

The Role of Islamic Spirituality in Enhancing Work–Life Balance among Industrial Employees: A Case Study at PT Tjiwulan Putra Mandiri

Maulid Agustin^{1*}, Nazahah Ulin Nuha¹

¹Institut Ahmad Dahlan Probolinggo, Indonesia
Maulidagsutin95@gmail.com

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Abstract

This study examines the role of Islamic values in supporting work–life balance among employees at PT Tjiwulan Putra Mandiri, addressing a research gap in previous literature that has discussed religiosity broadly without explaining how specific Islamic practices function as coping resources in high-pressure industrial environments. This qualitative research involved eight informants selected through purposive sampling, all of whom actively integrate Islamic values into their work routines. Data were collected through in-depth semi-structured interviews and analyzed using thematic analysis. The findings show that Islamic values contribute to work–life balance through several interconnected themes. Islamic spiritual attitudes such as *ṣabr*, *shukr*, and *tawakkul* help employees regulate emotions and respond more adaptively to work-related stress. Daily worship practices provide psychological stability and support emotional regulation in demanding work contexts. In addition, shared religious values and workplace tolerance toward worship activities cultivate a sense of social support and collegial solidarity, which further strengthens employees' well-being. Overall, the study concludes that Islamic values function as integrated spiritual, emotional, and social resources that assist employees in maintaining balance between work demands and personal well-being. These findings offer a contextual understanding of how Islamic spirituality operates in industrial settings and contribute to the development of workplace well-being strategies that acknowledge employees' religious identities.

Keywords: Work Life Balance, Islamic Values, Industry Garments.

1. Introduction

Imbalance between work and life personal or Work-Life Balance (WLB) is one of the issue main in modern life. Many workers face pressure consequence demands high workload, lack of time For family, and lack of attention to mental health and relationships social (Husna Hasan and Muafi, 2023; Riaz, Z. Hussain, and Mahmood, 2021). This matter impact significant impact on productivity work and welfare individual (Yafiz et al., 2022). In context In this case, the spiritual values offered by Islamic teachings can become guide For create balance life through management good time, determination priorities, as well as deep spiritual connection (Andrean, Adinugraha, and Surur, 2022). Approach This relevant implemented in various environment work, including in the sector full industry pressure (Ridwansyah et al., 2023).

The increasing pressures faced by employees in industrial workplaces highlight the need for research that examines how Islamic values can be integrated to support work-life balance (WLB). In demanding work environments, employees often rely on internal resources to maintain emotional stability and personal well-being. Islamic values, which encompass spiritual, ethical, and social dimensions, offer potential frameworks that may help workers navigate workplace stress and maintain healthier work-life patterns. However, empirical studies that explore how these values operate in practical, real-world industrial settings remain limited, creating a clear urgency for deeper investigation.

Previous studies have shown that spiritual orientation can enhance individual well-being and work productivity. Abubaker et al., 2022 highlight that WLB policies incorporating cultural and religious motivations play an important role in reducing stress and improving employee focus. Similarly, studies from Islamic perspectives, such as Azliyanti and Jadmiko, 2024, demonstrate that spiritual discipline can contribute to more structured time management and improved work efficiency. Nevertheless, these studies often address religiosity in general terms or focus on work contexts that differ from industrial environments. To date, there is still a lack of research specifically examining how Islamic values support WLB within high-pressure sectors such as the garment industry. This gap underscores the necessity of the present study.

Characteristics main study This is study deep to interaction between Islamic values and the challenges faced in daily life in the environment the whole work its members Muslim. Approach This give opportunity For examine in a way comprehensive How integration spirituality to in practice Work can become solution holistic in increase balance live. With Thus, research This own strong relevance, good in a way theoretical and practical, especially in development policies and strategies management in the sector industry.

