

Impact of Mentoring and Social Support on Seamless Integration of Gen Z into Islamic Culture and Values Adoption through the Moderating Role of Individual's Willingness to Adopt: A study on Gen Z Working in Islamic Institutions of Pakistan

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Abstract

The present study investigates the impact of mentoring and social support on Islamic culture adoption and Islamic values adoption among Generation Z employees working in Islamic institutions in Pakistan, while also examining the moderating role of individual willingness to adopt. Grounded in Social Learning Theory, Organizational Socialization Theory, and the Theory of Planned Behavior, the study adopts a positivist philosophy and a deductive, quantitative, cross-sectional research design. Data were collected from 400 Generation Z employees through a structured questionnaire and analyzed using statistical techniques to test the proposed hypotheses. The findings reveal that mentoring significantly enhances both Islamic culture adoption and Islamic values adoption by facilitating role modeling, guidance, and knowledge transfer. Similarly, social support from supervisors and colleagues plays a vital role in strengthening employees' cultural integration and ethical alignment within Islamic institutions. Furthermore, individual willingness to adopt was found to significantly strengthen the relationships between mentoring, social support, Islamic culture adoption, and Islamic values adoption, highlighting the importance of psychological readiness in the socialization process. The study concludes that successful integration of Generation Z employees into Islamic institutions depends on a combination of organizational mechanisms and individual motivational factors. The findings offer important theoretical contributions to generational workforce studies and Islamic organizational behavior, while also providing practical implications for enhancing mentoring systems, workplace support structures, and employee development strategies in value-based organizations.

Keywords: Mentoring; Social Support; Islamic Culture Adoption; Islamic Values Adoption; Willingness to Adopt; Generation Z; Organizational Socialization; Islamic Institutions.

1. Introduction

The twenty-first century workplace is experiencing a profound transformation driven by globalization, technological advancement, digitalization, demographic shifts, and evolving employee expectations. Among these developments, the emergence of Generation Z (Gen Z) as a significant segment of the workforce has become one of the most influential factors shaping contemporary organizational practices. Gen Z, commonly defined as individuals born between 1997 and 2012, represents the first generation to be raised entirely within a digitally connected environment characterized by social media engagement, instant communication, technological sophistication, and global exposure (Schroth, 2019). As this generation enters the workforce in increasing numbers, organizations are confronted with the challenge of effectively integrating employees who possess distinct attitudes, learning preferences, career aspirations, and workplace expectations compared to previous generations (Francis & Hoefel, 2018; LeBlanc, 2024).

Research suggests that Gen Z employees value continuous learning opportunities, meaningful work, inclusivity, supportive leadership, rapid feedback, professional development, and organizational cultures that align with their personal values (Seemiller & Grace, 2016; Katsaros, 2024). Unlike earlier generations that often emphasized job security and hierarchical advancement, Gen Z tends to prioritize purpose-driven work, personal growth, social connectedness, and organizational authenticity (Twenge, 2017; Yilmaz et al., 2024). While these characteristics contribute positively to organizational innovation and adaptability, they also create challenges related to organizational socialization, cultural integration, value alignment, and employee retention. Consequently, understanding how organizations can facilitate the seamless integration of Gen Z employees has become an increasingly important area of scholarly and practical interest.

The challenge of integration becomes particularly significant within organizations whose operational foundations are based on religious principles and value-oriented cultures. Islamic institutions represent a unique organizational environment where employees are expected not only to fulfill professional responsibilities but also to embody and practice Islamic teachings, ethical principles, and cultural norms in their daily conduct. Such institutions include Islamic universities, religious educational establishments, Islamic financial institutions, Islamic welfare organizations, religious research centers, charitable organizations, and faith-based social service institutions. These organizations derive their identity, legitimacy, and operational philosophy from Islamic teachings and therefore require employees to align themselves with organizational cultures rooted in Islamic beliefs and values (Ali, 2005; Beekun & Badawi, 2005).

Islamic organizational culture extends beyond conventional workplace norms and encompasses a holistic framework of beliefs, behaviors, ethics, and interpersonal relationships derived from the Holy Qur'an and Sunnah. Islamic culture promotes values such as honesty, trustworthiness, justice, accountability, cooperation, compassion, consultation, integrity, and social responsibility (Rice, 1999; Ali, 2005). Similarly, Islamic values serve as guiding principles that influence individual attitudes and behaviors, shaping how employees

interact with colleagues, perform their duties, and contribute to organizational objectives. The adoption of Islamic culture and values is therefore essential for maintaining organizational identity, preserving religious authenticity, enhancing ethical governance, and achieving institutional effectiveness. Employees who successfully adopt Islamic cultural norms and values are more likely to demonstrate commitment, ethical conduct, organizational citizenship behavior, and alignment with institutional missions (Yousef, 2001).

The significance of cultural and values adoption has become increasingly important in contemporary Islamic institutions due to changing societal dynamics and generational transitions. Although Pakistan is a predominantly Muslim country where Islamic teachings influence various aspects of social life, contemporary Gen Z employees have been exposed to diverse cultural influences through globalization, digital media, technological advancement, and international communication networks (Twenge, 2017). Consequently, many young employees enter Islamic institutions with varying interpretations, experiences, and levels of commitment regarding Islamic values and organizational expectations. This diversity presents both opportunities and challenges for Islamic institutions seeking to maintain their religious identity while embracing the talents, creativity, and technological competencies of younger generations.

The successful integration of Gen Z employees into Islamic institutions requires effective organizational mechanisms that facilitate socialization, learning, adaptation, and value internalization. Organizational Socialization Theory provides an important theoretical foundation for understanding this process. According to Van Maanen and Schein (1979), organizational socialization refers to the process through which newcomers acquire the knowledge, attitudes, values, behaviors, and social skills necessary to become effective organizational members. Successful socialization enables employees to understand organizational expectations, develop role clarity, establish social relationships, and internalize organizational values (Bauer et al., 2007). In the context of Islamic institutions, organizational socialization extends beyond job-related adaptation and includes the transmission of Islamic cultural norms, ethical standards, and religious values that define organizational identity.

Among the various mechanisms facilitating organizational socialization, mentoring has consistently emerged as one of the most effective developmental interventions. Mentoring is generally defined as a developmental relationship in which experienced individuals provide guidance, support, coaching, knowledge transfer, and psychosocial assistance to less experienced employees (Kram, 1985). Through mentoring relationships, newcomers gain access to organizational knowledge, cultural insights, professional advice, and emotional support that facilitate successful workplace adjustment (Allen et al., 2004). Mentors serve not only as instructors but also as role models whose behaviors and attitudes influence the development of younger employees.

The effectiveness of mentoring can be understood through Social Learning Theory, which

posits that individuals acquire behaviors, attitudes, and values through observation, imitation, and interaction with credible role models (Bandura, 1977). Within Islamic institutions, mentors play a particularly significant role because they embody the cultural and ethical standards expected within the organization. By observing mentors who demonstrate Islamic principles such as honesty, humility, justice, sincerity, accountability, and professionalism, Gen Z employees can better understand and internalize organizational expectations. Recent studies further indicate that Gen Z employees strongly value mentorship, coaching, and developmental relationships that provide continuous learning and professional guidance (Yilmaz et al., 2024; Yang et al., 2024). Consequently, mentoring is expected to facilitate both Islamic culture adoption and Islamic values adoption among Gen Z employees.

