

The Mediating Role of Gratitude in Islamic Work Ethic and Religiosity on Work Life Conflict Reduce: The Case of Women in Professional Work

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To Link this Article: <http://dx.doi.org/10.6007/IJARBSS/v14-i1/20185>

DOI:10.6007/IJARBSS/v14-i1/20185

Published Date: 27 January 2024

Abstract

Work-life conflict is an important problem, especially for women, because it can affect their well-being and career choices. This research important because work-life conflict is a complicated issue driven by a variety of factors. These issues are critical for developing supportive work environments that foster a good work-life balance, especially for women. This study investigates of Islamic variables on reduce work life conflict among Minangkabau women in diverse organizational and job settings. The research methodology used explanatory through seven hypothesis testing either direct and mediation effect. Data collected from 200 respondents through purposive sampling using a survey approach. The research instrument incorporated variables such as Islamic work ethic, gratitude, religiosity. Confirmatory Factor Analysis (CFA) and Structural Equation Modelling (SEM) were employed for data analysis. Results findings indicate a positive influence of Islamic work ethic and gratitude, positive influence of religiosity and gratitude and also negative influence of religiosity and work life conflict. However, hypotheses concerning Islamic work ethic and gratitude on work life conflict were not supported, thus it can be concluded that Islamic work ethic and gratitude in this case, it cannot lower the work life conflict on the Minangkabau working female in West Sumatera Indonesia. In the same way with the mediation relationship, the two hypothesis of mediation proved that gratitude is not as a mediator the relationship between Islamic work ethic and religiosity to work life conflict. Further research proposed that research on work-life conflict among women can explore various dimensions to provide a comprehensive understanding of this complex issue.

Keywords: Islamic Work Ethic, Religiosity, Work Life Conflict, Gratitude

Introduction

Work-life conflict in working women has evolved into a complicated phenomenon that can have an impact on well-being and daily living. Certain workplace circumstances might intensify the tension between work demands and family duties, posing major obstacles for

women attempting to strike a balance. There are several repercussions of work-life conflict. First, there are stringent work criteria. Work-life conflicts can arise as a result of increased employment expectations such as time constraints, urgent projects, and heavy workloads. Women may find it challenging to balance their job and personal lives (Frone, 2003). Second, an aggressive working hours culture, in which working overtime or remaining available after hours is considered the norm, might exacerbate work-life issues. Within that culture, women may find it challenging to reconcile job and personal life (Kossek and Lautsch, 2008).

Third, unequal opportunity and reward can lead to tensions between professional and family duties. Women may believe they must work harder to prove themselves, which can lead to increased stress (Williams & Dempsey, 2014). Fourth, a lack of workplace flexibility rules, such as working from home or having flexible work hours, can exacerbate work-life problems. Without proper legislative assistance, women may find it challenging to balance work demands with family duties (Kelly & Moen, 2007). Fifth, the stigma associated with women who take maternity or family care leave can contribute to work-life problems (Gatrell & Cooper, 2009). Finally, postgraduate career development issues, women who are experiencing work-life conflicts may confront postgraduate career development challenges. They may find it challenging to obtain the same possibilities for development as their male counterparts when balancing job and family (Blair-Loy & Wharton, 2002).

Work-life conflict in working women represents complicated issues that necessitate attention from organizations, regulations, and work cultures. Such research and references provide a thorough understanding of the roots of conflict and the measures that might be done to address them (Williams & Dempsey, 2014). The importance of this Islamic behavioral variable in the context of work-life conflict in female workers can be seen as an attempt to create a working environment that supports a balance between work and personal life. Integration of Islamic values, such as gratitude, work ethics, and religion, can provide a moral and spiritual foundation that strengthens women's resilience to the pressure of conflict between employment and private life.

Implementation of these values can also help create an inclusive organizational culture, paying attention to the needs and rights of female workers. Therefore, formulating a corporate policy that understands and supports those values may have a positive impact on the well-being of women in the workplace. Thus, it is important to include Islamic behavioral variables in an effort to reduce work-life conflicts and improve the balance of women's work and personal life (Hill & Pargament, 2003).