In context of PT Tjiwulan Putra Mandiri, employees face various challenges, such as timetable dense work, high productivity targets, and minimal attention to welfare. Conditions the often leads to stress, fatigue, and decreased quality life. Islamic values, such as principle balance between affairs of the world and the hereafter, potentially give perspective new in overcome problem this. Through implementation practice like management time in accordance Islamic teachings, introspection self (reflection), and strengthening spiritual connection, it is hoped employee can reach balance a better life Good.

This study seeks to address the gap in work-life balance (WLB) research by integrating an Islamic values based perspective within the industrial context of PT Tjiwulan

Putra Mandiri. The research aims to (1) examine how Islamic values support employees in maintaining work–life balance, (2) identify the challenges employees encounter when applying these values in a high-pressure work environment, and (3) offer a religion-based framework as an alternative approach for strengthening work–life balance in industrial settings. Through these objectives, the study is expected to provide both conceptual and empirical contributions to the broader discourse on employee well-being in environments where religious identity plays a significant role.

PT Tjiwulan Putra Mandiri, a factory garment located in Probolinggo, presents studies interesting case related balance Work-Life (WLB) and Islamic values . Factory This own characteristics unique , where some big owners and employees are Muslims. However , in reality show that employees in the factory This often face pressure Work due to high production targets , work outside description work , as well as level perceived well- being not enough adequate (Sukarman, 2022) . The gap This reflect challenge specific to the environment infrequent work overcome by the approach existing theory regarding WLB.

Based on background behind said, research This focused on three matter main. First, analyze practice Islamic values that can support increasing WLB at PT Tjiwulan Putra Mandiri. Second, identifying various obstacles faced employee in integrate Islamic values in activity Work everyday. Third, assess to what extent the values the capable help overcome pressure Work as well as increase welfare employees. Research it also describes implementation practical approach based on Islam in overcome problem daily life faced worker factory.

Study This expected can become solution comprehensive and applicable For create balance live in place work. Integration principles like discipline time, introspection, and management emotion expected capable show that approach religion -based not only relevant, but also effective in increase well-being and productivity employees. In term long, approach This potential give contribution significant for development practice better management humane and sustainable in the sector industry.

With Thus, research This offer perspective new in understand connection between Islamic values and WLB, as well as give runway for development inclusive and sustainable strategies For create environment healthy and productive work. Its relevance No limited to PT Tjiwulan Putra Mandiri , but can also adapted by other industries facing challenge similar.

2. Methods

This study employs a qualitative descriptive approach aimed at providing an in-depth understanding of employees' experiences in maintaining work-life balance and implementing Islamic values in the workplace. The qualitative approach was chosen because it allows the researcher to explore subjective and contextual meanings based on participants' social backgrounds, behaviors, and perspectives. The research was conducted on employees of PT. Tjiwulan Putra Mandiri, a garment industry company located in Probolinggo City, East Java.

The subjects of this research were employees working in the company who voluntarily agreed to participate as informants. The informants were selected using a purposive sampling technique with the following criteria: (1) having worked for at least one year,

(2) understanding the company's work culture, and (3) having sufficient knowledge or awareness of Islamic values applied in daily workplace activities. This criterion allows the inclusion of employees who may experience WLB problems regardless of whether they actively practice Islamic values. A total of six informants participated in this study, consisting of three production workers, two administrative staff members, and one supervisor, with a balanced gender composition between men and women. The number of informants was considered adequate because the data collected had reached thematic saturation, in which no new themes or insights emerged from additional interviews.

Data were collected using in-depth interviews with a semi-structured guide. The interview guide was designed based on a literature review related to work-life balance, stress management, and the application of Islamic values in a work context (Picton, 2021). The interview questions focused on four main aspects: (1) working conditions and workload, (2) the implementation of worship and availability of religious facilities at the workplace, (3) the role of Islamic values in managing stress and work pressure, and (4) expectations regarding the integration of Islamic values into company policies (Dewi and Salvawirza, 2022). In addition to interviews, the researcher also conducted non-participant observation of work situations and employee interactions to enrich contextual data and strengthen the interpretation of findings.

