

A model for overcoming cyberloafing through islamic spirituality in Private Universities

Nurali¹, Indra Kurniawan², Lina Nasihatun Nafidah³

^{1,2,3} STIE PGRI Dewantara Jombang, Indonesia

¹noer.aly@gmail.com, ²indra.k@stiedewantara.ac.id, ³lina.nasihatun@stiedewantara.ac.id

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ABSTRACT

This study examines the moderating role of Islamic spirituality in the workplace on the influence between employee perceptions of organizational justice and job satisfaction on internet misuse at work (or cyberloafing). In this study, the research design was cross-sectional with a survey method. The required data were collected through questionnaires from 232 samples of employees working at private universities (PTS) in East Java. In order to test the research hypothesis, the variant-based structural equation modelling (VB-SEM) technique was used in this study with the help of SmartPLS 4.0. The model testing results showed that organizational justice significantly impacts job satisfaction, and consequently, job satisfaction significantly affects cyberloafing. In addition, organizational justice significantly influences cyberloafing, and finally, organizational justice can significantly influence cyberloafing through job satisfaction. Furthermore, Islamic spirituality at work moderates the impact of organizational justice and job satisfaction toward cyberloafing. These findings contribute to a better understanding of the influence of organizational justice and job satisfaction on cyberloafing and support controlling cyberloafing through Islamic spirituality in the workplace.



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INTRODUCTION

The digitalization of workplaces and the use of Information and Communication Technology (ICT)-based communication platforms have revolutionized modern companies, including higher education institutions. Higher Education Institutions (HEIs) must adopt advancements in Information and Communication Technology (ICT) to function effectively and efficiently, thereby enhancing student satisfaction (Al-Rahmi et al., 2020) and maintaining competitiveness in the digital age (Salam et al., 2019). It urges universities to compete in establishing competitive advantages to ensure their survival and ongoing development (Rahayu & Nurali, 2024).

The importance of ICT, especially the internet and its related technologies, has favorably impacted organizations by improving workforce efficacy, increasing efficiency, and enabling the smooth exchange of information throughout all operational procedures eligible for integration within the organization (Koay et al., 2017). The accessibility and overuse of the internet will provoke inefficient behavior, leading to reduced productivity. An example of this counterproductive behavior is cyberloafing, defined as employees engaging in personal digital engagements during professional hours (Rahimnia & Karimi Mazidi, 2015).

The Cyberloafing, or utilizing work hours for non-job-related Internet activities, poses a significant challenge for enterprises, particularly as Internet access has proliferated via various electronic devices, including smartphones and tablets (Andel et al., 2019). The research by Van Zoonen, Verhoeven, & Elving (2014) indicated that 84.1% of employees utilize Facebook and Twitter at least once every day. Andel et al., (2019) report that employees dedicate around 2 hours each day to cyberloafing activities. Diverse perspectives exist about the implications of cyberloafing (Rahaei & Salehzadeh, 2020). Prior studies indicate that utilizing the Internet and social media in the workplace

has several beneficial effects, including enhanced job performance, improved work-life balance, increased job satisfaction, and more organizational commitment (Rahaei & Salehzadeh, 2020). Conversely, several studies indicate that cyberloafing results in various detrimental effects, costing enterprises around 85 billion dollars annually (Andel et al., 2019).

The rising tendency of cyberloafing will result in diminished employee focus during professional tasks. Cyberloafing may lead to a 30-40% reduction in staff productivity (De Lara, 2007). A survey of 1,000 employees in the United States indicated that 64% engaged in personal internet browsing during work hours (De Lara, 2007). Cyberloafing leads to a reduction in time and energy, adversely affecting performance of employee (Sheikh et al., 2019). The research indicates that, from a sample of 100 employees, 63 individuals, or 63%, engaged in cyberloafing behavior during work hours (Mirza et al., 2019). Research by Shekher (2018) on Cyberloafing in Organizations: Determinants and Impact indicates that cyberloafing has detrimental effects, including disciplinary issues, employee attrition, breaches of confidentiality or privacy, diminished productivity, inefficient utilization of network resources, and decreased competitiveness among organizations. It also presents security vulnerabilities and potential exposure to viruses and hackers. Cyberloafing activities have several drawbacks to the organization, including decreased productivity, increased internet expenses, and potential disruption of interpersonal connections owing to online addiction (Tefa & Mahendra, 2022).

