



UNIVERSITI PUTRA MALAYSIA

***FACTORS ASSOCIATED WITH WORKPLACE DEVIANT BEHAVIOR IN A
PUBLIC ORGANIZATION IN MALAYSIA AND MODERATING ROLE OF
RELIGIOSITY***

FARAH MARDIANA BINTI RADZALI

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By

FARAH MARDIANA BINTI RADZALI

**Thesis Submitted to the School of Graduate Studies, Universiti Putra Malaysia, in
Fulfilment of the Requirements for the Degree of Master of Science**

November 2015

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DEDICATION

Specially dedicated to:

My beloved family, friends, and especially my beloved husband



Abstract of thesis presented to the Senate of Universiti Putra Malaysia in fulfilment of the requirement for the Degree of Master of Science

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By

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November 2015

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Workplace deviant behavior exists when an employee violates organization's norms and directly or indirectly harms other employees, the organization, or both. It has negative effects on an organization's financial status and well-being. This concern has led to numerous research related to workplace deviant behavior and development of various counseling programs to help public servants work efficiently with integrity. Workplace deviant behavior is a multidimensional issue which is linked to wide variety of factors. However, there are limited studies that focus on the predictors of workplace deviant behavior and factors that can reduce workplace deviant behavior.

The objectives of this study are to determine the 1) relationship between emotional stability and workplace deviant behavior, 2) relationship between workload and workplace deviant behavior, 3) relationship between job stress and workplace deviant behavior, and the 4) moderating role of religiosity in the relationships between emotional stability, workload, job stress, and workplace deviant behavior. The criteria for selecting the employee include (i) permanent appointment and (ii) having religion. The participants of this study comprised

of 261 employees selected from the Prime Minister's Department through simple random and cluster sampling procedures using self-administered questionnaires through the drop and collect method. The data were analyzed using Structural Equation Modeling (SEM) analysis.

Results show that there were significant relationships between emotional stability, job stress, and workload, and workplace deviant behavior, and religiosity plays a moderating role in the relationship between emotional stability and workplace deviant behavior. However, religiosity does not moderate the relationships between job stress and workload, and workplace deviant behavior. The contribution of the independent variables to the dependent variable for the whole model is 40%. The results of the

study contribute to the body of knowledge on employees' deviant behavior by providing a moderation model which includes religiosity for understanding further the phenomenon of workplace deviant behavior. The results also serve as evidence that the emotional stability, workload and job stress are related to workplace deviant behavior. Employers may need to focus on religiosity in their effort to reduce workplace deviant behavior since religiosity acts as a coping mechanism through which employees strengthen their inner self.



Abstrak tesis yang dikemukakan kepada Senat Universiti Putra Malaysia sebagai memenuhi keperluan untuk Ijazah Master Sains

**FAKTOR-FAKTOR YANG BERKAITAN DENGAN TINGKAH LAKU
MENYIMPANG DI TEMPAT KERJA DALAM ORGANISASI AWAM DI
MALAYSIA DAN PERANAN KEAGAMAAN SEBAGAI MODERATOR**

Oleh

FARAH MARDIANA BINTI RADZALI

November 2015

Pengerusi : Aminah binti Ahmad, PhD
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Tingkah laku menyimpang di tempat kerja berlaku apabila pekerja melanggar norma-norma di sesebuah organisasi dan secara langsung atau tidak langsung ia membahayakan pekerja, organisasi atau kedua-duanya sekali. Ia mempunyai kesan negatif ke atas kedudukan kewangan dan kesejahteraan organisasi. Kebimbangan ini telah membawa kepada banyak penyelidikan yang berkaitan tingkah laku menyimpang di tempat kerja dan pembangunan pelbagai program kaunseling untuk membantu penjawat awam bekerja dengan cekap serta berintegriti. Tingkah laku menyimpang di tempat kerja adalah satu isu yang mempunyai pelbagai dimensi yang dikaitkan dengan pelbagai jenis faktor. Walau bagaimanapun, terdapat kajian terhad yang memberi tumpuan kepada peramal tingkah laku menyimpang di tempat kerja dan faktor yang boleh mengurangkan tingkah laku menyimpang di tempat kerja.

