EMPLOYEE’S SPIRITUAL WELL-BEING: DIMINISHING THE NEGATIVE FIBS OF JOB STRESS, EGO DEPLETION AND CYBERLOAFING

Fatmah Bagis, Wiwick Rabiutul Adawiyah, Achmad Sudjadi

ABSTRACT

Purpose: The present study aims to empirically examine a research model that investigates the impact of job stress and ego depletion on cyberloafing behavior. Also examining the role of Islamic workplace spirituality as a moderating factor in the relationship between job stress and ego-depletion, with cyberloafing and its consequences on employees’ spiritual well-being.

Theoretical Framework: This study used the theory of self-regulation and control. Although there may be slight differences in the conceptualization of self-regulation of behavior but if a discrepancy is detected, the behavior is performed, or expectations are modified to mitigate the mismatch. It is the basis for examining the impact of work-related stress and ego depletion on human behavior.

Design/methodology/approach: This research was conducted with 271 employees out of 547 population’s members of Islamic-based universities located in Banyumas Regency, Indonesia. The sampling technique used was purposive sampling, and the distribution of questionnaires to employees was conducted haphazardly. Data were then analyzed using Partial Least Squares (PLS).

Findings: The finding indicates a favorable relationship between job stress, ego depletion, and cyberloafing. A noteworthy finding also indicates that engaging in cyberloafing should nourish employees spiritual well-being. The presence of Islamic workplace spirituality did not seem to have a moderating effect on the association between job stress and cyberloafing. In contrast, Islamic workplace spirituality serves as a moderating factor in the relationship between cyberloafing and spiritual well-being.

Research, Practical & Social Implication: This finding does not align with previous research on job stress and cyberloafing. However, researchers have expanded the research model related to cyberloafing by including ego depletion and spiritual well-being variables. They have also examined the moderating influence of Islamic workplace spirituality on the relationship between cyberloafing and spiritual well-being. The purpose of this study is to incorporate academic literature regarding the impact of cyberloafing. This trend is not inherently negative but is associated with the value of spiritual well-being. The anticipated outcomes of this study encompass both theoretical and practical contributions to the fields of spiritual well-being and workplace deviant behavior.

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Originality/value: This research examines the impact of cyberloafing behavior on the spiritual well-being of individuals in a professional setting. Following the research subject, researchers also incorporate a spiritual value to the concept of well-being, as the study is conducted within an Islamic university that adheres to Islamic principles in its practices.

Keywords: spiritual well-being, cyberloafing, job stress, ego depletion, islamic workplace spirituality.

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O BEM-ESTAR ESPIRITUAL DO FUNCIONÁRIO: DIMINUIÇÃO DOS FIOS NEGATIVOS DE ESTRESSE PROFISSIONAL, ESGOTAMENTO DO EGO E TRANSBORDO CIBERNÉTICO

RESUMO

Objetivo: O presente estudo tem como objetivo examinar empiricamente um modelo de pesquisa que investiga o impacto do estresse no trabalho e da depleção do ego no comportamento do cyberloafing. Também examinando o papel da espiritualidade do local de trabalho islâmico como um fator moderador na relação entre estresse no trabalho e esgotamento do ego, com cyberloafing e suas consequências no bem-estar espiritual dos funcionários.

Estrutura Teórica: Este estudo utilizou a teoria da autorregulação e controle. Embora possa haver pequenas diferenças na conceituação da autorregulação do comportamento, mas se uma discrepância for detectada, o comportamento é realizado, ou as expectativas são modificadas para mitigar a incompatibilidade. É a base para examinar o impacto do estresse relacionado ao trabalho e do esgotamento do ego no comportamento humano.

Design/metodologia/abordagem: esta pesquisa foi realizada com 271 funcionários de um total de 547 membros da população de universidades de base islâmica localizadas na Regência de Banyumas, na Indonésia. A técnica de amostragem utilizada foi a amostragem intencional, e a distribuição de questionários aos funcionários foi feita de forma grosseira. Os dados foram então analisados utilizando-se Parcial Least Squares (PLS).

Descobertas: A descoberta indica uma relação favorável entre estresse no trabalho, esgotamento do ego e cyberloafing. Um achado notável também indica que o envolvimento em cyberloafing deve alimentar os funcionários bem-estar espiritual. A presença da espiritualidade do local de trabalho islâmico não parecia ter um efeito moderador na associação entre estresse no trabalho e cyberloafing. Em contraste, a espiritualidade do local de trabalho islâmico serve como um fator moderador na relação entre o cyberloafing e o bem-estar espiritual.