In light of this concerning situation, it is expected that research on cyberloafing focuses on identifying its antecedents for the purpose of regulation. Considering the significant detrimental effects of cyberloafing behavior, it is essential to formulate measures to mitigate and regulate cyberloafing inside enterprises by examining the elements that drive it. Job discontent is a contributing cause to cyberloafing. Research findings indicate that job discontent incites numerous manifestations of misconduct in the workplace (Pariyanti et al., 2022). Employees experiencing dissatisfaction often exhibit rebellious behavior at work by discharging emotional stress and articulating emotions of unfairness inside the business (Srivastava, 2012). Furthermore, prior research has identified employee satisfaction as a predictor of cyberloafing behavior in the workplace (Alias et al., 2013) and established a negative correlation with cyberloafing behavior (Ahmad & Omar, 2014; Sharkawi et al., 2013).

Perceived organizational unfairness, with unhappiness, engenders unpleasant sentiments among employees, leading to counterproductive behaviors (Khattak et al., 2019). Consequently, perceived unfairness is a notable predictor of cyberloafing (Alias & Rasdi, 2015). Perceived organizational fairness can affect human attitudes, such as work satisfaction, desire to depart from the company, and organizational commitment (Bayarçelik & Findikli, 2016; Yang et al., 2020). Consequently, McCardle (2007) posits that organizational justice is the most apparent situational precursor to cyberloafing behavior warranting investigation.

Prior studies on work satisfaction and its correlation with cyberloafing yield contradictory findings. Certain research has substantiated the adverse impact of work satisfaction on cyberloafing (Omar et al., 2011; Reisel et al., 2010). Contrarily, some research indicates no significant correlation between work satisfaction and cyberloafing (Alias et al., 2012; Bahri et al., 2013). Likewise, findings on the correlation between spirituality at work and organizational justice remain ambiguous (McCardle, 2007). Research on workplace deviance has demonstrated empirical evidence that employees are more inclined to participate in misbehavior when they see their superiors as unjust in the distribution of results. Greenberg (2018) discovered that employees responded to perceived inequitable pay reductions by engaging in theft; Skarlicki & Folger (1997) showed that employees who viewed their superiors as unjust were more inclined to retaliate.

Other researches have indicated that organizational justice has a considerably detrimental impact on cyberloafing (Alias & Rasdi, 2015; Haldorai et al., 2020). Employees are prone to participate in cyberloafing when they see corporate behaviors regarding resource allocation, incentives, and interpersonal relationships as inequitable (Lim, 2002). Nonetheless, as articulated by Aquino, K., Galperin, B.L., & Bennett (2004), not all individuals subjected to unjust treatment by their superiors in the workplace resort to deviant behaviors such as cyberloafing. Likewise, M. Irfan, Syaebani; Riani Rachmawati (2011) discovered a favorable correlation between organizational justice and workplace cyberloafing.

Islamic Workplace Spirituality (IWS) is an additional factor that is likely to diminish cyberloafing (Pariyanti et al., 2022). Research findings Ahmad & Omar (2014) indicate that person who experience workplace spirituality are more inclined to attain job satisfaction and refrain from engaging in deviant behavior; this is corroborated by Haldorai et al., (2020), which asserts that workplace spirituality positively influences the psychological environment of employees. Haldorai et al. (2020a) proposed more investigations to examine other and more precise spiritual propositions. This research advanced the concept of spirituality in a mostly religious context, specifically aligning it with Islam, subsequently termed Islamic workplace spirituality.

This study pertains to the overarching framework of Social Exchange Theory (SET) as articulated by Homans (1961) and Blau (2017). The idea posits that a person's contribution to a connection will substantially influence the contributions of others. This theory posits that employee attitudes and behaviors are shaped by transactional and reciprocal links between employees and their companies (Cropanzano et al., 2007); the exchange of behavior is contingent upon the associated costs and benefits (Homans, 1961). Consequently, when the firm invests in employees, they will respond with commendable work behavior, and vice versa. According to this premise, the detrimental behaviors of employees, such as cyberloafing, can be mitigated by the organization's commitment to equitable and satisfactory treatment, which involves reinforcing the values and ethos of individuals grounded in their beliefs, particularly Islamic spirituality in the workplace.

