

The influence of work-life balance, superior pressure, and cyberloafing on employee productivity: the moderating role of Islamic work ethic

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Abstract

This study examines the impact of work-life balance, superior pressure, and cyberloafing on employee productivity, with a particular focus on the moderating role of the Islamic work ethic. The increasing emphasis on human resources and their effective management in today's competitive business environment highlights the need to explore these factors in detail. Using a quantitative approach, primary data were collected from 334 employees of PT. Garment in Indonesia. The analysis employed a T-test and moderated regression analysis to assess the influence of these variables on productivity. Results indicate that work-life balance positively affects productivity, while superior pressure negatively impacts it. Interestingly, cyberloafing showed a positive effect, suggesting it may serve as a mental break, enhancing focus and creativity. Islamic work ethic positively correlates with productivity but does not moderate the relationships between work-life balance, superior pressure, and cyberloafing. These findings contribute to the understanding of human resources dynamics within Islamic cultural frameworks and provide insights into improving workplace productivity.

Keywords: work-life balance; superior pressure; cyberloafing; Islamic work ethic; productivity

Introduction

Human resources (HR) are a pivotal component in any organization's success, significantly influencing its growth and sustainability. The strategic utilization of HR distinguishes one company from another in competitive environments. As businesses continue to evolve, recognizing the potential of highly skilled and strategically placed human resources becomes critical to enhancing organizational productivity and performance (Yahya & Laira, 2021). With increasing globalization, companies must adapt by cultivating quality human resources to meet ever-growing demands for efficiency and innovation.

An essential aspect of human resources management is the focus on work-life balance (WLB), an equilibrium between work commitments and personal life activities. Previous research has highlighted the importance of maintaining this balance to promote employee well-being and productivity (Lintong, Pio, & Sambul, 2023). The role of work-life balance has been explored within various organizational contexts, suggesting that its successful implementation can lead to higher employee satisfaction and overall organizational success (Faeni, Puspitaningtyas, & Safitra, 2021). This study aims to delve further into these dynamics by examining how work-life balance, alongside factors such as superior pressure and cyberloafing, impacts employee productivity.

Despite the growing body of literature on HR management, challenges remain in understanding the complexities behind work productivity. Work-life balance, superior pressure, and cyberloafing are key variables that directly influence an employee's productivity and well-being (Yulianti, 2022). For instance, work-life imbalance often leads to employee burnout, stress, and decreased job satisfaction. Similarly, superior pressure can create a hostile work environment, while cyberloafing can detract from employee focus and performance (Grabowski, Chudzicka-Czupała, & Stapor, 2021). These phenomena represent ongoing challenges for organizations aiming to foster a productive and efficient workforce.

To address these issues, it is necessary to investigate how these factors interplay with ethical standards, such as the Islamic work ethic, which emphasizes discipline, honesty, and responsibility (Roopavathi & Kishore, 2020). By incorporating these principles, organizations may mitigate negative influences on productivity, fostering a work environment conducive to balanced, high-performing teams. This study seeks to understand the broader implications of these relationships and identify solutions that could enhance overall employee output.

The concept of work-life balance has been widely researched, with findings revealing mixed results regarding its impact on productivity. Roopavathi and Kishore (2020) found no significant effect of work-life balance on work productivity. Conversely, Ada et al. (2023) demonstrated a positive correlation between these two factors, suggesting that employees who maintain a healthy work-life balance tend to be more focused and productive in their professional roles. This inconsistency indicates that further research

is required to clarify the role of work-life balance in different organizational contexts.

Superior pressure is another critical variable impacting productivity, as conflicting results in the literature suggest varying effects depending on the work environment. Nazaruddin and Harsanti (2021) found no significant positive relationship between superior pressure and productivity, while Ekaputri and Riyanto (2022) argued that superior pressure can enhance productivity by pushing employees to meet higher performance standards. These contradictory findings highlight the complexity of managing workplace pressure and its potential to either enhance or hinder employee output.