Understanding elements that affect employee behavior and organizational success in the context of the workplace, such as Islamic work ethics, gratitude, work-life conflict, and religiosity, is crucial. Islamic work ethics provide a distinct perspective on how people conduct and interact in the workplace since they are based on the moral precepts and foundation of Islam. Islamic work ethics promote values like honesty, integrity, and justice in every facet of the workplace and encourage workers to fulfill their obligations with sincerity and perfection. A culture of morality and integrity can be shaped in an organization by a thorough understanding of Islamic work ethics. Islamic work ethics incorporates Islamic moral ideas and practices. Employees who base their actions and decisions on Islamic ethical standards are believed to be capable of creating a quality, fair, and respectful workplace. It can influence not just individual behavior but also the whole culture of the organization (Al-Khayyat, 2019).

Gratitude is also very important in the workplace. Employees that are grateful for their jobs, colleagues, and opportunities provided by their employers are more productive and contribute positively to the workplace. Understanding the extent to which gratitude

influences employee behavior can be useful in developing human resource management practices. Gratitude, as a kind of appreciation for various aspects of work and life, has a positive impact on human well-being and the sustainability of the work environment. Employees that are grateful tend to contribute more constructively and have a high level of job satisfaction. (Emmons & Crumpler, 2000).

Work-life balance, on the other hand, is a prevalent issue in today's world. How balancing work and personal life can affect employee well-being and overall organizational success. An in-depth understanding of the factors that contribute to workplace conflict can assist businesses in developing methods to improve that balance. Conflicts between work and home life might disrupt employees' life balance and well-being. According to research, excessive levels of conflict might reduce productivity and job satisfaction. Frone, Russell, and Cooper (1997).

Religiosity, as a facet of spirituality, has an impact on professional conduct as well. Understanding how religious values influence employee actions and decisions can provide insight into how diversity can be properly incorporated in the workplace. Religiosity spiritual dimension can play an important role in directing attitudes and conduct at work. Employees who base their activities on religious principles have higher job satisfaction and well-being, according to research (Bakker & Oerlemans, 2016).

Although research on gratitude, Islamic work ethics, and religiosity to reduce work-life conflict in female workers can provide valuable insights, there are some limitations and gaps in previous research that need to be noted. First, limited generalization, the research results may have a limitation in generalization due to different contextual factors between organizations, cultures, and work environments. This research needs to consider situational variations to produce more generally valid findings. Second, cultural and religious contexts, cultural factors and religions can influence the perception and application of gratitude, Islamic work ethics, and religiosity. This research needs to consider cultural and religion differences to understand the variability of results in different contexts.

Literature Review

Islamic Work Ethic

According to Beekun and Badawi (2005), Islamic work ethics is the transmission of principles that assist shape the character of the worker. It should encompass the relationship between humanity and Allah the Creator (*mu'amalah ma'al khaliq*), as well as the interaction between humans and other living beings (Graafland et al., 2006). It is more focused on fulfilling life by respecting corporate principles and motives (Ali & Weir, 2005) and is articulated through Shariah, which includes the Qur'an, As-Sunnah, Ijma, and Qiyas (Triuwono, 2000). Islamic work ethics refers to a set of moral standards that control and steer employees' behaviors and attitudes at work, based on the teachings of the Qur'an and the words of Prophet Muhammad (Ali, 1992; Mohammad, Quoquab, and Omar, 2016).

Work ethics in Islam are founded on four fundamental concepts: effort, responsible behavior, competition, and transparency (Ali & Al-Owaihian, 2008). These concepts imply that a business must be established and implemented in accordance with ethical ideals. According to Josephson (2013), eleven ethical ideals must be achieved in the workplace: honesty, promise-keeping, fairness, integrity, faithfulness, responsibility, respect for others, concern for others, excellence pursuit, and responsible citizenship.

Workplace conduct is also influenced by Islamic work ethics (Abbasi & Rana, 2012; Alhyasat, 2012; Murtaza et al., 2016). It promotes positive work attitudes that lead to better

outcomes, such as hard work, devotion, commitment, and so on (Ahmad et al., 2019; Khan Marri et al., 2013; Rokhman, 2010).

Gratitude

Gratitude, like other emotions, has attribute, state, and expressed forms (Rosenberg, 1998). Scholars, as previously said, appear to lack a complete understanding of each of the three expressions of this emotion due to definitional and operational opacity. Gratitude is closely related to other positive emotions (e.g., Fehr et al., 2017; Greenbaum et al., 2020) and has been equated with other discrete emotions or diffuse moods (e.g., Janicke-Bowles et al., 2019; Komter, 2004), which adds to its conceptual clarity concerns. Despite having trait, state, and expressive forms, thankfulness is frequently employed interchangeably with the related but separate concept of appreciation (Adler & Fagley, 2005; Gordon et al., 2012).

