The Journal of Behavioral Science (TJBS)

Original Article

Organizational Justice, Job stress, and Cyberloafing: The Moderating Role of Islamic Workplace Spirituality

Eka Pariyanti[1], Wiwiek Rabiatul Adawiyah[*2], Siti Zulaikha Wulandari[2] and Febriyanto[3]

Author Affiliation

[1] Doctorate in Management Faculty of Economics and Business, Universitas Jenderal Soedirman, Indonesia. Lecturer, Faculty of Economics and Business, Institut Teknologi dan Bisnis Bakti Nusantara, Lampung Timur, Indonesia.

[2] Lecturer, Faculty of Economics and Business, Universitas Jenderal Soedirman, Indonesia.

[3] Lecturer, Faculty of Economics and Business, Universitas Muhammadiyah Metro, Lampung, Indonesia.

[*] Corresponding author e-mail: wiwiek.adawiyah@unsoed.ac.id

Abstract

Cyberloafing is a serious problem that hinders the development of organizations today. Among academic staff, cyberloafing is detrimental to universities and disrupts the quality of teaching and learning activities. Despite abundant researches, with vast majority in non-education institutions settings, previous findings on organizational justice, job stress and cyberloafing behavior relationship are still inconclusive. This study tests Islamic workplace spirituality as a moderator in the relationship between organizational justice and job stress on cyberloafing. This research was conducted at Islamic-based universities in Lampung, Indonesia, with 178 employees as respondents. The structural equation modelling (SEM) technique was used. The results show a negative relationship between organizational justice with cyberloafing ($\beta = -.43$, $p = .00$) and a positive relationship between job stress and cyberloafing ($\beta = .34$, $p = .00$). Islamic workplace spirituality had a negative effect on cyberloafing, ($\beta = -.15$, $p = .01$). Islamic workplace spirituality moderates the relationship between organizational justice and cyberloafing ($\beta = -.19$, $p = .02$). Islamic workplace spirituality moderates the relationship between job stress and cyberloafing ($\beta = -.04$, $p = .01$). The research contributes to the advancement of theory in the area of employee behavior at work. The study emphasizes the significance of Islamic workplace spirituality as a means to strengthen employees' faith, hence inducing positive behavior among employees. Employees with a greater level of spirituality in the workplace are better equipped to deal with job stress, demonstrate positive behavior, and refrain from cyberloafing.

The COVID-19 pandemic has prompted enterprises, the policy of organizations, companies, and governments to shift their policies from office-based to remote labor (WFH). Employees of universities are also affected by WFH (Afrianty et al., 2022; Kumarasamy, 2021). Although WFH has begun to be curtailed and in some cases is no longer enforced, the all-internet system is still in operation. With increasing exposure to the internet and smart gadgets and less administrative surveillance at work, it is simpler for employees to indulge in cyberloafing and internet-based personal activities while on the job. Cyberloafing can be practiced through internet access within an organization or via mobile phones, laptops, and tablets (Rahaei & Salehzadeh, 2020). The increasing duration of online engagement unrelated to job duties in the workplace has become an increasing concern for universities (Akgün, 2020; Ismail et al., 2021; Metin & Demirutku, 2022). Cyberloafing may benefit employees, but it is harmful to their organizations because cyberloafing is a crime against productivity, as hours spent on cyberloafing should be spent on job responsibilities (Lim et al., 2021). Effects of cyberloafing include loss of productivity, negative emotions, reduces work engagement, network congestion, vulnerability to malware and hacking, and potential legal

liability (e.g., copyright infringement, harassment, and defamation (Rahaei & Salehzadeh, 2020; Restubog et al., 2011; Said, 2021). In addition, the organization suffers losses of approximately $4,500, per employee annually due to cyberloafing (Lim et al., 2021). In educational settings, cyberloafing adversely disserves universities and disrupts the quality of learning and teaching activities (Saritepeci, 2020).

Organization justice is among important factors that is consistently associated with cyberloafing, (Haldorai et al., 2020; Oosthuizen et al., 2018a; Rahaei & Salehzadeh, 2020). Feeling of injustice in the workplace, shall encourage deviant behavior, lowering performance, even promote retaliation, while some exhibit controversial behavior to restore the workplace justice by engaging in cyberloafing (De Lara, 2007; Öğüt et al., 2013; Rahaei & Salehzadeh, 2020; Restubog et al., 2011). Previous research has shown that cyberloafing rates in fair organizations tend to be lower than that of perceived unfair organizations. So it is becoming apparent that cyberloafing might occur as a reaction to organizational injustice (Öğüt et al., 2013; Rahaei & Salehzadeh, 2020). According to the social exchange theory (Blau, 1964), employees and their organizations engage in social exchange relationships. Employees experiencing a feeling of injustice in their organization, tend to react aggressively (Rahaei & Salehzadeh, 2020), such as engaging in cyberloafing (Bahadır & Levent, 2021; Lim, 2002a; Samadi & Samadi, 2020). Some researchers stated that the effect of organizational justice could significantly influence cyberloafing (Abbasi et al., 2022; Bahadır & Levent, 2022; Brockner et al., 2016; Farhadinejad et al., 2020; Rahaei & Salehzadeh, 2020). Contrariwise, (Günay et al., 2020; Sokić et al., 2021) found that organizational justice did not significantly predict cyberloafing behavior.

Another factor that is also associated with cyberloafing is job stress (Elrehail et al., 2021; Fahad & Kistyanto, 2021; Said, 2021). Chawla and Guda (2010) and Haldorai et al. (2020) stated that employees with high work stress tend to have mental fatigue, aggression at work, and deviant behavior, which is a result of low employee personal control. In line with these opinions, Said (2021) argued based on the job demands-resources (JDR) model, that a boost in job demand and a decrease in job resources will result in employees' stress, which, in turn leads to employees negative behaviors. Despite the abundant researches, previous findings on Job stress and cyberloafing behavior relationship are still inconclusive. Some suggested that job stress is positively related to cyberloafing (Chen et al., 2021; Elrehail et al., 2021; Hensel & Kacprzak, 2020; Koay et al., 2017) (Hibrian et al., 2022) while others (Aladwan et al., 2021; Sen et al., 2016; Stoddart, 2016; Zhu et al., 2021) found that job stress did not significantly predict cyberloafing behavior. Inconsistency of findings indicate that the relationship is not a robust theory, therefore requires further investigation. This study offers new insight to the development of human behavioral theory, by integrating religious views within management theory. Islamic workplace spirituality is expected to encourage positive behavior at work (Adawiyah, 2011; Adawiyah & Pramuka, 2017; Hari Adi & Adawiyah, 2018; Iqbal et al., 2020; Pariyanti et al., 2021; Sani et al., 2016). Therefore, we hypothesize that higher level of Islamic workplace spirituality shall weaken the relationship of organizational justice, job stress and cyberloafing.

