The Moderating Effect of Spirituality on Work from Home: A Conceptual Framework

Asyari[1(✉)] and Perengki Susanto[2]

[1] Fakultas Ekonomi dan Bisnis Islam, UIN Bukittinggi, Bukittinggi, Indonesia
asyari@iainbukittinggi.ac.id
[2] Faculty of Economics, Padang State University, Padang, Indonesia

Abstract. This paper aims to propose a model related to the relationship between work from home and work-life balance and deviant behavior with spirituality as a moderating variable. For this purpose, the journals searched were sourced from Emerald Insight, Routledge, Sage, Taylor & Francis, and Elsevier/Science direct This study introduces spirituality as a moderating variable which is expected to have an important role in strengthening work-life balance and weakening the emergence of deviant behavior.

Keywords: Spirituality · work from work · work-life balance · and deviant behavior

1 Introduction

WFH has made equal the total accumulated work between what is performed in the office and that performed from home. This condition will create a disruption in work-life balance. On the other hand, WFH provides opportunities for behavior to deviate from company regulations and threaten organizational norms, which is called deviant behavior.

The negative effects of WFH cannot be ignored and need to be addressed. It is important to place the spirituality variable in the context of the relationship between WFH and WLB and DB.

Workers who have good spirituality will not engage in deviant behavior at work. Spirituality as the deepest part of religion can guide, shape, and motivate good behavior and a balanced life [1–5].

This paper is a literature review. Recent studies on WFH's effect on work-life balance and deviant behavior has not yet placed spirituality as a moderating variable [6–17]. Moderating variables that are often used are age, gender education, organization tenure, and number of children living at Home [2].

It is hoped that in addition to contributing to the enrichment of literature on the study of economic behavior and organizational behavior.

This paper begins with an introduction; then the author discusses each variable and the relationship between them. We then introduce spirituality as a moderating variable. Finally, we formulate a model as a future research agenda before concluding the paper.

2 Concept

2.1 Work from Home

WFH is popular in industrialized countries with the terms "remote work," "teleworking," "homework," "home office," and "mobile work" [2].

WFH is also an accommodation for personal/individual problems that arise such as stress [21]. Another reason for the emergence of WFH is the need for extra space at work.

2.2 Work Life Balance

There are several concepts related to WLB: (1) multiple roles, (2) satisfaction in multiple roles, and (3) balance of multiple roles. WLB is also defined as an individual's perception that work and non-work activities support quality of life. Non-work activities include sports, travel, and study [22].

2.3 Deviant Behavior

Deviant behavior is defined as behavior that disturbs or threatens organizational norms or organizational members [23].

Deviant behavior is divided into two forms: organizational and interpersonal. Organizational deviant behavior such as reducing the quality and quantity of output, using the internet for personal gain during working hours *(cyberloafing),* late arrivals to the office, being and wasting time on unproductive things at work [24]. The forms of interpersonal behavior in this category include theft in the office, and damage to machines in the office [47].

3 Math and Equations

3.1 Impact Work from Home on Work Life Balance

Crosbie and Moore [27] have argued that WFH creates easy coordination between office work and personal life. WFH provides flexibility to workers/staff in managing work and household life [28].

However, WFH has also been shown to lead to a deteriorating relationship between work and family life. This is because WFH can cause overlap between work and family problems work and family commitments and cause conflicts in daily activities [28].

Based on the findings above, the following hypotheses can be proposed:

P1: WFH has a negative impact on WLB for workers/staff .

3.2 Impact Work from Home on Deviant Behavior

Individual factors causing DB are factors that influence the individual's intention to do DB. WFH creates greater stress and has an effect not only on the psychology of the workers, but also their physical conditions, such as loneliness, irritability, and excessive worry [29].

Individuals who have a high negative affectivity are more inclined to do DB and destructive behavior in others [30].

WFH results in workers experiencing significantly more symptoms of mental health stress than office workers. WFH influences the commitment of workers in carrying out the assigned tasks [8].

Based on the explanation above, a hypothesis is proposed:

P2: WFH has a positive relationship to DB workers/staff in the workplace.

3.3 Spirituality as Moderating Effect

Many studies have found that organizational spirituality has an impact on member behavior and organizational performance levels. Other researchers say that the spirituality of workers in the workplace will provide benefits to the company in reducing stress at work [31]. Spirituality can help workers in controlling workers' behavior in the workplace. Thus spirituality can reduce the chances of deviant behavior [26].

