Improve Work-Life BalanceThrough Optimizing Employee Spirituality

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Abstract

Adaptation during the Covid-19 pandemic has caused work patterns and lifestyle changes. Technological developments make it possible for someone to be very accessible anytime, anywhere, so the boundaries between work life and personal life are increasingly biased. This research aims to test 4 (four) hypotheses about whether Work-Life Balance (WLB) is influenced by Emotional Intelligence (EI) and Employee Spirituality (ES) either directly or through EI as a mediating variable and whether ES influences EI. This research sampled 439 Sharia bank employees in DKI Jakarta at the manager, officer, and staff levels. The data collection method uses a questionnaire with a Likert Scale, which is processed and analyzed using PLS-SEM (Partial Least Square-Structural Equation Modeling). The results show that ES has a significant positive effect on WLB, ES has a significant positive impact on EI, EI has a significant negative effect on WLB, and EI mediates the negative effect of ES on WLB. The results of this study need to be further tested on different research objects to be generalized, whether the significant negative influence of EI on WLB can occur in research objects with different organizational backgrounds and environmental conditions. Further research is needed using different instruments to measure the influence of EI on WLB. The study's limitations also lie in the data collection technique, which is only carried out through questionnaires; no further in-depth interviews are carried out to confirm the answers to the questionnaire items, especially in sentences that have negative meanings in measuring and reflecting WLB.

Keywords: *Employee Spirituality (ES), Work-Life Balance (WLB), Emotional Intelligence (EI).*

Introduction

Every individual needs to maintain a balance between work life and personal life in order to live a quality life. Adaptation during the COVID-19 pandemic has caused work patterns and lifestyles to change. Technological developments make it possible for someone to be very accessible at any time so that the boundaries between work life and personal life are increasingly biased. In conditions like this, it is essential to achieve harmony in life (Budagavi et al., 2021). The phenomenon of working from home (WFH) does not guarantee that work will be more enjoyable (Khattak & Abukhait., 2024). Workers are surrounded by a more relaxed home atmosphere, free from pollution and congestion. However, on the other hand, WFH and working after the COVID-19 pandemic have their challenges and pressures (Ahmad et al., 2025). Unclear working hours, work boundaries, and increasingly heavy workloads can be a source of stress that leads to burnout and emotional, physical, and mental fatigue. Workers lose work motivation, lack enthusiasm, are tired, have difficulty focusing, and even hate their jobs (CNN Indonesia, 2021). New demands on employee flexibility with remote and hybrid work and the increasing risk of employee mental health problems add to the difficulty of managing work. Gallup found that one in five employees reported feeling lonely, angry, or sad the previous workday, and four in ten employees felt much stress (Harter, 2024).

The global phenomenon shows increased stress in many countries, with work being the primary cause. This is likely caused by a rushed lifestyle, pressure at work, financial stress, and too much juggling/multitasking (Medibank, 2019). Congestion in Jakarta accounts for 70% of the causes of stress. The second cause is workload, including deadlines, pressure from superiors and colleagues, and inability to care for needs, health, and welfare in retirement. Generally, employees spend more than 10 hours in the office, even though, ideally, people only work eight hours daily (Pradesha, 2015). Susceptibility to stress is a characteristic of low Emotional Intelligence (Kompas.com, 2017). A survey shows that more and more Indonesians feel they need more time with friends or doing hobbies because they are too busy to carry out their daily routines.

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This shows the phenomenon of low Work-Life Balance (WLB), which is related to employees' ability to deal with work pressure without neglecting various aspects of their personal life (Cigna, 2018).

The workplace became a significant place of residence for workers in the 21st century but also triggered many problems, such as stress, fatigue at work, and workaholism (Conger, 1994). Separating work, life, family, and enthusiasm for work can potentially stress employees, making them feel dissatisfied, worried, and isolated (Fairholm, 1996; Cavanagh, 1999). Work-life balance (WLB) is currently recognized as a significant problem that must be managed by employers and employees (Khateeb, 2021). Many problems associated with WLB (such as stress, absenteeism, employee retention, poor health, and morale) can be seen as negative impacts of poorly managed WLB (Syed, 2015). Good WLB requires satisfaction and proper functioning at work and home with minimal role conflict (Clark, 2000). Greater flexibility and balance between work and family produce tangible benefits for employees and organizations (Agha, 2017; Baltes *et al.*, 1999; Standen, Daniels and Lamond, 1999; Becker, 1995). Research on fatigue at work in the United Kingdom (Wyatt et al., 1929) was a precursor to research (Lawler, 1969) on the need for a dynamic work environment. Their findings support the classic conclusion that monetary rewards can indeed influence performance when used as a criterion for determining employee salaries (Taylor, 1911). Phenomena that workers often feel are separation from others, alienation due to their work, and a lack of meaning in life. This separation makes a person feel dry; there are unmet needs and unhappiness, and a situation like this is often experienced as a void in a person's life (Cavanagh, 1999). A fundamental error that many leaders are not aware of is "functional atheism, namely the belief that the primary responsibility for everything lies with me. According to this view, if something must be achieved, I cannot hope for God's help; I must make it happen myself (Palmer, 1994). Functional atheism leads to dysfunctional behavior at every level of human life: workaholism, burnout, lack of attention to the people in life, broken families, and even violence. Functional atheism and the resulting narrow view of life and work trap a person into a style of life and behavior that is not only unspiritual but also inhumane.