Pesquisa, Implicação Prática & Social: Esta constatação não se alinha com a pesquisa anterior sobre estresse no trabalho e cyberloafing. No entanto, os pesquisadores têm expandido o modelo de pesquisa relacionado ao cyberloafing, incluindo a depleção do ego e variáveis de bem-estar espiritual. Eles também examinaram a influência moderadora da espiritualidade do local de trabalho islâmico na relação entre o cyberloafing e o bem-estar espiritual. O objetivo deste estudo é incorporar a literatura acadêmica sobre o impacto do cyberloafing. Esta tendência não é inerentemente negativa, mas está associada ao valor do bem-estar espiritual. Os resultados esperados deste estudo abrangem tanto contribuições teóricas quanto práticas para os campos do bem-estar espiritual e comportamento desviante no local de trabalho.

Originalidade/valor: Esta pesquisa examina o impacto do comportamento de cyberloafing no bem-estar espiritual dos indivíduos em um ambiente profissional. Seguindo o tema da pesquisa, os pesquisadores também incorporaram um valor espiritual ao conceito de bem-estar, uma vez
que o estudo é realizado dentro de uma universidade islâmica que adere aos princípios islâmicos em suas práticas.

Palavras-chave: bem-estar espiritual, cyberloafing, estresse no trabalho, esgotamento do ego, espiritualidade no local de trabalho islâmico.

1 INTRODUCTION

In recent years, there has been a growing fascination from the domains of psychology and human resources management with spirituality (Rosmarin, D. H., & Leidl, 2020). Research investigating the correlation between spirituality and mental health has yielded inconsistent findings. Spirituality can serve as a beneficial factor, promoting mental well-being through positive religious coping, community engagement, and support. However, it can also have negative effects through negative religious coping and unfavorable beliefs (Weber & Pargament, 2014).

The debate on cyberloafing as constructive or counterproductive behavior is a compelling impetus for scholars to delve further, particularly within the context of higher education institutions. The availability of technology makes human life and work inseparable from the Internet nowadays (Yang et al., 2023). Under the pretext of bringing comfort to employees' work and increasing work productivity, it also increases employees' desire to use the internet for personal purposes, which is not related to work (Metin-Orta & Demirtepe-Saygılı, 2023). Today's exciting debate is about the impact of cyberloafing on jobs, employees, and organizational functions (Lim & Teo, 2022). Due to the complex nature of cyberloafing, some view it as counterproductive or constructive behavior (Anandarajan et al., 2011; Anandarajan & Simmers, 2005). Meanwhile, managers view cyberloafing as a means for employees to rest after work and complete work demands; they also view it as manageable behavior (Anandarajan et al., 2006).

The General Strain Theory (GST) postulates that when people are under tension or high levels of stress, they are more likely to experience unpleasant emotions like agitation, anxiety, or displeasure (Koay et al., 2017). From a conceptual standpoint, applying the GST suggests that engaging in non-work-related internet activities is a corrective action for relieving negative emotions caused by work tension (Henle, 2005). Job stress is an emotional condition that includes feelings of depression and an inability to manage excessive work demands effectively (Alam et al., 2021). Job stress refers to the psychological and physiological reactions that individuals experience in response to the demands and expectations imposed by their respective organizations. It includes
mental, emotional, and physical manifestations that can lead to feelings of depression, all of which are caused by the workplace environment (Fahad & Kistyanto, 2021; Said, 2021). Employees who experience high-stress levels tend to trigger cyberloafing (Garrett & Danziger, 2008). The existence of negative stimuli causes a feeling of tension among employees, leading them to engage in cyberloafing as a coping strategy. Previous studies have also shown that high-stress levels are positively related to deviant behavior at work (Netemeyer, R. G., Maxham, J. G. and Pullig, C., 2005; Swimberghe, K., Jones, R. P. and Darrat, M, 2014).

Recent studies by (Ming et al., 2020) and (Yang et al., 2023) have shown that attempts by employees to control their emotions may lead to the depletion of their self-regulation resources. Consequently, this depletion weakens their ability to exercise self-control and leads to ego depletion. As a result of ego depletion, individuals tend to exhibit an increased tendency toward certain behaviors. A psychological state of ego depletion makes it difficult for employees to resist the temptation of cyberloafing. Even this behavior can result in potential losses. Ego depletion describes a state in which the self does not have adequate self-regulation resources (Muraven, 2012). Cyberloafing usually contains an abundance of stimuli that provide immediate gratification; on the contrary, job duties are mundane and require constant employee effort. Individuals who have lost their egos may be tempted to engage in activities that bring instant pleasure because they usually underestimate the time they enjoy these activities (Bazzy & Woehr, 2017; Dang, 2018; Xiu et al., 2022). Several studies have shown that employees with ego depletion exhibit a lower ability to restrain their urge to seek immediate pleasure (Liu et al., 2017; Sayre et al., 2020).

