

PRIMARY RESEARCH

Investigating the Dimensionality of Work Life Balance in Islamic Perspective (Wlbip): An Insight from Indonesia

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Keywords

WLBIP

TBIP

IBIP

SBIP

Received: 15 April 2021

Accepted: 09 June 2021

Abstract.

Purpose: This study aims to investigate the dimension of Work Life Balance with Islamic perspective (WLBIP) approach in the employee of Baitul Maal Wa Tamwil or Islamic Financing Savings and Loan Cooperatives in Special Region of Yogyakarta (DIY) Province, Indonesia.

Methodology: This study is conducted to all managers and employees of Baitul Maal Wa Tamwil in DIY Province. The study is carried out to 28 Baitul Maal Wa Tamwil with the target sample of 200 respondents. The questionnaire returned is from 150 respondents.

Findings: WLBIP can be measured with 3 indicators: (1) time balance in Islamic perspective (TBIP); (2) involvement balance in Islamic perspective (IBIP); and (3) satisfaction balance in Islamic perspective (SBIP).

Significance: The concept and research regarding WLB with Islamic approach are still not found yet. The results of the study with non-Islamic approach are still inconsistent. This study introduces the concept of WLBIP with 3 dimensions: (1) time balance in Islamic perspective (TBIP); (2) involvement balance in Islamic perspective (IBIP); and (3) satisfaction balance in Islamic perspective (SBIP). This three dimensions use WLB concept approach by considering the balance between the worldlife and the afterlife aspects.

Limitations/Implications: The limitations of this study are that the author only examined the employee of financial service company with quantitative approach. Therefore, future studies need to use qualitative approach with wider sample (not only Muslim respondents). The antecedents and consequences of WLBIP also needs to be analyzed further. The theoretical implication is that this study contributes to the enrichment of WLB theory, especially from Islamic perspective, which is called WLBIP. Thus, it can contribute to the literature of Islamic Management and Islamic Organizational Behavior.

KAUJIE Classification: T5, P2

JEL Classification: L08, L26

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INTRODUCTION

The concept of work-life balance (WLB) was first introduced in England in the late 1970s. This concept arises because of many workers at that time do not care about family, co-workers, and free time. Therefore, the WLB concept begin to emerge with the aim that workers should be able to balance work life and personal life. WLB extensively includes *'lifestyle calm balance'* and *'lifestyle choices'*. In the United States, this concept was first used in 1986 (Ramya, 2014; Singh, 2014). According to the previous study, the definition of WLB is broad, different, and difficult to understand (Kalliath & Brough, 2008; Poulouse & Sudarshan, 2014). Kalliath and Brough (2008) even studied six concepts from WLB.

WLB is a condition where a worker can manage a balanced time between work and personal needs, recreation, and family life (Prakash, 2018). An employee who has good WLB is an employee who has good abilities and balanced between work and personal needs so that it is expected to have an impact on work productivity. Conversely, when someone does not have good WLB, it is feared that their performance will tend to decline and have an impact on other life aspects (Lockwood, 2003; Schermerhorn, 2005; Singh & Khanna, 2011). In a different perspective, Frame and Hartog (2003) emphasized the importance of flexible working hours for employees in managing and balancing their work with other commitments such as family life and other pleasures. This is important so that employees have success in their performance because they must be able to balance work and personal life (Prakash, 2018; Saleem & Abbasi, 2015; Smith & Gardner, 2007; Soomro, 2018). Studies on WLB in developing countries continue to experience rapid development. It also continues to be tested in relation to HR policies and corporate business strategies, which in turn have an impact on business performance (Moghimi, 2019; Narayanan & Savarimuthu, 2015). This study offers a new concept about WLB from an Islamic perspective which is rarely found in the fields of human resource management and psychology. The study is conducted at Baitul Maal Wa Tamwil or Shari'ah Financing Savings and Loan Cooperative (KSPPS) in DIY (Yogyakarta Special Region). As it is known, DIY has a relatively large number of Baitul Maal Wa Tamwil or Shari'ah Financing and Savings and Loan Cooperatives (KSPPS). All of them position themselves as organizations that apply Shari'ah principles. It happens since Indonesian people, especially in the DIY, are Muslims. It is expected that employees and managers in the organization will be able to understand WLBIP measurements and implement them perfectly (kaffah). This study offers three indicators to measure WLB which can be seen from Islamic perspective conducted by managers and employees of Baitul Maal Wa Tamwil or Shari'ah Financing and Savings and Loan Cooperatives (KSPPS) in DIY, Indonesia.

There are several research gaps in this study. The first one is the inconsistency of the research results regarding the WLB concept. This occurs because of various measurement of life outside work concept and the consequences of WLB which sometimes show negative or positive results. Second, almost all of the measurement and development of WLB concept use non-religious approach and rarely link it with religious aspect. Third, WLBIP concept in this study uses an approach that considers both world life and afterlife balance.

