

Front Line Female Hospitality Worker's Emotional Labor and Adaptive Performance: Does Islamic Work Ethics Moderate Relationship?

Filza Hameed* and Sajid Bashir†

Abstract

This study aims to examine relationship between facets of emotional labor viz. surface acting and deep acting on adaptive performance with mediating role of emotional exhaustion among female hospitality staff in Pakistan. The job of female staff in hospitality sector can become uncomplicated if they follow Islamic work ethics hence its moderating role was also examined. Data were collected from 232 female front line workers working in several 5-star hotels across Pakistan. Results indicate a negative relationship between surface acting adaptive performance and a positive association between deep acting and adaptive performance. Parallel to expectation, Islamic work ethics play moderating role in surface acting-emotional exhaustion as well as deep acting-emotional exhaustion relationship while it did not moderate emotional exhaustion adaptive performance relationship. Implications and future directions for hospitality industry are also discussed.

Keywords: Emotional Labor, Emotional Exhaustion, Adaptive Performance, Islamic Work Ethics, Chador, Chardiwari, Mehram

Introduction

One of the most significant social institutions which influence values and belief system of people is religion. Religion shapes ethical consideration as well as behaviors of people. From the study of Quddus, Bailey & White (2009) it is evident that people's religious beliefs have an effect on ethics plus their understanding of ethical behavior. Religiosity research confirmed that religion helps develops person's belief system which controls their work values both intrinsic as well as extrinsic (Parboteeah, Paik & Cullen, 2009). Rapid growing intense competition among service providers' compels them to develop and follow high ethical standards to attract and retain customers' loyalty. For this reason, during the past several years the exhibition of emotions in institutions, organizations and businesses, has become the matter of larger concern and is central to service workers especially the front-line service providers' (Ashforth & Humphery, 1995; Hochschild, 1983; Rafaeli & Sutton, 1987, 1989). As the only contact between the customers and organizations are service

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providers, as a result to enhance organization's image they need to project appropriate emotions and maintain high ethical standards.

Emotions at Workplace

Recent decades have witnessed increased attention of researchers on display of emotions at workplace, commonly referred to as emotional labor, especially for the front-line service providing employees (Ashforth & Humphrey, 1995; Hochschild, 1983; Fineman, 1993; Fisher & Ashkanasy, 2000; Rafaeli & Sutton, 1987, 1989). Defined as regulation of emotions and emotional display as part of the work role (Hochschild, 1983). It is not surprising to say that hospitality frontline female employees often come across demanding and difficult customers. To maintain a long term connection with clients the front line employees in hospitality industry have to smile (Kim, 2008) and need to be polite and kind which may not be a pleasurable experience (Brotheridge & Grandey, 2002) and can lead to emotional exhaustion and burnout (Copp, 1998).

Despite its relevance to hospitality industry limited studies addressed the issue of emotional labor in this sector (Kim, 2008). While studies suggest that emotional labor negatively affects job performance, the relationship has not been well established for adaptive performance defined as "altering behavior to meet the demands of the environment, event, or new situation" (Pulakos, Arad, Donovan & Plamondon, 2000). Some studies delineate that demand for adaptive and creative employees is becoming more and more central for organizations (Edwards & Morrison, 1994; Smith, Ford & Kozlowski, 1997). Further, we found limited attention on the mediated mechanisms which explain the emotional labor-adaptive performance relationship. In the study we emphasize on emotional exhaustion as a mediated mechanism that explain the causal effect of emotional labor on adaptive performance. In this regard, Brotheridge & Grandey (2002) stated that those jobs where more emotional labor required result in higher emotional exhaustion. In addition emotionally exhausted employees showed lower adaptive performance. Thus, emotional exhaustion mediates the emotional labor and adaptive performance relationship.

Challenges faced by Female Frontline Workers'

Emotional labor may result differently on emotional exhaustion in the presence of Islamic Work Ethics (IWEs). Individuals who believe and accept Islam can be expected to show positive actual behavior in form of deep acting instead of showing fake emotions (surface acting) and the effect of IWE on emotional labor and emotional exhaustion relationship vary for individuals who are high and low on IWE. In Muslim countries majority of women have lower social status and power, thus are more prone to harmful psychosomatic consequences of

performing emotional labor. So, another unique feature of this study is the sample which consists of only female front line employees of Pakistan where we find limited literature on hospitality industry (Bashir & Nasir, 2013).

According to Syed & Ali (2005) in Pakistani society two domains i.e. chador[‡] and chardiwari[§] are made obligatory for women. Which means women in Pakistan are expected to cover themselves in chador, and have to restrict themselves in chardiwari. This philosophy about women has imposed physical and psychological limitations on Muslim working women's life. In order to respond to social-cultural and organizational limitations they come across conflicting emotions of disgrace, guiltiness, nervousness, hopelessness and irritation. Thus, in order to survive in an inhospitable environment they remain in a continual conflict with themselves as well as with their organizations because they know that their every move is continuously being observed, watched and privately discussed (Syed & Ali, 2005). In addition, their workplaces require them to be friendly, pleasant, and hospitable on their jobs and on the other hand their socio-cultural values and family restrict them not to deal men in a friendly manner. Consequently, frontline female staff of hospitality industry of Pakistan has to endure problems associated with a clash between job specific and socio-cultural religious demands. Therefore their endurance associated with performing emotional labor and its related consequences will be contextual contribution to the related field.

