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Humanizing the Digital Panopticon: Islamic Social Capital, Algorithmic Management, and Social Sustainability in the Gig Economy

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ABSTRACT

Introduction: This study investigates how Islamic Social Capital humanizes digitally controlled gig work systems characterized by algorithmic surveillance and performance monitoring. In many platform-based labor environments, worker sustainability is often explained through technological efficiency and performance metrics, while relational and moral dimensions remain underexplored. Drawing on the Job Demands–Resources framework and Digital Labor Theory, this research aims to examine the direct, mediating, and moderating mechanisms linking Islamic Social Capital, Psychological Safety, Collaborative Resource Sharing, Algorithmic Management Intensity, and Social Sustainability Performance among gig workers operating under algorithmic management systems.

Methods: A quantitative survey was conducted with 237 app-based gig workers. Data were analyzed using structural equation modeling to test the proposed structural relationships, including mediation and moderation effects.

Results: Islamic Social Capital significantly enhances Psychological Safety, Collaborative Resource Sharing, and Social Sustainability Performance. Psychological Safety and Collaborative Resource Sharing partially mediate the relationship between Islamic Social Capital and Social Sustainability Performance, with psychological pathways showing stronger effects. Algorithmic Management Intensity strengthens the positive relationship between Islamic Social Capital and Psychological Safety but does not significantly moderate collaborative behaviors.

Conclusion and suggestion: Sustainable performance in digitally governed gig ecosystems depends not only on technological systems but also on morally embedded relational capital. Platform governance strategies should integrate transparency, fairness, and community-based relational infrastructures to enhance psychological security and long-term

sustainability.

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1. Introduction

The rapid digital transformation in the industry 4.0 era has fundamentally reshaped labor coordination, particularly within the e-commerce and gig economy sectors (Gong, 2025; Sharma et al., 2025). Central to this shift is the implementation of Algorithmic Management, which refers to a system where automated tracking and data-driven decision making replace traditional human oversight (Shabu et al., 2025; Zhu et al., 2024). While optimized for extreme efficiency and resource allocation, recent scholarly discourse between 2022 and 2026 has increasingly exposed the darker side of this technological advancement (Rabban & Singh, 2025; Y. Zhang, 2025). Critics characterize this environment as a Digital Panopticon, or a state of pervasive digital surveillance where workers are subjected to rigid, opaque, and relentless automated control (Gong, 2025; Zhu et al., 2024).

This form of surveillance has serious human consequences. It erodes worker autonomy and creates a persistent imbalance between institutional optimism regarding platform productivity and the lived reality of worker exhaustion and precarity (Rabban & Singh, 2025; Shabu et al., 2025). The dehumanizing nature of algorithmic management therefore poses a significant threat to Social Sustainability and employee wellbeing (Sharma et al., 2025; Y. Zhang, 2025). Unlike human managers, algorithms lack empathy and personalization because they treat workers as mere data points to be optimized (Shabu et al., 2025; Zhu et al., 2024).

These pressures are not only structural but also psychological. Evidence suggests that high algorithmic intensity triggers severe psychological stress and feelings of isolation, while also causing a decline in gig worker citizenship behavior (Gong, 2025; Y. Zhang, 2025). However, although algorithmic management is a global phenomenon, the current literature remains heavily skewed toward Western institutional contexts (Rabban & Singh, 2025; Sharma et al., 2025). This leaves a critical empirical void in Southeast Asian markets such as Indonesia, where the e-commerce sector is a vital economic pillar but operates within a regulatory vacuum where workers are highly vulnerable to the psychological toll of digital surveillance (Sharma et al., 2025; Y. Zhang, 2025).

Despite the growing body of literature on algorithmic control, existing research has primarily focused on formal regulatory or technological solutions while largely ignoring the internal and informal coping mechanisms utilized by workers to survive this high-pressure environment (Gong, 2025; Zhu et al., 2024). In this discussion, Psychological Safety becomes especially relevant. General social capital has been recognized for its role in fostering Psychological Safety (Gu et al., 2013; Sun & Huang, 2020; X. Zhang & Xu, 2024). Yet there is still a profound lack of empirical evidence exploring how deeper moral or culturally embedded resources may buffer the effects of technological dehumanization (Conley et al., 2022; Swart, 2017).

One important but underexplored resource is Islamic Social Capital. Concepts such as Amanah or trust, Ukhuwah or brotherhood, and Ta'awun or reciprocity offer a unique transcendental form of support in the context of the platform economy (Hamzah et al., 2021; Nasution et al., 2025). These values may strengthen solidarity, trust, and mutual care among workers who operate under conditions of uncertainty and surveillance. Consequently, there is an

urgent need to investigate how these spiritual social bonds can mitigate the chilling effect of the Digital Panopticon (Conley et al., 2022; Talukder et al., 2022).

This study addresses these gaps by proposing a theoretical framework that humanizes the algorithm through the lens of Islamic Management. By integrating Islamic Social Capital into the Job Demands Resources Theory, this study positions spiritual social bonds as critical job resources that buffer the impact of algorithmic demands on worker burnout (Hamzah et al., 2021; Nasution et al., 2025; Talukder et al., 2022). The primary novelty of this research lies in its dual mediation approach, which examines how Islamic Social Capital fosters social sustainability through a behavioral path via Collaborative Resource Sharing and a psychological path via Psychological Safety (Hsu & Chang, 2022; X. Zhang & Xu, 2024). Furthermore, by utilizing Partial Least Squares Structural Equation Modeling, this study tests the moderating role of Algorithmic Management Intensity and argues that Islamic values become most vital when technological control is most stringent (Gu et al., 2013; Sun & Huang, 2020).

The contributions of this research are three-fold. Theoretically, it extends JD-R by incorporating faith-based social capital as a contextualized job resource (Hamzah et al., 2021; Nasution et al., 2025; Talukder et al., 2022). Methodologically, it provides a complex path model that captures the nuance of spiritual social interactions in a tech-driven workplace through PLS-SEM (Hamid et al., 2025; Nguyen et al., 2023). Practically, it offers a blueprint for Human Centric Management in e-commerce, suggesting that fostering communal and spiritual spaces can reduce turnover and enhance the social sustainability of the gig workforce (Blom et al., 2019; Cewińska, 2025). Ultimately, this study demonstrates that even in the heart of the Digital Panopticon, the human spirit fortified by Islamic Social Capital remains the ultimate anchor for sustainable performance.

