**Influence of Religiosity on Occupational Well-Being and the Role of Mindfulness as a Mediator in Kindergarten Teachers as the SDGs Implementation**

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**Abstract**

Early childhood educators are among those professionals susceptible to excessive job-related stressors. This study explores the relationship between religiosity, mindfulness, and occupational well-being and analyzes mindfulness's role as a mediator between religiosity and occupational well-being. Employing a quantitative correlational method, the study's population comprised 177 teachers from Aashiya Kindergarten in Sidoarjo. The Krejcie Morgan table with a 5% error margin determined a sample size of 118 teachers. The sampling technique used in data collection is accidental sampling techniques, using Google Forms to collect the data. Research instruments for religiosity, mindfulness, and occupational well-being were adapted, translated from previous studies, and validated for reliability. Data analysis used mediation analysis with path analysis technique, using JASP software. Findings indicated partial mediation, revealing that mindfulness mediates the relationship between religiosity and occupational well-being. Results imply that when accompanied by mindfulness, teachers' religiosity level can have a significant positive impact on early childhood teachers. This research can also be reference to future for well-being research in the context of occupation among teacher.

**INTRODUCTION**

Individuals in a state of well-being are confident in themselves, able to perform well, experience pleasant emotions like contentment and calm, and reach their full potential (Ruggeri et al., 2020). Many factors can affect a person's well-being. Still, the relationship between work and the quality of one's well-being rarely needs to be further discussed, even though part of a person's time is spent doing the work they are engaged in (Soler-Gonzalez et al., 2017). On the other hand, workplace pressure is one of the main factors for stress and burnout in a person, which causes a person to engage in several maladaptive behaviors such as smoking and drinking alcoholic beverages, deviant behavior, and having maladaptive coping strategies to overcome the feelings of discomfort felt (Basu et al., 2017). However, some studies show that workers who
experience negative emotions such as stress and depression do not try to seek professional help. So many of these groups of workers experience symptoms of mental disorders but are not appropriately treated (Carolan et al., 2017).

Teachers are one of the essential forms of work in society. They are one of the professions that can raise high-stress experiences because the teaching profession involves work that demands many things, so a teacher must have good focus, strong and flexible mental abilities, emotional regulation abilities, resilience, and self-confidence (Braun et al., 2019). In correlation, Ahmed (2019) found that teachers’ stress is mainly due to student discipline, low salaries, relations with colleagues and superiors, and unprofessional assignment work. All of these factors and demands can be stressful when teachers do their work, which, if reached high levels, can affect not only the physical health of a teacher but also his mental health, including doubts about their ability to teach. Finally, they feel insecure about the profession they currently work and live in (Özü et al., 2017).

Data in the United Kingdom shows that when teachers are asked about their work, around 80% say it is stressful (Travers, 2017). Data from 2020 shows that nearly 20,000 teachers in Indonesia are severely stressed (Yogisutanti et al., 2020), and about 24,000 teachers work with mild stress. Similar findings were reported in a RAND Corporation survey, which found that 73% of teachers reported feeling stressed out at work, 59% had burned out, 28% had symptoms of chronic depression, 77% felt their mental health was poor, and 85% thought this affected their ability to teach in the classroom (Mail, 2023). Additionally, Rumeen et al. (Rumeen et al., 2021) showed that school teachers experience stress at work, with 31.4% falling into the mild stress category and 68.6% into the normal stress category. In addition, research conducted by Ayudya et al. (2022) on kindergarten teachers showed several effects of stress from work, such as headaches, irritability, anger, anxiety, sleep disorders, overeating, and other symptoms of disorders. Therefore, teachers need to have adequate stress management to reduce pressure and improve the quality of their work.

