

Islamic Temporal Focus, Fatigue and Work-Life Balance in Information Technology Professionals

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Abstract

This study explores how Islamic Temporal Focus (ITF) and fatigue influence work-life balance (WLB) in Muslim Information Technology (IT) Professionals working in different institutes across Pakistan. Using a cross-sectional correlation design, participants (N=525) were selected through stratified sampling, and responded to the standardised measures of Islamic Temporal Focus (Aldahadha & Al Dwakat, 2024), Fatigue Assessment Scale (A. Shahid et al., 2011) and Hayman's Work-Life Balance Scale (Hayman, 2005). Correlational analysis indicated that a stronger ITF is associated with greater overall WLB. The mediation analysis conducted using the PROCESS macro revealed that Fatigue partially mediated the association between the ITF-WLB and the outcome. Such as higher ITF predicted lower fatigue, which in results predicted higher WLB. The findings revealed that a spiritually informed time orientation can contribute to the ability of individuals to meet work demands and balance work and personal life effectively. Specifically, the current research indicates that the application of Islamic time values to workplace policies and IT training by incorporating schedules with prayer times, encouraging meaningful time utilisation, and exemplifying balanced living, can result in the improvement of work-life balance as the temporal orientation of values, but not just fatigue reduction.

Keywords:

Digital distraction, academic procrastination, cognitive failure and life satisfaction

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Introduction

Information science can broadly be understood as the study and practice of information management but this seemingly simple explanation brings to fore a variety of views. The field may be conceptualized in three broad ways per Buckland (2012), on the one hand, as

about computing, algorithms, and information technologies; on the other hand, as about information in terms of entropy and information theory and finally, as being concerned with documents, meaning, and knowledge rooted in librarianship and documentation.

Information Technology (IT) has been the focus of current economies with diverse and multiple roles including software engineering, network architecture, systems analysis, cybersecurity, data management and so on. The job of the professionals working in the field involves the designing, implementation, and maintenance of digital infrastructures that underline operations of organizations across all sorts of industries such as healthcare, government services, education, and finance among others. IT has become a strategic asset that positioned it as a driver of innovation and competitive advantage (B. Tran & Murtaza, 2016).

Despite positive aspects such as innovation and job satisfaction, IT careers present significant challenges, such as rapid technological change and skill obsolescence. Many new software engineering graduates experience a notable gap between academic preparation and real-world industry requirements (Garousi et al., 2019). Similarly, Tran and Murtaza (2016) emphasize the growing importance of soft skills including communication, teamwork, and problem-solving to complement hard technical expertise. These competencies are essential for successful integration into today's dynamic IT environments.

Over recent decades, With the development of internet, many Muslim majority countries have made progress in engaging with information and communication technologies (Munir, 2025). Empirical studies in the Muslim majority countries show that Islamic work ethics have positive impacts towards workplace attitude and organizational behaviors. Islamic Temporal Focus (ITF) denotes the degree at which Muslims cognitively and spiritually orient themselves towards the past, present and future in line with the Islamic values. It is reflected by both temporal psychology and Islamic spirituality, which is based on the application of perceptions of time in Islam. Aldahadha and Al Dwakat (2024) describe ITF as a religiously constituted pattern of temporal orientation, according to which the believers organize their lives in their day-to-day contexts through meditations on past-oriented divine guidance, the present filled with moral and religious duties, and the pre-conscious preparation of the soul in the hereafter.

