

# The influence of spiritual well-being on burnout in kindergarten teachers with self-efficacy as a mediating variable

Rifatun Nihaya Rambe<sup>1</sup>, Hasanuddin<sup>2</sup>, Suryani Hardjo<sup>3</sup>

<sup>1,2,3</sup>Master's Program in Psychology, Universitas Medan Area, Sumatera Utara, Indonesia

## ARTICLE INFO

### Article history:

Received Feb 11, 2026

Revised Feb 18, 2026

Accepted Feb 24, 2026

### Keywords:

Burnout  
Kindergarten Teachers  
Self-Efficacy  
Spiritual Well-Being

## ABSTRACT

Improving the quality of human resources is a national strategic agenda, with early childhood education playing a crucial role in shaping cognitive, social, emotional, and spiritual foundations. Kindergarten teachers face complex work demands that are prone to burnout. Spiritual well-being, the ability to feel meaning, inner peace, and spiritual connectedness, is believed to protect teachers from stress and enhance a positive outlook on work. Self-efficacy, or self-belief, plays a role in strengthening teachers' ability to face challenges, manage the classroom, and remain productive. This study aims to understand the relationship between spiritual well-being, self-efficacy, and burnout in kindergarten teachers as a basis for developing psychological interventions. This quantitative correlational study used an online questionnaire with 200 kindergarten teachers in North Labuhanbatu, analyzed using PLS-SEM to test reliability, validity, and model fit. Spiritual well-being was measured using the SWBS (Paloutzian & Ellison, 1983), burnout using the Maslach Burnout Inventory (MBI), and self-efficacy using Bandura (2006). The results showed that Spiritual Well-Being had no significant effect on burnout ( $\beta = 0.080$ ;  $p = 0.581$ ), self-efficacy was also not significant on burnout ( $\beta = -0.186$ ;  $p = 0.180$ ), but Spiritual Well-Being had a significant positive effect on self-efficacy ( $\beta = 0.768$ ;  $p < 0.001$ ). The indirect effects analysis showed that self-efficacy was not a mediator ( $\beta = -0.143$ ;  $p = 0.184$ ; 95% CI =  $-0.353$  to  $0.068$ ). Thus, the effect of Spiritual Well-Being on kindergarten teacher burnout is more complex and requires other mediators, such as coping strategies or emotional regulation, to be effective.

This is an open access article under the [CC BY-NC](#) license.



### Corresponding Author:

Rifatun Nihaya Rambe,  
Master's Program in Psychology,  
Universitas Medan Area,

Jl. H. Agus Salim Siregar, Kenangan Baru, Kec. Medan Tembung, Kab. Deli Serdang, Sumatera Utara,  
20223, Indonesia

Email: [nihayahrambe88@gmail.com](mailto:nihayahrambe88@gmail.com)

## INTRODUCTION

Improving the quality of human resources (HR) has become a national strategic agenda, where education has a fundamental role not only in transferring knowledge and skills, but also in shaping

character, ethics and human values (Abdillah, 2024),(Suhartini & Hasibullah, 2025). Kindergarten (TK) as the initial formal education level plays an important role in preparing the foundation for early childhood development, both cognitively, emotionally, socially, and spiritually (Kalsum et al., 2023),(Muhammad & Tobroni, 2024). Kindergarten teachers serve as key partners in this process, so their quality and psychological well-being directly impact the effectiveness of early childhood education(Nurhaliza et al., 2025),(Putri & Shaddiq, 2025).

Kindergarten teachers face complex work demands, ranging from administrative burdens, classroom management, to social-emotional interactions with children and parents, which are prone to causing burnout, namely emotional exhaustion, depersonalization, and decreased personal achievement due to prolonged work stress (Yumna, 2025),(Fiatunnabilah & Rolina, 2025)One factor believed to protect teachers from burnout is spiritual well-being, namely an individual's ability to feel meaning, purpose, inner peace, and connectedness to the spiritual aspects of their life. Teachers with high spiritual well-being tend to have a positive outlook on work, are better able to manage stress, and maintain emotional balance (Mariyati et al., 2024),(Suryadi, 2025).

However, spiritual well-being alone is not always enough to prevent burnout. Self-efficacy, or an individual's belief in their ability to face challenges and achieve goals, acts as an important mediator in channeling the influence of spiritual well-being on burnout (Cahyono et al., 2020),(Sahin et al., 2025). Teachers with high self-efficacy are more persistent, confident, and consistent in carrying out their duties, thus being better able to reduce the risk of emotional exhaustion. This research is important to understand the relationship between spiritual well-being, self-efficacy, and burnout in kindergarten teachers, particularly as a basis for developing psychological interventions that can improve teacher well-being and the quality of early childhood education (Mariyati et al., 2024),(NINGSIH, 2025).