Similarly, cyberloafing has been the subject of divergent views in recent research. While Triyanti et al. (2022) concluded that cyberloafing does not significantly affect productivity, Arif et al. (2022) reported that it has a positive impact when employees use cyberloafing as a mental break. These varying perspectives suggest that cyberloafing may have a dual effect, depending on how it is managed within an organization. This study aims to further explore these complex dynamics, with a particular focus on how the Islamic work ethic can moderate these relationships.

While much research has been conducted on work-life balance, superior pressure, and cyberloafing, there is still a need for a comprehensive understanding of how these variables interact with ethical frameworks like the Islamic work ethic. Previous studies have explored these variables in isolation, but few have examined their combined effect on work productivity, particularly in Islamic cultural contexts. Furthermore, existing literature presents conflicting results, creating an urgent need for more focused investigations into how Islamic values moderate workplace behaviors (Ada et al., 2023).

There is a notable research gap in understanding the moderating role of the Islamic work ethic in the relationship between these variables and productivity. Although studies by Firdaus and Anwar (2023) have highlighted the positive influence of Islamic work values on employee performance, their moderating effect on work-life balance, superior pressure, and cyberloafing remains underexplored. This gap calls for empirical studies that integrate both ethical and behavioral perspectives to provide a clearer understanding of these dynamics.

The objective of this study is to investigate the impact of work-life balance, superior pressure, and cyberloafing on employee productivity, with a specific focus on the moderating role of the Islamic work ethic. This research aims to bridge the existing gaps in the literature by providing a comprehensive analysis of how these variables interact within an Islamic cultural framework. The novelty of this study lies in its holistic approach, integrating behavioral, ethical, and productivity perspectives to offer new insights into human resource management. The scope of the study encompasses employees from diverse organizational backgrounds, allowing for a broader application of the findings to enhance workplace productivity across different cultural contexts.

Literature review

Theory of planned behavior (TPB)

The theory of planned behavior (TPB) is utilized as the foundational theoretical framework in this study to explore the factors influencing behavior, particularly in the context of productivity and work-life balance. Initially proposed by Fishbein and Ajzen in 1967 as the theory of reasoned action (TRA), TPB evolved into a more comprehensive model in 1980 to address the limitations of TRA, particularly its inadequacy in explaining behaviors influenced by external factors. The Theory of planned behavior emerged as a more nuanced framework, introducing the concept of perceived behavioral control (Ajzen, 1988), which expanded its applicability to situations where individuals do not have complete control over their actions.

TPB posits that an individual's behavior is guided by three primary factors: attitude toward the behavior, subjective norms, and perceived behavioral control. Attitude refers to the individual's positive or negative evaluation of performing the behavior. Subjective norms involve the perceived social pressure from significant others to engage in or refrain from the behavior, while perceived behavioral control reflects the perceived ease or difficulty of performing the behavior, often influenced by past experiences and anticipated obstacles. These three components interact to shape an individual's intentions, which are the immediate precursors to behavior (Ajzen, 1991). Intentions, in turn, are viewed as the most accurate predictor of actual behavior, assuming the individual has sufficient control over the situation.

Over time, TPB has been extended to incorporate other psychological and contextual factors, including emotions, self-efficacy, and environmental influences. Despite these expansions, the theory's core elements –attitude, subjective norms, and perceived behavioral control– remain central to predicting behavioral outcomes. In workplace settings, for example, an employee's attitude toward their tasks, the support or pressure they perceive from their colleagues and superiors (subjective norms), and their perceived ability to manage their workload (perceived control) collectively influence their performance and productivity. The adaptability and relative simplicity of TPB have contributed to its widespread use in social and behavioral sciences, providing a robust framework for analyzing a broad range of behaviors across different contexts.