Organizational Justice and Job Satisfaction

Organizational justice directly affects work satisfaction, and several prior research have focused on exploring the particular correlation between these two variables. Pandey (2017) examines pay justice via the lenses of distributive and procedural justice, demonstrating a distinct correlation between the two and wage satisfaction, an element of work satisfaction. Hao, Hao, & Wang (2016) demonstrate that distributive justice significantly correlates with pay satisfaction and promotion satisfaction. Loi, Yang, & Diefendorff (2009) discovered that several organizational justice issues might adversely affect work satisfaction. In addition to the aforementioned cases, Heponiemi et al. (2011) examined the correlation between justice subcomponents and work satisfaction. All participants discovered that procedural justice had a positive correlation with every subcomponent of work satisfaction. Hao et al. (2016) contended that the three aspects of perceived organizational justice differ between public and private organizations, as well as between full-time and part-time employees. According to these research findings, organizational fairness is a substantial positive predictor of work satisfaction.

H1. Perceived organizational justice positively influences job satisfaction.

Organizational Justice and Cyberloafing

Zoghbi's research investigated the impact of interactional justice on cyberloafing (Rahaei & Salehzadeh, 2020), revealing that interactional justice diminishes fear of punishment, which in turn moderates the link between organizational justice and cyberloafing. Consequently, the probability of cyberloafing among employees will escalate if they perceive their corporate conduct as unjust. If employees perceive that their employer will scrutinize their cyberloafing and impose severe penalties, such behavior is likely to diminish in frequency. All three forms of organizational justice can adversely impact cyberloafing (Rahaei & Salehzadeh, 2020).

Haldorai et al., (2020) performed study on perceive organizational justice and cyberloafing in the workplace, demonstrating that organizational justice negatively impacts cyberloafing. Tuzun & Kalemci (2018) asserted that interactional justice negatively predicts cyberloafing within the same company. Perceive organizational justice is a substantial negative predictor of cyberloafing.

H2. Perceive organizational justice adversely impacts cyberloafing.

Islamic Work Spirituality and Cyberloafing

Studies indicate that organizational cynicism contributes to deviant behavior in the workplace (Jiang et al., 2017). A prior study indicated a potential correlation between workplace spirituality and cyberloafing in the workplace (Haldorai et al., 2020). James, Miles, & Mullins (2011) previously asserted that employees exhibiting greater spirituality are inclined to eschew aberrant behavior in the

workplace. Chawla (2014) said that on-site spirituality negatively correlates with cyberloafing. Bhatti's research indicated that personnel exhibiting elevated degrees of information systems proficiency and social responsibility are inclined to eschew cyberloafing behavior (Bhatti et al., 2016). Enhancing employee spirituality can effectively mitigate aberrant behavior in the workplace (Sulaiman & Bhatti, 2013). According to the above explanation, the suggested hypothesis is:

H3. Spirituality in the Islamic workplace mitigates cyberloafing.

Job Satisfaction and Cyberloafing

Job satisfaction significantly impacts cyberloafing behavior. Research conducted by Rosilawati & Azizi (2024) reveals that employees who experience job satisfaction are often more focused and productive. Employees who perceive their job as meaningful and fulfilling are more inclined to participate in activities that further company objectives. Dissatisfied personnel frequently pursue methods to divert themselves from their tasks. Through 57 empirical research in meta-analysis, Hershcovis et al. (2007) shown that job satisfaction is the primary factor that most effectively triggers counterproductive behavior in the workplace associated with organizational aggressiveness. Santos and Eger (2014) asserted that work satisfaction has a strong negative impact on cyberloafing. Reisel et al. (2010) discovered that work unhappiness positively influences cyberloafing. According to the prior explanation, the offered hypothesis is:

H4. Job satisfaction mitigates cyberloafing.

The Correlation between Islamic Work Spirituality and Organizational Justice

The occurrence of aberrant behavior in the workplace has led scholars to explore spirituality within professional environments (Bhatti et al., 2016; Sulaiman & Bhatti, 2013). According to social control theory, several researchers contend that employee who view their job as important and holy are more likely to sense psychological ownership and may not respond adversely to inequitable workplace practices (Pariyanti et al., 2022). Furthermore, this idea posits that an individual's religious affiliations act as a reminder to adhere to professional norms (Dora & Azim, 2019). Bhatti et al. (2016) contend that spirituality at work may provide beneficial results for both employees and companies by affecting worker attitudes and behaviors. Employees with favorable views of organizational justice and elevated spirituality will refrain from engaging in deviant behavior (Dora & Azim, 2019). Research conducted by Pariyanti et al. (2022) indicates that individuals exhibiting elevated work spirituality are likely to have reduced levels of deviance, even encountering unfairness or discontent in the workplace. Spirituality may serve as a protective element that enables individuals to maintain attention and engagement in their job during adverse circumstances.