Islamic workplace spirituality is a spiritual system in Islamic teachings that includes three main dimensions: taqarrub, muraqabah, and istiqamah (Adawiyah & Pramuka, 2017). Islamic workplace spirituality is used as a moderating variable because, to the researchers' knowledge, there are only still few studies that apply Islamic workplace spirituality as a moderating variable in the relationship between organizational justice and job stress towards cyberloafing. Some of the moderating variables used were job satisfaction (Abbasi et al., 2020; Sultana et al., 2021), employee motivation (Elrehail et al., 2021), fatigue (Chen et al., 2021), work anomia (WA) (De Lara, 2007), organisational trust, work engagement (Oosthuizen et al., 2018a), self-control (Restubog et al., 2011), moral disengagement, negative reciprocity beliefs (Koay et al., 2022), internet experience (Sawitri, 2012), punishment fear could (Manrique de Lara, 2006). In comparison, the field of management is developing progressively with increasing interest in religion and spirituality (Ashmos & Duchon, 2000; Benefiel et al., 2014; Pawar, 2009). However, research on the role of Islamic spirituality and its contribution to the overall growth of the organization is still

inadequate (Kamil et al., 2011), especially since there have not been many lessons and research from the Islamic perspective (Bhatti et al., 2015a). In addition, we primarily focus on employees at Islamic universities, as these institutions implement sharia law in their philosophies. Consequently, each strategy must be geared toward attaining the organization's objective (Ahmad & Omar, 2014). Islamic workplace spirituality helps provide meaningful solutions to a variety of organizational difficulties, especially in Islamic-based universities. Sani et al. (2016) suggest that despite the Islamic aspirations of Islamic-based universities, not all students behave in an Islamic manner. It is contingent upon their religious devotion

This study fills in the gap by placing Islamic workplace spirituality as a moderating variable on the relationship between organizational justice, job stress, and cyberloafing observed in the most relevant literatures. The research advances the theory of employee behavior at work. The study highlights the value of Islamic workplace spirituality as a tool to strengthen employees' faith, hence inducing positive employee behavior. Employees with a higher level of spirituality in the workplace are better able to deal with job stress, exhibit positive conduct, and avoid cyberloafing. Lastly, it is intended that this study will serve as a resource for scholars interested in assessing and evaluating the usefulness of Islamic workplace spirituality in higher education institutions, hence encouraging additional research in this topic.

Literature Review

This section discusses the theory that underlies this research, namely social exchange theory, as one of popular theory used in social research to discuss a mutual relation between two parties (Blau, 1964) , organizational justice- perceived degree of workplace fairness by employees, job stress- a depressed emotional state where employees unable to deal with their workload, cyberloafing- a form of workplace deviant behavior due to misappropriation of organizational resource, Islamic workplace spirituality and the research hypotheses. A more detailed explanation is offered.

Social Exchange Theory

Social exchange theory emphasizes that interactions between people are built to maintain a balance between giving and taking (Blau, 1964). When an organization or company gives rewards to employees, respect, fairness, and several other things, then employees will generate a high level of trust in the organization, which in turn will increase their willingness to work hard, and after that, they will reward the organization by giving their best effort (Masterson et al., 2000; Sora et al., 2021). Previous research on workplace deviance has found empirical evidence showing that employees are more likely to engage in misconduct when they perceive their employers to be unfair in their treatment or the allocation of outcomes (Jeewandara & Kumari, 2021; Lim, 2002; Oosthuizen et al., 2018a; Putri et al., 2017).

Organizational Justice and Cyberloafing

Cyberloafing was first introduced by Toni (1995) to describe the intentional use of the Internet by employees at work, such as browsing activities or sending emails that are not work-related. Yeik et al. (2017) stated that cyberloafing is the use of the Internet that is not related to work in the workplace (such as online shopping, watching online videos (YouTube), browsing online websites that are not related to work, and browsing social networking sites (e.g., Facebook and Twitter). Doorn (2011) provides an overview that cyberloafing activities are categorized into four types: social (e.g., online communication), information (e.g., retrieving information), leisure (e.g., entertainment), and virtual-emotional (e.g., online shopping, any activities that satisfy an individual desire except personal needs). In general, employees who engage in cyberloafing are challenging to be detected because they are also staring at their computer screens, which creates the impression that there is no difference between cyberloafers and those who are actually working (Cheng et al., 2020), so it is crucial to study cyberloafing.

Ashra (2020) stated that one of the important factors related to cyberloafing is organizational justice. Organizational justice is the employees' perceived assessment, relating to employees' subjective

perceptions of fairness in their work relationships (Greenberg, 1987; Hameed et al., 2019; Pariyanti et al., 2021). Employees' perceptions of organizational justice include three dimensions: distributive justice, procedural justice, and interactional justice (Duffy et al., 2013; Karkoulian et al., 2016; Lim, 2002). Distributive justice refers to the perception of fairness of the outcomes one receives from the organization. Employees perceive distributional justice through comparisons they get with other employees who are equal to them (Elamin & Alomaim, 2011; Lambert et al., 2007; Rahaei & Salehzadeh, 2020; Raja et al., 2018; Velez & Neves, 2017). Meanwhile, procedural justice refers to the perceived fairness of the process used to determine the allocation of outcomes (Colquitt, 2001; Lambert et al., 2007; Newman et al., 2020; Raja et al., 2018; Zeinabadi & Salehi, 2011). The last one, interactional justice, focuses on employees' perceptions of the fairness of the quality of interpersonal treatment received by employees (Li et al., 2017). The concept of organizational justice is based on Adams' equity theory. Equity theory includes the benefits that employees provide to the organization and their benefits from the organization. For example, employees transfer the training they received to the organization, and in return, they want to receive rewards such as wages, bonuses, special awards, organizational recognition, and fairness (Lambert, 2003).

The absence of justice in the workplace can trigger cyberloafing behavior (De Lara, 2007; Rahaei & Salehzadeh, 2020; Restubog et al., 2011). In general, individuals intend to perform cyberloafing behavior, and they cognitively decide to do so and are consequently motivated to carry out cyberloafing activities (Betts et al., 2014). Previous studies discussing the effect of organizational justice on cyberloafing revealed the results that organizational justice has a negative effect on cyberloafing. Thus, the likelihood of cyberloafing among employees increases if they find their organization is unfair (Manrique de Lara, 2006; Rahaei & Salehzadeh, 2020; Restubog et al., 2011). Therefore, based on the preceding discussion, we propose the following hypothesis:

H1: Organizational justice negatively affects cyberloafing.

Job Stress and Cyberloafing
Job stress often occurs in the workplace; therefore, several researchers have investigated its causes and consequences. Job stress is an individual's inability to cope with an inappropriate workload, causing depressed emotional conditions (Henle & Blanchard, 2008). Being under work pressure distracts employees, and in the end, they do not work productively, and they spend time other than work such as opening personal emails, visiting news websites, playing online games, shopping online, and looking for new jobs via the internet. According to the job demand-resource model (JD-R), job demands significantly increase the stress on workers (Bakker & Demerouti, 2007). Individuals have limited resources, time, attention, and money to meet the demands of their jobs, which causes job stress. Various reasons are mentioned, such as people need to reduce their stress to maintain a good mood and mental health. To reduce stress, the internet is used for entertainment, relationship maintenance, social recognition, and information for stress reduction (Gokcearslan & Oberst, 2018). (Gokcearslan & Oberst, 2018; Koay et al., 2017) High levels of job stress will lead to high levels of cyberloafing behavior. Based on this, we propose the following hypothesis:

H2: Job stress positively affects cyberloafing.

Islamic Workplace Spirituality and Cyberloafing
The concept of spirituality in the workplace has developed rapidly, including being developed in a more specific way towards one religion, Islam. Bhatti et al. (2016) have started with the Islamic spirituality (IS) approach with the dimension of Taqwa. Furthermore, this concept was developed by Adawiyah and Pramuka (2017), which more specifically combines the behavioral construct in the workplace with Islamic spirituality to form Islamic workplace spirituality, which is a spiritual system in Islamic teachings that includes three main dimensions: taqarrub, muraqabah, and istiqamah. Taqarrub is all efforts to get closer to Allah (God). The spiritual system requires everyone to obey Allah's commands and avoid anything He

forbids, physically and spiritually. This behavior is necessary to reach a high and respected place in the sight of Allah. Muraqabah means being aware of the potential attacks of spiritual illness. Muraqabah also means that Muslims always pay attention to their actions because they understand that this is the only way to discover their weaknesses and improve themselves. Istiqomah means steadfast on the right path. A noble person manifesting this characteristic is one of Allah's commands.