In the context of work productivity, TPB provides a valuable lens through which to examine how various factors, such as work-life balance (WLB), pressure from superiors, and cyberloafing, affect employee performance. Work-life balance is increasingly recognized as a significant determinant of productivity. It involves the equilibrium between the time and energy devoted to work-related responsibilities and personal life, including family, leisure, and rest. Achieving this balance is essential for mental and physical well-being, which directly impacts an individual's capacity to perform effectively at work. Research by Lintong et al. (2023) highlights several key factors that influence work-life balance, such as personal character, job characteristics, and employee perceptions. Workers who can maintain a balanced life are more likely to exhibit emotional stability and focus, leading to enhanced productivity. On the other hand, inflexible job structures or high workloads can disrupt this balance, resulting in stress and diminished work performance.

Subjective norms also play a crucial role in work-life balance, particularly through the social support employees receive from their families, friends, and colleagues. Social support can alleviate the pressures of balancing work and personal life, thereby promoting higher productivity. Additionally, flexible work arrangements, such as remote work and adjustable hours, have been shown to facilitate better work-life balance, further boosting employee output (Sirgy & Lee, 2018; Yahya & Laira, 2021).

Conversely, excessive pressure from superiors can have a detrimental impact on productivity. Such pressure often manifests in unrealistic deadlines, lack of support, and poor communication, leading to stress and burnout. Superior-induced pressure undermines employees' perceived behavioral control, as they feel overwhelmed by the demands placed upon them without adequate resources or guidance to manage them effectively (Pakkawaru, Jalil, Arman, & Sabrina, 2021). This can result in lower quality of work, reduced efficiency, and ultimately, a decline in productivity. Indicators of excessive pressure include unrealistic expectations, excessive monitoring, and lack of recognition for achievements (Ramdayani, 2017). These factors not only diminish the perceived control employees have over their work but also negatively influence their attitudes toward their tasks, thus reducing their overall performance.

Another factor that negatively influences work productivity is cyberloafing, defined as the use of the internet during work hours for non-work-related activities. Cyberloafing detracts from the time and attention that employees should be devoting to their tasks, leading to a decrease in overall productivity (Fujimoto, Ferdous, Sekiguchi, & Sugianto, 2016). According to Yulianti (2022), frequent engagement in activities such as social media browsing, watching videos, or playing online games during work hours constitutes cyberloafing. This behavior not only blurs the boundaries between personal and professional time but also reduces the effective hours spent on job-related tasks. As a result, employees who engage in cyberloafing tend to exhibit lower productivity levels compared to their peers (Coker, 2011). Indicators of cyberloafing include social media usage, irrelevant web browsing, online gaming, and excessive personal communication during work hours. The cumulative effect of these activities is a noticeable decline in work output and overall job performance (Maurhea, 2020).

In conclusion, the theory of planned behavior provides a comprehensive framework for understanding how various factors, including work-life balance, superior pressure, and cyberloafing, influence employee productivity. By analyzing the interplay between attitudes, subjective norms, and perceived behavioral control, organizations can better understand the behavioral drivers that impact performance. This understanding allows organizations to implement strategies that promote work-life balance, mitigate the

negative effects of workplace pressure, and address behaviors such as cyberloafing, ultimately fostering a more productive and efficient work environment.

Productivity

Productivity is a crucial aspect in measuring the efficiency of both individuals and organizations in converting inputs into outputs. It signifies the relationship between the resources utilized, such as labor, materials, and capital, and the results generated, which may include physical products, services, or monetary value. In a rapidly evolving and competitive business environment, enhancing productivity has become essential to achieving organizational success, as it directly impacts profitability, sustainability, and operational growth. To understand productivity fully, it is important to analyze the various components that contribute to it, particularly labor productivity, and how work ethics, including Islamic work ethic, influence performance.

In technical terms, productivity is defined as the comparison between the output produced and the resources used to generate it. Labor productivity, more specifically, refers to the ratio between the results achieved and the amount of labor expended within a given time period. Measuring productivity in this way provides a standard for evaluating efficiency across different sectors. In expanding this concept, productivity can be assessed not only by comparing outputs to labor input but also by incorporating other resources such as materials, technology, and energy into the equation.