Spirituality is needed to achieve a balance between work and personal life and avoid conflict between roles. People who have Meaning of Life (spirituality) are more likely to strive to achieve work-life balance (Klerk, 2005). Spirituality in the workplace can help employees find and feel meaningful in their work rather than working just to make ends meet. This research investigates the importance of work-life balance in every individual's life, and Spirituality can help individuals maintain a balance between work and personal life. It is impossible to achieve employee commitment, job satisfaction, and work-life balance satisfaction without institutionalizing spirituality in the workplace (Roy, 2016). Personal and professional life balance essentially share assumptions, beliefs, and values about the extent to which the organization supports the integration of employees' work and family life (Thompson et al., 1999).

Theoretical Framework and Hypotheses Development

Work-Life Balance (WLB)

Work-life balance (WLB) is an individual's ability to meet work or family needs regarding work responsibilities or other activities (Parkes & Langford, 2008). Balance can also be interpreted as a subjective concept describing the satisfaction of a person's relationship with life and work. The more balanced life is, the happier a person will be. Work-life balance can also be interpreted as a balance between work and family to fulfill the role expectations given and negotiated between the individual and his partners (Carlson et al., 2009). The work-life balance began to develop in the twentieth century, especially among women struggling to balance family obligations and work. With so many women working, policies have been created to facilitate their efforts to balance work and family roles. In the 21st century, this problem is not only limited to women but also occurs in men and their partners who work and have difficulty fulfilling both roles (family and work). One thing that disrupts fulfilling this role is technology. Technology can distract someone because when they are with their family, they still carry out work matters. After all, the company has flexibility in contacting its employees. On the other hand, when employees are not with their families, they need entertainment, hobbies, friends, religion, society, and so on; this can be disturbed when they can easily be contacted for work purposes.

Human Resources researchers link a relationship between Work-Life Balance and job satisfaction, family satisfaction, productivity, organizational performance, psychological well-being, organizational commitment, health, and stress (Khan & Fazili, 2016). WLB is also related to employee retention, job satisfaction, and individual commitment to the organization (work domain) and is related to better marriages (family domain), family satisfaction, and better family performance (Pheng & Chua, 2019). WLB can be categorized into two things: First, role involvement in various roles in work and life; Second, minimizing conflict between work and life. So the results of Work-Life Balance are those related to work in the form of job satisfaction, organizational commitment, absenteeism, etc., and those related to life (non-work) are family satisfaction, life satisfaction, satisfaction with the availability of free time (Sirgy & Lee, 2018).

Rigid work models encourage highly qualified workers to work at lower skill levels to have a life outside of work (EOC, 2007). Research shows many people work arduous hours (Reeves & Doyle, 2002; Simpson, 1998). Workplace balance is an essential organizational policy consideration as more and more families struggle to juggle work and family commitments (Heraty et al., 2008; Khan & Agha, 2013). There is a global understanding of the importance of balancing and integrating family and work for all employees in contemporary times (Agha et al., 2017). Professionals consider meaningful work, good working conditions or the work itself, income, and supportive coworkers the most influential factors for their stability and professional growth (Mitroff & Denton, 1999b).

Powell & Greenhaus (2010) based conflict theory on role theory on a scarcity perspective, according to which there is a limited amount of time and energy available to individuals that can be divided among various roles. Greenhaus and Beutell (1985) distinguish three types of conflict, namely, Time-based conflict, stress-based conflict, and behavior-based conflict. Time-based conflict occurs because time constraints make managing the demands of different roles challenging. Long hours, irregular shift work, and inflexible work have been blamed for time-based work-life conflict. Tension-based conflict arises from the psychological demands of work, interaction fatigue, and work exhaustion. Behavior-based conflict occurs when work demands indicate behavior that may not be conducive to family roles, and switching between the two roles can be a source of conflict (Roy, 2016). Research also shows that the conflicted relationship between work and life is two-way. This means that the work domain can interfere with the non-work domain, and the non-work domain can interfere with work (Gutek et al., 1991). Both conflicts hurt the work and family domains (Adams et al., 1996). Conflict-oriented perspectives have dominated most historical studies of WLB. However, there has been a shift in contemporary perspectives as researchers begin to look into the potential symbiotic relationship between work and life. Greenhaus and Powell (2006) developed enrichment theory and analyzed the phenomenon of the enrichment process that connects work to family and family to work. *Enrichment* is the process that occurs when experiences in one role improve the quality of life in another. It can also be defined as accumulating psychological resources in a particular role that are spilled into other roles (Carlson et al., 2011). Enrichment theory suggests that increased role performance in one domain depends on acquiring resources in another domain. On the other hand, positive spillover describes the transfer of experiences, skills, moods, and behaviors from one domain to another. The primary difference between the two concepts is that transferred experiences do not necessarily improve life or individual performance in other domains (Carlson et al., 2006). Facilitation is assumed to occur when engaging one domain produces benefits that enhance the functioning of different life domains. The difference between enrichment and facilitation lies in the level at which the analysis is performed. Enrichment focuses on an individual's quality of life, whereas facilitation investigates improving system functioning (Carlson et al., 2006). Greenhaus and Powell (2006) emphasize that enrichment can co-occur with one of two pathways: the affective and instrumental paths. Affective work-life enrichment occurs when workers transfer positive behaviors and emotions between work and family. Instrumental work-life enrichment occurs when skills and behaviors acquired in one domain enhance that individual's performance and effectiveness in other domains. Powell and Eddleston (2011) added family-derived enrichment to the mix, which occurs when an employee's family members support and help him at work.