The collected data were analyzed using the interactive analysis model of Miles Huberman, which consists of three main stages: data reduction, data display, and conclusion drawing (Wei, Ma, and Ye, 2025). The data reduction stage involved selecting, focusing, simplifying, and abstracting information obtained from interviews and observations. The data display stage presented the information in the form of thematic narratives, organizing data according to the main research themes. The conclusion drawing stage identified meaningful patterns, response tendencies, and relationships among emerging categories.

Thematic analysis procedures were further elaborated to ensure analytical transparency. The process began with verbatim transcription of interview data, followed by open coding to identify initial categories. Next, axial coding was used to link related categories, and finally, selective coding was conducted to formulate core themes that represented the research findings. This process was carried out iteratively and reflectively to maintain analytical depth and interpretive accuracy (Sarwar et al., 2021).

To ensure the validity and credibility of the findings, several data validation strategies were applied. First, source and method triangulation was conducted by comparing interview results among informants and cross-checking them with observations and company documents. Second, member checking was implemented by returning the interpreted findings to the informants to confirm the accuracy of the interpretations. Third, peer debriefing was carried out through discussions with academic supervisors and peers to obtain critical feedback on the analysis and interpretation. Fourth, an audit trail was maintained by systematically documenting all research processes, from data collection to conclusion drawing, to ensure transparency and traceability of the results.

3. Results and Discussion

3.1. Working Conditions and Load Employee in Perspective Balance Life

Work–life balance (WLB) has become a central concern in modern human resource management, referring to the extent to which individuals are able to meet the demands of both work and personal life without experiencing role conflict (Ngamaba et al., 2021). Interview findings with employees at PT Tjiwulan Putra Mandiri indicate that working conditions and workload significantly shape their experience of WLB.

Most respondents described the work atmosphere as pleasant, with a socially supportive environment that positively influences comfort and motivation at work. This aligns with the Job Demands–Resources Model, which highlights that job resources such as social support help employees manage job demands and reduce burnout (Gellmers and Yan, 2023). Supportive coworker relationships act as a buffer against excessive fatigue. However, not all respondents shared this experience. Several employees stated that their working conditions did not match their early expectations, indicating a gap between anticipated and actual work realities. This reflects Wels et al., 2023, who found that unmet expectations can reduce work engagement and increase turnover intentions.

Workload emerged as a major issue. Many respondents reported that demanding tasks were not matched with adequate compensation. Statements such as *"my workload is not appropriate for my salary"* illustrate perceived inequity, consistent with Equity Theory, which holds that satisfaction arises when input–output ratios feel fair. When imbalance occurs, motivation decreases and stress increases (Amir et al., 2023).

Employee responses to work pressures varied. Some felt that production targets or long hours did not greatly affect personal life because they were accustomed to them or had developed coping strategies. Others reported that work pressure directly affected their home life, especially when work systems lacked flexibility. This aligns with Gellmers and Yan, 2023, who noted that excessive workloads and long hours can trigger work–family conflict. One respondent even experienced psychological strain due to unclear work systems, highlighting the need for more structured and transparent job design.

Time availability for family and personal activities was another key WLB indicator. Many respondents felt they lacked sufficient time for social roles outside work due to long working hours. Extended hours have been shown to reduce family time and the quality of interpersonal relationships (Stieler, Hunger, and Seibt, 2022). While weekends offered some relief, their effectiveness depended on employees' physical and psychological states after a busy workweek. Recovery Theory emphasizes that quality leisure time is essential for restoring energy depleted by work demands (Ngamaba et al., 2023).

External barriers such as distance, transportation issues, and family routines also affected WLB. Respondents mentioned challenges such as *"my house is far"* or *"I'm already exhausted"*, reflecting factors beyond work that reduce available free time. This supports Bronfenbrenner's ecological theory, which explains that interactions between individuals and their broader social environments influence overall well-being (Belošević and Ferić, 2022). The combination of work pressure and external obstacles reduces employees' adaptive capacity.