Based on the findings above, it can be proposed:

P3: spirituality can weaken WFH's positive relationship with WLB workers/staff.
P4: spirituality can weaken WFH's negative relationship with worker/staff DB

Based on the description above, a model can be built, and which can be further tested:
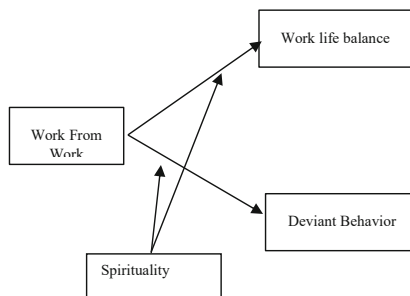
4   Conclusion

The literature review above proposes a model to explain the relationship of WFH with WLB and DB. Spirituality is placed as a moderating variable which is thought to strengthen WLB and weaken DB of workers in the organization. So far, research related to WFH, WLB and DB have been based on information from previous research in business institutions or organizations with a focus on the implications for work comfort and organizational performance [86].

For future research agendas, the issue of spirituality can be viewed from one religion more specifically. Every religion has different teachings. Spirituality as studied by various research focuses more on values adopted from a Western perspective. This is clearly inappropriate for studying the relationship between WFH, WLB and DB in a Muslim work environment.

In Islam, spirituality is seen as very basic for the purpose of life. Spirituality in organizations whose employees are predominantly Muslim is still rarely studied [11]. Many studies have been carried out in hospitals and accounting firms with a focus on job satisfaction, company performance, organizational citizenship behavior. The research locations can be spread more broadly, such as government companies and basic education institutions to higher education as providers of educational services with the majority of workers being Muslim.

References

1. T. Wiseman and A. Young, 'Religion: Productive or unproductive?', *J. Institutional Econ.*, vol. 10, no. 1, pp. 21–45, 2014.
2. K. C. Cash and G. R. Gray, 'A framework for accommodating religion and spirituality in the workplace', *Acad. Manag. Exec.*, vol. 14, no. 3, pp. 124–133, 2000.
3. F. Jiang, Z. Jiang, K. A. Kim, and M. Zhang, 'Family-firm risk-taking: Does religion matter?', *J. Corp. Financ.*, vol. 33, pp. 260–278, 2015.
4. D. Gursoy, L. Altinay, and A. Kenebayeva, 'Religiosity and entrepreneurship behaviours', *Int. J. Hosp. Manag.*, vol. 67, no. March, pp. 87–94, 2017.
5. Gümüsay, 'Entrepreneurship from an Islamic Perspective', *J. Bus. Ethics*, vol. 130, no. 1, pp. 199–208, 2015.
6. Bhumika, 'Challenges for work–life balance during COVID-19 induced nationwide lockdown: exploring gender difference in emotional exhaustion in the Indian setting', *Gend. Manag.*, no. April, 2020.
7. Mulyani, W. Rahardjo, I. Andriani, and N. Qomariyah, 'Factors influencing employee's quality of life during COVID-19 pandemic', *Indig. J. Ilm. Psikol.*, vol. 5, no. 2, pp. 164–174, 2020.
8. L. Bellmann and O. Hübler, 'Working from home, job satisfaction and work–life balance – robust or heterogeneous links?', *Int. J. Manpow.*, 2020.
9. X. Ren and D. J. Caudle, 'Balancing academia and family life: The gendered strains and struggles between the UK and China compared', *Gend. Manag.*, vol. 35, no. 2, pp. 141–165, 2020.
10. H. Wayne, N. Musisca, and W. Fleeson, 'Considering the role of personality in the work-family experience: Relationships of the big five to work-family conflict and facilitation', *J. Vocat. Behav.*, vol. 64, no. 1, pp. 108–130, 2004.
11. Anaton. 'A Proposal conceptual framework of work -family-family-work-facilitation approach in inter-role conflict', vol. 6, pp. 89–100, 2013.
12. T. D. Allen, D. E. Herst, C. S. Bruck, and M. Sutton, 'Consequences associated with work-to-family conflict: a review and agenda for future research.', *J. Occup. Health Psychol.*, vol. 5, no. 2, pp. 278–308, 2000.
13. J. L. Blazovich, K. T. Smith, and L. Murphy Smith, 'Employee-friendly companies and work-life balance: Is there an impact on financial performance and risk level?', *J. Organ. Cult. Commun. Confl.*, vol. 18, no. 2, pp. 1–14, 2014.