Sansone and Sansone (2010) describe gratitude as "the appreciation of what is valuable and meaningful to oneself" or "a positive emotional reaction in response to the receipt of a gift or benefit from someone" (p. 18). Gratitude is defined by Emmons and Shelton (2002) as "a felt sense of wonder, thankfulness, and appreciation for life" (p. 460). Gratitude has been related to stronger immune systems, lower blood pressure, less worry and despair, and increased levels of happiness ("Can Gratitude Make Nursing Stronger," 2016). Individuals who feel appreciative sleep better, recover more quickly from unpleasant circumstances, show more compassion and kindness, and take better care of themselves.

A grateful attitude can counteract the negative consequences of occupational and personal pressures. Occupational and environmental health nurses can give a calming presence to injured personnel, persons in need of a nonjudgmental listening ear, workers struggling with chronic diseases, and those involved in crisis or disaster events by practicing appreciation. Furthermore, thankfulness can influence occupational and environmental health nurses' care of workers as well as increase nurses' general well-being. Gratitude can help nurses improve their management skills, their networking ability, their decision-making abilities, and their productivity (Amin, 2013).

Religiosity

Various studies have focused on religiosity in the workplace, giving light on its impact on various elements of organizational dynamics. According to some study, religiosity and religious orthodoxy are determinants of religious expression at work. Thomson and colleagues (2023). Furthermore, the impact of religiosity on workplace satisfaction and organizational trust has been investigated, demonstrating that religiosity influences followers' beliefs, attitudes, and behaviors at the organizational level (Chaouali, 2021). Furthermore, religiosity has been demonstrated to influence political competence among Muslim hotel employees, expanding our understanding of workplace religiosity literature (Wang et al., 2021).

Furthermore, religiosity has been related to business commitment via job satisfaction and staff retention, showing an indirect positive impact on organizational commitment (Malik, 2020). However, it is crucial to highlight that in certain studies, religiosity did not explain workplace leadership practices, implying a complex link between religiosity and leadership behaviors (Hage & Posner, 2015). Furthermore, when paired with public service motivation, religiosity has been proven to positively boost employee performance, particularly in the public sector (Yudiatmaja et al., 2021).

The literature on workplace religion shows that it has a diverse impact on organizational dynamics such as workplace happiness, organizational trust, job satisfaction, leadership practices, and work outcomes. While religiosity has been linked to positive outcomes such as improving employee performance and reducing deviant behavior, it also brings with it obstacles such as adapting religious practices and potential conflicts coming from the manifestation of religious identities in the workplace.

Work Life Conflict

The work-life conflict hypothesis examines the issues that arise from the incompatibility or interference of role pressures. Research has dug into numerous aspects of work-life conflict, giving light on its influence on individuals and organizations. For example, studies on the influence of religion on work-life conflict have found that religiosity might indirectly impact business commitment through job satisfaction and employees' intention to stay Malik (2020). Furthermore, religiosity has been linked to the development of political skills among employees, underlining its potential impact on workplace dynamics (Wang et al., 2021).

The work-life conflict theory has also been investigated in the context of workplace stress and coping mechanisms. According to research, direct action coping strategies have a good influence on work-life conflict, whereas venting has a negative effect (Cheng & McCarthy, 2013). Furthermore, the literature has underlined the necessity for a holistic strategy to examining workplace spirituality, recognizing the immaturity of research on faith, spirituality, and religiosity in the workplace (Cuéllar-Juárez et al., 2018).

Overall, the work-life conflict hypothesis spans a wide range of research, from the impact of religiosity on job outcomes and corporate commitment to its impact on subjective well-being, stress, and coping techniques. The diverse character of work-life conflict theory emphasizes its importance in comprehending the complexity of balancing work and non-work domains.

Islamic Work Ethic and Gratitude

Along with religious activities, Islamic values such as cooperation, consultation, gratitude, hard work, and responsibility serve as guiding principles in fostering entrepreneurship attitudes in Islamic societies (Games et al., 2020). Furthermore, Islamic work ethics are universal values that emphasize employers' responsibility to keep promises, evaluate employees' situations, engage with employees to enhance their contracts, and ensure equal treatment of employees gratitude (Razak et al., 2022). According to study, the Islamic gratitude Scale has high reliability, content validity, and factorial validity, suggesting the importance of thankfulness in the Islamic setting (Suminta & Ghufon, 2022). Gratitude is also seen as an important virtue in many religions and ideologies, including Islam (Shin et al., 2020).