*Burnout* is a condition of physical, emotional, and mental exhaustion that arises due to the accumulation of prolonged work stress, especially in professions that require intense social interaction such as teaching, where job demands, societal expectations, limited resources, and ongoing psychological pressure can lead to decreased motivation, enthusiasm, and job satisfaction (Yumna, 2025),(Sianturi, 2024). The concept of burnout was first introduced by Freudenberger (1974) as physical and mental exhaustion resulting from intense involvement in work, and was later developed by Maslach & Jackson (1981) into a three-dimensional syndrome: emotional exhaustion, depersonalization, and decreased personal accomplishment, which became the basis for the Maslach Burnout Inventory (MBI) measurement. Several other experts emphasize additional dimensions, such as cognitive exhaustion (Shirom & Melamed, 2006), a gradual process (Golembiewski et al., 1983), and a mismatch between the individual and the work environment (Maslach & Leiter, 2016; WHO, 2019), so that burnout is understood as a multidimensional phenomenon that affects almost all individual functions and requires a holistic approach to prevention and treatment both personally and organizationally (Swastini & Utama, 2026),(Utaminingsih et al., nd).

*Burnout* According to Maslach & Jackson (1981), emotional exhaustion has three main dimensions: emotional exhaustion, depersonalization, and reduced personal accomplishment. Emotional exhaustion occurs when an individual feels emotionally drained by high work demands, resulting in feelings of frustration, hopelessness, and apathy toward work (Hsb, 2024),(Akbar & Soetjningsih, 2022). Depersonalization is a coping response to emotional exhaustion, characterized by a negative attitude, distancing, and reduced attention to others as a form of self-protection. Meanwhile, reduced personal accomplishment is characterized by feelings of dissatisfaction with oneself and one's work, a low assessment of one's own competence, and a loss of a sense of contribution or usefulness at work (Riyadi, 2022),(Sembiring, 2020). These three dimensions indicate that burnout is a multidimensional phenomenon that affects the emotional, social, and psychological aspects of individuals, so that empirical measurements such as the

Maslach Burnout Inventory (MBI), Shirom-Melamed Burnout Measure (SMBM), and Copenhagen Burnout Inventory (CBI) are needed to capture the complexity of this phenomenon as a whole (Andini, 2025),(Isnaini & Mubarak, 2023).

Various factors can trigger burnout, which can be categorized as situational, individual, and spiritual factors. Situational factors include excessive workload, lack of social support, role ambiguity, low rewards, and lack of autonomy at work, all of which can increase an individual's psychological distress (Maslach & Leiter, 2021). Individual factors include demographic characteristics such as age and marital status, personality traits such as hardiness, self-esteem, and coping styles, and attitudes toward work, including excessively high expectations that lead to exhaustion and cynicism (Lestari, 2021). Furthermore, spirituality, particularly spiritual well-being, also plays a significant role; individuals with high spiritual well-being tend to be more resilient to psychological distress and experience lower levels of burnout, while individuals with low spiritual well-being are more susceptible to stress and emotional exhaustion (PURNAMASARI, 2022). Thus, a thorough understanding of the factors that cause burnout is important for designing effective prevention and intervention strategies for teachers, including at the kindergarten level (Mariyati et al., 2024),(Hadori et al., 2025).

*Spiritual well-being* Spiritual well-being is an inner state characterized by a sense of peace, connectedness with something transcendent, and an awareness of the meaning and purpose of life. According to experts, spiritual well-being encompasses a religious dimension, namely a relationship with God or a transcendent entity, and an existential dimension, namely the search for meaning in life and inner satisfaction (Ellison, 1983). In the context of education, spiritual well-being plays a role in shaping the character, self-awareness, and mental resilience of individuals, both students and teachers (Miller & Thoresen, 1999). The psychology of religion perspective emphasizes transcendental experiences and connectedness to sacred values as sources of strength in facing life's stressors (Koenig, 2012), while the WHO (1998) places spiritual well-being as one dimension of holistic health, aligned with physical, mental, and social health. Thus, spiritual well-being is not merely a religious practice, but is also reflected in an individual's ability to find meaning, inner peace, and the strength to live daily life with a clear purpose (Fitriani, 2016).

*Spiritual well-being* encompasses various interrelated aspects that shape overall inner well-being. The first primary dimension is the religious dimension, which refers to an individual's connection to God or a transcendental power, as reflected through worship practices, prayer, and faith experiences. This dimension helps individuals attain inner peace, develop religious coping mechanisms, and provide moral and ethical direction in daily life (Padgett et al., 2017). The second dimension is the existential dimension, which emphasizes the search for meaning in life, purpose, and hope. By finding meaning in daily activities, individuals can improve psychological well-being, optimism, productivity, and social connectedness (Ellison, 1983; Frankl in Dieser, 2024).