Practical Implication and limitations

The present study provides important implications for hospitality industry. First and foremost finding is that emotional labor in hospitality is affected by religious norms and values. Thus managers in different countries can adopt particular approach to deal with these issues. Despite having variation in geography the five star hotels have a similar environment and culture as they are part of international chains of hotels. The study will help the managers in underdeveloped countries like Pakistan to take advantage from IWE practices as well as other best practices being followed in other parts of the world to deal with negative outcomes of emotional labor.

Though the findings of the study are fruitful there are certain limitations of the study which needs to be considered. The sample size of the study was limited, in order to get more comprehensive information a larger and diverse sample needs to be considered. Moreover, the data

[‡]A cloth which is used to cover head & face by Muslim ladies

[§]Four walls that surround a house

were not collected longitudinally; in order to make better presumptions it is highly recommended. Moreover, the data were collected from female frontline female staff of 5-star hotels' of Pakistan, in order to capture full essence of emotional labor in hospitality industry, aviation and tourism also needs to be considered.

Theoretical underpinning and Hypothesis

Emotional Labor and Adaptive Performance

Emotion management results in resource depletion and emotional exhaustion which has detrimental effects on job related behaviors and attitudes (Grandey, 2000). In perspective of Conservation of Resource Theory, Wright & Cropanzano (1998) argue that employees who are emotionally exhausted exert lesser amount of effort on their jobs thus worsen their performance. In recent times, Halbesleben & Bowler (2007) affirmed a negative relationship between emotional exhaustion and job performance. Emotional labor is broadly categorized into two major types' i.e. surface acting and deep acting. According to Grove & Fisk (1989) Surface acting is similar to faking the emotions while deep acting is modifying inner feelings to match expressions. If emotional display is sincere a positive connection between emotional labor and performance will be there (Ashforth & Humphery, 1993) but, on the other hand, in the situations where emotional exhibition is found to be inauthentic as well as insincere the emotional labor and performance will be negatively related (Rafaeli & Sutton, 1987). As surface acting is perceived to be as insincere/two faced and deep acting is perceived to be as sincere/honest, in this regard Grandey (2000; 2003) confirmed a negative association between surface acting and customer service performance and a positive association between deep acting and customer service performance. Same results have been affirmed by Little (2007). Surface actors find it difficult to convince customers (Groth, Hennig-Thurau & Walsh, 2009) while deep actors better align their inner and displayed emotions, thus supposed to be more dependable by their customers (Grandey, 2003). Prentice, Chen & King (2013) asserts that deep acting is positively linked to task performance and surface acting leads to burnout. Deep actors therefore can have better adaptive performers than those of surface actors.

As work environment is changing rapidly than ever before, adaptive performance has increasingly become important (Pulakos, Arad, Donovan & Plamondon, 2000; Smith, Ford & Kozlowski, 1997) because various contexts need adjustable performance standards (Black, 1990; Noe & Ford, 1992). According to Pulakos, Arad, Donovan & Plamondon (2000) these constant swift changes in the external environment require employees to be more and more uncertainty tolerant. Many organizations

value only those workers who have high levels of adaptability than those with routine proficiency because when problem domain changes, routine expertise or proficiency cannot help investigate and solve problems (Bell & Kozlowski, 2008). According to Smith, Ford & Kozlowski (1997) only adaptive expertise can help in generating novel solutions to problems in order to be successful. Thus we propose that both facets of emotional labor affect adaptive performance of front line female hospitality staff as described in hypotheses 1 and 2 of the study:

Ho1: Surface acting has no impact on adaptive performance.

Ha1: Surface acting has negative impact on adaptive performance.

Ho2: Deep acting has no impact on adaptive performance.

Ha2: Deep acting has positive impact on adaptive performance.

Emotional Labor and Emotional Exhaustion

Conservation of Resource Theory (COR) entails that emotional labor is effortful which significantly predicts emotional exhaustion. Frequent engagement of workers in emotional labor consumes their personal resources (physical as well as mental) resulting in resource loss. In other words, when workers are compelled to regulate their inner feelings and emotions, while concealing true emotions to meet demands of the job, they become emotionally exhausted (Brotheridge & Grandey, 2002). Within the framework of COR theory surface and deep acting have different consequences for emotional exhaustion (Grandey, 2000). Individuals who adopt surface acting or deep acting as a coping mechanism experience different levels of emotional exhaustion. As Grandey (2003) and Groth, Hennig-Thurau & Walsh, (2009) argue that deep actors are perceived by customers as more authentic with improved perception of their job performance. While engaged in surface acting frontline service providers put on an emotional mask to repress actually felt emotions. It additionally advocates that service providers' frequent engagement in surface acting leads them to reduce their personal authenticity (Shulei & Miner, 2006) which further leads towards self-alienation as well as estrangement (Hochschild, 1983) which afterwards results in emotional exhaustion.