Achieving higher productivity requires a detailed understanding of the factors that influence labor efficiency. Siagian, as cited in Ikhsannudin and Pakpahan (2021), highlights three critical components that organizations must focus on: human resource empowerment, improving the quality of work results, and continuous improvement. Empowering human resources involves equipping employees with the necessary tools, training, and autonomy to perform their tasks effectively. Improving the quality of work results ensures that employees consistently produce high-quality outputs that meet organizational goals. Lastly, continuous improvement refers to fostering a culture where employees are encouraged to seek innovation, adapt to change, and enhance their skills over time.

To measure productivity effectively, organizations often rely on specific indicators that reflect an individual's or team's ability to contribute to the overall success. According to Samangun et al. (2024), these indicators include ability, achieving maximum work results, work ethic, and self-development. Ability refers to the skills and knowledge that an individual brings to the job, which directly affects their motivation and performance. Achieving maximum work results is related to the tangible outputs of labor, reflecting the value an employee adds to the organization. Work ethic plays a significant role in determining productivity by promoting professionalism, dedication, and a desire to improve daily performance. Finally, self-development encompasses the efforts made by individuals to enhance their professional capabilities, which in turn contributes to higher productivity.

Work ethic is a fundamental aspect of productivity, shaping how employees approach their tasks and responsibilities. Sinamo (2011) defines work ethic as a collection of positive actions rooted in strong beliefs, awareness, and a commitment to the overall work paradigm. In this context, a solid work ethic ensures that employees not only fulfill their duties but do so with integrity, diligence, and respect for organizational values. Work ethic also fosters a sense of responsibility, where individuals take ownership of their roles and strive to exceed expectations, leading to improved productivity.

In addition to general work ethic, Islamic work ethic offers a unique perspective by integrating religious and moral principles into workplace behavior. Alma and Priansa (2009) emphasizes that the Islamic work ethic is based on the belief that work is an essential part of life, linked to the broader purpose of seeking the pleasure of Allah. This ethical framework encourages employees to perform their tasks with sincerity, dedication, and a sense of social responsibility. El Badriati (2021), further argues that the Islamic work ethic stems from an individual's intrinsic motivation and awareness, promoting ethical behavior in professional settings.

The Islamic work ethic is not only a set of religious principles but also a practical approach to enhancing productivity. It encourages employees to view work as a form of worship, motivating them to excel in their duties with the belief that hard work, when done with sincerity, will lead to success. Firdaus and Anwar (2023) highlight the Islamic proverb "*man jadda wa jada*" (whoever strives diligently will succeed), which serves as a motivational driver

for many Muslims. This philosophy underscores the importance of perseverance, ethical conduct, and the pursuit of excellence in the workplace.

According to Rosta (2018), the Islamic work ethic can be assessed through various indicators that reflect both moral and professional standards. These include pure intention, time discipline, quality and fairness in work, social and environmental responsibility, hard work and steadfastness, collaborative work and mutual cooperation, integrity and honesty, and blessings and gratitude. Each of these indicators is essential for fostering a productive and ethical work environment.

Pure intention emphasizes the importance of starting every task with sincerity, ensuring that the outcomes are beneficial and aligned with moral values. Time discipline is crucial in Islamic work ethics, as respecting deadlines and fulfilling responsibilities on time is seen as a reflection of one's commitment to their duties. Quality and fairness in work ensure that employees strive for excellence in every task while maintaining equity and justice in their actions. Social and environmental responsibility encourages individuals to be mindful of the broader impact of their work on society and the environment, promoting sustainable and ethical practices.

Hard work and steadfastness are core principles in Islamic work ethics, reflecting the idea that consistent effort and dedication are necessary to achieve success. Collaborative work and mutual cooperation emphasize the importance of teamwork and the Islamic value of supporting one another in achieving common goals. Integrity and honesty are non-negotiable aspects of Islamic ethics, ensuring that individuals uphold moral values in all professional dealings. Finally, blessings and gratitude remind employees to be thankful for the opportunities and rewards gained through their labor, using their success to benefit others and as a means of worship.

