



Religiosity and Occupational Well-Being Among Kindergarten Teachers: The Mediating Role of Mindfulness in Advancing SDG 3

Lely Ika Mariyati^{1*}, Eko Hardi Ansyah², Nazri Abdul Rahman³, Ilham Nazhir Akbar⁴, Sirril Wafa⁵

^{1 2 4 5} Universitas Muhammadiyah Sidoarjo, Indonesia

³ Universiti Malaya, Malaysia

*Email correspondence: ikalely@umsida.ac.id

Abstract

Article Information:

Received

March 27, 2024

Revised

June 04, 2024

Accepted

June 08, 2024

Keywords:

Early Childhood

Education

Mindfulness

Occupational Well-

being Religiosity

This study explores the influence of religiosity and mindfulness on the occupational well-being of early childhood education teachers in Indonesia, with a focus on the mediating role of mindfulness. While previous research has examined religiosity and mindfulness in isolation, few have investigated their combined effect on occupational well-being, particularly within non-Western early childhood education contexts. Using a quantitative correlational design, data were collected from 118 kindergarten teachers at Aisyiyah institutions in Sidoarjo. Three adapted instruments were employed: a religiosity scale based on Glock and Stark's model, the Toronto Mindfulness Scale, and the Tripartite Occupational Well-being Scale. Results of Pearson correlation analysis showed significant positive relationships among religiosity, mindfulness, and occupational well-being. Structural equation modeling confirmed that mindfulness partially mediated the relationship between religiosity and occupational well-being. These findings suggest that both religiosity and mindfulness contribute meaningfully to teacher well-being and can serve as protective psychological resources in demanding professional environments. The study highlights the importance of culturally rooted psychological factors and supports efforts to promote teacher well-being in line with the United Nations Sustainable Development Goal 3. Future research is encouraged to examine other relevant variables, such as self-efficacy and emotional intelligence, to broaden understanding of what shapes occupational well-being in early childhood educators.

INTRODUCTION

Individuals with a sense of well-being feel confident in themselves, perform effectively, experience positive emotions such as contentment and calmness, and are able to realize their full potential (Ruggeri et al., 2020). While many factors can influence a person's well-being, the connection between work and well-being often remains underexplored, despite the significant amount of time people spend at work (Soler-Gonzalez et al., 2017). On the other hand, occupational stress is a major contributor to mental health issues such as burnout, and it often drives individuals

toward maladaptive behaviors, including smoking, alcohol consumption, deviant actions, and unhealthy coping strategies (Basu et al., 2017). Some studies also indicate that individuals experiencing job-related stress or depression frequently avoid seeking professional help, resulting in untreated mental health symptoms in a significant portion of the workforce (Carolan et al., 2017).

Teachers represent one of the most vital professions in society and simultaneously one of the most stressful. The demands of teaching require focus, emotional regulation, resilience, and self-confidence (Braun et al., 2019). According to Ahmed (2019), stressors among teachers include student misbehavior, low salaries, strained relationships with colleagues and superiors, and unprofessional assignments. These stressors can escalate to the point of impacting not only a teacher's physical health but also their mental well-being, potentially leading to diminished confidence in their teaching ability and insecurity about their professional role (Özü et al., 2017).

In the United Kingdom, approximately 80% of teachers report that their job is stressful (Travers, 2017). In Indonesia, data from 2020 indicates that nearly 20,000 teachers suffer from severe stress, with another 24,000-reporting mild stress (Yogisutanti et al., 2020). A RAND Corporation survey similarly found that 73% of teachers experienced job-related stress, 59% reported burnout, 28% displayed symptoms of chronic depression, and 85% believed their mental health impacted their teaching effectiveness (Mail, 2023). Rumeen et al. (2021) further noted that 31.4% of school teachers experience mild stress, while 68.6% are within the normal range. Research by Ayudya et al. (2022) on kindergarten teachers revealed work-related symptoms such as headaches, irritability, anxiety, sleep disturbances, and overeating. Such evidence underscores the urgent need for stress management among teachers to reduce psychological pressure and enhance work quality.

Ayudya et al. (2022) also highlighted that early childhood educators face particularly high demands. They are expected to master skills beyond their expertise, adapt to evolving technology, handle administrative tasks, communicate with colleagues and parents, and manage classrooms effectively. These pressures often lead to emotional difficulties such as stress, fatigue, and mental exhaustion (Jeon et al., 2018). Čecho et al. (2019) noted that early childhood educators are frequently exposed to emotionally taxing environments, increasing the risk of burnout. This is largely due to the dependency of preschool-aged children, which necessitates patience and constant attention from teachers (Azharinie et al., 2023). Consequently, many teachers experience internal strain, resulting in heightened stress levels.

Unfortunately, mental health support for early childhood teachers in Indonesia remains insufficient, especially when compared to other countries that have implemented policies to address this issue (Adawiah & Romadona, 2021). This lack of support raises questions about the occupational well-being of Indonesian teachers, emphasizing the importance of investigating this phenomenon further.

Occupational well-being refers to the sense of meaning and satisfaction individuals derive from their work (Viac & Fraser, 2020). This construct is essential for teachers, as it directly influences classroom performance and, consequently, student outcomes (Stang-Rabrig et al., 2022). When teachers experience high occupational well-being, they demonstrate improved performance, increased motivation to deliver quality education, and a stronger commitment to the teaching profession (Li et al., 2021). In this context, well-being is not solely determined by physical health or professional competence, but also by a stable psychological state—one that can be measured through the lens of occupational well-being (Xia & Shun, 2021).

Previous studies on occupational well-being in teachers have produced a wide array of findings. Penttinen et al. (2020) found that occupational well-being correlates with the quality of teacher-child interactions and instructional practices. Ortan et al. (2021) reported that self-efficacy, career advancement opportunities, and positive student behavior can enhance job satisfaction. Dreer (2024) further highlighted those positive emotions, engagement, meaning, and achievement all contribute to higher levels of occupational well-being, with positive emotions playing a dominant role. Moreover, Aulén et al. (2021) noted that teachers adopt various coping strategies—including problem-focused and emotion-focused approaches—to manage occupational stress. Still, there is a need for further investigation into how to cultivate well-being in educational environments.