Objektif bagi kajian ini adalah untuk mengkaji 1) hubungan antara kestabilan emosi dan tingkah laku menyimpang di tempat kerja, 2) hubungan antara beban kerja dan tingkah laku menyimpang di tempat kerja, 3) hubungan antara tekanan kerja dan tingkah laku menyimpang di tempat kerja, dan 4) peranan keagamaan sebagai moderator dalam hubungan antara faktor pembawaan dan faktor-faktor kerja dengan tingkah laku menyimpang di tempat kerja. Kriteria pemilihan adalah (i) bekerja tetap dan (ii) mempunyai agama. Peserta kajian ini terdiri daripada 261 kakitangan terpilih daripada Jabatan Perdana Menteri melalui prosedur rawak mudah dan persampelan kluster dengan menggunakan borang soal selidik menggunakan kaedah hantar dan kutip. Data dianalisa menggunakan analisis Structural Equation Model (SEM).

Hasil kajian menunjukkan terdapat hubungan yang signifikan terhadap hubungan antara kestabilan emosi, tekanan kerja, dan beban kerja dengan tingkah laku menyimpang di tempat kerja, dan keagamaan memainkan peranan sebagai moderator bagi hubungan antara kestabilan emosi dan tingkah laku menyimpang di tempat kerja. Namun, keagamaan tidak memainkan peranan sebagai moderator bagi hubungan antara

tekanan kerja dan tingkah laku menyimpang di tempat kerja, dan juga beban kerja dan tingkah laku menyimpang di tempat kerja. Sumbangan pembolehubah bebas kepada pembolehubah bersandar bagi keseluruhan model ialah 40%. Hasil kajian menyumbang kepada bidang pengetahuan mengenai tingkah laku menyimpang di tempat kerja dengan menghasilkan model moderasi yang terdapat keagamaan di dalamnya untuk memahami fenomena tingkah laku menyimpang di tempat kerja. Hasil kajian juga membuktikan bahawa kestabilan emosi, beban kerja dan tekanan kerja mempunyai hubungan dengan tingkah laku menyimpang di tempat kerja. Majikan perlu memberi fokus terhadap keagamaan di dalam usaha mengurangi tingkah laku menyimpang memandangkan keagamaan bertindak sebagai “mekanisme menghadapi” di mana pekerja menguatkan kekuatan dalaman diri.



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I certify that a Thesis Examination Committee has met on 30 November 2015 to conduct the final examination of Farah Mardiana binti Radzali on her thesis entitled "Factors Associated with Workplace Deviant Behavior in a Public Organization in Malaysia and Moderating Role of Religiosity" in accordance with the Universities and University Colleges Act 1971 and the Constitution of the Universiti Putra Malaysia [P.U.(A) 106] 15 March 1998. The Committee recommends that the student be awarded the Master of Science.

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LIST OF ABBREVIATIONS

BHEUU	Bahagian Hal Ehwal Undang-Undang
CFA	Confirmatory Factor Analysis
CFI	Comparative Fit Index
COR	Conservation Of Resources
CPI	Corruption Perception Index
DF	Degree Of Freedom
EDA	Exploratory Data Analysis
FFM	Five-Factor Model
GFI	Goodness Of Fit
GST	General Strain Theory
HRD	Human Resource Development
IFI	Increment Fit Index
JAKIM	Jabatan Kemajuan Islam Malaysia
JPA	Jabatan Perkhidmatan Awam
PCB	Public Complaints Bureau
RMSEA	Root Mean Square Error Of Approximation
RTD	Road Transport Department
SD	Standard Deviation
SEM	Structural Equation Modeling
SPRM	Suruhanjaya Pencegah Rasuah Malaysia
TLI	Tucker-Lewis Coefficient Index
US	United States

CHAPTER 1

INTRODUCTION

This chapter provides the background of the study on factors associated with workplace deviant behavior. The factors include job stress, workload, emotional stability and the moderating role of religiosity. This chapter also presents the background of the study, statement of the problem, objectives of the study, hypotheses of the study, significance of the study, and operational definitions of terms used in this study.