Deviance in the workplace among employees is currently one of the most common global problems organizations face. Many scholars are interested in studying this workplace deviance phenomenon because of its high incidence and severe negative impact on organizations (Islam et al., 2021; Pariyanti et al., 2021). One antidote to deviant behavior in the workplace, such as cyberloafing, is workplace spirituality, which, in this study, we refer to the Islamic workplace spirituality . This research is supported by (Ali et al., 2022; Bhatti et al., 2015b; Saeed & Contreras, 2022), which state that workplace spirituality programs in an organization must produce encouraging positive outcomes, such as increased joy, calmness, job satisfaction, and commitment. In addition, James et al. (2011) stated that employees with higher spirituality tend to avoid deviant actions at work. Similarly, (Ahmad & Omar, 2014; Haldorai et al., 2020) say that employees who experience spirituality at work are more likely to be satisfied with their work and will not engage in deviant behavior at work. Our previous research also proves that Islamic workplace spirituality can reduce the occurrence of deviant behavior in the workplace (Pariyanti et al., 2021). Thus, we propose the following hypothesis:

H3: Islamic workplace spirituality negatively affects cyberloafing.

Islamic Workplace Spirituality Moderates the Relationship between Organizational Justice and Cyberloafing

Organizations with employees who feel they have been treated unfairly, in general, will experience displeasure and anger and are more likely to seek revenge against the organization by engaging in deviant behavior, including cyberloafing (Günay et al., 2020; Hossein & Hamzeh, 2020; Rahaei & Salehzadeh, 2020). It happens because technology provides a safe environment for individuals since cyberloafing behavior is more difficult to observe than chatting behavior with coworkers (Jandaghi et al., 2015). Although many studies claim that organizational justice has a negative effect on cyberloafing (Dmour et al., 2020; Hossein & Hamzeh, 2020; Rahaei & Salehzadeh, 2020; Salam, 2020), the research of (Abbasi et al., 2020; Günay et al., 2020; Oosthuizen et al., 2018b) found that organizational justice had a negative effect on cyberloafing but not significant. In other words, organizational justice does not show a significant direct effect on cyberloafing. Thus, there is still a gap in the research about organizational justice toward cyberloafing. Seeing this research gap, we provide a solution to overcome this gap by proposing variables related to workplace spirituality. The presence of workplace spirituality will provide a moral foundation that will reject counterproductive behavior (Haldorai et al., 2020), enable overcoming deviant behavior, and create a fair environment (Sulaiman & Bhatti, 2013). Thus, we propose a more specific spirituality variable, Islamic workplace spirituality, as a moderating variable to strengthen/ weaken the relationship between organizational justice and cyberloafing. Employees with high level of spirituality experience tranquility and patience, therefore shall not retaliate against their organization due to injustice feelings, because they believe that every action will be rewarded by Allah (God). Islamic workplace spirituality has the power of weakening the relationship between organizational justice and workplace deviant behavior (Pariyanti et al., 2021), and so is the case with workplace cyberloafing. Based on the previous discussion, we propose the following hypothesis:

H4: Islamic workplace spirituality moderates the relationship between organizational justice and cyberloafing.

## Islamic Workplace Spirituality Moderates the Relationship between Job stress and Cyberloafing

Turning to the relationship between job stress and cyberloafing, lately, the phenomenon of experiencing job stress in the workplace is common, and many studies have been conducted to understand

the causes and consequences behind this situation (Koay et al., 2017; Zhu et al., 2021). Employees who experience job stress will feel a lack of time and energy to carry out work-related tasks. They will likely have to spend extra time at work or sometimes at home to complete the unfinished tasks. Any resulting mismatch between job resources and job demands will inadvertently cause more job stress. Most employees try to reduce job stress and relieve negative emotions by cyberloafing. The results of previous studies indicate that job stress affects employees to engage in cyberloafing activities. Elrehail et al. (2021); Ghani 2020; Yeik et al. (2017) proved that job stress has a positive effect on cyberloafing behavior. The study concluded that cyberloafing occurs as a coping mechanism to buffer job stress due to a lack of ability to handle work-related demands. Elrehail et al. (2021) revealed that cyberloafing could be reduced by reducing job stress among employees. found that the relationship between workplace spirituality (meaningful work, sense of community, inner life, and organizational values) and job stress is negative. Based on this, we also propose Islamic workplace spirituality as a moderating variable on the relationship between job stress and cyberloafing. Islamic spirituality in the workplace will make people in organizations/agencies work on time and manage their workload well hence reduced job stress and avoid cyberloafing. The concept of spirituality in the workplace should be well considered and applied at individual, group, and organizational levels, as it can increase the positive effects (Adawiyah et al., 2020). Based on the previous discussion, we propose the following hypothesis:

H5: Islamic workplace spirituality moderates the relationship between job stress and cyberloafing.

Through an overview of the basic theories and the proposed hypotheses about the relationship between, organizational justice, job stress, cyberloafing and Islamic workplace spirituality the authors propose the conceptual research model shown in Figure 1.

Figure 1
Proposed Conceptual Framework
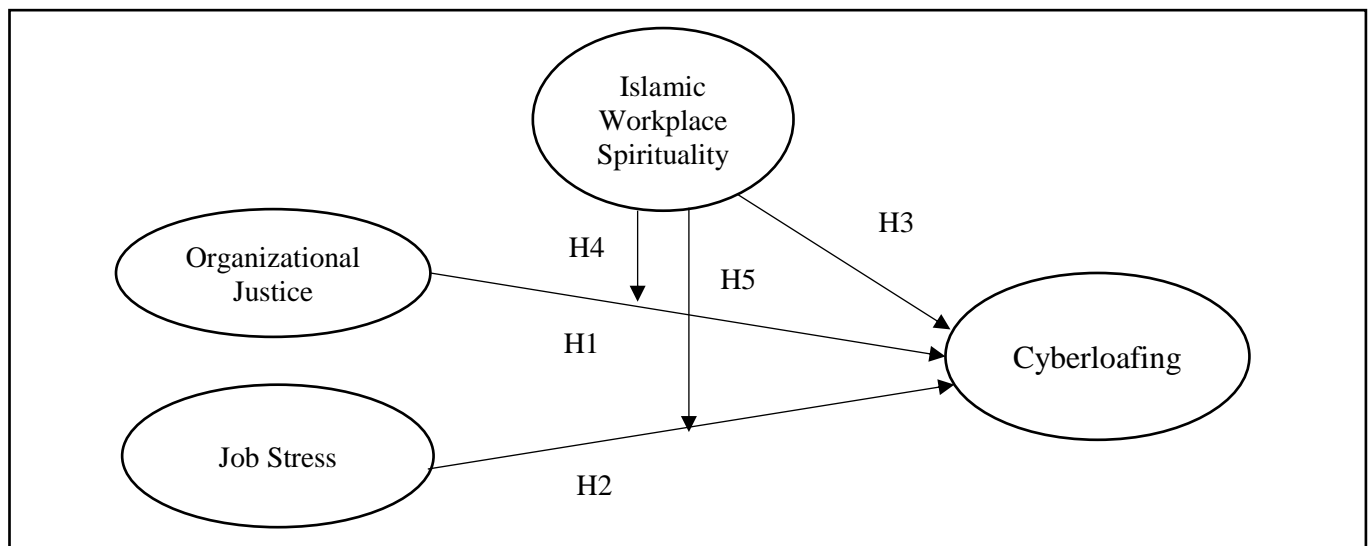
Method

Participants

To test our hypothesis, this study was conducted at private Islamic-based high schools, institutes, and universities in Lampung. A survey was used to collect data from 204 randomly selected samples of employees in 8 Islamic universities in Lampung Province, Indonesia. Data was collected by distributing online questionnaires via Google Forms to the respondents from December 2021 to March 2022. The number of questionnaires returned was 178, and hence further analyzed. The data were collected from Hair et al. (2013) argue that the minimum sample size of proper research is 10% to 20% of the total population.

