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The dynamics between technological support, work-life balance, and Islamic leaders' productivity in Indonesia

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ABSTRACT

This study examines the dynamic between technological support, work-life balance, and Islamic leaders productivity in Indonesia. Productivity is a core expectation in religious teachings and governmental policies, yet many nations with Islamic identities face challenges in achieving high workplace productivity. The widespread issue of mismanagement in Muslim-majority countries contrasts sharply with Islamic principles, which advocate for efficiency and excellence. This study explores how technology can enhance the work-life balance of Muslim leaders and, consequently, improve their productivity. The study uses Partial Least Squares Structural Equation Modeling (PLS-SEM) and an exploratory approach to look at 256 responses from business leaders in Indonesia who say they are Muslim. The findings support the hypothesis that strategic use of technology can positively influence productivity by mediating the balance between professional and personal responsibilities. Additionally, self-efficacy is examined as a moderating factor in the relationship between technological support and work-life balance, with results aligning with this proposition. The study highlights how Muslim leaders can leverage technology to manage their companies effectively while fulfilling religious obligations and maintaining household duties. However, the research also cautions against over-reliance on technology, as its potential negative impacts could threaten the delicate balance between work and personal life. Thus, thoughtful technological integration is essential to fostering sustainable productivity for Muslim leaders in the workplace management and personal needs.

Contribution/Originality: Employees' productivity is constantly getting academic discussion. This study offered fresh insights from the perspectives of their business leaders. Furthermore, this research specified the investigation within Islamic demographics, as they have to execute the workplace duties and, at the same time, maintain their spiritual obligations with the help of technology.

1. INTRODUCTION

As the world's largest Muslim country, Indonesia holds a unique position in the managerial environment of businesses. Firstly, the state is claimed to be religious (Abdullah & Mohamed Osman, 2018) secondly, she has a massive population. These two conditions can be advantageous if appropriately managed; however, the government seems to be in the complete shade of darkness in managing human capital (Agussalim, Winarni, & Bagir, 2019). A survey from Cari: Asean Research and Advocacy places Indonesia in the southeast nations' manufacturing plant

productivity in the bottom three. The labor productivity of Indonesian workers is even lower by $14/hour, relative to her neighbors, Malaysia's $26/hour and Singapore's $74/hour. However, it could indicate that the government is keeping labor costs low, as it may follow the same pattern in China's labor productivity by $15/hour (ILO.com). These data reveal a stark disparity, with the government's ultimate goal for Indonesia Emas being a developed, robust, and productive country in 2045. This goal is supported by the Muslim identity, which encourages productivity in supporting daily needs and religious obligations (Robinson, 2013).

Productivity is often viewed in general terms (Koopman et al., 2002) but for Muslims, it is an obligation rooted in their faith (Kamri, Ramlan, & Ibrahim, 2014). This sense of duty opens significant potential for countries with large Muslim populations to encourage productive workers as a desired outcome (Hayat & Rao, 2020). In the absence of reference, we define Muslim leaders' productivity as the effectiveness and efficiency in accomplishing their goals, fulfilling their responsibilities, and contributing positively to their communities or organizations as adhering to Islamic principles. Values such as Islamic ethics, servant leadership, accountability, discipline, and role models shape this productivity (Sheep, 2006). Studies show that these traits align closely with the qualities expected in conventional corporate leadership (Bass & Steidlmeier, 1999). However, despite their deep roots in Islamic teachings, they often need to be developed more regarding human capital (Khalid, Bashir, Khan, & Abbas, 2018). It can be hard to balance the need to be productive with religious duties like daily prayers and spiritual practices, as well as duties like running the household, caring for family, and being involved in the community (Kamri et al., 2014). Hence, careful consideration is required.