Islamic temporal focus denotes the extent to which Muslims direct their thoughts toward past, present, and future using fundamental Islamic principles, including their sense of responsibility in the eyes of God, the implications of life after death, and purposeful sufficiency by divine guidance (Aldahadha & Al Dwakat, 2024). Islamic Temporal Focus

can help get a spiritually rooted perspective of how Muslim individuals will organize their ability to perceive time. Such an orientation influences not only the religious life, but also the personal welfare, moral judgments and perhaps work-related results. In contrast to the general temporal focus that deals with the quantity of time people spend in reference to events in the past, present, or future in a more secular and psychological context (e.g., Shipp et al., 2009; Zimbardo and Boyd, 2015), the Islamic temporal focus focuses on a spiritually based orientation toward the time which is shaped by the Quranic injunctions, Prophetic teachings, and moral responsibility in the face of Allah. As an example, Surah Al-Asr (Qur'an 103) warns and reminds mankind of the life-and-death burden of time spent and lost, whereas, the Prophet Muhammad (PBUH) admonished Muslims to take advantage of five before five, such as one's leisure time before preoccupation (Al-Hakim, Hadith No. 7846).

Fatigue is especially relevant in the information technology (IT) industry where workers are required to perform highly cognitively demanding, high stakes, and time sensitive tasks over a long duration of time. IT workers do not incur physical fatigue as manual laboratory window cleaners do, but they have to be subjected mainly to protracted exposure to a computer screen due to the computer-related mental and emotional exhaustion, multitasking, extended work schedules, and lack of physical activity. The combination of always on work culture and global connectivity and work-at-home practices has increased the risks of mental fatigue related disorders including inability to concentrate, emotional burnout, and inefficiency (Ayyagari et al., 2011; Day et al., 2012; Salanova et al., 2013). Work-life balance (WLB) is the ability of an individual to effectively manage and prioritize the competing demands of professional responsibilities and personal life. It is the extent to which an individual is equally engaged in and satisfied with both family and work roles (Greenhaus et al., 2003). With the ever growing professional and domestic requirements a healthy balance between these spheres is hard to achieve today. Time has changed to focus not just on dividing time to work and non-work issues, but also on quality of involvement and psychological fulfillment in the two areas (Byron, 2005). As a result, WLB has come to be viewed as a principal predictor of employee well-being, performance and retention. An important aspect in the studies of work life balance is the role theory that indicates that a person holds many roles, including employee, parent, spouse, and caregiver, which tend to consume the scarce time and energy (Kahn, 1964). Work-life conflict comes in whereby requirements of one role conflict with involvement in another role. It may be a back-and-forth interaction, where work interferes with personal life (work-to-family conflict/family-to-work conflict) and personal life intrudes upon work (work-to-family conflict/family-to-

work conflict) (Frone, 2003). Addressing such conflicts is also necessary not only individual productivity but also organizational achievement since individuals with better WLB tend to have a greater organization commitment and a lesser degree of absenteeism. The work life balance has become a central issue to the professionals because their work is characterized by long working hours, high degree of stress, and endless connectivity. The necessity to constantly be available due to different time zones in the world, the demanding project schedules, and systems maintenance also interferes with IT workers taking a break and restoring their psychological reserves. Such a continuous level of work intensity leads to an imbalance between work and life-family, and in most cases, it may cause role overload, conflict of work-family, and compromised well-being (Ahuja et al., 2007).

Theoretical Framework

The current study is grounded in role theory (Kahn et al., 1964) time perspective theory (Zimbardo and Boyd, 2015), and the emerging construct of Islamic Temporal Focus (Aldahadha and Al Dwakat, 2024) and incorporates them into an occupational health paradigm to describe the association between the temporal orientation, fatigue, and work-life balance (WLB) among IT professionals. Role theory posits that people have many roles at the same time including employee, spouse and parent and these roles collectively demands substantial resources in terms of time and energy and when the demands surpass the resources, role conflict and work-life imbalance arise (Frone, 2003). In IT profession, where cognitive demands are high, working hours are extensive, and communication with the rest of the world is highly accessible, these conflicts are magnified and result in fatigue, which causes diminished capacity to handle both professional and personal roles (Ahuja et al., 2007; Van Cutsem et al., 2017).