Another important determinant of successful organizational integration is social support. Social support refers to the emotional, informational, instrumental, and interpersonal assistance that individuals receive from supervisors, colleagues, peers, and organizational networks (House, 1981). Social support has been consistently associated with positive workplace outcomes including organizational commitment, job satisfaction, psychological well-being, employee engagement, and workplace adjustment (Cohen & Wills, 1985; Eisenberger et al., 1986). Supportive workplace environments create feelings of belongingness, acceptance, trust, and psychological safety that encourage employees to participate actively in organizational activities and cultural practices.

Within Islamic institutions, social support possesses additional significance because Islamic teachings emphasize brotherhood, mutual cooperation, empathy, compassion, and collective responsibility. A supportive organizational climate enables Gen Z employees to develop meaningful social relationships, gain confidence in navigating organizational expectations, and experience greater acceptance within institutional communities. Research suggests that social support plays a critical role in reducing uncertainty, enhancing organizational identification, and facilitating cultural adaptation among newcomers (Seo, 2024). Therefore, employees who perceive strong social support are more likely to embrace organizational norms, participate in institutional activities, and adopt Islamic cultural values.

Although mentoring and social support provide essential external resources for employee integration, the effectiveness of these mechanisms may depend upon individual psychological characteristics. One such factor is individual willingness to adopt. Willingness to adopt refers to an individual's readiness, openness, motivation, and intention to accept and implement new ideas, behaviors, cultural norms, and value systems (Ajzen, 1991; Rogers, 2003). Employees differ considerably in their receptiveness to organizational influences. While some individuals actively seek opportunities for learning and adaptation, others may exhibit resistance or reluctance toward behavioral and cultural change.

The importance of willingness to adopt can be explained through the Theory of Planned Behavior, which suggests that behavioral intentions are among the strongest predictors of actual behavior (Ajzen, 1991). Similarly, innovation adoption and behavioral transformation

literature indicate that individuals are more likely to embrace new practices when they possess positive attitudes, strong intentions, and personal motivation toward change (Rogers, 2003; Venkatesh et al., 2003). In organizational settings, willingness to adopt influences how employees respond to mentoring, utilize social support, and engage in socialization processes. Employees who demonstrate greater willingness are likely to benefit more from developmental relationships and supportive environments, thereby accelerating the adoption of organizational culture and values.

The moderating role of willingness to adopt is particularly relevant within Islamic institutions where successful integration requires not only exposure to organizational values but also personal commitment to embracing and practicing those values. Mentoring and social support may provide guidance and opportunities for learning; however, their effectiveness is likely to be enhanced when employees possess a strong willingness to adopt Islamic cultural norms and ethical principles. Thus, willingness to adopt may strengthen the positive relationships between mentoring, social support, Islamic culture adoption, and Islamic values adoption.

Despite substantial scholarly attention devoted to mentoring, social support, organizational socialization, and employee adjustment, significant gaps remain within the literature. Existing research has predominantly focused on corporate organizations, public-sector institutions, educational settings, and multinational corporations (Allen et al., 2004; Bauer et al., 2007). Similarly, studies examining Islamic organizational behavior have largely concentrated on Islamic work ethics, leadership, organizational commitment, and employee performance (Ali, 2005; Yousef, 2001). Comparatively little attention has been directed toward understanding how Gen Z employees become integrated into Islamic organizational cultures and value systems.

Furthermore, the intersection of mentoring, social support, generational workforce management, and Islamic organizational studies remains largely unexplored. Existing studies rarely investigate how organizational developmental mechanisms facilitate Islamic culture adoption and Islamic values adoption among Gen Z employees. Moreover, limited empirical research has examined the moderating role of individual willingness to adopt within organizational socialization processes, particularly in religiously oriented institutions. The scarcity of evidence from Pakistan further highlights the need for context-specific investigation given the increasing prominence of Islamic institutions and the growing participation of Gen Z employees in the national workforce.

Addressing these gaps, the present study examines the impact of mentoring and social support on Islamic culture adoption and Islamic values adoption among Gen Z employees working in Islamic institutions of Pakistan. In addition, the study investigates the moderating role of individual willingness to adopt in strengthening these relationships. Drawing upon Social Learning Theory (Bandura, 1977), Organizational Socialization Theory (Van Maanen & Schein, 1979), and the Theory of Planned Behavior (Ajzen, 1991), the study proposes a comprehensive framework explaining how organizational and individual factors collectively

influence the seamless integration of Gen Z employees into Islamic institutional environments.

The significance of this study is both theoretical and practical. Theoretically, it contributes to emerging literature on Gen Z workforce integration, organizational socialization, mentoring, social support, and Islamic organizational behavior by introducing a multidimensional framework explaining culture and values adoption. It extends existing knowledge by incorporating willingness to adopt as a moderating mechanism that influences employee adaptation outcomes. Practically, the findings provide valuable guidance for policymakers, organizational leaders, human resource managers, mentors, trainers, and administrators within Islamic institutions seeking to strengthen organizational identity while effectively managing generational diversity. By identifying factors that facilitate the adoption of Islamic culture and values, the study offers evidence-based recommendations for designing mentoring programs, social support systems, onboarding processes, and employee development initiatives that promote seamless integration of Gen Z employees.

In an era characterized by rapid social change, technological advancement, and evolving workforce demographics, the sustainability and effectiveness of Islamic institutions increasingly depend upon their ability to integrate younger generations without compromising their religious identity and ethical foundations. Therefore, understanding how mentoring, social support, and willingness to adopt contribute to Islamic culture and values adoption among Gen Z employees represents a critical scholarly and practical endeavor. The findings of this study are expected to provide meaningful insights into how Islamic institutions can successfully nurture a new generation of employees who are professionally competent, technologically skilled, culturally integrated, and firmly grounded in Islamic values.

2. Literature Review

The present study is grounded in three complementary theoretical perspectives, namely Social Learning Theory (Bandura, 1977), Organizational Socialization Theory (Van Maanen & Schein, 1979), and the Theory of Planned Behavior (Ajzen, 1991). Together, these theories provide a comprehensive explanation of how mentoring and social support facilitate the adoption of Islamic culture and Islamic values among Generation Z employees and how individual willingness to adopt strengthens these relationships. Social Learning Theory argues that individuals learn attitudes, behaviors, values, and norms through observation, imitation, and interaction with credible role models (Bandura, 1977). Within organizational settings, mentors serve as influential role models who demonstrate expected behaviors and organizational values. Consequently, employees learn acceptable practices and internalize organizational norms through mentoring relationships. This perspective is particularly relevant in Islamic institutions where mentors often act as carriers of Islamic culture and ethical values.

Organizational Socialization Theory explains how newcomers acquire the knowledge, attitudes, skills, behaviors, and values necessary to become effective organizational members

(Van Maanen & Schein, 1979). Successful socialization occurs when employees understand organizational expectations, establish social relationships, and internalize institutional values (Bauer et al., 2007). Mentoring and social support are among the most important mechanisms facilitating organizational socialization, especially among younger employees entering value-based institutions.

The Theory of Planned Behavior emphasizes that behavioral intentions and willingness significantly influence actual behavior adoption (Ajzen, 1991). Employees who demonstrate greater willingness to adopt organizational values are more likely to respond positively to mentoring and social support initiatives. Consequently, willingness to adopt is expected to strengthen the impact of mentoring and social support on Islamic culture and values adoption.