In addition to these two main dimensions, spiritual well-being also encompasses additional indicators such as inner peace and connection with life values. Inner peace is characterized by feelings of calm, spaciousness, and acceptance of oneself and one's life circumstances, thus acting as a buffer against stress and burnout, particularly in professions that require emotional stability, such as kindergarten teaching (Amat, 2021). Meanwhile, connection with life values enables individuals to live their lives according to their principles, beliefs, and goals, increasing motivation, commitment, and resilience in the face of life and work pressures (Gomez & Fisher, 2005). Factors influencing spiritual well-being include an individual's developmental stage, family roles, cultural background, life experiences, and crises or changes experienced, all of which can strengthen or challenge a person's spiritual well-being.(Khoirunnisak, 2025). Thus, spiritual well-being is a multidimensional phenomenon that influences mental health, quality of life, and an individual's capacity to cope with everyday pressures and stress.

*Self-efficacy* Self-efficacy is an individual's belief in their ability to manage, direct, and utilize their potential to face various tasks, challenges, and life pressures, thereby enabling them to

achieve their desired goals with confidence. This concept, first introduced by Albert Bandura (2006), emphasizes that self-efficacy is not just a skill, but rather the belief in organizing and utilizing those skills effectively. In the realm of education and work, self-efficacy plays an important role in shaping motivation, perseverance, resilience, and the ability to deal with stress and obstacles (Schunk & Zimmerman, 2012). Individuals with high self-efficacy tend to be more confident, patient, creative in finding solutions, and able to withstand pressure, while low self-efficacy can lead to doubt, give up easily, and increase the risk of burnout. Thus, self-efficacy is an important foundation for personal and professional success and adaptation to everyday life.

*Self-efficacy*, as an individual's belief in their ability to face and complete a task, can be measured through three main dimensions (Hartawati & Mariyanti, 2014). First, level, namely the degree of difficulty of the task that the individual believes they can carry out. Each individual's perception of the level of difficulty varies, so that self-efficacy assessments are subjective. Second, breadth (generality), refers to the range of situations in which an individual believes in their abilities, from daily activities to tasks that have never been done before, thus reflecting beliefs that extend across various contexts. Third, strength, namely the level of individual confidence in their ability to complete a particular task. Individuals with strong beliefs tend to accept challenges, persist in the face of obstacles, and have steadfastness in completing tasks, while individuals with low beliefs tend to avoid difficult tasks and give up easily.

*Self-efficacy* influenced by various factors that can strengthen or weaken an individual's belief in their abilities (Umami & Agustin, 2025). First, mastery experience, where past success increases self-efficacy, while failure can decrease it, although the negative effects of failure can be overcome through repeated successful experiences. Second, social modeling, which is observing the success or failure of others with similar abilities, influences an individual's belief in their own abilities. Third, social persuasion, in the form of encouragement, advice, or guidance from others, can increase an individual's belief, although its effect is weaker than direct experience. Fourth, physical and emotional conditions, such as stress levels, anxiety, and physical health, also influence self-efficacy expectations (Amstrong Harefa et al., 2025).

*Spiritual well-being* Spiritual well-being is a state of individual well-being that encompasses inner peace, harmony, and a belief in a greater meaning in life. Individuals with high spiritual well-being tend to have strong confidence in their ability to face various challenges, including in professional contexts such as teaching. This belief is closely related to self-efficacy, which is an individual's belief in their capacity to successfully carry out certain tasks (Bandura, 1997). Thus, spiritual well-being plays a positive role in increasing self-efficacy, which in turn supports teachers in facing job demands, managing workloads, and remaining productive amidst pressure (Amarullah et al., 2025).

In addition to its direct influence on self-efficacy, spiritual well-being also plays a crucial role in reducing burnout. Teachers with high spiritual well-being typically have a clear sense of meaning in life, inner peace, and a positive outlook on work, making them more resilient to psychological stress. Furthermore, spiritual well-being can indirectly reduce burnout by increasing self-efficacy; a strong belief in one's abilities enables teachers to manage work demands more effectively, thereby reducing the risk of burnout. Therefore, in this study, self-efficacy is assumed to be a mediating variable that bridges the influence of spiritual well-being on burnout, making both variables crucial factors in efforts to maintain the mental health and performance of kindergarten teachers.

## RESEARCH METHOD

This study used a correlational quantitative design with the aim of determining the influence of spiritual well-being and self-efficacy on burnout in kindergarten teachers. Data were collected through questionnaires distributed using Google Forms to kindergarten teachers in North

Labuhanbatu Regency. Three instruments were used in this study, namely: (1) A burnout scale adapted from the Maslach Burnout Inventory (MBI) (Williamson et al., 2018) consisting of 22 items to measure emotional exhaustion, depersonalization, and low self-accomplishment; (2) The Spiritual Well-Being Questionnaire (SWBQ) adapted from Fisher (2010) to measure personal, communal, environmental, and transcendental dimensions; and (3) The Self-Efficacy Scale adapted from Bandura (2006) to assess the level, strength, and generality aspects. The research variables consist of spiritual well-being as an independent variable, burnout as a dependent variable, and self-efficacy as a mediating variable, with a focus on the relationship between variables to explain how spiritual well-being and self-efficacy beliefs can influence the level of burnout of kindergarten teachers.

