International Journal of Technology and Education Research

https://e-journal.citakonsultindo.or.id/index.php/IJETER

E-ISSN: 2986-0733

Religiosity And Burnout Among Mentors At Child Development Centers

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Abstract

Burnout is a psychological exhaustion condition that may be experienced by mentors of the Child Development Program due to continuous service demands. This study aimed to examine the contribution of religiosity to burnout among Child Development Program mentors in Central Kupang. This quantitative study employed an associative design and involved 140 mentors selected using a total sampling technique. Data were collected through an online questionnaire and analyzed using simple linear regression. The results showed that religiosity did not significantly affect burnout (p = 0.554). The coefficient of determination was 0.003, indicating that religiosity explained only 0.3% of the variation in burnout, while 99.7% was influenced by other factors. These findings indicate that religiosity is not directly associated with the level of burnout. Among mentors, religiosity appears to function more as a source of meaning and service motivation than as a factor that directly influences burnout.

Keywords: religiosity, burnout, mentors, child development program, service.

INTRODUCTION

Burnout has become an important issue among individuals involved in long-term caregiving and social service activities because continuous emotional demands may negatively affect psychological well-being and service quality. Mentors in the Child Development Program have a crucial role in supporting children's growth and development through educational, social, emotional, and spiritual guidance. Besides serving as mentors, they also act as listeners, role models, and companions for children. These responsibilities require sustained emotional

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involvement, commitment, and interpersonal interaction, which may increase the risk of burnout over time.

Burnout is defined as a psychological syndrome characterized by emotional exhaustion, depersonalization, and reduced personal accomplishment resulting from prolonged exposure to chronic stressors (Maslach & Jackson, 1981). In mentoring settings, burnout may reduce mentors' effectiveness, decrease motivation, and affect the sustainability of their involvement in child development services.

Religiosity has frequently been considered a protective factor against psychological distress because it provides meaning, hope, emotional comfort, and coping resources. According to Huber and Huber (2012), religiosity refers to the centrality of religious beliefs and practices in an individual's life, encompassing intellectual, ideological, public practice, private practice, and religious experience dimensions. Individuals with higher religiosity are often assumed to possess better psychological resilience when facing stressful situations. Several previous studies have reported a negative association between religiosity and burnout. Kovács and Kézdy (2008) found that stronger religiosity was associated with lower burnout among helping professionals. Similarly, Babaei, Sajjadi, and Askarizadeh (2020) reported that religiosity contributed to reducing burnout symptoms among health workers. Furthermore, Jakaya and Mbuti (2023) showed that individuals with higher religiosity tended to experience lower levels of burnout because religious values facilitated emotional regulation and adaptive coping mechanisms.

Despite these findings, inconsistencies remain in the literature. Previous studies predominantly focused on healthcare workers, teachers, and other professional occupations, whereas limited attention has been given to volunteer mentors involved in long-term child mentoring programs. Moreover, little is known about how religiosity relates to burnout among mentors who simultaneously manage multiple responsibilities, such as work, education, family obligations, and church services. Such contextual factors may alter the relationship between religiosity and burnout.

This study addresses this research gap by examining religiosity and burnout among Child Development Program mentors. Unlike previous studies, this research focuses on mentors engaged in voluntary child mentoring services that involve long-term emotional commitment. This context is important because burnout among mentors may arise from complex service demands that cannot be fully explained by religiosity alone.

The novelty of this study lies in its focus on Child Development Program mentors, a population that has received limited empirical attention in burnout research. In addition, this study contributes to understanding religiosity within a volunteer-based mentoring context,

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where service demands, emotional attachment, and multiple role responsibilities coexist. The findings are expected to provide a broader understanding of factors associated with burnout among mentors involved in child development services.

Therefore, this study aims to examine the contribution of religiosity to burnout among Child Development Program mentors in Central Kupang. Based on the theoretical framework and previous findings, the research hypothesis proposes that religiosity has a effect on burnout, indicating that higher religiosity is associated with lower levels of burnout among mentors.

METHOD

This study employed a quantitative explanatory design to examine the association between religiosity and burnout among Child Development Program (CDP) mentors in Central Kupang. The study followed the *Journal Article Reporting Standards* (JARS) for quantitative research to ensure methodological rigor, transparency, and reproducibility (Appelbaum et al., 2018).

The study population consisted of 182 mentors registered in Child Development Program centers in Central Kupang. After verification, 140 active mentors met the inclusion criteria and were recruited using a total sampling technique. Eligible participants were active mentors who voluntarily agreed to participate and completed the research instruments. Participants varied in age, gender, and mentoring experience, with years of service ranging from 1 to 24 years.

