

The Power of Islamic Spirituality in Diminishing Darkness of Job Stress, Ego Depletion and Cyberloafing Diversion in the Islamic Workplace Culture

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ABSTRACT

The debate on cyberloafing as a counterproductive or constructive behavior is a compelling impetus for scholars to explore further, particularly within higher education institutions. The correlation between the pervasive nature of the internet, religious beliefs, and deviant behavior in business sectors remains a topic of scholarly discourse, as empirical investigations have yielded ambiguous findings. This study examined 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. The sample consisted of 271 employees of Islamic-based universities in Banyumas Regency, Indonesia, analyzed using Partial Least Squares (PLS). Findings indicated a favorable relationship between job stress, ego depletion, and cyberloafing. Another key result showed that engaging in cyberloafing nourishes employees' spiritual well-being. Islamic workplace spirituality did not moderate the association between job stress and cyberloafing but did so between cyberloafing and spiritual well-being. The outcomes of this study provide both theoretical and practical contributions to spiritual well-being and workplace deviant behavior research.

Keywords: Spiritual Well-being, Cyberloafing, Job Stress, Ego Depletion, Islamic Workplace Spirituality.

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INTRODUCTION

The availability of technology makes human life and work today inseparable from the Internet (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, 2021a). 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, Maxham, and Pullig, 2005; Swimberghe, Jones, and Darrat, , 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, 2017b). 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, 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 welfare has not been examined. Individuals prioritize short-term mood improvements when faced with certain emotional levels (Lim, 2002). Employees who cyberloaf will temporarily disengage from work to benefit from the effects of recovery and increased well-being (Bagis & Adawiyah, 2024). Furthermore, studies show that cyberloafing can increase short-term well-being. From a managerial perspective, this

study provides practical implications for organizational leaders in managing employees' online behavior during working hours. Understanding how cyberloafing can influence spiritual well-being helps managers to design balanced policies that do not merely restrict internet use but instead encourage its constructive use for emotional recovery and spiritual reflection. Such awareness allows management to make informed decisions regarding digital governance, employee engagement, and workload regulation. Ultimately, promoting positive cyberloafing and workplace spirituality can enhance employee satisfaction, reduce stress-related deviance, and improve overall organizational performance.

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, et al., 2022) and involving ego-depletion variables to foster positive behavior and prevent engagement in cyberloafing. Furthermore, this research examined the impact of cyberloafing behavior on the spiritual well-being of individuals in a professional setting. Following the research subject, the researchers also incorporated a spiritual value to the concept of well-being, as the study was conducted within an Islamic university that adhered to Islamic principles in its practices.

LITERATURE REVIEW

The theoretical framework used for this study was 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 asserted 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.

Job Stress and Cyberloafing

The experience of work-related stress is a common condition in the professional environment (Koay et al., 2017). 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 (Karambit & Eka Afnan, 2012).

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

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 the Self-control Theory. According to Muraven, Tice, & Baumeister, (1998), the initiators of this theory said controlling behavior requires deploying limited internal resources, which will shrink after continuous deployment. Muraven and Baumeister used 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., 2023). 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

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), 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) suggested 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).

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). The 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

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 websites for personal interests and purposes (Lim & Teo, 2022). Pariyanti, Rosid, et al., (2022) posited that 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 is 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 have 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 indicated 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 have 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

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 has been 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, and recent research by Pariyanti, Rosid, et al., (2022) and 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 (Mohd 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 & Al Radaydeh, 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

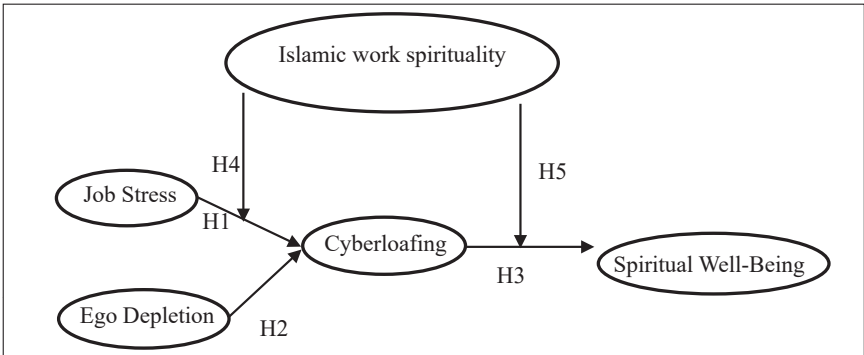


Figure 1: Conceptual Framework

METHODOLOGY

Samples and Procedures

The subjects of this study consisted of the permanent employees of the Islamic University in Banyumas, from the University of Muhammadiyah Purwokerto, Nahdlatul Ulama University and SAIZU State Islamic University 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 consisted 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. This research was carried out for 4 months starting from problem analysis, article preparation, data collection and processing to the final process of article preparation.

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 Salas et al., (2013), 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 Salmon

et al., (2014) 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 used 13 items from Adawiyah & Pramuka, (2017b) 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 Blanchard & Henle, (2008) 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 was measured using Ellison, (1983) 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.”

RESULTS AND DISCUSSION

Result

Sample description

The respondents completed a total of 271 questionnaires. The survey results indicated that most respondents were female, accounting for 63.9%, while male respondents constituted 36.1%. Many 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 4.1.