In parallel, ITF offers a spiritually knowledgeable temporal orientation, according to which Muslims organize their lives on the basis of retrospective moral teachings, present religious and ethical obligations and future responsibility in the hereafter (Aldahadha and Al Dwakat, 2024). This orientation serves as a psychological and spiritual tool, which can allow self-control, resilience, and time discipline, which, in turn, may help to decrease fatigue. Based on the occupational health theoretical frameworks, fatigue is hypothesized as the mediating variable that transforms ITF into actual results of work-life balance: a robust ITF can offset mental and emotional burnout through meaning and adaptive coping that further increases the ability to negotiate between work and family; a weak ITF may increase exposure to burnout, worsening work life conflict and decreasing well-being. Therefore, the combined framework hypothesizes that ITF affects WLB indirectly via

fatigue, which connects religiously patterned temporal orientations to organizational outcomes via occupational health psychology.

Rationale for the Study

The concept of work-life balance is not new to the field of psychology and organizational behavior because the conflicting work and family roles tend to contribute to stress, fatigue, and low productivity (Greenhaus and Beutell, 1985; Urooj et al., 2023). IT professionals are susceptible to work-life balance and fatigue especially those who experience long working hours, swift technological change, and blurred work life boundaries (Zhang et al., 2020). Islamic views provide a distinct perspective of dealing with such problems. Based on the spiritual and narrative identity theories, Islamic Temporal Focus (ITF) focuses on lessons of the past, mindfulness in the present, and responsibility in the future (Aldahadha and Al Dwakat, 2024). The orientations have the capability of influencing coping mechanisms, ethical decision-making, and resilience to job strain. Nevertheless, the literature has not done much research on the basis of the role of ITF on WLB and the mediating role of fatigue, especially in Muslim predominant work establishments like the IT industry in Pakistan. The study thus serves a very important gap in the studies of ITF and WLB as well as fatigue and WLB relationship.

Objectives of the Study

1. To examine the relationship between Islamic temporal focus and work-life balance among Muslim IT professionals.
2. To assess the mediating role of fatigue in the relationship between Islamic temporal focus and work-life balance.

Literature Review and Hypotheses Development

The complexity and strain of IT professional experiences have been one of the strongest factors eroding the weaker side of a balanced individual work-life relationship, especially in the field of Information Technology (IT). The recent studies on technology-mediated and remote work also reveal that IT and knowledge workers are more likely to be fatigued, burn out, and experience work-life balance conflict because of the always-on connectivity, lack of boundaries, and increased hours (Chi et al., 2021; Oksanen et al., 2021; Shockley et al., 2021; Vargas Rubilar and Oros, 2021; Frontiers in Psychology, 2023). Work-life imbalance has been widely associated with burnout, work-related fatigue, and negative mental-health conditions in modern, technology-enabled working environments ((De Klerk et al., 2022; Molino et al., 2023). When applied to Pakistani professionals, in

particular, those individuals who work in the context where spiritual and professional requirements overlap, these stresses intensify by the necessity to maintain religious rituals and moral standards within the sphere of work (Asif & Ali, 2024).

Islamic Temporal Focus (ITF) has been identified as a potentially major cognitive structure that can impact work related attitudes and coping styles. Temporal Focus demonstrates how Muslims of Islamic background approach time on the past, present, and future levels e.g. the past is based on teaching of the prophet, the present is characterized by feeding (prayer and dhikr), and the future is the responsibility of accountability in the hereafter ((Aldahadha and Al Dwakat, 2024). Although there is an increasing body of literature on religiosity and work health, limited research has focused on the determinants of work and life balance based on Islamic time orientation, Islamic Temporal Focus in particular (Ali & Al-Owaihan, 2008; Zimbardo & Boyd, 2015).

Following the faith-based concept of work-life dynamics, Muafi (2021) came up with the construct Work-Life Balance in Islamic Perspective (WLBIP), which implies three dimensions: the time balance, involvement balance, and satisfaction balance. One of them, time balance, which is structured around religious practices, including prayers, participation in communal activities, was found to be a strong predictor of overall work-life balance and corroborated the applicability of Islamic Temporal Focus to role management. Abubaker and Bagley (2016) conducted qualitative, critical realist research among the female telecom workers in Palestine. They discovered that religious and cultural norms greatly interact with organizational structures in the process of affecting work-life balance, yet most organizations can provide only a few policies of flexibility in work or leave (Abubaker and Bagley, 2016).