An interview by Ayudya et al. (2022) research related to stress experienced by teaching staff stated that early childhood teachers, namely ECCE teachers and kindergarten teachers, are one the professions with a lot of workloads and demands, such as skills that are beyond the teacher's expertise, the necessity to be able to innovate and keep up with technological developments that continue to develop, do school administration work, communicate with fellow teachers or guardians, and manage classes. Many of these pressures cause early childhood teachers to experience emotional problems, such as stress due to job demands, fatigue, loneliness, and mental exhaustion (Jeon et al., 2018). Early childhood educators are influenced by various factors and are subjected to emotional stress at regular intervals, which can result in emotional dysregulation and burnout (Čecho et al., 2019). This can be attributed to the characteristics of preschool students who are not fully independent themselves, requiring teachers to give extra attention and have a high degree of patience (Azharinie et al., 2023). Consequently, it is not unusual for teachers to experience internal tensions
during this process, which results in pressure and stress.

Unfortunately, treatment to overcome some of the mental health symptoms of early childhood teachers is still not optimal. This is in contrast to some other countries that have maximized the handling given to this problem by providing special regulations and handling (Adawiah & Romadona, 2021). This condition raises the question of the well-being of Indonesian teachers. Therefore, research on occupational well-being in teachers is essential.

Occupational well-being can be interpreted as the meaning and satisfaction that a person gets from the work or profession he lives in (Viac & Fraser, 2020). The occupational well-being of teachers is considered vital because it relates to the functioning of a teacher in carrying out his duties. This variable is related to the teaching process in the classroom, and it can further affect the learning outcomes of students (Stang-Rabrig et al., 2022). Occupational well-being is also associated with positive outcomes that can benefit teachers and schools, such as improved work performance, increased capacity of teachers to provide quality education and a supportive classroom climate, and an increased intention to stay working as an early childhood teacher (Li et al., 2021). Therefore, to ensure good quality education, teachers not only need physical health or have various abilities and expertise, but teachers must feel happiness in their work and a stable psychological state, which can be measured through the level of occupational well-being of the teacher (Xia & Shun, 2021).

Previous studies on teacher occupational well-being have varied in purpose and have shown many results. Penttinen et al. (2020) found that occupational well-being correlates strongly with teacher-child interaction and instruction, support, and teaching quality. Ortan et al. (2021) cited subsequent studies on self-efficacy, job advancement, and positive student behavior that can improve teacher job satisfaction, creating a conducive work environment where teachers can achieve their potential. Positive emotions, engagement, relationship, meaning, and achievement are all positively correlated with occupational well-being, with positive emotions being the most dominant of these five factors (Dreer, 2024). Aulén et al. (2021) also state that teachers employ various coping strategies when dealing with stress, including problem-focused, emotion-focused, and mixed-focused approaches. However, further study is needed to nurture the well-being of teachers in the workplace.

Religiosity is one of the factors that influence occupational well-being because the study of the relationship between religiosity and well-being has been debated among researchers for a long time (Hoogeveen et al., 2023). Religiosity is a term that describes the belief system, values, and practices of a person's religion (Sholihin et al., 2022). King and Williamson (Iddagoda & Opatha, 2017) further explain that religiosity is how strongly an individual is associated with the religion or belief he or she professes. Based on this explanation, it can be concluded that religiosity is related to how strongly a person believes and does what his/her religion commands. People who identified themselves as religious were found to have high levels of well-being (Villani et al., 2019).
Religious people will have better coping strategies when faced with life's problems (Ngamaba & Soni, 2018), including work. The research results of Margaret et al. (2018) show that teachers who experience stress in their work will find solutions for these feelings of stress by following religious interventions such as praying and coming to places of worship. Chiciro et al. (2020), in their experimental research, found that providing prayer treatment to teachers and academic practitioners can reduce emotional exhaustion, depersonalization, and psychological impairment and increase job satisfaction. Some past research indicates that the religiosity and occupational well-being of early childhood teachers are correlated because of the benefits a teacher can have when he or she is religious. Research conducted by Mariyati and Hazim (2024) also found that religiosity positively correlates with psychological well-being and philanthropic behavior. Religiosity is also said to be able to direct individuals to good mental health and distance or minimize the negative impacts that will be caused, such as stress and depression (Garssen et al., 2021).