Employee Spirituality (ES)

"Spirit" comes from the Latin word "Spiritus," which means breath, considered the fundamental force of life carried by all humans (Garcia-Zamor, 2003; Neal, 1997). Spirituality is always action-oriented (Dale, 1991). If Spirit is an "inner source of then, Spirituality is the outer expression (manifestation) of that power (Dehler & Welsh, 2003). Spirituality is an idea, something abstract and unobservable, such as motivation or satisfaction, while Spirituality is a concept because it is easily observed in behavior. *Spirituality* is often defined as an inner journey or search for a higher meaning in life (Fry, 2003; Neck & Milliman, 1994; Ian, 2003). This relates to transcendent meaning, which involves more outstanding interests outside the self, rather than immanent meaning, which concerns only practical, ordinary, or ego needs (Ashar & Lane-Maher, 2004).

Gardner's multiple intelligences describe the derivative of 3 basic intelligences, namely intellectual Intelligence (IQ), emotional Intelligence (EQ), and spiritual Intelligence (SQ). SQ is the highest Intelligence, influencing IQ and EQ's effective functioning (Danah Zohar, 2012). Spirituality is the Intelligence with which we overcome and solve problems related to meaning and value; Intelligence that can place human actions and life in a broader, more prosperous, and more meaningful context; Intelligence that can assess an action or a life path as more significant. SQ is the necessary foundation for the effective functioning of IQ and EQ. SQ is the highest Intelligence. Spirituality is searching for the sacred (McFadden & Pargament, 1998). Emmon (2000) said that Spirituality is a rich and varied construct, not easily defined, measured, or identified in other people's lives. The argument is twofold: First, a set of skills and abilities associated with Spirituality are relevant to Intelligence. Second, individual differences in these skills are a core feature of the person. According to Gardner's theory of multiple intelligences, spirituality meets almost all the criteria.

Spirituality is defined as a meaningful life with the highest being, the ultimate being (Bregman, 1995), *an* existing vital force (Rayburn, 1996), or the highest truth (Wong, 1998). Another study defines *Spirituality* as a feeling of connection with oneself, others, and the universe (Mitroff, 2012) or a connection between humans and something higher (Benefiel, 2005). There are several repetitions of words in discussing the meaning of Spirituality, such as ultimate, higher being, and universe, indicating that the concept of Spirituality involves something eternal (Ayranci & Semercioz, 2011). The study of Spirituality is considered a prescriptive science about humans which is in the domain of psychology and theology (Helminiak, 1996 1998); topics in the psychology of religion (Helminiak, 2006; Pargament, 1999); closely related to the 5-factor model of Personality, (MacDonald, 2000, Piedmont, 1999); and is associated with higher levels of consciousness in transpersonal psychology, (Walsh & Vaughan, 1980; Wilber, K., Engler, J., & Brown, 1986; Wilber, 1993; Wilber, 2006).

Spirituality is a personal expression that becomes the highest consciousness and ultimate human concern (Emmon, 2000). Hendry and Tillich (1957) argued that the essence of religion in the broadest and most inclusive sense is having a "desire for the infinite," a desire unmatched in human motivation. *Religion* is a condition understood as the highest form of consciousness, ultimate concern, a consciousness that includes all other consciousness as a precursor and which contains answers to questions about the meaning of life (Tillich, 1963). Spirituality has been defined as that which "involves the highest personal truth" (Wong, 2011), and Spirituality refers to how a person lives with the highest meaning, their response to the ultimate truth of the universe (Bregman, L., & Thiermann, 1995). Other researchers argue that the construct of Spirituality includes concepts such as transcendence, purpose, wholeness, altruism, universality, and meaning in life (Cavanagh, 1999; Fry, Vitucci, & Cedillo, 2005; Cash & Gray, 2000; Stanard, Sandhu, & Painter, 2000). Spirituality is also about a deep feeling of wholeness or connectedness with the universe, a sense of existence and connection with a higher power (Summers & Falco, 2020), which can (but does not have to) be expressed as religious dogma, rituals, and rites, (Stanard et al., 2000). Spirituality is the desire to find life's ultimate goal and live accordingly (Cavanagh, 1999; Cash & Gray, 2000). Spirituality includes hope, faith, altruistic love, and having a vision (Fry, 2003). Duchon & Plowman (2005) define *Spirituality* in the workplace as a workplace that facilitates employees to have an inner life maintained and nourished by meaningful work. Nursing literature states that Spirituality is essential to holistic patient care (Emblen, 1992; Dyson, Cobb, & Forman, 1997; Martsolf & Mickley, 1998; McSherry, Cash, & Ross, 2004; Buck, 2006). The sociology of religion literature suggests that due to secularization, the decline of religiosity, and

religious individualism, Spirituality has played an essential role in postmodern societies (Bellah *et al.*, 1986; Zinnbauer et al., 1997; Wuthnow & Smith, 1998; Hill et al., 2000). Spirituality, a psychological perspective, is defined as feelings, thoughts, and behavior originating from the desire to connect with a higher power or purpose (Sheep, 2006).

