach, M. (1973) "**The Nature of Human Values**", New York: Free Press.

Romijin, H (2001) "Technology Support for Small-Scale Industry in Developing Countries: A Review Concepts and Project Practice", **Oxford Development Studies**, 29(1): 57-76.

Rousseau, M. (1990) "**Assessing Organisational Culture: the Case for Multiple Methods**" In Schneider, B. (Ed.) "Organisational Climate and Culture", San Francisco: Jossey-Bass**,** p.p153-192.

Ruppel, C. P. & Harrington, S. J. (2000) "The Relationship of Communication, Ethical Work Climate and Trust to Commitment and Innovation", **Journal of Business Ethics**, 25(4): 313-328.

Ruvio, A.; Rosenblatt, Z. & Hertz-Lazarowitz, R. (2010) "Entrepreneurial Leadership Vision in Nonprofit vs. For-profit Organisation", **The Leadership Quarterly**, 21(1): 144-158.

Sadri, G. & Lees, B. (2001) "Developing Corporate Culture as a Competitive Advantage" **The Journal of Management Development**, 20(9/10): 853-859.

Salvador, R. & Folger, R. G. (2009) "Business Ethics and the Brain", **Business Ethics Quarterly,** 19(1): 1-31

Salvato, C.; Lassini, U. & Wiklund, J. (2007) "Dynamics of External Growth in SMEs: A Process Model of Acquisition Capabilities Emergence", **Schmalenbach Business Review (SBR),** 59(3):282-305.

Sarker, M. A. A. (2000) "Islamic Business Contracts, Agency Problem and the Theory of the Islamic Firm" **International Journal of Islamic Financial Services**, 1(2): 12-18.

Sarros, J. C.; Gray, J. & Densten, I. L. (2002) "Leadership and its Impact on Organisational Culture" **International Journal of Business Studies**, 10(2): 1-26.

Saunders, M.; Lewis, P. & Thornhill, A. A. (2003) "**Research Methods for Business Students**", 3rd Ed, **Harlow: Pearson Education.**

Saunders, M.; Lewis, P. & Thornhill, A. A. (2007) "**Research Methods for Business Students**", 4th Ed, England: Prentice Hall.

Saunders, M.; Lewis, P. & Thornhill, A. A. (2009) "**Research Methods for Business Students**", 5th Ed, England: Pearson Education Limited.

Schall, M. S. (1983) "A Communication-Rules Approach to Organisational Culture", **Administrative Science Quarterly,** 28(4): 557-581.

Schein, E. H. (1983) "The Role of Founder in Creating Organizational Culture", **Organisational Dynamics,** 12(1): 13-28.

Schein, E. H. (1984) "Coming to a New Awareness of Organisational Culture", **Sloan Management Review,** 25(2): 3-16.

Schein, E. H. (1985) "**Organisational Culture and Leadership**", London: Jossey-Bass.

Schein, E. H. (1990) "Organisational Culture", **American Psychologist,** 45(2): 109-119.

Schein, E. H. (1992) "**Organisational Culture and Leadership**" 2nd Ed, San Francisco: Jossey Bass.

Schein, E. H. (1996) "Culture: The Mission Concept in Organisation Studies", **Administrative Science Quarterly,** 41(2): 229-240.

Schein, E. H. (2004) "**Organisational Culture and Leadership**" 3rd Ed, San Francisco: Jossey Bass.

Schein, E. H. (2009) "**The Corporate Culture Survival Guide**", San Francisco: John Wiley and Sons.

Schneider, B.; Brief, A. P. & Guzzo, R. A. (1996) "Creating a Climate and Culture for Sustainable Organisation Change", **Organisational Dynamics**, 24(4): 7-19.

Scholz, C. (1987) "Corporate Culture and Strategy: The Problem of Strategic Fit" **Long Range Planning,** 20(4): 78-87.

Schwab, J. A. (2002) "Multinomial Logistic Regression: Basic Relationship and Complete Problems" (**Online source:** http://www.utexas.edu/courses/schwab/sw388r7/SolvingProblems/MultinomialLogistic Regression_BasicRelationships.ppt , 25 Feb. 2013).