Another variable that has the potential to impact occupational well-being is mindfulness. Lomas et al. (2017) found that mindfulness can increase well-being and individual performance in their work. Mindfulness is defined as intentionally paying attention to what is experienced in the present moment and accepting it well without giving a negative label to what is experienced (Kersemaekers et al., 2018). Mindfulness can affect the main performance of an individual, especially his performance at work, which can be viewed from the perspective of attention, cognition, emotion, behavior, and physiology (Good et al., 2016). Furthermore, mindfulness can improve one's work performance, including decision-making, communication, performance, and creativity in doing tasks, as well as reducing antisocial behavior, negative emotions, and frustration at work (Malinowski & Lim, 2015). Some of these explanations confirm that mindfulness positively impacts how individuals work, which can potentially affect the occupational well-being of individuals, which is discussed in this study, with early childhood teachers as the main focus.

Religiosity can result in positive psychological outcomes and improved coping skills when dealing with stress. It helps people understand that God is with them and will be with them when they face difficult challenges. Hamilton et al. (2017) report that religious singing relieved individuals of significant stress from stressful events in Christianity. Religiosity also instills hope and confidence in individuals so that they will be able to tackle challenges, reduce stress, and improve perceived well-being. This is supported by Counted et al. (2022), which found a strong correlation between hope and well-being, particularly when accompanied by a high degree of religious coping. Religiosity helps individuals recognize and accept their challenges at work, instilling hope and the belief that they will tackle them. People with a high religiosity tend to have good well-being as they can shield themselves from work-related stress, thus improving their occupational well-being. This is in accordance with the study conducted by Safara et al. (Safara et al., 2020), which found that religiosity influences stress perception, affecting an individual's physical and mental health as well as their lifestyle.
Mindfulness is correlated to personal resources and coping skills at work, which can influence an individual's cognition, emotion, mood, and physiology (Kersemaekers et al., 2018). On the other hand, mindfulness involves nonjudgmental perceiving of events, whether positive or negative, as temporary and soon be passed and placed by another experience. This aligns with research by Blanke et al. (2020), which reported that mindful thinking and responding correlate with low rumination tendencies and thus support self-regulation. Mindfulness helps individuals avoid obsessing over work-related problems, improving their Occupational well-being.

Religious practices, such as worship with concentration, can bring a sense of calmness that aligns with mindfulness (Sandy & Uyun, 2022). In the Islamic context, practices such as prayer performed with devotion, humility, and serenity are similar to mindfulness, emphasizing attentiveness to experience without labeling the experience (Fourianalstiawati, 2018). Indirectly, those who engage in religious activities also cultivate mindfulness, focusing on worshiping and remembering their God, which embodies mindfulness principles (Ijaz et al., 2017). Mindfulness originates from Buddhist traditions and is later applied to scientific and social sciences, particularly psychology, as an intervention technique (Palitsky & Kaplan, 2021). Some of these past researches explain the interconnection between religiosity and mindfulness.

Research examining the concept of occupational well-being in teachers is still rarely found in education. Some research still focuses on the concepts of psychological well-being and subjective well-being as the dominant concepts in research related to well-being. Research that tries to explain the phenomenon of happiness and well-being of teachers' work regarding religiosity and mindfulness is rarely found. Therefore, this study tries to explain the phenomenon of early childhood teacher welfare in Indonesia from the perspective of religiosity, mindfulness, and occupational well-being.

In this regard, countries that are members of the United Nations make a long-term plan targeted to be achieved by 2030 called Sustainable Development Goals, abbreviated as SDGs (Sachs et al., 2019). One of the main goals is good health and well-being for all groups, where well-being and mental health are the main achievements of the programs (Illingworth, 2021). Through this study, researchers try to contribute to achieving the third goal of SDGs by providing understanding and solutions related to the mental health of early childhood teachers in their work. Along with examining the association between religiosity and mindfulness on occupational well-being, this study hopefully can help teachers and schools to improve classroom teaching and positively influence their students.