Hypothesis 1: Islamic Work Ethic has a Positive Effect on Gratitude.

Islamic Work Ethic and Work Life Conflict

Various research have looked into the relationship between Islamic work ethic and work-life conflict. Based on Islamic beliefs, the Islamic work ethic promotes perseverance, fairness, peace, and the pursuit of perfection. The literature has investigated the impact of Islamic work ethic on different aspects of organizational dynamics, such as job satisfaction, organizational commitment, and work engagement, as well as its potential role in work-life

conflict resolution. According to research, Islamic work ethic is positively related to job satisfaction, affective commitment, and continuation commitment, while adversely related to turnover intentions and work-life conflict (Caniago & Mustoko, 2020). Furthermore, Islamic work ethics have been shown to mitigate the detrimental impacts of occupational stressors on work engagement, reducing the influence of stressors on employees' involvement with their work (Riaz et al., 2021). Furthermore, the Islamic work ethic has been recognized as a key predictor of organizational commitment, influencing employees' affective, normative, and long-term commitment (Caniago & Mustoko, 2020).

Hypothesis 2: Islamic Work Ethic has a Negative Effect on Work Life Conflict

Gratitude and Work Life Conflict

Workplace gratitude has been demonstrated to have a considerable impact on several facets of work-life conflict. Through the input of resources, research has demonstrated that workplace gratitude treatments can alter discretionary outcomes such as helping and unproductive work behaviors (Locklear et al., 2022). Furthermore, workplace appreciation has been connected to decreased office stress, which is frequently associated with work-life conflict (Foy et al., 2019). According to the Conservation of Resources (COR) theory, job pressures can flow over into personal life, resulting in work-life conflict (Buonomo et al., 2020).

Furthermore, gratitude has been shown to reduce workplace toxicity by encouraging employees to use positive coping techniques (Garg et al., 2023). Gratitude at the workplace has been shown to reduce work-life conflict by encouraging beneficial outcomes such as workplace contentment, creativity, and friendship. Work-life conflict, on the other hand, has been linked to negative effects such as poorer job satisfaction and workplace well-being. As a result, cultivating appreciation in the workplace can be an effective technique for firms seeking to reduce work-life conflict and promote positive work outcomes.

Hypothesis 3: Gratitude has a Negative Effect on Work Life Conflict.

Religiosity and Gratitude

In addition, the literature emphasizes the important relationship between religiosity and appreciation in specific settings. For example, research have demonstrated that religiosity influences post-traumatic growth among Korean Christian young adults, with forgiveness and appreciation acting as mediators (Lee & Kim, 2021). Furthermore, religiosity was found to have a significant effect on dispositional gratitude among Polish homeless individuals, with help-seeking serving as a moderator (Szczeniak et al., 2022). Furthermore, research has shown that intrinsic religiosity is associated to gratitude, underscoring the subtle nature of religiosity's influence on appreciation (Kraus et al., 2014).

Furthermore, it has been discovered that religiosity has a substantial impact on the character of appreciation, influencing well-being and attachment to God (Satyawan & Kiswantomo, 2020). Furthermore, religiosity has been studied in terms of its moderating function in the link between gratitude and stress, emphasizing the complex interplay between these categories (Kumar et al., 2019). Furthermore, the association between religion and appreciation has been experimentally investigated, offering critical caveats for the previously found positive relationship between religion and gratitude (Tsang et al., 2012).

Hypothesis 4: Religiosity has a Positive Effect on Gratitude.

Religiosity and Work Life Conflict

According to research, religiosity has a major impact on work-life conflict, job satisfaction, and organizational commitment. For example, research have demonstrated that religiosity either directly or indirectly improves job satisfaction, work life conflict and organizational commitment Malik (2020). Furthermore, the moderating impact of religion in the relationship between work-life balance satisfaction and job satisfaction has been investigated, revealing the possible influence of religiosity on work-related well-being (Karim et al., 2016).

Furthermore, the literature has highlighted religiosity's possible moderating and mediating functions in the relationship between numerous work-related characteristics and outcomes. For example, the effect of religiosity in moderating the influence of workload and competence on teacher job satisfaction has been investigated, implying that religiosity reduces mental stress and promotes life happiness (Effendi et al., 2023). Furthermore, religiosity has been shown to have a favorable impact on professional engagement, particularly when evaluated through an Islamic lens (Abualigah et al., 2021).