Table 1: Description of Respondent

Demographics	Categories	Frequency	Percent
Length of work	1-3 years	50	18.5
	3-5 years	75	27.7
	5-10 years	86	31.7
	>10 years	60	22.1
Gender	Man	98	36.1
	Woman	173	63.9

Demographics	Categories	Frequency	Percent
Age	20 – 25 years old	22	8.3
	25 – 35 years old	139	51.4
	35 – 45 years old	94	34.7
	>45 years old	16	5.9
Education level	Diploma 3	49	18.1
	Bachelor's degree	193	71.2
	Master's degree	29	10.7

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 were 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 were 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 2: Composite Reliability and Validity Analysis

	Cronbach Alpha	Composite Reliability	AVE
Cyberloafing	0.874	0.898	0.526
Ego Depletion	0.924	0.935	0.546
Islamic Workplace Spirituality	0.895	0.914	0.515
Job Stress	0.914	0.929	0.621
Moderating effect 1	1.000	1.000	1.000
Moderating effect 2	1.000	1.000	1.000
Spiritual Well Being	0.811	0.863	0.514

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

Table 3: Path Coefficient Analysis

	Original Sample	Standard Deviation	T Statistics	P Values
Job Stress → Cyberloafing	0.086	0.082	1.051	0.294
Ego Depletion → Cyberloafing	0.436	0.111	3.913	0.000
Cyberloafing → Spiritual Well-Being	0.120	0.047	2.540	0.011
Moderating Effect 1 → Cyberloafing	-0.042	0.092	0.456	0.649
Moderating Effect 2 → Spiritual Well-Being	-0.151	0.047	3.223	0.001

This research analyzed the relationship between job stress and cyberloafing, and the results showed that job stress had a positive but insignificant effect ($p\text{-value} = 0.294$). Thus, the hypothesis was not supported. The second hypothesis was that ego depletion positively affected cyberloafing, and the hypothesis was supported because the $p\text{-value}$ was <0.05 . The following hypothesis was that Islamic workplace spirituality positively affects cyberloafing, and the analysis results showed that the hypothesis was supported. The fourth hypothesis was that cyberloafing affects spiritual well-being, and the results showed that it was supported.

The next step was testing the moderation hypothesis. The first was testing the hypothesis that Islamic workplace spirituality moderates the influence of job stress and cyberloafing. The analysis results showed that the $p\text{-value}$ was more significant than 0.05 ($p=0.649$; $O_s=-0.042$) and had a negative original sample value; thus, the hypothesis was not supported. Testing the second moderation hypothesis, which suggested that Islamic workplace spirituality moderates the influence between cyberloafing and spiritual well-being. This finding was supported by the statistical significance of the $p\text{-value}$, which was less than 0.05 ($p=0.001$), and the role of moderation in the relationship was to weaken it.

DISCUSSION

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. If their work performance is not compromised, sometimes employees must be free to do their best. The present study aimed to empirically examine a research model that investigated 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 investigated the impact of cyberloafing on spiritual well-being. This research resulted in several interesting findings.

The results of the first study showed that job stress did not significantly influence cyberloafing behavior, meaning that the Internet was sometimes used during working hours to relieve work-related stress and anxiety, so it did not affect employee performance and did not have a negative impact on the organization (Koay et al., 2017; Netemeyer et al., 2005). The second finding was that ego depletion affected cyberloafing. It can be interpreted as meaning that employees who experienced a depleted ego tended to be distracted from work and engaged in cyberloafing. Individuals who had experienced a loss of ego may be tempted to engage in activities that brought 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 was the effect of cyberloafing on spiritual well-being, which many other researchers have yet to find. The findings showed that there was a significant impact of cyberloafing on an individual's spiritual well-being. Employees who engaged in cyberloafing can temporarily disengage from work and may benefit from the restorative and welfare-enhancing effects. 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 could improve one's internal locus of control. The participants in this research consisted of individuals employed by the Islamic University who utilized existing information technology resources to engage with content that mainly focused on spiritual values.

The next result was related to the moderating role of the Islamic spiritual workplace. The first IWS moderation hypothesis did 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 showed 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 tadaruz activities, congregational prayers, and fasting, inside institutional appeals enhanced employees' spiritual well-being Bhatti et al., (2016) and Adawiyah & Pramuka, (2017a), and individuals with a more substantial level of faith tended to exhibit higher levels of honesty, loyalty, principled behavior, and diligence.

The final hypothesis was related to the role of IWS as a moderating factor between cyberloafing and spiritual well-being. The findings indicated that the implementation of IWS can mitigate the effect of cyberloafing on an individual's spiritual well-being. This study showed 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.

CONCLUSION

This study found that job stress did not significantly affect cyberloafing, whereas ego depletion had a significant positive impact on it. Cyberloafing was also found to have a positive influence on spiritual well-being. Although the moderating role of Islamic workplace spirituality between job stress and cyberloafing was not supported, its moderating effect between cyberloafing and spiritual well-being was confirmed. These findings highlight that the use of technology in the workplace is not always detrimental; it can also serve as a medium that supports employees' psychological recovery and enhances their spiritual well-being.

From a managerial standpoint, the study offers meaningful implications for leaders and policymakers. Managers can utilize these insights to design balanced digital policies that regulate internet use without completely restricting it, allowing employees short online breaks to restore focus and reduce stress. Embedding Islamic spiritual values within workplace culture can further minimize deviant behavior, enhance employee well-being, and improve decision-making and overall organizational performance.

Nevertheless, this research has certain limitations. The cross-sectional design restricts the ability to infer causal relationships among variables. Future studies are encouraged to employ longitudinal or mixed method designs to capture dynamic changes and strengthen causal explanations. Expanding the sample to include non-academic institutions such as public service agencies, hotels, or hospitals would also enhance generalizability. Additionally, qualitative approaches such as interviews or document analysis could provide deeper insights into the psychological and spiritual dynamics that may not be fully captured through quantitative surveys.

Overall, this research contributes to theoretical and practical advancements in understanding spiritual well-being and cyberloafing. It demonstrates that the use of information and communication technology in the workplace does not merely yield negative outcomes but can also enhance employees' spiritual well-being when guided by Islamic workplace spirituality.

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