Studies have been entirely saturated in the issue of workforce productivity; however, there is still a void in the contexts of demographic context, e.g., religion-based construction for Muslim workers. This study proposes the potentiality of technological advancements as the enhancement predictor of leaders' work-life balance and productivity. Progress in workplace tools and media can have potential, as repetitive tasks can be streamlined and automated, thus allowing the leader to have more balance. The logic and potential of project management are evident in organizing workflows and time allocation of work, as well as in calibrating for cloud collaboration software like Google Workspace and Slack for seamless communication and flexibility. Mindfulness apps such as Headspace or Calm may help reduce stress or prevent burnout. It can be globally organized with time-zone coordinators like World Time Buddy and work-hour optimizers such as RescueTime to ensure efficient scheduling without encroaching on personal time. Furthermore, health-monitoring wearables like Fitbit or Apple Watch can be maximized to track activities and sleep patterns. These technological offerings are paving the way for future work and maintaining balance in life-work necessities (Nagy, 2020; Nam, 2014).

The tension between job productivity and maintaining work-life balance is a critical area for further research (Bin Salahudin, binti Baharuddin, Abdullah, & Osman, 2016; Locke, 1969). As the positive impact of work-life balance on productivity is well-documented, how this balance manifests for Muslim leaders and workers remains elusive. This study explores the potentiality of workplace conversation in shaping the productivity of Muslim leaders. This study presents a unique test in the interplay between technology, work-life balance, and leaders' productivity under the shade of self-efficacy and border-crossing theories. The following sections will construct the theoretical framework in this article. The method section will provide information regarding the data gathering and analysis process. The result section structured the statistical findings according to the PLS-SEM criterion. The discussion section encloses the findings, providing extended theoretical elaborations and implications for both practice and further research.

2. THEORETICAL REVIEW

Muslim leaders consistently grapple with balancing their spiritual, communal, and personal responsibilities in the workplace (Kamri et al., 2014; Khan, Abbas, Gul, & Raja, 2015; Mohammad et al., 2018). This study extends the spiritual leadership theory as intrinsic values, i.e., purpose, integrity, and compassion, serve as the potential drivers

of effective management (Geigle, 2012; King, 2007). In this context, Muslim leaders follow their spiritual teachings to maintain their motivation and the demands of their roles (Kamri et al., 2014). This practice could alter their productivity, as the Islamic faith is consistent with the obligations to maintain and secure life needs (Murtaza et al., 2016). Rooted in the belief that leadership is a part of divine responsibility, spiritual leadership supports compassion, integrity, and purpose as intrinsic motivators to success while accommodating the familial sense of community (El Junusi & Mubarok, 2021; Khalid et al., 2018) forming their ability to maintain productivity and well-being (Egel & Fry, 2017). As these leaders engage in service to their communities, their productivity is defined by task completion and how effectively they can inspire and lead within the framework of Islamic principles. The internal alignment of their spiritual and leadership roles can significantly influence their overall work-life balance to proceed with complex, professional, and personal boundaries with greater clarity and purpose (Sheep, 2006).

Th border-crossing theory complements the previous theory, as Muslim leaders are arguably in a state of flux to manage the boundaries between roles (Beauregard & Henry, 2009). For Muslim leaders, incorporating spiritual and worldly duties is essential to maintaining balance and avoiding burnout (Alarcon, Eschleman, & Bowling, 2009) in the workplace more effectively (Rocha & Pinheiro, 2021). As they are always juggling spiritual, communal, and familial responsibilities, their performance is not limited to a single measure. Instead it depends on how well they can switch between their different roles (Ameen, Papagiannidis, Hosany, & Gentina, 2023) and how well they can use they can use their spiritual belief to handle their work and personal duties (Kamri et al., 2014; Khan et al., 2015).

The boundary, or "border," between these domains establishes the nature of the transition in and out of specific activities, with each domain having its own "border-keepers," e.g., family members, work colleagues, or religious teachings shaping the conduct of believers, Muslims. Individuals who move between these domains are referred to as "border-crossers," their experience of navigating these transitions is shaped by how well the domains align or conflict with each other. Islamic leaders' productivity may fall under the category of border-crossers in theory (Ameen et al., 2023) as they navigate multiple domains, e.g., religious duties, community service, family obligations, and professional roles (Daniel & Sonnentag, 2016). How effectively they can transition between these different areas of responsibility determines their productivity. In a balanced state, these domains' integration will potentially and smoothly minimize the conflict and disruption, with expected increasing productivity (Lindfelt, Ip, Gómez, & Barnett, 2018).