LITERATURE REVIEW

Work Life Balance: Concept and Measurement

Prakash (2018) stated that studies on WLB in general still experiences inconsistent results, especially in defining and measuring life outside of work such as hobbies, free time, and other non-work components. The life preferences of workers in the present era will be very different when they have a wider outlook on life. This condition will be very much supported when the WLB measurement is linked to the millennial generation lifestyle. In addition, Clark's (2000) added that the theory in WLB, which is known as 'the work-family border theory', where work and life are considered as separate and individual domains, each of which is used to meet the important needs but different from an individual to another individual. Therefore, this study offers the concept and measurement of WLB from an Islamic perspective (WLBIP) while still considering the WLB concept introduced by several previous experts.

On the other hand, Fisher & Bulger (2009) has measured and developed WLB into 4 indicators with each item, namely:

1. *Work Interference with Personal Life (WIPL)*.

This indicator describes the extent to which work interferes with a person's personal life. It consists of 5 items: (1) coming home from work too tired to do the things you want to do; (2) work makes it difficult to maintain the desired personal life; (3) job demands often neglect personal needs; (4) personal life suffers because of work; and (5) missing important personal activities because of the large amount of working.

2. *Personal Life Interference with Work (PLIW)*.

This indicator describes the extent to which an individual's personal life interferes with work. It consists of 6 items: (1) personal life drains energy when doing work; (2) suffers at work because of personal life; (3) devotes a lot of time to work when personal problems can be resolved properly; (4) too tired to be effective at work because of personal life; (5) worry about things that need to be done outside of work while working; and (6) experience difficulties in completing work because they are preoccupied with personal problems at office.

3. *Work Enhancement of Personal Life (WEPL)*.

This indicator describes the extent to which work improves the quality of a person's personal life. It consists of 3 items: (1) work provides energy to pursue activities outside of work; (2) the mood is better at home because of work; and (3) things done at work help in dealing with personal problems and home work;

4. *Personal Life Enhancement of Work (WEPL)*.

This indicator explains the extent to which personal life improves a person's performance. It consists of 3 items: (1) a person has better mood at work because everything he has is for his personal life; (2) personal life gives energy to do work; and (3) personal life helps relax and ready for the next day's work.

Greenhaus et al. (2003) stated that WLB could be measured by 3 indicators, namely: (1) time balance (time balance for work and family), (2) involvement balance (involvement balance in work and family), and (3) satisfaction balance (satisfaction balance in work and family). Any work-family balance indicator can represent a positive or negative balance. It

all depends on the level of time, involvement, or satisfaction which is high or low.

The WLBIP context in this study is derived from Greenhaus et al. (2003) then it is developed in Islamic context, namely:

- (1) time balance (the time balance for work and family) or someone's availability to balance time for work and family,
- (2) involvement balance (the involvement balance in work and family) or the existence of a person's psychological involvement and commitment to work and family,
- (3) satisfaction balance (the satisfaction balance in work and family) or a person's satisfaction at work and family.

Work Life Balance in Islamic Perspective (WLBIP): New Paradigm

In Islam, the balance concept means not only thinking about world life but also the hereafter. It is ordered that people living in the world should not only prioritize world affairs but also the hereafter. Conversely, Islam also does not teach a person to focus only on the affairs of the hereafter and forget about the world life. In the world, someone needs to work hard, be smart, diligent, sincere, not burden others, not lazy to work, be independent, and help others to fulfill personal and family needs (physical and spiritual needs). A person needs to prepare good provisions for the afterlife by obeying all the commands of Allah (SWT) and staying away from the prohibitions of Allah (SWT). All of this can be done by working and worshiping properly in a balanced manner. It should be remembered that good deeds will be accompanied with pleasure, while bad deeds that violate the norms of Allah S.W.T will be accompanied with torture in the grave.

This refers to Qur'ān *Surah Qasas* (28:77).

"But seek, through that which Allah has given you, the home of the Hereafter; and [yet], do not forget your share of the world. And do good as Allah has done good to you. And desire no corruption in the land. Indeed, Allah does not like corrupters".

The world is not the only purpose of human life. Islam recommends living a simple life and not being extravagant (hedonistic behavior). Humans must realize that the possessions of treasure and wealth they have which become their pleasure in this world will not be taken away when die.

Muhammad (PBUH) once said that there are three things that accompany a person when he dies, the first is their family, relatives and friends, the second is his property, and the third is his deeds. Then there are two things that leave a person in the grave, namely: their family, relatives and friends, and his property and his deeds that accompanied him in the grave." (*Hadith Sahih Bukhari*).

Similarly, referring to Qur'ān *Ale Imran*, 3:14:

"Beautified for people is the love of that which they desire - of women and sons, heaped-up sums of gold and silver, fine branded horses, and cattle and tilled land. That is the enjoyment of worldly life, but Allah has with Him the best return".

Islam is a perfect religion because Islam has the holy books of Qur'ān and *ḥadīth* which contain correct and good guidance for its adherents, both for the world life and the hereafter.

Therefore, based on the Qur'ān and *ḥadīth* as well as several previous theoretical studies, this paper proposes WLBIP dimensionalities/indicators, among others: (1) Time balance in Islamic perspective (TBIP); (2) Involvement balance in Islamic perspective (IBIP); (3) Satisfaction balance in Islamic perspective (SBIP).

