INFLUENCE OF AVERSIVE LEADERSHIP ON WORKERS MORAL DISENGAGEMENT WITH THE MODERATION OF ISLAMIC WORK ETHICS

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ABSTRACT

This study investigated the impact of aversive leadership in teaching staff of private schools on the subordinates' moral disengagement and moderation of Islamic work ethics. Convenient Sampling was used and data was collected cross-sectionally using quantitative technique from the teachers of private schools of twin cities in Pakistan. A total of 350 sample is undertaken in the study with a response rate of 71%. The quantitative study found aversive leadership to be positively affecting subordinates' moral disengagement as they might consider their leaders' aversive behavior as an excuse to their immorality. Moderation of Islamic work ethics was found to be significant. As employees who abide by the teachings of Holy Quran and Sunnah know they have to perform their tasks wisely despite of the environmental constraints and must not punish the organization for the doings of their bosses. The discovery of the present research recommends that educational organizations may choose employing employees high in Islamic work ethics. Moreover, the present research recommends that firms establish the correct strategy and forming an even and solid work environment. A proper system of feedback can help reduce the effectiveness of destructive behaviors at work.

Keywords: Aversive Leadership, Moral Disengagement, Islamic Work Ethics.

INTRODUCTION

All destructive leadership style shares a common concept of bad behavior (Schyns & Schilling, 2013) but previously these dark leaders have been discussed in various forms. These forms include destructive leadership (Einarsen, Aasland, & Skogstad, 2007; Schyns & Hansbrough, 2010), abusive supervision (Tepper, 2000), narcissistic leadership (Brunell et al., 2008), supervisor undermining (Duffy, Ganster, & Pagon, 2002), despotic leadership (Aronson, 2001), and petty tyranny (Ashforth, 1994; Wong, Ozbilir, & Mullen, 2017). Aversive Leadership is one such form of dark leadership which is defined as a leadership style that rests at threatening and intimidating its followers (Bligh, Kohles, Pearce, Justin, & Stovall, 2007). However, Fatima, Majeed, and Shah (2018) have discussed in their research work that abusive supervision and aversive leadership are many alike styles of dark leadership. But they argued that abusive supervision is a wide concept encompassing a wide array of abusive behaviors like communal scorn, hushed behavior, and blameworthiness (Tepper, 2000) but they said that aversive leaders express only a narrow range of such behaviours which include threat and intimidation (Bligh et al., 2007). Furthermore, Fatima et al. (2018) discussed that many of the dark leadership styles kike despotic, tyrannical are focused on both the subordinate and the organization but aversive leadership is

only subordinate-focused.

Past examinations have utilized numerous philosophies to clarify dark leadership styles with adverse work results, for instance, transactional theory of stress by Folkman and Lazarus (1984) which characterizes pressure as a lop-sidedness among demands and assets and clarifies stressor evaluation measure, cognitive categorization theory by Crocker, Fiske, and Taylor (1984) which expresses that people create various classes dependent on their experience of the world and this influences their conduct, and Barbuto Jr (2000) theory of follower compliance which discusses the mental cycles that inspire workers to consent to a dangerous leader, etc (Shaw, Erickson, & Harvey, 2011; Thoroughgood, Padilla, Hunter, & Tate, 2012).

So far, except for some studies, aversive leadership has not been fully considered. Except for only some studies (Bligh et al., 2007; Pearce & Sims Jr, 2002), current jobs are quiet in terms of an aversion from leadership. An aversive leadership can be very different from someone who "uses force and punishes his employees for doing their jobs". Aversive leadership only focuses on imposing pressure on their employees' weaknesses. Academic scholars believe that aversive leadership pay more attention to employees' weaknesses and bully them for the production and conduct of the leader's goals (Yun, Cox, Sims Jr, & Salam, 2007). Precisely due to these adverse behaviors, such as bullying and intimidation, employees can underperform in the shadow of an aversive leader (Pearce & Sims Jr, 2002). Aversive leaders often use these traits results in the loss of resources of subordinates under them. This phenomenon is well established under the conservation of resource theory. It states when employees face a stressful situation, the resulting consequences are likely to be the loss of resources which Hobfoll (1989) labelled as 'personal characteristics'.