1.1 Background of the Study

Workplace deviant behavior is now becoming a serious problem in many countries such as the United States (Christian & Ellis, 2013), China (Wu, Zhang, Chiu, Kwan & He, 2013), and India (Sudha & Khan, 2013). In Nigeria, the workers are known to be among the fastest growing group of people to commit workplace deviant behavior (Fagbohunge, Akinbode & Ayodeji, 2012). A similar situation can be found in Malaysia. The media reported that workplace deviant behaviors occurred among Malaysian public servants such as fake making medical claims (Awanis, 2006; Kidwell & Martin, 2004). Based on previous research (Rahim & Nasuridin, 2008), the problem of workplace deviant behavior among public servants in Malaysia is widely reported by the media especially those regarding corruption. According to Omar, Awang, and Manaf (2012) the performance and integrity of civil servants in Malaysia is still problematic.

Azmi Khalid (2012) stated that the level of integrity among government servants is very high in the 60's and 70's compared to now. For example, Malaysia still holds average scores in the Corruption Perception Index (CPI). CPI measured the perceived levels of public sector corruption in 177 countries and territories. A scale of 0 – 10 is used for CPI scoring; where scores closer to 0 indicates high corruption while scores closer to 10 indicates low corruption. Meanwhile, top ranking indicate low corruption while lower ranking indicates high corruption (rank 1 – 100). As corruption is a workplace deviant behavior, it is important to take note on the CPI score especially in the public sectors. From the year 2010 to 2013, the CPI score for Malaysia varied but is still average. In 2010, Malaysia CPI score was 4.4 (scale range from 0 – 10), which is

perceived as highly corrupt and ranked 56 out of 177 countries. In 2011, the rank dropped to 60 and Malaysia CPI score is 4.3. However, Malaysia CPI rank increased in the year 2012 and 2013 which was 49 and 50 respectively (rank 1 – 100). Even though there is an increase in both years, it was observed that Malaysia's CPI score is average. This shows that in respect to issues such as corruption, the inefficiency of public service delivery becomes increasingly serious (Omar et al., 2012).

Moreover, in modern Malaysia, with its rapid development of science and technology and its present journey to achieve Vision 2020 as a developed country, it is assumed that public servants in Malaysia are experiencing high job stress levels which may increase the tendency of acting deviant in the workplace. However, according to Ambrin Buang (2012), all these negative issues in public service related to disintegrity are sometimes a matter of religion. It depends on the level of religiosity of individuals. As suggested by Amin and Alam (2008), religion exerts an important impact on human behavior. In addition, as an Islamic country (Sim & Bujang, 2012), the Malaysian government has always emphasized that religion is a fundamental asset in every Malaysian. This is reflected in the first National Principles of Malaysia which is stated as "to believe in God". However, even though Malaysia is officially a Muslim country, other religion is tolerated and they have the freedom of worship as stated in the country's constitution (Sim & Bujang, 2012). Thus, government organizations should alert on these issues because if they are not seriously addressed, it will spread widely throughout the organization (Appelbaum, Iaconi & Matousek, 2007).

The public sector is very worthy for research as it is now the largest contributors in terms of Malaysia's earnings towards national income. Over the past few years, integrity and accountability issues among Malaysia's public servants are getting pervasive. Integrity is defined as a superior quality that exists among individuals and based on strong principles of honesty and moral practices (Musa, Zahrudin & Moin, 2005). In short, integrity can be defined as honesty, completeness, and wholeness. Oxford Dictionary (2008) conceptualized four main features of the concept of integrity which are wholeness, soundness, uprightness, and honesty.

The function of integrity in public services is to establish an efficient public administration and services in various aspects of governance such as financial management, disciplinary cases management, corruption, and abuse of power, which is prohibited by the rules, laws, and religion (National Integrity Plan, 2004). The Malaysian Government planned several ways to reduce the issues of workplace deviant behavior among public servants in Malaysia through the establishment of the Act of Misconduct among public servants, Public Service Ethics Policy, Policy on Values and Ethics in Public Service, Twelve Pillars Policy, Outstanding Service Concept, and National Integrity Plan. The government's commitment to promote integrity in public service is being done from time to time through a variety of ways. This includes the establishment of the Public Complaints Bureau (PCB) in 2000 to enable the public to

channel their complaints directly to the Department of Prime Minister. A number of past researches studied workplace deviant behavior, whereby researchers mainly considered the positive side of workplace behavior such as productive behavior, integrity and ethics in public organization. Although it received an increasing attention recently, yet there is still much to study on workplace deviant behavior especially among public servants. The issue is particularly urgent and important for public sector in Malaysia due to the vital contribution of this sector to the development of the nation.