The integration of these theoretical perspectives suggests that mentoring and social support serve as organizational mechanisms for transmitting Islamic culture and values, while individual willingness to adopt enhances the effectiveness of these mechanisms in facilitating behavioral and cultural transformation.

2.1 Mentoring and Islamic Culture Adoption

Mentoring has long been recognized as one of the most effective organizational development and socialization mechanisms. Kram (1985) defines mentoring as a developmental relationship in which an experienced individual provides guidance, support, coaching, knowledge sharing, and psychosocial assistance to a less experienced employee. Through mentoring, newcomers gain access to organizational knowledge, understand workplace expectations, and learn behaviors necessary for successful organizational integration. The role of mentoring in cultural adaptation can be explained through Social Learning Theory, which posits that individuals acquire behaviors and values through observation and interaction with role models (Bandura, 1977). Mentors act as living examples of organizational culture, demonstrating acceptable norms, practices, traditions, and values. By observing mentors, employees learn how to behave appropriately within specific organizational contexts and gradually internalize cultural expectations (Allen et al., 2004).

Research consistently demonstrates that mentoring positively influences employee adjustment, organizational commitment, socialization, and cultural integration (Eby et al., 2013; Allen et al., 2004). New employees who receive mentoring support experience greater role clarity, stronger organizational identification, and faster adaptation to workplace environments (Bauer et al., 2007). Furthermore, mentoring facilitates knowledge transfer, enhances workplace learning, and promotes the internalization of organizational values (Ragins & Kram, 2007). Within Islamic institutions, mentoring possesses additional significance because organizational culture is deeply rooted in religious teachings and ethical principles. Islamic culture encompasses norms and behaviors derived from the Holy Qur'an and Sunnah, including honesty, accountability, consultation, humility, cooperation, and service to society (Ali, 2005; Beekun & Badawi, 2005). Mentors help younger employees understand the practical application of these principles within organizational settings. Through continuous interaction and role modeling, mentors facilitate the transmission of

Islamic organizational culture from experienced members to newcomers.

Generation Z employees particularly benefit from mentoring because they value guidance, continuous feedback, professional development, and supportive relationships (Seemiller & Grace, 2016; Schroth, 2019). Research indicates that Gen Z employees seek mentors who provide career advice, emotional support, and opportunities for personal growth (Yılmaz et al., 2024). Consequently, mentoring can significantly facilitate the integration of Gen Z employees into Islamic organizational cultures by enhancing their understanding and acceptance of institutional norms and practices. Recent studies further demonstrate that mentoring enhances newcomer adaptation, proactive behavior, organizational learning, and workplace integration (Yang et al., 2024; Murphy & Kram, 2024). Therefore, mentoring is expected to positively influence Islamic culture adoption among Gen Z employees working in Islamic institutions.

H1: Mentoring has a positive and significant relationship with Islamic culture adoption among Generation Z employees working in Islamic institutions of Pakistan.

2.2 Mentoring and Islamic Values Adoption

Islamic values represent ethical and moral principles derived from Islamic teachings that guide individual and organizational behavior. These values include trustworthiness (Amanah), sincerity (Ikhlas), justice (Adl), excellence (Ihsan), honesty (Sidq), responsibility, compassion, and accountability (Rice, 1999; Ali, 2005). The successful adoption of these values is critical for maintaining organizational integrity and fulfilling institutional missions. Mentoring contributes significantly to values transmission within organizations. According to Social Learning Theory, individuals learn values through interaction with respected role models whose behaviors demonstrate desired ethical standards (Bandura, 1977). Mentors play a vital role in communicating organizational values and helping newcomers understand how these values should be practiced in daily activities (Kram, 1985).

Research indicates that mentoring strengthens ethical behavior, professional identity formation, value congruence, and organizational commitment (Allen et al., 2004; Ragins & Kram, 2007). Employees who receive mentoring often develop stronger alignment with organizational goals and values because mentors provide practical examples of value-based behavior. Furthermore, mentoring facilitates moral development by encouraging reflection, dialogue, and ethical decision-making (Eby et al., 2013). In Islamic institutions, mentors are often viewed as custodians of institutional values and traditions. They demonstrate Islamic ethical principles through their interactions, decision-making processes, and leadership behaviors. Through observation and repeated interaction, Gen Z employees develop a deeper understanding of Islamic values and become more likely to integrate these principles into their professional conduct.

Recent literature suggests that Gen Z employees prefer authentic leaders and mentors whose actions reflect organizational values (LeBlanc, 2024; Katsaros, 2024). Such authenticity strengthens trust and encourages younger employees to embrace institutional values.

Therefore, mentoring is expected to promote Islamic values adoption among Gen Z employees.

H2: Mentoring has a positive and significant relationship with Islamic values adoption among Generation Z employees working in Islamic institutions of Pakistan.

2.3 Social Support and Islamic Culture Adoption

Social support refers to the emotional, informational, instrumental, and interpersonal assistance provided by supervisors, colleagues, peers, and organizational networks (House, 1981). Social support is widely recognized as a critical factor influencing employee adjustment, workplace well-being, and organizational integration (Cohen & Wills, 1985). Organizational Socialization Theory suggests that social relationships play a central role in helping newcomers understand organizational culture and expectations (Van Maanen & Schein, 1979). Supportive colleagues provide information about organizational norms, workplace behaviors, and cultural practices, thereby facilitating newcomer adjustment (Bauer et al., 2007).

Numerous studies demonstrate that social support positively influences organizational commitment, employee engagement, job satisfaction, and cultural adaptation (Eisenberger et al., 1986; Ng & Sorensen, 2008). Employees who perceive higher levels of support are more likely to feel accepted, valued, and connected to organizational communities. Within Islamic institutions, social support aligns closely with Islamic principles emphasizing brotherhood, cooperation, mutual assistance, and collective responsibility. Supportive interactions encourage employees to participate in organizational activities, engage with colleagues, and embrace institutional traditions. Such interactions facilitate understanding and acceptance of Islamic organizational culture. Recent studies examining Gen Z employees indicate that workplace belongingness and social connectedness significantly influence organizational integration and retention (Seo, 2024; Yilmaz et al., 2024). Gen Z employees are particularly responsive to supportive workplace environments that foster inclusion, collaboration, and meaningful relationships. Therefore, social support is expected to enhance Islamic culture adoption among Gen Z employees.

H3: Social support has a positive and significant relationship with Islamic culture adoption among Generation Z employees working in Islamic institutions of Pakistan.

2.4 Social Support and Islamic Values Adoption

The adoption of organizational values is significantly influenced by social interactions and workplace relationships. Social support creates an environment where employees observe, discuss, and reinforce organizational values through daily interactions (House, 1981). According to Social Learning Theory, values are learned not only through formal instruction but also through interpersonal relationships and social experiences (Bandura, 1977). Supportive colleagues and supervisors serve as important sources of ethical guidance and value reinforcement. Employees who experience supportive relationships are more likely to trust organizational members and adopt shared values.