A good working atmosphere is quite much important for employees to work in. If employees experience negativity in their environment, the resulting situation would also contain negative vibes either in employee outcomes at work or personal life matters. Especially teaching staff into the current scenario of Covid 19 if contact destructive leadership, they are like to get morally disengaged as being felt ignored by their organizations. Teachers' aversive leadership makes them feel threatened and intimidated at their schools, making them neglect ethical and moral considerations. Islamic work ethics might help some employees to cope with moral disengagement. As the majority of the sample population is Muslim, the employees are more likely to possess Islamic work ethics. Partially literature has discovered these molds, thus the current research would recognize some exceptional conclusions in Pakistan's setting. To address the above-stated problem in the education sector this research aims at addressing the impact of aversive principals in private schools of twin cities of Pakistan. Pakistan is the Islamic Republic and its majority population belongs to the religion, 'Islam'. This paper moreover, investigates what effect Islamic work ethics would have in a destructive situation like leaders' aversion and does it help employees in preventing themselves from getting morally disengaged in response to it.

The construction of moral disengagement was introduced by Bandura in 1991 to define the regulator mechanisms of aggressive events (Fida et al., 2015; Samnani, Salamon, & Singh, 2014). Theoretical background on the cause and effect of ethics disengagement has been stretched (Baron, Zhao, & Miao, 2015). Now there are more and more immoral behaviors in the company and moral disengagement is increasing with it due to the occurrence of such unethical behaviors (Beckmann, Scheiner, & Zeyen, 2018). Organizational researchers have begun to understand some important antecedents driving forces of unethical organizations (Moore, Dart, Trevino, Baker & Meyer, 2012).

The social cognitive theory explains the idea of moral disengagement very well (Bussey & Bandura, 1999). Moral disengagement refers to the process of demonstrating unethical behavior by changing people's moral conscience about these behaviors. Moral disengagement has some negative endings with those who feel depressed and those getting affected by it (Baron et al., 2015; Hyatt, 2017). Disengagement procedures play a role in daily work, and people can take this action. This violated their moral standards. Sometimes when a person is underestimated, they may express a lack of moral commitment (Huang, Wellman, Ashford, Lee, & Wang, 2017). Moral disengagement is a reason recognized in the past investigation of bad worker information security activities. Moral disengagement

expresses a set of cognitive mechanisms that break with the process of moral self-regulation. It helps describe why people make wrong decisions without showing up guilty (Chen, Chau, & Li, 2019). People will not follow continuous behavior and ethical standards (Chen et al., 2019).

According to De Clercq, Fatima, and Jahanzeb (2019) employing COR theory people with Islamic work ethics have more personal resources. These personal resources can thus help subordinates against the loss of resources due to leaders' aversion. The Islamic work ethics are grounded on Islamic holy writings and sayings, which affect and include Islamic teachings for Muslims to contribute in their work (Mohammad & Quoquab, 2016). In professional ethics, Islam regards work as a means of refining life economizing, communally and spiritually grounded on trust and reliance in Almighty (Sehhat, Mahmoud Zadeh, Ashena, & Parsa, 2015). Some Islamic teachings recommend that behavior should be morally highlighted, including at least four thoughts in the Islamic work ethics which include corporate, rivalry, lucidity, and accountable behavior. The core objective of Islamic work ethics is to blow out love to all those who are Muslims and believe in the oneness of Almighty (Triyuwono, 2000). Islamic work ethics is the subdivision of construct work ethics which is mainly studied and practiced in two major Islamic states Saudi Arabis and Pakistan (Abbasi & Rana, 2012). Previously, Javed, Malik, and Alharbi (2020) studied the relevance of leadership styles with Islamic work ethics. However, this paper attempts to study one of the destructive leadership styles namely aversive leadership impact on life satisfaction with the mediation of moral disengagement and moderation of Islamic work ethics.