Workplace deviant behavior is an important topic for researchers and practitioners because of its increasing occurrence and potential consequences (Omar, Halim, Zainah, Farhadi, Nasir & Kairudin, 2011; Spector & Fox, 2005) such as decreased job performance and organizational losses (Ahmad & Omar, 2013; Harris & Ogbonna, 2006). Workplace deviant behavior is critical as it can affect all areas in the organizations including productivity, financial costs, and decision-making (Appelbaum et al., 2007). It should be addressed as it gives negative impact on both organizations and individuals (Bennett & Robinson, 2003). For example, about 6 to 13 billion Australian dollars were spent to overcome bullying (a form of deviant behavior) in the workplace each year (Chappell & Martino, 2006). It also has detrimental effects on the organizational financial well-being (Farhadi, Fatimah, Nasir & Wan, 2012; Omar et al., 2011; Appelbaum et al., 2007; Taylor, 2007; Voyles, 2007; Kelly, 2006), decreases overall organizational productivity (Farhadi et al., 2012), violates organizational norms, jeopardizes goal achievement (Appelbaum et al, 2007), and threatens the overall well-being of employees.

Deviant behavior in the workplace is really costly to organizations (Litzky, Eddleston & Kidder, 2006; Lloyd & Ogbonna, 2006). A worldwide survey conducted in 32 countries in North America, Asia Pacific, and Europe estimated that over one-third of losses can be attributed to employee theft (Bamfield, 2007). The targeted employees of deviance will experience psychological and physical pain, damaged self-esteem, high turnover, and increased insecurity at work (Farhadi et al., 2012). Furthermore, an organization that consists of employees with workplace deviant behavior tends to suffer a great loss if this phenomenon is not overcome.

The targeted employees of deviance possibly will experience more turnover, damaged self-respect, increase terror, and insecurity at workplace (Ferris, Spence, Brown & Heller, 2010). It is the reason for researcher to focus on workplace deviant issues (Berry, Ones & Sackett, 2007; Dalal, 2005; Griffin & Lopez, 2005). The impact of deviant behavior on public sector is the decrease of accountability and integrity of public servants. Based on previous past research by Omar, Awang, and Manaf (2012) on the integrity of public servant in Road Transport Department's (RTD) Headquarters at Putrajaya found that public complaints received by RTD within four years (2008-2011) increased. Thus, it can be concluded that the integrity among public servants in

RTD is getting worst, which may suggest the occurrence of workplace deviant behavior.

There are many factors that contribute to workplace deviant behavior. For example, Chullen, Dunford, Angermeier, Boss, and Boss (2010) found that there is a relationship between weaker perceptions of leader-member exchange with workplace deviant behavior. Also, they found that employees who reported weaker perceptions of perceived organizational support are more likely to engage in workplace deviant behavior. Other than that, Rahim and Nasuridin (2008) found a significant and positive relationship between trust in organizational deviance (e.g. vandalism, theft, and sabotage) and interpersonal deviance (e.g. spreading rumors and aggression) among 335 employees. Besides that, Litzky et al. (2006) offered a conceptual framework that shows the factors trigger workplace deviant behavior such as reward structure, social pressures to conform, negative attitudes, ambiguity about job, performance, unfair rules, and violating employee trust.

1.2 Statement of the Problem

The personality, job-related factor research and workplace deviant behavior literature acknowledge that some critical gaps exist in the body of knowledge. Firstly, most of the existing research is conducted in the other Western countries (Smithikrai, 2008). Hence, there is a lack of empirical evidence and studies in the workplace deviant behavior area conducted in Asian countries particularly, Malaysia (Alias, Rasdi, Ismail & Samah, 2013; Farhadi et al, 2012). It is therefore important to conduct a workplace deviant research in a Malaysian context in order to test the applicability of western organizational theories and extend the literature by further investigating the role of religiosity as a moderator in the relationships of emotional stability, workload, and job stress on workplace deviant behavior.