In conclusion, productivity is a multifaceted concept that goes beyond mere operational efficiency. It is deeply influenced by ethical considerations, particularly the Islamic work ethic, which integrates moral principles with professional conduct. By fostering a work environment rooted in sincerity, discipline, hard work, and collaboration, organizations can achieve sustainable productivity while maintaining ethical integrity. The integration of these values

not only enhances individual performance but also contributes to the overall well-being of the organization and society at large.

Research methods

This study used quantitative explanatory methods, drawing on primary data collected directly from the field (Sofyanty, 2019). The research was conducted with employees from PT. Garment, located in Macam Mati, Klepu, Pringapus district, Semarang regency, and the data collection was carried out in January 2024. The population of 2,000 employees was studied, with a final sample of 334 employees determined using the Slovin formula. This sampling approach allowed for a comprehensive assessment of the factors affecting work productivity (Ajzen, 1991). The operational variables included work-life balance, superior pressure, cyberloafing, and Islamic work ethic, which were measured to evaluate their impact on employee productivity. The research tested the following hypotheses:

- H1: Work life balance has a positive and significant effect on work productivity.
- H2: Superior pressure has a significant negative effect on work productivity.
- H3: Cyberloafing has a significant negative effect on work productivity.
- H4: Islamic work ethic has a positive and significant effect on work productivity.
- H5: Islamic work ethic moderates the effect of work-life balance on work productivity.
- H6: Islamic work ethic does not moderate the effect of superior pressure on work productivity.
- H7: Islamic work ethic does not moderate the effect of cyberloafing on work productivity.

The primary data collection process involved distributing questionnaires to 334 employees of PT. Garment. The survey was designed based on Likert-scale items that assessed the impact of work-life balance, superior pressure, cyberloafing, and Islamic work ethic on work productivity. Before administering the questionnaire, a pretest was conducted to ensure the reliability and validity of the measurement tools. The Slovin formula, with a 5% margin of error,

guided the sample selection to represent the diverse roles within the company, from managerial to operational staff (Wibowo & Siregar, 2022).

The study employed a statistical approach to examine the relationships between the variables. A T-test and moderated regression analysis (MRA) were used to analyze the impact of work-life balance, superior pressure, cyberloafing, and Islamic work ethic on work productivity. The T-test evaluated the direct effects of these variables, while the MRA assessed the moderating role of Islamic work ethic (Ajzen, 1991). The T-test results, as outlined in Table 1, were used to determine the significance of each independent variable on productivity. The MRA provided further insights into whether Islamic work ethic moderated these relationships.

The study measured four primary independent variables: work-life balance, superior pressure, cyberloafing, and Islamic work ethic. Each of these variables was operationalized using a Likert scale, where respondents indicated their agreement with various statements related to their work environment and behaviors. The dependent variable, work productivity, was also measured on a similar scale, allowing for the analysis of how each factor influenced productivity levels. Additionally, the research evaluated the potential moderating effect of Islamic work ethic on the relationship between these factors and productivity (Mosley & Laborde, 2016).

The data were analyzed using a combination of descriptive statistics and inferential tests. The T-test was employed to assess the direct relationships between the independent variables and work productivity, while MRA was used to determine if Islamic work ethic moderated these effects (Firdaus & Anwar, 2023). A significance level of $p < 0.05$ was set for hypothesis testing. The reliability of the constructs was evaluated using Cronbach's alpha, ensuring that the measurements were consistent and valid for the intended analysis (Bakker & Demerouti, 2007).

Results and discussion

T-test results

The results of the T-test provide a detailed overview of the influence of key variables on work productivity, as shown in Table 1.