Aversive Leadership has been studied previously by many authors (Bligh et al., 2007; Fatima et al., 2018; Saeed, 2017; Thoroughgood, Hunter, & Sawyer, 2011). Fatima et al. (2018) in their study investigated aversive leadership impact on employee job performance. They suggested future researchers look for other employee outcomes as well in response to aversive leadership. This research study fills up the gap by studying moral disengagement as an outcome of aversive leadership. This study takes moral disengagement as a mediator with aversive leadership and its effect on employee life satisfaction. Moderator suggestion was also quoted by Majeed and Fatima (2020) which this paper encompasses by taking into account Islamic work ethics. Moral disengagement has been researched extensively in the social and physiological arenas, however slight effort has been done in the management area (Johnson & Buckley, 2015), it produces negative results as it reduces employee satisfaction level. Present works has identified that there is a gap in the thoughtfulness of how moral disengagement has transformed over the period (Wang, Rio, Sawirer, Turner and Goldberg, 2017). Bonner, Greenbaum W. Mayer (2016) provides evidence that moral disengagement may lead to these findings.

LITERATURE REVIEW

Aversive Leadership and Moral Disengagement

Aversive leadership is not much studied by past researchers except the few. Aversive leaders are the ones found by Arvey and Ivancevich (1980); French, Raven, and Cartwright (1959) to be the ones using their coercive power to punish the subordinates for the accomplishment of provided goals. Yun et al. (2007) further state that aversive leaders love to hit their subordinates at their weak points to threaten them to work from leader-centric goals. As per Majeed and Fatima (2020), these leaders yell, shout and practice verbal abuse to suppress their subordinates. Sometimes vulgar language is used by these aversive leaders to suppress the subordinates. Pearce and Sims Jr (2002) states that these behaviors of aversive leaders' employees under them produce negative outcomes. These negative outcomes include several stated by previous authors. A few of them are reduction in pliability, modernization as well as work satisfaction (Pearce et al., 2003; Podsakoff, Bommer, Podsakoff, & MacKenzie, 2006; Sims Jr, Faraj, & Yun, 2009; Yun et al., 2007).

Aversive leadership is a style of destructive leadership. Destructive leaders rely on abusing, misbehaving, and suppressing their followers. Almost all destructive leadership styles are accused of producing negative outcomes in both the organization and on the follower psychology. These bad behaviors are responsible for creating a negative and bad environment in the organizations giving more

space to further dark behaviors. These destructive/bad/dark leadership behaviors account for high costs to the organizations. Different statistical figures support the notion. Organizations bear millions of dollars lost because of poor leadership. For instance, research on 'Blanchard Company' revealed that due to sub-standard leadership company has to bear as much as the 7% of their annual sales as the cost to it (Steve A, 2019). Also, the study stated that a 9% minimum to 32% maximum employee turnover in Blanchard Company can be avoided by appointing better leadership (Steve A, 2019).

According to Beckmann et al. (2018), immoral behaviors in organizations give rise to more immoral behaviors. When subordinates perceive immorality by their leaders in form of aversiveness, they tend to be immoral in response by getting moral disengage. As subordinates justify their immoral behavior on the immorality, they face by their leaders. This notion is also supported by social cognitive theory (Bussey & Bandura, 1999). Because subordinates cognitively rationalize their morality to the leader's morality. Moral disengagement adversely affects both the one bearing it and the one getting affected (Baron et al., 2015; Hyatt, 2017). When employees perceive they are being threatened and intimidated by their aversive leaders they perceive it as a loss of their resources as stated by COR theory. To balance their loss subordinates become morally disengaged (Bussey & Bandura, 1999). Aversive leaders are ignorant towards the subordinate's concerns which make them feel devalued. This devaluation of self may also lead subordinates to get morally disengaged. This moral disengagement behavior includes several actions stated by previous studies including harmful behaviors and attitudes, covering bullying, aggression, and immoral attitudes. Others have linked numerous problematic outcomes of the mediator's moral disengagement (Alexandra, 2019; Zhang, Li, Liu, Han, & Muhammad, 2018). Subordinates that become low on morality justify themselves based on the morality they receive from their leaders without developing the feeling of sorrow (Qin, Dust, DiRenzo, & Wang, 2019). It derives the first hypothesis:

H1: Aversive Leadership has a significant positive impact on Moral Disengagement.