H5a. Islamic spirituality in the workplace moderates the association between perceived organizational justice and cyberloafing.

The Correlation between Islamic Work Spirituality, Job Satisfaction, and Cyberloafing

Job satisfaction is inversely correlated with cyberloafing (Ahmad & Omar, 2014). When individuals experience job dissatisfaction, they frequently exhibit deviant behaviors in the workplace to alleviate emotional strain. Organizations experiencing elevated job discontent and stress may encounter employee mental weariness, workplace aggression, and incivility (Haldorai et al., 2020). This results from employees' diminished personal control. Organizations that let workers to integrate their physical, intellectual, emotional, and spiritual attributes into the workplace will enhance productivity, fulfillment, and job satisfaction (Ahmad & Omar, 2014; Iqbal et al., 2020). Employees engaged with their work environment experience happiness and passion, leading to civilized behavior (Haldorai et al., 2020). This underscores the significance of workplace spirituality as a moderator in the relationship between job satisfaction and cyberloafing (Bhatti et al., 2016).

H5b. Islamic workplace spirituality moderates the association between job satisfaction and cyberloafing.

According to the aforementioned description, the theoretical research model might be formulated as follows:

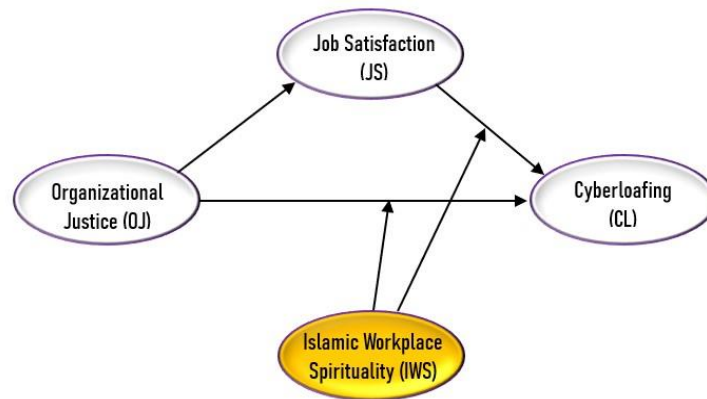


Figure 1. Theoretical Model of Research

RESEARCH METHODS

The statistical population of this study were employees who worked at several private universities (PTS) in East Java, especially Jombang. The data collection instrument used is a questionnaire. The target population will be sampled using a convenience sampling technique with the minimum number of samples required based on the analysis technique. Namely, SEM-PLS is between 100-300 samples (Joe F. Hair, Ringle, & Sarstedt, 2011). Using 54 question items in the questionnaire, 300 questionnaires were distributed to the target population, of which, after trimming and selection based on the filter questions, 232 respondents were used for data analysis. The overall response rate was estimated at 77.3%.

The measurement of the variables in this study is an adaptation of previous studies. Measurement of Cyberloafing (CL) variables is adapted from (Lim & Teo, 2005). Measurement of Organizational Justice (OJ) variables is adapted from (Niehoff and Moorman, 1993). Measurement of Islamic Workplace Spirituality (IWS) variables is adapted from (Adawiyah & Pramuka, 2017). Measurement of Job Satisfaction (JS) variables is adapted from (Fernandes & Awamleh, 2006). The current study uses a Likert scale to collect respondents' opinions. A 5 (five) 5-point scale was used in this study, namely: 1 = strongly disagree to 5 = strongly agree.

Furthermore, the data were analyzed using variant-based structural equation modelling (SEM) or VB-SEM with the help of the SmartPLS 4.0 application. Dash & Paul (2021) argued that Structural Equation Modeling (SEM) is extensively employed to elucidate diverse statistical correlations via visual representation and model validation. It serves as an essential instrument for analyzing both experimental and non-experimental data. PLS-SEM with SmartPLS was seen as superior suitable as this research targeted for theory construction with infrequently modeled variables and prioritized prediction over confirmation.

RESULTS AND DISCUSSION

Results should include the rationale or design of the experiment as well as the results of the experiment. Results can be presented in the form of images, tables, and text. Research findings must be supported by adequate data. This section must answer the research hypothesis.

