Exploring Work Stress Factors and Family Well-Being: A Civilizational Perspective

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Abstract

Work stress has become a significant issue in dynamic organizations in recent years. According to a literature review examining both civilization and empirical previous studies, the impact of work stress on family well-being appears inconsistent. This study offers a review and content analysis of qualitative work stress research and promotes terminological clarity in research and practice. The proposed factors serve as a guide and foundation for future research aligning with the conceptual definitions. Consequently, the findings from this review help ensure consistent terminology in work stress research. Previous studies highlight that work stress is characterized by three main dimensions: role ambiguity, role conflict, and role overload. Recent research indicates that employees who effectively manage role ambiguity, role conflict, and role overload can enhance their families' well-being. Despite the intriguing nature, the significant impact of work stress is often underemphasized in both previous empirical and civilization-based literature. Therefore, this study comprehensively reviews perspectives, literature, theory, discussion, and conclusions.

Keywords: work stress; role ambiguity; role conflict; role overload, families' well-being.

Introduction

Work stress is a broad term that can be understood from both the Quranic and organizational perspectives. Work stress can be described as the adverse reaction workers experience when workplace demands and responsibilities exceed their ability to cope effectively (Dodanwala et al., 2023). In the Quranic context, stress is often referred to as *"ijhad"* (suffering or pain) (al-Qamus, 2018) or *"daght"* (a mental or emotional state characterized by turmoil and anxiety) (Md Sham, 2005; Musa et al., 2018). Stress is associated with terms such as heart weakness (Ali 'Imran 3:139, al-Nisa' 4:28), anxiety, and grief and distress (al-Baqarah 2:38, 156). The various stresses of human life, whether severe, moderate, or light, serve as measures of one's piety to the Creator, as illustrated in Surah al-Baqarah 2:214, which states:

> Translation: "Should you think that you will enter heaven, when it has not yet reached you (tests and trials) as happened to those before you? They were afflicted with calamity (destruction of property) and disease attacks, and were shaken (by threats of danger from the enemy), so that the Messenger and those who believed with him said, "When (comes) the help of God? Know that God's help is very close as long as you are patient and hold fast to God's religion."

The concept of stress in the Quran has been adapted to the organizational setting by modern management specialists as "work stress." It is broadly viewed as a non-specific effect on the burdens of life experienced by employees (Mohamad et al., 2015; Webster & Adams, 2019; Sanz-Vergela, Rodríguez-Muñozb & Antino, 2024). Each employee has a unique capacity to manage work demands, encompassing both eustress and distress. From an organizational perspective, eustress is a type of work-related stress that can be regularly controlled and managed. Scholars such as Selye (1964), Mayer (2000), Ornek and Esin (2020), and Yu Fei et al. (2012) have linked eustress to developmental stress, stimulating a response to emotional stress through a healthy and positive lifestyle. Consequently, eustress is the stress that individuals and their bodies can tolerate to meet various external and internal needs. Managing physiological and psychological deterioration can be healthily achieved

when individuals experience the comforts of daily life, regular emotional management, proactive behavior, and high performance (He, Zhao & Archbold, 2002; Mohamad et al., 2015; Sanz-Vergela, Rodríguez-Muñozb & Antino, 2024). In contrast, distress refers to stress that individuals cannot manage regularly. Scholars have interpreted distress as a form of negative stress exceeding the body's control in an unsystematic manner (He, Zhao & Archbold, 2002; Mohamad et al., 2015; Sanz-Vergela, Rodríguez-Muñozb & Antino, 2024). For example, distress can arise from human failure and the inability of the body to meet various external and internal demands of daily life (He, Zhao & Archbold, 2002; Woods et al., 2024). This condition leads to a decline in physiological and psychological health, impacting health comfort on three primary levels. First, at the physiological level, it causes metabolic changes such as increased heart rate, blood pressure, breathing issues, heart attacks, and headaches. Second, at the psychological level, it results in dissatisfaction, tension, irritability, and boredom. Third, it leads to behavioral changes, such as increased alcohol consumption, smoking, sleep disturbances, absenteeism, and altered eating habits.