Hypothesis 5: Religiosity has a Negative Effect on Work Life Conflict

Gratitude as Mediation the relationship between religiosity and work life conflict

The relationship between religiosity and work-life conflict has been a subject of interest in recent research. Gratitude has been identified as a potential mediator in this relationship, with several studies exploring the interplay between religiosity, gratitude, and various outcomes. For instance, a study on Korean Christian young adults found that religiosity affects post-traumatic growth, with forgiveness and gratitude mediating this relationship Lee & Kim (2021). Similarly, the relationship between religiosity and dispositional gratitude among Polish homeless adults was found to be moderated by help-seeking behavior and conflict of work life (Szcześniak et al., 2022). Moreover, a study revealed that gratitude partially mediated the relationship between wellbeing and experiencing meaningful work (Loi & Ng, 2021).

Hypothesis 6 : Gratitude as a Mediators On Religiosity To Work Life Conflict

Gratitude as Mediation the relationship between Islamic work ethic and work life conflict

It is critical to consider the potential mediation effect of appreciation while investigating the relationship between Islamic work ethic and work-life conflict. Gratitude has been found in studies to serve a mediating influence in a variety of work-related outcomes. Loi and Ng (2021), for example, discovered that appreciation partially moderated the association between wellbeing and meaningful work (Loi & Ng, 2021). This shows that gratitude can operate as a bridge between the Islamic work ethic and work-life conflict.

Hypothesis 7 : Gratitude as a Mediators On Islamic Work Ethic To Work Life Conflict

Method

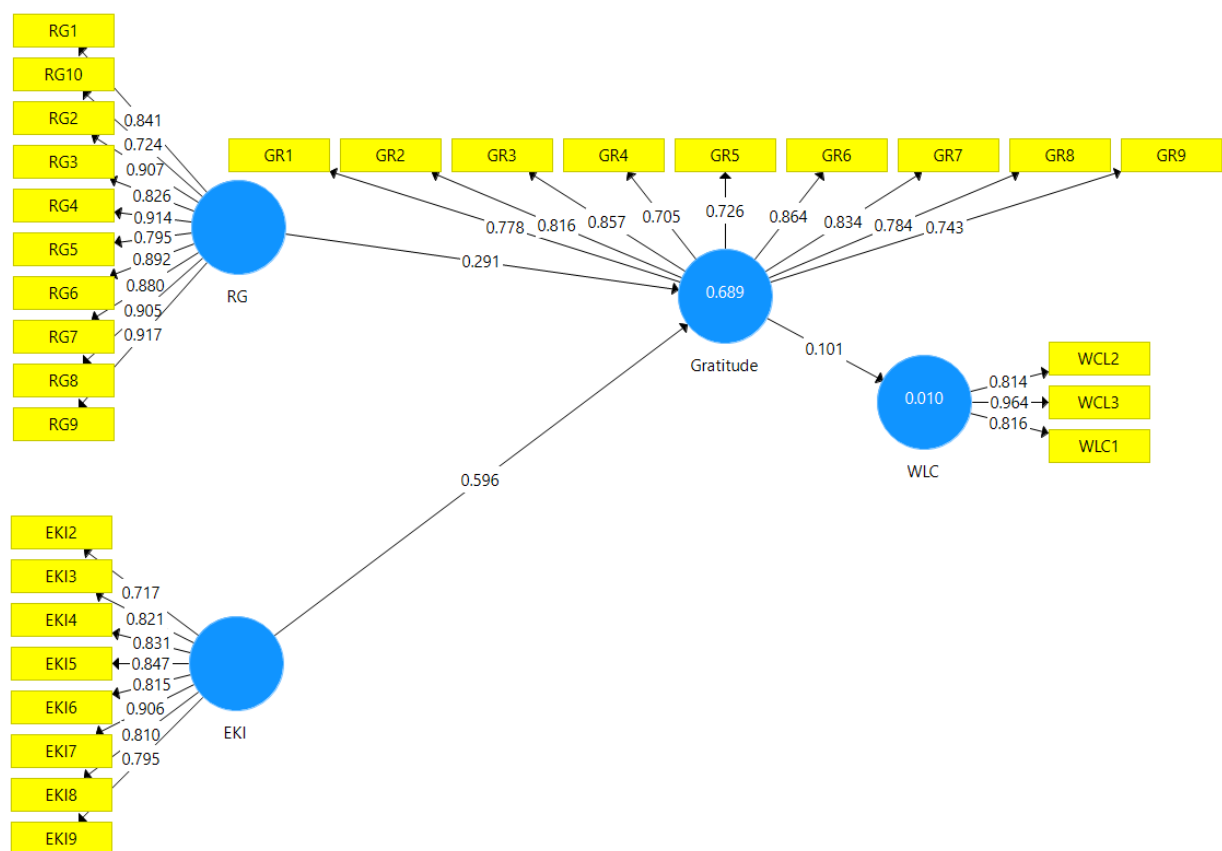
The purpose of this study is to look at the impact of religion and Islamic work ethic on work-life conflict, using thankfulness as a mediator variable. Data were gathered from 200