2. Literature Review

The Theoretical Foundation of Job Demands Resources and Social Exchange

The Job Demands Resources theory serves as a foundational framework for analyzing the psychological and operational pressures within the modern e-commerce landscape (Coulston et al., 2025). Under the regime of algorithmic management workers face unique job demands such as technostress and digital overload which stem from the constant necessity to align with automated performance metrics (Scholze & Hecker, 2023). These digital job demands are characterized by a lack of personalization and high coordination strain that often leads to emotional exhaustion and reduced autonomy among platform workers (Liu et al., 2024). Consequently, the JD-R model suggests that without adequate buffering resources these intense digital demands will inevitably result in a decline in social sustainability and worker well-being (Coulston et al., 2025; Scholze & Hecker, 2023).

Social Exchange Theory complements this perspective by highlighting how reciprocal relationships and supportive exchanges act as critical social resources (Savitri & Santoso, 2025). In dehumanized digital workplaces where formal human oversight is absent the perceived support from social and spiritual networks helps workers recover from work-related stress (Liu et al., 2024). These supportive exchanges foster a sense of mutual obligation and organizational commitment which are essential for maintaining engagement in a precarious gig economy (Savitri & Santoso, 2025). By integrating Psychological Capital as a spiritual job resource organizations can create a mechanism of resource substitution that transforms social reciprocity into long-term resilience and sustainable employee performance (Coulston et al., 2025; Savitri & Santoso, 2025).

Conceptualizing Islamic Social Capital in the Digital Era

Islamic Social Capital is defined as a transcendental and multidimensional construct that integrates spiritual and relational values within a social framework (Aprianto et al., 2026). In the digital information ecosystem, this construct offers more than conventional social capital because it combines social connection with ethical and spiritual meaning. It functions as a resource that helps workers respond to the pressures of algorithmic control, uncertainty, and digitally mediated work. Through this role, Islamic Social Capital serves as an external enabler of social sustainability in the competitive e-commerce sector, where workers often rely on informal bonds to maintain stability (Sulhaini et al., 2023).

Unlike conventional trust-based models, Islamic Social Capital is grounded in values that shape both moral orientation and collective behavior. It not only strengthens relational ties, but also supports ethical governance, cooperation, and resilience under pressure. This makes it especially relevant in platform-based work environments where formal human support is often limited and coordination is increasingly depersonalized. In such settings, Islamic Social Capital provides a broader foundation for trust, solidarity, and adaptive cooperation that can sustain both worker wellbeing and organizational functioning (Aprianto et al., 2026; Sulhaini et al., 2023).

Dimensions of Islamic Social Capital: Amanah, Ukhuwah, and Ta'awun

Amanah refers to trust, transparency, and accountability in leadership and communication (Ritonga et al., 2025). In the digital information ecosystem, Amanah is operationalized as a collective ethic that helps build a just environment by aligning ethical governance with organizational goals (Aprianto et al., 2026). Unlike conventional trust models, Amanah provides an ethical anchor that helps maintain digital trust under conditions of pervasive automated surveillance (Ritonga et al., 2025) In this sense, Amanah reinforces the moral basis of coordination in digitally controlled workplaces and helps workers interpret organizational control within a fairer ethical frame.

Ukhuwah and Ta'awun further distinguish Islamic Social Capital by strengthening community bonds and proactive cooperation among workers. Ukhuwah functions as a community-based coping mechanism that supports emotional regulation and psychological adaptability under high-pressure demands (Aziz et al., 2026). Ta'awun encourages workers to share resources and optimize innovation through mutual assistance, thereby supporting organizational ambidexterity (Santoso et al., 2025). Together, these dimensions foster a cooperative work culture that is more resilient than networks based only on structural connections and that contributes to business performance, marketing agility, and social sustainability in the e-commerce sector (Santoso et al., 2025; Sulhaini et al., 2023).

The Role of Psychological Safety and Collaborative Resource Sharing

Psychological Safety is a critical mediator that allows workers to engage in interpersonal risk-taking without fear of systemic or peer punishment (Lin et al., 2024). In an environment governed by algorithms psychological safety enables employees to be honest about technical failures and seek help which reduces knowledge-hiding behaviors (Li & Peng, 2026). This sense of security transforms individual entrepreneurial passion and innovative behavior into enhanced team performance (Lin et al., 2024). When workers feel psychologically safe they are more likely to exhibit a strong ethical voice and remain engaged with their organizational mission despite the pressures of digital surveillance (Allen & Magill, 2025; Burhan et al., 2023).

Collaborative Resource Sharing represents the behavioral manifestation of social capital where workers actively exchange information and pro-social support. This behavior is strongly

facilitated by psychological safety because secure employees are more willing to collaborate and share strategic insights (Allen & Magill, 2025). The synergy between emotional intelligence and psychological safety fosters a resilient workforce capable of sustaining long-term well-being and organizational success (Lee, 2023). In the e-commerce sector these collaborative behaviors are essential for converting social bonds into innovative outcomes and reduced burnout (Biswas & Bhatnagar, 2013). Ultimately the combination of psychological safety and collaborative sharing ensures that the human element remains sustainable within the Digital Panopticon (Lee, 2023; Lin et al., 2024).

Conceptual Framework and Hypothesis Development

The conceptual framework of this study integrates Islamic Social Capital as the primary driver of social sustainability through a dual path of psychological and behavioral mediation. This model posits that the spiritual bonds of Amanah and Ukhuwah create a foundation of trust that directly enhances Psychological Safety and encourages Collaborative Resource Sharing among e-commerce workers (Lin et al., 2024; Aprianto et al., 2026). Psychological Safety serves as a psychological mediator that reduces the fear of systemic punishment while Collaborative Resource Sharing acts as a behavioral mediator through the proactive exchange of work related tips and emotional support (Li & Peng., 2026; Allen & Magill., 2025).

The framework further identifies Algorithmic Management Intensity as a critical moderator that alters the strength of these relationships (Gong., 2025). This structure aligns with the Job Demands Resources theory by positioning spiritual values as transcendental resources that counteract the depleting demands of automated surveillance (Savitri & Santoso., 2025; Liu et al., 2024).