Based on World Health Organization (WHO) data, it is estimated that more than half of the global population works, and 15% of working-age adults suffer from mental disorders. Depression and anxiety alone result in the loss of 12 billion working days each year. The global economy loses $1 trillion annually due to reduced productivity from depression and anxiety (World Health Organization, 2024). It is mentioned by the American Institute of Stress that according to research conducted by Mental Health America and FlexJobs, 76% of respondents believe that stress at work affects their mental health and that they have experienced burnout (The American Institute of Stress, 2024). Those with severe mental health problems are often excluded from the workforce, even though employment is essential to their recovery. Mental health disorders also affect families, carers, colleagues, communities, and society. These conditions can negatively affect confidence, work identity, productivity, attendance, and job stability without adequate support.

An in-depth review of the literature on organizational structure transformation reveals that well-designed work processes cannot achieve their goals if employees cannot manage work stress effectively (Mohamed Noor et al., 2020; Mensah, 2021; Woods et al., 2024). From the perspective

of organizational psychology, work stress encompasses three critical dimensions: role ambiguity (such as unclear task lists, objectives, procedures, and performance criteria), role conflict (such as conflicting instructions, misunderstandings with supervisors, and work rules), and role overload (such as workload, flexible working hours, and adequate time) (Mohamed Noor et al., 2020; Mensah, 2021; Woods et al., 2024).

Studies published during this era of global competition broadly indicate a negative relationship between work stress and family well-being (Viegas & Henriques, 2020; Mensah, 2021; Rick et al., 2024). From an organizational behavior perspective, work interference with family well-being is generally defined as employees' difficulty balancing work and family demands, which can disrupt family harmony (Vickovic & Morrow, 2019; Viegas & Henriques, 2020). For instance, employees' inability to manage ambiguity, conflict, and overload roles can exacerbate the negative impact of work on family well-being (Viegas & Henriques, 2020). Despite extensive research on this relationship, the role of work stress as a significant factor remains underexplored in the literature, particularly in studies integrating Islamic perspectives with empirical findings (Mohamed Noor et al., 2020; Mensah, 2021; Rick et al., 2024).

Scholars have debated that several factors may influence this situation. Firstly, many past studies employed a descriptive approach, focusing on the internal characteristics of work stress through a dichotomous lens. This approach fails to integrate the logical perspective of Western scholars with the Tawheed perspective introduced by Muslim scholars. For example, Western scholars typically describe work stress as a common feature of employee-oriented management (Nabavi & Shahryari, 2012; Rabenu, Tziner & Sharoni, 2017). In contrast, the Tawheed approach from Muslim scholars' views work stress as an element of *sunnatullah*, as willed by Allah S.W.T, based on the principles of the Quran and Hadith. Consequently, differences in ontology (interpretation of reality based on positivism), epistemology (sources of knowledge), and data sources (logic and revelation) have widened the gap in understanding work stress. This disparity has hindered the unification of the Tawheed and Western approaches in defining, characterizing, and applying the construct of work stress in organizational stress literature (Md Razak et al., 2014; Mohamed Noor et al., 2020). Third, the previous approach has only produced general findings, which are insufficient as practical guides for practitioners

(employers, managers, or employees) to grasp the complexity of work stress from a unified Western and civilized perspective. This inadequacy makes it challenging for practitioners to develop strategic action plans for performance management, aiming to position their organization as an employer of choice in a volatile and unpredictable global economic environment (Mohamed Noor et al., 2020; Mensah, 2021). Therefore, this gap in the literature motivates researchers to explore further the factors of work stress on family well-being. We achieve this aim through several means, including reviewing the apparent conceptual and operational misalignment within constructs.