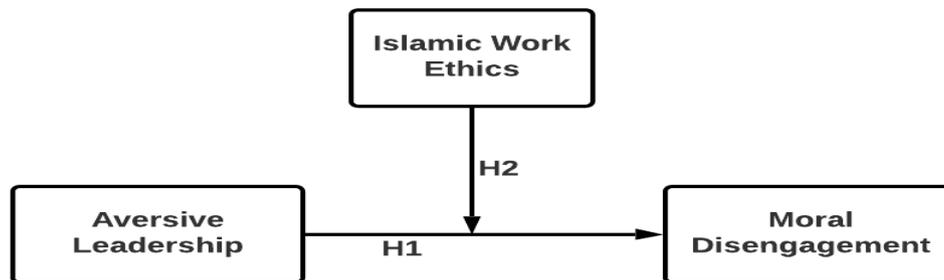## Moderating Role of Islamic Work Ethics

Ethics is defined as "the systematic study of how moral standards are applied to marketing decisions, behaviors, and institutions" by Murphy (2005) in their study of marketing ethics. Ethics also convey the description of conduct that is both genuine and morally tolerable to the culture (Schwepker Jr & Hartline, 2005). It is significant for firms to always be within a moral atmosphere which is also known as a moral environment. Brown and Treviño (2006) define ethical climate as the dominant observations of distinctive firm flows and processes that have ethical satisfaction or those characteristics of job climate that regulate what constitutes ethical behavior at work to enhance their service quality.

Concerning the service industry, specifically in the educational sector, Abdi, Nor, and Radzi (2014) explored the view of an Islamic organization on the impact of Islamic work ethics on job performance. They also investigated the relationship between IWE, job performance, and organizational commitment. They discovered that job performance was significantly associated with Islamic work ethics. Manan, Kamaluddin, and Puteh Salin (2013) attempted to inspect the Islamic work ethics applies amongst the employees of banking institutions in Malaysia with explicit emphasis specified to the probable relationship between Islamic work ethics variables and organizational commitment. The findings of this study indicated that all Islamic work ethics variables were positively and significantly related to organizational commitment. This shows employees with higher scores of Islamic work ethics have a higher organizational commitment. In such a case, employees when encounter aversiveness by their leaders in form of threat and intimidation (Fatima et al., 2018) they are less likely to get morally disengaged. Because being ethically responsible as per Islamic laws those employees are not likely to punish their organizations for the conduct of their boss or leader. As moral disengagement refers to detaching one's moral and ethical bounding to his/her organizations. A study by Khalid, Bashir, Khan, and Abbas (2018) found that Islamic work ethics moderates the relationship between abusive supervision and knowledge hiding behavior of employees. This entails that under a destructive leader like abusive Islamic work ethics help prevent become employees unethical. Moreover, Javaid, Abdullah, Zeb, and

Hussain (2018) provide evidence of the role of Islamic work ethics in raising the morality level of employees and positive practices. It leads to the second and last hypothesis:

H2: Islamic Work Ethics Moderates the relationship between Aversive leadership and Moral Disengagement.

Conceptual Framework

METHODOLOGY

4.1 Procedure and Sample

The study is rather causal and focused to explore the impact of aversive leadership on employees' moral disengagement. The moderating role of employee Islamic work ethics is tested between the relationship of aversive leadership and moral disengagement. For this purpose, the teaching sector of Pakistan has been focused to get the required data importantly to get accurate results. The data were collected in one span of time; therefore, the study is a cross-sectional and single field. Initially, 350 questionnaires were set as a target but 251 genuine responses were collected with a 71% response rate. The sample that was selected for this study is assumed to represent the entire teaching sector organization's employees of Pakistan.

A convenience non-probability sampling technique was used for the conduction of research analysis for the model under study as the sampling size for the private teachers' population is not known. Convenient sampling method can be used with both the qualitative and the quantitative research methods, however, is mostly used with quantitative studies (Dörnyei, 2007) as is used in the current study. The primary focus of the convivence sampling method is the generalizability of the results (Etikan, Musa, & Alkassim, 2016). Whether or not, the sample represents the entire populace (Etikan et al., 2016). In convenience sampling, analyst chooses subjects that are all the more promptly available, thus, freedom to partake isn't equivalent for all certified people in the objective populace, and study results are not generalizable to the population, as compared to other sampling methods (Etikan et al., 2016).