Employee Spirituality in this research is a proposal that combines 3 (three) main perspectives, namely the Holistic Intelligence Theory, the knowledge-based view, and the Islamic Paradigm, at the individual level in the organization. The theory of Intelligence (holistically) divides the main types of human Intelligence into 3 (three), namely, Intelligence quotient (IQ), Emotional quotient (EQ), and Spiritual quotient (SQ) (Zohar & Marshall, 2000). Intellectual Intelligence is Intelligence related to a person's level of skills and knowledge in problem-solving (Chiu et al., 1994). Emotional Intelligence is a set of mental abilities related to emotions and processing of dynamic information, Mayer & Salovey, (1997). In this research, Spiritual Intelligence Spirituality is the highest Intelligence, influencing the effective functioning of IQ and EQ (Danah Zohar, 2012). The Holistic Intelligence Theory is identical to the Islamic Concept of Motivation explained by (Khair et al., 2017). Islamic studies experts conclude that there are five general categories of human needs (Al-Jasmani, 1996; Glaachi, 2000; Nusair, 1985; Shariati, 1979). Physiological and material needs are referred to as primary drives of a physical nature; psychological, spiritual/mental, and intellectual needs are referred to as secondary, non-physical drives (Khair et al., 2017). Physiological needs include food and shelter. Material needs concern the need to achieve a certain level of wealth and economic prosperity that you want to achieve. Psychological needs concern emotions (in this research called Emotional Intelligence), such as love, belonging, fear, and influence. Spiritual needs (in this research called Spiritual Intelligence/Spirituality) focus on faith, harmony, self-confidence, and purpose in life. *Spiritual needs* are a foundation that can help absorb feelings of frustration, crisis, failure, and so on. Intellectual needs (in this research called talent), which also intersect with the concept of human capital, as explained previously, revolve around capitalizing potential, maximizing contribution, continuous learning, and development.

The Strategic Human Resource Management theory concerns human and spiritual capital (Ismail, 2005). Schultz (1961) pioneered *human capital* as a set of knowledge, skills, and abilities that reside within an individual and are used by him. This definition is identical to the Talent component, which includes knowledge, skills, and attitudes (Tansley et al., 2007). So, the talent referred to in this research is human capital (Schultz, 1961). Liu (2008) argues that spiritual capital is the power and influence created by a person or organization with the help of spiritual and religious beliefs and knowledge. Spiritual capital has consistency and a definite purpose for people to search for the meaning of life (Howard, 2002). The integration of Spirituality in Islamic and Talent perspectives is based on previous conceptual research recommendations that strengthen the holistic perspective in HRD. Ahmed et al. (2016) explained the importance of the human spiritual dimension in human resource development (HRD). There is a need for further research to consider the literature on human development through holistic education and its relevance for HRD, as well as to propose the addition of valence and value in organizational motivation (Khan & Sheikh, 2012).

This research tries to fill the research gap, using recommendations from previous research that proposed including Spirituality into a series of HRD programs in this research, combined with talent, so that if HRD develops talent management programs, it also includes the development of employee spirituality. The Spirituality referred to in this research is Spirituality within the Islamic religion. Theoretical debates make studying Spirituality necessary and Spirituality attractive to research. In this research, its influence on work-life balance will be tested. Religion and science cannot be separated. It freed Spirituality from religion and spiritual action that would lead to emptiness and inequality. Spirituality without the Creator's ultimate goal is only psychological Spirituality, which will reach a spirituality of emptiness, calm, and peace but empty, relative, practical, and the final point is boredom (passive) (Muthohar, 2014). Likewise, about Intelligence, Spirituality referred to in this spiritual part of holistic Intelligence, spiritualizing to Ahmed et al. (2016)), has been studied up to the conceptual stage. This research will be tested empirically.

Ribeiro and Gomes (2017) found definitions of talent in three main categories: Personality, with perseverance as the most frequently mentioned talent; Knowledge, with communication skills being the most commonly mentioned; and Groups, with teamwork as the most cited talent.

Emotional Intelligence (EI)

The concept of Intelligence rooted in multiple Intelligence, Multiple Intelligence-IM (Gardner, 1983) is "interpersonal" and "intrapersonal" Intelligence ((Mayer & Salovey, 1997), which is from now on referred to as "emotional intelligence," a mental process that involves recognition, use, understanding and management of one's own and other's emotional states to solve problems and regulate behavior. (Goleman, 1998) his famous book, Working With The Emotional Intelligence, states that emotions affect individuals in organizations in a work environment. Employees with high EI can perform better by managing better interpersonal relationships with others.

The concept of EQ was first coined by Mayer & Salovey (1997), who argued that EQ is a type of social Intelligence, namely the ability of individuals to monitor their own and other people's emotions, differentiate between them, and use that information to guide thinking and action. EQ is rooted in social Intelligence, which was first put forward by (Thorndike, 1920). Then, this idea was popularized by (Goleman, 1995), who claimed that EQ is beyond Intelligence (IQ) and significantly affects a person's quality of life. Mayer and Salovey (1997) define EQ as a set of mental abilities related to emotions and the processing of emotional information. They found three vital areas of development of the EI concept: Cognition or thinking, affection (including emotions), and motivation or conation. Wong & Law (2002) developed an Emotional Intelligence scale measure based on the revised four branches of Mayer & Salovey's (1997) Emotional Intelligence model to measure individual self-perceptions or self-reports of Emotional Intelligence. These domains form four subscales of the measure: self-appraisal of emotions (SEA), appraisal of other people's emotions (OEA), use of emotions (UOE), and regulation of emotions (ROE).