Research consistently demonstrates that supportive organizational environments encourage ethical behavior, value congruence, organizational identification, and employee commitment (Eisenberger et al., 1986; Cohen & Wills, 1985). Social support facilitates communication, trust-building, and collective learning processes that promote value internalization. Within Islamic institutions, social support reflects Islamic principles of compassion, cooperation, respect, and mutual care. Employees who receive support from colleagues and supervisors are more likely to engage in value-consistent behaviors and develop stronger attachment to Islamic ethical principles. Moreover, social interactions provide opportunities for observing and practicing Islamic values in workplace settings. Recent evidence suggests that supportive workplace cultures significantly influence Gen Z employees' attitudes, behaviors, and value alignment (LeBlanc, 2024; Seo, 2024). Therefore, social support is expected to positively influence Islamic values adoption.

H4: Social support has a positive and significant relationship with Islamic values adoption among Generation Z employees working in Islamic institutions of Pakistan.

2.5 Moderating Role of Individual Willingness to Adopt

Willingness to adopt refers to an individual's readiness, openness, intention, and motivation to accept and implement new ideas, values, behaviors, and practices (Ajzen, 1991; Rogers, 2003). It reflects an employee's psychological preparedness for learning, adaptation, and behavioral change. The Theory of Planned Behavior suggests that individuals are more likely to engage in specific behaviors when they possess positive intentions and willingness toward those behaviors (Ajzen, 1991). Similarly, Rogers' Diffusion of Innovation Theory argues that adoption outcomes depend significantly upon an individual's openness to change and innovation (Rogers, 2003).

Employees with greater willingness to adopt are more likely to engage actively in mentoring relationships, seek developmental opportunities, utilize available social support, and embrace organizational expectations. Conversely, employees with lower willingness may resist cultural adaptation despite receiving organizational assistance.

Within Islamic institutions, willingness to adopt is particularly important because the adoption of Islamic culture and values requires personal commitment, reflection, and behavioral transformation. Employees possessing strong willingness are more likely to internalize Islamic teachings, participate in organizational activities, and align their behaviors with institutional expectations. Recent organizational socialization research demonstrates that employee readiness and openness significantly strengthen the effectiveness of mentoring and support mechanisms (Islam et al., 2024; Yang et al., 2024). Consequently, willingness to adopt is expected to enhance the positive effects of mentoring and social support on both Islamic culture adoption and Islamic values adoption.

H5: Individual willingness to adopt positively moderates the relationship between mentoring and Islamic culture adoption such that the relationship becomes stronger when willingness to adopt is high.

H6: Individual willingness to adopt positively moderates the relationship between mentoring and Islamic values adoption such that the relationship becomes stronger when willingness to adopt is high.

H7: Individual willingness to adopt positively moderates the relationship between social support and Islamic culture adoption such that the relationship becomes stronger when willingness to adopt is high.

H8: Individual willingness to adopt positively moderates the relationship between social support and Islamic values adoption such that the relationship becomes stronger when willingness to adopt is high.

3. Research Methodology

3.1 Research Philosophy and Approach

The present study was conducted under the philosophical assumptions of positivism, which posits that reality is objective, measurable, and independent of the researcher. Positivist philosophy is widely adopted in social science research when the objective is to examine relationships among variables through empirical observation and statistical testing (Saunders et al., 2019). Since the current study aims to investigate the impact of mentoring and social support on Islamic culture adoption and Islamic values adoption among Generation Z employees working in Islamic institutions of Pakistan, as well as to examine the moderating role of individual willingness to adopt, positivism was considered the most appropriate philosophical foundation. The philosophy enabled the researchers to objectively collect quantifiable data, test predefined hypotheses, and generate generalizable findings regarding the proposed relationships.

The study adopted a deductive research approach, which is consistent with positivist philosophy and quantitative research methodology. The deductive approach begins with existing theories and literature, develops hypotheses based on theoretical assumptions, and subsequently tests these hypotheses using empirical data (Bryman & Bell, 2018). In the present study, Social Learning Theory (Bandura, 1977), Organizational Socialization Theory (Van Maanen & Schein, 1979), and the Theory of Planned Behavior (Ajzen, 1991) provided the theoretical foundation for developing the conceptual framework and research hypotheses. Data collected from respondents were statistically analyzed to determine whether empirical evidence supported the proposed theoretical relationships.

3.2 Research Design and Context

The study employed a quantitative explanatory research design. Quantitative research focuses on collecting numerical data and analyzing relationships among variables through statistical techniques (Creswell & Creswell, 2018). An explanatory design was considered appropriate because the primary objective was to explain how mentoring and social support influence Islamic culture adoption and Islamic values adoption among Generation Z employees and how willingness to adopt moderates these relationships. The explanatory

design allowed the researchers to examine cause-and-effect relationships among the study variables and test the proposed conceptual model empirically. Such designs are particularly useful when investigating theoretical relationships and validating hypotheses through statistical analysis.

The study was conducted in various Islamic institutions operating in Pakistan. These institutions included Islamic universities, religious educational institutions, Islamic research centers, Islamic welfare organizations, Islamic financial institutions, and faith-based service organizations whose operations and organizational cultures are guided by Islamic principles and values. The focus on Islamic institutions was justified because these organizations emphasize the adoption of Islamic culture and values as essential components of organizational functioning and employee behavior. Generation Z employees working in these institutions represented the target population because they constitute an emerging workforce segment whose integration into value-based organizational environments presents unique managerial and organizational challenges.

3.3 Population and Sampling

The target population comprised Generation Z employees working in Islamic institutions across Pakistan. For the purpose of this study, Generation Z employees were defined as individuals born between 1997 and 2012, consistent with contemporary generational literature (Schroth, 2019). These employees were selected because they represent the newest generation entering the workforce and are expected to play a significant role in the future development and sustainability of Islamic institutions. The population included employees serving in academic, administrative, managerial, research, operational, and support positions within Islamic organizations. Respondents were required to have a minimum organizational tenure sufficient to understand institutional culture, values, and workplace practices

Due to the absence of a comprehensive and accessible sampling frame covering all Generation Z employees working in Islamic institutions across Pakistan, the study employed a non-probability convenience sampling technique. Convenience sampling is widely used in organizational and behavioral research when respondents are selected based on accessibility, availability, and willingness to participate in the study (Etikan et al., 2016). This sampling technique enabled researchers to access respondents from multiple Islamic institutions efficiently and economically. Furthermore, convenience sampling has been extensively utilized in social science studies examining employee attitudes, organizational behavior, and workplace learning, particularly when studying specialized populations.

A total of 400 valid responses were collected and utilized for data analysis. The sample size was considered adequate based on recommendations provided by Hair et al. (2022), who suggest that larger samples increase statistical power, improve parameter estimation, and enhance the reliability of quantitative findings. Moreover, the sample exceeded minimum requirements for regression and moderation analyses, thereby ensuring the robustness of statistical testing. The relatively large sample size also enhanced the representativeness of

the study and increased confidence in the generalizability of the findings within the context of Generation Z employees working in Islamic institutions of Pakistan.

3.4 Data Collection Method

Primary data were collected using a structured questionnaire survey. The questionnaire was designed based on established measurement scales adapted from previous empirical studies. Before large-scale distribution, the questionnaire was reviewed by subject experts to ensure content validity, clarity, and contextual appropriateness within Islamic institutional settings. Data collection was conducted through both physical and electronic survey methods. Respondents were informed about the purpose of the study and assured that their participation would remain voluntary and confidential. Ethical considerations such as anonymity, informed consent, and confidentiality were strictly maintained throughout the data collection process.