In Islam, productivity in work is considered a form of worship (`ibadah`) and a key responsibility (`amanah`) (Bin Salahudin et al., 2016). It is not solely about output but also about intention, ethical conduct, and balancing worldly duties and spiritual obligations. Work is viewed as dignified and commendable when done with sincerity and noble intentions, reflecting the belief that productive work aligns with religious values (Ibrahim, 2018). Islam emphasizes the importance of balance, ensuring that work does not overshadow other life aspects such as family, community, and spiritual growth (Kamri et al., 2014). This productive nature cannot be taken as a form of overwork, as the community must undergo their religious obligations every day. This obligation is sometimes contrary to liberal productivism, as their praying time may take the work hours of the Muslim workers, leading to the abstention of approval for conducting prayers at the job site in Bahrain. Studies have indicated the need for interfaith dialogues at work to accommodate the best balance at work that would yield minimal damage to either job performance or spiritual order.

Islamic teaching emphasizes that productivity should benefit both the individual and society, with believers accountable to Allah for managing their time, skills, and resources. So, Islamic-induced productivity encourages fair work with moral behavior and a balanced life for Muslims in all areas (Mohammad et al., 2018; Syed, Ali, & Winstanley, 2005; Uygur, 2009).

From the Islamic perspective, technological advancements may enhance work-life balance by promoting efficiency, flexibility, and ethical productivity (Nam, 2014). It is permissible to allow tasks to be completed more quickly and effectively, freeing time for family, community, and spiritual obligations (White, Hill, McGovern, Mills,

& Smeaton, 2003). This aligns with Islamic principles of balance between worldly duties and personal responsibilities (McDonald, Pini, & Bradley, 2007). As such, tools for time management help prioritize tasks and ensure that no domain—whether work, family, or spiritual life—is neglected (Nagy, 2020). However, the interconnected borders between work and life are also eroding personal boundaries as technology makes it harder for those managers to have independence from excessive work. Eveline. Saura has identified the decreasing virtual health caused by this easy access to technology. Amankwah-Amoah, Khan, Wood, and Knight (2021) point to the potential feedback loops from this positive and negative side of digitalization at work. This negativity is also evident from the perspective of teachers and students as they experience a decrease in the work-life balance during their home's lockdown Rakowski. Pre-pandemic studies show no threat of burnout from technology, similar to post-COVID-19 technology use. Islamic values are intrinsically rooted in these principles. A mindful and ethical use of technology can become a powerful tool for Muslims to maintain a balanced, productive life that aligns with their religious and personal values (Grant, Wallace, & Spurgeon, 2013). Thus, we derive these hypotheses from the positive arguments of technology.

H_1: The tech used improves the work-life balance.

H_2: The tech used thus increases the productivity of the Muslim leaders.

In the Islamic lens, work-life balance enhances productivity by harmonizing professional, personal, and spiritual commitments (Sav, Harris, & Sebar, 2014). Balancing these domains can lead to mental focus, emotional resilience, and physical health, which collectively contribute to greater effectiveness in Muslim leaders' work outcomes (Kamri et al., 2014). Islam encourages moderation (Robinson, 2013) urging believers to allocate time for rest (Waines, 2003) family, worship, and personal growth, all of which prevent burnout and foster renewed energy (Low, Cravens, Grant, & Moncrief, 2001). This balance sustains productivity and aligns with Islamic values of ethical conduct and accountability (Khan et al., 2015; Uygur, 2009). The past shock from COVID-19 has resurfaced, and work-life balance wears myriads of faces, as staying at home is detrimental to productivity, and following the lines between working and resting is blurry (Chu, Chan, & So, 2022). The balance is getting hard to maintain in the work-from-home setting (Birimoglu Okuyan & Begen, 2022) okuyan, as evident from deroded mental health (Sacco, Ricci, & Aquila, 2023). These academic conversations point to the need for careful job specifications and social support for workers, as the work-life balance has been entirely consistent with productivity in past studies Jamal Saleem. This hypothesis proposes that Muslims must maintain this delicate position of internal and external demands.

H_3: Work-life balance improves Islamic leaders' productivity.