Time Balance in Islamic Perspectives (TBIP)

In the Islamic perspective, time is very valuable. One should value time by using it for positive and beneficial activities for others and himself. Individual must remain productive and be able to take advantage of the time second by second by doing his responsibility, not procrastinating and balanced with worship consistently and *istiqomah*. A person is strongly advised to have broadness in thinking, have the ability to think correctly before act, not rush in action, have calm and stable spirit, visioner and knowledgeable, do the job optimally and the best for the organization. Likewise, someone should not skip work for artificial reasons, not be late in work, and be discipline. The TBIP measurement is based on 7 items, namely:

1. He has made the best use of his time when working,
2. He has done his job wholeheartedly and sincerely at work,
3. He has done the job optimally at work
4. He usually think first when doing work
5. Do not want to miss work just because personal pleasure
6. Never coming late for work (on time)
7. Always be disciplined when working

This refers to several surah in the Qur'ān;

This refers to several surah in the Qur'ān;

"By the passage of time! Surely humanity is in grave loss, except those who have faith, do good, and urge each other to the truth, and urge each other to perseverance" ('Ashr, 103: 3).

"And He is the One Who causes the day and the night to alternate, Ēzas a signĒž for whoever desires to be mindful or to be grateful" (Furqan, 25: 62).

Likewise in accordance with the commands in the Qur'ān and *ḥadīth* such as;

1. Be careful in acting and making decisions (*Hujurat*, 49: 6)
2. Be honest (*Ahzaab*, 33: 23-24), honest and trustworthy (*Mu'minun*, 23: 8; *An-Nisa*, 4: 58).
3. Diligent and hard work (*Jumu'ah*, 62:10)
4. Discipline (*Hasyr*, 59: 7)

Involvement Balance in Islamic Perspective/IBIP

Noe et al. (2011) and Robbins and Coulter (2012) defined that job involvement is the level of employees who feel identical to their work, have active participation in their work and have having a good performance principle that will be more important to the organization than for themselves. When employees have high involvement, they tend to produce high performance, and vice versa. Employees should also pay attention to the type of job and job description properly and have a low level of absenteeism and turnover. Kanungo (1982) adds that in job involvement, employees should be able to judge that the work being done has the opportunity to satisfy their needs, both intrinsic and extrinsic needs. Based on explanations

from various theories, there are three important indicators that need to be considered, namely; the degree to which people will be recognized by their work, participation, and being excel at work. In an Islamic perspective, it is highly recommended that someone in work is sincere, professional, and total in deepening his profession. The work ethics with these characteristics is known as *itqān*. The level of the human degree is measured solely from his piety to Allah (SWT), namely the degree of faith and pious deeds. This is very important as a form of responsibility and practice of a person in his profession and should not just only work.

"(It is) the work of Allah, who perfected all things. Indeed, He is aware of that which you do" (*An-Naml*, 27: 88)

Similarly, the command in the Qur'ān and *ḥadīth* which tells to work professionally, among others:

1. Work responsibly because it is always supervised by Allah, the Messenger and the community (*At Taubah*, 9: 105)
2. Work in accordance with the field of expertise (*Isra*, 17: 84)
3. If a matter is handed over not to its experts then wait for its destruction (*ḥadīth Bukhari*)
4. Work with the best results (*Mulk*, 67: 2)
5. Work according to ability (*An'am*, 6: 135, *Az Zumar*, 39: 39; *Huud*, 11: 93)
6. Work with fit and proper (*Anbiya*, 21: 94, *Zalzalāh*, 99: 7; *An Nahl*, 16 : 97)
7. Cooperation and help in kindness (*Maidah*, 5: 2)
8. Competing in kindness (*Baqarah*, 2: 148, *Maidah*, 5: 48)
9. Be consistent in the truth and close with it, hurry to do good in the morning, afternoon, and night, and meditate on everything it will be successful (*Hadith Bukhari*).

The IBIP measurement is based on 7 items, namely:

1. Work responsibly because Allah (SWT) is always watching
2. Work in accordance with the expertise they have at work
3. Totally involved in doing their job
4. Work with honest standards of propriety
5. Having the principle that must have involvement in cooperation and help in kindness at work
6. Always competing in achievement and goodness
7. Having the principle of being consistent in truth

Satisfaction Balance in Islamic Perspective (SBIP)

Job satisfaction is important to reflect the extent of an individual's preference for his job. Satisfaction is formally defined as a person's affective or emotional response at work (Kreitner & Kinicki, 2007). Meanwhile, Davis (1995) and Ostrof (1992) defined it as like or dislike feeling of employees about their work. Therefore, this definition actually gives an important implication that a person can be relatively satisfied with one aspect or even dissatisfied with another aspect. Job-related feelings usually include salary or wages received, relations between employees, employee career, organizational structure, and other aspects. Meanwhile, feelings related to employees usually include gender, age, education, ability, expertise, and others. Kreitner and Kinicki (2007) stated that there are five dominance models from different

causes of job satisfaction including need of fulfillment, discrepancy, value attainment, equity, and dispositional/genetic components.