In a study among teachers in Peshawar, Maaz ud Din and Farooq (2015) discovered that Islamic Work Ethics at higher levels are strongly correlated with well-being, which is in line with the perception that religiously based values concerning time, discipline, and responsibility influence the way people perceive and deal with work-life balance. The study by Akhtar and Abdul Rehman (2017) empirically demonstrated that work-life balance initiatives at the organizational level enhanced the quality of life among Muslim women in the banking industry in Pakistan, and it is important to note that the practice of balancing between professional and cultural and religious spheres should be introduced. Similarly, Usman et al., (2024) showed that Islamic Work Ethic has a significant positive influence on job performance among Pakistani employees in the public sector mediated by psychological processes- again reinforcing the contribution of religiously based values

in influencing the work performance. Even though Yousef (2001) examined the topic of job satisfaction, as well as organizational commitment, the conceptual principles of Islamic Work Ethics (IWE) that he quantified such as diligence, time consciousness, avoidance of idleness, and responsibility, are very similar to the time-related components of Islamic Temporal Focus. This provides it with a strong basis to claim that, although ITF is not clearly conceptualized within his work, can nonetheless be associated with work-life balance behaviors within subsequent frameworks.

An increasing number of studies in health care facilities, training situation, and business environments have empirically studied fatigue as a psychological process through which different antecedents influence the outcome like well-being, performance, and work-life balance. These studies offer a great basis of treating fatigue as a mediator of the ITF-WLB relationship. Bazazan et al. (2018) provided an examination of the multidimensional fatigue among 990 nurses in Iran basing on a structural model. The paper conceptualized fatigue as a multidimensional construct (i.e., physical, mental and motivational dimensions of fatigue). They found that reduced quality of life Danish (driven by work strain, or personal life factors) caused more fatigue that increased the level of symptoms of anxiety and depression. Developing a pathway between poor sleep quality, fatigue, and medical errors, a seminal study by Patterson et al. (2012) that was conducted on 511 EMS providers in the United States, showed that poor quality of sleep had a significant mediation role in fatigue that further enhanced the risk of safety-compromising behavior as well as medical errors and workplace injuries. This was supported by their structural equation modeling that found that fatigue was a significant mediator between sleep disturbances and poor safety outcomes showing how chronic fatigue in high-stress jobs can actually compromise performance.

Empirical studies in high-demand jobs indicate that fatigue (and associated sleep dysfunctions) frequently mediates between work stressors and poor outcomes: e.g., fatigue mediated quality-of-life outcomes in mental health in nurses (Bazazan et al., 2018); sleep-mediation effects have been established between work stressors and safety outcomes in EMS workers (Patterson et al., 2012) and between work stressors and burnout in large groups of nurses (Song et al., 2020; Zarei and Fooladvand, 2022). In a study of railway employees in the UK, Fan and Smith (2018) identified that job demands, job support/control, and personal lifestyle has a significant influence mediated through fatigue on work-life balance and positive well-being. This study will argue in favor of the premise that fatigue is a psychological mechanism by which work characteristics strain affects WLB.

H1: Islamic Temporal Focus (ITF) will be positively correlate with work life balance (WLB) and negatively with work related fatigue among IT professionals.

H2: Work life balance (WLB) will be negatively correlated with work related fatigue among IT professionals.

H3: The relationship between the Islamic Temporal Focus (ITF) and work-life balance (WLB) will be mediated by work-related fatigue, so that an increased ITF will indicate a decreased fatigue, which will indicate an improved WLB.

Methodology

The current study utilizes a cross-sectional quantitative study to examine the links amidst Islamic Temporal Focus, fatigue and Work-Life Balance among IT professionals of Muslim origin in Pakistan. The mediation mechanism can be investigated through process macro.