The study is cross-sectional. In cross-sectional research, respondent data is only obtained at a single point in time and that is used for further study of the research. Cross-sectional investigations fill numerous pertinent needs, and the cross-sectional design is the most significant plan while surveying the predominance of sickness or qualities, the commonness of mentalities and information among patients, teachers, and wellbeing staff, in validation researches contrasting, for instance, unique measurement instruments, and in reliability researches (Kesmodel, 2018). A cross-sectional

investigation comprises of captivating a look at information from a population at one clear point on agenda. The affiliates in this type of investigation are selected reliant on explicit features of attention (Cherry & Lumley, 2019). Cross-sectional examinations are regularly utilized in formative brain research; however, this strategy is additionally utilized in numerous different regions, including sociology and training (Cherry & Lumley, 2019).

Cross-sectional investigations are observational and are known as descriptive research, not causal or social, implying that one can't utilize them to decide the reason for something, like an illness (K Cherry K Cherry, 2019). Analysts record the data that is available in a populace, however, they don't control factors. This kind of examination can be utilized to portray qualities that occur in the vicinity, yet not to elect conditions and rational outcomes influences between numerous variables. This method is regularly utilized to make derivations about potential connections or to accumulate starter information to help the additional investigation and testing (K Cherry K Cherry, 2019).

4.2 Instruments

All constructs are measured on a 5-point Likert scale, ranging from Strongly Disagree at 1, Neutrality at 3 to Strongly Agree at 5. Table 4.2 provides the details for the adopted instruments with their reliability and, number of items and references.

Variable Type	Variable Name	Reference	No. of Items	Reliability (α)
Independent Variable	Aversive Leadership	Pearce and Sims (2002)	6	0.79
Dependent Variable	Moral Disengagement	Moore et al. (2012)	8	0.791
Moderator	Islamic Work Ethics	Ali (1988)	9	0.95

Table 4.2: Instruments

RESULTS

The SMART PLS model has a measurement model and a structural model. The measurement model depicts the constructs with their indicators. The indicators quantify and depict constructs if the constructs are not quantifiable (Sander & Teh, 2014). This is a run-of-the-mill case in sociological and HR-related exploration. The factors are inserted in a hypothetical casing. The indicators are quantifiable and give information to vast constructs. The structural model portrays the connection among independent and dependent variables (Sander & Teh, 2014). The structural model gives the chance to test the theory and to clarify the causal system on the off chance that the model doesn't fall flat (Urban & Mayerl, 2013).

Measurement Model

	Cronbach's Alpha	rho_A	Composite Reliability	Average Variance Extracted (AVE)
AL	0.606	0.89	0.755	0.521
IWE	0.864	0.894	0.884	0.522
MD	0.768	0.834	0.866	0.687

Table 5.1: Reliability and Validity

In the initial section, measurement model results are shown. In Table 5.1 measurement model is represented, the items for each construct have adequate values. In the measurement model of Aversive leadership (AL), all three remaining items have values greater than 0.6 and are significant with a p-value less than 0.05. Therefore, all six items are included in the measurement of aversive leadership (AL). Moreover, seven remaining items of Islamic Work Ethics (IWE) have been taken into account to measure Islamic Work Ethics with values greater than 0.6 and P-value less than 0.05. Moral disengagement (MD) is measured with the remaining three items, with a value greater than 0.6 and a p-value less than 0.05.