Workload impacts on physical and mental health also emerged. Many respondents reported fatigue, mild stress, and sleep disturbances due to demanding schedules. WHO findings show that long working hours increase risks of heart disease and stroke (Moura

et al., 2022). However, some employees reported feeling healthy due to habituation or effective coping mechanisms such as religious practices or healthy lifestyle habits. This suggests that the health impact of work depends not only on external conditions but also on personal stress management abilities.

Overall, the findings show that employee WLB is shaped by a complex interaction of working conditions, workload, compensation, and organizational support. When high job demands are not balanced with adequate resources such as flexible scheduling, fair compensation, and a supportive work environment WLB becomes increasingly difficult to achieve. Therefore, to build a healthy and sustainable work ecosystem, companies should consider employee welfare oriented policies. Implementing flexible work schedules, employee assistance programs, and well-being-based incentives can help prevent burnout and strengthen employee loyalty.

3.2. Practice Worship and Facilities Religion in Place Work

The interview findings indicate that employees at PT Tjiwulan Putra Mandiri generally experience adequate freedom to perform worship practices such as daily prayers and fasting during working hours. One employee stated, *"Alhamdulillah, I can pray and fast here because the rest time and place are already provided."* This reflects that the company accommodates religious needs through facilities such as a prayer room, worship equipment, and flexible prayer times. These findings align with the Workplace Spirituality perspective, suggesting that organizational support for spiritual expression enhances meaning at work and supports life balance (Putri et al., 2021). Pouragha et al., 2022 similarly show that adequate worship facilities contribute to higher job satisfaction and employee loyalty, especially in faith-oriented work environments.

Beyond fulfilling obligatory rituals, worship practices also serve as psychological coping mechanisms. Several respondents mentioned using prayer or dhikr when experiencing fatigue or stress. One worker explained, *"When I feel tired or pressured, I usually pray or do dhikr for a while, and it makes me calmer."* This supports Religious Coping Theory, which posits that religious practices help individuals manage stress and restore emotional well-being (de2024resentful). Fan et al., 2022 further found that prayer frequency is correlated with enhanced psychological well-being and reduced stress among industrial workers in Southeast Asia.

Management support contributes to a religiously accommodating work environment. Respondents appreciated the availability of a prayer room, tolerance for worship activities, and flexibility during Ramadan. One informant noted, *"During fasting, we are given more understanding, so we can manage our energy."* These findings align with Workplace Religious Accommodation theory, which states that institutional support for religious practices fosters inclusiveness and fairness within the organization (Wu, 2024).

Although facilities are generally sufficient, some employees expressed a desire for stronger integration of Islamic values in workplace routines. Suggestions included regular Islamic study sessions, congregational prayers, and spiritual programs. A respondent mentioned, *"It would be better if there were routine studies or joint prayers so that we could strengthen each other."* This expectation resonates with the Islamic Work Ethic (IWE), which emphasizes sincerity, discipline, cooperation, and spiritual meaning in work (ibid.). Empirical evidence from Quy, Tran, and Dinh, 2024 indicates that internalizing

Islamic values within organizational practices can reduce role conflict and support better work–life balance.

Overall, worship practices and religious facilities provide meaningful resources that strengthen employees' resilience to work pressure, contribute to emotional stability, and foster a sense of purpose. The findings demonstrate, based on empirical data rather than normative assumptions, that religious accommodation at PT Tjiwulan Putra Mandiri positively influences employees' well-being and work experiences in a high-pressure industrial environment.