In the Islamic perspective, Al Ghazali (1988) offers a person's job satisfaction with 4 sub indicators, namely: (1) spiritual job satisfaction (*ruhiyyah/rabbaniyah*) or the intrinsic satisfaction of a Muslim when doing work to achieve the pleasure from Allah (SWT); (2) intellectual job satisfaction (*'aqliyyah*) or the employee's satisfaction because they gain new knowledge in their work; (3) social job satisfaction (*nafsiyyah*), or employee's satisfaction when they get to know and interact with each other among employees; and (4) material job satisfaction (*jasadiyyah/maddiyah*), named nafs is perceived satisfaction feeling by employees when they get paid salaries on time (Febriani *et al.*, 2019; Fasa, 2018).

It can be concluded that job satisfaction in the Islamic perspective is the physical and internal satisfaction that a person obtains when working to obtain a balance of satisfaction in this world and the hereafter which includes *ruhiyyah/rabbaniyah* satisfaction, *'aqliyyah*, *nafsiyyah*, and *jasadiyyah/maddiyah*. Therefore, the balance of job satisfaction in the organization means that a person has a balance of physical and internal satisfaction. The SBIP measurement is based on 4 indicators which each indicator has 4 items, namely:

1) Balance in spiritual work satisfaction (BSWS) has 4 items namely: (a) they are satisfied and grateful for the work they are doing now; (b) they are satisfied at work because it aims to get the pleasure of Allah (SWT); (c) they intend to work honestly; and (d) they are afraid when working is not *halāl*.

2) Balance in intellectual work satisfaction (BIWS) has 4 items, namely: (a) satisfied when acquiring new knowledge in work; (b) like and satisfied when discuss with colleagues to obtain new knowledge; (c) satisfied when they could transfer knowledge to co-workers; and (d) satisfied when they could practice knowledge to their co-workers.

3) Balance in social work satisfaction (BSOWS) has 4 items, namely: (a) satisfied when able to cooperate and interact with co-workers; (b) like to work because you get lots of friends and relatives; (c) do not want to differentiate between one friend and another who has same religion and not; and (d) Satisfied when they help co-workers who have difficulty dealing with work and non-work problems

4) Balance in material work satisfaction (BMWS) has 4 items, namely: (a) salary in the workplace gives satisfaction and blessings to individuals and families; (b) satisfied when receiving a blessed salary; (c) likes other compensation packages other than the original salary that is transparent and fair in accordance with Shari'ah principles; and (d) satisfied because get a salary and other compensation in accordance with the current position.

To understand it more clearly, the differences and similarities of WLB and WLBIP are presented in Table 1.

WLBIP Consequences

WLBIP is also predicted to have a very important contribution in increasing the success of business and public organizations. The results of several studies prove that WLB is a strategic component in human resource management and has an impact on improving individual and organizational performance. When employees have a balance in WLB, it would have an

impact not only on the employees themselves but also on their families, work environment, organizations, and the surrounding community (Isse *et al.*, 2018; Jaharuddin & Zainol, 2019; Lazar *et al.*, 2010; Mas-Machuca *et al.*, 2016; Mendis & Weerakkody, 2017; St-Jean & Duhamel, 2020).

TABLE 1
Differences and Similarities of WLB and WLBIP

No.	Characteristics	WLB	WLBIP
1.	Definition	Condition in which an employee adjusts the time balance between job at workplace and their personal needs (hobby, recreation, family life, and other pleasures).	Condition in which an employee adjusts the time balance between job at workplace and their personal needs (hobby, recreation, family life, and other pleasures) as well as balancing his world life and afterlife.
2.	Orientation	World life	World life and afterlife
3.	Impact	The increase of employee performance and other positive behavior, and the decrease of counterproductive behavior.	The increase of employee performance and other positive behavior, the decrease of counterproductive behavior, and the increase of religious behavior.
4.	Indicator	3 indicators from Greenhaus <i>et al.</i> (2003): (1) time balance for work and family; (2) involvement balance in work and family; and (3) satisfaction balance in work and family	Uses 3 indicators from Greenhaus <i>et al.</i> (2003) and then linked with Islamic approach: (1) time balance in Islamic perspective/TBIP; (2) involvement balance in Islamic perspective/IBIP; and (3) satisfaction balance in Islamic perspective/SBIP
5	Views of Life	Ethics, morality, pragmatism, human rights	Good morals (<i>akhlaqul karimah</i>), sincerity (<i>ikhlas</i>), do good things and fight for the bad (<i>amar ma'ruf nahi munkar</i>)

From the antecedent aspect, Sar *et al.* (2017) believed that work-life conflict is one of the main predictors of WLB. When an organization has a bad WLB, it would have a

negative impact on the performance of the individual and the organization itself. This is due to excessive working hours and inflexible work schedules. When employees have conditions with high stress levels, they will need informal support from co-workers and superiors. It is recommended that companies initiate childcare, elderly care, and family-friendly patterns that significantly impact WLB employees in the workplace to create a better and healthier workplace (Sar *et al.*, 2017; Shaffer *et al.*, 2016).