Discriminant Validity

	AL	IWE	MD
AL	0.722		
IWE	-0.067	0.722	
MD	0.815	-0.189	0.829

Table 5.2.1: Discriminant Validity (Fornell Lacker)

	AL	IWE	MD
AL			
IWE	0.175		
MD	0.904	0.183	

Table 5.2.2: Discriminant Validity (HTMT)

Table 5.2.1 depicts discriminant validity with the Fornell-lacker approach, whereas, table 5.2.2 depicts discriminant validity by HTMT approach. Discriminant validity for all the constructs is sufficient by both measures Fornell-Lacker and HTMT. The referenced cross-loadings for all the constructs' validity are being shown in table 4.1.5. Gold, Malhotra, and Segars (2001) marked 0.9 as the threshold value for the discriminant validity. Fornell and Larcker's standard and the appraisal of the Cross-Loadings are insufficiently delicate to distinguish Discriminant Validity when contrasted and Heterotrait-monotrait (HTMT) basis (Ab Hamid, Sami, & Sidek, 2017). Accordingly, the utilization of HTMT standard ought to be received for this reason with the goal that the translation of the causal impact in the demonstrating investigation isn't deceiving. HTMT model has high affectability and explicitness in recognizing discriminant validity issues (Ab Hamid et al., 2017).

Structural Model

	Original Sample (O)	Sample Mean (M)	Standard Deviation	T Statistics	P Values
AL -> MD	0.596	0.594	0.04	14.862	0
IWE -> MD	-0.121	-0.125	0.048	2.506	0.013
Moderating Effect IWE -> MD	-0.149	-0.14	0.043	3.442	0.001

Table 5.3: Structural Model

The above-mentioned table 5.3 shows the results for direct effects in regression analysis of the sample data under examination. Aversive Leadership (AL) is found to have a significant and positive impact upon Moral Disengagement (MD) with a p-value greater than 0.05 and t value lesser than 1.96, thus accepting the first hypothesis. Moderating effect of Islamic Work Ethics (IWE) was found to be significant in moderating the relationship of Aversive Leadership (AL) with Moral Disengagement (MD) with a p-value lesser than 0.05 and t value greater than 1.96. The results accept the second hypothesis formulated under this study.

DISCUSSION

Results support the first hypothesis that aversive leadership positively and significantly impacts moral

disengagement. Aaccording to Beckmann et al. (2018) immoral behaviors in the organization give rise to more immoral behaviors. When subordinates perceive immorality by their leaders in form of aversiveness, they tend to be immoral in response by getting moral disengage. As subordinates justify their immoral behavior on the immorality, they face by their leaders. This notion is also supported by social cognitive theory (Bussey & Bandura, 1999). Because subordinates cognitively rationalize their morality to the leader's morality. Moral disengagement adversely affects both the one bearing it and the one getting affected (Baron et al., 2015; Hyatt, 2017).

When employees perceive they are being threatened and intimidated by their aversive leaders they perceive it as a loss of their resources as stated by COR theory. To balance their loss subordinates become morally disengaged (Bussey & Bandura, 1999). Aversive leaders are ignorant towards the subordinate's concerns which make them feel devalued. This devaluation of self may also lead subordinates to get morally disengaged. This moral disengagement behavior includes several actions stated by previous studies including harmful behaviors and attitudes, covering bullying, aggression, and immoral attitudes. Others have linked numerous problematic outcomes of the mediator moral disengagement (Alexandra, 2019; Zhang et al., 2018). Subordinates that become low on morality justify themselves based on the morality they receive from their leaders without developing the feeling of sorrow (Qin et al., 2019).

The above results support the hypothesis that Islamic work ethics moderate the relationship between aversive leadership and moral disengagement. Previously, Javed et al. (2020) studied the significance of leadership styles with Islamic work ethics. The Islamic work ethic is grounded on Islamic holy writings and sayings, which affect and include Islamic teachings for Muslims to contribute in their work (Mohammad et al., 2016). In professional ethics, Islam regards work as a means of refining life economizing, communally and spiritually grounded on trust and reliance in Almighty (Sehhat et al., 2015). Some Islamic teachings recommend that behavior should be morally highlighted, including at least four thoughts in the Islamic work ethics which include corporate, rivalry, transparency, and accountable behavior. The core objective of Islamic work ethics is to blow out love to all those who are Muslims and believe in the oneness of Almighty (Triyuwono, 2000). Islamic work ethics is the subdivision of construct work ethics which is mainly studied and practiced in two major Islamic states Saudi Arabis and Pakistan (Abbasi & Rana, 2012). Moreover, employing COR theory, employees high in Islamic work ethics have extra personal resources/characteristics to utilize if any of them face loss of resources (De Clercq et al., 2019). Leaders' aversion has impacted employees negatively resulting in loss of resources as per results but Islamic work ethics in Muslim staff (majority staff) of schools have enabled teachers to compensate the lost resources.