Sampling and Data Collection

The Stratified sampling method was utilized in collecting data. Target population comprised of Muslim IT professionals within the age of 20-50 years and working across IT companies in Pakistan. There were 525 participants, including 414 women and 111 men. Within the range of anticipated study populations, a sample of 500+ participants were selected to guarantee sufficient power to develop mediation analysis of the study. The sample size was considered using G Power (3.1.9.4)

Inclusion / Exclusion Criteria

- Muslim IT professionals 20-50 years
- Working in an IT profession
- Both married and non-married
- Experience – At least one year in the current position.

Following is the exclusion criteria for participants:

- Non-Muslims
- People not in above mentioned age group
- Non information technology workers.
- Tenure is short (recently or current college graduates with 0-1 year of experience)

Instruments

Islamic Temporal Scale

The ITFS scale by Aldahadha comprises of 32 items with the options ranging between Never like this (1) to Always like this (5) resulting in a score range of 32-160 score. It is used to determine the temporal orientation of an individual ranging to the past, present, and future in the Islam teachings. It has three dimensions such as Present which contains 12 items (Item 1-12) with Cronbach alpha 0.92, future which contains 10 items (Item 13-22) with Cronbach alpha 0.81, and past which contains 10 items (Item 23-32) with Cronbach alpha 0.78.

Fatigue Assessment Scale

Fatigue was measured using Fatigue Assessment Scale (FAS) which is a 10 items tool with response ranging between 0 and 5 points where the total possible points were 50. This device gauges mental and physical exhaustions. Items 4 and 10 was reverse-scored. Cronbach alpha reliability of the scale was 0.90 (A. Shahid et al., 2011).

Work-Life Balance Scale

The Work-Life Balance Scale by Hayman has 15 items that have a five-point agreement/disagreement scale with the options ranging between strongly disagree (1), to strongly agree (5), resulting in work-life balance scores between 15 and 75. This scale indicates the compromise between work and family types of lives. This scale has three dimensions. Work Interference with Personal Life (WIPL) consists of seven items (Item 1-7) with Cronbach alpha value 0.92, Personal Life Interference with Work (PLIW) consists of four items (Item 8-11) Cronbach alpha value 0.82, and Work Personal Life Enhancement (WPLE) consists of four items (Item 12-15) Cronbach alpha value 0.66. There were no reverse coded items in this scale. (Hayman, 2005).

Procedure

It started with ethical clearance from the Institutional Review Board (IRB) of the respective university and making partnerships with different IT companies, software houses, and technology centers. All the potential participants were identified by the inclusion criteria and approached during office hours. Once the purpose of the study is explained, participants were asked to sign informed consent forms thereafter. Physical questionnaires were then distributed and completed during break hours or any convenient timing on the questions covering demographics, Islamic Temporal Focus, fatigue and work versus-life balance. The respondents completed their questionnaires and returned it in a sealed envelope to guarantee privacy. The data were collected over a number of weeks

during which the final sample size was achieved 52 more than 500 participants. To avoid bias and make results accurate, all responses were screened on completeness then entered into SPSS where processing of data was done using the already stipulated data management protocol to make data as accurate as possible.

Data Analysis

Analysis of the data was done in SPSS, and Amos to test the proposed relationship. First, descriptive statistics were computed to provide the basic demographic data and the key study variables. A Pearson product-moment correlation was then conducted to establish preliminary relationships between Islamic Temporal Focus (ITF), fatigue and Work- Life Balance (WLB). Amos was used to investigate whether fatigue plays a mediator role between ITF and WLB. Mediation effect was analyzed via bootstrapping (5000 resamples) to obtain robust 95% confidence intervals of the indirect effects as well as interaction effects.

Ethical Considerations

The ethical clearance of this research was granted by an Institutional Review Board (IRB) in the concerned university before the process of collecting data was started. All the subjects received the full informed consent. Participants were guaranteed a voluntary status in the research, an opportunity of backing out at any time without any kind consequences, and that their information would be confidential and non-identifying in the research process. No personal data like, address, contact and organizational names were used to ensure privacy. Data collected digitally were coded and stored in password-secured files as a measure to guarantee the safety of data. Participants were also to be given the contact details in case of any form of discomfort during or after they had completed the questionnaire. All the data collected will be utilized to the academic and research purposes only.