Work is worship, meaning one's actions and words are performed to please Allah (Pramuka, 1998). Islam considers decent and honorable work a form of worship. It directs individuals to seek the pleasure of Allah in all their actions and always try their best to do everything because they believe that we are constantly being watched and that someone knows everything, namely Allah (Adawiyah & Pramuka, 2017). Islamic spirituality in the workplace will reduce work stress and cyberloafing behavior because it makes people in organizations or agencies work on time and manage workloads well. The concept of spirituality in the workplace must be adequately considered and applied at the individual, group, and organizational levels because it can increase its positive effects (Adawiyah, W. R. et al, 2020). Integrating spirituality and work life is very important to get employees
who behave well at work. Spirituality in the workplace has been proven to influence deviant behavior and cyberloafing behavior (Bhatti et al., 2016; Pariyanti, Adawiyah, et al., 2022).

The positive and negative impacts of cyberloafing have been studied, but the impact of cyberloafing on employees well-being has not been examined. Individuals prioritize short-term mood improvements when faced with certain emotional levels (Lim, 2002). Employees who are cyberloaf will temporarily disengage from work to benefit from the effects of recovery and increased well-being (Ryan et al., 2007). Furthermore, studies show that cyberloafing can increase short-term well-being. The study of the impact of cyberloafing on well-being is significant and relevant in organizations (Lim & Teo, 2022). Spiritual well-being is defined as people's perception of the quality of spiritual life (Bufford et al., 1991), whereas (Hawks et al., 1995) describes spiritual well-being as "a sense of relatedness or connectedness to others, the provision of meaning and purpose in life, the fostering of well-being (through a stress-buffering effect), and having trust and connection with a power higher than the self".

Spiritual well-being of individuals has been studied in the context of other dimensions of an individual's life such as emotional, psychological, and physical; such as (Emmons et al., 1998) who found that spiritual well-being is positively associated with faster recovery from illness and overall life satisfaction. Spiritual well-being is associated with cyberloafing, in that employees are more likely to take breaks while working on work tasks they dislike. Task avoidance in the form of procrastination offers individuals short-term hedonic well-being by downregulating these negative emotions. It is critical to consistently monitor emotional distress as the persistence of negative emotions over time increases the likelihood of CWB (De Longis, E., Alessandri, G., Sonnentag, S., & Kuppens, 2022).

This study aims to address the limitations of prior research by including the ego-depletion variable and its effect on cyberloafing. This study also includes the value of spirituality in well-being to determine the impact of cyberloafing behavior on the spiritual well-being of employees. This research was conducted with a focus on employees at an Islamic university by establishing prior studies, enhancing the impact of spirituality in the workplace by applying Islamic values as a tool to reinforce faith (Pariyanti, Rosid, et al., 2022) and involving ego-depletion variables to foster positive behavior and prevent engagement in cyberloafing. Furthermore, this research examines the impact of
cyberloafing behavior on the spiritual well-being of individuals in a professional setting. Following the research subject, researchers also incorporate a spiritual value to the concept of well-being, as the study is conducted within an Islamic university that adheres to Islamic principles in its practices.

2 THEORITICAL FRAMEWORK

2.1 SELF-REGULATION AND CONTROL THEORY

The theoretical framework used for this study is the theory of self-regulation and control. Although there may be slight differences in the conceptualization of self-regulation of behavior, the fundamental principles underlying each approach are basically similar (Carver & Scheier, 1982). Bandura put forth the self-regulation theory's theoretical foundation in 1977, which asserts that people have the capacity to effectively monitor and control their thoughts, motivational states, and actions. According to (Albert Bandura, 1991), individuals adopt behavioral standards that serve as guiding principles, sources of motivation, and behavior regulators, aiming to minimize nonconformity. According to (Campion & Lord, 1982), the feedback loop is a fundamental component of control theory. A feedback loop involves comparing an individual's awareness of their situation with a predetermined reference point. If a discrepancy is detected, the behavior is performed, or expectations are modified to mitigate the mismatch. It is the basis for examining the impact of work-related stress and ego depletion on human behavior.

2.2 JOB STRESS AND CYBERLOAFING

The experience of work-related stress is a common condition in the professional environment (Koay et al., 2017). The stress in professional and personal life denotes a negative experience in their career, results in inducing stress which affects their overall well-being in both professional and personal lives. (Jayasankar & Navamani, 2023). According to (Pariyanti, Rosid, et al., 2022), when employees experience pressure, it has the potential to serve as a distraction, affecting their productivity. To reduce the pressure experienced by employees, it is essential to address the issue of work-related stress (Karambut & Eka Afnan T, 2012). The JD-R theory, initially proposed by Bakker and Demerouti in 2007, provides valuable insights for understanding the phenomenon of job stress. The JD-R model states that an increase in job demands combined with a decrease
in job resources can lead to higher levels of employee stress, subsequently leading to an opportunity for involvement in undesirable behaviors (Said, 2021a).