The positive use of technology enhances work-life balance, boosting Islamic leaders' productivity (Nagy, 2020). Technology, with its potential for efficiency in task management and remote communication, enables leaders to manage their religious, familial, and community obligations more flexibly and effectively (Nam, 2014). This improved balance minimizes stress and prevents burnout, allowing leaders to focus on their duties with renewed energy and clarity (Albertsen, Rafnsdóttir, Grimsmo, Tómasson, & Kauppinen, 2008; Jones, Burke, & Westman, 2013). Under the light of Islamic principles, technology can simplify and aid the managerial process, thus giving Muslim leaders more time for family and supporting their productivity, as in the hypothesis.

H_5: Effective technological uses encourage the creation of work-life balance and, thus, Islamic leaders' productivity.

This study proposes that self-efficacy moderates the relationship between effective technological use and work-life balance, as self-efficacy shapes how individuals interact with and benefit from technology (Ibrahim, Osman, Gusau, & Vi, 2021). High self-efficacy, or confidence in one's ability to manage tasks, enables individuals to use technology more effectively for organizing their work and personal responsibilities (Conrad & Munro, 2008; Qamar, Khemta, & Jamil, 2016; Schwarzer & Jerusalem, 1995). Those with solid self-efficacy are better equipped to adapt to new tools, problem-solve, and integrate technology seamlessly into their routines, with potential outcomes of work-life balance (Ma, Ollier-Malaterre, & Lu, 2021). Therefore, self-efficacy acts as a moderating factor, influencing the

degree to which technological use can support a balanced and productive life (Ibrahim et al., 2021) with higher self-efficacy leading to more effective outcomes, as in this hypothesis.

H_5: Self-efficacy moderates the relationship between work-life balance and Islamic leaders' productivity.

3. RESEARCH METHOD

3.1. Design

This study applies the quantitative approach to explore and explain the potentiality of variable relationships. Proposed hypotheses are tested using partial least square structural equation modeling (PLS-SEM). This design is appropriate for seminal investigation in the causal-effect study. Furthermore, this study constructs nascent indicators of Islamic leader productivity, making it suitable for the explorative nature of PLS-SEM. The abstract indicators form the manifest variables into a structural model.

The use of PLS-SEM necessitates several statistical steps. The first will be the outer model measurement in PLS-SEM, which will assess the relationship between latent variables and their corresponding indicators. This process begins by specifying the measurement model and collecting data. For our reflective measurement models, reliability is assessed using Cronbach's Alpha (≥0.7) and Composite Reliability (≥0.7). Convergent validity is determined by the Average Variance Extracted (AVE ≥ 0.5) and indicator loadings (≥0.7). Additionally, the study presents the Fornell-Larcker criterion for the discriminant validity. This study also presents the collinearity findings by their variance inflation factor (VIF), as this technique can additionally provide a cue to the common-method bias if the indicators' VIF <3. It is possible to do an inner model analysis after meeting all the criteria for an outer model analysis using bootstrapping and path model construction (Hair, Ringle, & Sarstedt, 2011; Hair Jr, Howard, & Nitzl, 2020).

3.2. Measures

Data were collected through a structured questionnaire administered to 256 middle-to-upper management professionals drawn from 79 Islamic corporations (see Table 1 for the sample detail). This sample profile ensures a satisfactory foundation for data analysis, as the response to corporation leaders is relatively high. It was very important to have participants from middle to upper management in order to fully understand how Islamic organizations make decisions and what their strategic goals are. This method is in line with the absence of a clear target population in the exploratory setting. This research employs the partial least square (PLS-SEM), allowing empirical analysis and generalization of findings (Hair Jr, Sarstedt, Hopkins, & Kuppelwieser, 2014). It is also in line with this study's exploratory nature. Furthermore, it can work with a limited data set consistent with this study's sample size. The technique needs to be justified following these steps, i.e., the loading factors (loading and average variance extractor), the convergent validity (Cronbach's alpha and composite reliability), and discriminant validity (the Fornell-Larcker criterion), and is closed with the collinearity test (variance-inflation factor).

Table 1. Descriptive information.