Results

The data of the current study was analyzed by using the statistical Package for Social Sciences (SPSS V25), and where appropriate the PROCESS macro (Version 4.2; Hayes, 2022) was applied to mediation analysis. The findings are presented in logical order where the descriptive statistics and reliability analyses come first, followed by correlational analyses and then proceed to hypothesis testing of moderated mediation and group tests.

Table 4.1

Demographic Characteristics of Study Variables (N=525)

Demographic variables		<i>F</i>	%
Gender			
	Men	111	21.1
	Women	414	78.9
Birth order			
	First	139	26.5
	Second	96	18.3
	Middle	177	33.7
	Last	103	19.6
	Only	10	1.9
Education Level			
	BA	57	10.9
	BS	364	69.3
	MS	104	19.8
Family System			
	Joint	229	43.6
	Nuclear	296	56.4
Area			
	Rural	240	45.7
	Urban	284	54.1

Note. Frequency=*f*, Percentage= %, *N*=351. Participants were on average age 20-50 years old (*SD*= 0.52).

Table 4.2

Descriptive and Psychometric Properties of Scales (N=525).

Scales	<i>k</i>	<i>M</i>	<i>SD</i>	α	Potential	Actual
ITFS	32	106	17.4	.89	32-160	32-160
PITF	12	41	8.5	.84	12-60	12-60
FITF	10	34	6.8	.78	10-50	10-50
PTIF	10	29	7.3	.83	10-50	10-20
WLBS	15	44	9.3	.87	15-75	15-75
WIPL	7	21	4.3	.82	7-35	7-45
PLIW	4	12	3.9	.78	4-20	4-20
WPLE	4	12	3.4	.78	4-20	4-20
FS	10	28	6.2	.78	11-48	10-50

Note. ITFS = Islamic Temporal Focus Scale; PITF = Present Islamic Temporal Focus; FITF = Future Islamic Temporal Focus; PTIF = Past Islamic Temporal Focus; WLBS = Work Life Balance Scale;

WIPL = Work Interfere with Personal Life; PLIW = Personal Life Interfere with Work; WPLE = Work Personal Life Enhancement; FS = Fatigue Scale

All measures had acceptable to excellent internal consistency: ITFS (0.89), Present Islamic Temporal Focus (PITF; 0.84), Future Islamic Temporal Focus (FITF; 0.78), Past Islamic Temporal Focus (PITFpast; 0.83), Work life Balance Scale (WLBS; 0.87), Work Interference with personal life (WIPL; 0.82), Personal Life Interference with work (PLIW; 0.78), Work personal life Enhancement.

Table 4.3

Pearson Correlation among Variables of Present Study.

Variables	1	2	3	4	5	6	7	8	9
ITFS	-								
PITF	.78**	-							
FITF	.82**	.62*	-						
PITF	.63**	.18**	.41**	-					
WLBS	.17**	.13**	.19**	.09*	-				
WIPL	.04	.03	.08	.02	.50**	-			
PLIW	.15**	.04	.13**	.19**	.47**	.30**	-		
WPLE	.22**	.27**	.16**	.02	.62**	.22**	.23**	-	
FS	-.02	-.16**	.02	.20**	.08**	.04	.15**	-.10**	-

Note. * $p < .05$. ** $p < .01$. *** $p < .001$. ITFS = Islamic Temporal Focus Scale; PITF = Present Islamic Temporal Focus; FITF = Future Islamic Temporal Focus; PTIF = Past Islamic Temporal Focus; WLBS = Work Life Balance Scale; WIPL = Work Interfere with Personal Life; PLIW = Personal Life Interfere with Work; WPLE = Work Personal Life Enhancement; FS = Fatigue Scale

Findings indicate that Islamic temporal focus has significant positive correlation with present Islamic temporal focus ($r = .78$, $p < .01$), future Islamic temporal focus ($r = .82$, $p < .01$), past Islamic temporal focus ($r = .63$, $p < .01$) which are subscales of Islamic temporal focus, work life balance ($r = .17$, $p < .01$), personal life interfere with work ($r = .15$, $p < .01$), work personal life enhancement ($r = .22$, $p < .01$), and has non-significant correlation work interference with personal life which is subscale of work life balance scale ($r = -.04$, $p > .01$), and with fatigue ($r = -.02$, $p > .01$).