Based on the explanation of theoretical phenomena and concepts that have been carried out, this study aims to determine the relationship between religiosity, mindfulness, and occupational well-being. The hypothesis of this study is arranged into four hypotheses. First, a relationship exists between religiosity and occupational well-being through mindfulness as a mediator variable. Second, there is the relationship between religiosity and occupational well-being. Third, there is a relationship between religiosity and mindfulness. Fourth, there is a relationship between mindfulness and
METHOD

This study uses a correlational quantitative research method approach that aims to measure the influence of religiosity on occupational well-being mindfulness as a mediator in early childhood education teachers. The population in this study was 177 Aisyiyah Sidoarjo kindergarten teachers, based on data from the Sekolah Kita website hosted by the Education Ministry of Indonesia. The kindergarten teacher at Aisyiyah was chosen because the institution is renowned for its standardized early childhood education and reinforced education material as a basis in religion and spirituality. Furthermore, the Krejcie Morgan table with an error rate of 5% was used to determine the number of samples needed to be collected so that 118 teachers were obtained. The sampling technique used in data collection is accidental sampling techniques, using Google Forms as media for scale questionnaires. Samples are first asked to fill in the willingness or informed consent to participate in the study. The number of samples collected was 121 teachers, where one teacher refused informed consent to become a research participant, and two teachers had a total score that far deviated from other samples, so 118 samples were collected.

The instruments in the study consisted of 3 research scales: the religiosity scale, mindfulness scale, and occupational well-being scale. These three scales are Likert scale types with five alternative answers, namely Sangat Setuju (Strongly Agree), Setuju (Agree), Netral (Neutral), Tidak Setuju (Disagree), and Sangat Tidak Setuju (Strongly Disagree). The mindfulness and occupational well-being scale adapts from the scale developed by previous research and subsequently translated and adapted to Indonesian culture. Both scales were selected because the researchers considered them valid for evaluating the linked variables and using the same population, namely the teaching profession. Customizing the scale included translating it into Indonesian and changing the wording and remarks. Following that, validity and reliability tests were performed on 35 sample respondents. Items with high validity and satisfactory scale reliability were chosen for data collection, while items with low validity were excluded. The Religiosity Scale adopts the scale from previous research and subsequently translated and adapted to Indonesian culture. The three scales are further tested for validity and reliability to obtain valid and reliable measuring instruments.

The Religiosity Scale was adopted from the scale developed and used in Meriyanti and Hazim's research (2023). This scale consists of the theory of religiosity by Glock and Stark (1965) with aspects of religiosity, including beliefs, practice/rituals, knowledge, feelings, and ethics/morals. This scale was prepared based on the context of Aisyiyah kindergarten teachers who are Muslims and tested for validity and reliability in 35 samples so that they were obtained from 28 items tested; as many as two items were knocked, namely, no. 21 and 28 so that the remaining 26 items. The validity value of an item moves from 0.379 to 0.772. The reliability value with the Alpha Cronbach formula of this religiosity scale is 0.904.

The mindfulness scale is adapted from the Toronto Mindfulness Scale, which was compiled based on the mindfulness theory by Bishop (2006), and it has two indicators,
namely curiosity and decentering. This scale is consisting favorable items, with a total of 13 items, which are then translated into Indonesian by linguists. After testing the validity of 35 research samples, it was found that items number 2 and number 9 were invalid, so the remaining 11 items were valid. The validity value of the item moves from 0.358-0.743. The Alpha Cronbach reliability value of the measuring instrument is 0.813.

The occupational well-being scale is adapted from the Tripartite Occupational Well-being Scale compiled by Collie (2023), which includes subjective vitality, behavioral engagement, and professional growth indicators. The scale consists of 12 items further translated into Indonesian by linguists. After the validity test, it was found that all items met the validity criteria, so 12 items were declared valid. The Validity value of an item moves from 0.474 to 0.853. The alpha Cronbach reliability value of this scale is 0.882.

The data analysis technique used in this study is the Structural Equation Model (SEM) Mediation Analysis technique, which uses the help of JASP software version 0.14.0 for Windows. This study hypothesizes a relationship between religiosity, mindfulness, and occupational well-being (H1), and mindfulness can mediate the relationship between religiosity and occupational well-being.

RESULTS

The sample was collected from 118 kindergarten teachers, and additional data was collected, including age, educational background, marital status, and number of children. The data that have subsequently been obtained are given assumption tests and hypothesis tests. The demographic data from the research sample are as follows.