14. P. Green Haus, *Making Work and Family Work: From Hard Choices to Smart Choice*. New York: Roudledge, 2017.
15. S. C. Clark, 'Work/Family border theory: A new theory o fwork/family balance', *Hum. Relat.*, vol. 53 (6), pp. 747–770, 2000.
16. T. Thomas and D. C. Ganster, 'Impact of Family-Supportive Work Variables on Work-Family Conflict and Strain: A Control Perspective', *J. Appl. Psychol.*, vol. 80, no. 1, pp. 6–15, 1995.
17. K. Brenke, 'Home Offices: Plenty of Untapped Potential', *DIW Econ. Bull.*, vol. 6, no. 8, pp. 95–104, 2016.
18. E. Teti and M. Andriotto, 'Effectiveness of employee welfare schemes: differences of specific professional profiles', *Int. J. Hum. Resour. Manag.*, vol. 24, no. 17, pp. 3232–3246, 2013.
19. J. C. Garcia-Zamor, 'Workplace Spirituality and Organizational Performance', *Public Adm. Rev.*, vol. 63, no. 3, pp. 355–363, 2003.
20. V. Chawla, 'The effect of workplace spirituality on salespeople's organisational deviant behaviours: Research propositions and practical implications', *J. Bus. Ind. Mark.*, vol. 29, no. 3, pp. 199–208, 2014.
21. C. C. Licence, 'Literature Review on Parameters Related to Work-From-Home (WFH) Commissioned by Queensland Council of Unions Submitted by Queensland University of Technology Authored by Nektarios Karanikas & John Paul Cauchi Date', no. October, pp. 0–34, 2020.
22. T. Kalliath and P. Brough, 'Work–life balance: A review of the meaning of the balance construct', *J. Manag. Organ.*, vol. 14, no. 3, pp. 323–327, 2008.
23. S. L. Robinson and R. J. Bennert, 'a Typology of Deviant Workplace Behaviors: a Multidimensional Scaling Study.', *Acad. Manag. J.*, vol. 38, no. 2, pp. 555–572, 1995.
24. Akkerman, R. Sluiter, and G. Jansen, 'Temporary Work and Deviant Behavior the Role of Workplace Cohesion', *Sociol. Q.*, vol. 61, no. 4, pp. 678–702, 2020.
25. C. Harris and E. Ogbonna, 'Motives for service sabotage: an empirical study of front-line workers', *Serv. Ind. J.*, vol. 32, no. 13, pp. 2027–2046, 2012.
26. K. Haldorai, W. G. Kim, H. (Sean) Chang, and J. (Justin) Li, 'Workplace spirituality as a mediator between ethical climate and workplace deviant behavior', *Int. J. Hosp. Manag.*, vol. 86, no. February, p. 102372, 2020.
27. T. Crosbie and J. Moore, 'Work–life Balance and Working from Home', *Soc. Policy Soc.*, vol. 3, no. 3, pp. 223–233, 2004.
28. Sarbu, 'The role of telecommuting for work-family conflict among German employees', *Res. Transp. Econ.*, vol. 70, no. December 2017, pp. 37–51, 2018.
29. S. Mann and L. Holdsworth, 'The psychological impact of teleworking: Stress, emotions and health', *New Technol. Work Employ.*, vol. 18, no. 3, pp. 196–211, 2003.
30. M. Alias, R. M. Rasdi, M. Ismail, and B. A. Samah, 'Predictors of workplace deviant behaviour: HRD agenda for Malaysian support personnel', *Eur. J. Train. Dev.*, vol. 37, no. 2, pp. 161–182, 2013.
31. Atkins, *Four Laws That Drive the Universe*. Oxford: Oxford University Press, 2007.
32. J. T. Chen LL, Fah BCY, 'Perceived Organizational Support and Workplace Deviance in the Voluntary Sector.', *Procedia Econ. Financ.*, p. 468–475., 2015.
33. N. C. Lewaherilla, 'Kajian Perilaku Menyimpang Di Tempat Provinsi Maluku', *J. Ilm. Akunt.*, vol. 3, no. 1, pp. 61–82, 2018.
34. Puspita and M. Zakiy, 'Aspek Keadilan Organisasi dan', vol. 8, pp. 41–62, 2020.
35. F. Djafri and K. Noordin, 'The impact of workplace spirituality on organizational commitment: A case study of Takaful agents in Malaysia', *Humanomics*, vol. 33, no. 3, pp. 384–396, 2017.
36. Sani and V. Maharani Ekowati, 'Spirituality at work and organizational commitment as moderating variables in relationship between Islamic spirituality and OCB IP and influence toward employee performance', *J. Islam. Mark.*, no. January, 2019.