Schwartz, H. & Davis, S. (1981) "Matching Corporate Culture and Business Strategy" **Organisational Dynamics**, 10(1): 30-48.

Scott, T.; Mannion, R.; Davies, H. & Marshall, M. (2003) "The Quantitative Measurement of Organisational Culture in Health Care: A review of the Available Instruments", **Health Services Research**, 38(3): 923-945.

Seale, C. (1999) "Quality in Qualitative Research", **Qualitiative Inquiry,** 5(4): 465-478.

Sekaran, U. & Bougie, R. (2010) "**Research Methods for Business: A Skill Building Approach**" 5th Ed, California: John Wiley & Sons.

Selznick, P. (1957) "**Leadership in Administration**" New York: Harper & Row.

Senge, P. M. (1990) "The Leader's New Work: Building Learning Organisations", **Sloan Management Review,** 32(1): 7-24.

Sethia, N. & Von-Glinow, M. (1985) "**Arriving at Future Culture and Managing the Reward System**" In Kilmann, R. H.; Saxton, M. J. & Serpa, R. (Eds.) "Gaining Control of the Corporate Culture", San Francisco: Jossey-Bass**,** pp. 400-420.

Shamir, B.; House, R. J. & Arthur, M. (1993) "The Motivational Effects of Charismatic Leadership: A Self-Concept based Theory", **Organization Science**, 4(4): 577-594.

Shane, S. (1994) "The Effect of National Culture on the Choice between Licensing and Direct Foreign Investment", **Strategic Management Journal**, 15(8): 627-642.

Shapiro, C. (1989) "The Theory of Business Strategy", **The RAND Journal of Economics**, 20(1): 125-137.

Shepard, L. A. (1993) "Evaluating Test Validity", **Review of Research in Education,** 19: 405-450.

Shepherd, C. & Ahmed, P. (2000) "From Product Innovation to Solutions Innovation: A New Paradigm for Competitive Advantage", **European Journal of Innovation Management,** 3(2): 100-106.

Sherman, A. J. (2004) "**Franchising and Licensing: Two Powerful Ways to Grow Your Business in any Economy**" 3rd Ed, USA: AMACOM.

Siehl, C. & Martin, J. (1990) "**Organisational Culture: A Key to Financial Performance**" In Schneider, B. (Ed.) "Organisational Climate and Culture" San Francisco: Jossey-Bass, 241-281.

Silvester, J.; Anderson, N. & Patterson, F. (1999) "Organisational Culture Change: An Inter-Group Attributional Analysis", **Journal of Occupational and Organisational Psychology**, 72(1): 1-23.

Sims, R. L. & Gegez, A. E. (2004) "Attitudes towards Business Ethics: A Five Nation Comparative Study", **Journal of Business Ethics**, 50(3): 253-265.

Sims, R. R. (1991) "The Institutionalisation of Organisational Ethics", **Journal of Business Ethics**, 10(7): 493-506.

Sinclair, A. (1993) "Approaches to Organisational Culture and Ethics", **Journal of Business Ethics,** 12(1): 63-73.

Skerlavaj, M.; Song, J. H. & Lee, Y. (2010) "Organizational Learning Culture, Innovative Culture and Innovations in South Korean Firms", **Expert Systems with Applications**, 37(9): 6390-6403.

Skerlavaj, M.; Stembergera, M. I.; Skrinjara, R. & Dimovskia, V. (2007) "Organisational Learning Culture – The Missing Link between Business Process Change and Organisational Performance" **International Journal of Production Economics**, 106(2): 346-367.

Slotegraaf, R. & Dickson, P. (2004) "The Paradox of a Marketing Planning Capability", **Journal of the Academy of Marketing Science**, 32(4): 371-385.

Slowinski, G. (1992) "The Human Touch in Successful Strategic Alliances" **Mergers & Acquisitions,** 27: 44-7.

Slywotzky, A. (2004) "Exploring the Strategic Risk Frontier", **Strategy and Leadership**, 23(6): 11-19.

Small, M. W. (1992) "Attitudes towards Business Ethics Held by Western Australian Students: A Comparative Study", **Journal of Business Ethics**, 11(10): 745-752.

