



How to Prevent Burnout and Improve Performance?

The Role of Perceived Autonomy and Spirituality to Achieve Higher Performance

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Abstract

The purpose of this study was to examine the relationship model of perceived autonomy, spirituality, burnout, and performance. The research was conducted on undergraduate students in Indonesian universities, especially Yogyakarta University as a community that upholds collectivistic values. This study uses 628 responses. Validity and reliability testing were used to test the accuracy of the survey instruments. Correlation testing was conducted to explore the relationship between variables used in this study. Regression analysis was used to test the effect of perceived autonomy, spirituality, and burnout on performance. The results show that perceived autonomy actually reduced burnout. Burnout can reduce performance, but spirituality can improve performance. Mediating model testing was done using Structural Equation Modeling. Burnout was found to partially mediate the link between spirituality and performance and to fully mediate the relationship between perceived autonomy and performance. Although spirituality was related to burnout, the results of mediating model testing indicated that spirituality has no effect on burnout. This article presents an in-depth discussion of the results of the research analysis.

Keywords: burnout, spirituality, performance, university students, autonomy

Introduction

The past few decades have found that job characteristics influence stress and burnout (Bakker, Demerouti, and Euwema). Perceived autonomy is one of several core job characteristics that researchers have used to test and predict the relationship between job design and various outcomes, such as quality of work life (Greenberg and Baron; Sadler-Smith, El-Kot, and Leat). One factor that affects burnout is spirituality. According to Krishnakumar and Neck, life is meaningless without work, but work without life is

dead. Spirituality is a personal relationship with transcendental existence and external power (Mazangi and Cheraghali).

According to Fox, Webster, and Casper, research on spirituality has slowed down due to several limitations. First, research on spirituality is not theoretically based and is considered too old. Second, empirical research on spirituality tends to originate from non-Western cultures that approach spirituality differently than Western culture. In addition, although spirituality can influence organizational outcomes such as performance, the mechanism of spirituality's influence on performance is still relatively confusing and not well articulated. It is still unclear whether spirituality drives the performance of individuals and organizations. Research on spirituality is appropriate in a country with religious diversity; although the concept of spirituality is interpreted differently in each religion, they still incorporate vertical (God and the universe) and horizontal (family, friends, and coworkers) relationships (Rathee and Yadav).

Measurements of religion and spirituality have moved in different conceptual directions (Shorkey, Uebel, and Windsor). Both religion and spirituality provide motivation and direction for life; they provide the ultimate goal in life in a way that is appropriate for achieving that goal. However, religiosity is generally associated with organized religion, whereas spirituality is conceptualized as a feeling of being connected to something holy or sacred, regardless of obedience to religion (Pargament). Research on the relationship between spirituality and religiosity suggests that they regulate and motivate individuals toward greater life goals, better life satisfaction, and higher welfare (Emmons, Cheung, Tehrani). The complicated measurement of religion and spirituality has also been conceptualized differently. Religion is used in a narrow sense to mean dogma, ritual, and institutional traditions, while spirituality constitutes a more subjective concept, a feeling of an individual's relationship with a greater power (Emblen). Therefore, researchers tend to choose one (spirituality or religion) and exclude the other. Religiosity is an established phenomenon, while spirituality does not yet have a consensus in scientific definition and measurement (Del Rio and White). The similarity between the two is the emphasis on sacred things (Zinnbauer, Pargament, and Scott).

The results of studies on the relationship between spirituality and burnout are inconsistent. Labbe and Fobbes found that higher spirituality scores lead to less anger and lower nervous states that can reduce burnout. However, the results of the Watkins et al. study found that spirituality was not significantly correlated with depression. Golden et al. only state that self-perceived spirituality is related to burnout. Mazangi and Cheraghali also found a negative relationship between spirituality and burnout.

Previous research has used perceived autonomy as an independent variable and moderator (Evans, Kiggundu, and House). This is because perceived autonomy is seen as a situational factor that can influence behavior. Perceived autonomy has been found to improve performance and lower burnout (Aube, Rousseau, and Marin; Bakker and Evalia; Van Prooijen). According to Lips-Wiersma, spirituality influences work-related behavior. Spirituality enriches and contributes to supportive relationships with others and to holding back stress, anxiety, and depression (Underwood and Tarest). Individuals who have high spirituality perceive work stress to be lower than individuals with low spirituality. Spirituality has a positive influence on job outcomes (Milliman, Czaplewski, and Ferguson). Schaufeli and Bakker found that spirituality influences performance through mediating mechanisms, namely job demand-resources; autonomy is one such job resource besides salary, supervisory support, and career development opportunities.

This study aims to examine the relationship between perceived autonomy, spirituality, burnout, and performance. In this study, performance was measured by perceived work quality. This research was conducted in Indonesia, and perceived autonomy can be applied to individuals in collectivist cultures (Wu, Luksyte, and Parker). Spirituality is rooted deeply in Indonesian culture and is used to regulate existing processes. Despite inconsistent results, some previous studies have found that spirituality can improve performance and reduce burnout. Therefore, the effect of spirituality on burnout and performance needs to be retested, especially in Eastern cultures such as Indonesia. The current study also aims to test spirituality as a moderating variable in the relationship between perceived autonomy, burnout, and performance.