Jaharuddin and Zainol (2019) proved the results that WLB have positive impact on job engagement and reduce turn over intention. However, there is no mediating effect of job engagement between WLB and turn over intention. WLB is believed to be important in improving the psychological, emotional, and cognitive stability of employees in increasing organizational effectiveness. WLB also has positive impact on a person, namely the existence of one's pride in the organization and increasing job satisfaction (Mas-Machuca *et al.*, 2016; Isse *et al.*, 2018), organizational commitment and performance (Isse *et al.*, 2018; Kim, 2014; Oyewobi, *et al.*, 2019), intention to start new job (St-Jean & Duhamel, 2020), being more creative, innovative, and happy both in the work environment and outside work environment such as place to live, social relationships, and recreation which can support growth and the development of life and career (Ong & Jeyaraj, 2014). An employee which has WLB reduce the work stress level (Aslam, 2015; Mendis & Weerakkody, 2017), and improve mental well-being (Kim, 2014). It can be emphasized that having a positive WLBIP has an impact on improving individual performance, intention to start a new job, creativity, and innovation. Furthermore, it will reduce work stress and employee turnover. The whole will have an impact on organizational performance.

RESEARCH METHOD

This study is conducted at *Baitul Maal Wa Tamwil* or the Shari'ah Financing and Savings and Loan Cooperative (KSPPS) in Yogyakarta Special Region. The population are all managers and employees of *Baitul Maal Wa Tamwil* or Shari'ah Financing and Savings and Loan Cooperatives (KSPPS) in Yogyakarta Special Region spreaded in cities and districts. The target sample is 200 and the number of questionnaires which are returned and fit to be processed are 150 questionnaires (response rate 75%). This shows that the target sample has met the minimum sample requirements for SEM approach, namely 100-200 samples (Hair *et al.*, 2014). The questionnaire is given directly to respondents in managerial, marketing, internal audit staff, IT / operational staff, finance analysts, lawyers, teller/customer service, accounting officers and other equivalent positions of staff and managers. In addition, researchers also distribute questionnaires via Google Form. This study uses AMOS 21 as the statistical tool. The sampling technique is purposive sampling with the following criteria: (1) institutions that have been operating for at least 3 years; (2) staff or managers who have worked for at least 1 year; and (3) have a minimum high school education. The scale technique used in this study is 5-point Likert scale ranging from 5 (strongly agree) to 1 (strongly disagree). This study uses cross-sectional approach since it is done by examining the managers and employees of *Baitul Maal Wa Tamwil* or Shari'ah Financing and Savings and Loan Cooperatives (KSPPS) in Yogyakarta Special Region Province in the same time

and in short term.

RESULTS

Respondent Description

Respectively, respondents are seen based on gender, age, latest education, and work period. The majority of respondents are female as many as 90 respondents (60%), had an age of 25-29 years as many as 33 respondents (22%), had minimum last education of bachelor degree as many as 69 respondents (46%), had a work period of 1 to 5 years as many as 65 respondents (43.33%).

Confirmatory Factor Analysis

The test results of each indicator and item with Confirmatory Factor Analysis (CFA) through AMOS 21 can be seen in the Figure 1 and Table 2.

The items used to measure the TBIP indicator are seven items and have met the criteria for goodness of fit (4 criterias), namely; RMR, GFI, TLI and CFI. All items have a loading factor > 0.5 and are concluded to be valid. More clearly, it can be seen in Figure 1, Table 2 and Table 4.

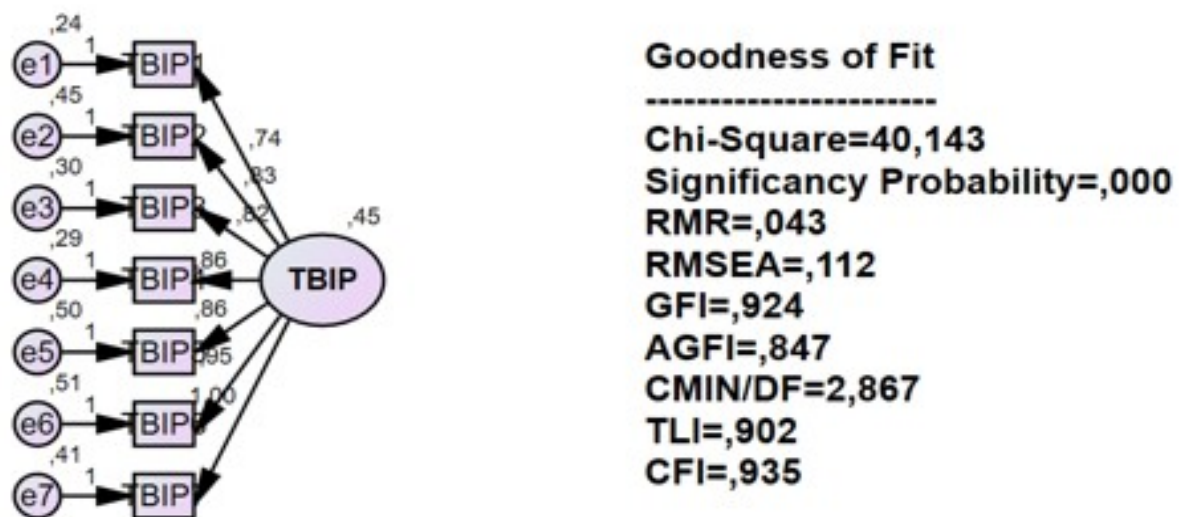


FIGURE 1. CFA first order of TBIP

Based on the parsimony model criteria from TBIP, it still can be used because it has met the 4 good fit criterias. According to Hair et al. (2014), specifically using three to four fit indices provides evidence of adequate fit model.