Employee Spirituality and Work-Life Balance

Hungelmann et al. (1985) stated that acclimatization of work-life balance and Spirituality in the workplace predominantly supports transpersonal (relationship with God), interpersonal (relationships with friends and family), and intrapersonal (relationship with oneself) propositions. In this context, work-life balance explicitly addresses balancing the priority, passion, spiritual, and behavioral demands of paid work and family responsibilities (Hill *et al.*, 2001). Therefore, when an individual is detached from the work environment or personal life, if they can feel that presence, achievement, and comfort in life/work, it depends on their understanding of themselves, relationships with family and loved ones, and above all, relationship with God, they will move towards greater harmonization and efficacy towards work life. The realization of engagement in the work environment perspective states that "workplace spirituality is an experience among those involved in the work process, fueled by sincerity, togetherness, and personal generosity fueled by a deep sense of importance in the work of the organization; and generate greater enthusiasm and authoritative grandeur," (Marques et al., 2008). Research, a theoretical development, concludes that three main themes build Spirituality: meaning in life, a sense of unity with the universe, and the awareness of a life force. Meaning in life is the dominant factor influencing Spirituality. People with a Meaning of Life will struggle to achieve work-life balance (Klerk et al., 2006). Research on meaning in life has been conducted in psychiatry and clinical psychology and has focused on the relationship between meaning in life and psychological well-being. These studies consistently show correlations between meaning and concepts such as social participation (Chamberlain & Zika, 1988), internal locus of control (Phillips, 1980), self-concept and self-esteem (Chamberlain & Zika, 1988), positive life experiences and well-being (Reker et al., 1987; Scannell et al., 2002), successful life changes, (Heatherton & Nichols, 1994), stress resilience and coping, (Edwards & Holden, 2001; Reker, 1994) a peaceful old age and facing death peacefully, (Reker et al., 1987; Scannell et al., 2002). Lack of meaning in life (meaninglessness) is consistently correlated with a lack of psychological well-being and the presence of psychopathology such as anxiety (Zika & Chamberlain, 1992), uncontrollable stress and burnout (Harlow, Newcomb dan Bentler, 1986), depression (Phillips, 1980; Scannell et al., 2002; Zika & Chamberlain, 1992), neuroticism and psychoticism, ((Zika & Chamberlain, 1992). From the consistent correlation between meaning in life and psychological well-being, meaninglessness will influence a lack of psychological well-being, proving that meaning in life will encourage a positive life and work orientation (Klerk et al., 2006). Individuals who practice spirituality, both at work

and in their personal lives, positively impact work-related attitudes, work effort, and behavior by enhancing social interaction processes that maintain work-life balance (Pfeffer, 1981).

Alrowwad et al. (2018) found a significant positive relationship between talent management and Work-Life Balance and work motivation directly. Partially, it also has a significant positive effect in mediating the relationship between talent management and organizational performance. In Islam, needs are not arranged hierarchically as in Maslow's theory. Instead, they are met simultaneously based on intellectual insight, aspirations, and emotions. Ideally, humans can achieve balance in meeting various existing needs; that is a virtue. Islam calls on Muslims to seek profits in the afterlife without ignoring their life in this world (Ali, 2009). From this description, it can be concluded that:

H1: Employee Spirituality has a significant positive effect on Work-Life Balance.

Employee Spirituality and Emotional Intelligence

There is a significant relationship between Spiritual Intelligence, which has four dimensions: transcendental awareness, meaning of life, patience and forgiveness, and Emotional Intelligence (Anwar et al., 2020). Researchers found a positive impact of EI on organizational development and success (Goleman, 1998; Joseph & Newman, 2010; Farh et al., 2012). EI improves employee performance (Farh et al., 2012; Côté & Miners, 2006; Khokhar & Kush, 2009; Kulkarni et al., 2009). Thus, it is necessary to research more about EI. The study of EI and Spiritual Intelligence has been discovered not only from a Western perspective. Several Muslim researchers have recently concentrated on Islamic Spirituality (Kamil et al., 2011). However, research on the relationship between spiritual Intelligence and EI from an Islamic perspective is still limited. However, some researchers claim that there may be a relationship between these two human intelligences (Geula, 2004; Hosseini et al., 2010; King et al., 2012).

Geula (2004) stated that individual spiritual experiences increase Emotional Intelligence. He noted that any effective educational process must consider the impact of the individual's Emotional Intelligence with the Creator. Devotion to Allah SWT is a process of involvement and emotional connection. Self-regulation is one of the essential components of Emotional Intelligence, which is the essence of Spiritual development. Spiritual Intelligence (SI) is connected to Emotional Intelligence; Spiritual practice increases the value of intrapersonal and interpersonal skills (Vaughan, 2002). Attention to thoughts, subjective feelings, and the ability to empathize are components of developing awareness of internal spiritual life. Spiritual Intelligence involves managing skills that come from spiritual sources in line with the progress of the Emotional Intelligence construct (Hosseini et al., 2010). Jeloudar et al. (2012) found a significant relationship between spiritual intelligence and teacher job satisfaction. Because spiritual Intelligence is connected to various other types of Intelligence, differences in the levels of Emotional Intelligence and Intellectual Intelligence between individuals influence the application of Spiritual Intelligence (Zohar & Marshall, 2000). Intellectual Intelligence is needed to understand events in an individual's environment and to identify dilemmas/problems where spiritual resources and capacities can be put into practice (Sternberg, 1997). A person's emotional competence and control in understanding other people's emotions have the potential to influence their expression of feelings towards other people, self-awareness, and the ability to show good behavior such as empathy, humility, the ability to forgive and gratitude (Emmons, 2000; Sinetar, 2000).