Demographic cues	N	%
Male	171	66.8
Female	85	33.2
Age 20-30	36	14
Age 31-40	121	47.2
Age 41-50	99	38.6
Human resource division (HRD)	44	37.8
Head office	55	24.4
Finance	15	12.8
General office	23	34.7

This study occurred in 2024, following the consistent economic recovery after the pandemic. The restarts have created more conscious workers following their experience during the lockdown, inspiring them to reconsider how work should be done. This article can integrate the needs for investigation following the sample demographics and research phenomenon. The need to explore the unique operational and ethical contours of this burgeoning sector drove the focus on Islamic corporations. In this context, the research aims to contribute significantly to the existing knowledge of human resource management within these unique business entities. The relatively large sample size and the diverse representation of 79 firms enhance the study's external validity and allow for in-depth exploration of the research questions.

3.3. This Study Employs

The survey instrument encompassed established scales meticulously adapted to the context of Islamic corporations. Technological use was assessed using a validated scale developed by Conrad and Munro (2008) with specific items tailored to capture the unique technological landscape within Islamic financial institutions. Work-life balance, a critical concern for professionals, was measured through a reliable scale by Taşdelen-Karçkay and Bakalım (2017) with adjustments made to reflect the specific work-life challenges faced by employees in Islamic corporations. The productivity is constructed from the work of Koopman et al. (2002) encompassing the tenacity and drive in the workplace. Schwarzer and Jerusalem (1995) used a widely recognized instrument to operationalize self-efficacy, a fundamental psychological construct. The employed survey items are in Table 2.

Table 2. Survey instrument.

Construct	Code	Statement
Technological use	TechUse1	I always learned new technology that helped me at work
	TechUse2	As much as possible, work to be automated
	TechUse3	I do more with technology.
Work-life balance	WLB1	I can balance my work and my home's needs
	WLB2	I organize my work and home harmoniously
	WLB3	I manage to balance my house and workplace responsibilities.
Islamic productivity	IslamProdtv1	Even in my bad times, I finished my job
	IslamProdtv2	I am focused on my job despite adversities
	IslamProdtv3	I am spirited to accomplish my assignments in adversity
Self-efficacy	SelfEff1	I can accomplish my work with hard work
	SelfEff2	It is easy to stay focused on the main work accomplishment
	SelfEff3	I am confident in settling unnecessary issues at work

4. RESULT

This study investigated the influence of Islamic principles on productivity within Islamic corporations. The outer model measurement tests reliability, validity, and collinearity consistency to examine this relationship. Table 3 presents the findings.

Table 3. The summary of outer model findings.

Constructs	Scales	VIF	Loading	alpha	rho_A	CR	AVE
Tech use	TechUse1	1.402	0.798	0.706	0.706	0.836	0.630
	TechUse2	1.449	0.811				
	TechUse3	1.312	0.772				
Work-life balance	WLB1	1.223	0.707	0.665	0.695	0.816	0.598
	WLB2	1.415	0.854				
	WLB3	1.324	0.752				
Islamic leaders' productivity	IslamProdtv1	1.237	0.745	0.653	0.654	0.812	0.591
	IslamProdtv2	1.263	0.754				
	IslamProdtv3	1.379	0.806				
Self-efficacy	SelfEff1	2.878	0.902	0.909	0.924	0.943	0.846
	SelfEff2	3.333	0.937				
	SelfEff3	2.964	0.919				

The data in Table 3 reveals that all models satisfy the prerequisite for data validity and reliability. All indicator loadings are above 0.7, as well as their composite reliability. However, the construct of Islamic leader productivity points to 0.6 for the alpha and rho alpha. This finding is still within the acceptable range, as Hair Jr et al. (2014) suggested, as other criteria still meet the threshold. The indicators primarily show a VIF under three, indicating the absence of multicollinearity and common-method bias. This study ensures the discriminant validity by the Fornell-Larcker test, as in Table 4.

Table 4. The Fornell-Larcker criterion for discriminant validity.