The study adopted a cross-sectional research design, whereby data were collected from respondents at a single point in time. Cross-sectional designs are commonly employed in organizational and behavioral studies because they enable researchers to examine relationships among variables efficiently without requiring extended periods of data collection (Sekaran & Bougie, 2019). The cross-sectional approach was considered suitable because the study sought to investigate existing perceptions regarding mentoring, social support, willingness to adopt, Islamic culture adoption, and Islamic values adoption among Generation Z employees at a specific period.

3.5 Measurement of Variables

The study examined five major constructs: mentoring, social support, willingness to adopt, Islamic culture adoption, and Islamic values adoption. Mentoring was measured using items adapted from established mentoring literature emphasizing developmental support, guidance, coaching, role modeling, and career assistance (Kram, 1985; Allen et al., 2004). Social support was measured through indicators assessing emotional, informational, and instrumental support received from supervisors and colleagues (House, 1981; Eisenberger et al., 1986). Islamic culture adoption was measured through items assessing employees' acceptance and practice of organizational norms, traditions, and workplace behaviors consistent with Islamic teachings (Ali, 2005). Islamic values adoption was assessed through indicators reflecting the internalization of Islamic ethical principles such as honesty, trustworthiness, accountability, sincerity, justice, and responsibility (Rice, 1999; Beekun & Badawi, 2005). Individual willingness to adopt was measured through items evaluating employees' openness, readiness, motivation, and intention to embrace Islamic organizational culture and values (Ajzen, 1991; Rogers, 2003).

All questionnaire items were measured using a five-point Likert scale, ranging from 1 = Strongly Disagree to 5 = Strongly Agree. The Likert scale was selected because it allows respondents to express varying degrees of agreement and is widely used in organizational behavior research.

3.6 Reliability and Validity Assessment

Reliability refers to the consistency and stability of measurement instruments over time (Hair et al., 2022). Internal consistency reliability was assessed using Cronbach's Alpha coefficients. A Cronbach's Alpha value of 0.70 or above was considered acceptable for establishing reliability. Validity refers to the extent to which an instrument accurately measures the intended construct. Content validity was established through expert review and consultation with academic specialists in management sciences, organizational behavior, and Islamic organizational studies. Construct validity was assessed through correlation analysis and factor analysis procedures. The results confirmed that all measurement scales demonstrated satisfactory levels of reliability and validity.

3.7 Data Analysis Techniques

The collected data were coded, entered, and analyzed using the Statistical Package for Social Sciences (SPSS). Data analysis was conducted in several stages. Initially, data screening procedures were performed to identify missing values, outliers, and data entry errors. Descriptive statistics including frequencies, percentages, means, and standard deviations were generated to describe respondent demographics and study variables. Subsequently, reliability analysis was conducted using Cronbach's Alpha coefficients to assess internal consistency. Pearson correlation analysis was then performed to examine the direction and strength of relationships among study variables. To test the direct hypotheses, multiple regression analysis was employed. Regression analysis enabled the researchers to determine the extent to which mentoring and social support predicted Islamic culture adoption and Islamic values adoption among Generation Z employees.

To test the moderating hypotheses, hierarchical regression analysis was conducted. Interaction terms were created between mentoring and willingness to adopt, as well as between social support and willingness to adopt. These interaction effects were entered into the regression models to determine whether willingness to adopt significantly strengthened the relationships between the independent variables and the dependent variables. The significance of hypotheses was assessed using standardized beta coefficients, t-values, p-values, coefficient of determination (R^2), and changes in explained variance (ΔR^2). Statistical significance was evaluated at the conventional level of $p < 0.05$.

4. Results

Prior to conducting the main statistical analyses, the collected data were screened for missing values, outliers, normality, and data entry errors. The dataset consisted of 400 valid responses obtained from Generation Z employees working in various Islamic institutions across Pakistan. Examination of the dataset revealed no significant missing values or extreme outliers that could potentially affect the accuracy of statistical analyses. The values of skewness and kurtosis for all study variables were found within the acceptable range of ± 2.0 , indicating that the data were normally distributed and suitable for parametric statistical analyses. Consequently, the dataset was considered appropriate for further analysis using SPSS.

4.1 Demographic Information

The demographic analysis revealed that the respondents represented a diverse group of Generation Z employees working in Islamic institutions. Approximately 58.5% of the respondents were male, while 41.5% were female. The majority of respondents (71.3%) were between the ages of 22 and 28 years, reflecting the characteristics of the Gen Z workforce. Regarding educational qualifications, 54.8% possessed bachelor's degrees, 37.5% held master's degrees, and 7.7% possessed MPhil or equivalent qualifications. In terms of organizational tenure, most respondents (62.8%) had work experience ranging from one to five years within Islamic institutions.

4.2 Reliability Analysis

Reliability analysis was conducted using Cronbach's Alpha to assess the internal consistency of the measurement scales. The results indicated satisfactory reliability for all constructs. Mentoring demonstrated a Cronbach's Alpha value of 0.891, social support exhibited a reliability coefficient of 0.904, willingness to adopt recorded an alpha value of 0.876, Islamic culture adoption achieved a reliability coefficient of 0.918, and Islamic values adoption reported an alpha value of 0.926. Since all reliability coefficients exceeded the recommended threshold of 0.70 (Hair et al., 2022), the measurement scales were considered highly reliable and internally consistent.

4.3 Descriptive Statistics

Descriptive statistics were computed to examine the central tendencies and dispersion of the study variables. The mean score for mentoring was 4.01 (SD = 0.63), indicating that respondents generally perceived mentoring practices positively within their institutions. Social support reported a mean value of 4.08 (SD = 0.59), suggesting a favorable perception of support received from supervisors and colleagues. Willingness to adopt exhibited a mean score of 4.15 (SD = 0.56), reflecting respondents' strong readiness to embrace Islamic organizational culture and values. Islamic culture adoption recorded a mean value of 4.12 (SD = 0.61), while Islamic values adoption demonstrated the highest mean score of 4.19 (SD = 0.58), indicating a high level of acceptance and practice of Islamic cultural norms and values among respondents.

4.4 Correlation and Regression Analyses

Pearson correlation analysis was performed to examine the relationships among the study variables. The findings revealed positive and statistically significant relationships among all variables. Mentoring demonstrated a strong positive correlation with Islamic culture adoption ($r = 0.641, p < 0.001$) and Islamic values adoption ($r = 0.617, p < 0.001$). Similarly, social support exhibited significant positive correlations with Islamic culture adoption ($r = 0.683, p < 0.001$) and Islamic values adoption ($r = 0.701, p < 0.001$). Furthermore, willingness to adopt showed significant positive relationships with Islamic culture adoption ($r = 0.596, p < 0.001$) and Islamic values adoption ($r = 0.624, p < 0.001$). The correlation coefficients indicated substantial associations among the variables while remaining below the threshold of 0.90, thereby confirming the absence of multicollinearity concerns.

Multiple regression analysis was conducted to determine the effects of mentoring and social support on Islamic culture adoption. The regression model was statistically significant ($F = 138.472$, $p < 0.001$) and explained approximately 48.6% of the variance in Islamic culture adoption ($R^2 = 0.486$). The results revealed that mentoring significantly predicted Islamic culture adoption ($\beta = 0.327$, $t = 7.846$, $p < 0.001$). Similarly, social support demonstrated a significant positive effect on Islamic culture adoption ($\beta = 0.421$, $t = 10.235$, $p < 0.001$). These findings indicate that higher levels of mentoring and social support contribute significantly to the adoption of Islamic culture among Generation Z employees working in Islamic institutions. The findings provide empirical support for H1 and H3.

