



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

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### Abstract

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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 (Kersemaekers 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 (Fourianalstiawati, 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%
<b>Total</b>	<b>118</b>	<b>100%</b>
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%
<b>Total</b>	<b>118</b>	<b>100%</b>

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

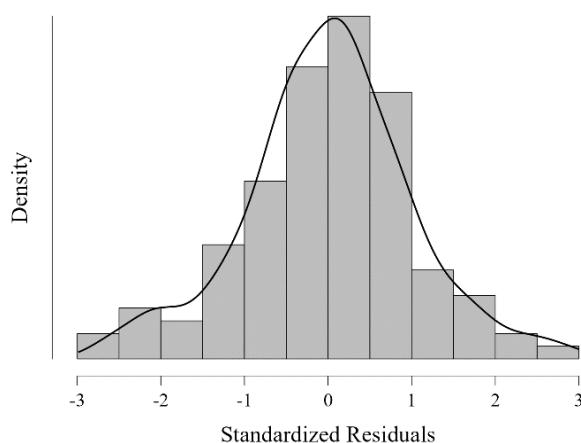
Marital Status	Frequency	Percentage
Married	93	78,81%
Not Married	17	14,41%
Divorced with living spouse	2	1,69%
Divorced by death	6	5,08%
<b>Total</b>	<b>118</b>	<b>100%</b>
Number of Children	Frequency	Percentage
Five or more	1	0,85%
3-4 Children	21	17,80%
1-2 Children	70	59,32%
No Children	26	22,03%
<b>Total</b>	<b>118</b>	<b>100%</b>

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

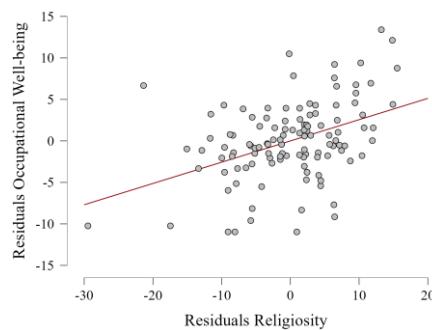
The assumption test showed that residuals were normally distributed, as indicated by the bell-shaped histogram and symmetrical distribution around the mean. Therefore, the data met the assumption of normality. The histogram of residuals is presented in Figure 1.

**Figure 1**  
*Residual Normality Graphic*

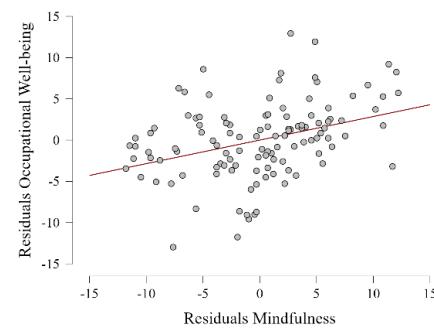


The linearity test revealed a linear relationship between occupational well-being and both religiosity and mindfulness. The scatterplots in \*\*Figures 2\*\* and \*\*3\*\* show that the data points clustered around the regression line and formed an elliptical distribution, indicating linear relationships.

**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.

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**Table 4**

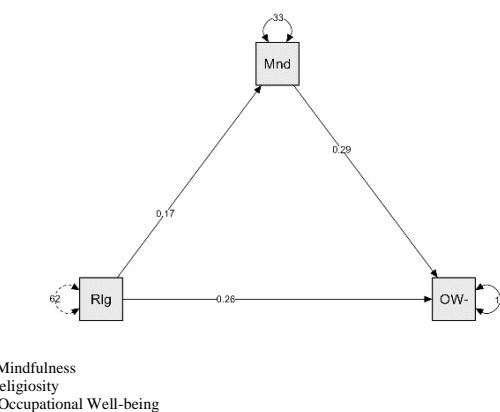
*Mediation Analysis of Mindfulness on the Relationship Between Religiosity and Occupational Well-being*

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

**Path plot**

**Figure 4**

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



Mnd=Mindfulness  
Rlg=Religiosity  
OW-=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. Zivnuska 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 fulfilment (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.

Nevertheless, 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.

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