TABLE 2
Test Result of Goodness of Fit of TBPI, IBIP, SBIP

Criteria	Cut Off Value	TBPI		IBIP		SBIP	
		Result	Conclusion	Result	Conclusion	Result	Conclusion
X ² - Chi - Square	< 23.684	40.143	Unfit	21.415	Good Fit	180.854	Unfit
Significancy Probability	≥ 0.05	0.000	Unfit	0.091	Good Fit	0.000	Unfit
RMR	≤ 0.05	0.043	Fit	0.021	Good Fit	0.029	Good fit
RMSEA	≤ 0.08	0.112	Unfit	0.060	Good Fit	0.074	Good fit
GFI	≥ 0.90	0.924	Fit	0.964	Good Fit	0.877	Marginal fit
AGFI	≥ 0.90	0.847	Marginal Fit	0.928	Good Fit	0.832	Marginal fit
CMIN/DF	≤ 2.00	2.867	Unfit	1.530	Good Fit	1.809	Good fit
TLI	≥ 0.90	0.902	Good Fit	0.977	Good Fit	0.930	Good fit
CFI	≥ 0.90	0.935	Good Fit	0.985	Good Fit	0.942	Good fit

Involvement Balance in Islamic Perspective/IBIP

The items use to measure the IBIP indicator are seven items and have met all the goodness criteria. All items used also have a loading factor > 0.5 and are concluded to be valid. It can be seen more clearly in Figure 2, Table 2 and Table 4.

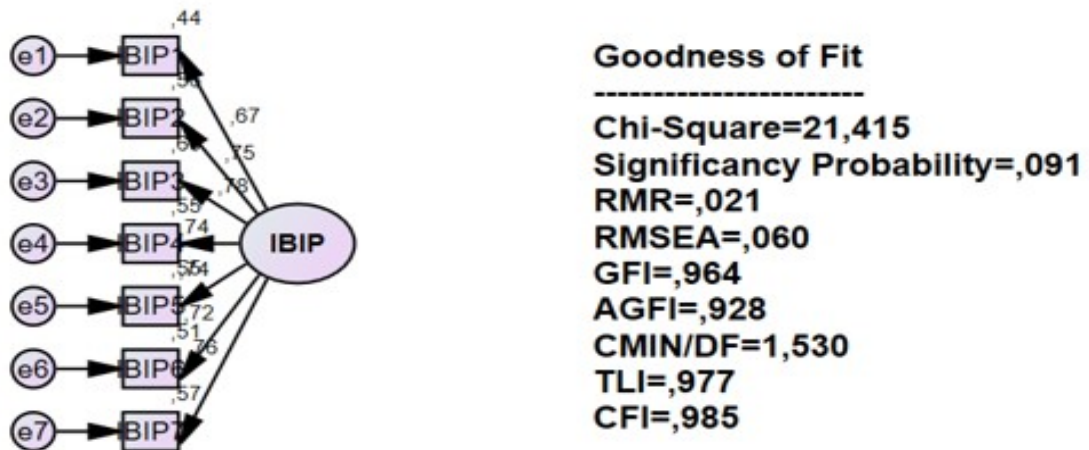


FIGURE 2. CFA First Order of IBIP

Satisfaction Balance in Islamic Perspective)/SBIP

The sub-indicators use to measure the SBIP indicator are four sub indicators which is consist of 4 items. The total number of items are 16. The goodness of fit criteria is met with 5 criteria, namely; RMR, RMSEA, CMIN / DF, TLI, CFI so they have been fulfilled. All items used also have a loading factor > 0.5 and are concluded to be valid. It can be seen more clearly in Figure 3, Table 2 and Table 4.