Minangkabau female respondents who work in a variety of organizations or work environments. Respondents were drawn from the Minangkabau female population who had worked for at least one year using a survey methodology and a purposive sample method. They are anticipated to provide insight into how work-life conflict affects workplace stress levels in their cultural and occupational setting. The Religiosity variable is assessed using a 13-item scale developed by Ozer et al. (2013), which has two dimensions: effect and behavior. "My religion is very important to me," for example, is a questionnaire item. Watkins (2001) examined gratitude using 9 items with three dimensions: sense of appreciation, pleasant feelings about life, and the tendency to act as an expression of positive thoughts and appreciation. Work-life conflict is assessed using a three-item scale adapted from Netemeyer et al. (1996), with an example questionnaire item being "Due to work-related responsibilities, I have to change my plans for family activities."

Results and Discussion

Analysis of Measurement Models

Figure 1 shows the determination coefficient of the model and the path coefficient for the equation model for the measurement model for validity and rehabilitation tests:



a. Convergent Validity

Convergent validity is determined by the correlation (outer loading) between the item or indicator score (component score) and the construction score. The load value or correlation of the indicator score with the construction score is said to be high if it is greater than 0.70. Indicators with less than 0.70 loaded are removed from the study and reestimated. The outer loading value of the indicator on the second reflecting construction is shown in

Table 1. In this study, two re-estimation processes were carried out since, during the previous stage of testing, some indicators were discovered that did not meet the validity test, thus the invalid indicator was eliminated and the data was re-run. The reliability test findings are given with internal consistency, which can be seen from the composite reliability value of the indicator on the reflective construction; a good composite reliability value according to Bagozi and Yi is > 0.7 , Cronbachs alpha > 0.6 , and an AVE value > 0.5 .

Table 1
Convergent Validity Analysis

KONSTRUK	ITEM	OUTER LOADING	CA	CR	AVE
Religiosity	RG 1	0.841	0.961	0.967	0.744
	RG 2	0.907			
	RG 3	0.826			
	RG 4	0.914			
	RG 5	0.795			
	RG 6	0.892			
	RG 7	0.880			
	RG 8	0.905			
	RG 9	0.917			
	RG 10	0.724			
Gratitude	GR 1	0.778	0.925	0.938	0.626
	GR 2	0.816			
	GR 3	0.857			
	GR 4	0.705			
	GR 5	0.726			
	GR 6	0.864			
	GR 7	0.834			
	GR 8	0.784			
	GR 9	0.743			
Islamic Ethic	EKI 2	0.716	0.929	0.942	0.671
	EKI 3	0.821			
	EKI 4	0.831			
	EKI 5	0.847			
	EKI 6	0.815			
	EKI 7	0.906			
	EKI 8	0.809			
	EKI 9	0.795			
	Work Conflict	WLC 1			
WLC 2		0.895			
WLC 3		0.922			

Source: SmartPLS 32.0 M3 Data Processing Results (2023)

b. Discriminant Validity

Discriminant validity is used to determine whether a particular construct (variable) differs from others. Analyze discriminant validity using the Fornell-Larcker criterion and cross loading.

Table 2

Discriminant Validity dengan Metode Fornell-Larcker Criterion

	IWE	Gratitude	RG	WLC
IWE	0.819			
Gratitude	0.805	0.791		
RG	0.720	0.720	0.862	
WLC	0.115	0.077	-0.001	0.897

Source: SmartPLS 32.0 M3 Data Processing Results (2023)

According to the data processing results, the latent variable correlations are greater than the variables to other latent variables. EKI has a rating of 0.819, thankfulness has a value of 0.791, RG has a value of 0.862, and WLC has a value of 0.897. Of all the variables that have already met the Fornell Larcker Criteria rule of thumb (Fornell dan Larcker, 1981).