Cyberloafing refers to the use of the Internet by employees for personal purposes during working hours (Lim, 2002). Employees perceive that they have the opportunity to utilize their work hours for Internet browsing when they perceive a lack of appreciation or value in their workplace. Employees who experience stress will take action to relieve that stress and protect against future resource loss by seeking pleasure through online shopping, social media, or web browsing (Zhu et al., 2021). According to (Wu et al., 2020), engaging in cyberloafing can serve as a form of relief from something that leads to psychological alienation, reduces fatigue, and enhances mental well-being.

H1: Job Stress has a positive effect on cyberloafing.

2.3 EGO DEPLETION AND CYBERLOAFING

Ego depletion refers to a temporary decrease in the ability or self-will to engage in actions that involve self-control caused by other actions that have been performed before (Baumeister et al., 2007; Muraven & Baumeister, 2000). The ego-depletion effect was first explained through the strength model of self-control theory. According to (Muraven, M., Tice, D. M., & Baumeister, 1998), the initiators of this theory said controlling behavior requires deploying limited internal resources, which will shrink after continuous deployment. Muraven and Baumeister use the analogy of how muscles work to explain this phenomenon. The muscles work by requiring limited body energy, and after the muscles do physical activity, the energy will shrink (Bazzy & Woehr, 2017). As an impact of fatigue, the subsequent activities show a loss in muscle strength.

Emotional inhibition or overuse requires consuming limited emotional regulatory resources, which can result in ego depletion (Dang, 2018). Ego depletion is a psychological phenomenon that causes a decrease in individuals' self-control abilities, which makes it more difficult for them to resist the temptation of cyberloafing, despite the possible negative consequences associated with this behavior (Sayre et al., 2020). In particular, cyberloafing is more likely to be a temptation that lonely workers should avoid because such behavior can make them isolated and alienated from coworkers (Tandon, et al., 2022), leading to long-term costs for them to reconnect with coworkers.

Employees are more likely to engage in cyberloafing when they experience ego depletion, as it usually offers stimuli that result in immediate satisfaction. On the contrary,
tasks and work of a continual type require continuous and consistent work for their accomplishment (Yang et al., 2022). Individuals who experience ego depletion tend to have an urge for instant gratification because they always underestimate the time they spend enjoying these activities. Research has shown that employees with a depleted ego have a low ability to inhibit the urge to seek perverted pleasure; that is why they will do cyberloafing (Baumeister, 2002; Bazzy & Woehr, 2017; Xiu et al., 2022).

H2: Ego depletion has a positive effect on cyberloafing

2.4 CYBERLOAFING AND SPIRITUAL WELL-BEING

Well-being theoretically consists of two dimensions: hedonia and eudaimonia (Ryan & Deci, 2001). In the eudaimonia view, well-being is achieved by striving to exert and develop the best abilities within oneself (Huta & Ryan, 2010). Meanwhile, in the hedonic view, well-being is achieved through pursuing pleasure, enjoyment, and comfort (Huta & Ryan, 2010) and avoiding pain (Kim et al., 2017). According to (Moberg, 2002), one alternative definition of spiritual well-being has two dimensions. The first dimension, the horizontal or existential dimension, pertains to aspects such as life purpose, peace, and overall life satisfaction. The second dimension, referred to as the vertical or religious dimension, involves an individual's sense of well-being in connection to a higher power or their relationship with God.

A believer must practice all life activities to achieve Allah's pleasure, help, and forgiveness (Pariyanti, Adawiyah, et al., 2022). (Imam Al Ghazali, 1963) suggests that the alchemy of happiness rests on the quest to know God. However, according to him, knowledge obtained through search alone is only enough once equipped with love for Allah, which is considered the source of true happiness and pleasure. It guides a person to happily manage his character, behavior, and intentions according to the limits set by Allah's law. Spiritual well-being is the quality of an individual's spiritual achievement resulting from an ongoing process identified with belief in God, meaning and purpose in life, having internal resources, and living with the environment in harmony (Hilmi et al., 2020). People's beliefs about their ability, or lack thereof, to influence daily events and overcome obstacles can significantly impact various aspects of their well-being (Khan et al., 2023).