If possible, the minimum sample size used is 30% or larger. Thus, 178, equivalent to 87.3%, have met the rules of Hair et al. (2013).

Instruments

Online questionnaires using google forms are offered in English and Indonesia. English was given to employees who were fluent in it, while Bahasa Indonesia was given to participants who were not fluent in English. Cyberloafing was measured using the (Lim, 2002b) scale, with 11 items, measured in a five-point numerical scale ranging from "1 = Never", "2 = Rarely", "3 = Sometimes", "4 = Often" and "5 = Very Often". For example, "I check personal emails during working hours," and "I interact with my friends on social networking sites (Facebook, Twitter, Snapchat, and others). Meanwhile, to measure Job stress, we used the scale of (Jamal & Baba, 1992), with nine items included, and answer choices varying from strongly disagree to strongly agree in a seven-point likert scale format. Some of the items included are "My job gets to me more than it should"; "There are lots of times when my job drives me right up the wall". To measure organizational justice, we used 20 items from (Niehoff & Moorman, 1993). Examples of the question are "My superior makes sure that all employee concerns are heard before job decisions are made" and "To make job decisions, my superior collects accurate and complete information". Lastly, to assess Islamic workplace spirituality, we used 13 items from Adawiyah and Pramuka (2017) with a seven-point Likert scale format. Examples of the question are "My religion supplies me with wisdom in adapting to conditions in the workplace" and "I believe working hard is the characteristic of strong faith". The overall results of validity and reliability are presented in the Table 2.

Ethical Considerations

Ethical Considerations This study has been carefully reviewed and approved by the research ethics committee of the Management Department, Sekolah Tinggi Ilmu Ekonomi (STIE) Lampung Timur, Indonesia, reference number 061/KOMET/XI/2021, date 1 November 2021, and this research results were approved by the internal review board STIE Lampung Timur, reference number 042/KOMET/VI/2022, dated 6 June 2022.

<div align="center">

Results

</div>

Sample Description

Table 1 demonstrates the classification of participants. The sample of this study consisted of 178 employees consisting of 46.1% women and 53.9% men. Respondents aged less than 25 years were 42.7%, aged 25-40 years were 44.4%, while those aged 40 years and over were 12.9%. The average education of employees is bachelor degree with the proportion of 79.7%, 14.1% diploma and 6.2% master degree.

Table 1
Characteristics of the Respondents

Demographics	Categories	Overall	
		Frequency	Percent
Age	Less than 25 year	76	42.7
	25-40 year	79	44.4
	41-56 year	23	12.9
Gender	Male	96	53.9
	Female	82	46.1
Length of work	1-5th	77	43.3
	6-10th	76	42.7
	More than 10th	25	14.1
Level of education	D3	25	14.1
	D4/S1	142	79.7
	S2	11	6.2

The Measurement Model

The measurement model was first examined to test the reliability and validity in the proposed model. The results as shown in Table 2 below:

Table 2

Reliability and Validity Analysis

Construct	Items	Standardized Loading	CR	Cronbach's Alpha	AVE
Organizational justice	20	.72-.85	.83	.90	.80
Job Stress	9	.71-.83	.78	.84	.81
Islamic workplace spirituality	13	.73-.87	.76	.85	.75
Cyberloafing	11	.71-.85	.81	.87	.71

The finding showed that, organizational justice, job stress, Islamic workplace spirituality had a CR higher than .7, which provided good reliability. For convergence validity, all constructs had an average variance extracted (AVE) greater than .5, which met the criteria of convergence validity. The results of the CFA show that all factor loadings were above .5 for all 53 items, thus indicating convergent validity for all latent variables. Based on Table 3, it can be concluded that the research model is fit.

Table 3

Comparisons of Measurement Model

No	Relevant Statistics	Cut-Off Value	Result	Interpretation
1	CMIN/DF	< 3	2.4	Good Fit
2	GFI/Goodness of Fit Index	> .90	.91	Good Fit
3	RMSEA/Root Mean Square Error of Approximation	<. 06	.05	Good Fit
4	TLI (Tucker lewis index)	≥ .90	.92	Good Fit
5	NFI/Normal Fit Index	> .90	.91	Good Fit

Hypotheses Testing

The last stage in this study is the test hypothesis. The results are as follows:

Table 4

Regression Analysis

Hypotheses	Relationship	β	*p*-value	Result
H1	OJ → Cyb	-.43	.00	Supported
H2	JS → Cyb	.34	.00	Supported
H3	IWS → Cyb	-.15	.01	Supported
H4	OJ → IWS → Cyb	-.19	.02	Supported
H5	JS → IWS → Cyb	-.04	.01	Supported

Note. * $p < .05$; OJ = Organizational Justice, JS = Job Stress, Cyb = Cyberloafing, IWS = Islamic Workplace spirituality.

As shown in Table 4, the first hypothesis in this study is that organizational justice is negatively related to cyberloafing, with a significance value of .00 and the beta coefficient of -.43, respectively. As a result, the first hypothesis was confirmed. According to the second hypothesis, Job stress has a detrimental effect on employees' cyberloafing. The test results indicated that the second hypothesis was supported, as indicated by the analysis's obtained value ($\beta = .34$, $p = .00$). The third hypothesis, that Islamic workplace spirituality had a negative effect on cyberloafing, was supported by a significance value of .01.

The fourth hypothesis postulated that Islamic workplace spirituality moderates the relationship between organizational justice and cyberloafing. This hypothesis was also supported by the analysis's obtained score of (β = -.19, p = .02) which a p value is less than .05. Our fifth hypothesis stated that Islamic Workplace Spirituality moderates the relationship between job stress and cyberloafing. The analysis yielded a p value of .01, which is less than .05 and corresponds to a β = -.04, indicating that hypothesis 5 was supported.

Discussion and Conclusion

The importance of internet toward modern organizations is undeniable; they are integrated into operational processes to improve communication, foster productivity and enhance employee efficiency. However, some employees also take this as an opportunity to slack by cyberloafing when at work. The authors tested the hypothesized research model to investigate the effect of organizational justice and job stress on cyberloafing moderated by Islamic workplace spirituality on Islamic-based university employees. There are five findings of this study that are interesting to be discussed. The results of the first study show that organizational justice has a negative effect on cyberloafing, meaning that when employees feel their organization is unfair, they will respond by cyberloafing. In contrast, when organizational justice is prevalent, employees are bound to the organization, and they are less likely to commit deviant acts (Haldorai et al., 2020); they believe in their organization which ultimately reduces cyberloafing. This relationship implies that employees will respond fairly or unfairly so that their behavioral responses will be commensurate with the treatment they get (Demir, 2011). This result is in line with the research of (Ashra 2020; Haldorai, Gon, et al., 2020; Manrique & Pablo, 2006; Restubog et al., 2011) that organizational justice has a negative effect on cyberloafing. The result of this study is also in accordance with the social exchange theory (Blau, 1964), which explains that employees who believe they are getting fair treatment will not engage in deviant behavior such as cyberloafing and vice versa.