Literature Review

1. Role Ambiguity

According to the Islamic perspective, ambiguity is often linked to *mutashabihat* (vague, unclear in meaning) (Ali 'Imran 3:7) or *shubhah,* referring to a mix of confusion and uncertainty regarding the purpose of tasks in promoting good practices and preventing evil (Che Pa & Matsyah, 2013; Ibrahim & Abdullah 2017). This ambiguity typically stems from human weakness in understanding the purpose and function of daily life. Meanwhile, in the organizational context, *mutashabihat* or *shubhah* corresponds to role ambiguity. Role ambiguity is essential in work stress and organizational behavior because it influences family conflict. The concept of role ambiguity defined from an Islamic perspective has been interpreted more specifically in the organizational context as the failure of employees to fulfil the work responsibilities set by the employer through changes in the organizational structure and work feedback system succeeded by the upper management (Matteson & Ivancevich, 2003; Kahn et al., 2003). For example, changes in organizational structure can cause employees to struggle with managing tasks related to task information management, work and organizational objectives, task scope, the organizational mission and core, as well as the expectations of superiors; these tasks cannot be managed effectively regularly by them, leading to difficulties in successfully implementing the strategy (Jamaludin, Zirwatul Aida & Mohd Dagang, 2018; Alyahya & AboGazalah, 2021). This causes employees to have realistic notions related to tasks that can contribute to the formation of negative behavior towards work life and

personal life in carrying out organizational responsibilities (Yu Fei et al., 2012; Kahn et al., 1964; Matteson & Ivancevich, 2003). As a result, the formation of an inconsistent work environment has confused employees about how to manage tasks efficiently to achieve important goals and strategies in the era of globalization. Recent studies on work design have found that role ambiguity is a predictor variable that can increase work interference with family well-being (Rabenu, Tziner & Sharoni, 2017; Mohamed Noor et al., 2020).

2. Role Conflict

From the Islamic perspective, conflict is often associated with "*istadam*" (al-Qamus, 2018), describing individuals who oppose, disagree, clash, and are hostile to one another (Ali 'Imran 3:103-105). This type of conflict is seen as driven by *nafs al-ammarah bissu'* (evil inclinations), aiming to fulfil personal interests and desires (al-Alwani, 1989; Che Pa & Matsyah, 2013). Islamic scholars suggest that conflicts driven by *nafs al-ammarah bissu'* (such as ego, greed, self-importance, and the pursuit of personal pleasure) can lead to negative life outcomes (Che Pa & Matsyah, 2013; Fadzilullah, 2015). Conversely, those who recognize the blessings of Allah S.W.T can manage conflicts positively to seek rewards from Allah S.W.T (Fadzilullah, 2015; Che Pa & Matsyah, 2013). The concept of "*istadam*" is then applied to the organizational context as role conflict, referring to the incompatibility between work and family demands, potentially triggering negative conflicts between parties (Alyahya & AboGazalah, 2021; Woods et al., 2024). For example, an administration based on a purely mechanistic approach (such as formal rules, rigid task structures, and high centralization of power) can create a less conducive organizational climate, where work group members prioritize personal agendas and refuse to cooperate to achieve organizational goals (Lee Lam Thye, 2016). Recent research on organizational conflict has found that role conflict is a variable that can exacerbate work disruptions affecting family well-being (Wang, Shelley & Lin Wu, 2018; Alyahya & AboGazalah, 2021).

3. Role Overload

According to the Islamic perspective, overload is often associated with the word *adhba* (al-Qamus, 2018), which means heavy and tiring. It feels heavy to implement the *amar ma'ruf nahi munkar* and face difficulties in managing the affairs of daily life (al-Baqarah 2: 286; 185; al-Inshiqaq 84:6). The human ability to manage the role overload with sincerity and trust will be greatly rewarded by Allah S.W.T (Syed Ismail, 2017). The concept of *adhba* is then adjusted to the organizational context as role overload. In the context of organizational behavior, the workload has two main characteristics: quantitative and qualitative. Quantitative workload is often defined as employees performing many tasks while the period given to complete the tasks is insufficient (Sunanda, 2018; Mohamed Noor et al., 2020). Meanwhile, the qualitative workload is usually understood as employees being given complex and challenging tasks when they do not have the appropriate knowledge, skills, and abilities to perform the tasks (Yu Fei et al., 2012; Rick et al., 2024). Recent studies on the scope of work found that role overload is a variable that can influence the level of work interference on family well-being (Rick et al., 2024).