Psychological conditions influence employee behavior in role performances (Liyanage et al., 2023). The existence of job demands that are not proportional to
available resources can lead to increased levels of job stress, eventually resulting in disadvantaged employee behavior (Elrehail et al., 2021). In contrast, cyberloafing can help employees cope with and reduce the effects of work stress, make them feel more attached to their work, and ultimately reduce unwanted behavior (Said, 2021b). Entertainment media has a positive effect on hedonic well-being by providing relaxation and psychological detachment and has a positive effect on eudaimonia well-being by providing mastery opportunities and experiences (Rieger et al., 2014). Social cyberloafing during working hours can serve as an effective mechanism to take a break, increasing employees' level of psychological detachment, which can thus replenish their resources and improve their mental health (Wu et al., 2020). Since work detachment is positively associated with well-being (Sonnentag et al., 2017), employees who use cyberloafing to disengage from work temporarily may also benefit from its restorative and well-being-enhancing effects (Lim & Teo, 2022)

H3: Cyberloafing has a positive effect on spiritual well-being

2.5 ISLAMIC WORKPLACE SPIRITUALITY HAS A MODERATING EFFECT BETWEEN JOB STRESS AND CYBERLOAFING

With the availability of mobile technology and online communication opportunities, personal use of the Internet for non-work-related purposes has increased in the work environment. It is referred to as cyberloafing (Metin-Orta & Demirtepe-Saygılı, 2023). Cyberloafing makes it easier for employees to be lazy at work because they can pretend to be working hard in the real world while, in reality, traveling through cyberspace by browsing Web sites for personal interests and purposes (Lim & Teo, 2022). (Pariyanti, Rosid, et al., 2022), implementing Islamic spirituality can potentially mitigate deviant behavior, including cyberloafing.

The existence of a stressor or a factor that causes stress can lead to the development of stress in an individual (Yuliawan, 2012). Employees who experience job stress will need more time and energy to carry out work-related tasks (Pariyanti, Adawiyah, et al., 2022). They may have to spend extra time at work or sometimes at home to complete unfinished tasks. The mismatch between job resources and demands will inadvertently cause more stress. Stress is commonly perceived as an event or trigger for problems that cause tension and negative feelings (del Castillo, 2021). Additionally,
according (Pariyanti, Adawiyah, et al., 2022), a common strategy used by employees to mitigate work-related stress and relieve negative emotions through cyberloafing.

According to (Koay & Soh, 2018), employees may be driven to engage in cyberloafing to relax in response to significant workplace stress or burnout. Additionally, workplace norms that people observe have an impact on the cyberloafing behavior of employees (Koay & Soh, 2018). Researchers found that the Internet has made the boundaries between work and non-work (home) less clear, facilitating the intrusion of work into the home and personal activities into the work domain (Lim & Teo, 2022). The results indicate that cyberloafing actions perceived as more severe tend to be less prevalent (Lim & Teo, 2005). The findings of the study conducted by (Pariyanti, Adawiyah, et al., 2022) provide evidence supporting the notion that work-related stress positively affects cyberloafing behavior.

Employees who are satisfied and have their spiritual needs met will not engage in deviant behavior but tend to be better performers (Ahmad & Omar, 2014). In contrast, employees who experience dissatisfaction and higher job stress will generally engage in deviant behavior (cyberloafing) in the workplace (Pariyanti & Rinnanik, 2020). This issue has led to a new workplace spirituality management practice that helps balance various aspects of employee and organizational life.

In the workplace, Islamic spirituality can reduce employee cyberloafing (Dede & Riannanik, 2021). Employees who engage in Islamic workplace spirituality perceive their work as a form of worship that must be done sincerely and honestly, and they will never forget Allah while in the organization. It will help them minimize their behavioral deviations, as every behavior will be rewarded by Allah (Pariyanti, Rosid, et al., 2022). Based on this, researchers proposed Islamic workplace spirituality as a moderating variable in the relationship between job stress and cyberloafing (Pariyanti, Adawiyah, et al., 2022). Islamic spirituality in the workplace will make people in organizations or agencies work on time and manage their workload well to reduce work stress and avoid cyberloafing. Given the fact that spirituality in the workplace can effectively overcome obstacles to deviant behavior (Fry, 2003; Mat & Naser, 2012; Neck & Milliman, 1994; Sulaiman & Bhatti, 2013), Islam gives great weight to spirituality as well as providing meaningful solutions for such organizational challenges (Mohsen, 2007).