The second finding shows that job stress has a positive effect on cyberloafing. Perceived work stress will cause tension in employees, which results in employees venting tension by using the internet at work for personal purposes, more so to deal with stress and anxiety, in accordance with general strain theory (Koay et al., 2017). For various reasons, people need to reduce their stress to maintain a good mood and mental health. To reduce stress, the internet is used for "entertainment, relationship maintenance, social recognition, and information for stress reduction" (Gokcearslan & Oberst, 2018). Thus, the results of this study are consistent with previous research conducted by (Elrehail et al. 2021; Ghani 2020; Yeik et al., 2017; Zoghbi et al. 2020), which revealed that high levels of work stress would lead to high levels of cyberloafing behavior. The more skilled employees are in internet operating, the more often employees do cyberloafing.

The third finding is that Islamic workplace spirituality negatively affects cyberloafing. The finding of this study is in line with the research of (Bhatti et al., 2016; Pariyanti et al., 2021). Spirituality generally has a positive impact on ethical attitudes and provides an important basis for social integration and the prevention of Cyber deviance behavior (Mansor et al., 2018). It is because Islamic teachings are very comprehensive and can touch on the most profound aspects of human life. Islam also highly upholds morality in human relations (Budiman et al., 2020). Employees who practice Islamic work spirituality will view their work as a form of worship that must be carried out sincerely and honestly and will always remember Allah throughout their time in the organization (Adawiyah & Pramuka, 2017). This belief will help them to minimize their behavior deviation because every behavior will be rewarded by Allah (Pariyanti et al., 2021).

The results of the fourth study, Islamic workplace spirituality moderates the relationship between organizational justice and cyberloafing. Similar, but not the same as previous research (Pariyanti et al., 2021), which found that Islamic Workplace Spirituality moderated the relationship between organizational

justice and deviant behavior. The research by (Adawiyah & Pramuka, 2017; Bhatti et al., 2016) asserts that Islamic spirituality refers to faith, actions, and behaviors that are in harmony with Islamic values and principles. It is a belief that a believer must practice in all activities of life in order to attain the pleasure, help, and forgiveness of Allah. So, it is natural that when employees experience injustice, they will practice their Islamic spirituality, namely by believing that every action will get a reward from Allah, then they will not reciprocate injustice with cyberloafing.

The last finding, Islamic workplace spirituality moderates the relationship between job stress and cyberloafing. Stress is experienced by individuals with limited abilities, time, energy, and attention to work, so they are prone to stress (Koay et al., 2017). Employees who experience work stress will try to overcome the stress they experience. One of the ways is to do cyberloafing (Elrehail et al., 2021; Ghani et al., 2018; Koay et al., 2017; RuningSawitri, 2012; Zoghbi et al., 2020). Strategies to reduce work stress by increasing spirituality in the workplace are needed (Jin & Lee, 2019) to reduce cyberloafing (Haldorai et al., 2020). In fact, the remembrance of Allah, fasting, almsgiving, and the five daily prayers strengthen spirituality among believers. Spiritually strong believers tend to be honest, loyal, hardworking, and principled (Adawiyah & Pramuka, 2017). Spirituality also provides strength and confidence to face difficulties in life (Bhatti et al., 2016), including work stress, and they will be able to deal with stress in an Islamic way, such as refraining from engaging in deviant behavior (cyberloafing).

Limitations

This research is not without limitations. We highlight three drawbacks that may be addressed in the future. First, the data collection in this study is cross-sectional, so the causal conclusions between the constructs examined may be inaccurate (Clugston, 2000). Further research can conduct longitudinal research. Second, the research was conducted in Lampung and was limited to Islamic-based institutions, which might limit the generalizability of the findings from other places. So, further research is recommended to examine a broader scope and different objects, for example, hospital employees or banking employees. Furthermore, the limitation of this study is the moderating variable used, Islamic workplace spirituality. Further research can examine other variables that can moderate the relationship between job stress and organizational justice towards cyberloafing

Implications for Behavioral Science

This research has both theoretical and practical implications. The study strengthens the social exchange theory (Blau, 1964) by incorporating Islamic workplace spirituality into the research design. The findings also confirm prior research by Bhatti et al. (2016) and Pariyanti et al. (2021), which suggests that Islamic spirituality can inhibit an individual from engaging in deviant behavior at the workplace. We have also broadened the applicability of the social exchange theory by putting it to the test in various contexts, in this case the educational setting. Moreover, on a practical level, leaders are urged to provide organizational support for their members in the form of positive power, so as to boost employees' perceptions of organizational fairness (Cnaan & Goldberg-glen, 2014). To combat cyberloafing, it is essential for firms to foster workplace spirituality on an individual and organizational level. Reguler religious programming at the start of the day may invigorate employees' spiritual feelings and encourage constructive behavior at work.

Conclusion

The results of this study have provided evidence that organizational justice is negatively related to cyberloafing, while job stress is positively related to cyberloafing. This study also supports the existence of Islamic workplace spirituality as a moderator of the relationship between job stress and organizational justice on cyberloafing. This study provides theoretical and practical contributions to the organization's development of Islamic workplace spirituality. In the end, the management must understand that an organization needs to create a healthy organization by providing organizational justice and implementing Islamic workplace spirituality.

References

Abbasi, A., Baradari, F., Sheghariji, H., & Shahraki, J. (2020). Impact of organizational justice on workplace deviance with mediating effect of job satisfaction in SMEs of Malaysia. *European Journal of Business and Management, 12*(17), 52–63. https://doi.org/10.7176/ejbm/12-17-06

Abbasi, A., Ismail, W. K. W., Baradari, F., Zureigat, Q., & Abdullah, F. Z. (2022). Can organisational justice and organisational citizenship behaviour reduce workplace deviance? *Intangible Capital, 18*(1), 78–95. https://doi.org/10.3926/ic.1816

Adawiyah, W. R. (2011). Workplace spirituality as a moderator in the relationship between soft TQM and organizational commitment. *International Journal of Business and Social Science, 2*(10), 93–100.

Adawiyah, W. R., & Pramuka, B. A. (2017). Scaling the notion of Islamic spirituality in the workplace. *Journal of Management Development, 36*(7), 877-898. https://doi.org/10.1108/JMD-11-2014-0153

Adawiyah, W. R., Purnomo, R., Pramuka, B. A., & Sholikhah, Z. (2020). Integrating Workplace Spirituality, Total Quality Management, and Job Satisfaction. *International Journal of Business and Society, 21*(2), 749–766. https://doi.org/10.33736/ijbs.3292.2020

Afrianty, T. W., Artatanaya, I. G. L. S., & Burgess, J. (2022). Working from home effectiveness during Covid-19: Evidence from university staff in Indonesia. *Asia Pacific Management Review, 27*(1), 50–57. https://doi.org/10.1016/j.apmrv.2021.05.002

Ahmad, A., & Omar, Z. (2014). Reducing deviant behavior through workplace spirituality and job satisfaction. *Asian Social Science, 10*(19), 107–112. https://doi.org/10.5539/ass.v10n19p107

Akgün, F. (2020). Investigation of high school students' cyberloafing behaviors in classes. *Education and Science, 45*(201), 79–108. https://doi.org/10.15390/eb.2019.8419

Aladwan, M. A., Muala, I. Al., & Salleh, H. S. (2021). Cyberloafing as a mediating variable in the relationship between workload and organizational commitment. *Management Science Letters, 11*, 1013–1022. https://doi.org/10.5267/j.msl.2020.9.041

Ali, H. M., Shohib, M. W., & Ibrahim, M. B. (2022). Islamic workplace spirituality in fluence on organizational effectiveness of Indonesian states' Islamic higher education institutions. *Equity in Education & Society, 1*(1), 142–162. https://doi.org/10.1177/27526461211065168