Gross & John (2003) too, articulate that surface actors experience more negative emotions due to inauthenticity in emotions. They argue that inauthenticity results because of disparity between actually felt and displayed emotions called emotional dissonance. According to Martinez-Inigo, Totterdell, Alcover & Holman, (2007) when an individual has to intentionally modify his/her superficial display of emotions without shaping inner feelings it results in emotional

dissonance. Lin & Lin (2011) are also of the view that workers who choose surface acting as a coping strategy become more emotionally exhausted because surface acting and emotional exhaustion are associated with each other. While engaging in surface acting, frontline service providers put on an emotional mask to repress actually felt emotions. It additionally advocates that service providers' frequent engagement in surface acting leads them to reduce their personal authenticity (Shulei & Miner, 2006) which further leads towards self-alienation as well as estrangement (Hochschild, 1983) afterwards results in emotional exhaustion. So, it can be hypothesized that:

Ho3: Surface acting has no relation with emotional exhaustion.

Ha3: Surface acting has positive relation with emotional exhaustion.

Ho4: Deep acting has no relation with emotional exhaustion.

Ha4: Deep acting has negative relation with emotional exhaustion.

Emotional Exhaustion As Mediator

In literature, Conservation of Resource theory best explains the link between emotional labor and emotional exhaustion (Hobfoll, 1989). This theory suggests that when valuable resources are depleted, it results in stress causing individuals to protect residual resources and search fresh ones. Frequent monitoring and regulation of emotions entail exertion of limited resources (mental) which when deplete results in stress (Grandey, 2000). Jobs which demand high control of emotions and regulation their employees experience more emotional exhaustion than jobs with lower level of emotional control (Brotheridge & Grandey, 2002). As hospitality service providers often deal with difficult and demanding customers, they need to regulate their emotions frequently, as a result their level of stress increases which makes them emotionally drained (Krone, Tabacchi & Farber, 1989). Researchers argued that emotional exhaustion not only influence badly on individual's health and well-being but also create numerous negative outcomes for the organizations (Cropanzano, Rupp & Byrne, 2003). Empirical research conducted by numerous researchers' (Bozionelos & Kiamou, 2008; Cropanzano, Rupp & Byrne, 2003; Lee & Ashforth, 1993, 1996; Wright & Cropanzano, 1998) shows that emotional exhaustion results in reduced organizational commitment, organizational citizenship behavior, job satisfaction, job performance and increased turnover intentions.

Maslach (1982) affirms that workers who perform emotional labor on regular basis become emotionally exhausted. An empirical research (Saxton, Phillips & Blakeney, 1991) supported her view that when workers interact on regular basis with customers they undergo high

level of emotional exhaustion. Service providers often just to meet emotional display demands of organizations engage in emotional expressions which are not actually felt. As a result, they experience stress and become emotionally exhausted (Grandey, 2003; Zapf, 2002). Results of various studies too confirm that higher the emotional labor requirements higher will be emotional dissonance which reduces satisfaction and performance on job as well as lowers mental health (Brotheridge & Grandey, 2002; Pugh, Groth & Hennig-Thurau, 2011). Morris & Feldman (1996) in addition affirmed that employees who frequently engage with customers and handle high emotional demands experience high emotional exhaustion which in turn negatively affects performance (Wright & Cropanzano, 1998).

As surface actors need to regulate their emotions to confirm their accurate emotional display than deep actors accordingly experience emotional exhaustion. On the basis of above stated arguments it can be argued that as surface actors experience negative emotions thus suffer from high level of emotional exhaustion which in turn negatively affects their performance and inverse will be in other case. Thus any relationship between emotional labor strategies and work outcome (adaptive performance) can be mediated by emotional exhaustion leading to our hypotheses 5 and 6:

Ho5: Emotional exhaustion do not mediates the relationship between surface acting and adaptive performance relationship.

Ha5: Emotional exhaustion mediates the relationship between surface acting and adaptive performance relationship.

Ho6: Emotional exhaustion do not mediates the relationship between deep acting and adaptive performance relationship.

Ha6: Emotional exhaustion mediates the relationship between deep acting and adaptive performance relationship.

The mediating role of emotional exhaustion indicates that front-line female staff of hospitality industry either surface actors or deep actors have to confront situations where they need to change their inner feelings which is draining them psychologically, and as a result they experience emotional exhaustion. Nevertheless the relationship between emotional labor strategies and emotional exhaustion can be moderated if IWEs taken into account. As those who are high on IWE emphasize on deep acting instead of surface acting. The concept of IWE is introduced by Ali (1988) based on the hard work, loyalty and cooperation to meet the demand of a job efficiently. The background of IWE is from Holy QUR'AN and Sunnah of Prophet Muhammad (PBUH). The Holy

QUR'AN highly stresses the importance of IWE like, “for all people, there are ranks according to their deeds” (Qur'an 6:132), and “one has nothing except that for which one strives” (Qur'an 53:39). Thus IWE may moderate emotional labor-emotional exhaustion relationship.