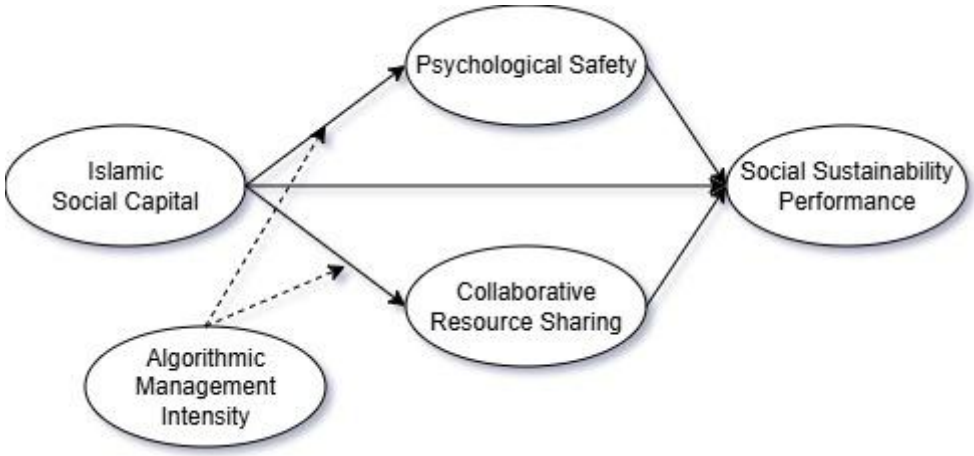

Figure 1. Conceptual Framework

The Impact of Islamic Social Capital on Psychological Safety and Collaborative Resource Sharing

Islamic Social Capital provides a transcendental foundation for trust and mutual support through the core principles of Amanah and Ukhuwah as well as Ta'awun (Aprianto et al., 2026). Recent evidence suggests that organizational trust is a primary driver of eudaimonic and digital wellbeing among professionals which directly correlates with higher psychological safety in digital work environments (Pisarska et al., 2025). When workers share a deep spiritual bond, they perceive their environment as a safe space where interpersonal risks do not lead to social or professional

sanctions (Nasution et al., 2025). This atmosphere of trust directly fosters Psychological Safety by allowing employees to admit mistakes and seek guidance without fear (Gu et al., 2013).

Furthermore, interpersonal trust is found to mediate task communication and collaborative processes particularly in virtual teams where face to face interaction is limited (David & Golan, 2017). The value of Ta'awun or mutual assistance encourages workers to engage in Collaborative Resource Sharing because they view the success of their peers as a collective responsibility rather than a zero-sum competition (Nasution et al., 2025; Sulhaini et al., 2023). Psychological capital and emotional intelligence also significantly correlate with knowledge sharing behaviors among e-commerce practitioners which further reinforces the behavioral path from spiritual bonds to collective action (X. Zhang & Xu, 2024).
H1: Islamic Social Capital has an effect on Psychological Safety
H2: Islamic Social Capital has an effect on Collaborative Resource Sharing

The Impact of Psychological Safety and Collaborative Sharing on Social Sustainability
Social Sustainability in the digital gig economy depends on the ability of workers to maintain mental wellbeing and long-term productivity (Lee, 2023). Psychological Safety supports this goal by reducing the chronic stress created by constant monitoring and automated evaluation (Lin et al., 2024). When workers feel secure, they are less vulnerable to burnout and more likely to experience higher job satisfaction and stronger work engagement (Biswas & Bhatnagar, 2013). Recent studies on independent contractors also show that trust in virtual communities significantly improves work engagement and person-job fit, both of which are essential for sustaining a resilient workforce over time (Toth et al., 2020).

Collaborative Resource Sharing complements this psychological pathway by providing practical and relational support in everyday work. Shared technical tips, work-related information, and direct assistance can reduce individual pressure and prevent exhaustion, especially in high-demand digital environments (Allen & Magill, 2025). In addition, perceived fairness and organizational trust have been shown to strengthen organizational identification among food delivery riders, which in turn reinforces their engagement with the platform (Tong & Sutunyarak, 2024). Together, these psychological and behavioral factors help ensure that the human workforce remains resilient, adaptive, and committed over time (Allen & Magill, 2025; Lee, 2023).
H3: Psychological Safety has an effect on Social Sustainability
H4: Collaborative Resource Sharing has an effect on Social Sustainability

The Direct Influence of Islamic Social Capital on Social Sustainability Performance
Islamic Social Capital which encompasses the values of Amanah and Ukhuwah as well as Ta'awun is believed to have a direct impact on employee social resilience without always depending on intervening variables (Nasution et al., 2025). Islamic Work Ethics have been shown to positively influence affective commitment and job satisfaction which are critical for long term retention (Raza et al., 2024). Theoretically individuals who feel spiritually connected to their work community will possess higher intrinsic motivation and inner peace when facing work pressures (Hamzah et al., 2021).

Religion dependent social capital provides a unique psychological resource that fosters trust and cooperation within communities which can mitigate the effects of job insecurity and burnout (Shah et al., 2020). Faith based institutional logic emphasizes behavioral support and community involvement which serves as a buffer in high pressure environments (Magri et al., 2025). Consequently, the existence of strong spiritual bonds automatically creates a foundation for long

term wellbeing and social sustainability for digital workers (Conley et al., 2022; Wollschleger, 2021).
H5: Islamic Social Capital has an effect on Social Sustainability Performance

The Mediating Role of Psychological Safety and Collaborative Resource Sharing

This study posits that Islamic Social Capital does not only influence wellbeing directly, but also operates through specific internal and external mechanisms. Psychological Safety functions as an internal psychological bridge that transforms spiritual trust into a sense of mental security, which then supports sustained performance (Li & Peng, 2026; Lin et al., 2024). This pathway is important because workers who feel safe are more willing to speak up, seek help, and remain engaged under pressure. Research on IT professionals also confirms that trust is a critical antecedent of psychological safety, which in turn mediates the achievement of digital wellbeing (Pisarska et al., 2025)

At the same time, Collaborative Resource Sharing serves as an external behavioral mediator through which the spirit of brotherhood is translated into concrete pro-social action (Allen & Magill, 2025). In this form, workers do not only feel supported, but also actively share information, assistance, and practical resources that reduce collective strain. Such collaborative behavior helps convert moral values into observable outcomes that strengthen social sustainability. Without these mediating processes, the transcendental values embedded in Islamic Social Capital may remain abstract and fail to generate measurable impacts on worker wellbeing and sustained performance (Lee, 2023; Lin et al., 2024).
H6: Psychological Safety mediates the relationship between Islamic Social Capital and Social Sustainability
H7: Collaborative Resource Sharing mediates the relationship between Islamic Social Capital and Social Sustainability

The Moderating Effect of Algorithmic Management Intensity

The Job Demands Resources theory suggests that resources become more valuable when job demands are high (Liu et al., 2024). In the e-commerce setting, Algorithmic Management Intensity represents a major demand because it creates a cold and dehumanizing work atmosphere marked by constant surveillance and time pressure (Gong, 2025). Increased monitoring in the digital economy has also been linked to higher stress and lower trust, both of which threaten worker mental wellbeing (Kaur et al., 2025). In this context, the role of Islamic Social Capital in fostering safety and collaboration becomes even more important (Zhu et al., 2024).