The demographic profile of the respondents was processed using SPSS 25.0. Of the 232 respondents collected, 112 (48.28%) were male and 120 (51.72%) were female. Of the 232 respondents, 21 (9.05%) were ≤ 25 years old, 92 (39.66%) were 26-35 years old, 76 (32.76%) were 36-45 years old, and 43 (18.53%) were more than 45 years old. Furthermore, respondents with S1 education level were 211 (90.95%), and respondents with SMA education level were 21 (9.05%); there were no respondents with S2 or other education. Meanwhile, respondents with a tenure of <5 years were 9 (3.88%), then

respondents with a tenure of 5-10 years were 98 (42.24%), respondents with a tenure of 11-15 years were 79 (34.05%), and respondents with a tenure of more than 15 years were 46 respondents (19.83%). The following is the demographic data of the respondents:

Table 1. Demographic Data of Respondents

Characteristics		N	%
Gender	Male	112	48,28%
	Female	120	51,72%
Age	≤ 25 years	21	09,05%
	26 - 35 years old	92	39,66%
	36 - 45 years	76	32,76%
	> 45 years	43	18,53%
Education Level	High School	21	09,05%
	S1	211	90,95%
	S2/Other	-	-
Length of Service	≤ 5	9	03,88%
	5 - 10 years	98	42,24%
	11 - 15 years	79	34,05%
	> 15 years	46	19,83%

Structural equation modelling was used in this study to test the research hypothesis. For this purpose, the measurement model test (outer model) is first carried out. Testing the measurement model (outer model) in this study was carried out to evaluate the relationship between construct variables and their indicators or latent variables. Two criteria exist for assessing to determine if the measurement model (outer model) satisfies the criteria for convergent validity of reflective constructs, the following conditions must be met: (1) loadings must exceed 0.7, and (2) the p-value must be significant (<0.05). Nevertheless, loading requirements above 0.7 are frequently unmet in certain instances, particularly for freshly constructed surveys. Consequently, a loading range of 0.40-0.70 should be regarded as sustained (Hair et al., 2021).

Table 2. Outer Model Test

Variable	Indicator	Outer Loading	Cronbach's alpha	Composite reliability (rho_c)	Average variance extracted (AVE)
Cyberloafing	CL1	0.901	0.972	0.975	0.766
	CL10	0.867			
	CL11	0.873			
	CL12	0.857			
	CL2	0.880			
	CL3	0.861			
	CL4	0.881			
	CL5	0.929			
	CL6	0.884			
	CL7	0.839			
IWS_IL	CL8	0.874	0.980	0.985	0.943
	CL9	0.853			
	WSV1	0.977			
	WSV2	0.975			
	WSV3	0.968			
IWS_RG	WSV4	0.964	0.991	0.992	0.935
	REL1	0.973			
	REL2	0.963			
	REL3	0.970			
	REL4	0.969			
	REL5	0.964			
	REL6	0.966			
	REL7	0.964			

Variable	Indicator	Outer Loading	Cronbach's alpha	Composite reliability (rho_c)	Average variance extracted (AVE)
Job Satisfaction	REL8	0.965	0.981	0.984	0.897
	REL9	0.970			
	KK1	0.967			
	KK2	0.957			
	KK3	0.950			
	KK4	0.945			
	KK5	0.956			
OJ_DJ	KK6	0.922	0.948	0.960	0.828
	KK7	0.932			
	KD1	0.883			
	KD2	0.883			
	KD3	0.925			
	KD4	0.931			
	KD5	0.925			
OJ_IFJ	KIF1	0.936	0.962	0.972	0.897
	KIF2	0.957			
	KIF3	0.953			
	KIF4	0.941			
OJ_IPJ	KIP1	0.946			
	KIP2	0.970			
	KIP3	0.955			
OJ_PJ	KIP4	0.914			
	KP1	0.952	0.970	0.978	0.919
	KP2	0.958			
	KP3	0.975			
	KP4	0.949			

The outer loading validity test in Table 2 indicates that all outer loading values above 0.7, signifying compliance with the validity criteria based on the loading value. Moreover, validity assessment relies on the average variance extracted (AVE) value. The recommended AVE value exceeds 0.5. All AVE values are established to exceed 0.5, indicating compliance with the validity criteria based on AVE. Additionally, reliability testing is conducted based on the composite reliability (CR) rating. The recommended CR value is above 0.7. All CR values above 0.7, indicating compliance with the dependability criteria based on CR. Additionally, reliability testing was conducted utilizing the Cronbach's alpha (CA) coefficient. The advised CA value is greater than 0.7. All CA values are established to exceed 0.7, indicating compliance with the dependability standards as determined by Cronbach's alpha. Additionally, discriminant validity assessment was conducted utilizing the Fornell-Larcker method.