Testing of Structural Models (Inner Model)

Evaluation of Structural Models

The Structural Model Assessment is required to see the relationship of the latent variable with other late variables; the findings of the structural model assessment study are shown in the images and tables below:

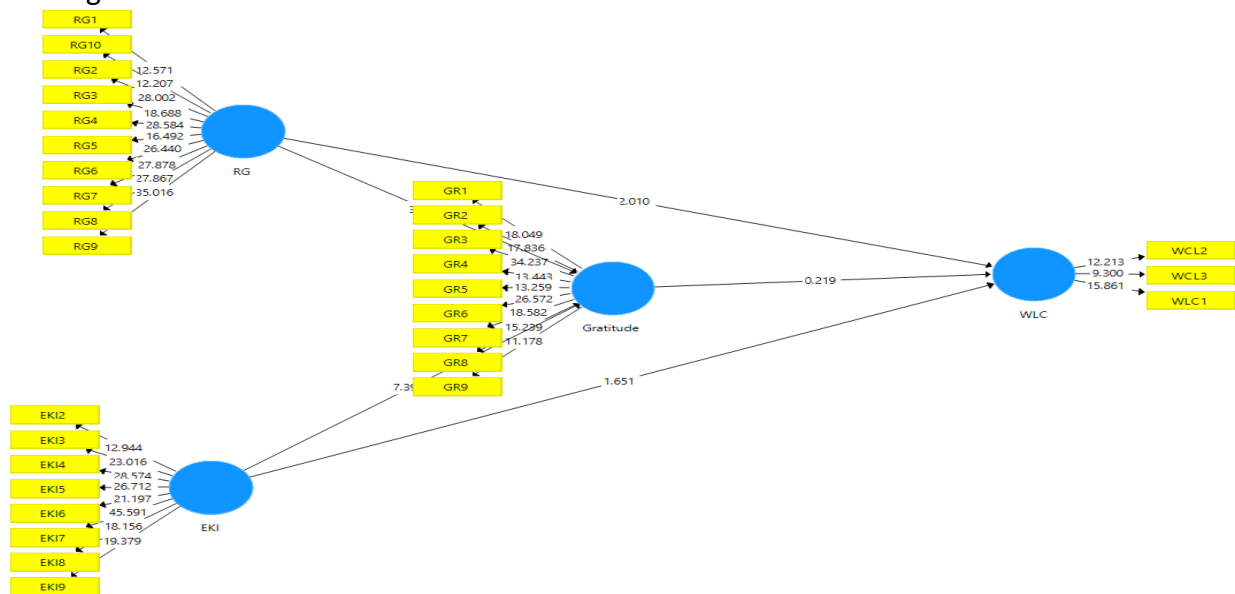


Figure 2 Structural Model Assessment

Source: SmartPLS 32.0 M3 Data Processing Results (2023)

Hypothesis Test Result

The route coefficient or inner model value reflects the degree of relevance in hypothesis testing. The route, or internal model score shown by the T-statistic, must be greater than 1.96 for two-tailed hypotheses with $\alpha = 0.05$ and greater than 1.96 for two-tailed hypotheses with $\alpha = 0.10$ (Hair et al., 2014). The significant values for all hypotheses investigated in this study are shown in Table 3 below.

Table 3

Hypothesis Test Result

Hypothesis	Original Sample	T Statistics	P Value	Conclusion
Islamic Work Ethic -> Gratitude	0.596	7.392	0.000	Supported
Islamic Work Ethic -> Work Life Conflict	0.224	1.651	0.099	Not Supported
Gratitude -> Work Life Conflict	0.028	0.219	0.826	Not Supported
Religiosity -> Gratitude	0.291	3.702	0.000	Supported
Religiosity -> Work Life Conflict	-0.183	2.010	0.045	Supported
Islamic Work Ethic -> Gratitude-> Work Life Conflict	0.017	0.213	0.831	Not Supported
Religiosity -> Gratitude-> Work Life Conflict	0.08	0.213	0.831	Not Supported

Source: SmartPLS 32.0 M3 Data Processing Results (2023)

The route coefficient or inner model value reflects the degree of relevance in hypothesis testing. The route, or internal model score shown by the T-statistic, must be greater than 1.96 for two-tailed hypotheses with $\alpha = 0.05$ and greater than 1.96 for two-tailed hypotheses with $\alpha = 0.10$ (Hair et al., 2014). The significant values for all hypotheses investigated in this study are shown in Table 3 below.