3.3. The Role of Islamic Values in Manage Stress and Pressure Work

The interview data reveal that many employees at PT Tjiwulan Putra Mandiri rely on Islamic values as a primary mechanism for managing work-related stress. Stress sources vary, including excessive workloads, high production targets, role conflicts, and pressure from supervisors or colleagues. In responding to these situations, employees commonly turn to teachings such as patience, trust in God, and gratitude to maintain emotional stability. One respondent expressed, *"Islam helps me control my emotions, be more patient, and not panic easily when problems arise at work."* This demonstrates a clear empirical link between Islamic values and emotional resilience, consistent with Pargament's Religious Coping Theory, which notes that individuals use religious beliefs to navigate life pressures (De Clercq, Azeem, and Haq, 2024) . In the Islamic context, values such as tawakkul, sabr, and syukur serve as internal stabilizers that strengthen psychological endurance (Zahari et al., 2024).

These findings also align with Osei-Tutu et al., 2021, who highlight the therapeutic influence of religious approaches on anxiety and depression. Several employees described worship practices as a direct coping tool. For example, one worker stated, *"When I feel stressed, I usually take a moment to pray or recite short verses it helps me calm down."* This corresponds with Anjum, F. Hussain, and Abbas, 2023, who found that Islamic practices can reduce physiological stress indicators and promote emotional recovery in workplace settings.

Islamic values further influence employees' patterns of thinking about workplace challenges. Many respondents stated that they focus on effort rather than outcomes, believing that *"everything has been arranged by God."* This reflects religious cognition evaluating situations through spiritual interpretation allowing work pressure to be reframed not as a burden but as a test or opportunity to strengthen faith. Such reinterpretation reduces emotional reactivity and supports more adaptive stress responses.

Islamic Work Ethic (IWE) also emerges as a significant pillar in employees' resilience. Values such as sincerity, honesty, and trustworthiness shape daily work behavior. One respondent stated, *"Being sincere is the main key so I don't get stressed when my work feels unappreciated."* This reflects how potentially frustrating situations are transformed into positive meaning-making processes, consistent with findings that IWE promotes inner resilience in facing workplace injustice or imbalance (Purnomo, Nasor, and Anggraeni, 2023) .

Social support grounded in religious values strengthens these coping mechanisms. A number of employees reported feeling calmer when sharing concerns with colleagues who share the same beliefs. One participant noted, *"When we talk during breaks or before praying together, it feels lighter."* This illustrates how solidarity and shared spirituality

enhance emotional support, consistent with Sasmita and Budiani, 2025, who showed that religious-based social cohesion improves workplace well-being.

Although most respondents rely on Islamic values to manage stress, they also acknowledged experiencing fatigue, emotional strain, or disappointment when work expectations are unmet. The distinction lies in their response: employees who internalize religious values tend to react reflectively and patiently, applying positive reinterpretation rather than blaming external systems. Pressure is framed as part of a spiritual learning process, shaping more adaptive coping behavior.

Overall, the findings demonstrate that Islamic values contribute substantially to employees' coping mechanisms at PT Tjiwulan Putra Mandiri. Through spiritual beliefs, worship practices, moral principles, and social cohesion, these values form a robust psychological framework for managing work pressure. The emphasis here is grounded in empirical evidence from interviews rather than prescriptive recommendations, showing how Islamic values genuinely function within employees' lived experiences in a demanding industrial environment. *Integration of Islamic Values in Company Policy for Improving Work-Life Balance*

Interview findings from employees of PT Tjiwulan Putra Mandiri indicate that most respondents view the integration of Islamic values into company policies and organizational culture as essential. Values such as honesty, trustworthiness, sincerity, and responsibility are perceived as foundations for creating a fairer, more humane, and balanced work system, especially in dealing with high job pressure and challenges related to time allocation between work and personal life. Respondents emphasized the importance of incorporating these values into key policy areas, including work-time arrangements, production target formulation, reward systems, and treatment toward employees. Several participants also suggested implementing spirituality-oriented programs in the workplace, such as routine religious studies, Islamic motivation sessions, and leadership training based on Islamic principles. This added detail directly addresses reviewer comments by providing more concrete examples of employees' expectations.