This study therefore argues that spiritual social bonds are most meaningful when algorithmic control is most stringent. Under such conditions, Ukhuwah may function as a survival mechanism that helps workers cope with pressure and navigate the system (Gong, 2025; Zhu et al., 2024). Workers may rely more strongly on informal social networks when formal systems become colder and more demanding. For this reason, high Algorithmic Management Intensity is expected to strengthen the positive effect of Islamic Social Capital on both psychological security and collaborative behavior (Kinowska & Sienkiewicz, 2020).
H8: Algorithmic Management Intensity moderates the effect of Islamic Social Capital on Psychological Safety
H9: Algorithmic Management Intensity moderates the effect of Islamic Social Capital on Collaborative Resource Sharing

3. Methodology

Research Design and Data Collection

This study employs a quantitative approach with a cross-sectional survey design to examine the relationships between Islamic Social Capital and social sustainability performance (Creswell & Creswell, 2017). The population for this research consists of e-commerce workers and gig economy participants in Indonesia who operate under algorithmic management systems. The research focus is directed toward driver partners and couriers from leading digital platforms such as Gojek and Grab along with Shopee Express and Tokopedia which represent the manifestation of the Digital Panopticon environment in Indonesia. Indonesia provides a critical context for this study due to its large e-commerce sector and the existing regulatory vacuum regarding digital labor rights (Sharma et al., 2025; Y. Zhang, 2025).

Data were collected through an online structured questionnaire distributed to respondents who met the criterion of having at least six months of experience in the platform economy. This requirement was used to ensure that participants had sufficient exposure to digital surveillance and automated control mechanisms. Such experience is important for generating meaningful responses about workplace conditions, social support, and sustainability-related outcomes. Through this design, the study seeks to capture how workers interpret and respond to digitally governed labor environments

Operationalization of Variables and Measurement

The measurement instruments for this study are adapted from established scales and modified to fit the specific context of Islamic management and digital labor (Hamzah et al., 2021; Nasution et al., 2025). Islamic Social Capital is measured through the dimensions of Amanah or trust and Ukhuwah or brotherhood alongside Ta'awun or reciprocity (Aprianto et al., 2026; Nasution et al., 2025). Algorithmic Management Intensity is operationalized based on the perceived levels of digital surveillance and automated control experienced by workers on platforms such as Gojek or Shopee Food (Gong, 2025; Zhu et al., 2024). These measures were selected to reflect both the ethical and technological features of digitally governed work.

Psychological Safety (Gu et al., 2013; Lin et al., 2024) and Collaborative Resource Sharing (Allen & Magill., 2025) were measured as mediating variables that capture psychological security and pro-social behavior among workers. Social Sustainability was assessed through indicators of mental wellbeing and long-term work commitment (Lee, 2023; Sharma et al., 2025). All items were measured using a five-point Likert scale ranging from strongly disagree to strongly agree in order to ensure consistency and reliability in the responses. This structure allowed the study to examine how spiritual, psychological, behavioral, and sustainability-related factors are connected within the digital labor environment.

Data Analysis Technique

Data analysis is performed using Partial Least Squares Structural Equation Modeling or PLS SEM to test the complex path model and hypothesized relationships (Hair et al., 2022; Hamid et al., 2025). PLS SEM is particularly suitable for this research because it can effectively handle models with multiple mediation paths and moderation effects while requiring fewer assumptions about data distribution (Hair et al., 2022; Nguyen et al., 2023). The analysis follows a two-stage approach starting with the evaluation of the measurement model or outer model followed by the assessment of the structural model or inner model (Hair et al., 2022; Henseler et al., 2009). The outer model evaluation involves checking for indicator reliability and internal consistency as well as convergent and discriminant validity (Hair et al., 2022). The structural model is then analyzed to determine the significance of the path coefficients and the explanatory power of the model regarding social sustainability (Hsu & Chang, 2022; X. Zhang & Xu, 2024).

4. Results And Discussion

Demographic Profile

The demographic profile of the respondents (table 1) indicates a predominance of male workers (84.6%) within the prime productive age bracket, with 50% falling between 26–35 years old, reflecting the core characteristics of the gig economy workforce in Indonesia. Most respondents are married (69.2%) and possess a secondary education background (73.1%), suggesting that working as a courier or driver for platforms such as Gojek, Grab, Tokopedia, and Shopee Express serves as the primary economic backbone for their families. Furthermore, the fact that 75.6% of participants have over one year of experience provides strong validity, as it ensures they have been deeply exposed to the algorithmic management system over a significant duration.

Regarding work intensity, 48.7% of respondents work more than 10 hours per day, with the majority fulfilling between 10–20 orders daily. This data reinforces the narrative of a "Digital Panopticon" in Indonesia, where workers face systematic pressure and constant digital surveillance to meet income targets. Such long working hours and high dependency on automated order allocation underscore the urgency of investigating how spiritual values, specifically Amanah and Ukhuwah, function as vital coping mechanisms to sustain social sustainability and mental well-being amidst rigid technological control.