Table 1. T-test results

Model	Unstandardized		Standardized	t	Sig.
	Coefficients		Coefficients		
	B	Std. Error	Beta		
(Constant)	5.323	1.224		4.349	.000
Work life balance	.396	.042	.442	9.514	.000
1 Superior pressure	-.566	.065	-.352	-8.740	.000
Cyberloafing	.233	.039	.269	5.994	.000
Islamic work ethic	.158	.021	.353	7.534	.000

a. Dependent Variable: productivity

This table reflects the direct influence of each variable on work productivity, with work-life balance showing a significant positive effect, while superior pressure has a significant negative effect. Interestingly, cyberloafing demonstrates a positive effect, which may suggest its potential as a mental refreshment tool under controlled conditions. Islamic work ethic also shows a positive relationship with work productivity.

MRA results (moderation effects)

Table 2. MRA results

Model	Unstandardized		Standardized	t	Sig.
	Coefficients		Coefficients		
	B	Std. Error	Beta		
(Constant)	-2.298	5.266		-.436	.663
Work life balance	.124	.254	.139	.490	.625
Superior pressure	-.421	.685	-.262	-.615	.539
Cyberloafing	.768	.401	.888	1.913	.057
Islamic work ethic	.271	.080	.604	3.395	.001
1 Work-life balance * Islamic work ethic (X1 Moderation)	.004	.004	.535	1.095	.274
Superior pressure * Islamic work ethic (X2 Moderation)	-.003	.010	-.156	-.278	.781
Cyberloafing * Islamic work ethic (X3 Moderation)	-.008	.006	-.965	-1.384	.167

a. Dependent Variable: produktivitas kerja

These results indicate that while Islamic work ethic positively influences productivity, it does not moderate the effects of work-life balance, superior pressure, or cyberloafing. This is a critical finding

because it highlights that although Islamic work ethic encourages discipline and responsibility, it does not sufficiently alter the impact of these factors on work productivity in all cases.

The effect of work life balance (X1) on work productivity (Y)

The theory of planned behavior (TPB) provides an insightful framework to analyze the role of work-life balance (WLB) in improving work productivity. The attitude toward behavior plays a crucial role in shaping the intention to maintain a balance between work and personal life (Ajzen, 1991). This balance, as demonstrated by the T-test results, shows a positive and significant effect on productivity ($t = 9.514$, $p = 0.000$), supporting the first hypothesis (H1). Employees who successfully balance their professional duties and personal lives show greater focus, creativity, and energy in their work tasks (Wibowo & Siregar, 2022; Yahya & Laira, 2021). The work-life balance is affected by factors such as personal characteristics, workplace culture, and role expectations (Lintong et al., 2023). Employees with a positive outlook and supportive environments tend to handle the demands of both spheres more effectively, reducing stress and contributing to overall mental and physical health (Sirgy & Lee, 2018).

From a TPB perspective, perceived behavioral control also significantly impacts work-life balance. Employees who feel empowered to manage their responsibilities, supported by workplace flexibility and social support, are more likely to exhibit stronger work engagement and higher productivity levels (Ajzen, 1991).

The influence of organizational culture and company policies is also crucial in determining how employees balance their work and life responsibilities. A positive work culture that supports flexibility, social support, and work autonomy can lead to better work-life balance, reducing burnout and increasing productivity (Demerouti et al., 2001). Conversely, companies that enforce rigid policies and long working hours without adequate support mechanisms may exacerbate stress and diminish productivity (Bakker & Demerouti, 2007).

The effect of superior pressure (X2) on work productivity (Y)

The study reveals that superior pressure negatively affects work productivity ($t = -8.740$, $p = 0.000$), supporting the second

hypothesis (H2). Superior pressure, when combined with unrealistic deadlines, excessive criticism, and poor communication, can create a toxic work environment, leading to burnout and decreased employee motivation (Mosley & Laborde, 2016; Pakkawaru et al., 2021).