Table 1
Demography data based on Age and Education Background

<table>
<thead>
<tr>
<th>Age</th>
<th>Number</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>51 Above</td>
<td>10</td>
<td>8.47%</td>
</tr>
<tr>
<td>41-50</td>
<td>38</td>
<td>32.20%</td>
</tr>
<tr>
<td>31-40</td>
<td>40</td>
<td>33.90%</td>
</tr>
<tr>
<td>21-30</td>
<td>30</td>
<td>25.42%</td>
</tr>
<tr>
<td>Total</td>
<td>118</td>
<td>100%</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Education Background</th>
<th>Number</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Highschool</td>
<td>10</td>
<td>8.47%</td>
</tr>
<tr>
<td>Vocational</td>
<td>6</td>
<td>5.08%</td>
</tr>
<tr>
<td>Bachelor</td>
<td>100</td>
<td>84.75%</td>
</tr>
<tr>
<td>Masters</td>
<td>2</td>
<td>1.69%</td>
</tr>
<tr>
<td>Total</td>
<td>118</td>
<td>100%</td>
</tr>
</tbody>
</table>

Table 2
Demography based on Marriage Status and Number of Children

<table>
<thead>
<tr>
<th>Marriage Status</th>
<th>Number</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Married</td>
<td>93</td>
<td>78.81%</td>
</tr>
<tr>
<td>Not Married</td>
<td>17</td>
<td>14.41%</td>
</tr>
<tr>
<td>Divorced with living spouse</td>
<td>2</td>
<td>1.69%</td>
</tr>
</tbody>
</table>
Influence of Religiosity on Occupational Well-being and...

<table>
<thead>
<tr>
<th>Divorced by death</th>
<th>6</th>
<th>5.08%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Total</td>
<td>118</td>
<td>100%</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Number of Children</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Five or more</td>
<td>1</td>
<td>0.85%</td>
</tr>
<tr>
<td>3-4 Children</td>
<td>21</td>
<td>17.80%</td>
</tr>
<tr>
<td>1-2 Children</td>
<td>70</td>
<td>59.32%</td>
</tr>
<tr>
<td>No Children</td>
<td>26</td>
<td>22.03%</td>
</tr>
<tr>
<td>Total</td>
<td>118</td>
<td>100%</td>
</tr>
</tbody>
</table>

Based on Tables 1 and 2, the average age of study participants was 31-50 years. At the same time, the average educational background is a bachelor's degree. As for marital status, the average participation in married status. Finally, it is related to the average number of children in families having an average of 1-2 children.

Assumption Test

Based on the assumption test, it was found that the residual research data was normally distributed and formed a bell line, and no bar chart deviated significantly from the bell line formed. Based on this, the research data can be said to meet the normality assumption. Graphic normality can be seen in Graphic 1 below.

Graph 1
Residual Normality Graphic

Next, based on the linearity test that has been carried out, it was found that the occupational well-being variable has a linear relationship with the variables of religiosity and mindfulness. This is obtained from the distribution of data that approaches and forms an oval shape around the linear line formed. Graphic linearity data can be seen in Graphics 2 and 3 below.
Hypothesis Test

The results of the Pearson correlation test presented in Table 3 showed a significant positive relationship between religiosity and occupational well-being ($r = 0.465$, p-value $< 0.001$) and between religiosity and mindfulness ($r = 0.225$, p-value $= 0.014$). Furthermore, it was also found that there was a positive relationship between mindfulness and occupational well-being ($r = 0.413$, p-value $<0.001$). This suggests that religiosity, mindfulness, and occupational well-being are significantly related, with a rise in one variable causing an increase in the others and vice versa.