Concerning the service industry, specifically in the educational sector, Abdi et al. (2014) explored the view of an Islamic organization on the impact of IWE on job performance. They also investigated the relationship between Islamic work ethics, job performance, and organizational commitment. They discovered that job performance was significantly associated with Islamic work ethics. Manan et al. (2013) attempted to explore the Islamic work ethics applies amongst the workers of banking institutions in Malaysia with explicit emphasis given to the probable association between Islamic work ethics variables and organizational commitment. The results of this research indicated that all Islamic work ethics variables were positively and significantly related to organizational commitment. This shows employees with higher scores of Islamic work ethics have a higher organizational commitment. In such a case, employees when encounter aversiveness by their leaders in form of threat and intimidation (Fatima et al., 2018) they are less likely to get morally disengaged. Because being ethically responsible as per Islamic laws those employees are not likely to punish their organizations for the conduct of their boss or leader. As moral disengagement refers to detaching one's moral and ethical bounding to his/her organizations.

Implications
This research elaborates the role of Islamic work ethics in moderating the impact of aversive leadership

on moral disengagement. Employees who are Muslims and are bound to the teachings of the Holy Quran and Sunnah will abide by the rules and laws of the organization even in the presence of aversive leadership. As in Islamic teachings, one is responsible for his/her own doing. If another person could be a boss if doing bad would be punished by God Himself. This concept has highlighted the role of Islamic work ethics in Muslim human psychology. Moreover, this study forms the current model over the COR theory by Hobfoll (1989) and explains when in response to leaders' aversiveness face loss of resources, employees get morally disengaged and dissatisfied in their lives. The discovery of the present research recommends that educational organizations may choose to employ employees high in Islamic work ethics. Moreover, the present research recommends that firms establish the correct strategy and form an even and solid work environment. A proper system of feedback can help reduce the effectiveness of destructive behaviors at work. A firm should be focusing on appointing leaders who are more focused on the goal of the firm with the well-being of their followers. The assumptions for the employees ought to be tended to and fulfilled, as best as possible. At the point when a firm shows worry for employees by treating them well, then, at that point employees normally respond hopefully.

Limitations and Future Research
This study is only conducted on the teaching staff of private school teachers. Moreover, the population for the study was the private teaching staff of schools in only Rawalpindi and Islamabad. Moreover, only one sector i.e., the education sector is taken into account in the current study. This study is a cross-sectional study and is conducted in only a one-time frame. The present study is being conducted with quantitative research techniques. The quantitative technique lacks the interpretation points as are present in the qualitative study but is more empirically stronger than the qualitative ones. A qualitative study can be conducted for the same model. Moreover, this study encompasses only one style of destructive leadership i.e., aversive leadership with life satisfaction. Only one outcome of aversive leadership i.e., life satisfaction is being studied in the current research. Future researchers can look for other destructive leadership styles as well like tyrannical leadership etc. Only one moderator is being studied under the current model between aversive leadership and moral disengagement i.e., Islamic work ethics. Future Researchers can look for other moderators as well like emotional resilience etc.

CONCLUSION
This study investigated the impact of aversive leadership in the teaching staff of private schools on the subordinates' moral disengagement and moderation of Islamic work ethics. The quantitative study found aversive leadership to be positively affecting subordinates' moral disengagement as they might consider their leaders' aversive behavior as an excuse for their immorality. Moderation of Islamic work ethics was found to be significant. As employees who abide by the teachings of the Holy Quran and Sunnah know they have to perform their tasks wisely despite the environmental constraints and must not punish the organization for the doings of their bosses. The study provides evidence of aversive leadership in the teaching sector impacting the morality of teachers. Administration can better resolve human resource issues and dissatisfaction after knowing the cause, provided by the current study. Moreover, this study provides literature on a rarely research style of leadership i.e. aversive leadership.

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