H4: Islamic workplace spirituality moderates the relationship between job stress and cyberloafing
2.6 ISLAMIC WORKPLACE SPIRITUALITY HAS A MODERATING EFFECT BETWEEN CYBERLOAFING AND SPIRITUAL WELL-BEING

The importance of the Internet to modern organizations is undeniable. They are integrated into operational processes to improve communication, boost productivity, and increase employee efficiency (Pariyanti, Rosid, et al., 2022). Nevertheless, it was shown that some employees use this situation by engaging in cyberloafing during their time at work. The more skilled the employee is in operating the Internet, the more often the employee is cyberloafing (Pariyanti, Adawiyah, et al., 2022).

The perspective of Islamic spirituality is synonymous with closeness to Allah (God) and is manifested through actions that focus on seeking the pleasure of God. Strengthening the relationship with the Almighty is the driving force behind every behavior (Mawdudi, 1967), (1967). A believer must practice all life activities to achieve Allah's pleasure, help, and forgiveness. According to (Bhatti et al., 2016), individuals with a solid spiritual foundation tend to be honest, loyal, hardworking, principled, and more efficient because they make work a form of worship.

Engagement in Islamic work spirituality has positively impacted people's levels of happiness, according to recent research by (Pariyanti, Rosid, et al., 2022), (Dede & Riannanik, 2021) have demonstrated that practicing Islamic work spirituality can decrease employee engagement in cyberloafing behaviors. It is because employees who practice Islamic work spirituality will view their work as a form of worship that must be carried out sincerely and honestly and will never forget Allah throughout their life in the organization. Adherence to this concept can potentially reduce behavioral deviance as individuals perceive that Allah will acknowledge and reward every behavior (Pariyanti, Adawiyah, et al., 2022).

Spiritual well-being is the quality of an individual's spiritual achievement resulting from an ongoing process identified with belief in God, meaning and purpose in life, having internal resources, and living with the environment in harmony (Hilmi et al., 2020). Workplace spirituality substantially improves employee well-being, motivation, success (Shaharuddin et al., 2020), simplicity, and offers more meaningful work (Mehd Ali et al., 2022). Spiritual beliefs and practices in an Islamic environment can improve horizontal spiritual well-being (fellow human beings) through a shared culture and tradition of Islam (Alorani & Alradaydeh, 2018). Besides, they can also improve vertical
spiritual well-being (the relationship between self and God) by worshipping God, such as by praying, giving alms, and supplication (Musa & Pevalin, 2012).

H5: Islamic workplace spirituality moderates the relationship between cyberloafing and spiritual well-being

![Conceptual framework](source: Prepared by Authors (2023))

3 METHODOLOGY
3.1 SAMPLES AND PROCEDURE

The subjects of this study consisted of the permanent employees of the Islamic University in Banyumas, located in Central Java, Indonesia, with a population of 1327 employees. The researcher used purposive sampling, and the distribution of questionnaires to employees was conducted haphazardly. The inclusion criteria for this study consist of individuals classified as permanent employees with a minimum work experience of one year. From the available samples, the researcher chose to investigate 271 questionnaires.

3.2 MEASUREMENT

Questionnaires were given to respondents online and carried out in stages until they met the criteria. Work stress was measured using a scale by [69], including 13 items on a 7-point Likert scale. One example of an item used was "When I think about work, I feel tightness in my chest"; "Working here makes it difficult for me to spend enough time with my family." Ego depletion was measured using a scale from [70] with 15 items such as "I get tired easily mentally"; "When I am tired, sometimes it is hard for me to remain friendly or polite." The Islamic workplace spirituality measurement uses 13 items from [23] with a 7-point scale format and question items such as "I work sincerely to seek the
pleasure of Allah"; "I enjoy giving my best effort to help others." Cyberloafing was measured using a scale by [71] with 22 items, measured on a 5-point numerical scale ranging from "1=Never", "2=Rarely", "3=Sometimes", "4=Often" and "5=Very Often". Like, "I often look at online shopping sites during working hours." Meanwhile, spiritual well-being is measured using [72] scale with 20 items, such as "I feel well-being about the direction of my life goals"; "I feel very fulfilled and satisfied with my life right now." Text begins as a new paragraph.

4 RESULTS
4.1 SAMPLE DESCRIPTION

The respondents completed a total of 271 questionnaires. The survey results indicate that most respondents were female, accounting for 63.9%, while male respondents constituted 36.1%. The majority of respondents, accounting for 51.5% (139 respondents), fell within the age range of 25 to 35 years. Additionally, 31.7% of respondents had job experience ranging from more than five years to 10 years, while 22.1% of respondents had work experience exceeding ten years, totaling 60 individuals. In terms of level of education, a significant majority of respondents, specifically 193 individuals (71.2%), held a bachelor's degree. Detailed respondent data is presented in Table 1.