Moderating role of Islamic Work Ethics

Religion makes the employees belief system and play significant role in shaping employees' behavior. To be ethical is to be viewed as Islam's major objective (Marri, Sadozai, Zaman & Ramay, 2012) as it teaches one's conduct towards others' (elders, co-workers, customers, competitors etc). This is the reason Muslim researchers' recognized the vital role of Islamic Work Ethics (IWE) which can serve best in all spheres of life (Marri, Sadozai, Zaman & Ramay, 2012). In west business ethics became known from Weber's Protestant Work Ethics (PWE) theory which was well thought-out for research in business ethics (Yousef, 2000). IWE is recently instituted concept by Ali (1988) regarding ethical ways of conducting business and life affairs directed by Islam. Ethical system of Islam provides guiding principles and approaches to carry out work as well as business activities (Rice, 1999). IWE entails guidelines for followers' of Islam concerning their participation and involvement into workplace (Ali & Al-Owaihian, 2008).

It has been confirmed in the recent IWE literature that IWE's are developed on the basis of Quran and Sunnah (sayings and practices) of Muhammad PBUH (Ali, 1992; Ali & Al-Owaihian, 2008; Yousef, 2000; 2001). Prophet Muhammad (PBUH) asserted that “Allah blesses a person who perfects his craft (does the job right)” and “Allah loves a person who learns precisely how to perform his work and does it right”, to draw from the perfection of Allah's work “and be good, as God has been good to you, and do not seek corruption on earth, for God does not love the corrupt” (28:77). In short, in order to conduct family matters and business affairs principles and prescriptions taught by Quran and Prophet Muhammad (PBUH) serve as guidelines. These enumerated guidelines/Islamic values such as hard work, determination, trust, humanity, consideration, honesty, self-control, modesty, collaboration etc all serves to attain success in personal as well business life (Khalil & Abu-Saad, 2009). Moreover, the Fourth Caliph, Imam Ali (1989, p. 469), stated, “Do not be one of those who hope for a better world to come without working for it” and “He, who does not perfect his/her work, will bring confusion to self.” In Islam effort is linked to knowledge and the spirit of discovery. For instance, Prophet Muhammad (peace be upon him) stated “God bless the worker who learns and perfects his profession” (Ikhwan-us-Safa, 1999).

Teaching of Islam put emphasis on hard work encourages loyalty while maintaining self-respect (Ali, 1992). For example Quran stated “As such it is work and commitment that enable people to realize their designed goal (Quran 53:39). In Islam society’s wellbeing is tied to hard work (Ali, 1992) and hard worker is thought of as Allah’s (God) friend. Islam highly promotes hard work and extremely demotes time as well as resource wastage or involving in unconstructive pursuits (Yousef, 2001). So any work/life activity which is carried out against what that has been taught by Quran and Sunnah is forbidden according to Islamic laws. For example, and those who believe and do righteous good deeds, they are dwellers or paradise, they will dwell therein forever (Quran 2:25). The front-line service providers (female staff) who are follower of Islam and need to deal with difficult customers’ if fake emotions (surface acting) while performing their jobs will remain in continuous stress/discomfort that they are working against Allah’s will. As a result may engage in productive ways for honest emotional display which thus may weaken their relation with emotional exhaustion. Furthermore, display of genuine emotions during service interactions can be a source of real contentment for deep actors as they are following Islam; this will help strengthen their accurate emotional display. As stated whosoever believes in Allah and performs righteous good deeds, He will expiate from his sins, and will admit him to Gardens under which rivers flow (Paradise) to dwell therein forever; that will be the great success (Quran, 47:2). So, on the basis of above arguments we may hypothesize that:

Ho7: IWE do not moderate relation between surface acting and emotional exhaustion.

Ha7: IWE may moderate positive relation between surface acting and emotional exhaustion such that this relationship may weaken when IWE is high.

Ho8: IWE do not moderate relation between deep acting and emotional exhaustion.

Ha8: IWE may moderate negative relation between deep acting and emotional exhaustion such that this relationship may further strengthen when IWE is high.

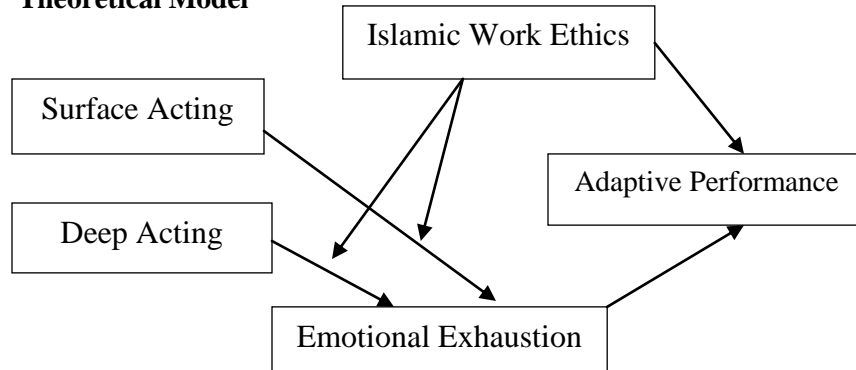
In workplace ethics produces several productive ramifications for individuals as well as for organizations. As Abbasi, Mir & Hussain, (2012) confirmed that organizations who integrate IWE values can help exploit human resources in superior way. Internalizing ethical practices as per Islam helps strengthens truthfulness, unity, loyalty, devotion as