Data were collected online from May 13 to May 26, 2026, using Google Forms distributed through program coordinators. Before completing the questionnaire, participants provided informed consent and received information regarding the study objectives, confidentiality, voluntary participation, and their right to withdraw at any time without consequences. Follow-up reminders were delivered through coordinators and WhatsApp to maximize the response rate.

This study received ethical approval from the Research Ethics Committee of the Faculty of Public Health, Universitas Nusa Cendana (Approval Date: May 6, 2026) and was conducted in accordance with ethical principles regarding voluntary participation, confidentiality, and participants' rights.

Religiosity was measured using the *Centrality of Religiosity Scale* (CRS) developed by Huber and Huber (2012) and adapted by Purnomo and Suryadi (2017). The instrument consisted of 31 items covering five dimensions: intellectual, ideology, public practice, private practice, and religious experience. Previous validation studies reported adequate construct validity, with *Root*

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https://e-journal.citakonsultindo.or.id/index.php/IJETER

E-ISSN: 2986-0733

Mean Square Error of Approximation (RMSEA) values ranging from 0.050 to 0.076, and excellent internal consistency, with Cronbach's alpha coefficients ranging from 0.92 to 0.96.

Burnout was measured using the Indonesian version of the *Maslach Burnout Inventory–Human Services Survey* (MBI-HSS) adapted by Yulianto (2020). The instrument consisted of 22 items covering three dimensions: emotional exhaustion, depersonalization, and reduced personal accomplishment. Psychometric evaluation demonstrated satisfactory validity (RMSEA = 0.048, CFI = 0.943, TLI = 0.934) and acceptable reliability, with Cronbach's alpha coefficients ranging from 0.72 to 0.89 across dimensions and from 0.83 to 0.84 for the total scale.

Data preparation included screening incomplete responses, coding the data, and performing data cleaning procedures to ensure data accuracy and consistency. Statistical analyses were conducted using *Jeffreys's Amazing Statistics Program* (JASP).

Descriptive statistics were used to summarize participants' characteristics and the distribution of religiosity and burnout scores. Assumption testing was performed prior to hypothesis testing and included normality, linearity, and heteroscedasticity tests. Subsequently, simple linear regression analysis was conducted to examine the extent to which religiosity explained variations in burnout. The coefficient of determination (R^2) was used to estimate the proportion of variance explained, and statistical significance was determined using an alpha level of 0.05. Hypotheses were accepted when $p < 0.05$ and rejected when $p > 0.05$. The selected analytical procedures were intended to ensure methodological rigor and facilitate replication in similar mentoring contexts.

RESULTS AND DISCUSSION

Table 1 Participant Characteristics

Variable	Frequency	Percentage (%)
Male	35	25.0
Female	105	75.0
1–5 years	65	46.4
6–10 years	43	30.7
11–15 years	27	19.3
>15 years	5	3.6

This study involved 140 mentors from 14 Child Development Program centers in Central Kupang. Most participants were female (75.0%), aged 31–40 years (40.0%), and had served as mentors for 1–5 years (46.4%).

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Table 2 Descriptive Statistics

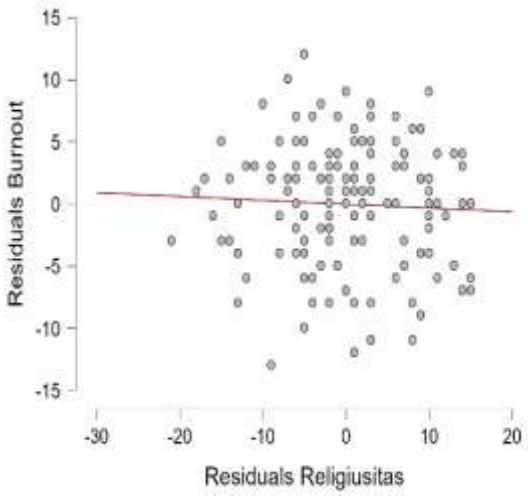
Variable	N	Mean	SD	Minimum	Maximum
Religiosity	140	107.01	8.17	86	122
Burnout	140	49.94	4.97	37	62

Religiosity had a mean score of 107.01 (SD = 8.17), with scores ranging from 86 to 122. Burnout had a mean score of 49.94 (SD = 4.97), with scores ranging from 37 to 62. The relatively small standard deviations indicate homogeneous participant characteristics.