Religiosity is a key factor believed to influence occupational well-being, although its exact role has long been debated (Hoogeveen et al., 2023). Religiosity refers to the system of beliefs, values, and religious practices that guide an individual's life (Sholihin et al., 2022). King and Williamson (as cited in Iddagoda & Opatha, 2017) described religiosity as the depth of one's association with their religious beliefs. Religious individuals are often found to have higher well-being (Villani et al., 2019), potentially due to the coping mechanisms provided by their faith when facing life's challenges (Ngamaba & Soni, 2018). Teachers experiencing stress have been observed to seek relief through religious practices such as prayer and communal worship (Margaret et al., 2018). Experimental studies have shown that such practices can reduce emotional exhaustion and improve job satisfaction (Chirico et al., 2020). Supporting this, Mariyati and Hazim (2024) found that religiosity positively correlates with psychological well-being and philanthropic behavior, while Garssen et al. (2021) concluded that religiosity and spirituality can buffer against stress and depression, thereby enhancing mental health. These studies suggest that religiosity may act as a protective factor, promoting mental wellness in occupational settings such as education.

In addition to religiosity, mindfulness has also been identified as a variable that may influence occupational well-being. Mindfulness is defined as the practice of maintaining present-moment awareness with nonjudgmental acceptance (Kersemakers et al., 2018). Lomas et al. (2017) found that mindfulness enhances well-being and job

performance. Good et al. (2016) described mindfulness as positively influencing cognitive, emotional, behavioral, and physiological responses in the workplace. Malinowski and Lim (2015) added that mindfulness improves decision-making, communication, and creativity, while reducing stress and frustration. These findings support the idea that mindfulness could play a role in enhancing the occupational well-being of early childhood educators.

Although previous studies have examined either religiosity or mindfulness in relation to well-being, research investigating their combined or mediating effects on occupational well-being remains limited, particularly within the context of early childhood education. Moreover, most existing literature has predominantly focused on general psychological or subjective well-being, often overlooking occupational well-being as a distinct and profession-specific construct. This gap is particularly relevant in the field of early childhood education, where occupational demands are uniquely intense and persistent. Additionally, research in this domain has largely centered on Western or high-income countries, offering limited insight into how culturally embedded psychological constructs—such as religiosity and mindfulness—operate in non-Western contexts like Indonesia. While the current study does not draw from a formal meta-analysis to quantify this gap, the intersection of these three constructs in the setting of Indonesian early childhood education presents a timely and meaningful contribution to the field. By examining how religiosity and mindfulness influence occupational well-being, this study offers a culturally grounded perspective that aligns with global well-being priorities, such as those outlined in Sustainable Development Goal 3.

Religiosity can lead to positive psychological outcomes and improved coping mechanisms when managing stress. It reinforces individuals' belief that God is with them, offering strength during challenging times. Hamilton et al. (2017) reported that religious singing significantly reduced stress during difficult life events among Christians. Religiosity also fosters hope and self-confidence, enabling individuals to confront stressors more effectively and enhance their perceived well-being. Counted et al. (2022) found a strong correlation between hope and well-being, particularly when supported by a high degree of religious coping. This aligns with findings by Mariyati and Hazim (2024), who revealed that religiosity contributes to improved psychological well-being and philanthropic behavior. Religiosity helps individuals recognize and accept work-related challenges, instilling hope and a sense of resilience. Individuals with a strong religious foundation are more likely to shield themselves from occupational stress, which, in turn, enhances their well-being at work. This is consistent with Garssen et al. (2021), who conducted a meta-analysis showing that religiosity and spirituality contribute positively to mental health outcomes by reducing stress and depressive symptoms. Similarly, Safara et al. (2020) emphasized that religiosity influences individuals' stress perception, which impacts both physical and mental health, as well as broader lifestyle patterns.

Mindfulness is closely related to an individual's internal resources and coping abilities in the workplace, which can significantly affect cognition, emotion, mood, and physiological regulation (Kersemaekers et al., 2018). A key feature of mindfulness is the ability to perceive both positive and negative events without judgment, viewing them as transient and ever-changing. This concept is supported by Blanke et al. (2020), who found that mindful thinking and responses are associated with lower levels of rumination and enhanced self-regulation. By encouraging detachment from obsessive thoughts about work-related problems, mindfulness enables individuals to manage stress more effectively, thereby improving their occupational well-being.

Religious practices such as focused worship can induce a sense of calm similar to mindfulness (Sandy & Uyun, 2022). In Islamic tradition, prayer performed with humility, concentration, and serenity mirrors the principles of mindfulness by promoting attentiveness to present experiences without judgment (Fourianalstiwati, 2018). Through regular acts of devotion and remembrance of God, individuals indirectly cultivate mindfulness, embodying its essence in their spiritual routines (Ijaz et al., 2017). While mindfulness has its origins in Buddhist traditions, it has since been adapted into the fields of psychology and behavioral science as an effective intervention tool (Palitsky & Kaplan, 2021). These interrelated findings reflect a growing body of research pointing to a conceptual and experiential overlap between religiosity and mindfulness.

Research specifically addressing the occupational well-being of teachers remains limited in the field of education. Much of the existing literature has focused instead on psychological or subjective well-being. Studies that explore teachers' occupational well-being in relation to religiosity and mindfulness are particularly scarce. Therefore, this research seeks to fill that gap by examining the well-being of early childhood teachers in Indonesia from the perspective of both religiosity and mindfulness, and how these two constructs may contribute to their overall occupational well-being.

Much of the existing literature has centered on psychological or subjective well-being rather than occupational well-being as a distinct construct—particularly in the context of early childhood educators. Moreover, while previous studies have individually explored the effects of religiosity and mindfulness on various aspects of well-being, to our knowledge, few have examined their combined or mediating effects on occupational well-being. In addition, most existing research in this area has been conducted in Western or general education contexts, with limited representation of early childhood education settings in culturally specific environments such as Indonesia. Considering the high emotional demands placed on early childhood educators and the cultural significance of religiosity in Indonesian society, further investigation is warranted. This study aims to address this underexplored area by examining how religiosity and mindfulness relate to occupational well-being among Indonesian early

childhood teachers.

In alignment with this focus, member states of the United Nations have committed to a long-term initiative known as the Sustainable Development Goals (SDGs), with a 2030 target. One of these key goals is to ensure good health and well-being for all—emphasizing mental health as a crucial aspect of global development (Sachs et al., 2019; Illingworth, 2021). By examining the role of religiosity and mindfulness in shaping early childhood educators' occupational well-being, this study aims to support the broader achievement of SDG Goal 3, which focuses on mental health and well-being. The findings are expected to offer insights that can help schools and educators enhance classroom practices and foster better outcomes for both teachers and students.

Based on the theoretical and empirical rationale presented, this study aims to examine the relationships between religiosity, mindfulness, and occupational well-being. Four hypotheses are proposed: First, there is a relationship between religiosity and occupational well-being mediated by mindfulness. Second, there is a direct relationship between religiosity and occupational well-being. Third, religiosity is positively associated with mindfulness. Fourth, mindfulness is positively associated with occupational well-being among early childhood education teachers.