TPB's subjective norms concept is particularly relevant here, as employees often feel compelled to comply with the high demands and expectations of their superiors, even if it compromises their well-being and work quality (Ajzen, 1991). This stress, if left unchecked, can significantly hinder productivity.

Using the Job Demands-Resources (JD-R) Model, superior pressure can be understood as a job demand that, when unmitigated by adequate resources such as social support or work flexibility, leads to employee burnout and reduced performance (Demerouti, Bakker, Nachreiner, & Schaufeli, 2001). Superior pressure, without the necessary compensatory resources, strains employees' mental and physical capabilities, further decreasing their productivity (Demerouti et al., 2001).

The effect of cyberloafing (X3) on work productivity (Y)

The results indicate a positive and significant effect of cyberloafing on productivity ($t = 5.994$, $p = 0.000$), rejecting the third hypothesis (H3). Cyberloafing, often perceived as a negative behavior, can serve as a cognitive break for employees, allowing them to relieve stress and return to their tasks with renewed focus and energy. This finding challenges previous studies that suggest cyberloafing reduces productivity (Maurhea, 2020; Triyanti et al., 2022).

In line with the TPB framework, the attitude toward behavior in this case determines how employees perceive and engage in cyberloafing. When viewed positively, cyberloafing can become a mechanism for mental rejuvenation, promoting creativity and problem-solving (Yulianti, 2022).

From the perspective of the JD-R Model, cyberloafing can act as a resource that helps employees cope with high job demands. By providing mental rest, it can prevent cognitive overload and burnout, enabling employees to return to their work with higher productivity (Coker, 2011; Fujimoto et al., 2016).

The effect of islamic work ethic (Z) on work productivity (Y)

Islamic work ethic plays a critical role in enhancing productivity, as confirmed by the study ($t = 7.534$, $p = 0.000$). Islamic work ethic, which emphasizes discipline, honesty, and hard work, aligns with TPB's attitude toward behavior. Employees with strong Islamic work values are more motivated to perform their duties with integrity and excellence, leading to higher productivity (Firdaus & Anwar, 2023; Rosta, 2018).

The effectiveness of Islamic work ethic is often contingent upon how well the organization integrates these values into its culture and policies. Organizations that allow flexibility for religious practices and support spiritual well-being foster an environment conducive to high productivity and employee satisfaction (Ali & Al-Owaihan, 2008).

The effect of work-life balance (X1) on work productivity (Y) moderated by islamic work ethic (Z)

Based on the results of the moderated regression analysis (MRA), the effect of work-life balance (X1) on work productivity (Y) was examined with Islamic work ethic (Z) as a moderating variable. The coefficient for work-life balance (X1) was found to be 0.124 with a significance level of 0.625, while the coefficient for Islamic work ethic (Z) was 0.271 with a significance level of 0.001. The interaction between work-life balance and Islamic work ethic (X1Moderation) provided a coefficient of 0.004 with a significance level of 0.274. Since the significance level is greater than 0.05, it can be concluded that Islamic work ethic does not moderate the effect of work-life balance on work productivity, leading to the rejection of hypothesis H5.

Theoretical analysis using the theory of planned behavior (TPB) supports this finding. Ajzen's (1991) TPB emphasizes that behavior is influenced by attitudes, subjective norms, and perceived behavioral control. In this case, while work-life balance positively contributes to employee well-being, the moderating role of Islamic work ethic is constrained by various factors such as differing interpretations of Islamic values and individual attitudes towards work. This is especially true in high-pressure environments like PT. Garment, where long working hours and non-ideal conditions prevail. The study shows that employees' subjective norms and perceived control over balancing work and personal life play a

critical role. Islamic work ethic, though valuable, does not sufficiently influence these external factors to moderate work productivity effectively.

This result contrasts with the findings of Yahya and Laira (2021), who reported that Islamic work ethic successfully moderates the relationship between work-life balance and productivity. However, the present study highlights the complexity of applying Islamic work ethic in diverse organizational settings where external factors such as job demands and workplace support differ significantly.