Smallbone, D.; Fadahunsi, A.; Supri, S. & Paddison A. (1999) "The Diversity of Ethic Minority Enterprises" **Paper presented at the RENT 7th, Nov. 25-26: London.**

Smallbone, D.; Leigh, R. & North, D. (1995) "The Characteristics and Strategies of High Growth SMEs", **International Journal of Entrepreneurial Behaviour and Research**, 1(3): 44-62.

Smircich, L. (1983) "Concepts of Culture and Organizational Analysis", **Administrative Science Quarterly**, 28: 339-358.

Smith, P. L. & Oakley, E. F. (1996) "The Value of Ethics Education in Business School Curriculum" **College Student Journal**, 30(3): 274-283.

Snell, S. A.; Youndt, M. A. & Wright, P. M. (1996) "Establishing a Framework for Research in Strategic Human Resource Management: Merging Resource Theory and Organisational Learning", **Research in Personal and Human Resource Management**, 14(1): 61-90.

Stackhouse, M. L. (1995a) "**Spirituality and the Corporation**" In Stackhouse, M. L.; McCann, D. P.; Roles, S. J. & Williams, P. N. (Eds.) "On Moral Business: Classical and Contemporary Resources for Ethics in Economic Life", Michigan: W.M. B. Eerdmans Publishing Co. pp. 501-507

Stackhouse, M. L. (1995b) "**What then Shall We Do? On Using Scripture in Economic Ethics**" In Stackhouse, M. L.; McCann, D. P.; Roles, S. J. & Williams, P. N. (Eds.) "On Moral Business: Classical and Contemporary Resources for Ethics in Economic Life**" Michigan: W.M. B. Eerdmans Publishing Co.** pp. 109-114

Stackman, R. W.; Pinder, C. C. & Connor, P. E. (2000) "**Value Lost: Reducing Research on Values in the Workplace**" In Ashkanasy, N. M.; Wildemon, C. P. & Peterson, M. F. (Eds.) "Handbook of Organizational Culture and Climate" Thousand Oaks: Sage, pp. 37-54.

Storey, J (1995) "**Human Resource Management: A Critical Text**", London: Routledge.

Strauss, A. & Corbin, J. (1990) "**Basic of Qualitative Research: Grounded Theory Procedure and Techniques**", London: Sage.

Subramanian, A & Nilakanta, S. (1996) "Organisational Innovativeness: Exploring the Relationship between Organisational Determinants of Innovation, types of Innovations and Measures of Organisational Performance", **Omega,** 24(6): 631-647.

Tashakkori, A. & Teddlie, C. (2003) "**Handbook of Mixed Methods in the Social and Behavioral Science**", Thousand Oaks, CA: Sage.

Teece, D. J. (2010) "Business Models, Business Strategy and Innovation", **Long Range Planning,** 43(2-3): 172-194.

Teece, D. J.; Pisano, G. & Shuen, A. (1997) "Dynamic Capabilities and Strategic Management", **Strategic Management Journal**, 18(7): 509-533.

Thompson, J. (2001) "**Strategic Management**" 4th Ed, London: Thomson learning.

Thompson, J. D. (1967) "**Organisation in Action**", New York: McGraw-Hill.

Tichy, N. M. (1982) "Managing Change Strategically: The Technical, Political and Cultural Keys", **Organisational Dynamics**, 11(2): 59-80.

Timpe, C. H. & Kallrath, J. (2000) "Optimal Planning in Large Multi-Site Production Networks", **European Journal of Operational Research**, 126: 422-435.

Trevino, L. K. (1986) "Ethical Decision Making in Organisation: A Person-Situation Interactionist Model", **The Academy of Management Review**, 11(3): 601-617.

Trevino, L. K.; Butterfield, K. D. & McCabe, D. L. (1995) "**Contextual Influences on Ethics-Related Outcomes in Organisations: Rethinking Ethical Climate and Ethical Culture**" Annual Academy of Management Meeting, Vancouver: BC.

Trice, H. & Beyer, J. M. (1993) "**The Culture of Work Organisation**" Englewood Cliffs, NJ: Prentice Hall.

Trompenaars, F. & Hampden-Turner, C. (1998) "**Riding the Wave of Culture: Understanding Cultural Diversity in Business**" 2nd Ed, New York: McGraw-Hill.