METHOD

This study used a correlational quantitative research approach aimed at measuring the influence of religiosity on occupational well-being with mindfulness as a mediating variable among early childhood education teachers. The study population consisted of 177 kindergarten teachers from Aisyiyah institutions in Sidoarjo, based on data from the Sekolah Kita website, managed by Indonesia's Ministry of Education. The Aisyiyah institutions were chosen because they are known for standardized early childhood education and the integration of religious and spiritual education in their curriculum. Using the Krejcie and Morgan table with a 5% margin of error, the minimum sample size determined was 118 teachers. The sampling method used was accidental sampling, and data collection was conducted online through Google Forms. All participants provided informed consent before completing the questionnaires. Of the total responses, three were excluded—one for lack of consent and two due to outlier scores—resulting in a final sample of 118 teachers.

The instruments in this study consisted of three research scales: a religiosity scale, a mindfulness scale, and an occupational well-being scale. All three instruments used a Likert scale format with five response options: *Sangat Setuju* (Strongly Agree), *Setuju* (Agree), *Netral* (Neutral), *Tidak Setuju* (Disagree), and *Sangat Tidak Setuju* (Strongly Disagree). The mindfulness and occupational well-being scales were adapted from previously validated instruments, translated, and culturally adjusted to the Indonesian educational context. Each adapted instrument underwent a translation, content review, and pilot testing to ensure clarity, cultural relevance, and psychometric soundness.

The Religiosity Scale was adopted from the study by Mariyati and Hazim (2023), based on the religiosity model proposed by Glock and Stark (1965), which includes five dimensions: belief, practice/ritual, knowledge, experience, and moral values. The scale was adapted for the Muslim context of Aisyiyah kindergarten teachers and tested for validity and reliability with 35 pilot respondents. From the initial 28 items, two (items 21 and 28) were removed due to low validity, leaving 26 valid items. Item validity coefficients ranged from 0.379 to 0.772, and the scale demonstrated strong internal consistency, with a Cronbach's Alpha of 0.904.

The mindfulness scale was adapted from the Toronto Mindfulness Scale, which is based on the mindfulness model developed by Bishop (2006). It includes two dimensions: curiosity and decentering. This scale consisted of 13 positively worded items, translated into Indonesian by linguistic experts. After validation with 35 samples, items 2 and 9 were found invalid and excluded, leaving 11 valid items. Validity coefficients ranged from 0.358 to 0.743. The Cronbach's Alpha reliability coefficient for this scale was 0.813, indicating satisfactory reliability.

The Occupational Well-being Scale was adapted from the Tripartite Occupational Well-being Scale developed by Collie (2023), covering three dimensions: subjective vitality, behavioral engagement, and professional growth. This 12-item scale was translated into Indonesian by linguistic experts. Validity testing showed that all items met the criteria, with validity coefficients ranging from 0.474 to 0.853. The scale's reliability was confirmed with a Cronbach's Alpha coefficient of 0.882.

The data analysis technique used in this study was mediation analysis using the Structural Equation Model (SEM) approach, implemented through JASP software version 0.14.0 for Windows. The analysis tested both the direct and indirect relationships among religiosity, mindfulness, and occupational well-being, with mindfulness examined as a potential mediator.

RESULTS

The sample consisted of 118 kindergarten teachers. Additional demographic information was collected, including age, educational background, marital status, and number of children. These data were followed by assumption testing and hypothesis testing. The descriptive demographic characteristics are presented in Tables 1 and 2.

Table 1
Demographic Characteristics by Age and Educational Background

Age Range	Frequency	Percentage
51 Above	10	8,47%
41-50	38	32,20%
31-40	40	33,90%
21-30	30	25,42%
Total	118	100%
Education Level	Frequency	Percentage
High School	10	8,47%

Vocational School	6	5,08%
Bachelor's Degree	100	84,75%
Master's Degree	2	1,69%
Total	118	100%

Table 2*Demographic Characteristics by Marital Status and Number of Children*

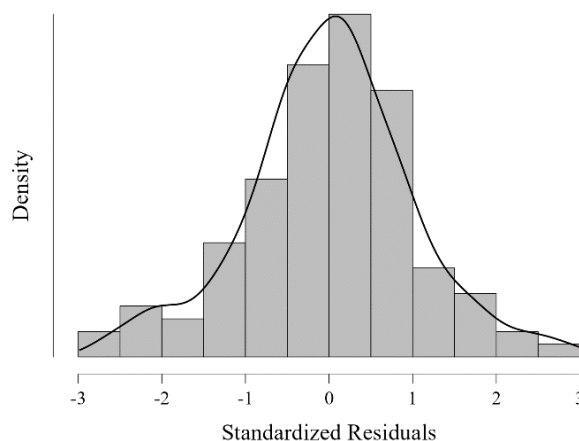
Marital Status	Frequency	Percentage
Married	93	78,81%
Not Married	17	14,41%
Divorced with living spouse	2	1,69%
Divorced by death	6	5,08%
Total	118	100%

Number of Children	Frequency	Percentage
Five or more	1	0,85%
3-4 Children	21	17,80%
1-2 Children	70	59,32%
No Children	26	22,03%
Total	118	100%

Most participants were between the ages of 31 and 50 years and held a bachelor's degree. The majority were married and had one to two children.

Assumption Test

The assumption test showed that residuals were normally distributed, as indicated by the bell-shaped histogram and symmetrical distribution around the mean. Therefore, the data met the assumption of normality. The histogram of residuals is presented in Figure 1.

Figure 1*Residual Normality Graphic*

The linearity test revealed a linear relationship between occupational well-being and both religiosity and mindfulness. The scatterplots in **Figures 2** and **3** show that the data points clustered around the regression line and formed an elliptical distribution, indicating linear relationships.

Figure 2

Graphic Religiosity Linearity with Occupational Well-being

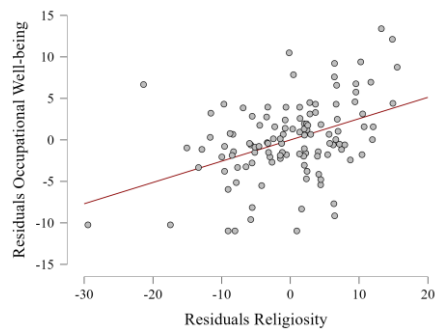
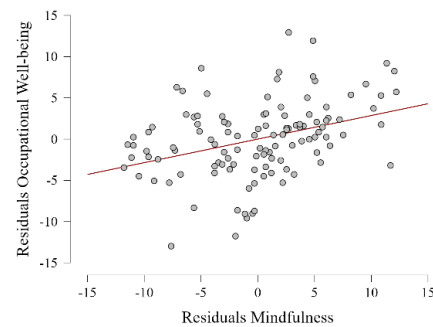


Figure 3

Graphic of Mindfulness Linearity with Occupational Well-being



Hypothesis Test

Pearson correlation tests were conducted to examine the relationships among religiosity, mindfulness, and occupational well-being. The results indicated significant positive correlations between religiosity and occupational well-being ($r = .465, p < .001$), religiosity and mindfulness ($r = .225, p = .014$), and mindfulness and occupational well-being ($r = .413, p < .001$) (see Table 3). These results suggest that an increase in one variable corresponds to an increase in the others.

