

Islamic Spirituality as a Moderating Influence Between Stressor and Cyberloafing

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Abstract: This research relates Islamic culture to deviant behavior in educational institutions is still very minimal. In general, this research was conducted to strengthen the role of the implementation of Islamic spirituality applied in institutions as the main foundation in working, behaving and behaving. This survey used primary data and secondary data. Primary data was processed through observation and discussion, direct observation, and distributed at location. The research population was employees (education personnel) of Islamic University. The data analysis method uses Partial Least Square (PLS). The results of the analysis show that stressors have no positive effect on cyberloafing and Islamic spirituality has no negative effect on cyberloafing and Islamic spirituality can moderate the relation in between stressor and cyberloafing.

Keywords: islamic spirituality, stressor, cyberloafing

I. INTRODUCTION

The popularity of the Internet and its huge influence on people's lives is undoubted. Sampling 18,180 people from 23 countries, it turns out that more than two-thirds of people cannot imagine life without the Internet. [1]. Asosiasi Penyelenggara Jasa Internet Indonesia (APJII) revealed that internet users in Indonesia in early 2022 reached 210 million (www.tekno.kompas.com, 2022). The application of internet technology has been facilitated by all instances including universities and even instances in terms of computers and the internet to assist employees in doing their work quickly and efficiently, increase employee creativity, help serve employees in other units and serve students on technology platforms. So that it can save time and budget costs in the agency [2].

Technology can also have a detrimental impact on agencies, as employees can neglect their duties, such as accessing the internet during working hours so that they don't have to work, just to relieve boredom in the office. The act of using the Internet arbitrarily without a work-related purpose at work is called cyberloafing [3]. An employee's negligence in carrying out their duties can be caused by the employee feeling stressed at work [4]. Stress is a normal psychophysical reaction to stressful events and demands in the immediate setting. [5].

This research relates the role of stressors and cyberloafing by adding Islamic spirituality variables as situational moderation variables whether it will strengthen or weaken the relationship between stressors and cyberloafing. The research was conducted on employees of Islamic University. The phenomenon of cyberloafing behavior often carried out by employees is minor cyberloafing behavior, such as whatsapp chat activities (social community), social media playing activities such as Instagram, twitter and facebook. As for the type of serious cyberloafing has not been found. Islamic spirituality becomes a moderating variable with the consideration that Islamic University is an institution with an Islamic basis which is used as a foundation in behavior.

According to the problems mentioned above, research is needed to decrease cyberloafing behavior due to stressors by placing the variable of Islamic spirituality as a moderating variable. So that employees can use the internet in addition to carrying out their duties and work also only to access things that are positive in nature that support creativity and work effectiveness and efficiency. The research specifically aims to test whether Islamic spirituality will strengthen or weaken cyberloafing behavior caused by stressors. So that the hypothesis in the study can be formulated as follows:

H1: Stressor has a positive effect on cyberloafing

H2: Islamic spirituality has a negative effect on cyberloafing

H3: Islamic spirituality can moderate the relationship between stressors and cyberloafing.

This research proposes the following subject matter: "**The role of Islamic Spirituality as a moderating variable between Stressor and Cyberloafing employees.**"

II. LITERATURE REVIEW

1. Border Theory

The Border Theory can explain how individuals cross boundaries to fulfill their professional and non-professional needs at the same time[6]. These two needs, both professional and non-professional, are equally important, so individuals tend to cross boundaries to fulfill both needs[7]. Cyberloafing defined as a transitional tool. This theory represents a practitioner's capability to hold multiple roles simultaneously so that efforts to fulfill the demands of both often intersect.[7].

On the other hand, cyberloafing can also be explained by the model of transactional stress[8].Which provides a concept that cyberloafing is a mechanism to reduce stress in the workplace. Coping mechanisms are the way individuals deal with stressful situations. The strategy itself is categorized into two, namely problem-focused coping strategies and emotion-focused strategies[8].Coping strategies that are problem-focused are more concerned with minimizing stress through the help of others.

2. Cyberloafing

Cyberloafing is knowingly using company-owned Internet for non-work related matters within working hours, which is inefficient and prevents employees from responding to work requests[9].In addition, the structural definition of cyberloafing was clarified as the deliberate use by employees of company Internet access during working hours to browse websites for personal gain.

Cyberloafing is the behavior of employees that use internet access by using all types of computers (desktops, laptops, mobile phones, tablets) during work for activities that are not related to work[4]. The destructive nature of the employee's boss ignores work-related behaviors such as entertainment, online shopping, internet messaging, posting to news groups, and downloading songs and movies.