Constructs	Islamic leaders' productivity	Mod. selfeff->Techuse	Self-efficacy	Technological use	WLB
Islamic leaders' productivity	0.769				
Mod. selfeff->Techuse	0.451	1.000			
Self-efficacy	-0.113	0.085	0.920		
Tech use	0.724	0.485	-0.132	0.794	
Work-life balance	0.675	0.512	-0.069	0.720	0.773

The data in Table 4 supports the research's validity as the score of each construct is higher than the unrelated variables, either diagonally or horizontally. This last outer measurement indicates the data to be processed in the inferential statistics. Table 5 summarizes the statistical data for the path model, which Figure 1 presents it graphically.

Table 5. The path summary.

Paths	Effects	*t*-value	*p*-values
Tech. use -> Work-life balance	0.615	5.414	0.000
Tech. use -> Islamic leaders' productivity	0.495	3.892	0.000
Work-life balance -> Islamic leaders' productivity	0.318	2.739	0.006
Self-efficacy -> Work-life balance	-0.007	0.113	0.910
Tech use -> Work-life balance -> Islamic leaders' productivity	0.196	2.209	0.028
Mod. self-eff->Tech. use -> Work-life balance	0.259	2.066	0.039

All statistical findings reveal the acceptance of all hypotheses aside from the effect of self-efficacy on work-life balance (R^2 to Islamic leaders' productivity by 0.567; R^2 to work-life balance by 0.543, respectively). The structural model ranks the importance of technological uses as the highest predictor, indicating a need for further managerial consideration. These findings will be discussed.

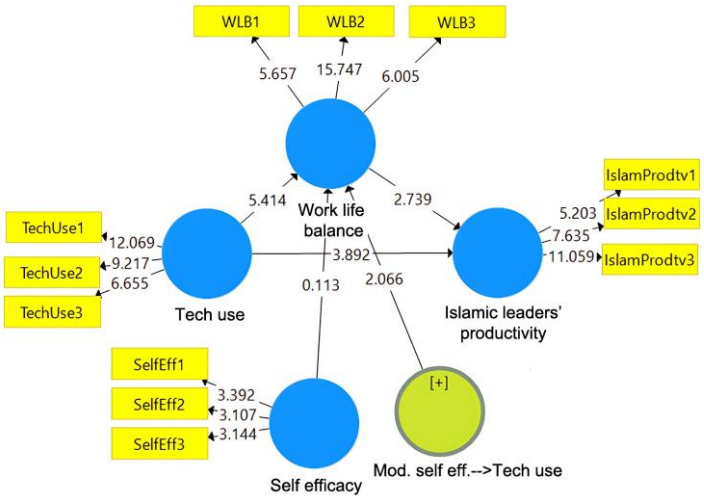

Figure 1. The bootstrapping result.

5. DISCUSSION

Productivity, a ubiquitous metric for evaluating the anticipated outcomes of labor, is often considered a purely secular concept (Koopman et al., 2002). However, religious perspectives can also offer valuable insights. This study investigates the interplay between Islamic leadership and productivity within corporations intentionally incorporating Islamic principles into their operations. Our primary objective is to discern how technology can influence the effectiveness of Muslim leaders in this organizational management. The strategic utilization of technology can positively impact the productivity of Islamic leaders.

This study confirms this first proposal of the 1st hypothesis that the employment of sufficient technology would be beneficial for upholding the work-life balance among leaders. This finding concurs with part of a past study by Ibrahim (2018) which states that supporting conditions can be a critical aspect of employee well-being and job satisfaction. The finding says that having tools that help automate routine tasks, streamline workflows, and allow for remote work can ease the stress of having too much to do and keep work and personal life from becoming too blurred (Fowosire, Idris, & Elijah, 2017). They allow employees to have personal lives, pursue hobbies, spend time with loved ones, and engage in activities that contribute to their happiness (Taylor & Todd, 1995). Moreover, technology could facilitate flexible work arrangements in remote work options, especially for those with family responsibilities or health concerns (Anwar & Graham, 2021; Donnelly & Johns, 2021). However, technology must not interfere with personal lives as it can be detrimental to their well-being Amankwah. This negative path emerges from constant interruption from the technology Hoeven. As such, these blessings and curses are persistent; hence, internal regulation from either the leaders or the workers is critical to balance the proper use of technology and family matters.