Table 3

Pearson Correlation Coefficients Between Variables

Variable	Occupational Well-being	Religiosity	Mindfulness
Occupational Well-being	—		
Religiosity	0.465 < .001	—	
Mindfulness	0.413 < .001	0.225 0.014	—
Mean	47.653	108.636	36.898
Deviation Standard	5.181	7.924	5.900

Note. $p < .05$; $p < .001$.

The mean and standard deviation for each variable were as follows: occupational well-being ($M = 47.65, SD = 5.18$), religiosity ($M = 108.64, SD = 7.92$), and mindfulness ($M = 36.90, SD = 5.90$).

The mediation analysis (see **Table 4**) revealed that religiosity had a significant direct effect on occupational well-being ($z = 5.021, p < .001$), as well as a

significant indirect effect through mindfulness ($z = 2.149$, $p = .032$). The total effect was also significant ($z = 5.710$, $p < .001$), indicating that mindfulness partially mediates the relationship between religiosity and occupational well-being.

The mean and standard deviation for each variable were as follows: occupational well-being ($M = 47.65$, $SD = 5.18$), religiosity ($M = 108.64$, $SD = 7.92$), and mindfulness ($M = 36.90$, $SD = 5.90$).

Table 4

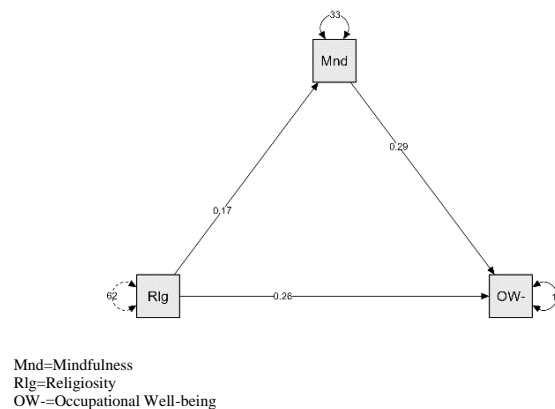
Mediation Analysis of Mindfulness on the Relationship Between Religiosity and Occupational Well-being

Effect Type		Estimate	Std. Error	z-value	p-value
Direct Effect	Religiosity → Occupational Well-being	0.256	0.051	5.021	< .001
Indirect Effect	Religiosity → Mindfulness → Occupational Well-being	0.048	0.022	2.149	0.032
Total Effect	Religiosity → Occupational Well-being	0.304	0.053	5.710	< .001

Path plot

Figure 4

Path Diagram of Religiosity, Mindfulness, and Occupational Well-being



DISCUSSION

The well-being of teachers in Indonesia has not yet received adequate attention, contributing to a tendency among teachers to experience low levels of well-being (Adiatma et al., 2023) and a lack of professional support and resources (Wijaya, 2023). This condition demands effective solutions so that teachers can work in psychologically healthy and sustainable environments. The same is true for early childhood teachers, whose role in shaping foundational development is both crucial and demanding. This group requires targeted efforts to enhance both religiosity and, especially, mindfulness due to its role as a mediating factor in the relationship between religiosity and occupational well-being. This study is also expected

to contribute to Sustainable Development Goal 3—ensuring mental health and well-being for all (United Nations, 2023).

The analysis showed that religiosity had a significant direct effect on occupational well-being ($z = 5.021, p < .001$). Furthermore, a significant indirect effect was found through mindfulness ($z = 2.149, p = .032$), with the total effect remaining significant ($z = 5.710, p < .001$). These findings confirm that mindfulness partially mediates the relationship between religiosity and occupational well-being. The Pearson correlation results also revealed a consistent pattern of positive relationships among all three variables, reinforcing the strength of their associations.

These findings align with prior studies. Braun et al. (2019) found that teachers' mindfulness helps prevent occupational burnout and reduce symptoms of anxiety and depression. Other studies have shown that religiosity contributes to job satisfaction, emotional regulation, and professional commitment. For example, Chomarindariyana et al. (2021) reported that religiosity positively predicts task performance, while De Clercq et al. (2021) found that mindfulness supports psychological resilience in the face of occupational challenges.

Pong (2022) explained that spirituality, considered one of the components of religiosity, can help the individual develop himself and achieve the skills he wants. Zulkefli 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).

In the broader Islamic context, religiosity is tightly connected to work ethic and emotional resilience. Islam encourages believers to perform their work with sincerity, dedication, and gratitude, believing that it brings personal and communal benefit (Sharabi, 2016). Supporting this, Muhammad et al. (2023) found that Islamic religiosity is positively correlated with job satisfaction among Muslim teachers. This aligns with findings in the present study that religiosity can enhance subjective vitality, professional growth, and emotional well-being in the workplace.

The connection between mindfulness and religiosity also appears in Islamic thought. The concept of *muraqabah*—being aware that God constantly observes one's actions—is analogous to mindfulness, which emphasizes present-moment awareness and attentiveness (Wiguna et al., 2018). Montero-Marin et al. (2019) also noted that religiosity is positively linked to decentering, one of the cognitive components of mindfulness. Nisar et al. (2023) emphasized that Islamic teachings promote spiritual mindfulness, which fosters emotional balance and ethical awareness. From this perspective, mindfulness in the Islamic framework not only improves stress regulation but also strengthens moral and emotional insight.

Mindfulness also helps early childhood educators recognize and respond

constructively to work-related stress. Zivnуска et al. (2016) argued that mindfulness fosters attentional focus and emotional flexibility in challenging environments. Hatton-Bowers et al. (2020) found that mindfulness training promotes greater job satisfaction, meaning-making, and emotional regulation among early childhood teachers. Jennings (2015) and Jeon et al. (2022) further showed that mindfulness is linked to reduced burnout, greater self-regulation, and more positive classroom interactions.

These results also align with research conducted by Rahmawati et al. (2020), which found that mindfulness interventions can enhance teachers' subjective well-being. Their study explained that mindfulness significantly influences both positive and negative affect, which are essential in helping individuals experience meaning and security in occupational settings. Mindfulness enables individuals to accept discomfort rather than avoid it, while also recognizing and mitigating negative thoughts that arise from stressful situations (Erpiana & Fourianalistyawati, 2018). This explains why mindfulness can meaningfully impact occupational well-being: rather than encouraging avoidance, it supports acceptance and constructive engagement with challenges. Therefore, cultivating mindfulness in teachers may help mitigate the negative psychological effects of professional demands—such as diminished happiness, emotional exhaustion, and burnout (Rahmanita et al., 2023).