well as flexibility (Jalil, Azam & Rahman, 2010). Similarly, Kumar & Rose (2010) also hold same opinion that implementation of IWE can develop positive attitude like commitment, devotion, creativity, collaboration, hard work etc. All these qualities/characteristics are those which are required to be innovative and to be adaptable. In this layer, Kumar & Rose (2010) affirmed a positive correlation between IWE and innovation capability. Abbasi, Mir & Hussain, (2012) indicated that IWE impacted positively on learning, novelty as well as organizational performance. Awan & Akram (2012) as well depicted an overruling connection between IWE and potential of innovation which were further supported by knowledge sharing. In the light of above mentioned arguments it seems clear that IWE supports creativity, innovation as well as adaptability. By practicing IWE Muslim workers' can be better adaptive performers and the relationship between emotional exhaustion and adaptive performance can be moderated. As, IWE require persons to be humble, dedicated, enduring and supportive at work (Abd Rahman, 2010). While performing any task/job, IWE require Muslim workers to be patient. Front-line service providers while interacting with challenging customers/clients need to maintain self-control (need to be patient). All those workers' who score high on practicing IWE try their best to deliver what is demanded from them and in doing so they experience satisfaction which helps them perform better on their jobs at the same time reduces exhaustion associated with performing emotional labor. So, it may hypothesize that:

Ho9:IWE do not moderate relation between emotional exhaustion and adaptive performance.

Ha9: IWE may moderate negative relation between emotional exhaustion and adaptive performance such that this relationship may weaken when IWE is high.

Theoretical Model



Methodology

Longitudinal survey design helps in reducing common method biases (Podsakoff et al., 2003) so the current study adopted a longitudinal survey design. Two paper-and-pencil self-administered surveys were carried out separately at two different times. Earlier established scales were used to get responses on emotional labor strategies, Islamic work ethics, emotional exhaustion and adaptive performance.

Instrumentation

Surface acting with 3 items and deep acting with 5 items were measured through a questionnaire adopted by Brotheridge & Lee (2003). Alpha reliabilities for both scales were 0.90 and 0.92 respectively. A 15 item adaptive performance scale developed by Pulakos, Arad, Donovan & Plamondon, 2000) was used with alpha reliability of 0.94. Emotional exhaustion subscale of the Maslach Burnout Inventory (Maslach & Jackson, 1981) was used to assess emotional exhaustion of the participants with alpha reliability of 0.95, while IWE was measured using 17 items scale $\alpha = (0.81)$ developed by Ali (1992). A five point Likert scale was used to measure all the items.

Population

The border line of this study is restricted to the hospitality industry^{**}. As this research aims to focus on the female staff of hospitality industry of Pakistan, the target population consisted of front-line female staff of top five 5-star hotels of Pakistan and for this data has been collected through questionnaire survey and in some cases through online-survey. Questionnaires were distributed (in English language) to

^{**}This industry is much broader than most other industries, as it includes nearly any company that is focused on customer satisfaction and meeting leisurely needs rather than basic needs. Therefore, this study inculcates hotels to meet customer needs in dynamic hospitality industry.

around 300 female employees from the front line female staff of hotels of Pakistan. The questionnaire assesses demographics and the antecedents, consequences, and outcomes of emotional labor.

Sampling

In order to examine emotional labor experienced by front line female hospitality workers, five star hotels across Pakistan were visited. The management of all the hotels was kind enough to allow their workers to cooperate in data collection. The data were collected from April, 2014 to August, 2014. The female front line hospitality workers of these hotels filled the questionnaires for facets of emotional labor, masculinity and emotional exhaustion. The adaptive performance of employees' was filled by the respective supervisors of these workers.

A cover letter explaining the purpose of the study was attached with both the questionnaires. A total of 323 questionnaires were distributed among front line female workers of the selected hotels while 53 supervisors filled the adaptive performance questionnaires about these workers. A total of 232 complete questionnaires were received back making response rate as 71.88%. Among the respondents 41.8% were between the age of 20-30 years and 58.2% were between 30-40 years. In terms of their education and experience, 53% were holding bachelors while 47% were holding a Master's degree. Majority of respondents (80%) had more than two year experience in frontline services job.

Data Analysis

The data analysis was carried out using Structural Equation Modeling (SEM) using AMOS 20. In order to check internal consistency and reliability Cronbach's alpha (using SPSS 20.0) was carried out. According to Nunnally & Bernstein (1994), for social science the internal consistency of survey items should be greater than 0.70. In order to determine association among variables Pearson correlations were as well calculated. For discriminant validity of constructs, the correlations among them should not be greater than .85 (Kline, 2005). Nevertheless, Hair, Anderson, Tatham & Black, (1998) argued that if constructs have theoretical support of being distinctive from one another then correlations greater than .85 are acceptable. Furthermore, the proposed relationships among different understudy variables were tested via SEM.