Cyberloafing affects employees' intrinsic engagement at work[10]. If it is not determined how Internet use should be implemented in the workplace, management support will likely increase online sharing in the workplace[11]On the other hand, regardless of how the Internet should be used in the workplace, managerial support is likely to increase cyberloafing in the workplace[10]. Cyberloafing as an avoidance strategy that provides temporary relief from stressful work activities[12]. Although some studies have linked these stressors to counterproductive work behaviors in general , few studies have specifically examined eavesdropping in cyberspace[13].

3. Stressor

Stressors are environmental factors that cause stress, in other words, stressors are prerequisites for experiencing a stress response. Stress in the workplace if managed well can be motivational and increase work intensity, whereas if not managed well, work stress can lead to problems that negatively impact the health of the individual and your business [14]. Stress as an adaptive response linked to an individual's psychological characteristics and/or processes that results from an External action, situation, or event that places psychological demands on the individual/physical person[15].

Stress is a dynamic condition in which a human being faces opportunities, constraints, or demands related to what he or she wants and whose outcomes are considered indeterminate but important[16]. Based on the discussion above, it is concluded that work stress is a person's response a condition that occurs usually in the form of excessive demands or the inability of individuals to meet demands, especially regarding activities or work performed.

4. Islamic Spiritual

Theoretically, the meaning of Islamic spirituality is the accountability of a person to Allah SWT[17].Asserting that "Islamic spirituality as an activity carried out by Muslims anywhere and anytime in the organization, in concordance with the teachings and principles of Islam, so that one does not stop trying to seek Allah's pleasure and His direction". The important thing is that Islamic spirituality is a concept embedded in Taqwa. (Islamic piety)(Kamil et al., 2012). Islam is a whole new lifestyle, the most important and frequent character trait that Allah SWT has commanded the Prophets and all believers to follow in the Qur'an is Taqwa. Taqwa and its derivatives are found 258 times in the Qur'an Taqwa and its derivatives are found 258 times in the Qur'an. The Qur'an has many traits and characteristics attributed to the Prophets (SAW) such as honesty, tolerance, Faith, forgiveness and kindness[17].

The great thing about Taqwa may be that it contains most of these values, with the main focus on Iman (belief) as it is the most common among the Prophets.[18]. In the Qur'an Allah says;

" It is that Book (the Qur'ān) in which there is no doubt, a guide for the pious." (Quran, 2:2).Allah also said;

"Indeed We have commanded the People of the Qur'an before you and you to fear Allah." (Qur'an, 4:131).

Therefore, taqwa means following Allah's commands and avoiding His forbidden actions, in such a way that we strive for the light of His guidance, His pleasure, and His respect, and fear His painful punishment in the Hereafter[17]. In particular, the Western perspective on deviance and equality in the workplace is more relevant to achieving efficiency, coherence, cost-effectiveness and profitability for stakeholders.

III. METHODS

The research is a study in which the data is acquired after the event or fact has occurred so that it is included in comparative causal research. From the data acquired, facts or happenings are identified as influenced variables to investigate the influenced variables. This survey used the primary data and secondary data. Primary data was processed through discussion and observation, direct observation, and distributed using questionnaires to MSE owners. Population in this study were employees (teaching staff) of Islamic University. Based on the consideration of research themes and data values, analytical technique used is Partial Least Square (PLS). PLS is meant for predictive-causal analytics in situations with high and for situations with low theoretical support. PLS also makes it easy to test for mediation effects.

IV. RESULTS AND DISCUSSION

1. Results

This research goes through many stages, as for the first stage is the collection of data that will be analyzed, namely by means of a questionnaire provided for respondents directly. Respondents here are employees (educators) of Islamic University totaling 95 person, with a return rate (response rate) of 100 percent. For a clearer description of the respondents we provide the following explanation:

Tabel 4.1. Respondent Description

No	Respondent Description	Quantity	(%)	
1	Gender	Female	38	40.00
		Male	57	60.00
2	Length of time worked	1-5 Years	21	22,1
		6-10 Years	17	17,9
		> 10 Years	57	60.00

Based on the analysis of the table, the majority of respondents have male gender, namely 60% or 57 respondents and women as many as 40% or 38 respondents. From the data on length of work, the data shows that employees (educators) of Islamic University are known as many as 60% of employees or 57 respondents have a work period of > 10 years. As many as 22.1% or 21 respondents were employees with a work period of 1-5 years and then as many as 17.9% of respondents or as many as 17 employees.