Demographic factors may also influence the outcomes. In this study, most participants were married (78.81%), which may contribute to enhanced emotional stability and support networks. This is supported by Geldenhuys and Henn (2017), who found that married individuals often experience higher work engagement and life satisfaction. The high proportion of participants with a bachelor's degree (84.75%) may also influence occupational well-being, as higher education is associated with job satisfaction and psychological fulfillment (Peiró et al., 2019).

Since most teachers fall within the productive age range of 21 to 50 years, age may be an influential factor in sustaining their enthusiasm for work and teaching. Stang-Rabrig et al. (2022) found that age can influence teacher well-being. In addition, the majority of participants (59.32%) reported having one to two children, which may contribute positively to their well-being, as they are less likely to experience excessive personal burdens such as financial strain or diminished family well-being that can result from having more dependents than they can reasonably support (Karhunen et al., 2023). However, these observations warrant further investigation to establish clearer evidence on the relationship between demographic variables and occupational well-being in teachers.

The results of this study confirm that religiosity and mindfulness significantly influence the occupational well-being of Aisyiyah kindergarten early childhood teachers in Sidoarjo. Enhancing the well-being and happiness of early childhood teachers through religiosity and mindfulness can serve as a strategic approach to help them remain committed and resilient in their profession. When teachers experience higher occupational well-being, several positive outcomes may emerge, such as improved quality of interaction with young children (Kumpulainen et al., 2023), greater engagement and sincerity in their work, and a

deeper sense of pride in their teaching roles (Penttinen et al., 2020), all of which can contribute to teacher retention and performance in early childhood education. These outcomes also align with the third goal of the Sustainable Development Goals (SDGs), which aims to promote good health and well-being, including the prosperity of both early childhood teachers and their students. Future research is encouraged to explore additional factors influencing occupational well-being. For example, Huang et al. (2019) found that self-monitoring and self-efficacy can influence occupational well-being—offering a valuable direction for further investigation within the context of early childhood education.

Nevertheless, this study has limitations. The use of online surveys may have introduced response bias due to the lack of direct researcher supervision. Additionally, the relatively small sample size and geographic concentration limit the generalizability of the findings. Future research should include larger and more diverse samples, consider other psychosocial factors such as self-efficacy or emotional intelligence, and explore qualitative dimensions to gain deeper insight into the lived experiences of teachers.

CONCLUSION

This study demonstrates a significant positive relationship among religiosity, mindfulness, and occupational well-being. The findings indicate that mindfulness partially mediates the relationship between religiosity and occupational well-being. This supports all proposed hypotheses and confirms that religiosity and mindfulness are important psychological factors influencing the well-being of early childhood education teachers.

Based on these findings, it is recommended that early childhood teachers be provided access to mindfulness training programs to help them manage psychological demands in the workplace. Informal learning resources, such as mindfulness practice videos available on platforms like YouTube, may also serve as supplemental tools. In addition, support from schools and families in strengthening teachers' religiosity—such as participation in religious study groups or faith-based community activities—can contribute to improved well-being and resilience in their professional roles.

These findings offer valuable insights into how religiosity and mindfulness contribute to teacher welfare, particularly in the context of early childhood education. They also support broader initiatives, such as the third Sustainable Development Goal (SDG), which emphasizes promoting mental health and well-being for all individuals, including educators. Addressing the psychological well-being of teachers has the potential to positively impact the quality of classroom learning and student development.

Nonetheless, this study has limitations. The use of an online survey may have introduced response bias due to the lack of direct observation. Additionally, the relatively small and geographically concentrated sample limits the generalizability of the findings. Future research should involve larger and more diverse participant groups, incorporate mixed-method approaches, and examine additional influencing factors—such as self-

efficacy, emotional intelligence, or social support—to gain a deeper understanding of the dynamics that shape occupational well-being among early childhood educators.

ACKNOWLEDGMENT

The researcher would like to thank the teachers of TK Aisyiyah Sidoarjo who have been willing to be part of this research. The researcher also thanked the Council of Higher Education and Development of Muhammadiyah for funding this research.

REFERENCES

- Adawiah, L. R., & Romadona, N. (2021). Why are teachers vulnerable to stress? *Proceedings of the 5th International Conference on Early Childhood Education (ICECE 2020)*, 538(ICECE 2020), 283–286. <https://doi.org/10.2991/assehr.k.210322.060>
- Adiatma, M. B., Hawari, M. R., & Syarif, F. F. (2023). Pengaruh gaji rendah terhadap kesejahteraan guru SMA di Kabupaten Sumba Timur, Provinsi Nusa Tenggara Timur. *Cendikia: Jurnal Pendidikan dan Pengajaran*, 1(3), 48–57. <https://doi.org/10.572349/cendikia.v1i3.306>
- Ahmed, I. (2019). Causes of teacher stress: Its effects on teacher performance and health problems. *International Journal of Management and Business Sciences*, 1(1), 1–13. <https://doi.org/10.63105/IJMBS.2019.1.1.6>
- Aulén, A.-M., Pakarinen, E., Feldt, T., & Lerkkanen, M.-K. (2021). Teacher coping profiles in relation to teacher well-being: A mixed method approach. *Teaching and Teacher Education*, 102, 103323. <https://doi.org/10.1016/j.tate.2021.103323>
- Ayudya, C. D. A., Hasanah, M., & Sholichah, I. F. (2022). Pengaruh terapi murotal Al-Qur'an pada penurunan tingkat stres kerja guru. *Jurnal Studi Kependidikan dan Keislaman*, 9(1), 1–10. <https://doi.org/10.53627/jam.v9i1.4796>
- Azharinie, N. Z., Yuliana, N., Sultan, U., & Tirtayasa, A. (2023). Pola komunikasi guru dalam membangun hubungan emosional dengan anak TK. *Triwikrama: Jurnal Multidisiplin Ilmu Sosial*, 2(3), 2023–2112. <https://doi.org/10.6578/triwikrama.v2i3.975>
- Basu, S., Qayyum, H., & Mason, S. (2017). Occupational stress in the ED: A systematic literature review. *Emergency Medicine Journal*, 34(7), 441–447. <https://doi.org/10.1136/emermed-2016-205827>
- Blanke, E. S., Schmidt, M. J., Riediger, M., & Brose, A. (2020). Thinking mindfully: How mindfulness relates to rumination and reflection in daily life. *Emotion*, 20(8), 1369–1381. <https://doi.org/10.1037/emo0000659>
- Braun, S. S., Roeser, R. W., Mashburn, A. J., & Skinner, E. (2019). Middle school teachers' mindfulness, occupational health and well-being, and the quality of