4. Work Disruption to Family Well-Being

From a language perspective, work disruption to the family is often associated with the term *istadam* (al-Qamus, 2018), meaning division, conflict, and quarrel (al-Nisa' 4:35; al-Shu'ara' 26:96) occurring within the family institution (Ali 'Imran 3:34). Several Quranic verses, such as Surah al-Maidah 5:27-31, al-An'am 6:74, al-Nur 24:11-12, and al-Ahzab 33:27, clearly identify two types of life disorders, internal (spiritual stress) and external (behavioral stress), as primary causes of conflict affecting human well-being (al-Alwani, 1989). The concept of *istadam* is then applied to the organizational context as work disruption affecting family well-being. It refers to an individual's inability to balance work and family matters, leading to work-related issues interfering with family well-being (Mohamad et al., 2016; Wu & Zhou, 2020; Alyahya & AboGazalah, 2021). Analysis has shown that work interference with family well-being is a significant consequence of work stress in organizations prioritizing responsiveness to customer needs (Vickovic & Morrow, 2019; Alyahya & AboGazalah, 2021).

Figure 1 shows Google Trends searches for the query work stress on January 29, 2024, around the world. Google Trends is a freely available tool developed by Google that provides reports on search popularity in Google Search.

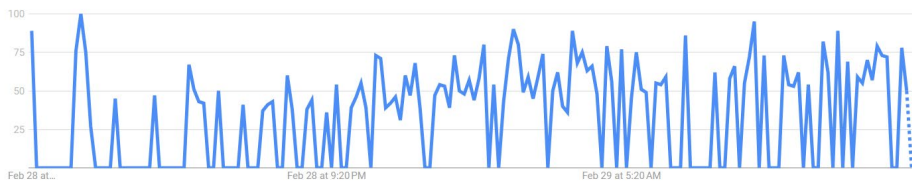**Figure 1. Global Google Trends for the Query Work Stress on January 29, 2024**

Figure 2 shows the word cloud created using the internet online software. It shows that the most common word appeared in the largest typefaces. The fewest common words were displayed in smaller fonts. Aside from the two lists, the word cloud includes all additional words that appeared in the titles of the publications. The word cloud is an effective technique for presenting complicated information in a simple style (Birko, Dove & Özdemir, 2015).

Figure 2. Word Cloud

5. Work Stress Theory

The impact of work stress on the conflict between work obligations and family well-being aligns with the principles outlined in the Lust Management Theory by al-Alwani (1989). This theory delineates three types of desires within humans: *nafs al-ammarah, nafs al-lawwamah*, and *nafs al-mutma'innah*. Initially, *ammarah* signifies an inability to regulate spiritual and physical impulses effectively while managing daily tasks, resulting in struggles such as succumbing to negative temptations or difficulty accepting criticism. *Lawwamah*, on the other hand, represents the capacity to discern between positive and negative desires during routine and non-routine activities, enabling individuals to address weaknesses, engage in charitable acts thoughtfully, and maintain emotional stability. Conversely, *mutma'innah* embodies the ability to engage in virtuous behaviors while avoiding detrimental ones consistently. Applying this framework to organizational stress suggests that individuals with constructive tendencies, such as *muthmainnah*, in their professional lives tend to experience reduced work-related stressors impacting family well-being. Conversely, those characterized by negative inclinations like *ammarah* and *lawwamah* struggle to mitigate the effects of work stress on family welfare (Nabavi & Shahryari, 2012).

Western researchers have not denied the theory's core principles but use them as a framework to develop job stress theories based on actual studies, like Clark's Boundary Theory (2002). The boundary theory investigates how people handle the distinctions between their professional and personal lives. This theory fills a gap in the work-family balance literature by describing how the borders between work and family domains may be regulated to promote work-family balance. This theory presents constructs in terms related to work and family or non-work. These constructs include permeability, flexibility, segmentation integration, boundary strength, ambiguity, and workload (Ashforth et al., 2000; Clark, 2000). This theoretical suggestion is supported by a literature review of work stress (Nabavi & Shahryari, 2012).

6. Work Stress From a Civilizational Perspective

Islamic scholars assert that the most intense stress in the world was endured by the Prophets and Messengers, followed by their followers and the general populace (Mohd Suhail Lukman, 2010). Among the esteemed *Ulul 'Azmi* Prophets and Messengers, including Prophet Nuh, Prophet Musa, Prophet Ibrahim, Prophet Isa, and Prophet Muhammad, they bore the most significant burdens in the annals of human history (Mohd Suhail Lukman, 2010; Sa'id Hawwa, 2015). For example, Allah SWT tasked Prophet Nuh to confront the challenge of guiding his people during a period marked by pervasive idolatry. Despite his pressures, Prophet Nuh turned to prayer as his recourse. His supplication prompted Allah SWT to send a divine message directing him to construct an ark. Upon its completion, a deluge ensued, engulfing those who defied Allah's command. Hence, this episode illustrates that divine assistance in navigating life's trials is attainable through unwavering faith and adherence to His path (Mohd Suhail Lukman, 2010; Sa'id Hawwa, 2015).