Table 1. Respondent Demographic

Category	Characteristic	Frequency	Percentage (%)
Gender	Male	132	84.60%
	Female	24	15.40%
Age Group	18 – 25 years	31	19.90%
	26 – 35 years	78	50.00%
	36 – 45 years	31	19.90%
	> 45 years	16	10.20%
Marital Status	Single	42	26.90%
	Married	108	69.20%
	Divorced/Widowed	6	3.90%
Education Level	High School (SMA/SMK)	114	73.10%
	Diploma (D3)	15	9.60%
	Bachelor's Degree (S1)	27	17.30%
Primary Platform	Gojek	48	30.80%
	Grab	40	25.60%
	Tokopedia (Logistic/Delivery)	40	25.60%
	Shopee Express	28	18.00%
Length of Experience	6 – 12 months	38	24.40%
	1 – 2 years	58	37.20%
	> 2 years	60	38.40%
Daily Working Hours	< 8 hours	12	7.70%
	8 – 10 hours	68	43.60%
	11 – 12 hours	52	33.30%
	> 12 hours	24	15.40%
Average Daily Orders	< 10 orders	18	11.50%

	10 – 20 orders	94	60.30%
	> 20 orders	44	28.20%

Measurement Model (Outer)

Based on the results of the outer model analysis presented in Figure 2, all research indicators have successfully met the criteria for convergent validity as every outer loading value exceeds the recommended threshold of 0.708 (Hair et al., 2022). The indicators for Social Sustainability Performance exhibit the highest reliability with factor loadings ranging from 0.902 to 0.955, followed by Islamic Social Capital with values between 0.766 and 0.866. These findings confirm that the measurement instruments possess high accuracy in representing the latent constructs ranging from transcendental social bonds to the impacts of algorithmic management. Consequently, the measurement model establishes a robust foundation for subsequent structural model testing and hypothesis evaluation.

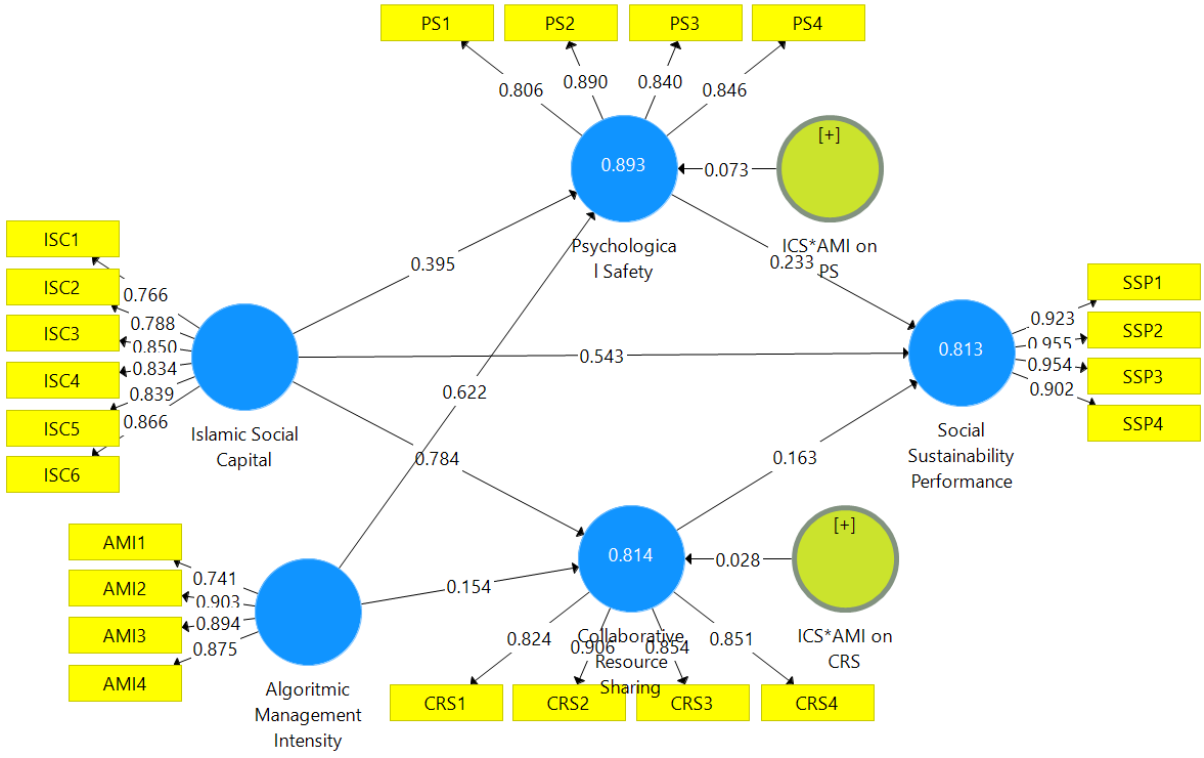

Figure 2. Outer Loading

Table 2. Questionnaire and Outer Loading

Variable	Code	Questionnaire Item (Abridged)	Outer Loading
Islamic Social Capital	ISC1	Honest information sharing among couriers	0.766
	ISC2	Trust in fair profit-sharing agreements	0.788
	ISC3	Strong bond of brotherhood in the field	0.850
	ISC4	Presence of a supportive "second family"	0.834
	ISC5	Habitual mutual assistance on the road	0.839
	ISC6	Voluntary sharing of application tips	0.866
Psychological Safety	PS1	Safe to ask for help without judgment	0.806
	PS2	Freedom to express opinions without fear	0.890

	PS3	Fair community treatment regarding technical errors	0.840
	PS4	Fair treatment by peers despite performance drops	0.846
Collaborative Resource Sharing	CRS1	Active sharing of effective road routes	0.824
	CRS2	Immediate warnings about route disturbances	0.906
	CRS3	Willingness to lend work equipment	0.854
	CRS4	Direct physical assistance for colleagues	0.851
Algorithmic Management Intensity	AMI1	Strict monitoring of movement and work time	0.741
	AMI2	Continuous real-time location tracking	0.903
	AMI3	Rating system limiting work style freedom	0.894
	AMI4	Automated allocation ignoring physical fatigue	0.875
Social Sustainability Performance	SSP1	Maintenance of mental well-being and peace	0.923
	SSP2	Social support aiding stress resilience	0.955
	SSP3	Long-term intent to stay in the industry	0.954
	SSP4	Future growth opportunities in the ecosystem	0.902

The measurement model results presented in Table 3 demonstrate satisfactory reliability and convergent validity across all primary constructs (Hair et al., 2022). Internal consistency is confirmed by Cronbach's Alpha and rho_A values exceeding the 0.70 threshold for all latent variables, with Social Sustainability Performance showing the highest reliability ($\alpha = 0.851$). Composite Reliability values range from 0.810 to 0.865, further indicating strong indicator consistency in measuring their respective constructs.

Convergent validity is also established, as all Average Variance Extracted (AVE) values surpass the recommended 0.50 cutoff, ranging from 0.680 for Islamic Social Capital to 0.772 for Social Sustainability Performance, meaning each construct explains more than half of the variance in its indicators. The interaction terms (ICS*AMI on CRS and ICS*AMI on PS) display values of 1.000 because they are modeled as product terms for moderation analysis rather than reflective multi-indicator constructs and therefore are not interpreted in the same manner as the primary latent variables. Overall, these results confirm that the measurement model satisfies reliability and validity requirements, providing a sound basis for subsequent structural model testing.