- teacher-student interactions. *Mindfulness*, 10(2), 245–255. <https://doi.org/10.1007/s12671-018-0968-2>
- Carolan, S., Harris, P. R., & Cavanagh, K. (2017). Improving employee well-being and effectiveness: Systematic review and meta-analysis of web-based psychological interventions delivered in the workplace. *Journal of Medical Internet Research*, 19(7), e271. <https://doi.org/10.2196/jmir.7583>
- ČeCHO, R., Švihrová, V., ČeCHO, D., Novák, M., & Hudečková, H. (2019). Exposure to mental load and psychosocial risks in kindergarten teachers. *Slovenian Journal of Public Health*, 58(3), 120–128. <https://doi.org/10.2478/sjph-2019-0016>
- Chirico, F., Sharma, M., Zaffina, S., & Magnavita, N. (2020). Spirituality and prayer on teacher stress and burnout in an Italian cohort: A pilot, before-after controlled study. *Frontiers in Psychology*, 10, 1–7. <https://doi.org/10.3389/fpsyg.2019.02933>
- Chomarindariyana, C., Desembrianita, E., & Suyoto, S. (2021). The influence of work motivation and religiosity on teacher performance through commitment as mediation at SMP NU Gresik District. *JMM17*, 8(1). <https://doi.org/10.30996/jmm17.v8i01.4763>
- Collie, R. J. (2023). The Tripartite Occupational Well-Being Scale: Evidence of validity among teachers. *Journal of Psychoeducational Assessment*. <https://doi.org/10.1177/07342829231202313>
- Counted, V., Pargament, K. I., Bechara, A. O., Joynt, S., & Cowden, R. G. (2022). Hope and well-being in vulnerable contexts during the COVID-19 pandemic: Does religious coping matter? *The Journal of Positive Psychology*, 17(1), 70–81. <https://doi.org/10.1080/17439760.2020.1832247>
- De Clercq, D., Jahanzeb, S., & Fatima, T. (2021). Abusive supervision, occupational well-being and job performance: The critical role of attention–awareness mindfulness. *Australian Journal of Management*, 47(2), 273–297. <https://doi.org/10.1177/03128962211037772>
- Dreer, B. (2024). Teachers' well-being and job satisfaction: The important role of positive emotions in the workplace. *Educational Studies*, 50(1), 61–77. <https://doi.org/10.1080/03055698.2021.1940872>
- Erpiana, A., & Fourianalistyawati, E. (2018). Peran trait mindfulness terhadap psychological well-being pada dewasa awal. *Psymphatic: Jurnal Ilmiah Psikologi*, 5(1), 67–82. <https://doi.org/10.15575/psy.v5i1.1774>
- Fourianalstiawati, E. (2018). Kesejahteraan spiritual dan mindfulness pada Majelis Sahabat Shalawat. *Psikis: Jurnal Psikologi Islami*, 3(2), 2017. <https://doi.org/10.19109/psikis.v3i2.1406>

- Garssen, B., Visser, A., & Pool, G. (2021). Does spirituality or religion positively affect mental health? Meta-analysis of longitudinal studies. *The International Journal for the Psychology of Religion*, 31(1), 4–20. <https://doi.org/10.1080/10508619.2020.1729570>
- Glock, C. Y., & Stark, R. (1965). *Religion and society in tension*. Rand McNally.
- Good, D. J., Lyddy, C. J., Glomb, T. M., Bono, J. E., Brown, K. W., Duffy, M. K., Baer, R. A., Brewer, J. A., & Lazar, S. W. (2016). Contemplating mindfulness at work: An integrative review. *Journal of Management*, 42(1), 114–142. <https://doi.org/10.1177/0149206315617003>
- Hamilton, J. B., Stewart, J. M., Thompson, K., Alvarez, C., Best, N. C., Amoah, K., & Carlton-LaNey, I. B. (2017). Younger African American adults' use of religious songs to manage stressful life events. *Journal of Religion and Health*, 56(1), 329–344. <https://doi.org/10.1007/s10943-016-0288-6>
- Hatton-Bowers, H., Howell Smith, M., Huynh, T., Bash, K., Durden, T., Anthony, C., Foged, J., & Lodl, K. (2020). “I will be less judgmental, more kind, more aware, and resilient!”: Early childhood professionals' learnings from an online mindfulness module. *Early Childhood Education Journal*, 48(3), 379–391. <https://doi.org/10.1007/s10643-019-01007-6>
- Hoogeveen, S., Sarafoglou, A., Aczel, B., Aditya, Y., Alayan, A. J., Allen, P. J., Altay, S., Alzahawi, S., Amir, Y., Anthony, F.-V., Kwame Appiah, O., Atkinson, Q. D., Baimel, A., Balkaya-Ince, M., Balsamo, M., Banker, S., Bartoš, F., Becerra, M., Beffara, B., ... Wagenmakers, E.-J. (2023). A many-analysts approach to the relation between religiosity and well-being. *Religion, Brain & Behavior*, 13(3), 237–283. <https://doi.org/10.1080/2153599X.2022.2070255>
- Huang, S., Yin, H., & Lv, L. (2019). Job characteristics and teacher well-being: The mediation of teacher self-monitoring and teacher self-efficacy. *Educational Psychology*, 39(3), 313–331. <https://doi.org/10.1080/01443410.2018.1543855>
- Iddagoda, Y. A., & Opatha, H. H. D. N. P. (2017). Religiosity: Towards a conceptualization and an operationalization. *Sri Lankan Journal of Human Resource Management*, 7(1), 59. <https://doi.org/10.4038/sljhrm.v7i1.5637>
- Ijaz, S., Khalily, M. T., & Ahmad, I. (2017). Mindfulness in salah prayer and its association with mental health. *Journal of Religion and Health*, 56(6), 2297–2307. <https://doi.org/10.1007/s10943-017-0413-1>
- Illingworth, P. (2021). How do we engage global communities in the de-stigmatisation of mental illness? *British Journal of Nursing*, 30(3), 184–187. <https://doi.org/10.12968/bjon.2021.30.3.184>
- Jennings, P. A. (2015). Early childhood teachers' well-being, mindfulness, and self-compassion in relation to classroom quality and attitudes towards challenging