The relevance of the inter-variable path in the structural model is shown in Table 3 above using t statistics between variables. In this research structure model, each independent variable evaluated has a considerable influence on its dependent variable. T-statistics values that are all greater than 1.96 (two-tailed trials, $\alpha = 0.05$) demonstrate this. Islamic work ethic to gratitude original sample (0.596) and significant at $\alpha = 0.00 < 0.05$ with a statistical value of 7.392 > 1.96 implying that the initial hypothesis 1 is supported. The second hypothesis which states Islamic Work Ethic to Work Life Conflict, is not supported that the T Statistics value of 1.651 is quite low, the P Value of 0.009 is still above the generally used significance level (0.05). Third hypothesis which states gratitude to Work Life Conflict, is not supported that the T Statistics value of 0.219 < 1.96 is quite low, the P Value of 0.826 is still above the generally used significance level (0.05).

Fourth hypothesis which states religiosity to gratitude original sample 0.291 and significant at $\alpha = 0.00 < 0.05$ with a statistical value of 3.702 > 1.96 implying that the initial hypothesis 4 is supported. Fifth hypothesis which states religiosity to work life conflict original sample -0.183 and significant at $\alpha = 0.04 < 0.05$ with a statistical value of 2.010 > 1.96 implying that the initial hypothesis 5 is supported. Sixth hypothesis which states Gratitude as mediators of Islamic Work Ethic to Work Life Conflict with original sample 0.017 and significant at $\alpha = 0.831 > 0.05$ with a statistical value of 0.213 > 1.96 implying that the initial hypothesis 6 is not supported. Seventh hypothesis which states Gratitude as mediators of

religiosity to Work Life Conflict with original sample 0.08 and significant at $=0.831 > 0.05$ with a statistical value of $0.213 > 1.96$ implying that the initial hypothesis 7 is not supported.

Discussion

The conclusions of this study should be explored in depth in conjunction with the findings of other empirical investigations. The findings of this study are also likely to encourage practitioners and scholars to continue actively promoting Islamic variables to lessen work-life conflict among female employees. This study found that Islamic personality factors such as Islamic work ethic and religion have a favorable influence on female employees' thankfulness. According to research (Razak et al., 2022), Islamic work ethics are universal values that emphasize employers' responsibility to keep promises, evaluate employees' situations, engage with employees to improve their contracts, and ensure equal treatment of employees' gratitude. Furthermore, it has been demonstrated that religiousness can lessen work-life conflict among employees, particularly women. According to Effendi et al (2023), religiosity reduces mental stress, work-life conflict, and enhances life happiness.

Islamic work ethics and appreciation had no beneficial and meaningful influence on employee work-life conflict reduction. While some studies have focused on the potential moderating role of Islamic work ethic in reducing work-life conflict (Riaz et al., 2021), others have looked at its impact on job satisfaction, organizational commitment, and job performance (Yousef, 2001; Mohammad et al., 2018; Caniago & Mustoko, 2020). It is crucial to note, however, that the findings are not uniform across all investigations. For example, according to some research, Islamic work ethic has no association to work-life conflict (Yousef, 2000), and it may not have a positive substantial impact on intrinsic motivation (Nurfaizi & Muafi, 2022).

Similarly, appreciation does not buffer the association between Islamic work ethic and religiosity in terms of reducing employee work-life conflict. According to research published by (Yousef, 2000), thankfulness does not buffer the association between Islamic work ethic and work life conflict. There has been little study on gratitude as a mediator in the relationship between wellbeing and meaningful work (Loi & Ng, 2021). Furthermore, the role of appreciation as a moderator in the interaction between Islamic work ethics and work-life conflict has received less attention. As a result, there is a gap in the literature on gratitude's specific mediating role in the relationship between Islamic work ethic and work-life conflict.

Conclusion

Based on a thorough examination of the literature, it is clear that work-life conflict has a substantial influence on women in a variety of professional and personal spheres. Women frequently experience difficulties in striking an acceptable balance between their professional and home lives, which can have ramifications for their overall well-being and career happiness. It is critical to remember that attaining work-life balance is critical for women's quality of life and job satisfaction (Julka & Mathur, 2017). It can reduce their conflict between home and work. Nowadays continue to discover minimal research based on Islamic attitudes in looking at the relationship to conflict encountered by professional women. It takes a lot of behavioral variable study in Islam-based human resource management to eliminate female workers' work-life conflict. The study's sample size was limited to 200 female Minang from West Sumatera, Indonesia, who are religious Muslims who work both at home and in the office. It is planned that future study would be conducted on a larger sample with a diverse range of regional or country origins so that the expected findings can be observed.

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