The operational definition in this study details the variables studied so they can be measured objectively. Burnout, as the dependent variable, is defined as a state of psychological exhaustion characterized by emotional exhaustion, depersonalization, and decreased personal accomplishment. It is measured using the Maslach Burnout Inventory (MBI) with three main dimensions: emotional exhaustion, depersonalization, and decreased personal accomplishment. Spiritual well-being as an independent variable is defined as inner well-being reflected in an individual's relationship with oneself (personal), others (communal), the environment (environmental), and God (transcendental), measured using the Spiritual Well-Being Questionnaire (SWBQ). Self-efficacy as a mediating variable is defined as an individual's belief in their ability to plan, organize, and carry out actions to achieve professional goals, measured using Bandura's (2006) self-efficacy scale with three aspects: level, strength, and generality. The research population was all kindergarten teachers in North Labuhanbatu Regency, North Sumatra, while the research sample consisted of 200 active kindergarten teachers who met the inclusion criteria such as teaching for a minimum of 6 months full-time, with sampling carried out proportionally from the districts in the region.

This study used purposive sampling to select kindergarten teachers in North Labuhanbatu Regency based on criteria relevant to the research objectives, namely teachers who are potentially experiencing burnout and have measurable levels of spiritual well-being and self-efficacy. Data were collected through an online questionnaire with a 4-point Likert scale (Very Appropriate-Very Unsuitable), divided into favorable and unfavorable items. The spiritual well-being variable was measured using the SWBS (Paloutzian & Ellison, 1983) with 30 items covering the dimensions of Religious Well-Being and Existential Well-Being, burnout using the Maslach Burnout Inventory (MBI) 30 items divided into the dimensions of Emotional Exhaustion, Depersonalization, and Reduced Personal Accomplishment, while self-efficacy was measured based on Bandura (2006) with the dimensions of Magnitude, Strength, and Generality. Data were analyzed using PLS-SEM through JASP 0.19.3.0, including reliability tests (Cronbach's Alpha and McDonald's Omega), convergent and discriminant validity, structural model evaluation ( $R^2$  and significance  $p < 0.05$ ), and Goodness of Fit (GOF) test with Absolute Fit, Incremental Fit, and Parsimonius Fit criteria to ensure the suitability of the model to the empirical data.

## RESULTS AND DISCUSSION

### Research Results

**Table 1.** Regression coefficients

Regression coefficients							
Outcome	Predictor	Std. estimate	Std. Error	z-value	p	95% Confidence interval	
						Lower	Upper
Burnout	Spiritual Well-Being	0.080	0.145	0.551	0.581	-0.204	0.363
	Self-Efficacy	-0.186	0.139	-1,340	0.180	-0.457	0.086
Self-Efficacy	Spiritual Well-Being	0.768	0.042	18,115	< .001	0.685	0.851

*Spiritual Well-Being* did not significantly influence burnout with a standardized estimated coefficient value of 0.080 ( $p = 0.581$ ; 95% CI = -0.204 to 0.363). These results indicate that the level of *Spiritual Well-Being* does not directly influence the level of burnout in the study respondents. Furthermore, self-efficacy also did not show a significant influence on burnout, with a standardized estimated coefficient value of -0.186 ( $p = 0.180$ ; 95% CI = -0.457 to 0.086). Although the direction of the relationship is negative, indicating that an increase in self-efficacy tends to be followed by a decrease in burnout, this effect is not statistically significant. *Spiritual Well-Being* has a positive and significant influence on self-efficacy, with a standardized estimated coefficient value of 0.768 ( $p < 0.001$ ; 95% CI = 0.685 to 0.851). These findings indicate that the higher the level of spiritual well-being, the higher the respondents' self-efficacy. Thus, spiritual well-being plays a significant role in increasing an individual's confidence in their abilities, although it does not directly impact burnout.

**Table 2.** Indirect effects

Indirect effects	Std. estimate	Std. Error	z-value	p	95% Confidence interval	
					Lower	Upper
Spiritual Well Being → Self-Efficacy → Burnout	-0.143	0.107	-1,329	0.184	-0.353	0.068

Based on the results of the indirect effects analysis as presented in Table 4.2.5.2, the indirect path of *Spiritual Well-Being* to burnout through self-efficacy shows a standardized estimated coefficient value of -0.143 with a  $p$  value = 0.184 and a 95% confidence interval ranging from -0.353 to 0.068. These results indicate that the indirect effect of *Spiritual Well-Being* on burnout through self-efficacy is not statistically significant, because the confidence interval value still includes the number zero. Thus, self-efficacy has not been proven to play a role as a mediating variable in the relationship between *Spiritual Well-Being* and burnout in this study.