Ashmos, D. P., & Duchon, D. (2000). Spirituality at work: A conceptualization and measure. *Journal of Management Inquiry, 9*(2), 134–145. https://doi.org/10.1177/105649260092008

Bahadır, M., & Levent, A. F. (2022). The mediating role of the locus of control in the impact of organizational trust on organizational cynicism. *International Journal of Modern Education Studies, 6*(1). https://doi.org/10.51383/ijonmes.2022.167

Bakker, A. B., & Demerouti, E. (2007). The job demands-resources model: State of the art. *Journal of Managerial Psychology, 22*(3), 309–328. https://doi.org/10.1108/02683940710733115

Benefiel, M., Fry, L. W., & Geigle, D. (2014). Spirituality and religion in the workplace: History, theory, and research. *Psychology of Religion and Spirituality, 6*(3), 175–187. https://doi.org/10.1037/a0036597

Betts, T. K., Setterstrom, A. J., Pearson, J. M., & Totty, S. (2014). Explaining cyberloafing through a theoretical integration of theory of interpersonal behavior and theory of organizational justice. *Journal of Organizational and End User Computing, 26*(4), 23–42. https://doi.org/10.4018/joeuc.2014100102

Bhatti, O. K., Alam, M. A., Hassan, A., & Sulaiman, M. (2016). Islamic spirituality and social responsibility in curtailing the workplace deviance. *Humanomics, 32*(4), 405–417. https://doi.org/10.1108/H-03-2016-0022

Bhatti, O. K., Alkahtani, A., Hassan, A., & Sulaiman, M. (2015a). The relationship between Islamic piety (Taqwa) and workplace deviance with organizational justice as a moderator. *International Journal of Business and Management, 10*(4), 136–154. https://doi.org/10.5539/ijbm.v10n4p136

Ismail, A. F. M. F. B., Sam, M. F. B. M., & Isa, S. S. M. (2021). Impact factors of cyberloafing on employees productivity in Malaysia Institute of Higher Learning. *Academy of Entrepreneurship Journal, 27*(5s), 1–10.

Blau, P. (1964). *Exchange & power in social life*. John Wiley and Sons.

Brockner, J., Flynn, F. J., Dolan, R. J., Ostfield, A., Pace, D., & Ziskin, I. V. (2016). Commentary on radical HRM innovation and competitive advantage: The Moneyball story. *Human Resource Management, 45*(1), 127–145.

Budiman, Baharudin, & Wigati, I. (2020). The influence of Islamic personality toward workplace deviant behaviour of healthcare workers and the role of workplace spirituality as mediator. *Utopía y Praxis Latinoamericana, 25*(1), 442–460.

Chawla, V., & Guda, S. (2010). Individual spirituality at work and its relationship with job satisfaction, propensity to leave and job commitment: An exploratory study among sales professionals. *Journal of Human Values, 16*(2), 157–167. https://doi.org/10.1177/097168581001600203

Chen, Y., Chen, H., Andrasik, F., & Gu, C. (2021). Perceived stress and cyberloafing among college students: The mediating roles of fatigue and negative coping styles. *Sustainability (Switzerland), 13*(8), 1–12. https://doi.org/10.3390/su13084468

Cheng, B., Zhou, X., Guo, G., & Yang, K. (2020). Perceived overqualification and cyberloafing: A moderated-mediation model based on equity theory. *Journal of Business Ethics, 164*(3), 565–577. https://doi.org/10.1007/s10551-018-4026-8

Clugston, M. (2000). The mediating effects of multidimensional commitment on job satisfaction and intent to leave. *Journal of Organizational Behavior, 21*(4), 477–486. https://doi.org/10.1002/(SICI)1099-1379(200006)21:4<477::AID-JOB25>3.0.CO;2-7

Colquitt, J. A. (2001). On the dimensionality of organizational justice: A construct validation of a measure. *Journal of applied psychology, 68*(3), 386–399. https://doi.org/10.1037/0021-9010.86.3.386

De Lara, P. Z. M. (2007). Relationship between organizational justice and cyberloafing in the workplace: Has anomia a say in the matter? *Cyberpsychology and Behavior, 10*(3), 464–470. https://doi.org/10.1089/cpb.2006.9931

Demir, M. (2011). Effects of organizational justice, trust and commitment on employees' deviant behavior. *Anatolia, 22*(2), 204–221. https://doi.org/10.1080/13032917.2011.597934

Dmour, M. M., Bakar, H. S., & Hamzah, M. R. (2020). Antecedent, consequences, and policies view of cyberloafing among the employees. *Journal of Physics: Conference Series, 1529*(2), 1–12. https://doi.org/10.1088/1742-6596/1529/2/022016

Duffy, R., Fearne, A., Hornibrook, S., Hutchinson, K., & Reid, A. (2013). Engaging suppliers in CRM: The role of justice in buyer-supplier relationships. *International Journal of Information Management, 33*(1), 20–27. https://doi.org/10.1016/j.ijinfomgt.2012.04.005

Elamin, A., & Alomaim, N. (2011). Does Organizational Justice Influence Job Satisfaction and Self-Perceived Performance in Saudi Arabia Work Environment? *International Management Review, 7*(1), 38.

Elrehail, H., Rehman, S. U., Chaudhry, N. I., & Alzghoul, A. (2021). Nexus among cyberloafing behavior, job demands and job resources: A mediated-moderated model. *Education and Information Technologies, 26*(4), 4731–4749. https://doi.org/10.1007/s10639-021-10496-1

Fahad, S., & Kistyanto, A. (2021). The effect of job stress and cyberloafing on organizational commitment on Soe bank employees in the city of Surabaya. *Ilomata International Journal of Management, 2*(3), 133–141. https://doi.org/10.52728/ijjm.v2i3.251

Farhadinejad, M., Sciences, A., & Jafari, S. (2020). Communicating the role of organizational factors of injustice and cynicism in cyber loafing of academic staff with artificial neural network. *Public Organizations Management, 7*(2), 71–84.

Ghani, F. A., Muslim, N. A., Rasli, M. A. M., Bhaskaran, K. N. A., Rashid, R. E., & Kadir, S. A. S. A. (2018). Problematic usage of digital technologies at workplace: A study on job stress and cyberloafing behaviour among government servants in Malaysia. *Global Business and Management Research: An International Journal, 10*(3), 754–761.

Gokcearslan, S., & Oberst, U. (2018). Stress and social support among university students: A path analysis. *Children and Youth Services Review, 91*, 41–54.

Greenberg, J. (1987). A taxonomy of organizational justice theories. *The Academy of Management Review, 12*(1), 9. https://doi.org/10.2307/257990

Günay, M., Azizoğlu, Ö., & Çakar, S. (2020). *The effect of perceived organizational justice and organizational citizenship behavior*. In International Conference on Contemporary Issues in Business and Economics (ICCIBE). https://www.sid.ir/en/Journal/ViewPaper.aspx?ID=559751

Hair, J. F., Money, A. H., Wolfinbarger, M., Somouel, P., & Page, M. (2013). *Essential of business research methods* (2nd ed.). Routledge. https://doi.org/10.4324/9781315704562

Hair, J. F., Ringle, C. M., & Sarstedt, M. (2013). Partial least squares structural equation modeling: Rigorous applications, better results and higher acceptance. *Long Range Planning, 46*(1–2), 1–12. https://doi.org/10.1016/j.lrp.2013.01.001

Haldorai, K., Kim, W. G., Chang, H. (Sean), & Li, J. (Justin). (2020). Workplace spirituality as a mediator between ethical climate and workplace deviant behavior. *International Journal of Hospitality Management, 86*, 102372. https://doi.org/10.1016/j.ijhm.2019.102372

Hameed, Z., Khan, I. U., Sheikh, Z., Islam, T., Rasheed, M. I., & Naeem, R. M. (2019). Organizational justice and knowledge sharing behavior: The role of psychological ownership and perceived organizational support. *Personnel Review, 48*(3), 748–773. https://doi.org/10.1108/PR-07-2017-0217

Hari Adi, P., & Adawiyah, W. R. (2018). The impact of religiosity, environmental marketing orientation and practices on performance: A case of Muslim entrepreneurs in Indonesia. *Journal of Islamic Marketing, 9*(4), 841–862. https://doi.org/10.1108/JIMA-09-2016-0067

Henle, C. A., & Blanchard, A. L. (2008). The interaction of work stressors and organizational sanctions on cyberloafing. *Journal of Managerial Issues, 20*(3), 383–400.