Secondly, most of workplace deviant behavior researchers concentrated on the consequences of workplace deviant behavior and there are few studies that focus on the predictors of workplace deviant behavior (Piquero & Moffitt, 2012; Wei & Si, 2013). Thirdly, there are some contradictions found in the findings of the relationship between workload and workplace deviant behavior. For example, a research done by Spring (2011) on 208 full-time United States workers in various occupations, including manufacturing, education, finance, health care, retail, and telecommunications found that workload is not a significant predictor of workplace deviant behavior and over half of the participants were male (53.6%). Lee, Lee, and Kim (2004) hypothesized that employees with lower level of workload tend to engage in cyberslacking (a workplace deviant behavior) compared to employees with higher level of workload. On the contrary, research from Bayram, Gursakal, and Bilgel (2009) found that there is a

positive relationship between workload and workplace deviant behavior even though the relationship is weak.

Fourthly, there is a limited focus on the moderating role of religiosity (Dewberry, 2004) in the antecedent-deviance relationship, particularly in Malaysia. Religion is regarded as a very crucial element of life by the Malaysian society. It comprises practices, symbols, rituals, and beliefs that bring an individual closer to God and facilitate the sense of connectedness to others in the faith community (Koenig, McCullough & Larson, 2000). Furthermore, the Malaysian government promoted the importance of religion by implementing it at school level in order to instill moral values among Malaysians. The government encouraged all national school to offer religious classes (Omar & Dan, 2007).

Therefore, it is important to fill the gap in the literature by including religion as a crucial moderating variable in the Malaysian context. Similarly, King, Stewart, and McKay (2010) reported that there is a need for greater theoretical development to articulate how and why religiosity impacts employees' workplace behaviors, and consequently they called for further investigations on the influence of religiosity on workplace deviant behavior. For example, Kutcher, Bragger, Rodriguez-Srednicki, and Masco (2010) found that religiosity helps workers to reduce their stress levels but does not help workers to cope with higher stress levels.

In this study, the researcher studied the relationship between one of the personality factors and deviant behavior in a workplace context. Moreover, there is a call for research to examine the relationship between personality traits such as emotional stability with workplace deviant behavior (Blanchard & Henle, 2008; Farhadi et al., 2012). Besides personality factors, job factors also plays an important role in relation to workplace deviant behavior. Job factors such as job stress and workload were often linked to workplace deviant behavior. However, very limited research focused on the moderating effect of religiosity in the relationship between job factors and personality factor and their impact on workplace deviant behavior. Whether religiosity may modify the impact of emotional stability, workload, and job stress on workplace deviant behavior remain an open question and unclear, especially on Malaysian public servants with their own distinctive culture (Farhadi et al., 2012). Besides that, many studies conducted in western cultures, and whether the theories (general strain theory and conservation of resources theory) remain valid in other context is still questionable and doubtful.

This study will focus on three variables namely; emotional stability (personality factor), workload, and job stress (job factors). However, besides examining the factors that may cause workplace deviant behavior, the presence of other variable which can modify the strength of the established relationships is also considered. Based on previous studies, there were many recommendations to inhibit workplace deviant behavior such as promoting an ethical organizational culture, ethical leadership, training programs,

promoting pro-social behavior, and spiritual leadership (Asrun, Zain, Salim & Thoyib, 2012). Also, past research found that religiosity can reduce the level of deviant behavior (Stack & Kposowa, 2011).

Thus this study focuses on the moderating role of religiosity in the relationship of emotional stability, workload, job stress, and workplace deviant behavior. In order to fill in this gap of knowledge, the present study was conducted to answer and examine the relationship of emotional stability, workload, and job stress as antecedent variables, religiosity as moderator, and workplace deviant behavior as dependent variable on Malaysian public servant. The study investigated how religiosity interacts with the independent variables in affecting workplace deviant behavior. All of the variables were chosen based on the theoretical framework and past empirical research.

1.3 Objectives of the study

Purpose of the Study

The overall objective of this study is to examine the factors that contribute to workplace deviant behavior of public servants at the Prime Minister's Department and the moderating role of religiosity in the relationships between the independent variables and workplace deviant behavior.