- students. *Mindfulness*, 6(4), 732–743. <https://doi.org/10.1007/s12671-014-0312-4>
- Jeon, L., Ardeleanu, K., & Zhao, X. (2022). Preschool teachers' mindfulness and children's social, emotional, and behavioral functioning. *Mindfulness*, 13(8), 2059–2068. <https://doi.org/10.1007/s12671-022-01941-4>
- Jeon, L., Buettner, C. K., & Grant, A. A. (2018). Early childhood teachers' psychological well-being: Exploring potential predictors of depression, stress, and emotional exhaustion. *Early Education and Development*, 29(1), 53–69. <https://doi.org/10.1080/10409289.2017.1341806>
- Karhunen, O., Jokela, M., & Golovina, K. (2023). Associations between early family environment and ideal number of children. *International Journal of Psychology*, 58(6), 574–583. <https://doi.org/10.1002/ijop.12933>
- Kersemaekers, W., Rupprecht, S., Wittmann, M., Tamdjidi, C., Falke, P., Donders, R., Speckens, A., & Kohls, N. (2018). A workplace mindfulness intervention may be associated with improved psychological well-being and productivity: A preliminary field study in a company setting. *Frontiers in Psychology*, 9, Article 195. <https://doi.org/10.3389/fpsyg.2018.00195>
- Kumpulainen, K.-R., Sajaniemi, N., Suhonen, E., & Pitkäniemi, H. (2023). Occupational well-being and teamwork in Finnish early childhood education. *Journal of Early Childhood Education Research*, 12(2), 71–97. <https://doi.org/10.58955/jecer.v12i2.119784>
- Lau, M. A., Bishop, S. R., Segal, Z. V., Buis, T., Anderson, N. D., Carlson, L., Shapiro, S., Carmody, J., Abbey, S., & Devins, G. (2006). The Toronto Mindfulness Scale: Development and validation. *Journal of Clinical Psychology*, 62(12), 1445–1467.
- Li, J.-B., Yang, A., Zhang, R., Leung, T. Y., & Li, Z. (2021). Occupational well-being in beginning early childhood educators of Hong Kong and the prediction of job-related factors: Variable-centered and person-centered approaches. *Frontiers in Psychology*, 12, Article 746123. <https://doi.org/10.3389/fpsyg.2021.746123>
- Lomas, T., Medina, J. C., Ivztan, I., Rupprecht, S., Hart, R., & Eiroa-Orosa, F. J. (2017). The impact of mindfulness on well-being and performance in the workplace: An inclusive systematic review of the empirical literature. *European Journal of Work and Organizational Psychology*, 26(4), 492–513.
- Madelyn, G., & M., H. C. (2017). The relationship between demographic variables and well-being of women in South African workplaces. *SA Journal of Human Resource Management*, 15(1), Article 683. <https://doi.org/10.4102/sajhrm.v15i0.683>

- Mail, M. (2023). Kesehatan mental guru: Aspek penting yang sering terabaikan. *GuruInovatif*. <https://guruinovatif.id/artikel/kesehatan-mental-guru-aspek-penting-yang-sering-terabaikan>
- Malinowski, P., & Lim, H. J. (2015). Mindfulness at work: Positive affect, hope, and optimism mediate the relationship between dispositional mindfulness, work engagement, and well-being. *Mindfulness*, 6(6), 1250–1262. <https://doi.org/10.1007/s12671-015-0388-5>
- Margaret, K., Simon, N., & Sabina, M. (2018). Sources of occupational stress and coping strategies among teachers in Borstal institutions in Kenya. *Edelweiss: Psychiatry Open Access*, 2(1), 18–21. <https://doi.org/10.33805/2638-8073.111>
- Mariyati, L. I., & Hazim, H. (2024). Apakah kebahagiaan dapat mendorong seseorang membantu sesama? Peranan mediasi psychological well-being antara religiusitas dan filantropi pada anggota Aisyiyah Sidoarjo. *G-Couns: Jurnal Bimbingan dan Konseling*, 8(2), 866–879. <https://doi.org/10.31316/gcouns.v8i2.5741>
- Mariyati, L. I., & Hazim, H. (2023). Apakah kebahagiaan dapat mendorong seseorang membantu sesama? Peranan mediasi psychological well-being antara religiusitas dan filantropi pada anggota Aisyiyah Sidoarjo. *G-Couns: Jurnal Bimbingan dan Konseling*.
- Montero-Marin, J., Perez-Yus, M. C., Cebolla, A., Soler, J., Demarzo, M., & Garcia-Campayo, J. (2019). Religiosity and meditation practice: Exploring their explanatory power on psychological adjustment. *Frontiers in Psychology*, 10, Article 630. <https://doi.org/10.3389/fpsyg.2019.00630>
- Muhammad, Y., Mohammed, Y. O. A.-M., Saman, A. S., Quratul, A., Anna, G. Z., Yousef, A. B. E.-E., Rasha, A. H., Tayseer, R. A., & Ngakan, K. A. D. (2023). Islamic religiosity and job satisfaction among Muslim teachers in Malaysia. *HTS: Theological Studies*, 78(4), Article 7569. <https://doi.org/10.4102/hts.v78i4.7569>
- Ngamaba, K. H., & Soni, D. (2018). Are happiness and life satisfaction different across religious groups? Exploring determinants of happiness and life satisfaction. *Journal of Religion and Health*, 57(6), 2118–2139. <https://doi.org/10.1007/s10943-017-0481-2>
- Nisar, D. F., Saeed, D. A., & Khan, A. (2023). Mindfulness and religiosity: Concept of mindfulness and spiritual intelligence in Quran. *Migration Letters*, 20(S10), 1183–1190. <https://doi.org/10.59670/ml.v20iS10.5559>
- Ortan, F., Simut, C., & Simut, R. (2021). Self-efficacy, job satisfaction and teacher well-being in the K-12 educational system. *International Journal of Environmental Research and Public Health*, 18(23), Article 12763. <https://doi.org/10.3390/ijerph182312763>