**Table 3.** Path coefficients

Path coefficients							95% Confidence Interval	
			Std. estimate	Std. error	z-value	p	Lower	Upper
Self-Efficacy	→	Burnout	-0.112	0.094	-1,191	0.234	-0.295	0.072
Spiritual Well-Being	→	Burnout	0.027	0.094	0.284	0.776	-0.158	0.211
Spiritual Well-Being	→	Self-Efficacy	0.663	0.040	16,728	< .001	0.585	0.741

Note. Estimator is ML.

Based on the results of the path coefficient analysis, self-efficacy did not have a significant effect on burnout, with a standardized estimated coefficient value of -0.112 ( $p = 0.234$ ; 95% CI = -0.295 to 0.072). Although the direction of the relationship is negative, indicating that an increase in self-efficacy tends to be followed by a decrease in burnout, this effect is not statistically significant.

*Spiritual Well-Being* also did not show a significant effect on burnout, with a standardized estimated coefficient value of 0.027 ( $p = 0.776$ ; 95% CI = -0.158 to 0.211). These results indicate that *Spiritual Well-Being* does not directly affect the level of burnout in research respondents; *Spiritual Well-Being* has a positive and significant effect on self-efficacy, with a standardized estimated coefficient value of 0.663 ( $p < 0.001$ ; 95% CI = 0.585 to 0.741). This finding indicates that the higher the level of *Spiritual Well-Being*, the higher the self-efficacy of the respondents. Thus, *Spiritual Well-Being* plays an important role in increasing an individual's confidence in their abilities, although it does not directly reduce burnout.

**Table 4.** Path coefficients

		Path coefficients				95% Confidence Interval	
		Std. estimate	Std. error	z-value	p	Lower	Upper
Magnitude	→ Emotional Exhaustion	-0.139	0.134	-1.032	0.302	-0.402	0.124
Strength	→ Emotional Exhaustion	-0.087	0.135	-0.642	0.521	-0.351	0.178
Generality	→ Emotional Exhaustion	0.162	0.126	1,283	0.199	-0.085	0.409
Religious Well-Being	→ Emotional Exhaustion	-0.030	0.098	-0.305	0.760	-0.222	0.162
Existential Well-Being	→ Emotional Exhaustion	0.099	0.107	0.924	0.356	-0.111	0.308
Magnitude	→ Depersonalization	-0.283	0.130	-2.176	0.030	-0.538	-0.028
Strength	→ Depersonalization	-0.172	0.132	-1,307	0.191	-0.430	0.086
Generality	→ Depersonalization	0.236	0.123	1,921	0.055	-0.005	0.476
Religious Well-Being	→ Depersonalization	-0.029	0.096	-0.302	0.763	-0.216	0.159
Existential Well-Being	→ Depersonalization	0.099	0.104	0.951	0.342	-0.105	0.304
Magnitude	→ Reduce Personal Accomplishments	-0.170	0.133	-1.278	0.201	-0.430	0.090
Strength	→ Reduce Personal Accomplishments	-0.157	0.134	-1.173	0.241	-0.418	0.105
Generality	→ Reduce Personal Accomplishments	0.176	0.125	1,412	0.158	-0.068	0.421
Religious Well-Being	→ Reduce Personal Accomplishments	-0.043	0.097	-0.445	0.656	-0.233	0.147
Existential Well-Being	→ Reduce Personal Accomplishments	0.070	0.106	0.661	0.508	-0.138	0.278
Religious Well-Being	→ Magnitude	0.205	0.071	2,882	0.004	0.066	0.344
Existential Well-Being	→ Magnitude	0.509	0.067	7,647	<.001	0.379	0.640
Religious Well-Being	→ Strength	0.226	0.075	3,037	0.002	0.080	0.372
Existential Well-Being	→ Strength	0.442	0.071	6,190	<.001	0.302	0.582
Religious Well-Being	→ Generality	0.233	0.077	3,020	0.003	0.082	0.384
Existential Well-Being	→ Generality	0.396	0.075	5,289	<.001	0.249	0.543

Note. Estimator is ML.

Based on the results of the path analysis, self-efficacy indicators showed varying effects on the dimensions of burnout. Magnitude and strength generally had a negative effect on emotional exhaustion, depersonalization, and reduced personal accomplishment, meaning that the higher an individual's belief in their abilities and their resilience in the face of adversity, the lower their tendency to experience emotional exhaustion, cynicism, or feelings of underachievement. Conversely, generality had a positive effect on all three dimensions of burnout, indicating that overgeneralizing self-beliefs can increase emotional exhaustion, emotional distance from others, and feelings of ineffectiveness at work. This indicates that self-efficacy has a strong protective role when focused on specific beliefs and resilience, but can be counterproductive if these beliefs are overgeneralized.