Results

Validity Analysis

Table 1
Measurement Model

Models	χ^2	df	RMSEA	IFI	TLI	CFI
Original Model	3161.275***	1117	.08	.81	.80	.81
Revised	2027.525***	1065	.06	.91	.90	.91

Note: χ^2 = Chi square, df = degree of freedom, RMSEA= root mean square error of approximation, IFI= incremental fit index, TLI= Tucker-Lewis coefficient, CFI= comparative fit index

The process of SEM is two-staged as suggested by Anderson & Gerbing (1988) entailing measurement model as well as structural model. In measurement model, the researcher is required to inspect every latent variable with associated items by performing confirmatory factor analysis (CFA) prior to structural model estimation. For the current study confirmatory factor analysis (CFA) will be carried out on latent variables to determine distinctiveness of items and variables. Here Steven’s (1996) recommendation regarding factor loading was followed by dropping loadings less than .40. The results of CFA helped in refining the model. The model fits the data well as indicated in table 1 (IFI = .91, TLI = .90, CFI = .91, RMSEA = .06) (Hinkin 1998; Steiger 1990). These above mentioned CFA results confirmed the absence of common method bias as discriminant validity is satisfactory.

Table 2
Descriptive Statistics, Reliabilities, and Correlations among Variables

	Mean	SD	1	2	3	4	5	6	7	8
1. Education	3.46	.51	-							
2. Experience	3.01	.76	.30**	-						
3. Age	1.58	.49	.14*	.28**	-					
4. Surface Acting	2.68	.96	-.01	.08	.03	(.90)				
5. Deep Acting	3.96	1.06	-.01	-.04	.01	-.71**	(.92)			
6. Islamic Work Ethic	4.03	.47	-.05	.09	.16*	.06	-.08	(.82)		
7. Emotional Exhaustion	2.72	.99	.07	.12	.02	.75**	-.77**	.07	(.95)	
8. Adaptive Performance	3.85	.86	.01	-.04	.05	-.75**	.74**	-.07	-.72**	(.94)

N=232; *p < 0.05 and **p < 0.01 Correlation is significant at 0.01 levels (2-tailed). *. Correlation is significant at 0.05 levels (2-tailed); alpha reliabilities are given in Parentheses.

Table 2 presents the correlation among the variables. The correlation between surface acting and adaptive performance is $-.75$ ($p < .01$) which indicates a significant negative relationship between variables whereas its correlation with emotional exhaustion is $.75$ ($p < .01$). Adaptive performance is also significantly and strongly associated with deep acting. The correlation value between these variables is 0.74 ($p < .01$) while its correlation with emotional exhaustion is $-.77$ ($p < .01$).

Table 3
Path coefficients in the model

Structural Path	Path Coefficients
Experience → Emotional Exhaustion	.08
Surface Acting → Adaptive Performance	-.64***
Deep Acting → Adaptive Performance	.38***
Surface Acting → Emotional Exhaustion	.72***
Deep Acting → Emotional Exhaustion	-.66***
Surface Acting × Islamic Work Ethic → Emotional Exhaustion	-.07***
Deep Acting × Islamic Work Ethic → Emotional Exhaustion	.04***
Emotional Exhaustion × Islamic Work Ethic → Adaptive Performance	-.00

Note: * $p < 0.1$, ** $p < 0.05$, *** $p < 0.01$

Structural Equation Modeling (SEM) using AMOS 20 was performed to test different hypothesis. The demographic information experience is controlled against emotional exhaustion. The standardized coefficients for structural paths are shown in Table 3. Results of the study depicted that surface acting had positive relationship with emotional exhaustion and negative relationship with adaptive performance ($\beta = .72$, $p < .001$) and ($\beta = -.64$, $p < .001$). Deep acting had negative relationship with emotional exhaustion ($\beta = -.66$, $p < .001$) and positive association with adaptive performance ($\beta = .38$, $p < .001$). Results of SEM indicate that surface acting negatively affects adaptive performance while deep actively has positive impact on adaptive performance which support hypothesis 1 and 2 of the study (Table 3). Moreover, surface acting is positively associated with emotional exhaustion and deep acting had negative connection with emotional exhaustion which further confirmed hypothesis 3 and 4 (Table 3).