The table below is an overview of the results of data analysis with PLS analysis:

Tabel 4.1. Validity and Reliability Test Results

	AVE	Composite Reliability
Cyberloafing	0.674	0.892
Islamic Spirituality	0.664	0.933
Stressor	0.727	0.930

From the results of the PLS analysis, the indicator of a significant variable is if it has an AVE value more than 0.5 and is declared reliable when the value of composite reliability exceeds 0.700. With validity and reliability proven, further analysis is carried out by analyzing the model structure by testing the results of the estimated path coefficient parameters and their significance levels. Table 2. Path coefficient parameter estimation results and their significance levels.

Tabel 4.2. Parameter Coefficient and Statistical Values

	Original Sample (O)	Sample Mean (M)	Standard Deviation (STDEV)	T Statistics (O/STDEV)	P Value
Stressor => Cyberloafing	-0.824	-0.824	0.225	3.659	0.000
Islamic Spirituality => Cyberloafing	0.254	0.238	0.129	1.972	0.049
Moderation => Cyberloafing	-0.016	-0.015	0.207	0.075	0.940

Hypothesis testing was carried out using the SPSS version 16.0 program. The results of the analysis show rejection of hypothesis 1, hypothesis 2 and hypothesis Hypothesis 1 which states stressors have a positive effect on cyberloafing is rejected because the original sample results show negative results with a p-value with a significance of less than 0.05 and a T statistics value of more than 1.96. While in hypothesis 2, Islamic Spirituality has a negative effect on cyberloafing is rejected because the p-value of the original sample results shows negative results with a p-value with a significance of less than 0.05 and a T statistics value of more than 1.96. The results of the analysis for the 3rd hypothesis, namely the rejection of the Islamic spirituality hypothesis can moderate the relationship between stressors and cyberloafing because the p-value is more than 0.05 and the T statistical value is more than 1.96.

2. Discussion

This states that the first hypothesis which states that stressors have a positive influence on cyberloafing is rejected. The results revealed that the higher the level of stressors, the less cyberloafing in employees. This is because employees are able to manage stress well so that they divert work stress with positive activities. According to Bagis (2017), Stress is often considered as excessive demands on a person's ability to meet needs. From these results, the stressors experienced by employees of Islamic University do not affect employees to carry out cyberloafing activities. Individuals are able to effectively control cognitive support, and their own actions. This is supported by the existence of cyberloafing behavior carried out by employees but employees can control themselves so that it does not have a major impact on the performance of employees. [20]. In a workplace setting, it is the responsibility of managers to foster an environment where employees are motivated to develop and enhance their skills and capabilities. This involves promoting and generating circumstances that facilitate the growth of employees' talents and proficiencies [21]. The cyberloafing activity in question is using gadgets outside of work interests such as accessing social media, as well as other activities that are detrimental to the efficiency and work of the institution. The research found is in accord with the results of the following research [22] and [23].

The second hypothesis is rejected, namely Islamic Spirituality has a significant negative influence on cyberloafing. The result of the research shows that if Islamic spirituality increases, then cyberloafing will increase significantly. This is because the value of Islamic spirituality does not act as a protection against cyberloafing behavior in employees. So it can be seen that the existence of Islamic spirituality cannot control employees in using gadgets during working hours. This is in accordance with research carried out by [24].

The third hypothesis, that Islamic spirituality can moderate the relationship of stressors with cyberloafing, was rejected. This proves that Islamic spirituality has no role in moderating the relationship of stressors and cyberloafing. Islamic spirituality does not reduce the impact of stressors on cyberloafing significantly. Employees should be able to build self-control through the practice of Islamic spirituality so as to decrease internet usage levels, which this research calls cyberloafing. [24]. On the other hand, self-control serves as a mediator in reducing the level of troubled internet use, known as a full mediator. However, this is inversely proportional to the research conducted by [25].

V. CONCLUSIONS

Based on the results of the analysis, stressors have no positive impact on cyberloafing and Islamic spirituality has no negatively impact on cyberloafing and Islamic spirituality can moderate the relationship between stressors and cyberloafing. So the results of this research contribute indirectly to rejecting the proposed hypothesis. In addition, Islamic spirituality is not able to Islamic spirituality is not able to moderating the relation among stressors and cyberloafing. It is important to conduct additional research to explore the reasons why these variables do not influence cyberloafing. The limitation in this research is that it only examines the subject of Islamic university employees so that it does not rule out the possibility that different results will be

found if carried out on different research samples. Suggestions for further research are that further research can use other variables that can affect the cyberloafing variable and other moderator variables, thereby adding to the repertoire of knowledge in this research. In the end, management must understand that an organization needs to create a healthy and comfortable organization so that it can minimize cyberloafing behavior.

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