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<td>10.7</td>
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</tbody>
</table>

Source: Prepared by Authors (2023)
4.2 HYPOTHESIS TESTING

The researchers used SEM PLS to conduct data analysis to gain a more comprehensive understanding of the relationship between variables and the impact of a third variable on this relationship. In addition, the analysis results are expected to provide a basis for making better decisions and appropriate recommendations. SEM PLS can also generate new insights that might need to be apparent in a simple analysis. Assessments of validity and reliability are conducted to determine whether the model meets the specified requirements. Table 2 shows the results, indicating the validity and reliability of all the questionnaire items used.

<table>
<thead>
<tr>
<th></th>
<th>Cronbach Alpha</th>
<th>Composite Reliability</th>
<th>AVE</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cyberloafing</td>
<td>0.874</td>
<td>0.898</td>
<td>0.526</td>
</tr>
<tr>
<td>Ego Depletion</td>
<td>0.924</td>
<td>0.935</td>
<td>0.546</td>
</tr>
<tr>
<td>Islamic Workplace Spirituality</td>
<td>0.895</td>
<td>0.914</td>
<td>0.515</td>
</tr>
<tr>
<td>Job Stress</td>
<td>0.914</td>
<td>0.929</td>
<td>0.621</td>
</tr>
<tr>
<td>Moderating effect 1</td>
<td>1.000</td>
<td>1.000</td>
<td>1.000</td>
</tr>
<tr>
<td>Moderating effect 2</td>
<td>1.000</td>
<td>1.000</td>
<td>1.000</td>
</tr>
<tr>
<td>Spiritual Well Being</td>
<td>0.811</td>
<td>0.863</td>
<td>0.514</td>
</tr>
</tbody>
</table>

Source: Prepared by Authors (2023)

The next stage in this research is hypothesis testing (Table 3).

<table>
<thead>
<tr>
<th></th>
<th>Original Sample</th>
<th>Standard Deviation</th>
<th>T Statistics</th>
<th>P Values</th>
</tr>
</thead>
<tbody>
<tr>
<td>Job Stress ➔ Cyberloafing</td>
<td>0.086</td>
<td>0.082</td>
<td>1.051</td>
<td>0.294</td>
</tr>
<tr>
<td>Ego Depletion ➔ Cyberloafing</td>
<td>0.436</td>
<td>0.111</td>
<td>3.913</td>
<td>0.000</td>
</tr>
<tr>
<td>Cyberloafing ➔ Spiritual Well-Being</td>
<td>0.120</td>
<td>0.047</td>
<td>2.540</td>
<td>0.011</td>
</tr>
<tr>
<td>Moderating Effect 1 ➔ Cyberloafing</td>
<td>-0.042</td>
<td>0.092</td>
<td>0.649</td>
<td></td>
</tr>
<tr>
<td>Moderating Effect 2 ➔ Spiritual Well-Being</td>
<td>-0.151</td>
<td>0.047</td>
<td>3.223</td>
<td>0.001</td>
</tr>
</tbody>
</table>

Source: Prepared by Authors (2023)

This research analyzes the relationship between job stress and cyberloafing, and the results show that job stress has a positive but insignificant effect (p-value = 0.294). Thus, the hypothesis is not supported. The second hypothesis is that ego depletion positively affects cyberloafing, and the hypothesis is supported because the p-value is <0.05. The following hypothesis is that Islamic workplace spirituality positively affects cyberloafing, and the analysis results show that the hypothesis is supported. The fourth hypothesis is that cyberloafing affects spiritual well-being, and the results show that it is supported.
The next step is testing the moderation hypothesis. The first is testing the hypothesis that Islamic workplace spirituality moderates the influence of job stress and cyberloafing. The analysis results show that the p-value is more significant than 0.05 (p=0.649; Os=-0.042) and has a negative original sample value; thus, the hypothesis is not supported. Testing the second moderation hypothesis, which suggests that Islamic workplace spirituality moderates the influence between cyberloafing and spiritual well-being. This finding is supported by the statistical significance of the p-value, which is less than 0.05 (p=0.001), and the role of moderation in the relationship is to weaken it.

5 DISCUSSION
5.1 DISCUSSION OF MAIN RESULTS

The effective utilization of information and communication technologies may provide benefits for the organization. The reduction of transaction costs within an organization leads to improved organizational performance (Elrehail et al., 2021). Employees are human beings, not machines, who need rest and a small amount of entertainment as they pursue their careers professionally. As long as their work performance is not compromised, sometimes employees must be free to do their best. The present study aims to empirically examine a research model that investigates the impact of job stress and ego depletion on cyberloafing behavior. The study also investigated the moderating influence of Islamic workplace spirituality (IWS) on the relationship between work stress and cyberloafing behavior and the moderating influence of IWS on the relationship between cyberloafing and spiritual well-being. In addition, the researchers conducted an investigation into the impact of cyberloafing on spiritual well-being. This research has resulted in several interesting findings.