Meanwhile, spiritual well-being showed a different pattern of influence on burnout and self-efficacy. Religious well-being tended to have a negative, albeit weak, effect on all three dimensions of burnout, indicating the role of religiosity in reducing emotional exhaustion, depersonalization, and feelings of underachievement. Conversely, existential well-being had a

positive effect on burnout, indicating that a deep sense of meaning in life can create internal stress and increase the risk of emotional exhaustion and depersonalization. Furthermore, both religious and existential well-being had a positive influence on self-efficacy indicators, with existential well-being showing a stronger influence. This indicates that spiritual well-being, particularly through the sense of meaning in life, can increase an individual's confidence in facing challenges, perseverance in endeavors, and the ability to apply self-efficacy broadly.

### Discussion

The findings of this study indicate that Spiritual Well-Being does not directly influence burnout in Early Childhood Education teachers. These results indicate that spiritual well-being, although important as a personal psychological resource, does not necessarily directly determine the level of job burnout experienced by kindergarten teachers. This finding is in line with the view that burnout is a response to a chronic imbalance between job demands and job resources, and is therefore more influenced by structural and contextual factors than solely personal factors (Schaufeli & Taris, 2014; Maslach et al., 2001). In the context of early childhood education, high emotional demands, administrative burdens, and limited institutional support tend to be the main triggers of long-term job burnout.

Nevertheless, indicator-level analysis indicates that religious well-being tends to have a negative relationship with all dimensions of burnout, albeit with relatively weak strength. This suggests that religious values can serve as a protective factor, helping teachers maintain empathy, manage emotional exhaustion, and maintain a sense of accomplishment. However, this influence is not strong enough to offset structural and ongoing work pressures. This finding aligns with research by Mariyati et al. (2024), which showed that religiosity in kindergarten teachers is more effective in improving work well-being when combined with mindfulness. In other words, the religious interpretation of the profession as a form of worship and devotion needs to be accompanied by the capacity for emotional awareness and regulation to significantly contribute to reducing burnout.

Descriptively, the kindergarten teachers in this study had high levels of Spiritual Well-Being and low levels of burnout. This condition may explain the weak direct effect between the two variables, as limited variation in burnout scores could potentially reduce the strength of the structural relationship in the SEM analysis. This finding strengthens the argument that emotional exhaustion in preschool teachers is more closely related to social and relational experiences in the workplace than solely personal conditions, such as the quality of interactions with colleagues and collaboration with parents (Trauernicht et al., 2025a). Therefore, interventions focused on strengthening teamwork and social support are more relevant in the context of early childhood education.

This study also found that spiritual well-being had a positive and significant effect on kindergarten teachers' self-efficacy. This finding suggests that spiritual well-being plays a significant role in shaping teachers' confidence in their ability to carry out professional duties. Teachers who view their work as a calling and a source of devotion tend to have stronger self-confidence in facing learning challenges, managing classrooms, and adapting teaching strategies. These findings align with literature emphasizing the role of work meaning and spiritual values in strengthening teachers' self-efficacy and psychological resilience (Zee & Koomen, 2016; Villani et al., 2019; Smothers et al., 2024).

Furthermore, both religious well-being and existential well-being contributed positively to all dimensions of self-efficacy. However, existential well-being demonstrated a stronger influence, indicating that the meaning of life, purpose, and perception of work as having profound meaning serve as the primary foundations for building self-confidence in kindergarten teachers. These findings support the view that the existential dimension of spirituality plays a central role in shaping individuals' internal motivation, emotional regulation, and psychological resilience in facing work demands (Shu, 2022; Mahipalan & Sheena, 2019).

Although self-efficacy was shown to be significantly influenced by Spiritual Well-Being, this variable did not significantly influence burnout and did not act as a mediator in the relationship between Spiritual Well-Being and burnout. This finding suggests that self-efficacy alone is insufficient to reduce chronic emotional exhaustion in kindergarten teachers. In a work context with high emotional demands and minimal organizational support, teachers with high self-efficacy remain at risk of burnout due to ongoing work pressure (Ishibashi et al., 2022; Trauernicht et al., 2025a). Furthermore, in collectivistic cultures like Indonesia, kindergarten teachers often set high moral standards and social commitments, so excessive work involvement can actually increase vulnerability to emotional exhaustion.

Overall, the findings of this study confirm that the relationship between Spiritual Well-Being and burnout in kindergarten teachers is complex and does not operate through cognitive pathways such as self-efficacy. In line with the Job Demands-Resources model, personal resources are only effective in suppressing burnout when supported by adequate working conditions (Bakker & Demerouti, 2017). Therefore, alternative mediators such as adaptive coping strategies, emotion regulation, and social and organizational support are considered more relevant to explain how Spiritual Well-Being can contribute to reducing burnout in early childhood teachers. These findings emphasize the importance of a comprehensive and contextual approach in efforts to prevent teacher burnout, focusing not only on strengthening personal aspects, but also on improving the work environment and systems.