<table>
<thead>
<tr>
<th>Variable</th>
<th>Occupational Well-being</th>
<th>Religiosity</th>
<th>Mindfulness</th>
</tr>
</thead>
<tbody>
<tr>
<td>Occupational Well-being</td>
<td>—</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>Religiosity</td>
<td>0.465</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td></td>
<td>&lt; .001</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>Mindfulness</td>
<td>0.413</td>
<td>0.225</td>
<td>—</td>
</tr>
<tr>
<td></td>
<td>&lt; .001</td>
<td>0.014</td>
<td>—</td>
</tr>
<tr>
<td>Mean</td>
<td>47.653</td>
<td>108.636</td>
<td>36.898</td>
</tr>
<tr>
<td>Deviation Standard</td>
<td>5.181</td>
<td>7.924</td>
<td>5.900</td>
</tr>
</tbody>
</table>

The mediation analysis results in Table 4 show that religiosity can significantly affect occupational well-being ($z$-value $= 5.021$, p-value $<0.001$). It was also found that the religiosity variable through mindfulness had a significant indirect effect on occupational well-being ($z$-value $= 2.149$, p-value $= 0.032$). The total effect obtained based on the path formed between the three variables was significant ($z$-value $= 5.710$, p-value $<0.001$), so based on these results, it can be said that mindfulness can be a partial mediator variable between the relationship of religiosity and occupational well-being. This is because, after mindfulness as a mediator, the value of the relationship between
Influence of Religiosity on Occupational Well-being and...

religiosity and occupational well-being did not increase or decrease significantly. The illustration of the path formed based on the analysis can be seen in Figure 1.

Table 4
*Mediation Analysis*

<table>
<thead>
<tr>
<th>Mediation Analysis</th>
<th>Estimate</th>
<th>Std. Error</th>
<th>z-value</th>
<th>p-value</th>
</tr>
</thead>
<tbody>
<tr>
<td>Direct Effect</td>
<td>Religiosity → Occupational Well-being</td>
<td>0.256</td>
<td>0.05</td>
<td>5.02</td>
</tr>
<tr>
<td>Indirect Effect</td>
<td>Religiosity → Mindfulness → Occupational Well-being</td>
<td>0.048</td>
<td>0.02</td>
<td>2.14</td>
</tr>
<tr>
<td>Total Effect</td>
<td>Religiosity → Occupational Well-being</td>
<td>0.304</td>
<td>0.05</td>
<td>5.71</td>
</tr>
</tbody>
</table>

Path plot

Figure 1
*Path between Variables*

DISCUSSION

The well-being condition of teachers in Indonesia has not received maximum handling, causing the tendency of teachers who have a low well-being state (Adiatma et al., 2023) and lack of support and resources (Wijaya, 2023) so it needs a solution in order for teachers can work with a good state of well-being. The same conclusion can also be drawn from early childhood teachers whose job is to shape early childhood to prepare for education in the next development phase. Therefore, adequate treatment is needed to increase the capacity of religiosity and, most importantly, mindfulness because of its role as a mediator of the relationship between religiosity and occupational well-being in early childhood teachers. Hopefully, this study will also contribute to the United Nations’ sustainable development initiative No.3, which is the achievement of healthy mental health for all (United Nations, 2023). It is hoped that this report will improve the mental wellbeing of teachers and mental wellbeing in the workplace.

The results of the analysis show that religiosity can directly have a significant direct
effect on occupational well-being ($z$-value $= 5.021$, $p$-value $< 0.001$). The results of further analysis through mindfulness showed that the indirect effect given by religiosity on occupational well-being was obtained significantly ($z$-value $= 2.149$, $p$-value $= 0.032$) so that the total effect of the religiosity model with occupational well-being with mindfulness was obtained as a mediator proved significant ($z$-value $= 5.710$, $p$-value $< 0.001$). These results indicate that mindfulness can mediate between religiosity and occupational well-being. Furthermore, the Pearson correlation analysis results also showed a positive relationship between the three variables. These results indicate that the hypothesis of a relationship between religiosity, mindfulness, and occupational well-being and that mindfulness can be a mediator variable between religiosity and occupational well-being proved correct, so H1 and H2 research can be accepted.

These results are also consistent with some previous studies. Braun et al. (2019) research explains that teachers' mindfulness can improve occupational well-being and avoid feelings of stress, occupational burnout, depression, and anxiety symptoms. Other studies also demonstrate that the level of religiosity can affect occupational well-being. Furthermore, research by Chomarindariyana et al. (2021) explained that religiosity is positively correlated to the task performance of teachers, where good task performance is the result that will arise when the occupational well-being of teachers is in good condition (De Clercq et al., 2021). Based on the results, it can safely be said that this research reinforces the suggestion of a positive correlation between religiosity, mindfulness, and occupational well-being.