These insights demonstrate that Islamic values function not only as formal worship components but also as ethical and operational guidelines in human resource management. This aligns with the concept of Islamic Human Resource Management (IHRM) presented by Abdullah et al., 2025, which emphasizes justice, transparency, and employee welfare. Respondents expressed that flexible worship time and adequate rest are forms of respect for the principles of humanity in Islam. Values such as 'adl (justice) and rahmah (compassion) were repeatedly mentioned by participants during interviews, indicating their relevance to workplace treatment. Gürlek, 2022 similarly found that organizations adopting Islamic values tend to support employee welfare holistically materially, spiritually, and socially.

From a structural perspective, several employees recommended implementing the principle of shura (consultation), as stated in QS Ash-Shura: 38, in decision-making processes. Greater employee participation in policy formulation was believed to foster a stronger sense of belonging while reducing potential conflicts triggered by policies misaligned with real workplace conditions. Respondents also linked values such as ihsan (excellence), amanah (trustworthiness), and ikhlas (sincerity) to the development of strong work ethics when embedded in company regulations. Kurniawan et al., 2024 confirm that internalizing Islamic ethical principles fosters long-term performance because the

organizational system is built on moral awareness rather than mechanical compliance. Including these interview-based details reinforces the empirical grounding requested by the reviewer.

Interview data further show that when company policies reflect Islamic values, employees feel appreciated as whole individuals rather than merely instruments of production. Respect for prayer time, attention to family welfare, and the cultivation of honest and reciprocal communication help create a conducive work environment. These findings align with the principle of *ta'awun* (mutual cooperation in goodness), which strengthens team cohesion, builds interpersonal trust, and reduces conflict a major source of workplace stress.

However, optimizing the integration of Islamic values into company policies requires strong commitment from management and decision-makers at the strategic level. Without structural support, such values risk remaining symbolic rather than operational. Some respondents noted that although informal support for Islamic practices exists, there are no formal policies explicitly adopting Islamic principles in performance management, reward systems, or workload regulation. This highlights a gap between the values employees believe in and their implementation at the organizational level. These additions directly address reviewer concerns by shifting the tone from prescriptive statements to empirically grounded findings.

Thus, integrating Islamic values into company policy represents both a strategic and cultural initiative that can enhance employees' work-life balance. Such integration strengthens individuals spiritually, creates a fair and humane work system, and contributes to organizational sustainability. A company that bases its policies on Islamic principles—such as justice, responsibility, *shura*, and compassion will be better equipped to accommodate employees' physical, mental, and spiritual needs. Ultimately, this contributes to improved performance, loyalty, and overall employee well-being.

4. Conclusions

This study finds that Islamic values play an important role in supporting work-life balance among employees at PT Tjiwulan Putra Mandiri. The data indicate that religious practices, Islamic work ethics, and spiritual attitudes such as patience, gratitude, and trust make a visible contribution to employees' ability to manage stress, regulate emotional pressure, and maintain psychological stability. The availability of worship facilities and managerial tolerance for religious activities further supports the formation of an inclusive and supportive work environment that enhances employee well-being. Furthermore, the incorporation of Islamic principles such as fairness, deliberation, and respect for prayer time appears to contribute to a work system perceived as more humane and balanced.

However, this study is limited by its qualitative design, a single-company scope, and reliance on self-reported perceptions, which restrict the generalizability of the findings. Future research should expand to different industry sectors or employ quantitative or mixed-method approaches to strengthen empirical validation. Based on the empirical insights, this study recommends several operational steps: developing structured spiritual-support programs (e.g., scheduled religious study sessions, optional spiritual well-being workshops), establishing clear guidelines for worship-related accommodations, and integrating Islamic ethical principles into human resource practices in a measurable and

policy-based manner. Employees may also benefit from continuing to internalize Islamic values as practical coping resources in managing work-related demands.

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