## CONCLUSION

Based on the research results, it can be concluded that Spiritual Well-Being is not a direct predictor of burnout in kindergarten teachers, but rather functions more as a psychological support factor. This is indicated by a positive but very weak standardized path coefficient of 2.7%, which is not statistically significant. Although teachers have a high level of Spiritual Well-Being, its effect on burnout is not significant due to the low burnout variation (floor effect) and the presence of other more dominant protective factors, such as social support, love for children, work meaning, and coping strategies. Therefore, reducing burnout in kindergarten teachers is not sufficient only through increasing Spiritual Well-Being, but also needs to be accompanied by strengthening factors more directly related to job demands and pressures. The research findings also show that Spiritual Well-Being has a positive and significant effect on kindergarten teachers' self-efficacy, with a standardized estimated coefficient of 0.663 (66.3%), indicating a strong influence. Teachers with a high level of Spiritual Well-Being tend to interpret the teaching profession as a devotion and a life calling, so that self-confidence in facing learning challenges, managing the class, and adjusting learning strategies becomes more optimal. Religious values and existential meaning support emotional regulation, psychological resilience, and the application of adaptive coping, so that Spiritual Well-Being acts as an internal foundation that strengthens the self-efficacy of kindergarten teachers in carrying out their professional roles.

The results showed that self-efficacy did not significantly influence burnout in kindergarten teachers, with a standardized estimated coefficient of  $-0.112$  (11.2%), although the direction of the negative relationship showed a tendency for increased self-efficacy followed by decreased burnout. This indicates that confidence in one's abilities alone is not enough to suppress emotional exhaustion, because burnout is more influenced by structural and situational factors, such as administrative workload, emotional demands in dealing with early childhood, limited facilities, and pressure from parents and institutions. Based on the indirect effects analysis, self-efficacy was also not proven to be a mediator between Spiritual Well-Being and burnout, indicated by a standardized estimated coefficient of  $-0.143$  with  $p = 0.184$  and a 95% confidence interval of  $-0.353$  to  $0.068$  which includes zero. This indicates that increasing Spiritual Well-Being has not consistently increased self-efficacy that is able to reduce burnout. The insignificant role of self-efficacy as a mediator is likely due to other factors that more dominantly influence burnout, such

as workload, emotional demands, socio-emotional stress, and organizational support. Thus, the relationship between Spiritual Well-Being and burnout in kindergarten teachers is more complex and may require other, more relevant mediators, such as coping strategies or emotion regulation, to effectively channel its influence.