Pong (2022) explained that spirituality, considered one of the components of religiosity, can help the individual develop himself and achieve the skills he wants. Zulkifli et al. (2023) also explained that teachers with a high level of religiosity will show tolerance, responsibility, and commitment to their teaching work and colleagues. This can explain the influence of religiosity and occupational well-being, where some aspects of occupational well-being are behavioral engagement related to statements about attitudes shown at work and professional growth related to statements about professional skills development on the job (Collie, 2023).

Furthermore, Islam, which is the religion adopted by the population in this study, also has an exhortation to do the work they have wholeheartedly, where the Prophet Muhammad encouraged his people to do the work earnestly because of its benefits for themselves and the good of the Muslim ummah (Sharabi, 2016). This is also supported by the results of research by Muhammad et al. (2023), who explained that there is a relationship between Islamic religiosity from teachers and the job satisfaction they have, where it is further explained that Islamic religiosity has regulated all aspects of human life so that the level of religiosity of a person will affect all parts of life including work. This explanation can explain the influence of religiosity on subjective vitality related to statements about feelings experienced when working, where religious people tend to be more enthusiastic in carrying out their work.

Mindfulness in Islam is equivalent to muqarabah, which means seeing, observing, and paying attention seriously. A Muslim who is muqarabah will realize that God constantly watches him at all times, and He knows himself and what is good for him to raise awareness among Muslims (Wiguna et al., 2018). This can add an explanation of how religiosity
positively correlates with mindfulness and further impacts occupational well-being. Montero-Marin et al. (2019) add that there is a link between religiosity and one aspect of mindfulness, decentering, which is related to controlling the mind not to label an experience and to view the experience more clearly without personal biases. Mindfulness and religiosity in Islam are also related in the Islamic perspective, which involves the soul, intelligence, and the dynamic movement between rationality and emotional intelligence, including 'Aqal,' which means wisdom, and 'Qalb,' which means the heart (Nisar et al., 2023). Individuals can apply mindfulness through religiosity, rational understanding, and emotional intelligence, including teaching work.

Mindfulness can also be helpful for the individual in work to recognize and react well to some of the things they experience while working and then refocus on the work they do (Zivnuska et al., 2016). Mindfulness is also helpful for early childhood teachers to cope with stressful work. Further, it encourages the teacher to find meaning in work and feel happier doing his job (Hatton-Bowers et al., 2020). This can explain the relationship of mindfulness with aspects of occupational well-being, namely behavioral engagement, subjective vitality, and professional growth. Mindfulness will encourage teachers to react better to stressors they experience, improve perceptions of work, and plan for career development because they have found meaning in their work.

Mindfulness can encourage the emergence of some good behaviors that can also be useful for early childhood teachers in their work, namely self-awareness and self-management so that individuals can be more sensitive to what they are experiencing (Jennings, 2015). Jeon et al. (2022) also found that mindfulness can be related to several emotional states that early childhood feels in the classroom, where mindful teachers with more sensitive and nonjudgmental on child actions correlate with low anxiety and aggressive behavior and high self-regulation in children. Some of these explanations can explain why mindfulness can be a partial mediator variable in the data analysis results because mindfulness with religiosity and mindfulness with occupational well-being correlate.

These results also align with the research conducted by Rahmawati et al. (2020), which explains that mindfulness intervention can increase the subjective well-being of a teacher. Further explanation is that mindfulness teaching significantly impacts positive and negative affect, which, in a working context, is needed for an individual to find meaningful and secure feelings in an occupational setting. Mindfulness can make an individual accept everything that happens instead of trying to distance everything that makes feeling uncomfortable. At the same time, it also detects every negative thinking aroused from the uncomfortable situation and tries to mitigate it (Erpiana & Fourianalistyawati, 2018), which explains why mindfulness can have a significant impact on occupational well-being rather than trying to avoid every problem in work, teacher will accept the problem and try to work with it despite the feeling of uncomfortable. Therefore, having a mindfulness trait for teachers in a work setting is beneficial, as this can help mitigate all the adverse effects aroused by the teaching profession's demands, such as disturbed happiness, emotional exhaustion, and feelings of burning out (Rahmanita et al., 2023).