A second regression model was estimated to examine the influence of mentoring and social support on Islamic values adoption. The overall model was statistically significant ($F = 151.681$, $p < 0.001$) and explained 52.3% of the variance in Islamic values adoption ($R^2 = 0.523$). The analysis demonstrated that mentoring significantly influenced Islamic values adoption ($\beta = 0.301$, $t = 7.112$, $p < 0.001$). Likewise, social support emerged as a significant predictor of Islamic values adoption ($\beta = 0.456$, $t = 11.308$, $p < 0.001$). These results suggest that mentoring relationships and supportive workplace environments substantially facilitate the internalization and practice of Islamic values among Gen Z employees. The results provide support for H2 and H4.

Hierarchical regression analysis was conducted to examine the moderating role of willingness to adopt. Interaction terms were created by multiplying mentoring and social support with willingness to adopt after mean-centering the variables to minimize multicollinearity. The interaction term between mentoring and willingness to adopt was statistically significant ($\beta = 0.148$, $t = 3.861$, $p < 0.001$). The inclusion of the interaction effect increased the explained variance from 48.6% to 51.2% ($\Delta R^2 = 0.026$). This finding indicates that willingness to adopt strengthens the positive relationship between mentoring and Islamic culture adoption. Employees possessing higher willingness to adopt derive greater benefits from mentoring relationships and demonstrate stronger cultural integration. Therefore, H5 was supported.

The interaction between mentoring and willingness to adopt was found to be statistically significant ($\beta = 0.132$, $t = 3.437$, $p = 0.001$). The moderation effect contributed an additional 2.1% explanatory power to the regression model ($\Delta R^2 = 0.021$). The results indicate that willingness to adopt enhances the effectiveness of mentoring in promoting Islamic values adoption among Gen Z employees. Therefore, H6 was supported.

The interaction term between social support and willingness to adopt significantly predicted Islamic culture adoption ($\beta = 0.171$, $t = 4.264$, $p < 0.001$). The model explained an additional 3.2% variance after incorporating the interaction effect ($\Delta R^2 = 0.032$). The findings suggest that employees who possess higher willingness to adopt benefit more substantially from organizational social support in terms of cultural integration. Therefore, H7 was supported.

The interaction effect between social support and willingness to adopt was also statistically

significant ($\beta = 0.184$, $t = 4.593$, $p < 0.001$). The inclusion of the interaction term increased the explained variance by 3.6% ($\Delta R^2 = 0.036$). This result demonstrates that willingness to adopt strengthens the positive impact of social support on Islamic values adoption. Therefore, H8 was supported.

The statistical analyses confirmed all proposed hypotheses of the study. Mentoring significantly influenced Islamic culture adoption and Islamic values adoption. Similarly, social support demonstrated significant positive effects on both Islamic culture adoption and Islamic values adoption. Furthermore, willingness to adopt significantly moderated all four relationships, indicating that employees possessing greater willingness to adopt Islamic culture and values benefited more from mentoring and social support mechanisms. The findings collectively suggest that mentoring and social support serve as powerful organizational socialization mechanisms facilitating the seamless integration of Generation Z employees into Islamic institutional environments. Moreover, individual willingness to adopt functions as a critical psychological factor that enhances the effectiveness of these organizational interventions.

4.5 Discussion

The primary objective of this study was to examine the impact of mentoring and social support on the adoption of Islamic culture and Islamic values among Generation Z employees working in Islamic institutions of Pakistan. Furthermore, the study investigated the moderating role of individual willingness to adopt in strengthening the relationships between mentoring, social support, and the adoption of Islamic culture and values. The findings of the study provide substantial empirical evidence supporting all proposed hypotheses and contribute significantly to the literature on organizational socialization, mentoring, social support, generational workforce integration, and Islamic organizational behavior.

The results revealed that mentoring has a positive and significant influence on Islamic culture adoption among Generation Z employees. This finding suggests that mentoring serves as an effective mechanism for transmitting organizational culture, norms, traditions, and expected behaviors within Islamic institutions. The result supports the assumptions of Social Learning Theory (Bandura, 1977), which argues that individuals learn attitudes, values, and behaviors by observing and interacting with role models. Within Islamic institutions, mentors act as cultural ambassadors who demonstrate the practical application of Islamic teachings, ethical conduct, and organizational expectations. Through regular interaction with mentors, Gen Z employees become more familiar with institutional norms and are better able to internalize Islamic cultural practices. The finding is consistent with previous studies that identified mentoring as a critical factor in newcomer socialization and organizational adjustment (Allen et al., 2004; Bauer et al., 2007; Eby et al., 2013). Recent studies focusing on Generation Z employees have similarly emphasized the importance of mentoring in facilitating workplace adaptation, organizational learning, and cultural integration (Yilmaz et al., 2024; Yang et al., 2024). Since Gen Z employees generally seek guidance, feedback, and developmental support, mentoring provides an ideal platform through which Islamic institutions can communicate

organizational expectations and strengthen cultural alignment. The positive influence of mentoring on Islamic culture adoption indicates that structured mentoring programs can significantly enhance the seamless integration of younger employees into value-based organizational environments.

The study further found that mentoring positively and significantly influences Islamic values adoption among Generation Z employees. This result demonstrates that mentoring contributes not only to cultural adaptation but also to the internalization of ethical and moral values derived from Islamic teachings. Islamic values such as honesty, trustworthiness, sincerity, justice, accountability, and responsibility are often learned through observation, experience, and interaction rather than through formal instruction alone. Mentors provide practical examples of how these values can be implemented within workplace settings, thereby facilitating value internalization among younger employees.

This finding aligns with previous literature suggesting that mentoring plays a crucial role in ethical development, professional identity formation, and value congruence (Kram, 1985; Ragins & Kram, 2007). The result also supports the notion that mentors act as role models whose behavior influences the attitudes and value systems of mentees (Bandura, 1977). For Generation Z employees, who often seek authenticity and meaningful workplace relationships, exposure to mentors who consistently demonstrate Islamic values can significantly strengthen value adoption. Therefore, the findings suggest that mentoring serves as an important mechanism for preserving and transmitting Islamic ethical principles within contemporary Islamic institutions. Another important finding of the study is the significant positive relationship between social support and Islamic culture adoption. The results indicate that employees who perceive higher levels of support from supervisors, colleagues, and organizational networks are more likely to adopt Islamic cultural norms and practices. This finding can be explained through Organizational Socialization Theory, which emphasizes the importance of interpersonal relationships in facilitating employee adaptation and integration (Van Maanen & Schein, 1979). Supportive workplace environments help employees understand organizational expectations, develop social connections, and establish a sense of belonging within the institution.

The finding is consistent with earlier studies demonstrating that social support enhances employee adjustment, organizational commitment, workplace engagement, and cultural adaptation (Cohen & Wills, 1985; Eisenberger et al., 1986; Ng & Sorensen, 2008). Within Islamic institutions, social support may be particularly influential because Islamic teachings emphasize cooperation, brotherhood, mutual respect, and collective responsibility. When Gen Z employees experience supportive interactions with colleagues and supervisors, they become more comfortable participating in organizational activities and embracing institutional traditions. Consequently, social support facilitates stronger identification with Islamic organizational culture and promotes smoother integration into institutional environments.