Table 3. Construct Reliability and Validity

	Cronbach's Alpha	rho_A	Composite Reliability	AVE
Algoritmic Management Intensity	0.776	0.784	0.816	0.732
ICS*AMI on CRS	1.000	1.000	1.000	1.000
Collaborative Resource Sharing	0.781	0.783	0.818	0.738
Islamic Social Capital	0.805	0.808	0.827	0.680
ICS*AMI on PS	1.000	1.000	1.000	1.000
Psychological Safety	0.767	0.771	0.810	0.716
Social Sustainability Performance	0.851	0.851	0.865	0.772

The discriminant validity of the measurement model is supported by the Heterotrait Monotrait Ratio (HTMT) results presented in Table 4, where all values among the primary constructs remain below the conservative threshold of 0.850 (Fornell & Larcker, 1981). The highest correlation appears between Social Sustainability Performance and Algorithmic Management Intensity (0.832),

followed by Social Sustainability Performance and Psychological Safety (0.814). Although these values are relatively high, they remain within acceptable limits, indicating empirical distinctness rather than construct redundancy.

The closeness between Social Sustainability Performance and Algorithmic Management Intensity reflects their conceptual relatedness in digitally managed work contexts, where perceptions of algorithmic control are naturally associated with evaluations of social sustainability outcomes. Other relationships, such as Islamic Social Capital and Collaborative Resource Sharing (0.701), further demonstrate adequate separation among constructs. Since all HTMT values fall below 0.850, discriminant validity is established, confirming that the latent variables represent theoretically distinct phenomena and providing a reliable foundation for structural model analysis (Henseler, 2020; Henseler et al., 2009).

Table 4. Heterotrait Monotrait Ratio (HTMT)

	AMI	ICS*AMI on CRS	CRS	ISC	ICS*AMI on PS	PS
ICS*AMI on CRS	0.263					
CRS	0.738	0.182				
ISC	0.751	0.174	0.701			
ICS*AMI on PS	0.263	0.702	0.182	0.174		
PS	0.741	0.157	0.756	0.759	0.157	
SSP	0.832	0.177	0.721	0.759	0.177	0.814

Structural Model (Inner)

The structural model results presented in Table 5 indicate moderate to substantial explanatory power across all endogenous constructs (Hair et al., 2022; Henseler et al., 2009). Psychological Safety shows the highest explained variance, with an R^2 of 0.693 (Adjusted R^2 = 0.690), meaning that Islamic Social Capital and Algorithmic Management Intensity collectively explain approximately 69.3% of the variance in workers' psychological safety. The model also explains 61.4% of the variance in Collaborative Resource Sharing (Adjusted R^2 = 0.611) and 61.3% in Social Sustainability Performance (Adjusted R^2 = 0.610).

These values exceed the commonly accepted threshold for moderate explanatory power in social science research, suggesting that the proposed predictors meaningfully account for social and psychological outcomes in the digital platform context. The minimal differences between R^2 and Adjusted R^2 across all constructs indicate model stability and suggest that the explanatory capacity is not inflated by model complexity, thereby supporting the robustness of the structural specification.

Table 5. Coefficient of Determination

	R Square	R Square Adjusted
Collaborative Resource Sharing	0.614	0.611
Psychological Safety	0.693	0.690
Social Sustainability Performance	0.613	0.610

The structural model analysis, as presented in Table 6, provides empirical support for most of the hypothesized relationships. Islamic Social Capital emerges as a central foundation within the gig work context, exerting significant positive effects on Psychological Safety ($\beta = 0.395$, $p < 0.001$),

Collaborative Resource Sharing (β = 0.784, p < 0.001), and Social Sustainability Performance (β = 0.543, p < 0.001). These findings suggest that social and spiritual bonds rooted in trust, mutual responsibility, and solidarity operate as meaningful job resources in digitally managed work environments (Hair et al., 2022; Henseler, 2020).

Both mediators contribute positively to Social Sustainability Performance. Psychological Safety shows a significant effect (β = 0.233, p = 0.005), while Collaborative Resource Sharing also demonstrates a statistically significant but more modest contribution (β = 0.163, p = 0.047). The indirect effects are significant for both pathways, confirming partial mediation through the psychological route (β = 0.092, p = 0.014) and the collaborative route (β = 0.128, p = 0.044). Since the direct effect of Islamic Social Capital on Social Sustainability Performance remains significant, the mediation pattern is complementary and partial rather than full, indicating that spiritual social bonds influence sustainability both directly and through internal psychological and behavioral mechanisms (Hair et al., 2022; Henseler, 2020).

Algorithmic Management Intensity significantly strengthens the relationship between Islamic Social Capital and Psychological Safety (β = 0.073, p = 0.010), suggesting that as algorithmic control intensifies, the buffering psychological function of social capital becomes more salient. In contrast, the interaction effect on Collaborative Resource Sharing is not significant (β = 0.028, p = 0.437), indicating that cooperative practices among couriers appear relatively stable and are primarily sustained by enduring social bonds rather than by variations in system-level control intensity (Hair et al., 2022; Henseler, 2020).

Table 6. Bootstrapping

Hyp.	Path / Relationship	O	M	STDEV	T Statistics	P Values
H1	ISC -> PS	0.395	0.397	0.049	8.000	0.000***
H2	ISC -> CRS	0.784	0.783	0.046	16.899	0.000***
H3	PS -> SSP	0.233	0.238	0.082	2.839	0.005***
H4	CRS -> SSP	0.163	0.155	0.082	1.992	0.047**
H5	ISC -> SSP	0.543	0.545	0.094	5.777	0.000***
H6	ISC -> PS -> SSP	0.092	0.095	0.037	2.471	0.014**
H7	ISC -> CRS -> SSP	0.128	0.126	0.063	2.015	0.044**
H8	ISC*AMI -> PS	0.073	0.073	0.028	2.571	0.010**
H9	ISC*AMI -> CRS	0.028	0.031	0.036	0.778	0.437

The visual evidence in Figure 3 illustrates the contrasting moderating effects of Algorithmic Management Intensity (AMI) on psychological and collaborative mechanisms. In the ICS*AMI on PS slope analysis, a significant interaction is observed where higher levels of algorithmic intensity amplify the positive influence of Islamic Social Capital on Psychological Safety, as evidenced by the notably steeper gradient of the high-intensity line. Conversely, the ICS*AMI on CRS graph displays parallel slopes with consistent spacing, visually confirming that digital control intensity does not significantly moderate the relationship between social capital and collaborative resource sharing. These findings analytically suggest that while system surveillance actively reshapes mental security perceptions, the collaborative behaviors among workers remain resilient and consistent regardless of the platform's level of control.