Table 4
Results on the mediating role of emotional exhaustion with surface acting, deep acting and adaptive performance

Bootstrap results for indirect effect		
	LL 95% CI	UL 95% CI
Surface Acting → Adaptive Performance	-.38	-.18
Deep Acting → Adaptive Performance	.14	.32

Note. Un-standardized regression coefficients reported. Bootstrap sample size 1000. LL = lower limit; CI = confidence interval; UL = upper limit

Results of SEM concerning hypothesis 5 and 6 revealed that emotional exhaustion (EE) significantly mediates all relationships. The indirect effects of emotional exhaustion (EE) in relation between surface acting (SA) and adaptive performance (AP) lie between -0.38 & -0.18 , and deep acting (DA) and adaptive performance (AP) lie between $.14$ & 0.32 , thus zero is not present in the 95% confidence interval. So, it can be concluded that emotional exhaustion (EE) mediates aforementioned relationships (Table 4), and thus hypotheses 5 & 6 were accepted. The findings of the current study are supported by the findings of many other research studies stating that worker's regular engagement in surface acting (SA) leads them to experience emotional exhaustion (EE) having negative impact on desired outcomes (Morris & Feldman, 1997) whereas, deep acting (DA) did not lead towards emotional exhaustion (EE). Moreover, directions of the associations among surface acting (SA), deep acting (DA), emotional exhaustion (EE) and adaptive performance (AP) were reasonably consistent with the projected hypotheses. Contradictory to Hochschild's (1983) view, these findings lead to the conclusion that workers who display fake emotions experience emotional exhaustion than those who display genuinely felt emotions. The results of empirical research carried out by Brotheridge & Lee (2003) also revealed that the original notion may not be true.

This study helped in adding valuable knowledge in emotional labor as well as adaptive performance literature by specifying the mechanism. The mediating role of emotional exhaustion indicates that front line female staff in hospitality industry is subject to situations where they face difficult customers and they have to display pleasant and organizationally required emotions. However the display of these emotions causes emotional exhaustion which in turn affects their adaptive performance. Surface actors have to face a more difficult situation while dealing with customers in hospitality industry because their inner feelings do not match with what they are displaying to customers. This effort causes emotional exhaustion. It was interesting to find out that deep acting also causes emotional exhaustion. The deep actors try to change their inner feelings according to job requirements but even this is not an easy task as it demands a psychological effort from the employees and thus leads them to emotional exhaustion.

Analogous to expectations, moderating role of IWE was confirmed in relation between surface acting-emotional exhaustion as well as deep acting-emotional exhaustion. Findings of the study exposed that IWE significantly weakened the relation between surface acting \times Islamic work ethic and emotional exhaustion ($\beta = -.07$, $p < .001$) and

strengthened an association between deep acting \times Islamic work ethic and emotional exhaustion ($\beta = .04, p < .001$) (Table 3). Thus hypothesis 7 & 8 were supported. Whereas contrary to expectation, the moderating role of IWE in case of emotional exhaustion-adaptive performance relationship was insignificant and hence hypothesis 9 was rejected as results presented in table 3 indicated that interaction term for IWE did not weaken the proposed relationships in the said hypothesis.

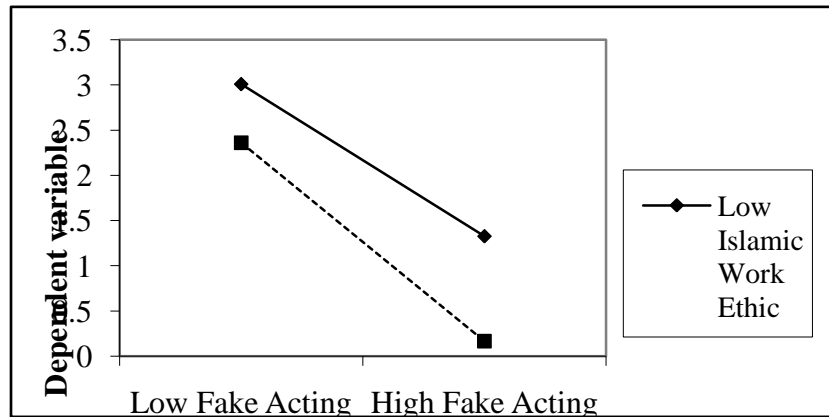


Figure (1)

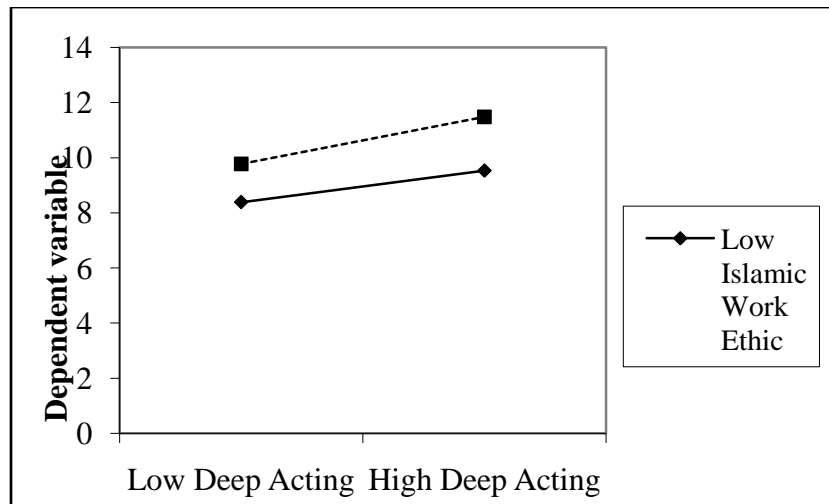


Figure (2)

It can be also seen in figure (1) that in case of low IWEs surface acting is high; it strengthens positive relationship between surface acting

emotional exhaustion. On the other hand, high IWEs results in low surface acting thus weaken the positive relationship between surface acting and emotional exhaustion. In figure (2) it can be clearly seen that low IWEs did not help in strengthening the negative relationship between deep acting and emotional exhaustion but when IWEs are high it helped in strengthening negative relationship between deep acting and emotional exhaustion. As Ali & Al-Owaihian, (2008) argued that IWEs provides valuable guidelines to its believers' concerning workplace participation as well as involvement to carry out their roles and responsibilities accordingly. In order to compete effectively hospitality industry emphasize on "service with a smile" (Kim, Jung-Eun, Lee & Kim, 2012) thus maintain high ethical standards to manage their service providers' emotional display. In the same vein, Islam also stresses to be ethical in personal as well as business matters.