Specific Objectives

1. To determine the relationships between job stress, workload, and emotional stability, with workplace deviant behavior.
2. To determine the moderating effect of religiosity on the relationship between job stress and workplace deviant behavior.
3. To determine the moderating effect of religiosity on the relationship between workload and workplace deviant behavior.
4. To determine the moderating effect of religiosity on the relationship between emotional stability and workplace deviant behavior.

Thus the research hypotheses are:

1. There is a negative relationship between emotional stability and workplace deviant behavior.
2. There is a positive relationship between job stress and workplace deviant behavior.
3. There is a positive relationship between workload and workplace deviant behavior.
4. Religiosity moderates the relationship between job stress and workplace deviant behavior.

5. Religiosity moderates the relationship between workload and workplace deviant behavior.
6. Religiosity moderates the relationship between emotional stability and workplace deviant behavior.

1.4 Significance of the Study

Malaysia is one of the developing countries and has public sector that gives a huge contribution towards the success of the country (Muhyiddin Yassin, 2012). However, based on previous research, the existence of workplace deviant behavior is found in public sectors. In consequence, this will directly damage the Malaysian public sector's image and integrity.

Few studies in the domain of workplace deviant behavior, and lack of proper management in the public organizations resulted in the unresolved issue of workplace deviant behavior among Malaysian public servants. Therefore, it is hoped that the results of the present study will help to understand the nature and prevalence of workplace deviant behavior and factors related to it among Malaysian public servants. This study included measures of personality (emotional stability) and job factors (workload and job stress), while most studies have not included all these factors in one model. According to previous research findings, emotional stability, workload, and job stress have significant influence on workplace deviant behavior among public servants. However, little research was conducted in this regard with Malaysian public servants. This study addressed the above argument in an effort to increase the understanding about workplace deviant behavior in a more comprehensive manner and in a non-western context.

In this study, the General Strain Theory (Agnew, 2001) and Conservation of Resources Theory (Hobfoll, 1989) were used to explain the predictors and moderator of workplace deviant behavior. This study took the approach of examining a workplace deviant behavior study from a non-Western perspective, which revealed the applicability of these theories in a Malaysian context. Moreover, previous studies recommended further investigation on the role of religiosity as a coping mechanism in deviance research (Sun, Park, Roff, Klemmack, Parker, Koenig, Sawyer & Allman, 2012). According to Copeland-Linder (2006), religiosity is an important coping mechanism for dealing with stress. Based on the above, this study contributed to practice and policy in threefold. First, by selecting public organization in Malaysia, the study focuses on an Asian context where limited samplings of workplace deviant behavior studies were reported (Alias et al., 2013; Farhadi et al., 2012). Second, this study focused on the influence of religiosity since previous researchers recommended that religiosity plays an important role in organization to address misbehavior in a workplace and it is associated with less involvement in risk behaviors (Tracey, Phillips

& Lounsbury, 2014; Lammers, Ireland, Resnick & Blum, 2000). This study thus contributed to the recent call by King, Stewart, and McKay (2010) to examine the role of religiosity in relation to the workplace deviance. Third, by considering the correlation between workplace deviant behavior and the variables, it may be useful in helping organizations to know the factors that contribute to workplace deviant behavior.

Also, results of the present study contribute to both theories; General Strain Theory (GST) and Conservation of Resources Theory as religiosity act as a “resources” which is used to moderate in antecedent-deviance relationship. According to GST, coping mechanism is needed in order to buffer the relationship between stress and deviant behavior. Although current research employed in the workplace context, GST framework is still applicable. Based on the findings of the current study, religiosity is one of the coping mechanisms in GST framework. Apart from religiosity, workplace deviant behavior is also explained by the current findings where the presence of workplace deviant behavior exist when there is presence of job stress and heavy workload in the workplace. This supports the framework of GST as the factors that relates to strain or stress may cause deviant behavior.

1.5 Scope and Limitations

This study focused on the understanding of workplace deviant behavior within a Malaysian context and among public servants that practice religion. Therefore, the findings of this study should not be generalized to other context, organizational structures, and population. Furthermore, this study limited its focus on examining the general conceptualization of workplace deviant behavior and not on the two specific directions of workplace deviant behavior; workplace deviant behavior directed at individual and workplace deviant behavior directed at organizational.