Tabel 3. Discriminant Validity Testing: Fornell & Larcker

	Cyberloafing	IWS_IL	IWS_RG	Job Satisfaction	OJ_DJ	OJ_IFJ	OJ_IPJ	OJ_PJ
Cyberloafing	(0.875)							
IWS_IL	-0.124	(0.971)						
IWS_RG	-0.176	0.728	(0.967)					
Job Satisfaction	-0.488	0.046	0.082	(0.947)				
OJ_DJ	-0.485	-0.004	0.004	0.303	(0.910)			
OJ_IFJ	-0.426	0.019	0.020	0.285	0.743	(0.947)		
OJ_IPJ	-0.397	-0.016	-0.018	0.268	0.718	0.808	(0.947)	
OJ_PJ	-0.441	0.030	0.036	0.318	0.714	0.747	0.756	(0.959)

In assessing discriminant validity in Table 3, the square root of a latent variable's AVE is compared to the correlation values between that latent variable and other latent variables. According to the Fornell-Larcker criteria, discriminant validity is deemed satisfactory if the square root of the

Based on the results in Table 4, it is found that Organizational Justice has a significant positive effect on Job Satisfaction, with a coefficient value (Original Sample column) = 0.327, and significant, with T-Statistics = 4.115 > 1.96 and P-Values = 0.000 < 0.05 (Hypothesis 1 Accepted). Furthermore, IWS has a significant negative effect on Cyberloafing, with a coefficient value (Original Sample column) = -0.355, and significant, with T-Statistics = 3.516 > 1.96 and P-Values = 0.000 < 0.05 (Hypothesis 2 Accepted). Then Job Satisfaction has a significant negative effect on Cyberloafing, with a coefficient value (Original Sample column) = -0.348 and significant, with T-Statistics = 4.505 > 1.96 and P-Values = 0.000 < 0.05 (Hypothesis 3 Accepted)

Organizational Justice has a significant negative effect on Cyberloafing, with a coefficient value (Original Sample column) = -0.411, and significant, with T-Statistics = 5.318 > 1.96 and P-Values = 0.000 < 0.05 (Hypothesis 4 Accepted). Furthermore, Islamic Workplace Spirituality significantly moderates the effect of Organizational Justice on Cyberloafing, with T-Statistics = 2.087 > 1.96 and P-Values = 0.037 < 0.05 (Hypothesis 5a Accepted). Then, Islamic Workplace Spirituality significantly moderates the effect of Job Satisfaction on Cyberloafing, with T-Statistics = 2.009 > 1.96 and P-Values = 0.045 < 0.05 (Hypothesis 5b Accepted).

R-Square and Q-Square are used to measure the suitability and consistency of the model, with differences in the functions measured. Organizational Justice can explain or influence Job Satisfaction by 10.7% (R-Squares = 0.107). Organizational Justice has significant predictive relevance to Job Satisfaction with positive Q-Squares, namely Q-Squares = 0.094 > 0. Organizational Justice, Islamic Workplace Spirituality and Job Satisfaction can explain or influence Cyberloafing by 45% (R-Squares = 0.450). Furthermore, Organizational Justice, Islamic Workplace Spirituality and Job Satisfaction have predictive relevance to Cyberloafing with positive Q-Squares, namely Q-Squares = 0.338 > 0. Moreover, derived from the findings of SRMR testing, SRMR value = 0.065 < 0.1, it is concluded that the model in this research is Fit.

Discussion

The notion of workplace spirituality is becoming prevalent and has been examined by several scholars, signifying its significance in contemporary society. Rego & Cunha, (2008) asserts that when a person experiences a spiritual connection to their firm, they will cultivate a more profound attachment. It is crucial to mitigate cyberloafing when it becomes detrimental to the employee. We suggest spirituality at the workplace as a mediating variable between perceive organizational justice and cyberloafing. An employee who encounters workplace spirituality is likely to exhibit higher job satisfaction and refrain from engaging in deviant behavior (Ahmad & Omar, 2014).