Trompenaars, F. (1995) "**Riding the Waves of Culture**", Chicago: Irwin.

Tsang, H. C. (1998) "A strategic Approach to Managing Maintenance Performance", **Journal of Quality in Maintenance Engineering**, 4(2): 87-94.

Tunstall, W. B. (1983) "Culture Transition at AT&T", **Sloan Management Review,** 25(1): 15-26.

Twinn, S. (1997) "An Exploratory Study Examining the Influence of Translation on the Validity and Reliability of Qualitative Data in Nursing Research", **Journal of Advanced Nursing,** 26(2): 418-423.

Tyre, M. J. & Orlinkowski, W. J. (1993) "Exploring Opportunities for Technological Improvements in Organisations" **Sloan Management Review,** 35(1): 13-27.

U.S. Small Business Administration (2002) "Evaluating Franchise Opportunities Management and Planning" Series MP-26, 1-10, (**Online source:** http://archive.sba.gov/idc/groups/public/documents/sba_homepage/pub_mp26.pdf , 25 Feb. 2013).

Uddin, S. J. (2003) "Understanding the Framework of Business in Islam in an Ear of Globalisation: A review", **Business Ethics: A European Review,** 12(1): 23-32.

UK Department of Trading and Industry (DTI) (2000) "**Partnership with People: A Practical** London: Guide" Department of Trading and Industry.

UKTI – UK Trading and Investment (2008) "**Autumn Performance Report 2008**" (Online Source: http://www.ukti.gov.uk/home.html , 25 Feb. 2013).

Uygur, S. (2009) "The Islamic Work Ethic and the Emergence of Turkish SME Owner-Managers", **Journal of Business Ethics**, 88(1): 211-225.

Uyterhoeven, H.; Ackerman, R. & Rosenblum, J. (1973) "**Strategy and Organization: Text and Cases in General Management**", Homewood III: Irwin.

Valencia, J. C.; Valle, R. & Jimenez, D. (2010) "Organizational Culture as Determinant of Product Innovation", **European Journal of Innovation Management**, 13(4): 466-480.

Van de Ven, A & Drazin, R. (1985) "The Concept of Fit in Contingency Theory", **Research in Organizational Behavior**, 7(4): 333-365.

Van-Maanen J. & Schein, E. H (1979) "Toward a Theory of Organisational Socialisation", **Research on Organisational Behaviour**, 1: 206-264.

Van-Maanen, J. (1979) "Reclaiming Qualitative Methods for Organizational Research: A Preface", **Administrative Science Quarterly**, 24(4): 520-526.

Victor, B. & Cullen, J. B. (1988) "The Organizational Bases of Ethical Work Climates", **Administrative Science Quarterly**, 33(1): 101-125.

Vitell, S. J. & Singhapakdi, A. (2008) "The Role of Ethics Institutionalization in Influencing Organizational Commitment, Job Satisfaction and Esprit De Corps", **Journal of Business Ethics,** 81(2): 343-353.

Vitell, S. J.; Singh, J. J. & Paolillo, J. G. (2009) "Consumers' Ethical Beliefs: The Roles of Money, Religiosity and Attitude toward Business", **Journal of Business Ethics**, 73(4): 369-379.

Walker, R. (1985) "**Doing Research: A Handbook for Teachers**", London: Methuen.

Wallach, E. (1983) "Individuals and Organization: the Cultural Match", **Training and Development Journal,** 12: 28-36.

Walsham, G. (1995) "The Emergence of Interpretivism in IS Research", **Information System Research,** 6(4): 376-394.

Wasti, S. A. (2003) "The Influence of Cultural Values in Anticipates of Organisational Commitment: An Individual-Level Analysis", **Applied Psychology: An International Review,** 52(4): 533-554.

Weber, M. (2003) "**The Protestant Ethic and the Spirit of Capitalism**", USA: Dover Publications Inc.

Wilkins, A. L. & Ouchi, W. G. (1983) "Efficient Cultures: Exploring the Relationship between Culture and Organisational Performance", **Administrative Science Quarterly,** 28(60): 468-481.

Williams, R. (1994) "**Essential of Total Quality Management**", New York: AMACOM.