Discussion

We found sufficient support for greater part of hypothesis. Particularly, the first hypothesis which investigated relationship between surface acting and adaptive performance, and the second hypothesis which inspected the association between deep acting and adaptive performance of front-line female staff of hospitality industry of Pakistan were accepted. The strong negative connection between surface acting and adaptive performance and strong positive relationship between deep acting and adaptive performance further support the findings of the studies (e.g, see Grandey, Fisk & Steiner, 2005 and Van, Ouwerkerk, Wesseling, & van, 2011) that negative outcomes are strongly associated with surface acting where as positive outcomes are firmly connected with deep acting.

Similarly, hypothesis 3 & 4 also got significant support thus accepted where the relationship between surface acting and emotional exhaustion as well as association between deep acting and emotional exhaustion had been explored. The positive connection between surface acting- emotional exhaustion and negative relation between deep acting-emotional exhaustion was further support study's findings like Johnson (2004) too revealed a positive and significant association between surface acting and emotional exhaustion. Lin & Lin (2011) also confirmed that workers who choose surface acting as a coping strategy becomes more emotionally exhausted, as surface acting and emotional exhaustion are associated with one another. Totterdell & Holman (2003) confirmed a stronger connection between surface acting and emotional exhaustion as compared to deep acting-emotional exhaustion relationship.

The current study proposes that in order to fully explain the relationship between emotional labor (strategies) and adaptive performance, emotional exhaustion needs to be taken into account. Female front-line staff of 5-star hotels needs to be friendly, cheerful and enthusiastic and also require concealing negative emotions (Wong & Wang, 2009). The findings of this study indicate that female staff of the hospitality industry of Pakistan also requires high effort to display organizationally required emotions and in doing so become emotionally exhausted which slows down their performance. So, management of hospitality industry of Pakistan needs to intervene to take appropriate steps to help female staff display real emotions and secure them from experiencing emotional exhaustion and its negative impact on performance. The mediating role of emotional exhaustion indicates that front-line female staff of hospitality industry either surface actors or deep actors have to confront situations where they need to change their inner feelings which is draining them psychologically, and as a result they experience emotional exhaustion.

Emotional labor is religion as well as culture bound as in the context of Pakistan which is an Islamic state following high ethical standards and moral values we found significant evidence regarding how IWE affects the emotional labor of front-line female staff of hospitality industry. The findings of the current study indicated that those who were high in following principles and practices as taught by Quran and Sunnah were keener to align their inner as well as outer emotional display. This gives them real contentment that they perform their duties according to Allah's will. Since, it is stated in Ikhwan-us-Safa, (1999: 290) that "Allah blesses the worker who learns and perfects his profession", so it is the religious duty of every Muslim to bring perfection in their work. Even if they find it hard to deal with challenging customers/tasks they believe on the concept of delayed gratification. Muslims have firm faith that they will receive rewards for their deeds here after in another word. Thus it helped weaken the relationship between surface acting and emotional exhaustion whereas strengthened connection between deep acting and emotional exhaustion. Whilst, the relation between emotional exhaustion and adaptive performance was not moderated because of the fact that Muslim female staff takes their work exciting not exhausting as they find real satisfaction in performing their job according to prescriptions in Quran by Allah and teaching by Holy Prophet (PBUH). Muslim workers' who internalize IWEs can develop certain positive attitudes within themselves which help them strengthen certain qualities such as truthfulness, loyalty, harmony, adjustability (Jalil, Azam & Rahman, 2010) as well as hard slog, devotion, collaboration (Kumar &

Rose, 2010) . These all are those qualities and attitudes which helps them in performing jobs to their maximum fullest.

In under developed countries like Pakistan, very few studies theoretically and empirically investigated the impact of emotional labor on adaptive performance. The results of this study contribute to the existing body of knowledge about emotional labor in hospitality industry of Pakistan where people have limited knowledge and understanding about this fact. The findings of this study will help the hospitality management to promote and sustain IWE practices for individual as well as organizational welfare as various researchers' assured that quality plus performance of individuals' as well as organizations can be enhanced by practicing IWEs (Ali & Al-Owaidan, 2008, Jalil, Azam & Rahman, 2010). Moreover, this study will help hospitality management regarding how to create such an environment where employees display genuinely felt emotions and devise such strategies to reduce the negative impact of display of fake emotions on individual as well as organizational outcomes.

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