Research indicates that organizational justice correlates favorably with work satisfaction. Organizational justice is predominantly perceived from the perspective of employees, as they are the primary beneficiaries of such justice. Employees consistently seek equitable treatment from their employers and desire appropriate compensation in relation to their effort and incentives. When awards fail to align with expectations, workers view the company as unjust, and conversely. Employees are acknowledged and compensated for their accomplishments, leading to enhanced productivity. These findings corroborate the research conducted by Masterson, Lewis, Goldman, & Taylor (2000), which indicated that procedural justice was a more robust predictor of work satisfaction than interactional justice, despite both exerting a considerable influence. Conversely, both research (Al-Douri, 2020; Gori et al., 2020) demonstrated that employee work satisfaction is correlated with views of all three elements of perceive organizational justice. And Job satisfaction would enhance due to proficient management of organizational justice.

Although organizational justice positively influences work satisfaction, it is inversely associated with cyberloafing. The study's findings demonstrate that employees' perceptions of their superiors' fairness considerably impact their decisions for themselves and their colleagues. This study's findings support earlier research by Haldorai et al. (2020) indicating that perceive organizational justice negatively impacts cyberloafing. Employees seeing a lack of justice inside the business are more inclined to exhibit deviant behavior as a result of feeling undervalued by the organization. Sims (2010)

found that unfairness fosters deviant behavior in the workplace, based on his analysis of the Hewlett-Packard Company (HP) instance.

Job satisfaction has been demonstrated to have a negative correlation with workplace misbehavior. Content workers exhibit unwavering loyalty to their firm and are likely to remain even in adverse circumstances. They labor not from necessity but from a desire to elevate their company to new heights. Employees must exhibit love for their work, achievable alone via job and organizational satisfaction. Employee happiness fosters a conducive work atmosphere. Individuals seldom express grievances or lamentations, opting instead to concentrate on their tasks. This study supports the conclusions of Iqbal, Adawiyah, Suroso, & Wihuda (2020), which identified a favorable correlation between workplace spirituality and job happiness. Furthermore, Santos & Eger (2014) assert that job satisfaction is the most significant factor influencing cyberloafing behavior, and this variable mitigates deviant behavior in the workplace.

Moreover, Islamic religiosity in the workplace is inversely correlated with cyberloafing. Employees who engage in Islamic spirituality at work perceive their tasks as acts of worship that should be performed with sincerity and integrity, consistently recalling Allah during their time in the organization. It will assist them in reducing behavioral aberrations, since Allah will honor every action. This study corroborates studies (Chawla, 2014), which identified a negative link between workplace spirituality and cyberloafing behavior. This discovery suggests that Islamic spirituality in the workplace will markedly diminish aberrant behavior.

Islamic spirituality at work acts as a mediator between corporate justice and cyberloafing. Employees convey appreciation when a business fosters Islamic faith in the workplace, since they feel their endeavors will be rewarded in the afterlife. Bhatti, Alam, Hassan, & Sulaiman (2016) assert that workers' perceptions of unfairness drive them to partake in deviant behavior in the workplace. Consequently, cultivating spirituality in the workplace is an excellent approach to mitigate cyberloafing (Sulaiman & Bhatti, 2013). Hassan, Bin Nadeem, & Akhter (2016) assert that employees in firms that foster Islamic workplace spirituality would enjoy enhanced job satisfaction and a heightened sense of trust.

CONCLUSION

Studies indicate that organizational justice, work happiness, and cyberloafing are interconnected and mutually influential. Employees who perceive equitable treatment and job satisfaction are less inclined to participate in cyberloafing activities. Islamic work spirituality can significantly moderate this relationship, offering fresh perspectives on the impact of spiritual values on employee behavior. Furthermore, the assessment of the influence of perceived organizational justice and work happiness on cyberloafing revealed that perceived injustice and organizational discontent might elevate instances of cyberloafing. Consequently, to mitigate cyberloafing behavior, firms must foster equity in the workplace.

Spiritual ideals and organizational fairness are essential elements that enhance corporate performance. Currently, employment is being re-evaluated as a source of spiritual development and community, serving as a venue for interpersonal interaction. This research substantiates that the prevailing organizational focus on tangible results and real accomplishments is insufficient; a heightened emphasis on fostering spirituality in the workplace is equally essential. Spiritual groups can offer fulfilling employment for spiritually discontented workers. A spiritually-based organization would not only cultivate positive emotions among employees but also enhance job satisfaction and perhaps provide many advantageous organizational consequences.

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