Table 3 Normality Test

Variable	Test	Statistic	p
Religiosity	Kolmogorov-Smirnov	0.064	0.610
Burnout	Kolmogorov-Smirnov	0.110	0.066
Residual	Kolmogorov-Smirnov	0.077	0.382

Kolmogorov–Smirnov tests indicated that religiosity (p = 0.610), burnout (p = 0.066), and residuals (p = 0.382) were normally distributed because all p-values exceeded 0.05.



Gambar 1. Linearity Test

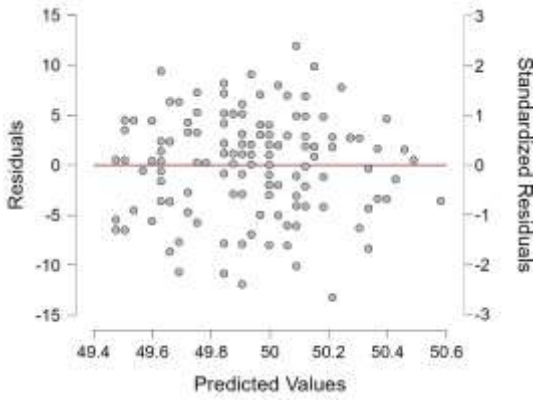
The scatterplot showed that residual points were randomly distributed around the horizontal line without forming a specific pattern, indicating that the assumption of linearity was met.

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Gambar 1. Heterokedastisitas Test

The residual distribution showed no heteroscedasticity because the residuals were evenly dispersed above and below zero without a discernible pattern.

Table 4 Five-Level Categorization Religiosity

Category	Interval	Frequency	Percentage (%)
Very Low	X<94.76	12	8.6
Low	94.76≤X<102.93	30	21.4
Moderate	102.93≤X<111.10	56	40.0
High	111.10≤X<119.27	32	22.9
Very High	X≥119.27	10	7.1

Most Child Development Program mentors were classified in the moderate level of religiosity (*n* = 56; 40.0%). This was followed by the high category (*n* = 32; 22.9%), low category (*n* = 30; 21.4%), very low category (*n* = 12; 8.6%), and very high category (*n* = 10; 7.1%).

Table 5 Five-Level Categorization Burnout

Category	Interval	Frequency	Percentage (%)
Very Low	X<42.48	12	8.6
Low	42.48≤X<47.45	32	22.9
Moderate	47.45≤X<52.42	51	36.4
High	52.42≤X<57.40	38	27.1
Very High	X≥57.40	7	5.0

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Most mentors were categorized as having a moderate level of burnout (*n* = 51; 36.4%). This was followed by the high category (*n* = 38; 27.1%), low category (*n* = 32; 22.9%), very low category (*n* = 12; 8.6%), and very high category (*n* = 7; 5.0%).

Table 6 Regression Analysis

R	R^2	Adjusted R^2
0.050	0.003	-0.005
F	T	P
0.352	-0.593	0.554

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The correlation coefficient was very weak (R = 0.050). Religiosity explained only 0.3% of the variance in burnout (R^2 = 0.003; Adjusted R^2 = -0.005). And the regression coefficient was B = -0.031, indicating a negative but statistically non-significant relationship between religiosity and burnout.

DISCUSSION

This study examined the role of religiosity in burnout among Child Development Program mentors in Central Kupang. The findings indicate that religiosity did not significantly predict burnout among mentors. Although the regression coefficient showed a negative direction, the relationship was weak and statistically insignificant. These findings suggest that higher religiosity does not necessarily lead to lower levels of burnout in this population.

This finding differs from several previous studies. Research by Babaei et al. (2020), Jakaya and Mbuti (2023), and Kovács and Kézdy (2008) reported that individuals with higher religiosity tend to experience lower burnout because religious beliefs provide emotional comfort, meaning, and psychological resilience. However, the present study suggests that religiosity alone may not be sufficient to protect mentors from burnout, particularly in long-term mentoring contexts.

One possible explanation is that mentors face multiple simultaneous demands. Besides mentoring responsibilities, many participants also manage occupational duties, family responsibilities, church activities, and community involvement. According to the Job Demands-Resources theory (Bakker & Demerouti, 2017), burnout emerges when job demands exceed the resources available to cope with those demands. Therefore, although religiosity may function as a personal resource, its protective effect can be diminished when mentors experience persistent and overlapping responsibilities.

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Another explanation can be understood through the concept of religious coping (Pargament, 1997). The psychological benefits of religiosity depend not only on the level of religious involvement but also on how individuals apply religious values when dealing with stressful situations. Individuals with high religiosity may still experience burnout if religious beliefs are not translated into effective coping strategies. Thus, religiosity may operate indirectly through adaptive coping mechanisms rather than exerting a direct influence on burnout.