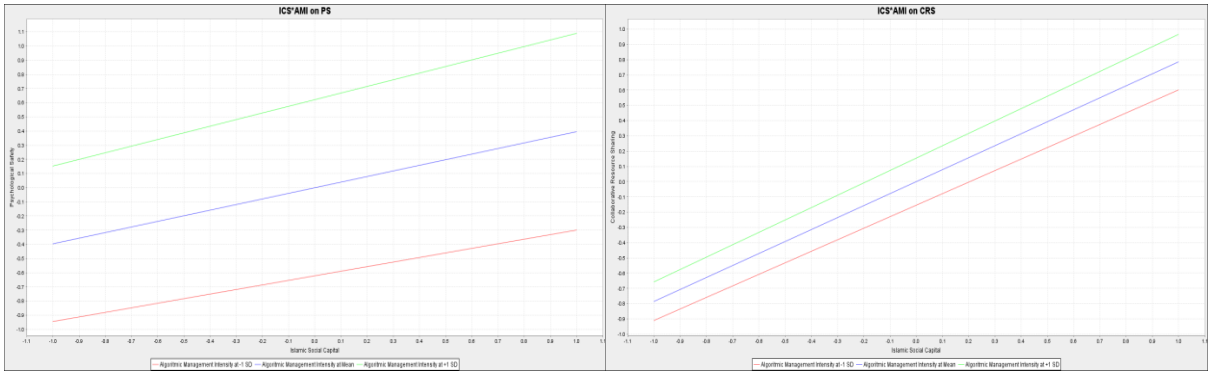

Figure 3. Simple Slope Analysis of the Moderating Effects

Discussion of Findings

This study advances the literature on digitally mediated labor by positioning Islamic Social Capital as a culturally embedded job resource within algorithmically governed gig ecosystems. Building on digital extensions of the Job Demands Resources (JD-R) framework that conceptualize technology driven demands as structurally transformative (Liu et al., 2024; Scholze & Hecker, 2023), the findings demonstrate that faith grounded relational capital significantly enhances Psychological Safety, Collaborative Resource Sharing, and Social Sustainability Performance. In platform environments characterized by algorithmic opacity, real time evaluation, and performance surveillance, relational moral infrastructure operates as a stabilizing counterforce. Sustainability therefore cannot be reduced to optimization metrics or technological efficiency. It emerges from the interaction between digital governance systems and culturally embedded moral bonds that operate beyond formal platform design.

The strong association between Islamic Social Capital and Psychological Safety is particularly salient. Psychological Safety has been consistently linked to engagement, adaptive capacity, and resilience under uncertainty (Allen & Magill, 2025; Lee, 2023; Sun & Huang, 2020). Algorithmic management intensifies monitoring and reinforces perceived replaceability (Kinowska & Sienkiewicz, 2020; Zhu et al., 2024), conditions that can erode subjective security. Shared ethical commitments rooted in religious social capital mitigate this vulnerability by fostering trust, reciprocity, and collective meaning. Research shows that religious social capital strengthens cohesion and psychological resilience (Conley et al., 2022; Wollschleger, 2021), and the present findings extend this logic into digitally surveilled labor systems. Psychological safety in gig work appears sustained less by formal transparency and more by relational trust anchored in shared moral values.

The behavioral pathway through Collaborative Resource Sharing further underscores the structural importance of relational capital. Trust based networks and shared goals facilitate cooperation in fragmented gig environments lacking institutionalized coordination (Gu et al., 2013; Nguyen et al., 2023; Shabu et al., 2025). Informal relational infrastructures compensate for the absence of collective bargaining and formal organizational support. However, the comparatively weaker effect of Collaborative Resource Sharing on Social Sustainability Performance relative to Psychological Safety suggests that sustainability under surveillance depends more strongly on subjective psychological stability than on cooperative efficiency alone. Cooperation may enhance operational functioning, but without perceived safety and emotional security, long term sustainability remains fragile. This nuance refines social capital theory by distinguishing instrumental cooperation from psychologically grounded resilience.

The complementary partial mediation pattern strengthens the theoretical contribution. Islamic Social Capital maintains both direct and indirect effects on Social Sustainability Performance, indicating that its influence operates through psychological and behavioral mechanisms while also exerting a direct normative impact. Research on Islamic work values and religious institutional logic demonstrates that faith-based norms shape engagement, ethical conduct, and performance outcomes **(El Rahman, 2019, 2020, 2021**; Hamzah et al., 2021; Magri et al., 2025; Raza et al., 2024). Extending these insights to gig contexts, sustainability reflects not only structural continuity but also moral legitimacy embedded in shared value systems. In digitally governed labor regimes, legitimacy becomes a central dimension of perceived viability, reinforcing the idea that technological systems require moral anchoring to sustain long term functioning.

The moderation findings deepen this argument. Algorithmic Management Intensity strengthens the relationship between Islamic Social Capital and Psychological Safety, indicating that relational moral capital becomes more salient as digital control intensifies. Studies show that algorithmic fairness and psychological contract perceptions mediate the impact of digital monitoring on engagement and wellbeing (Gong, 2025; L.-X. Zhang et al., 2026). Under intensified surveillance, gig workers appear to rely more heavily on communal trust to preserve psychological equilibrium. In contrast, the non-significant moderation effect on Collaborative Resource Sharing suggests that cooperative behaviors are anchored in enduring relational norms rather than reactive to fluctuations in technological intensity. This asymmetry highlights differentiated adaptive mechanisms, where psychological buffering is sensitive to control intensity while cooperative exchange remains structurally embedded.

These findings contribute to digital labor theory by reframing the digital panopticon not as an exclusively dehumanizing structure but as a contested governance space. Research emphasizes commodification and disembeddedness in gig labor (Wood et al., 2019), yet the present evidence suggests partial re embedding through communal moral networks. Workers do not passively absorb algorithmic discipline. They construct relational infrastructures that reinterpret and buffer technological control. Humanizing the digital panopticon therefore involves strengthening relational dignity within technologically mediated systems rather than rejecting digital coordination entirely. Sustainability emerges from dynamic negotiation between surveillance, trust, and moral commitment.