Subsequently, Prophet Musa encountered a significant trial in his confrontation with Pharaoh. This event transpired after Prophet Musa (peace be upon him) successfully vanquished Pharaoh's sorcerers. However, this victory led Pharaoh to construct a towering edifice, which was ultimately razed by Allah SWT through the prayerful intervention of Prophet Musa, facilitated by the mediation of the angel Jibrail. Thus, this narrative underscores the efficacy of prayer as the optimal approach for addressing life's challenges and navigating its trials (Mohd Suhail Lukman, 2010; Sa'id Hawwa, 2015). Meanwhile, Prophet Ibrahim faced a test during the rule of King Nimrod, where idolatry was rampant among the populace. Prophet Ibrahim's response was to dismantle the idols, leading to his sentencing until Allah SWT aid arrived in the form of a miraculous creature, which played a pivotal role in his deliverance. This event is a testament to the omnipotence of Allah SWT who orchestrates the best outcomes for His people in navigating life's stress (Mohd Suhail Lukman, 2010). Conversely, Prophet Isa and his companions encountered trials of hunger and thirst while preaching. Their plight was alleviated through fervent prayers to Allah until sustenance descended from the heavens. It illustrates the perpetual availability of Allah's miracles to aid those earnestly engaged in delivering Islamic teachings with steadfast faith and sincerity (Mohd Suhail Lukman, 2010; Sa'id Hawwa, 2015).

However, among the distinguished Prophets and Messengers of *Ulul 'Azmi*, Prophet Muhammad (peace be upon him) encountered the most formidable pressure in the annals of world civilization. It is attributable to his multifaceted roles as a familial leader, community figure, political authority, military strategist, and economic planner (Yahaya, 1984; Othman, 2014). Following his selection as a Messenger, Prophet Muhammad initially propagated his message discreetly. The dissemination of his teachings commenced with an appeal to his kin, beginning with his first wife, Siti Khadijah, and later extended to Ali bin Abu Talib and his companions. Moreover, Prophet Muhammad navigated through six pivotal phases, each marked by significant challenges in managing life's pressures. These included opposition from figures like Abu Lahab and his spouse, who resisted the Islamic truth, as well as resistance from the Meccan rulers, who rejected principles such as social equality. He also endured persecution from the Quraysh disbelievers and endured a boycott imposed on the Banu Hashim clan. In the final phase, Prophet Muhammad faced the trial of his uncle Abu Talib's passing (Othman, 2014; Mohammad Syadidi, 2015).

Subsequently, these stress and trials propelled Prophet Muhammad to travel to Madinah al-Munawwara (the illuminated city) to propagate Islam. This migration led to the establishment of a mosque in Quba', followed by the construction of another mosque as part of efforts to foster unity among the Muhajirin and Ansar groups (Othman, 2014; Mohammad Syadidi, 2015). Through adherence to Islamic teachings, Prophet Muhammad achieved remarkable unity in world history. Guided by the principles outlined in the Book of Sirah Nabawiyyah, the burdens of life can be surmounted by Muslims who steadfastly adhere to Tawheed (the oneness of Allah) and Islamic tenets. Tawheed instructs Muslims to cultivate soul purification, equipping them to confront life's stresses with resilience and fortitude.

7. Work Stress From an Organizational Perspective

Some past studies revealed that the effect of role ambiguity on family well-being is inconclusive. For example, a study by Prajoga and Kumalaningrum (2016) explained that role ambiguity does not increase work interference on family well-being. The findings of this study suggested that role ambiguity depends on the coordination and specification of tasks planned for employees in various departments to achieve organizational strategies, which are influenced by the type of industry and the characteristics of the work environment. Further, recent empirical studies have recognized that role ambiguity is an important variable affecting work interference on family well-being in dynamic organizations. For example, the findings of a survey by Nabavi & Shahryari (2012) and Ismail et al. (2014) confirmed that a high level of role ambiguity (such as work objectives, task lists, work scope, and instructions) reduces employees' ability to control work interference on family well-being.