Hibrian, H., Baihaqi, M., & Ihsan, H. (2022). Relationship between academic stress and cyberloafing behavior among psychology department students at Universitas Pendidikan Indonesia. *Psikopedagogia Jurnal Bimbingan Dan Konseling, 10*(2), 89-93. https://doi.org/10.12928/psikopedagogia.v10i2.17602

Hossein, S. M., & Hamzeh, S. M. (2020). The exploration of the organizational justice level and its relation with cyberloafing with a study in the healthcare and treatment network. *Journal of Ergonomics, 8*(3), 13–21. https://doi.org/10.30699/jergon.8.3.13

Iqbal, M., Adawiyah, W. R., Suroso, A., & Wihuda, F. (2020). Exploring the impact of workplace spirituality on nurse work engagement: An empirical study on Indonesian government hospitals. *International Journal of Ethics and Systems, 36*(3), 351-369. https://doi.org/10.1108/IJOES-03-2019-0061

Islam, S. U., Wahab, A., Malik, H. A., & Nawab, E. S. (2021). The impact of dark triads on employee' s time banditry behavior: Moderating role of Islamic work ethics. *Journal of Islamic Business and Management, 11,* 168–180.

Jamal, M., & Baba, V. V. (1992). Shiftwork and department-type related to job stress, work attitudes and behavioral intentions: A study of nurses. *Journal of Organizational Behavior, 13*(5), 449–464. https://doi.org/10.1002/job.4030130503

James, M. S. L., Miles, A. K., & Mullins, T. (2011). The interactive effects of spirituality and trait cynicism on citizenship and counterproductive work behaviors. *Journal of Management, Spirituality and Religion, 8*(2), 165–182. https://doi.org/10.1080/14766086.2011.581814

Jandaghi, G., Mehdi Alvani, S., Matin, H. Z., & Kozekanan, S. F. (2015). Cyberloafing management in organizations gholamreza. *Iranian Journal of Management Studies, 8*(3), 2345–3745.

Jeewandara, S. K., & Kumari, D. (2021). Impact of organizational justice; ethical climate and employees' demographics on deviant workplace behaviour: A study based on public sector employees of Sri Lanka. *International Journal of Business and Management Invention (IJBMI), 10*(3), 21-37. https://www.ijbmi.org/papers/Vol(10)3/Ser-1/C1003012137.pdf

Jin, J. H., & Lee, E. J. (2019). The mediating effect of workplace spirituality on the relation between job stress and job satisfaction of cancer survivors returning to work. *International Journal of Environmental Research and Public Health, 16*(19). https://doi.org/10.3390/ijerph16193510

Kamil, M. D., Ali Hussain, A. K., & Sulaiman, M. (2011). The components of spirituality in the business organizational context: The case of Malaysia. *Asian Journal of Business and Management Sciences, 1*(2), 166–180.

Karkoulian, S., Assaker, G., & Hallak, R. (2016). An empirical study of 360-degree feedback, organizational justice, and firm sustainability. *Journal of Business Research, 69*(5), 1862–1867. https://doi.org/10.1016/j.jbusres.2015.10.070

Koay, K. Y., Lim, V. K. G., Soh, P. C. H., Ong, D. L. T., Ho, J. S. Y., & Lim, P. K. (2022). Abusive supervision and cyberloafing: A moderated moderation model of moral disengagement and negative reciprocity beliefs. *Information and Management, 59*(2), 103600. https://doi.org/10.1016/j.im.2022.103600

Koay, K. Y., Soh, P. C. H., & Chew, K. W. (2017). Do employees' private demands lead to cyberloafing? The mediating role of job stress. *Management Research Review, 40*(9), 1025–1038. https://doi.org/10.1108/MRR-11-2016-0252

Kumarasamy, M. A. P. M. (2021). Conceptual review on religiosity, work-life (WLB) and employee performance in the higher education institutions (HEIs). *American International Journal of Social Science Research, 10*(1), 15–27. https://doi.org/10.46281/aijssr.v10i1.1469

Lambert, E. (2003). The impact of organizational justice on correctional staff. *Journal of Criminal Justice, 31*(2), 155–168. https://doi.org/10.1016/S0047-2352(02)00222-2

Lambert, E. G., Hogan, N. L., & Griffin, M. L. (2007). The impact of distributive and procedural justice on correctional staff job stress, job satisfaction, and organizational commitment. *Journal of Criminal Justice, 35*(6), 644–656. https://doi.org/10.1016/j.jcrimjus.2007.09.001

Li, X., Zhang, J., Zhang, S., & Zhou, M. (2017). A multilevel analysis of the role of interactional justice in promoting knowledge-sharing behavior: The mediated role of organizational commitment. *Industrial Marketing Management, 62*, 226–233. https://doi.org/10.1016/j.indmarman.2016.09.006

Lim, P. K., Koay, K. Y., & Chong, W. Y. (2021). The effects of abusive supervision, emotional exhaustion and organizational commitment on cyberloafing: A moderated-mediation examination. *Internet Research, 31*(2), 497–518. https://doi.org/10.1108/INTR-03-2020-0165

Lim, V. K. (2002). The IT way of loafing on the job: Cyberloafing, neutralizing and organizational justice. *Journal of Organizational Behavior, 23*(5), 675–694. https://www.jstor.org/stable/4093671

M. Irfan, S., Rachmawati, R., & Sobri. (2011). Relationship between organizational justice perception & engagement in deviant workplace behaviour. *The South East Asian Journal of Management, 5*(1), 1–49. https://doi.org/10.21002/seam.v5i1.1795

Manrique de Lara, P. Z. (2006). Fear in organizations: Does intimidation by formal punishment mediate the relationship between interactional justice and workplace internet deviance? *Journal of Managerial Psychology, 21*(6), 580–592. https://doi.org/10.1108/02683940610684418

Mansor, M., Akmal, F., Harun, N. A. B., Rashid, N., & Ibrahim, R. M. (2018). The impact of human resouce practises, leadership style and religiousy on cyber deviance. *International Journal of Academic Research in Business and Social Sciences, 8*(11). https://doi.org/10.6007/ijarbss/v8-i11/5169

Masterson, S. S., Lewis, K., Goldman, B. M., & Taylor, M. S. (2000). Integrating justice and social exchange: The differing effects of fair procedures and treatment on work relationships. *Academy of Management Journal, 43*(4), 738–748. https://www.jstor.org/stable/1556364

Metin, O. I., & Demirutku, K. (2022). Cyberloafing behaviors among university students and its relation to Hedonistic-Stimulation value orientation, cyberloafing attitudes, and time spent on the Internet. Current Psychology, 41(7), 4271–4282. https://doi.org/10.1007/s12144-020-00932-9