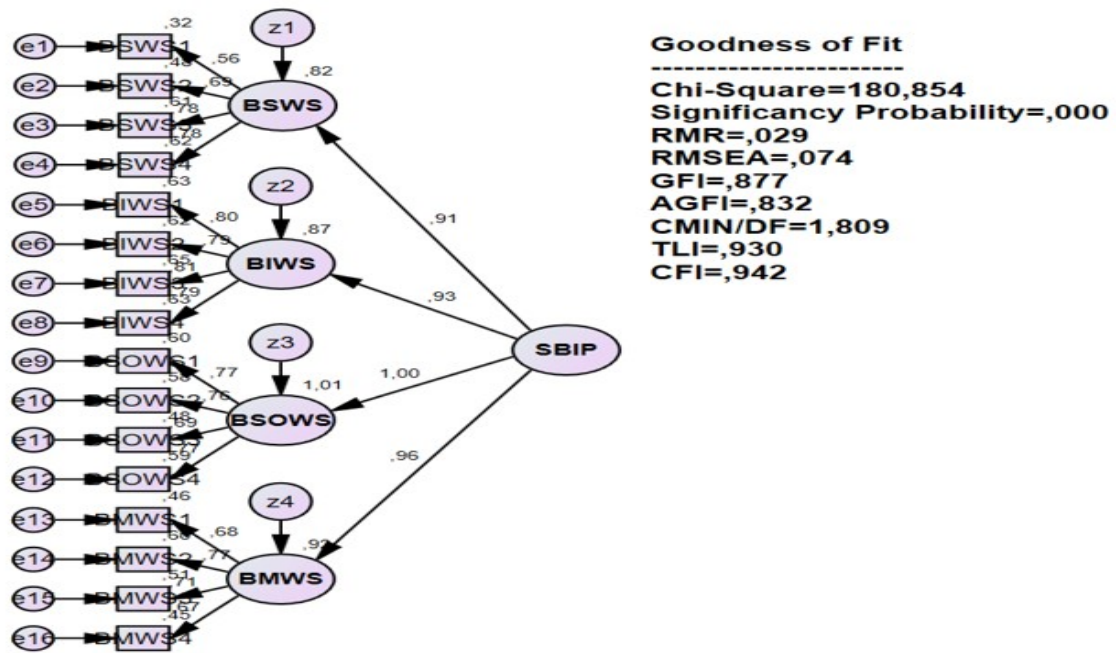


FIGURE 3. CFA Second Order of SBIP

Furthermore, the next stage to test the reliability of the WLBIP variable can be seen in Table 3.

TABLE 3
 Reliability Test

Variable	CR	VE	AVE	Description
WLBIP	0.971	0.607	0.779	Reliable

Note. CR= critical ratio; VE= variance extracted; AVE= average variance extracted

Based on Table 3, the C.R value for the research variable (WLBIP) is obtained, namely > 0.70, the VE value > 0.5, and the AVE value > 0.5. Thus, it can be concluded that the measuring instrument used in the research variable (WLBIP) meets the criteria or reliable. Furthermore, the results of the all items loading factor from the 3 indicators can be seen in Table 4.

Discussion

The impact of WLBIP will increasingly give positive benefits for employees and the organization. An important aspect that needs to be considered is that in assessing WLBIP it is better not only to focus on the work component but also to pay attention to the non-work component. Prakash (2018) found that in the WLB context, the non-work component does not only include family, but also combination of the varied pleasures of volatile and hostile people, although family still remains the top priority. It turns out that this is also influenced by gender, marital status, and child care responsibilities. This finding implies that there are various non-work preferences that should be considered by employee during WLB study and

when designing WLB practices in manufacturing and service organizations, even the profit and social oriented.

TABLE 4
Factor Loadings for each Indicator with Confirmatory Factor Analysis

Construct	Indicator	Component/Factor					
		1	2	3	4	5	6
TBIP	TBIP1	0.716					
	TBIP2	0.643					
	TBIP3	0.712					
	TBIP4	0.732					
	TBIP5	0.635					
	TBIP6	0.666					
	TBIP7	0.723					
IBIP	IBIP1	0.665					
	IBIP2	0.747					
	IBIP3	0.776					
	IBIP4	0.738					
	IBIP5	0.741					
	IBIP6	0.716					
	IBIP7	0.758					
SBIP							
BSWS	BSWS1		0.562				
	BSWS2		0.690				
	BSWS3		0.784				
	BSWS4		0.785				
BISWS	BIWS1			0.796			
	BIWS2			0.790			
	BIWS3			0.806			
	BIWS4			0.791			
BSOWS	BSOWS1				0.773		
	BSOWS2				0.762		
	BSOWS3				0.692		
	BSOWS4				0.768		
BMWS	BMWS1					0.680	
	BMWS2					0.772	
	BMWS3					0.713	

In a different study context, Wiley, et al. (2007) introduced Work-Life Harmony (WLH) by considering the self-efficacy of the harmony program offered. This concept is actually related to the WLBIP concepts that have been discussed in the previous sub-chapter. The results turned out to introduce a positive balance of roles and reduce role conflict. These

two aspects can be used to measure the balance approach rather than the harmony approach. However, the terms WLB and WLH are often used in parallel and interchangeably both among academics and practitioners (Ong & Jeyaraj, 2014; Wiley *et al.*, 2007). Ong and Jeyaraj (2014) added that despite the differences in the conceptualization of WLB and WLH in the literature, there is no evidence to validate this difference until now. Moreover, it is currently rare to find insights that explain the relationship between work-life initiatives and the main business strategies implemented by modern organizations. Yong and Jeyaraj (2014) concluded that participants in the WLB condition obtained a higher level of cognitive dissonance compared to participants in the WLH condition. This also strengthens the statement that although there are implicit differences in the construction of WLB and WLH, work life interventions by adopting the WLH approach will have a more positive impact on individual creativity in the workplace compared to the WLB approach.