The study also found that social support significantly influences Islamic values adoption. This

finding suggests that supportive workplace relationships create opportunities for employees to observe, discuss, and practice Islamic values in their daily interactions. Employees who receive emotional, informational, and interpersonal support are more likely to trust organizational members and align themselves with shared ethical standards. Social support therefore serves as an important social mechanism through which values are communicated, reinforced, and internalized. The result supports previous research indicating that supportive organizational environments encourage ethical behavior, organizational identification, and value congruence (Cohen & Wills, 1985; Eisenberger et al., 1986). Recent studies focusing on younger generations similarly suggest that workplace relationships significantly influence employees' attitudes, beliefs, and behavioral outcomes (Seo, 2024; LeBlanc, 2024). In Islamic institutions, where values constitute a central component of organizational identity, social support appears to play a vital role in encouraging employees to embrace and practice Islamic ethical principles. The finding highlights the importance of fostering supportive organizational climates that encourage collaboration, trust, and interpersonal connectedness.

One of the most significant contributions of this study lies in examining the moderating role of individual willingness to adopt. The findings demonstrated that willingness to adopt significantly strengthened the relationship between mentoring and Islamic culture adoption. This result suggests that mentoring becomes more effective when employees possess a strong desire and readiness to embrace organizational culture. Employees who are open to learning and adaptation are more likely to engage actively with mentors, seek guidance, and implement lessons learned from mentoring relationships. Consequently, willingness to adopt amplifies the positive influence of mentoring on cultural integration.

This finding supports the Theory of Planned Behavior (Ajzen, 1991), which emphasizes the importance of individual intentions and readiness in influencing behavioral outcomes. The result also aligns with contemporary organizational socialization research suggesting that employee receptiveness significantly determines the effectiveness of developmental interventions (Islam et al., 2024). Therefore, successful cultural integration depends not only on organizational support mechanisms but also on employees' psychological willingness to embrace cultural change. Similarly, willingness to adopt significantly strengthened the relationship between mentoring and Islamic values adoption. This finding indicates that employees who are more willing to adopt organizational values derive greater benefits from mentoring relationships. While mentors provide guidance and ethical role modeling, employees must possess the motivation and openness necessary to internalize these values. The moderation effect confirms that value adoption is not an automatic consequence of mentoring but rather a process influenced by individual readiness and commitment.

The study further revealed that willingness to adopt positively moderates the relationship between social support and Islamic culture adoption. Employees with higher willingness to adopt are more likely to utilize available social support effectively and engage in behaviors that facilitate cultural integration. Supportive workplace relationships provide opportunities for learning and adaptation; however, employees must be willing to embrace these

opportunities for successful integration to occur. The finding highlights the interactive nature of organizational and individual factors in shaping employee outcomes.

Likewise, willingness to adopt significantly strengthened the relationship between social support and Islamic values adoption. Employees who demonstrate greater readiness to embrace Islamic values are more likely to respond positively to supportive interactions and use these experiences to reinforce ethical behavior. This finding underscores the importance of considering both organizational resources and individual psychological characteristics when examining value adoption processes. The result is consistent with behavioral transformation theories, which emphasize that external influences are most effective when individuals are motivated and willing to change (Rogers, 2003; Venkatesh et al., 2003).

Collectively, the findings suggest that mentoring and social support function as critical organizational mechanisms facilitating the seamless integration of Generation Z employees into Islamic institutions. The study confirms that both variables significantly contribute to the adoption of Islamic culture and Islamic values, thereby supporting the assumptions of Social Learning Theory and Organizational Socialization Theory. Furthermore, the moderating effects of willingness to adopt highlight the importance of individual readiness in maximizing the effectiveness of organizational interventions.

From a theoretical perspective, the study extends existing literature by integrating mentoring, social support, organizational socialization, and behavioral intention theories within a single framework. While previous studies have examined these constructs independently, the present study demonstrates how organizational and individual factors interact to influence cultural and values adoption among Gen Z employees. The findings therefore contribute to emerging scholarship on generational workforce management and Islamic organizational behavior.

From a practical perspective, the results provide valuable insights for leaders and managers of Islamic institutions. The findings suggest that organizations seeking to strengthen Islamic culture and values among younger employees should invest in structured mentoring programs, supportive workplace environments, and initiatives that enhance employees' willingness to adopt organizational norms and values. Such efforts can facilitate smoother organizational integration, strengthen institutional identity, improve employee commitment, and ensure the continuity of Islamic cultural traditions across generations.

Overall, the study demonstrates that the successful integration of Generation Z employees into Islamic institutions is influenced by both organizational support systems and individual psychological readiness. Mentoring and social support provide the necessary guidance and resources for adaptation, while willingness to adopt determines the extent to which employees embrace and internalize Islamic culture and values. Consequently, organizations that simultaneously strengthen mentoring, social support, and employee willingness to adopt are likely to achieve more effective cultural integration and long-term organizational sustainability.

4.6 Recommendations

Based on the findings of this study, several practical recommendations can be proposed for policymakers, organizational leaders, human resource practitioners, administrators, mentors, and managers working in Islamic institutions across Pakistan. First, Islamic institutions should establish formal and structured mentoring programs specifically designed for Generation Z employees. The findings demonstrated that mentoring significantly contributes to both Islamic culture adoption and Islamic values adoption. Therefore, organizations should assign experienced and value-oriented employees as mentors to newly recruited Gen Z employees. These mentoring relationships should focus not only on job-related guidance but also on the transmission of Islamic organizational culture, ethical principles, institutional traditions, and professional conduct. Regular mentor-mentee meetings, coaching sessions, feedback discussions, and developmental activities should be incorporated into employee onboarding and development programs.

Second, organizational leaders should prioritize the creation of supportive workplace environments that encourage collaboration, mutual respect, trust, and interpersonal connectedness. Since social support emerged as a significant predictor of both Islamic culture adoption and Islamic values adoption, institutions should promote a culture where supervisors and colleagues actively support newcomers through guidance, encouragement, and knowledge sharing. Team-building activities, collaborative projects, peer support systems, and open communication channels can strengthen workplace relationships and facilitate smoother organizational integration.

Third, human resource departments should integrate Islamic cultural orientation programs into employee induction and onboarding processes. Newly hired Generation Z employees should receive comprehensive orientation regarding institutional history, organizational mission, Islamic values, ethical expectations, workplace norms, and behavioral standards. Such programs can help employees understand the significance of Islamic culture within the institution and facilitate early cultural adjustment.

Fourth, institutions should invest in leadership development programs that prepare managers and supervisors to serve as effective role models of Islamic values. Since employees often learn through observation and interaction, leaders who consistently demonstrate honesty, integrity, accountability, justice, humility, and professionalism can significantly influence value adoption among younger employees. Leadership training initiatives should therefore emphasize value-based leadership and ethical role modeling.

Fifth, Islamic institutions should implement initiatives aimed at strengthening employees' willingness to adopt organizational culture and values. The study revealed that willingness to adopt significantly enhances the effectiveness of mentoring and social support mechanisms. Therefore, organizations should create awareness regarding the importance of Islamic values, provide opportunities for reflection and learning, and encourage employee participation in religious, social, and developmental activities that strengthen commitment to institutional values.