Newman, D. T., Fast, N. J., & Harmon, D. J. (2020). When eliminating bias isn't fair: Algorithmic reductionism and procedural justice in human resource decisions. *Organizational Behavior and Human Decision Processes, 160*, 149–167. https://doi.org/10.1016/j.obhdp.2020.03.008

Niehoff, B. P., & Moorman, R. H. (1993). Justice as a mediator of the relationship between methods of monitoring and organizational citizenship behavior. *Academy of Management Journal, 36*(3), 527–556. https://doi.org/10.2307/256591

Öğüt, E., Şahin, M., & Demirsel, M. T. (2013). The relationship between perceived organizational justice and cyberloafing: Evidence from a public hospital in Turkey. *Mediterranean Journal of Social Sciences, 4*(10), 226–233. https://doi.org/10.5901/mjss.2013.v4n10p226

Oosthuizen, A., Rabie, G. H., & De Beer, L. T. (2018a). Crecimiento económico y conservación del medio ambiente. *Eom, 16*(0), 1–11. https://doi.org/10.4102/sajhrm.v16i0.1001

Oosthuizen, A., Rabie, G. H., & De Beer, L. T. (2018b). Investigating cyberloafing, organisational justice, work engagement and organisational trust of South African retail and manufacturing employees. *SA Journal of Human Resource Management, 16*, 1-11. https://doi.org/10.4102/sajhrm.v16i0.1001

Pariyanti, E., Rosid, A., & Adawiyah, W. R. (2021). Workplace deviant behavior among employees of Islamic-based universities in Lampung: The moderating role of Islamic workplace spirituality. *Journal of Applied Research in Higher Education*. https://doi.org/10.1108/JARHE-03-2021-0089

Pawar, B. S. (2009). Individual spirituality, workplace spirituality and work attitudes: An empirical test of direct and interaction effects. *Leadership and Organization Development Journal, 30*(8), 759–777. https://doi.org/10.1108/01437730911003911

Putri, N. K., Adawiyah, W. R., Soedirman, U. J., Pramuka, B. A., & Soedirman, U. J. (2017). Independence of audit ethical decision making process: A case of Indonesia. April 2018.

Rahaei, A., & Salehzadeh, R. (2020). Evaluating the impact of psychological entitlement on cyberloafing: the mediating role of perceived organizational justice. *Vilakshan - XIMB Journal of Management, 17*(1/2), 137–152. https://doi.org/10.1108/xjm-06-2020-0003

Raja, U., Sheikh, R. A., Abbas, M., & Bouckenooghe, D. (2018). Do procedures really matter when rewards are more important? A Pakistani perspective on the effects of distributive and procedural justice on employee behaviors. *Revue Europeenne de Psychologie Appliquee, 68*(2), 79–88. https://doi.org/10.1016/j.erap.2018.03.001

Restubog, S. L. D., Garcia, P. R. J. M., Toledano, L. S., Amarnani, R. K., Tolentino, L. R., & Tang, R. L. (2011a). Yielding to (cyber)-temptation: Exploring the buffering role of self-control in the relationship between organizational justice and cyberloafing behavior in the workplace. *Journal of Research in Personality, 45*(2), 247–251. https://doi.org/10.1016/j.jrp.2011.01.006

RuningSawitri, H. S. (2012). Role of internet experience in moderating influence of work stressor on cyberloafing. *Procedia - Social and Behavioral Sciences, 57*, 320–324. https://doi.org/10.1016/j.sbspro.2012.09.1192

Saeed, I., & Contreras, barraza N. (2022). Towards examining the link between workplace spirituality and workforce agility: Exploring higher educational institutions. *Psychology Research and Behavior Management, 2022*, 31–49.

Said, M. (2021). The role of consideration future consequences and job stress in the relationship between job demands, resources and cyberloafing: A conceptual paper. *Eurasian Research Bulletin, 2*(2017), 99–116.

Salam, A. (2020). Organizational justice as a predictor of organizational citizenship behaviour. *International Business Education Journal, 13*, 29–42. https://doi.org/10.37134/ibej.vol13.sp.3.2020

Sani, A., Soetjipto, B. E., & Maharani, V. (2016). The effect of spiritual leadership on workplace spirituality, job satisfaction and Ihsan behaviour (a study on nurses of Aisyiah Islamic Hospital in Malang, Indonesia). *International Journal of Applied Business and Economic Research, 14*(11), 7675–7688.

Saritepeci, M. (2020). Predictors of cyberloafing among high school students: Unauthorized access to school network, metacognitive awareness and smartphone addiction. *Education and Information Technologies, 25*(3), 2201–2219. https://doi.org/10.1007/s10639-019-10042-0

Sen, E., Tozlu, E., Atesoglu, H., & Ozdemir, A. (2016). The effect of work stress on cyberloafing behaviour in higher education institusion. *Social Science Journal, 2016*(October), 523–535.

Sokić, K., Khawaja, S., & Qureshi, F. H. (2021). The dark triad and perceptions of organisational justice among teaching staff in private higher education. *European Journal of Education Studies, 8*(12). https://doi.org/10.46827/ejes.v8i12.4074

Sora, B., Höge, T., Caballer, A., Peiró, J. M., & Boada, J. (2021). Job insecurity and performance: The mediating role of organizational justice in terms of type of contract. *Psicothema, 33*(1), 86–94. https://doi.org/10.7334/psicothema2020.205

Stoddart, S. R. (2016). *The impact of cyberloafing and mindfulness on employee burnout.* Wayne State University Dissertations.

Sulaiman, M., & Bhatti, O. K. (2013). Workplace deviance and spirituality in Muslim organizations. *Canadian Center of Science and Education, 9*(10), 237–246. https://doi.org/10.5539/ass.v9n10p237

Sultana, S., Student, U., Subat, A., Student, U., & Student, U. (2021). The relationship between job stress and workplace deviant behaviors: A study on bank employees in Bangladesh. *Bangladesh Journal of Multidisciplinary Scientific Research, 4*(1), 14–24. https://doi.org/10.46281/bjmsr.v4i1.1276

Toni, K. (1995). *Cyber-loafing: Does employee time online add up to net losses?* New York Daily News.

Van Doorn, O. N. (2011). *Cyberloafing: A multi-dimensional construct placed in a theoretical framework* [Master's thesis, Eindhoven University of Technology].

Velez, M. J., & Neves, P. (2017). Le rapport entre la supervision abusive, la justice distributive et la satisfaction au travail: Une approche des substituts du leadership. *Revue Europeenne de Psychologie Appliquee, 67*(4), 187–198.

Vivien K. G. Lim. (2002). The IT way of loafing on the job: Cyberloafing, neutralizing and organizational justice the IT way of loafing on the job: Cyberloafing, neutralizing and. *Journal of Organizational Behavior, 694*(May), 675–694.

Zeinabadi, H., & Salehi, K. (2011). Role of procedural justice, trust, job satisfaction, and organizational commitment in organizational citizenship behavior (OCB) of teachers: Proposing a modified social exchange model. *Procedia - Social and Behavioral Sciences, 29*, 1472–1481. https://doi.org/10.1016/j.sbspro.2011.11.387

Zhu, J., Wei, H., Li, H., & Osburn, H. (2021). The paradoxical effect of responsible leadership on employee cyberloafing: A moderated mediation model. *Human Resource Development Quarterly, 32*(4), 597–624. https://doi.org/10.1002/hrdq.21432

Zoghbi, Manrique-de-Lara, P., & Sharifiatashgah, M. (2020). The relationship between perceived crowding and cyberloafing in open offices at Iranian IT-based companies. *Cognition, Technology and Work, 23*, 331-342. https://doi.org/10.1007/s10111-020-00627-y