The effect of superior pressure (X2) on work productivity (Y) moderated by islamic work ethic (Z)

The results of the MRA test show that superior pressure (X2) has a coefficient of -0.421 with a significance level of 0.539. The Islamic work ethic (Z) provides a coefficient of 0.271 with a significance level of 0.001, while the interaction between superior pressure and Islamic work ethic (X2Moderation) produces a coefficient of -0.003 with a significance level of 0.781. Given the significance level greater than 0.05, it can be concluded that Islamic work ethic does not moderate the effect of superior pressure on work productivity, leading to the acceptance of hypothesis H6.

This finding aligns with the Theory of Planned Behavior (Ajzen, 1991), which posits that individual behavior is influenced by perceived behavioral control. In situations where superior pressure is high, employees tend to focus on short-term objectives to meet immediate demands, often neglecting long-term principles such as Islamic work ethics. The pressure from superiors may erode the employees' ability to apply ethical values in their daily work due to urgent deadlines and excessive workloads. Islamic work ethic, which emphasizes sincerity, responsibility, and cooperation, may not always align with the external pressures of workplace demands.

Studies by Pakkawaru et al. (2021) and Sumajouw et al. (2018) further support this, highlighting the negative impact of superior pressure on work productivity. Although Islamic work ethic promotes positive workplace behavior, this study reveals its limitations when superiors impose unrelenting demands. Employees' attitudes towards pressure, subjective norms related to job performance, and limited control over task management reduce the moderating effect of Islamic work ethic in such scenarios.

The effect of cyberloafing (X3) on work productivity (Y) moderated by Islamic work ethic (Z)

In the analysis of cyberloafing's (X3) effect on work productivity, the MRA results indicate that cyberloafing has a coefficient of 0.768 with a significance level of 0.057. Islamic work ethic (Z) has a coefficient of 0.271 with a significance level of 0.001. The interaction between cyberloafing and Islamic work ethic (X3Moderation) has a coefficient of -0.008 with a significance level of 0.167. Given the significance level above 0.05, it is concluded that Islamic work ethic does not moderate the relationship between cyberloafing and work productivity, thus hypothesis H7 is accepted.

Theoretical insights from the TPB suggest that while Islamic work ethic encourages discipline and responsibility, external factors such as organizational culture and work environment also play significant roles in employee behavior (Ajzen, 1991). Cyberloafing behavior, which involves using the internet for non-work-related purposes during work hours, often arises due to job monotony, time pressure, and insufficient rewards. These external conditions diminish the ability of Islamic work ethic to influence behavior, as employees may feel less control over their work environment.

The findings are consistent with Azizi (2023), who also reported that Islamic work ethic does not moderate the influence of cyberloafing on work productivity. While Islamic work ethic promotes ethical behavior, it is not sufficient to counteract external pressures such as boredom or the allure of online distractions. Employees' subjective norms regarding workplace internet use and their attitudes toward work often outweigh the ethical principles promoted by Islamic work ethic.

Conclusion

This study investigated the effects of work-life balance, superior pressure, and cyberloafing on employee productivity, with a focus on the moderating role of Islamic work ethic. The results confirmed that work-life balance positively influenced productivity, while superior pressure had a significant negative impact. Contrary to expectations, cyberloafing exhibited a positive relationship with productivity, suggesting its potential as a cognitive relief mechanism. Furthermore, Islamic work ethic showed a significant positive influence on productivity but did not moderate the relationships between the main variables and productivity.

The primary limitation of this study is its focus on a single organizational setting, limiting the generalizability of the findings. Additionally, the complexity of Islamic work ethic as a moderating variable may require a more nuanced analysis in different cultural contexts. Future research should consider cross-cultural comparisons and explore other ethical frameworks to better understand their moderating effects on workplace behavior. Expanding the sample across various industries could also offer broader insights into the dynamic interplay between work-life balance, pressure, and productivity.

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