Islamic leadership and technology can create a powerful synergy. This is evident from the result of the 2nd hypothesis that supports the positive role of technology on the productivity of Muslim workers. This finding signifies that technology can support the implementation of Islamic values, e.g., fairness and transparency. While Islamic principles can provide a moral compass for using technology (Arzroomchilar & Olamaiekopaie, 2022) they ensure ethical uses in a way that benefits all stakeholders (Bass & Steidlmeier, 1999). This finding implies that technological advancements are not merely tools for profit maximization but are directed at internal and external productivity (Suriyanti, 2020). In a work environment with a passion for justice, compassion, and aligned higher-moral principles, Islamic leadership and technology can benefit in the long run with proper execution (Mohammad et al., 2018). Negatively, technology can only be beneficial if the leaders can create sufficient room for recovery; the situation is termed technostress (Ayyagari et al., 2011). This type of stress decreases job satisfaction and even productivity following the massive technological exposures. Hence, stringent regulations can be imposed to maintain the balance, as in our study proposal.

A healthy work-life balance is equally crucial for the productivity of Muslim leaders, as confirmed in the 3rd hypothesis. Muslims view resting as a means to reflect and renew their spiritual health in concordance with their mental and emotional well-being management for effective leadership (Bagley, Abubaker, & Sawyerr, 2018; White et al., 2003). Reduced work stress, leading to a positive work environment (Rabe, Giacomuzzi, & Nübling, 2012), and embracing religion at the workplace will shed light on the neglected religious application in modern organizations (Mohammad et al., 2018). This finding reinforces the self-efficacy theory that the drive to succeed in a particular assignment is related to her performance (Ma et al., 2021). Furthermore, well-being and work-life balance strongly predict self-efficacy (Ibrahim et al., 2021). However, specific job designs like work-from-home can impair productivity, as workers cannot differentiate between the problems in the office and the color of their house. Arguably, the work-from-home association with work-life balance is problematic when the supposed tranquility in work is marred by family affairs del boca. This empirical evidence points to the need for careful distinction between managerial policy that can affect the workplace and the tailored condition of each worker.

While a healthy work-life balance is expected to contribute to Islamic leaders' overall well-being and effectiveness, self-efficacy is not related to work-life balance, rejecting hypothesis 4th. This finding is contrary to a study in caregiver employees who exhibit positive self-efficacy following the work-life balance program Beauchamp. Another study is against this study's finding as the allocated leisure time increases nurses' occupational self-efficacy (Binnewies, Sonnentag, & Mojza, 2009). Self-efficacy is a complex system with various corresponding factors, e.g., past experiences, social support, and personal beliefs (Ajzen, 2002; Ma et al., 2021). Hence, this unsupportive finding invites further conversation for extended clarification.

6. CONCLUSION

Technology can benefit many activities; however, how it can maximize the managerial process in the context of Muslims' presentation at work requires further investigation into technological advancements, work-life balance, and productivity. This study reveals that technology can improve work-life balance and productivity by interconnecting efficiency, flexibility, and task management. Technology comes as a double-edged sword with the potential to uphold better productivity and even work-life balance; however, studies have indicated its opposing sides, from the screentime, technostress, or being over-informed. In light of Islamic regulations, maintaining balance, governmental policy, managerial discretion, and external locus of control management can help alleviate the unnecessary burden of workers. This finding indicates that there are multiple windows of conversation in this particular investigation.

This study acknowledges the necessity of improvement for future studies. The use of technology has the potential to decrease work-life balance, similar to screen time. Leaders exposed to technology may spend much time observing the attached system's report. Therefore, there is a need to reframe this condition in both positive and negative ways when constructing research elements and questions. The tale of prominent business leaders having insufficient sleep is sufficient for the evidence. Furthermore, future research needs expansive confirmation of the relationship between religious-based management and technology. This is left to aspiring students in the field.

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Transparency: The authors declare that the manuscript is honest, truthful and transparent, that no important aspects of the study have been omitted and that all deviations from the planned study have been made clear. This study followed all rules of writing ethics.
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