McMillan *et al.* (2011) and Stum (2001) defined WLH as an encouragement for the fulfillment of work and life balance. McMillan *et al.* (2011) stated that harmony occurs when a person succeeds in obtaining resources through work/life enrichment which is successfully adjusted and functions to improve and reduce stressors (time, behavior, and strain) that arise from work-life conflicts and usually due to the role of negative role inequities. On the other hand, someone also needs to negotiate and share role responsibilities as a result of behavioral and process resources (development, affect, efficiency, and capital gains) from work/life enrichment. Role inequities give negative contribution to WLB. On the other hand, work/life enrichment provides positive contribution to WLB. There are two inherent characteristics which have distinct continuum characteristics because WLH can be applied at the individual or organizational level as well as WLB. The individual level can be evaluated when the individual experiences conflict and enrichment gains at the same time where the company usually intervenes. Meanwhile, the organizational level can be evaluated in a way that the organization requires additional interventions that are needed in order to increase the development or resources efficiency. This condition apply to the implementation of WLBIP in business and service-oriented organizations, especially organizations who have majority of Muslim employees. Organizations can design and implement strategies to have a positive WLBIP so that they have policy and strategy packages that can improve employee and organizational performance as a unity.

Implications

Theoretical Implications

This study enriches the theory of WLB, especially from Islamic perspective. Several research results from WLB still have inconsistent measure, especially in measuring work-life balance outside work like hobby and pleasure. This is because the demands and volatility of uncertain lifestyle and life pattern of the society.

Besides, this study also contributes to the development of knowledge especially from Islamic management and Islamic organizational behavior aspect. The authors have succeeded in offering the concept of Work-Life Balance in Islamic Perspective (WLBIP), which is still rarely found either in research or theoretical review, so that it has high novelties. This

study uses WLBIP concept with the approach from Greenhaus et al. (2003) and develop it in Islamic context. This becomes a very interesting strategic issue that can be a reference for the development of WLB research in the future. This implies that the concept of Western management approach can also be used as a foundation to include Islamic values that can be perceived and understood universally.

Managerial Implication

1. The concept and measurement of WLBIP can also be effectively used for the improvement of organizational service performance and individual performance. This is because the concept of WLBIP can be seen by two approaches, namely individual and managerial approach. Organization needs to learn the fit between the characteristics and types of organization that is managed according to the dynamics and environmental changes that occur both in internal and external side of the company (Tahir *et al.*, 2020).
2. WLBIP is not only applied in organization that is oriented to Islamic values and culture, but it can also be applied to non-Islamic organization, because by principle, WLBIP is a concept that is oriented to the balance of time, work involvement, and job satisfaction in Islamic perspective and can be understood universally.
3. Several activities or strategies that can be implemented are: conducting religious studies or spiritual event regularly or periodically and maintain the orientation for the improvement of organizational performance; conducting social and religious service to the community; giving charity in the form of zakat, infaq, and shodaqoh; conducting religious worship according to the beliefs of the employees; and carrying out other positive activities for the improvement of the stakeholders' welfare.
4. The improvement of WLBIP indicators can be done by the company by conducting training and development program regularly and periodically. This can be beneficial for the company to design and implement the strategy and policy as well as the regulation that is adjusted to the work environment, organizational culture, and business operations, so that the company has sustainable business performance both from economics, social, and environmental performance.

Limitations and Recommendation for Future Research

The limitations of this study are:

1. Researchers need to apply the concept of WLBIP on the employee of manufacturing company, not only in service company. This is very important to be able to measure and analyze three indicators of WLBIP, namely: (1) time balance in Islamic perspective)/TBIP; (2) involvement balance in Islamic perspective/IBIP; and (3) satisfaction balance in Islamic perspective/SBIP that is related to the type or specification of the job as well as workload experienced by the employees of manufacturing company.
2. Researchers need to re-clarify the concept and measurement of WLBIP from qualitative approach, so that it can validate and strengthen the findings in measuring the concept of WLBIP.
3. Researchers need to widen the sample size/respondents in the research, since the concept

of WLBIP need to be expanded by representing samples in various research objects and wider research areas. The sample/respondents do not always have to have Islamic religion because the concept and measurement of WLBIP is universal and can be understood well by the respondent who does not have Islam religion.

4. Future studies need to examine the antecedents and consequences of WLBIP. The antecedent can be seen by examining and analysing perceived organizational support, psychological empowerment (Marfuatun & Muafi, 2021), leadership style (Mustofa & Muafi, 2021), work-life conflict (Sar *et al.*, 2017), and work environment (Muafi *et al.*, 2021b).

5. On the other hand, the consequences of WLBIP can be known by considering the variables of organizational pride (Isse *et al.*, 2018), job engagement and turnover intention (Jaharuddin & Zainol, 2019), organizational commitment (Oyewobi, *et al.*, 2019), and employee performance (Muafi *et al.*, 2021a; 2021b).

Conclusion

WLBIP is a strategic issue that can be implemented for organizations who have a majority of Muslim employees. However, the concept and measurement of WLBIP can also be implemented in organizations that have Muslim and non-Muslim employees because the concept and measurement of WLBIP are designed for the purpose of improving individual and organizational performance as a whole. In Islam, the concept of WLBIP means achieving (1) Time balance in Islamic perspective, (2) involvement balance in Islamic perspective, and (3) Satisfaction balance in Islamic perspective.

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