Next, previous studies conducted in different organizational samples have disagreements about the impact of role conflict on work interference on family well-being. For example, the studies conducted by Near, Rice, and Hunt (1980) and Huang, Hammer, and Neal (2004) only focused on one element of role conflict: the supervisor's behavior. They ignored other elements in interpersonal work relationships. The findings of this study might be due to the respondents seeing the contribution of the supervisor's role in achieving their organizational goals. Next, recent empirical studies supported that role conflict significantly affects work disruption to family well-being in competitive organizations (Jamaludin, Zirwatul Aida & Mohd Dagang, 2018). For example, the results of a survey by Yu Fei et al. (2012), Ismail et al. (2014), Md Razak et al. (2014), and Jamaludin, Zirwatul Aida & Mohd Dagang (2018) found that high levels of role conflict (such as supervisor directives, lack of resources, and work ethics) reduced employees' ability to control work interruptions to the well-being of the family.

Meanwhile, previous studies in various types of organizations did not support the effect of role overload as a determinant of increased work interference on family well-being. For example, studies by Harris,

Saltstone, and Fraboni (1999), Tharmalingam and Bhatti (2014), and Teoh et al. (2016) explained that only certain workload characteristics, such as working hours, could affect work disruptions on the family well-being in global organizations. The findings of this study might be due to respondents' opinion that long working hours cause fatigue and health problems, as well as affect their work performance. Further, new empirical studies supported the idea that role overload is an important variable that can increase work interference on family well-being in consumer-sensitive organizations. For example, research findings by Yildirim and Aycan (2008) and Ogbogu (2013) confirmed that a high level of role overload (such as the number of hours worked, annual work targets, and task schedules) has reduced employees' ability to control work interference on family well-being.

Work stress can arise from excessive workload, role conflicts, unfavorable working conditions, lack of control, poor relationships with colleagues or supervisors, job insecurity, lack of recognition or rewards, and poor work-life balance. The adverse effects of job stress can manifest physically, psychologically, and behaviorally, impacting both employees and organizations. Solutions to job stress may include interventions targeting individuals, organizations, or a combination of both approaches (Vallasamy et al., 2023).

Abdou et al. (2024) studied the hospitality industry, known for its demanding and high-pressure work environments, which significantly stress employees. This study used the job demands-resources (JD-R) model and spillover theory to examine how work stress (from role overload, ambiguity, and conflict) affects psychological distress among frontline employees in 3- and 4-star Egyptian resorts, with a focus on the mediating role of work-family conflict (WFC). Results from 563 employees showed that work stressors significantly contribute to psychological distress and spill over into family life, causing conflicts between work and family roles. WFC was found to be a significant factor in psychological distress and partially mediated the relationship between work stress and psychological distress. The study suggested theoretical and practical implications for improving employee well-being and reducing psychological distress in the hospitality sector, offering insights for scholars, resort management, and policymakers.

Febriani et al. (2023) identified that workplace spirituality significantly enhances employees' intention to stay and reduces work-family conflict and loneliness. Although work-family conflict significantly increases loneliness at work, it does not serve as a mediator between workplace spirituality and the intention to stay. However, loneliness at work mediates the effect of workplace spirituality on the intention to stay, specifically among female employees in Indonesia's manufacturing sector.

Discussion

This review suggests that role ambiguity, role conflict, and role overload should be considered essential elements in organizational stress. Furthermore, it indicates that management needs to take proactive actions to improve employees' ability to identify, control, and handle work stress regularly to enhance positive behaviors, such as satisfaction, performance, commitment, quality, and ethics. In turn, these positive behaviors can help achieve and maintain the organization's objectives, mission, and vision in the era of global competition and a turbulent economy. Islam emphasizes a prosperous and balanced life so that people can find peace in their daily lives. Identifying and controlling factors causing unproductive stress are crucial to achieving this peace. Uncontrolled stress can have various negative impacts on humans. Ultimately, the impact of work disruption is not only on the workers and their family members but also on the community.