Table 4.4

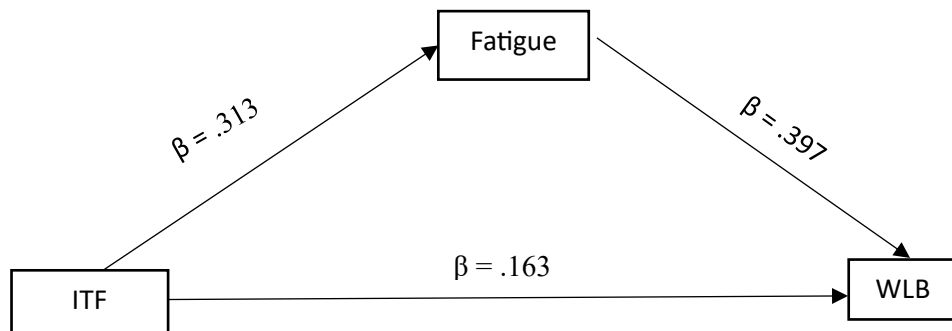
Path Coefficients for Direct and Indirect Effects

Paths	Outcome Variable	Predictor Variable	β	95%CI	
				LL	UL
a	Fatigue	ITF	.313***	.06	1.33
b	WLB	Fatigue	.397***	.181	.65
c	WLB	ITF	.163**	.01	.56

Note. WLB= Work Life Balance; ITF= Islamic Temporal Focus

The table shows direct and indirect paths of ITF on WLB through fatigue. The bootstrapping reveals that ITF predicts WLB through fatigue i.e. the indirect effect is significant with $\beta = .124$, $p < .01$. The lower and upper interval also indicate the significance of indirect effect as there is no 0 between upper and lower confidence intervals. The direct effect c between ITF and WLB is also significant at $\beta = .163$, $p < .05$ indicating a partial mediation. The table reveals that fatigue significantly and positively mediates the relationship between ITF and WLB. A total effect of $\beta = .288$, $p < .01$ indicate that ITF significantly and positively predicts WLB.

Tested Model



Discussion

The hypotheses of current study were tested through Pearson correlation and mediation analysis. The analysis was performed through SPSS (V25) and PROCESS macro (Version 4.2; Hayes, 2022).

Correlation analysis depicted significant correlations among variables of present study in expected directions i.e. Islamic temporal focus significantly correlated with work life

balance in positive direction. Results showed significant positive correlation between Islamic temporal focus and work life balance (see Table 4.2). Zolkefley et al. (2023) argue that the Islamic concept of Wasatiyyah, meaning moderation, plays a central role in promoting work–life balance. Rooted in Qur’anic teachings, this principle encourages a harmonious lifestyle by avoiding extremes whether in work, leisure, or spiritual practice. The authors highlight that Wasatiyyah not only supports balanced time management but also aligns daily life with spiritual values, fostering psychological well-being and reducing stress. This approach is presented as both religiously grounded and supported by contemporary neuroscience.

In literature scarcity of research to be published that pairs Islamic temporal focus with fatigue which analyze their relationship whether significant or not. One potentially related study involved Ramadan fasting and fatigue measures by Azizi (2010) including fatigue severity and visual analogue scale in a comparison between fasting and non-fasting groups.