## References

- Abdillah, F. (2024). Peran perguruan tinggi dalam meningkatkan kualitas sumber daya manusia di Indonesia. *EDUCAZIONE: Jurnal Multidisiplin*, 1(1), 13-24.
- Akbar, M. T., & Soetjningsih, C. H. (2022). Dukungan sosial rekan kerja dan atasan dengan burnout pada aparatur sipil negara. *Bulletin of Counseling and Psychotherapy*, 4(3), 814-822.
- Amarullah, M., Iswandi, I., & Susiawati, I. (2025). KEMAMPUAN GURU MENGELOLA TEKANAN KERJA DAN DAMPAKNYA TERHADAP KUALITAS MENGAJAR DI MADRASAH IBTIDAIYAH. *PEDAGOGI: JURNAL PENELITIAN DAN PENDIDIKAN*, 12(2), 113-124.
- Armstrong Harefa, S. H., Harefa, J. E., SH, C. M., Lestari, W., Endarwaty, A., Siokain, D. M., Hulu, S. K., SH, M. H., Nawawi, I. M., & Larisu, Z. (2025). *Psikologi Sosial: Memahami Pengaruh Lingkungan Terhadap Perilaku Individu*. PT. Nawala Gama Education.
- Andini, R. (2025). *Gambaran Burnout pada Karyawan Ekspedisi Asperindo Wilayah Medan*. Universitas Medan Area.
- Cahyono, M. Y. M., Edwina, O. I. P., Rohinsa, M., Puspitasari, I., Sembiring, T., Pinandita, P. S., Firdaus, A. S., Deli, E. N., MP, D. A., & Sulastra, M. C. (2020). *Pendidikan yang Memanusiakan*. Zahir Publishing.
- Fiatunnabilah, D. L., & Rolina, N. (2025). Analisis Dimensi Beban Kerja Guru PAUD di Kota Pangkalpinang: Tantangan dalam Peningkatan Kualitas Pembelajaran Anak Usia Dini. *Kiddo: Jurnal Pendidikan Islam Anak Usia Dini*, 6(2), 557-570.
- Fitriani, A. (2016). Guru religiusitas dalam meningkatkan psychological well being. *Al-Adyan: Jurnal Studi Lintas Agama*, 11(1), 57-80.
- Hadori, A. U. M., Diva, P. F., Rizka, C. M., Sahadatulaela, S. R., Saputra, D., Silalahi, D. T., Nurhidayati, E., Safitri, E., Ningsih, E. Y., & Dewi, D. E. A. (2025). *Kesehatan Mental Dalam Kehidupan Masyarakat Modern: Manajemen Stres Dan Beberapa Fenomena Umum*. Penerbit Salemba.
- Hsb, F. H. K. (2024). FENOMENA BURNOUT PADA IBU RUMAH TANGGA: DIKAJI BERDASARKAN KEILMUAN BIMBINGAN DAN KONSELING. *JIEGC Journal of Islamic Education Guidance and Counselling*, 5(02), 75-86.
- Isnaini, H. F., & Mubarak, A. (2023). Studi Kontribusi Workplace Telepressure terhadap Burnout pada Dokter Residen. *Jurnal Riset Psikologi*, 23-30.
- Kalsum, U., Arsy, A., Salsabilah, R., Putri, P. N., & Noviani, D. (2023). Konsep Dasar Pendidikan Anak Usia Dini Dalam Perspektif Islam. *Khirani: Jurnal Pendidikan Anak Usia Dini*, 1(4), 94-113.
- Khoirunnisak, K. (2025). *Hubungan Kesejahteraan Spiritual Dengan Kualitas Hidup Pasien Hemodialisa*. Universitas Islam Sultan Agung Semarang.
- Mariyati, L. I., Ansyah, E. H., & Widyastuti, W. (2024). Strategi Meningkatkan Kesehatan Kerja Di Guru Paud: Optimalisasi Religiusitas Dan Mindfulness. *Umsida Press*, 1-87.
- Muhammad, D. H., & Tobroni, T. (2024). Kebijakan penguatan pendidikan islam pada anak usia dini: studi analisis implementasi dan model integratif. *Benchmarking*, 8(2), 157-168.
- NINGSIH, E. V. A. (2025). *HUBUNGAN ANTARA GRATITUDE DAN SELF-COMPASSION DENGAN PARENTING STRESS PADA IBU YANG MEMILIKI ANAK BERKEBUTUHAN KHUSUS*. UNIVERSITAS ISLAM NEGERI SULTAN SYARIF KASIM RIAU.
- Nurhaliza, N., Gunawan, G., & Rachmayani, I. (2025). The Relationship Between Well-being Levels and Mental Health Among Early Childhood Education (ECE) Teachers in Selaparang District. *Indonesian Journal of Elementary and Childhood Education*, 6(4), 161-170.
- PURNAMASARI, A. (2022). *Hubungan self efficacy dan tingkat spiritualitas dengan burnout syndrome pada perawat di ruang kritis RSUD Blambangan pada masa pandemi covid-19 tahun 2022*. STIKES BANYUWANGI.
- Putri, L. A. L. A., & Shaddiq, S. S. S. (2025). Manajemen emosi guru PAUD dalam pengelolaan SDM di bidang pendidikan dan perspektif psikologi. *Integrative Perspectives of Social and Science Journal*, 2(2 Mei), 2812-2818.
- Riyadi, S. (2022). *Peran Motivasi Kerja, Stres Kerja dan Kepuasan Kerja Terhadap Kinerja Guru*. Jejak Pustaka.

- Sahin, A., Susanti, R., Alfirazi, D. L., Aminudin, D., & Kiranida, O. (2025). *Bimbingan dan Konseling Karier: Teori, Asesmen, dan Praktik*. Cerdas Akademika Nusantara.
- Sembiring, A. (2020). *Hubungan penghargaan personil dan loyalitas personil dengan burnout pekerjaan di direktorat reserce kriminal khusus Polda Sumatera Utara*.
- Sianturi, J. (2024). *Pengaruh Work Life Balance dan Dukungan Sosial terhadap Burnout pada Pendeta GBKP*.
- Suhartini, S., & Hasibullah, M. U. (2025). *Tranformasi Pendidikan sebagai Fondasi Pembangunan Nasional di Era Globalisasi*. *International Conference on Humanity Education and Society (ICHES)*, 4(1).
- Suryadi, Y. (2025). *Pengelolaan Stres Pada Guru Honorer Dalam Konteks Pendidikan: Kajian Literatur*. *Prosiding Seminar Nasional Indonesia*, 3(2), 40-50.
- Swastini, N. P., & Utama, W. T. (2026). *Dampak Burnout Pada Tenaga Kesehatan: Tinjauan Literatur Tentang Faktor Pencetus Dan Strategi Pencegahan*. *Medical Profession Journal of Lampung*, 16(2), 36-43.
- Umami, N. F., & Agustin, M. (2025). *Penanaman Nilai Islam Dalam Membentuk Self Efficacy Peserta Didik di UPT SMK Negeri 1 Nguling*. *JURNAL Pendidikan Dasar Dan Keguruan*, 10(1), 48-59.
- Utaminingsih, S., Anwar, S., & Handayani, E. T. (n.d.). *PENGUATAN BUDAYA ORGANISASI DALAM MENDUKUNG WORK-LIFE BALANCE DAN KESEHATAN KERJA*.
- Yumna, F. (2025). *ANALISIS BURNOUT PADA PROFESI GURU (Studi pada Guru SD dan SMP Negeri di Kabupaten Pekalongan)*. Universitas BPD.