The spirituality dispersed throughout the various regions of Indonesia is perceived as able to strengthen the religious character of Indonesia as a nation. Indonesia is perhaps one of the most diverse countries in the world, inhabited by hundreds of ethnic groups and rich in regional languages and cultures. Indonesia's diversity is clearly seen in geographical, ethnic, socio-cultural, and religious aspects – as well as in beliefs. Some of the spiritual teachings advocate very basic and noble values, such as having a noble character and noble manners that govern the harmony of relations between humans and humans. Spiritual teachings governing the relationship between humans and God suggest that humans always remember God; that they love one another; that people serve, fear, and respect parents and elders; and that people obey the laws and regulations made by the state. These things are related to religious practices in Indonesia and help understand the diverse spirituality of the people of Indonesia.

This article was written based on the results of research in Indonesia. The spirituality of the Indonesian population is very strong and is closely connected to the culture of each region. In Java, for example, the term “*kejawen*” reinforces spirituality related to supernatural powers. A similar concept is also found in Bali, Kalimantan, Nusa Tenggara, and many other areas in Indonesia where spirituality is related to culture. The strong spirituality in Indonesia is also seen in various economic, political, cultural, and even governmental activities that are always associated with spirituality. Given the diversity of religions in Indonesia, it is not uncommon to find individuals using religion, viewing it as a means to an end to divide the unity and integrity of the nation. Thus spirituality, which has a broader construct than religion, is more universal and inclusive, and is considered to be more tolerant and less divisive.

Literature Review and Hypotheses Development

Spirituality is defined as the feeling of closeness to God, the feeling of mutual relations with the world, or awareness of a transcendent dimension (Desrosier and Miller). Spirituality is a universal human phenomenon, is inclusive, and is shared by everyone (Markov and Klenke). Spirituality includes individual internal processes such as seeking personal authenticity, genuineness, and completeness (Love and Talbot). Spirituality also includes the development of a sense of connectedness between the inner self and the outer world. More than that, spirituality helps in finding meaning, purpose, and direction in one's life. Spirituality makes individuals open to exploring relationships with a supreme power that transcends human existence and open to human knowledge as a valuing of the sacred (Zinnbauer, Pargament, and Scott; Love and Talbot).

Spirituality is different from religion. Spirituality is private, inclusive, non-denominational, and is a universal human feeling. Meanwhile, religions are characterized

by beliefs, rituals, or religious practices. Spirituality is broadly defined and can be understood as the search for something sacred, as a process in which people try to find, hold on to, and, if necessary, change whatever they consider sacred in their lives (Pargament). Religion represents beliefs limited by doctrine, dogma, structure, tenets, and group-level worship (Zinnbauer, Pargament, and Scott). Spirituality is more difficult to define and is an expression that is sometimes more popular than religion.

Although there are differences between spirituality and religion, there is a connection between the two (Joshi). Spirituality is more personal, while religion represents spirituality in a private religious context and includes the customs and rituals of individuals and society (Labbe and Fobbes). Religion looks outside using formal rites and habits, while spirituality seeks interior awareness of universal values (Cash and Gray). Individuals define spirituality for themselves broadly, free from rules, regulations, and responsibilities related to religion. However, spiritual people are a subset of religious people (Koenig). Spirituality is a personal search to understand the answers to the main questions about life, meaning, and the relationship to holiness or virtue that can lead to or originate from religious rituals (King and Crowther).

Some researchers claim that spirituality is a synonym for religiosity, but other researchers state that they are two separate concepts (Garcia-Zamor; Mitroff and Denton). Piedmont et al. found that religiosity and spirituality are two different but correlated concepts. However, some researchers state that spirituality is not related to a particular religion and has its own values and philosophies (Cavanagh). Spirituality does not always involve formal religious practices and has different meanings in different religions. Furthermore, religiosity reflects social and institutional characteristics, while spirituality relates to individual trust and experience (Thoresen and Harris). According to Labbe and Fobbes, many measurements combine aspects of spirituality and religiosity. However, religiosity and spirituality are not independent of each other and are not mutually exclusive (Stefanek, McDonald, and Hess).

There are two opposing views regarding the relationship between spirituality and performance. On the one hand, some researchers say that spirituality has no effect on performance because spirituality is not a managerial tool for increasing performance (Cavanagh and Bandsuch; Dent, Higgins, and Wharff). On the other hand, some researchers argue that spirituality can improve performance (Ashmos and Duchon; Garcia-Zamor; Giacalone and Jurkiewicz; Giacalone, Jurkiewicz, and Frey). Some researchers demonstrate that the influence of spirituality on performance is due to individuals being able to manage emotions and stress so that they can be more confident and stable and increase performance (Krishnakumar and Neck; Thompson; Garcia-Zamor). Neck and Milliman found that spirituality positively influenced an individual's well-being and job performance. In educational research, there are differences of opinion in the relationship between spirituality and performance. Some scholarship suggests that spiritual students tend to perform better in school (Clark; Park and Bonner). However, Beyerlein found that spiritual students did not perform better in school. Based on the research, the present study takes as its first hypothesis:

H1: There is a positive relationship between spirituality and performance.