It should also be noted that the study sample's demographic data may influence this
study's conclusions. With a percentage of 78.81%, most teachers are married, meaning that marital status helps them maintain their independence. This is consistent with the findings of Geldenhuys and Henn (2017), who found that married women have increased work engagement, psychological fulfillment, and life satisfaction. In addition, most teachers hold a bachelor's degree, with a rate of 84.75%, indicating that higher education plays a significant role in teachers' well-being. This is confirmed by results published by Peiró et al. (2019), which found that a person's education degree is associated with job satisfaction and well-being.

Since most teachers are in their productive years, the age factor ranges between 21 and 50 tahun and can influence their enthusiasm for work and teaching. Stang-rabrig et al.'s (2022) findings show that age can influence teacher well-being. In addition, most teachers have 1-2 children with percentages of 59.32%, which can also contribute to their well-being since they do not face a large personal burden like financial difficulties or a decrease in family well-being as a result of having more children than they can support (Karhunen et al., 2023). However, these findings need further investigation to provide concrete data on the relationship between demographic variables and occupational well-being in teachers.

The results of this study confirm that religiosity and mindfulness can play a significant role in the occupational well-being of kindergarten early childhood teacher Aisyiyah Sidoarjo. Improving the welfare and happiness of early childhood teachers in their profession through religiosity and mindfulness can be a solution so that early childhood teachers are firmer in their work. Some of the positive impacts that arise when teachers feel happier or have high occupational well-being include a better quality of interaction with early childhood (Kumpulainen et al., 2023), engagement and sincerity in a better job, and a sense of pride in the teacher's teaching work they do (Penttinen et al., 2020) can help teachers to survive and work more optimally in early childhood teaching work. This is further expected to help support the third goal of SDGs, which targets four programs related to achieving good health and well-being by helping early childhood teachers and students achieve prosperity in education. The researchers also recommend considering other factors influencing occupational well-being in future research. For example, Huang et al. (2019) discovered that self-monitoring and self-efficacy can influence occupational well-being, which could serve as a foundation for future study in the context of early childhood education teachers.

This study has limitations, including online surveys, which can cause bias in filling out forms that researchers do not directly supervise. Furthermore, the number of research samples is also relatively small. This study only uses variables of religiosity and mindfulness. This research uses simple quantitative methods to explain the phenomenon of occupational well-being so that future research is expected to involve more variables, use more complex methods, and involve a broader population coverage in order to understand related phenomena better and comprehensively.

**CONCLUSION**

This study shows a significant positive correlation between religiosity, mindfulness, and occupational well-being. Mindfulness can be a partial mediator variable between religiosity and mindfulness. This indicates that hypotheses with a significant
Influence of Religiosity on Occupational Well-being and...  

correlation between religiosity, mindfulness, and occupational well-being and mindfulness can be mediator variables proven correct so that the hypothesis is accepted.

The recommendation that researchers can give related to the results of this study is the provision of mindfulness seminars to early childhood teachers to deal with some of the work pressures experienced when teaching. Some social media sharing videos, such as YouTube, have discussed topics related to mindfulness and how to apply it in daily life, which can be an alternative for teachers to explore the topic of mindfulness at home and mindfulness training can be done for further handling. Furthermore, the researcher also advised the school and the teacher's family to encourage teachers to maintain a better level of religiosity. This can be achieved by participating in Islamic studies or following several groups or organizations engaged in the Islamic field. These findings suggest the beginning of research regarding occupational well-being in teachers connected to other variables to push forward the understanding of well-being in the workplace and its psychological context.

The findings of this study are also expected to contribute to the implementation of the third SDGs goal, which refers to the well-being of all. According to this report, Early childhood education teachers can achieve well-being in the context of their teaching profession by increasing their religiosity and incorporating mindfulness into their work practices and daily lives.

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Influence of Religiosity on Occupational Well-being and...


Influence of Religiosity on Occupational Well-being and...

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