Situations of high demand and low control, as well as effort-reward imbalance related to work conditions, management style, and type of work, cause distress at work, impacting family happiness. Employers must consider devising strategies to control work pressure to build a prosperous society and community. Management should focus on the following aspects to achieve this objective: First, improve the working environment by addressing factors such as equipment, office design, air conditioning temperature control, and appropriate lighting. Second, train Muslim management to function as mentors, coaches, and counsellors to guide and educate employees in carrying out their daily duties and responsibilities, seeking the pleasure of Allah SWT, being sincere, and expecting eternal rewards in the afterlife. This practice aligns with the words of Allah SWT in Surah al-Anfal (8:27):

> Translation: "O people who believe! Do not betray (the trust of) Allah and His Messenger and (do not) you betray your trusts, while you know (the wrong)."

Third, management should be encouraged to apply human-oriented leadership qualities, as demonstrated by His Majesty Rasulullah S.A.W, to enhance the quality of interaction, promote good and honest communication, and foster cooperation among employees. This approach can alleviate work-related issues and enhance daily work performance. Fourth, Muslim workers are encouraged to increase spiritual practices such as performing ablution and prayers, engaging in *zikr* (remembrance of Allah), seeking forgiveness, praying, and cultivating contentment. These practices can help employees control their thoughts and behaviors, enabling them to act more rationally. Fifth, management needs to strengthen the organization's structure and practices. The interpretation of the term "ambiguity" in performing daily tasks can be illuminated by the verse al-An'am (6:9):

> Translation: "And if We had made him (the Messenger) an angel, we would have made him in the form of a man (so that they could see him) and We would have caused them ambiguity as they deliberately created ambiguity (about the truth of Prophet Muhammad S.A.W)."

Therefore, strengthening clear practices based on Islamic recommendations can aid employees in reducing high levels of role ambiguity, enhancing their work potential, and promoting noble behavior, thus enabling them to perform tasks diligently and confidently. Consequently, this approach can assist employees in managing work pressure more effectively and reducing family conflicts, aligning with Islamic concepts successfully.

Lastly, organizations should emphasize pure values in interpersonal relationships between supervisors and employees. In the development of today's era, especially to delay the transformation process, organizations need to provide more accurate guidelines related to tasks to guarantee the quality of employees and create great administrative machinery. Therefore, this study has strengthened the role of social support as the best

alternative that can be practiced in the administrative system for the public and private sectors to deal with the issue of work stress among organizational members. As Allah SWT stated in Surah al-Hujurat (49:10):

> Translation: "The truth is that those who believe are brothers, so make peace between your two brothers (who are at odds) and fear God so that you may receive mercy."

The interpretation of the above verse supports the best practices (such as being open, ethical, communicative, responsible, dedicated, tolerant, and understanding) advocated in Islam to help employees perform their duties consistently and adhere to ethics and work instructions effectively. As a result, the ability of support extended by supervisors and colleagues actively in the organization can reduce the ambiguity of their roles through a positive and healthy relationship between the organization's top management and subordinate management to carry out a work assignment. This situation encourages employees to perform tasks with greater enthusiasm and knowledge, helping them manage work-related stress issues with their families effectively and successfully. If the above suggestions are properly considered, they can encourage employees to support the organization's goals and strategies in a turbulent and unpredictable global economic era.

Conclusion

This paper presented a discussion of work stress from a civilizational and previous empirical standpoint. This study demonstrates that routinely managing professional stress can benefit family well-being. This study's findings are consistent with the meaning and theoretical understanding of Lust Management Theory by al-Alwani (1989) and Clark's Boundary Theory (2002), both from Islamic and Western Islamic viewpoints. As a result, contemporary research and practice in work stress management must consider the job stress factors (role ambiguity, role conflict, and role overload) as the most relevant dimensions in the relationship between work stress and family well-being. This discovery also gives significant proof that Islamic teachings are extremely encouraging and call for components of peace in the society of organizations in order to avoid

conflict in today's organizations. It's also part of the *wasatiyyah* for managing job stress, as evidenced by the creation of research findings that can assist organizations and individuals in achieving and maintaining competitiveness in the hard era of globalization.

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