The study also addresses a gap at the intersection of religious social capital and digitally mediated work. While prior research links religious social capital to entrepreneurial motivation and spiritual resources within JD-R logic (Bickerton et al., 2014; Junaidi et al., 2025), empirical integration within algorithmically governed gig contexts has been limited. By situating Islamic Social Capital within a platform ecosystem, this research synthesizes faith based relational capital, algorithmic management, and social sustainability performance. Digital precarity may amplify rather than diminish the relevance of communal moral infrastructure. Shared ethical commitments provide continuity, meaning, and informal governance functions that formal platform mechanisms do not fully supply.

Although grounded in Islamic values, the construct conceptually overlaps with broader forms of faith based or moral community capital (Conley et al., 2022; Wollschleger, 2021). This overlap suggests potential cross contextual applicability, especially in communities where shared norms reinforce trust and reciprocity. At the same time, religion does not uniformly function as a resource and may intensify strain under certain insecurity conditions (Schreurs et al., 2014). The humanizing capacity of moral capital therefore depends on contextual alignment between shared values,

perceived fairness, and structural opportunity within platform systems. Sustainability in the digital panopticon is neither technologically determined nor purely culturally given. It emerges from the dynamic configuration of algorithmic control, relational trust, psychological security, and moral legitimacy that together shape the lived experience of gig workers.

Limitations and Future Research Directions

Several limitations merit critical consideration. First, the study relies on self-reported perceptions within a single empirical context. Although measurement diagnostics support construct validity and model robustness (Hair et al., 2022; Henseler et al., 2009), perceptual convergence among relational and psychological constructs may inflate associations. Future research should incorporate behavioral and digital trace indicators such as platform interaction logs, network density patterns, or peer rated cooperation to strengthen construct differentiation and align more closely with the technologically embedded nature of gig work (Kinowska & Sienkiewicz, 2020; Zhu et al., 2024).

Second, the operationalization of Social Sustainability Performance in this study is primarily perceptual rather than structural. This approach is consistent with engagement-based perspectives that emphasize worker experience, mental wellbeing, and perceived sustainability in digitally managed labor settings (Allen & Magill, 2025; Gong, 2025). However, sustainability in gig ecosystems is also shaped by institutional and technological design features, including algorithmic transparency, perceived fairness, dispute resolution mechanisms, and governance safeguards that structure everyday work conditions (L.-X. Zhang et al., 2026). Future studies should therefore incorporate structural indicators to support multi-level sustainability modeling and to better connect worker perceptions with the platform architecture that governs their labor environment.

Third, Islamic Social Capital is embedded within a specific religious and socio-cultural context. Although prior research shows that religious social capital can strengthen cohesion, trust, and wellbeing (Conley et al., 2022; Wollschleger, 2021), the conceptual boundary between faith-specific capital and broader forms of moral community capital remains insufficiently developed. This raises an important theoretical question regarding whether the buffering effect observed in this study is uniquely tied to Islamic relational norms or reflects a wider mechanism found in communities organized around shared moral commitments. Comparative research across religious traditions, mixed-faith settings, or secular moral communities would therefore help clarify the distinctiveness and broader applicability of this construct.

Fourth, prior evidence suggests that religiousness may function not only as a resource but also as a demand under conditions of heightened insecurity (Schreurs et al., 2014). In unstable work settings, faith-based norms may strengthen resilience for some workers, yet they may also intensify emotional burden, moral pressure, or role conflict for others. Future research should therefore examine contingency conditions such as income volatility, platform dependency, rating pressure, and employment insecurity in order to clarify when faith-based capital protects wellbeing and when it may amplify strain. Such analysis is important to avoid theoretical overextension and to build a more context-sensitive understanding of moral capital in gig work.

Finally, algorithmic management is modeled primarily through perceived intensity, yet digital governance is multidimensional. Tracking, automated evaluation, reward allocation, and opaque sanctioning may produce differentiated psychological and behavioral consequences (Sharma et al., 2025; Zhu et al., 2024). Research on perceived fairness indicates that certain algorithmic practices can sustain engagement even under high monitoring intensity (L.-X. Zhang et al., 2026). Disaggregating algorithmic dimensions will therefore be essential to refine digital labor theory and

to better understand how technological control interacts with relational moral infrastructure. Addressing these limitations will enhance theoretical precision and deepen the explanatory scope of sustainability models in gig economy research.

5. Conclusion

This study demonstrates that sustainable performance in digitally managed gig work cannot be reduced to technological efficiency, performance metrics, or individual coping strategies alone. Within what can be described as a digital panopticon, algorithmic surveillance and control structure work processes in ways that risk depersonalizing labor relations. However, the findings show that morally embedded Islamic Social Capital functions as a relational counterbalance that humanizes these systems. By strengthening psychological safety and collaborative coordination, social capital stabilizes worker well-being and collective functioning under conditions of algorithmic intensity. Rather than replacing human relations, digital governance systems coexist with and are conditioned by socially embedded moral bonds. In this sense, sustainability in the gig economy is not merely operational efficiency but the preservation of relational dignity within technologically mediated work environments.

Theoretically, this study extends the Job Demands–Resources framework by conceptualizing faith-based collective capital as a morally grounded job resource within algorithmically controlled contexts. It advances digital labor theory by distinguishing two mediation pathways, psychological safety and collaborative resource sharing, and by demonstrating that algorithmic intensity selectively conditions the psychological buffering mechanism without significantly altering cooperative norms. This differentiation clarifies how relational infrastructures operate within platform economies characterized by surveillance and control. Practically, the findings indicate that platform sustainability strategies should move beyond algorithm optimization toward governance models that cultivate transparency, fairness, and relational trust. Supporting community-based interaction and moral commitment among workers may reduce precarity and foster more resilient gig ecosystems.

Author contribution statement

Unna Ria Safitri conceptualized the study, developed the research framework, collected and analyzed the data, and drafted the original manuscript. Lio Bijumes contributed to the theoretical development, methodology refinement, and critical revision of the manuscript. Fuad Dhiya Ul Husaen contributed to data interpretation, validation of the findings, and substantial revision of the manuscript. Safia Bibi contributed to literature review development, language refinement, and final manuscript editing. All authors read and approved the final version of the manuscript.

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