Sixth, managers should utilize technology-based learning platforms, digital mentoring systems, and interactive development programs to engage Generation Z employees effectively. Since Gen Z employees are highly familiar with technology and digital communication, integrating technological tools into mentoring and cultural development initiatives can increase participation and improve learning outcomes.

Seventh, policymakers responsible for Islamic educational institutions, Islamic universities, religious organizations, and faith-based institutions should develop comprehensive workforce integration strategies that address the unique characteristics and expectations of Generation Z employees. Such policies can facilitate generational harmony while preserving the Islamic identity and mission of these institutions. Finally, Islamic institutions should establish periodic assessment mechanisms to evaluate employees' understanding and adoption of Islamic culture and values. Continuous assessment can help organizations identify integration challenges, measure the effectiveness of mentoring and support programs, and implement timely interventions where necessary.

4.7 Conclusion

The present study examined the impact of mentoring and social support on Islamic culture adoption and Islamic values adoption among Generation Z employees working in Islamic institutions of Pakistan. Additionally, the study investigated the moderating role of individual willingness to adopt in strengthening the relationships between mentoring, social support, and the adoption of Islamic culture and values.

The findings provide strong empirical evidence that mentoring serves as an important organizational mechanism facilitating the integration of Generation Z employees into Islamic institutional environments. Employees who receive guidance, coaching, support, and role modeling from experienced organizational members demonstrate stronger adoption of Islamic cultural norms and ethical values. Mentoring enables newcomers to understand institutional expectations, internalize organizational traditions, and align their behavior with Islamic principles.

Similarly, the study confirmed that social support significantly influences both Islamic culture adoption and Islamic values adoption. Supportive relationships with supervisors, colleagues, and organizational networks help employees develop a sense of belonging, trust, acceptance, and organizational attachment. Such relationships create opportunities for learning, value reinforcement, and cultural adjustment, thereby enhancing employees' integration into Islamic institutions.

One of the most important contributions of the study is the confirmation of the moderating role of willingness to adopt. The findings revealed that employees possessing greater willingness to embrace organizational culture and values derive significantly greater benefits from mentoring and social support. This result highlights the importance of individual readiness, openness, and motivation in facilitating successful organizational socialization and value internalization. The study further contributes to the literature by integrating Social Learning Theory, Organizational Socialization Theory, and the Theory of Planned Behavior

into a comprehensive framework explaining how organizational and individual factors interact to influence cultural and values adoption among Generation Z employees. The findings demonstrate that successful integration into Islamic institutions is not solely dependent upon organizational mechanisms but also requires employees' active willingness to embrace and internalize institutional norms and values.

Overall, the study concludes that mentoring, social support, and willingness to adopt collectively play a critical role in ensuring the seamless integration of Generation Z employees into Islamic organizational environments. Strengthening these factors can help Islamic institutions preserve their cultural identity, enhance employee commitment, and maintain the continuity of Islamic values in an increasingly dynamic and technologically driven workplace.

4.8 Limitations of the Study

Despite its theoretical and practical contributions, the present study possesses several limitations that should be considered when interpreting the findings. First, the study adopted a cross-sectional research design, which limits the ability to establish causal relationships over time. Since data were collected at a single point in time, changes in employees' cultural and values adoption processes could not be observed longitudinally. Therefore, the findings primarily reflect associations among variables rather than long-term developmental patterns. Second, the study employed a convenience sampling technique due to accessibility constraints. Although the sample size of 400 respondents was statistically adequate, the use of non-probability sampling may limit the generalizability of findings to all Generation Z employees working in Islamic institutions across Pakistan.

Third, the study relied exclusively on self-reported questionnaire data. Self-reported responses may be influenced by social desirability bias, particularly when measuring constructs related to Islamic values and ethical behavior. Respondents may have provided socially acceptable answers rather than reflecting their actual attitudes and behaviors. Fourth, the study focused specifically on Islamic institutions operating in Pakistan. Cultural, organizational, and societal factors unique to Pakistan may influence the observed relationships. Consequently, the findings may not be directly applicable to Islamic institutions operating in different countries or cultural contexts. Fifth, the study examined only two organizational predictors mentoring and social support and one moderating variable, willingness to adopt. Other potentially important factors influencing cultural and values adoption, such as leadership style, organizational climate, religious commitment, employee engagement, psychological empowerment, organizational trust, and learning orientation, were not included in the conceptual framework. Sixth, the study concentrated exclusively on Generation Z employees. Therefore, the findings do not provide comparative insights regarding how other generations, such as Millennials, Generation X, or Baby Boomers, experience cultural integration within Islamic institutions.

Finally, the study utilized quantitative methods only. While quantitative analysis provides statistical evidence regarding relationships among variables, it does not fully capture

employees' personal experiences, perceptions, and interpretations regarding mentoring, social support, and values adoption.

4.9 Future Research Directions

The limitations of the current study create several opportunities for future researchers to extend and enrich the existing body of knowledge. First, future studies should employ longitudinal research designs to examine how mentoring, social support, and willingness to adopt influence cultural and values adoption over time. Longitudinal studies would provide deeper insights into the developmental nature of organizational socialization and employee integration processes. Second, researchers may utilize probability sampling techniques to enhance the representativeness and generalizability of findings. Larger and more geographically diverse samples could provide stronger evidence regarding the integration of Generation Z employees within Islamic institutions. Third, future studies should incorporate qualitative or mixed-method research approaches. Interviews, focus groups, and case studies could provide richer understanding of employees' lived experiences regarding mentoring relationships, social support systems, and Islamic values adoption.

Fourth, future researchers may examine additional organizational and psychological variables that could influence cultural integration. Variables such as transformational leadership, inclusive leadership, servant leadership, organizational trust, organizational commitment, psychological safety, employee engagement, workplace spirituality, and Islamic work ethics may provide valuable insights into the integration process. Fifth, future studies may investigate mediating mechanisms through which mentoring and social support influence Islamic culture and values adoption. Potential mediators may include organizational identification, learning orientation, job satisfaction, employee engagement, psychological empowerment, and organizational commitment. Sixth, future researchers should conduct comparative studies involving different generations working within Islamic institutions. Comparative analyses between Generation Z, Millennials, Generation X, and Baby Boomers could reveal generational differences in cultural adaptation, value adoption, and workplace integration. Seventh, future research may extend the investigation to Islamic institutions operating in different countries and cultural environments. Cross-cultural studies would help determine whether the observed relationships remain consistent across diverse Islamic societies and organizational contexts. Eighth, future studies may explore sector-specific differences by examining Islamic educational institutions, Islamic banks, religious organizations, charitable foundations, and faith-based non-governmental organizations separately. Such studies could identify unique integration challenges and organizational practices within different institutional settings.

Finally, future researchers may investigate the impact of emerging technologies, digital mentoring systems, artificial intelligence-assisted learning platforms, and virtual support networks on the integration of Generation Z employees into Islamic organizational cultures. Given the technological orientation of Generation Z, such research would be particularly relevant for modern Islamic institutions seeking to balance technological advancement with the preservation of Islamic values and traditions.

In sum, future research has substantial opportunities to expand understanding of how organizational, psychological, cultural, and technological factors collectively influence the successful integration of Generation Z employees into Islamic institutions. Such efforts will further contribute to the development of effective organizational practices capable of sustaining Islamic identity and values in future generations.

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