Sternberg (1997) argues that intelligent systems must work together, and the interrelation between Intelligence is equally essential (King et al., 2012). So, it is proven that human Intelligence is autonomous and independent from other Intelligence, and they work simultaneously (Gardner, 1993). Spiritual Intelligence is a physical process in the brain, which is continuously connected to two different aspects: reason and emotion. Spiritual Intelligence facilitates dialogue between mind and body, between reason and emotion (Selman et al., 2005). Wigglesworth & Change (2004) stated that spiritual and emotional Intelligence are interrelated. Emotional awareness plays a vital role in developing an individual's spiritual growth. The growth of a person's EI will further strengthen their spiritual growth. Talent management strategies and emotional Intelligence have a positive and significant influence (Shaemi et al., 2011). According to psychology and social science researchers, Spiritual Intelligence and EI in the workplace play

an essential role (George, 2006; Chin et al., 2011; Goleman, 1995; Joseph & Newman, 2010; Farh et al., 2012). From this description, the following hypothesis can be formulated:

H2: Employee spirituality has a significant positive effect on emotional Intelligence.

Emotional Intelligence and Work-Life Balance

Emotional Intelligence (EI) can be seen as a combination of an individual's intrapersonal and interpersonal Intelligence (Law et al., 2004). Using the theory of social Intelligence (Thorndike, 1920), Gardner (1993) included intrapersonal and interpersonal Intelligence in multiple intelligences. Intrapersonal Intelligence is a person's ability to manage oneself (including one's feelings), and interpersonal Intelligence is the ability to manage others (including the mood and temperament of others). It is this combination of intrapersonal and interpersonal skills that forms EI ((Austin et al., 2007) and makes it very relevant as a precursor to the concept of work-life balance (Weinzimmer et al., 2017).

Culver (1998), in a review of Emotional Intelligence, discusses research by Ekman & Davidson (1994) regarding a part of the limbic system structure called the amygdala, which is involved in processing emotional reactions such as fear, anger, and pleasure, and is partly responsible for memory storage. Whenever there is external or internal information, it goes to the neocortex, but a small portion of the signal also goes directly to the amygdala (Goleman, 1995). Some messages go directly to the amygdala, allowing humans to provide faster responses (reflexes) but are less precise. The amygdala can trigger an emotional response before the cortical centers fully process what is happening (Culver, 1998). The amygdala is responsible for emotional reactions before the rational thinking part of the brain is activated. This rapid response can save lives in emergencies but also result in inappropriate actions (Culver, 1998).

Emotions are part of human life and can provide control over behavior. The emotional mind allows it to react more quickly and independently of the thinking part of the brain. Emotions can flood rational thinking to the point that there can be a loss of control over one's behavior and actions. If the limbic part of the brain evolved before the cortical system, emotional thoughts could be more powerful than rational thoughts. It is not enough to understand emotions in ourselves and others; we also need to know how to use them appropriately, understand the possible consequences of emotional reactions, and remain flexible in changing emotional expressions if necessary. Individuals high in EI are more successful in noticing, using, understanding, and managing their emotions, and these skills benefit them and others (Mayer & Salovey, 1997). The level of EI is seen as central to developing an individual's Work-Life Balance. The main impact of a person's personal life shows that it is more appropriate to see work as a component of overall life satisfaction, called life-work balance (Koubova & Buchko, 2013). From this description, it can be concluded that:

H3: Emotional Intelligence has a significant positive effect on Work-Life Balance.

Cardoş & Mone (2016) found different research results that Spirituality does not significantly influence work values in supporting work-life balance. There is an inconsistency that work-life balance is not always influenced by employee spirituality, so emotional Intelligence is proposed as a mediating variable in this research:

H4: Increasing Employee Spirituality will improve Work-Life Balance with Emotional Intelligence as a mediating variable.

The conceptual framework in this research is shown in the following figure 2.1 below:
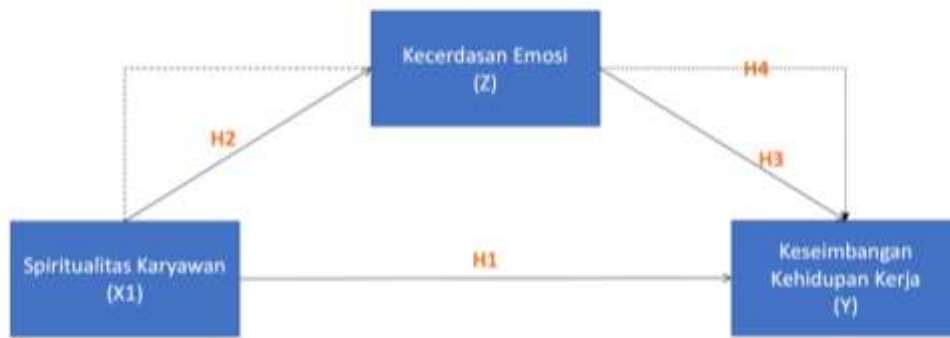
Figure 2.1 Conceptual Framework

Research Methods

This research uses proportionate stratified random sampling as a sampling technique, which is carried out by dividing the population into sub-populations/strata proportionally and randomly (Se Karan, 2006). Strata are determined based on position level from top to bottom, namely manager, officer, and staff. The sampling technique is carried out by collecting data on the number of employees from each position level and then determining the number of samples needed. The data collection method uses a questionnaire containing a list of statements given to respondents using a Likert scale. Sekaran and Bougie (2016) explained that the Likert scale generally uses one (1) to five (5) alternative assessment numbers, and the Likert scale will produce interval data. The data used in this research is based on calculations using the Slovin formula, namely 439 respondents. Research data is processed and analyzed using PLS-SEM (Partial Least Square-Structural Equation Modeling), which is very suitable for research that aims to develop or build theory (prediction orientation) and is ideal for models that have great complexity with many constructs and many indicators.