The results of the first study show that job stress does not significantly influence cyberloafing behavior, meaning that using the Internet during working hours is sometimes used to relieve work-related stress and anxiety, so it does not affect employee performance and does not have a negative impact on the organization (Koay et al., 2017; Netemeyer et al., 2005). The second finding is that ego depletion affects cyberloafing. It can be interpreted as meaning that employees who experience a depleted ego tend to be distracted from work and engage in cyberloafing. Individuals who have experienced a loss of ego may be tempted to engage in activities that bring immediate pleasure, as they
tend to participate in time-wasting behaviors and obtain pleasure from such activities (Muraven, 2012; Muraven & Baumeister, 2000).

The third interesting finding in this study is that researchers examine the effect of cyberloafing on spiritual well-being, which many other researchers have yet to find. The findings show that there is a significant impact of cyberloafing on an individual's spiritual well-being. Employees who engage in cyberloafing can temporarily disengage from work and may benefit from the restorative and welfare-enhancing effects. The capacity to cope with problems, with stress by him-/herself is a crucial mark of one’s self-sufficiency and to ameliorate human well-being if we speak about really adult, mature not infantile people (Bondarchuk et al., 2023). For instance, employees who watch videos briefly during work time can increase employee energy (Janicke-Bowles et al., 2019). The well-being referred to in this study is spiritual well-being. Spiritual well-being is a state in which a person has a sense of contentment concerning their perception of God or the purpose and meaning of life (Coppola et al., 2021; Heintzman, 2020). The concept of spiritual well-being serves as a mechanism for coping with stress and has the ability to improve one's internal locus of control. The participants in this research consist of individuals employed by the Islamic University who utilize existing information technology resources to engage with content that mainly focuses on spiritual values.

The next result is related to the moderating role of the Islamic spiritual workplace. The first IWS moderation hypothesis does not find any support in terms of moderating the relationship between job stress and cyberloafing outcomes. This study presents findings contradicting the prior research conducted by (Pariyanti, Rosid, et al., 2022). This research shows that employees can manage work stress well due to the support of spiritual values integrated within the workplace to control employees from carrying out cyberloafing activities that lead to things that are inappropriate or unrelated to work. The inclusion of worship practices, such as tadarus activities, congregational prayers, and fasting, inside institutional appeals enhance employees' spiritual well-being (Bhatti et al., 2016). (Adawiyah & Pramuka, 2017b), individuals with a more substantial level of faith tend to exhibit higher levels of honesty, loyalty, principled behavior, and diligence.

The final hypothesis relates to the role of IWS as a moderating factor between cyberloafing and spiritual well-being. The findings indicate that the implementation of IWS can mitigate the effect of cyberloafing on an individual's spiritual well-being. This study shows that implementing spiritual values in practical settings can successfully
reduce cyberloafing behavior in a negative context. Simultaneously, it can enhance spiritual well-being among employees by allowing them to utilize online resources for positive reasons. The substantial value of religiosity in institutions creates spiritual well-being in employees.’

This research contains certain limitations, primarily because of the use of cross-sectional data. Further study is necessary to expand the area of research by including diverse institutions in addition to the Islamic University. Additional investigation can be done to explore institutions such as public service organizations or enterprises involved in various service sectors, including but not limited to hotels and hospitals. Including this research can enhance the findings on the correlation between cyberloafing and spiritual well-being.

This research has practical and theoretical implications and includes spiritual well-being within its research method. This finding does not align with previous research on job stress and cyberloafing. However, researchers have expanded the research model related to cyberloafing by including ego depletion and spiritual well-being variables. They have also examined the moderating influence of Islamic workplace spirituality on the relationship between cyberloafing and spiritual well-being. The purpose of this study is to incorporate academic literature regarding the impact of cyberloafing. This trend is not inherently negative but is associated with the value of spiritual well-being.

6 CONCLUSION

The findings of the study demonstrate that there is no significant relationship between job stress and cyberloafing; however, ego depletion has a significant impact on cyberloafing behavior. This study also provides evidence for the impact of cyberloafing on spiritual well-being. The role of Islamic workplace spirituality as a moderator between job stress and cyberloafing is not supported in this study. Meanwhile, the moderator role of IWS towards cyberloafing and spiritual well-being is evident. This research is expected to provide theoretical and practical advancements in spiritual well-being and cyberloafing. This research demonstrates that the use of information and technology does not encompass negative implications but may also be used to enhance the spiritual well-being of employees.
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