- Özü, Ö., Zepeda, S., Ilgan, A., Jimenez, A. M., Ata, A., & Akram, M. (2017). Teachers' psychological well-being: A comparison among teachers in U.S.A., Turkey and Pakistan. *International Journal of Mental Health Promotion*, 19(3), 144–158. <https://doi.org/10.1080/14623730.2017.1326397>
- Palitsky, R., & Kaplan, D. M. (2021). The role of religion for mindfulness-based interventions: Implications for dissemination and implementation. *Mindfulness*, 12(8), 2076–2089. <https://doi.org/10.1007/s12671-019-01253-0>
- Peiró, J. M., Kozusznik, M. W., Rodríguez-Molina, I., & Tordera, N. (2019). The happy-productive worker model and beyond: Patterns of wellbeing and performance at work. *International Journal of Environmental Research and Public Health*, 16(3), Article 479. <https://doi.org/10.3390/ijerph16030479>
- Penttinen, V., Pakarinen, E., von Suchodoletz, A., & Lerkkanen, M.-K. (2020). Relations between kindergarten teachers' occupational well-being and the quality of teacher-child interactions. *Early Education and Development*, 31(7), 994–1010. <https://doi.org/10.1080/10409289.2020.1785265>
- Pong, H.-K. (2022). The correlation between spiritual well-being and burnout of teachers. *Religions*, 13(8), Article 760. <https://doi.org/10.3390/rel13080760>
- Rahmanita, U., Asiyah, A., Marhayati, N., Alimni, A., & Khatoon, S. (2023). Improving psychological well-being of prospective early childhood education teachers: Module development using 4D model. *Psymphatic: Jurnal Ilmiah Psikologi*, 10(2), 113–122. <https://doi.org/10.15575/psy.v10i2.25135>
- Rahmawati, U. N., Nashori, F., & Rachmahana, R. S. (2020). Pelatihan mindfulness teaching untuk meningkatkan kesejahteraan subjektif guru sekolah inklusi. *Psymphatic: Jurnal Ilmiah Psikologi*, 7(1), 49–60. <https://doi.org/10.15575/psy.v7i1.8241>
- Ruggeri, K., Garcia-Garzon, E., Maguire, Á., Matz, S., & Huppert, F. A. (2020). Well-being is more than happiness and life satisfaction: A multidimensional analysis of 21 countries. *Health and Quality of Life Outcomes*, 18, Article 192. <https://doi.org/10.1186/s12955-020-01423-y>
- Rumeen, C., Joseph, W. B. S., & Rumayar, A. A. (2021). Gambaran tingkat stres kerja pada tenaga pendidik terhadap pembelajaran jarak jauh di SMPN 1 Likupang Selatan dan SMPN 1 Dimembe. *Jurnal Kesehatan Masyarakat*, 10(6), 101–106. <https://ejournal.unsrat.ac.id/index.php/kesmas/article/download/35458/33184>
- Sachs, J. D., Schmidt-Traub, G., Mazzucato, M., Messner, D., Nakicenovic, N., & Rockström, J. (2019). Six transformations to achieve the Sustainable Development Goals. *Nature Sustainability*, 2(9), 805–814. <https://doi.org/10.1038/s41893-019-0352-9>

- Safara, M., Hatami, M., & Atashkar, A. (2020). Moderating role of religiosity in the relationship between occupational stress and marital satisfaction in female nurses. *Health, Spirituality and Medical Ethics*, 7(3), 65–72. <https://doi.org/10.52547/jhsme.7.3.65>
- Sandy, A. I., & Uyun, Q. (2022). Ibadah sebagai sarana menumbuhkan mindfulness di masa quarterlife crisis. *Bandung Conference Series: Psychology Science*, 2(3), 891–900. <https://doi.org/10.29313/bcsps.v2i3.4891>
- Sharabi, M. (2016). Work ethic among Jews and Muslims: The effect of religiosity degree and demographic factors. *Sociological Perspectives*, 60(2), 251–268. <https://doi.org/10.1177/0731121416650403>
- Sholihin, M., Hardivizon, H., Wanto, D., & Saputra, H. (2022). The effect of religiosity on life satisfaction: A meta-analysis. *HTS Teologiese Studies / Theological Studies*, 78(4), Article 7172. <https://doi.org/10.4102/hts.v78i4.7172>
- Soler-Gonzalez, J., San-Martín, M., Delgado-Bolton, R., & Vivanco, L. (2017). Human connections and their roles in the occupational well-being of healthcare professionals: A study on loneliness and empathy. *Frontiers in Psychology*, 8, Article 1475. <https://www.frontiersin.org/articles/10.3389/fpsyg.2017.01475>
- Stang-Rabrig, J., Brüggemann, T., Lorenz, R., & McElvany, N. (2022). Teachers' occupational well-being during the COVID-19 pandemic: The role of resources and demands. *Teaching and Teacher Education*, 117, 103803. <https://doi.org/10.1016/j.tate.2022.103803>
- Travers, C. (2017). Current knowledge on the nature, prevalence, sources and potential impact of teacher stress. In T. M. McIntyre, S. E. McIntyre, & D. J. Francis (Eds.), *Educator stress: An occupational health perspective* (pp. 23–54). Springer International Publishing. https://doi.org/10.1007/978-3-319-53053-6_2
- United Nations. (2023). *Goal 3: Ensure healthy lives and promote well-being for all at all ages*. <https://www.un.org/sustainabledevelopment/health/>
- Viac, C., & Fraser, P. (2020). Teachers' well-being: A framework for data collection and analysis. *OECD Education Working Papers*, 1(213), 3–81. https://www.oecd-ilibrary.org/education/teachers-well-being_c36fc9d3-en
- Villani, D., Sorgente, A., Iannello, P., & Antonietti, A. (2019). The role of spirituality and religiosity in subjective well-being of individuals with different religious status. *Frontiers in Psychology*, 10, Article 1525. <https://doi.org/10.3389/fpsyg.2019.01525>
- Wiguna, R. I., Pamungkas, A. Y. F., Ningsih, H. E. W., & Hasan, M. I. (2018). Concept analysis of mindfulness based on Islam religion. *Jurnal Ilmu Keperawatan*, 6(2), 22–30.

- Wijaya, L. (2023). Peran guru profesional untuk meningkatkan standar kompetensi pendidikan. *Jurnal Multidisiplin Indonesia*, 2(6), 1222–1230. <https://doi.org/10.58344/jmi.v2i6.273>
- Xia, J. W., & Shun, H. T. (2021). Exploring the mechanisms influencing the occupational well-being of early childhood teachers: A qualitative study based on the JD-R model. *Turkish Journal of Computer and Mathematics Education*, 12(12), 4689–4706. <https://www.proquest.com/docview/2628340006>
- Yogisutanti, G., Hotmaida, L., Gustiani, Y., Panjaitan, S. W., & Suhat, S. (2020). Teaching under stress and fatigue: Can affect the performance? *Al-Sihah: The Public Health Science Journal*, 12(2), 112–123. <https://doi.org/10.24252/as.v12i1.10283>
- Zivnuska, S., Kacmar, K. M., Ferguson, M., & Carlson, D. S. (2016). Career development international for authors. *Career Development International*, 21(2), 106–124. <https://doi.org/10.1108/CDI-06-2015-0086>
- Zulkefli, M. I. I., Endut, M. N. A.-A., & Amin, A. U.-R. M. (2023). The influence of religiosity and motivation towards teacher commitment during the COVID-19 pandemic. *KnE Social Sciences*, 8(20), Article 14615. <https://doi.org/10.18502/kss.v8i20.14615>