Results and Discussion

The results of this research show the validity and reliability test in Figure 4.1 below.
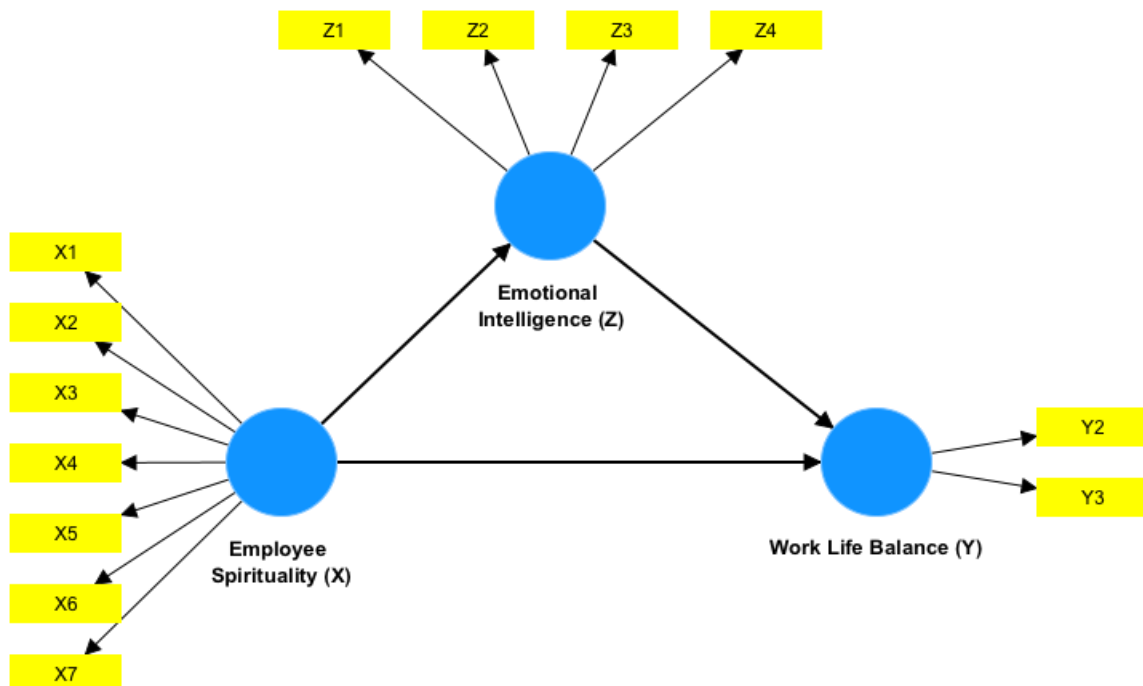
Picture 4.1 Latent Construct Measurement Model

7 (seven) items reflect employee Spirituality (ES), Work-Life Balance (WLB) is reflected by 2 (two) items, and Emotional Intelligence (EI) is reflected by 4 (four) items. Each item has met the validity and reliability test categories. This research tested four (4) hypotheses consisting of three (3) direct relationships and one (1) indirect relationship, which are further explained in Table 4.1 below:

Table 4.1. Hypothesis Testing

	Path Coefficient	Sample Mean (M)	Standard deviation (STDEV)	T values	P values	Remarks
ES (X) -> WLB (Y) -> H1	0,358	0,360	0,099	3,612	0,000	Accepted
ES (X) -> EI (Z) -> H2	0,891	0,889	0,018	49,387	0,000	Accepted
EI (Z) -> WLB (Y) -> H3	-0,427	-0,429	0,108	3,961	0,000	Accepted
ES (X) -> EI (Z) -> WLB (Y) -> H4	-0,380	-0,382	0,098	3,863	0,000	Accepted

Source: Data processed 2024

Table 4.1 shows that the four hypotheses are acceptable. Hypothesis 1 is accepted, showing that ES has a significant positive effect on WLB. This means that increasing Employee Spirituality can improve Work-Life Balance. Hypothesis 2 is accepted, showing that ES has a significant positive impact on EI. This means that increasing Employee Spirituality can increase Emotional Intelligence. Hypothesis 3 can be accepted in the negative direction, indicating that EI significantly negatively affects WLB. Decreasing Emotional Intelligence can increase Work-Life Balance. Likewise, hypothesis 4 can be accepted in a negative direction, indicating that EI mediates significantly negatively the influence of ES on WLB. This means that the impact of ES on WLB will be reduced if EI is used as a mediating variable.

The WLB of Islamic bank employees needs to be improved because the results of the descriptive analysis show a low level of WLB. The results of this study indicate that the stronger the ES, the more it will be able to improve WLB. This means that efforts to improve the WLB of Islamic bank employees can be done by improving ES, namely in the indicators of Knowledge, Transcendence Awareness, and Islamic Work Ethic (IWE). The results of this study also show that the influence of ES on WLB will decrease through EI as a mediating variable. Therefore, further discussion will focus on the influence of the direct relationship between ES and WLB.