Williams, W. M. & Yang, L. T. (1999) "**Organisational Creativity**" In R. J. Sternberg (Ed.) "Handbook of Creativity", Cambridge: Cambridge University Press, pp.373-391.

Wilson, R. (2006) "Islam and Business", **Thunderbird International Business Review,** 48(1): 109-123.

Winklhofer, H.; Pressey, A. & Tzokas, N. (2006) "A Cultural Perspective of Relationship Orientation: Using Organisational Culture to Support a Supply Relationship Orientation", **Journal of Marketing Management**, 22(1): 169-194.

Wotruba, T. R.; Chonko, L. B. & Loe, T. W. (2001) "The Impact of Ethics Code Familiarity on Manager Behavior", **Journal of Business Ethics**, 33(1): 59-69.

Wuensch, K. L. (2011) "Binary Logistic Regression with PASW/SPSS" (**Online source:** http://core.ecu.edu/psyc/wuenschk/MV/Multreg/Logistic-SPSS.pdf , 25 Feb. 2013).

Yin, R. K. (2009) "**Case Study Research: Design and Methods**", 4th Ed, London: Sage.

Youngblood, M. D. (2000) "Winning Cultures for the New Economy", **Strategy and Leadership,** 28(6): 4-9.

Zainul, N.; Osman, F. & Mazlan, S. (2004) "E-Commerce from an Islamic Perspective", **Electronic Commerce Research and Applications**, 3(3): 280-293.

Zajac, E.; Kraatz, M. & Bresser, R. (2000) "Modeling the Dynamics of Strategic Fir: A Normative Approach to Strategic Change", **Strategic Management Journal**, 21(4): 429-453.

Zammuto, R. F.; Gifford, B. & Goodman, E. A. (2000) "**Managerial Ideologies, Organization Culture and the Outcomes of Innovation: A competing Values Perspective**" In Ashkanasy, N. M.; Wilderon, C. P. & Peterson, M. F. (Eds.) "Handbook of Organizational Culture and Climate" Thousand Oaks: Sage. pp. 261-278.

Zhang, S. B. & Liu, A. M. (2006) "Organisational Culture Profiles of Construction Enterprises in China" **Construction Management and Economies**, 24(8): 817-828.

Zinbarg, E. D. (2001) "**Faith, Moral and Money: What the World Religions Tell Us about Ethics in the Marketplace**", New York: The Continuum International Publishing Group.

Zineldin, M. (2002) "Globalisation, Strategy Co-operation and Economic Integration among Islamic/ Arab Countries", **Management Research News,** 25(4): 35-61.

Zollo, M. & Winter, S. G. (2002) "Deliberate Learning and the Evolution of Dynamic Capabilities" **Organisation Science**, 13(3): 339-351.

Zuckerman, A. M. (2004) "Growing Pains the Difference between Strategic and Non-Strategic Growth", **Healthcare Financial Management**, 58(4): 102-104.

Zulfikar, Y. F. (2012) "Do Muslims Believe More in Protestant Work Ethic than Christians? Comparison of People with Different Religious Background Living in the US", **Journal of Business Ethics,** 105(4): 489-502.

Notes

[1] The definition of Torah, (**Online source:** http://www.milechai.com/judaism/torah.html , 25 Feb. 2013).

[2] The definition of Talmud, (**Online source:** http://www.yourdictionary.com , 25 Feb. 2013).

[3] The definition of Old Testament, (**Online source:** http://www.infidels.org/library/modern/gerald_larue/otll/chap1.html , 25 Feb. 2013).

[4] The definition of New Testament, (**Online source:** http://www.thefreedictionary.com/New+Testament , 25 Feb. 2013).

[5] The definition of The Holy Quran, (**Online source:** http://www.ilmfruits.com/the-definition-of-the-quran , 25 Feb. 2013).

[6] The definition of Sunnah (Hadith), (**Online source:** http://www.understanding-islam.com/q-and-a/sources-of-islam/definition-of-sunnah-6678 , 25 Feb. 2013).

[7] Muzammil Siddiqi. "Presented paper at the Fiqh Council of North American" (**Online source**: www.islamicperspective.net , 25 Feb. 2013).