The descriptive findings also revealed relatively homogeneous scores among participants. Religiosity was predominantly categorized as moderate, and burnout was also mostly at a moderate level. The small variation in participants' scores may have reduced the ability to detect a significant relationship between variables. Sugiyono (2019) states that relationships between variables are easier to identify when sufficient variability exists within the data.

The sociocultural context of East Nusa Tenggara may also contribute to these findings. Religious involvement is deeply embedded in daily life and community activities in the region. Consequently, religiosity may represent a common social characteristic shared by most mentors rather than a distinguishing protective factor against burnout. When religiosity is uniformly high across participants, it may not adequately explain individual differences in burnout levels.

Furthermore, mentoring experience ranged from 1 to 24 years. Long-term involvement may strengthen competence and commitment; however, prolonged emotional engagement can also increase vulnerability to exhaustion. Several mentors had withdrawn from the program due to health conditions, occupational demands, and fatigue associated with long-term service. These findings indicate that burnout is likely influenced by accumulated service demands rather than religiosity alone.

Gender differences were also observed. Female mentors showed slightly higher mean scores for both religiosity and burnout than male mentors. This finding is consistent with Schnabel (2017), who reported that women generally exhibit higher religious involvement, and with Purvanova and Muros (2010), who found that women tend to experience greater emotional exhaustion because they are more emotionally engaged in helping relationships.

The coefficient of determination showed that religiosity explained only 0.3% of burnout variance, indicating that approximately 99.7% was influenced by other factors. Previous literature suggests that burnout is a multidimensional phenomenon affected by workload, social support, coping strategies, personality characteristics, organizational commitment, and work-life balance (Maslach & Leiter, 2016). Therefore, future studies should incorporate these variables to obtain a more comprehensive understanding of burnout among mentors.

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This study contributes to the literature by demonstrating that religiosity may function more as a source of meaning and motivation rather than as a direct protective factor against burnout in long-term child mentoring programs. The findings expand current knowledge by showing that contextual and service-related factors may play a greater role than religiosity in explaining burnout among mentors.

This study has several limitations. First, it employed a cross-sectional design, which limits causal interpretation. Second, the study was conducted in a single mentoring context, reducing the generalizability of the findings. Third, other variables that may influence burnout were not examined. Future research is encouraged to investigate social support, coping strategies, organizational commitment, and work-life balance using broader and more diverse samples.

CONCLUSION

This study aimed to examine the role of religiosity in explaining burnout among Child Development Program mentors in Central Kupang. The findings indicate that religiosity did not significantly predict burnout among mentors, suggesting that religiosity alone is insufficient to explain psychological exhaustion in long-term mentoring contexts. Instead, burnout appears to be a multidimensional phenomenon that is more likely influenced by the interaction of personal, organizational, and contextual factors, including service demands, occupational responsibilities, family obligations, and social support. These findings extend existing literature by demonstrating that religiosity may function more as a source of meaning and motivation rather than as a direct protective factor against burnout among community-based child mentors.

The findings contribute to psychological research by providing empirical evidence from an underexplored population, namely Child Development Program mentors in Indonesia. From a theoretical perspective, the study supports the view that religiosity should be considered as one component among various personal resources rather than a single determinant of psychological well-being. From a practical perspective, organizations are encouraged to implement comprehensive burnout prevention strategies that include workload management, peer support systems, mentoring supervision, and programs that promote work-life balance instead of relying solely on spiritual activities. Nevertheless, this study has several limitations, including the use of a cross-sectional design, the reliance on self-report measures, and the inclusion of participants from a single geographical area, which may limit the generalizability of the findings. Future studies are recommended to examine additional variables, such as social support, coping strategies, resilience, organizational commitment, and work-life balance, and to

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employ longitudinal or mixed-method approaches to obtain a more comprehensive understanding of burnout among child mentoring professionals and volunteers.

Suggestion

The authors would like to express their sincere gratitude to all Child Development Program mentors in Central Kupang for their voluntary participation in this study. The authors also thank the coordinators of the 14 Child Development Program centers for their assistance in facilitating the data collection process. Special appreciation is extended to the lecturers and academic supervisors of Universitas Nusa Cendana for their valuable guidance, constructive feedback, and continuous support throughout the research and article preparation process. The authors are also grateful to Universitas Nusa Cendana for providing academic support during the completion of this study.

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