If knowledge increases, communication skills improve, excellence in work becomes more capable, and conflict management skills become more trained. Employees will become more adept at doing their jobs to reduce the disruption caused by work to their personal lives. If the ability to transcend is more vital, faith and dependence on Allah increase, employees do good deeds solely for Allah, always ask for guidance, and feel connected to Allah when praying or praying. It will reduce the disruption caused by work to their personal lives. Conversely, it also reduces the disruption caused by personal life to work. Because both work life and personal life are seen as part of worship, personal life can still be taken care of even though they have to be very busy working because they believe that there is Allah who always helps make everything easier. Work does not make personal life difficult and they still feel that they have enough time to take care of their personal lives. If the Islamic Work Ethic increases, dedication to work becomes more muscular, employees are increasingly motivated to be able to give more than what is expected in order to contribute to the common good, the work that is done is more meaningful and useful then it will reduce the disruption caused by work to personal life, and vice versa can reduce the disruption caused by personal life to work. Employees will view work and personal life as two parts that support, strengthen and complement each

other, as in the enrichment theory that connects work to family and family to work (Greenhaus & Powell, 2006).

Increasing employee WLB can also be done by reducing emotional intelligence because these two variables have a negative influence. The high emotional intelligence of Islamic bank employees has reached a counterproductive point, disrupting the balance between work life and the personal life of employees. Low WLB indicates that work has disrupted personal life. The category of self-emotional assessment is the main factor in reflecting the Emotional Intelligence variable based on statistical tests. The higher the category of self-emotional assessment, the more a person focuses on fulfilling personal needs compared to fulfilling their work targets. Therefore, it needs to be aligned. Employees can reduce their premonitions about their personal feelings and increase their understanding of work compared to their understanding of their own emotions and what they feel personally. By aligning these things, it will reduce the disruption caused by personal life to work life. Personal life does not feel draining because the employee's focus is not on fulfilling their own needs. Employees do not feel too tired to work effectively in the office, and work is not neglected because of personal life.

However, more than the category of self-emotional assessment is needed to reflect emotional intelligence. Another thing that is considered very important in reflecting emotional intelligence according to respondents' perceptions is the category of emotional use, namely the extent to which employees are self-motivated, able to set goals, and then try their best to achieve them and view themselves as competent in their fields. However, the higher these values will cause a lower work-life balance. Personal life becomes neglected, work takes up too much time, making it difficult to fulfill personal life because employees will be more immersed in their work. If employees align their obsession with the work, are more able to set reasonable goals and appropriately achieve those goals, are competent and positively motivated. They will be able to increase WLB. Therefore, self-emotional assessment and the category of emotional use as indicators of EI need to be aligned and lowered so that employees can balance work and personal life.

The following interpretation that can be concluded from the negative influence of EI on WLB is the smallest outer loading value in the structural model of the emotional intelligence construct related to assessing other people's emotions. If the ability to know other people's emotions from their behavior, observe other people's emotions well, and be sensitive to other people's feelings increases, then it is possible for someone to focus more on fulfilling other people's needs than their own needs. In the context of work, having a high understanding of other people's needs can cause someone to be less able to understand personal boundaries so that they take over other people's roles and functions because they feel afraid, worried, embarrassed, or sorry. Additional work increases the work-life balance related to the disruption caused by work to personal life. Personal life is increasingly neglected, daily work becomes increasingly challenging to complete and time to take care of personal life feels increasingly insufficient.

The results of this study only partially support previous research, which revealed that EI had a significant positive effect on WLB. Emotional intelligence levels are central to developing work-life balance (Koubova & Buchko, 2013). High levels of EI are positively associated with feelings of well-being and helpfulness when resolving work-family issues (Lenaghan et al., 2007),. High levels of EI correlate with better social relationships in both family and work domains(Mayer et al., 2008). Emotional intelligence (EI) is seen as central to developing work-life balance (Koubova & Buchko, 2013). High levels of EI are positively associated with feelings of well-being and helpfulness when resolving work-family issues (Lenaghan et al., 2007),, and high levels of EI are correlated with better social relationships in both family and work domains (Mayer et al., 2008).

The significant negative influence on the relationship between EI and WLB is an exciting finding to study further, in contrast to previous research, which shows that EI has a significant favorable influence on WLB. The results of this study need to be further tested on different research objects to be generalized, whether the significant negative influence of EI on WLB can occur in research objects with different organizational backgrounds and environmental conditions. Further research can also be conducted using different instruments in measuring WLB. In this study, WLB was measured based on previous studies (Hayman, 2005; Agha et al., 2017), which examined the disruption caused reciprocally between work and non-work

life. The study's limitations also lie in the data collection technique, which was only carried out through questionnaires; no further in-depth interviews were carried out with respondents to confirm the answers to the questionnaire items, especially sentences that have negative meanings in reflecting WLB.

The results of this study support previous research related to conflict theory, which reveals that fulfillment and achievement in one aspect of life result in sacrifices in other aspects on the assumption that the two domains, namely life, and work, are incompatible with each other and that they have different norms and requirements, (Greenhaus & Beutell, 1985). Meeting personal needs will cause work disruptions caused by personal life. On the other hand, fulfilling other people's needs causes personal life disruption caused by work.

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