One of the hypotheses of the study was that, Islamic temporal focus will be positively correlated with work life balance is supported by the results. Findings of the present study is in line with pertinent literature such as Rahayuningsih et al. (2018) found that applying Islamic work values in career can improve decision-making and lower the chance of work-family conflict. This supports the idea that using Islamic principles at work can create a more supportive environment that respects work-life balance. Additionally, Islamic work and life balance focuses on the importance of family and community. Work in Islam is not only about earning money but also includes moral, psychological, and social values, making it meaningful and beneficial. Islamic teachings also promote cooperation and strong family bonds, which help reduce stress from work and family conflict.

Mediation analysis was carried out using PROCESS macro and results show that individuals with a stronger Islamic temporal focus (ITF), experience less fatigue ($\beta = 0.313$, $p < .001$), as a result which enhances their work–life balance (WLB; $\beta = 0.397$, $p < .001$). The partial mediation is confirmed by the significant indirect effect ($\beta = 0.124$, $p < .01$), together with the persistent direct effect ($\beta = 0.163$, $p < .05$), leading to a substantial total effect ($\beta = 0.288$, $p < .01$). This indicates that Islamic Temporal Focus improves Work life balance both by reducing fatigue and through additional direct pathways, possibly involving goal clarity or meaning driven engagement. These findings resonate with existing research in occupational psychology as the results of a study reported by Chang et al. (2021) indicate that stronger future time perspective in workers helps predict better productivity and lower psychological strain by increasing proactive

copied, i.e., this future orientation can be viewed as a stress adaptation resource. Another study conducted by Yang et al. (2020). reported that work-life imbalance mediates the adverse effects of work holism on depression via the increased chronic fatigue- in other words, fatigue acts as an intermediary between the excessive demands of the job and the mental health breakdown and imbalance. Smith (2021) also place fatigue as a central mediator between job demands/resources and well-being outcomes corresponding to the finding that fatigue mediates through ITF to WLB. This is also the case among train crew reported by (Mark and Smith (2008) in their study who found that the effect of work conditions (e.g. workload, support levels) upon work-related and off-work well-being is mediated through the influence of fatigue.

Together, these studies reinforce the significance of fatigue as a key psychological pathway: individuals oriented toward meaningful futures are better equipped to manage fatigue, which preserves balance between work and life domains. At the same time, the partial mediation found suggests other non-fatigue mechanisms possibly including resilience, purpose, or time management may also link future-oriented values to improved WLB.

Conclusion

This study explored how Islamic temporal focus contributes to work life balance. The findings of this study conclude that Islamic Temporal Focus significantly and positively influences Work-Life Balance, indicating that individuals who prioritize time in accordance with Islamic values are better able to harmonize their professional and personal roles. Results further revealed that fatigue did mediate the relationship between ITF and WLB, suggesting that the effect of ITF on WLB is also indirect and dependent on changes in physical tiredness.

Limitations and Suggestions

The study has a number of limitations and suggestions which are discussed as following

1. The sample was collected from just two cities which might have affected the generalizability of research results.

The data must be collected from more cities for generalizing results.

2. Data were collected through physical forms in which physical forms were distributed among the participants in which the respondent may do faking by

marking random responses

The data must be collected in proper supervision to avoid random responses

3. self-report measures were used to collect data. These instruments are vulnerable to social desirability, response bias and faking. This bias can affect the accuracy and reliability of data that leading to distorted findings.
4. Thus, instead of self-rating by participants the cross rating possibility can be more beneficial to address the problem caused by social desirability
5. The influence of sociocultural factors, such as cultural values, traditions and community dynamics, should be considered when interpreting the findings.

Implications

- Integrate Islamic time values in workplace culture by accommodating prayer breaks, balanced schedules, and mindful time management to support work–life harmony.
- Develop training programs for IT professionals that emphasize purposeful time allocation based on Islamic principles to enhance focus and reduce role conflict.
- Shift intervention focuses from fatigue reduction to value-driven time use, as the study shows WLB improvement stems from temporal orientation rather than physical tiredness.
- Encourage leadership practices that model balanced living and respect for temporal boundaries, fostering a culture of both productivity and personal well-being.

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