The results of present study should be evaluated within the content of its limitations. This study confines itself to understanding workplace deviant behavior among permanent Malaysian public servants. Therefore, the findings may not be generalized to contract public servants as the nature of their work may be different. The chosen sample for this study is the public servants in Putrajaya. The Malaysia government has a variety of departments under its sector. Therefore the findings should not be generalized to all Malaysian public servants and a wider range of geographical sample is needed to examine whether a similar result is obtainable. Furthermore, the departments surveyed were comparatively small in size. Thus, the findings may not be generalizable to larger departments. Also, this study was conducted in Malaysia, which leads to the concern that the result may not be generalized in Western countries.

In first stage of data collection the questionnaires were distributed to public servants by the department's administration staff as the researcher was not allowed to distribute and collect the questionnaires. However, in order to reduce any possible problem, the researcher had several meetings with the staff responsible for data collection in order to explain about the procedure and to request help in supervising the process. Several questionnaires were incomplete, hence eliminated from the study.

Apart from that, the measures used in this study are self-report. However, self-reports are the most accepted ways to measure both personality traits and workplace deviant behavior (Raver & Nishii, 2010). Moreover, in this study certain aspects of the factors have limitations that are related to workplace deviant behavior. Besides, there are other personalities and organizational factors which may be included in future research, for example anger and conscientiousness for personality factor, or ethical climate of organization and job ambiguity for organizational factors. Hence, future research should examine various types of workplace deviant factors to provide positive outcome regarding employees' attitudes and behaviors.

1.6 Operational Definition

Workplace deviant behavior

Workplace deviant behavior has been defined as a behavior that rebels and infringes the rules of the organization (Griffin & Lopez, 2005). In addition, McCardle (2007) defined workplace deviant behavior as a pattern of employees' behaviors that differ from organizational norms supported by the main organizational coalition. In the present study, workplace deviant behavior was operationally defined as any voluntary behavior at a workplace that is against the organizational norm, which may ultimately threaten the well-being of the organization, its employees, or both. There are four dimensions of workplace deviant behavior; production deviance, property deviance, political deviance, and personal aggression.

Production deviance

Behaviors that violate the formally prohibited norms delineating the minimal quality and quantity of work to be accomplished.

Property deviance

The act of acquiring or damaging the tangible property or assets belonging to the work organization without authority by employees.

Political deviance

The act of engaging in social interaction that puts other individuals in a personal disadvantage.

Personal aggression

Aggressive or hostile behaviors towards other individuals.

Religiosity

Religiosity is defined as one's belief in God and a commitment to act according to the principles believed to be set by God (McDaniel & Burnett, 1990). "Religiosity refers to the degree to which an individual believes in the existence and power of a God" (Granger et al., 2014). In this study, religiosity refers to the degree of religiousness or faith in a person by observing the laws and practices of the teachings; including intrinsic and extrinsic religiosity.

Intrinsic religiosity

The degree of religiosity of a person that focuses on the inner self of individual; cannot be seen by others, such as their belief and relationship with God and religion.

Extrinsic religiosity

The degree of religiosity of a person that focuses on the outer self of individual; can be seen by others, such as praying and other religious activities.

Job stress

Job stress is regarded as the divergence that exists between role expectations and what is being accomplished in that role (McVicar, 2003). It is a "particular relationship between the person and the environment that is appraised by the person as taxing or exceeding his or her resources and endangering his or her well-being" (Lazarus & Folkman, 1984). In this study, job stress refers to harmful physical and emotional responses that occur when the requirements of a job do not match the capabilities, resources, or needs of the worker. It exists between role expectations and what is being accomplished in that role and derives specifically from conditions in the workplace.

Workload

Workload is the amount of work an employee is required to do (Spector & Jex, 1998). In this study, workload refers to the amount of work that needs to be done by someone in a specific time. It is considered to be excessive when the volume of work exceeds the ability of an employee meet the demands over a specified period of time.

Emotional stability

Emotional stability is the process in which the personality is continuously striving for greater sense of emotional health, both intra-physically and intra-personally (Smitson, 1974). In this study, emotional stability refers to the state of being able to have the appropriate feelings about common experiences and being able to act in a rational manner. It is a personality-trait.

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