Spirituality covers such aspects of human life that include strength, process, experience, and human qualities. At work, spirituality provides a sense of purpose and meaning related to interconnectedness and community (Karakas). Spirituality is a unique

quest from within for personal development through participation in transcendent mystery and is associated with access to divine power (Delbec). Studies have found that spirituality is related to risk reduction in students, such as reduced drug and alcohol use, positive mental health and behavioral control, and higher academic achievement (Johnson, Sheets, and Kristeller; Turner-Musa and Lipscomb; Wells; Wong, Rew, and Slaikeu). Previous research has also found that religion and spirituality can prevent burnout (Koenig; Golden, Piedmont, Ciarrochi, and Rodgeron; Holland and Neimeyer).

Individuals who have high spiritual scores experience less stress (Powers, Cramer, and Grubka) and have positive consequences in the workplace (Milliman, Czaplewski, and Ferguson). Religion and spirituality are suggested as protective factors for burnout (Wachholtz and Rogoff), and spirituality correlates with lower burnout. Cotton et al. found that higher levels of spirituality are associated with less depression. Some research found that spirituality can reduce depression in women, but not in men (Miller and Gur; Mirola). Spirituality can be used as a variable that helps individuals to focus on achieving their life goals. Individuals who have spirituality also prioritize commitments (Rego and Cunha). According to Lee, the higher the individual's spirituality the lower the level of burnout. This is because spirituality can be a powerful variable and makes tasks lighter, more balanced, and more meaningful. Ho et al. found that spiritual practices can potentially prevent burnout. Moreover, spirituality can reduce stress for both men and women. This is because spirituality makes individuals more emotionally stable, better able to manage stress, more confident, and feel safer (Rathee and Yadav). Spirituality correlates negatively with anxiety, depression, and abuse (Ho et al.).

Researchers have analyzed the impact of spirituality on job stress (Anthony, Handal, and Fenzel). However, their results are inconsistent. Spirituality relates to lower levels of burnout or can reduce burnout (Emery, Wade, and McClean; Galea; Ho et al.; Rupert, Miller, and Dorociak; Sprung, Sliter, and Jex; Milliman, Czaplewski, and Ferguson). However, Watkins et al. found that spirituality was not significantly associated with depression. Meanwhile, Kumar and Kumar found that spirituality moderated the influence of stress in the workplace on individual health. Thus, the present study takes as its second hypothesis:

H2: There is a negative relationship between spirituality and burnout.

Burnout is an emotional exhaustion and cynicism syndrome that often occurs among individuals who work. Burnout is associated with a tendency to evaluate yourself negatively. Individuals who experience burnout feel unhappy with themselves and dissatisfied with their work, so it is difficult for them to perform well (Maslach and Jackson). Burnout is also defined as an emotional exhaustion, depersonalization, and reduced personal accomplishment syndrome that can occur in individuals who work with others (Maslach, Jackson, and Leiter). Burnout causes responses in three dimensions, namely extraordinary emotional fatigue, cynicism, and feelings of ineffectiveness and lack of achievement (Maslach, Schaufeli, and Leiter). This reduces productivity as perceived achievement. Burnout can negatively affect individual performance (Kalyani, Panchanatha, and Parimala; Takashi and Takashi). Researchers found that burnout influences work quality and work performance, so institutions need to develop prevention and intervention strategies to reduce burnout (Gavrilyuk, Loginova, and Buzovkina). This research supports the third hypothesis of the current study:

H3: There is a negative relationship between burnout and performance.

In addition to personal factors, various situational factors also influence burnout (Golden et al.). Job or task autonomy are relevant situational factors. Hackman and Oldham define autonomy as independence, substantial freedom, and deviation from scheduling individuals in work and in determining procedures for doing it. Some researchers have noted that autonomy relates to burnout (Lee and Ashforth; Maslach and Pines; Schwab, Jackson, and Schuler). According to some researchers, lack of autonomy reduces personal accomplishments and can lead to burnout (e.g., Glass and McKnight; Maslach, Schaufeli, and Leiter; Cordes and Dougherty; Kim and Stoner). Skaalvik and Skaalvik found that perceived autonomy correlated negatively with all dimensions of burnout while lack of autonomy reduced personal accomplishments (Maslach, Schaufeli, and Leiter) and caused a depersonalized attitude (Cordes and Dougherty).

While some researchers stated that the relationship between autonomy and burnout still requires further empirical investigation (Bussing and Glaser), other research has shown that burnout is triggered by individual perceptions of lack of job control or autonomy (Glass and McKnight). Greater autonomy is correlated with the ability to cope with stressful situations (Bakker, Demerouti, and Euwema). A meta-analysis by Spector shows that greater perceived autonomy decreases the desire of individuals to resign, so that autonomy is negatively related to burnout (findings that have been supported by Bakker, Demerouti, and Euwema; Cordes and Dougherty; Madathil, Heck, and Schulberg; Maslach, Schaufeli, and Leiter; Piero et al.; Schwab, Jackson, and Schuler; Van der Ploeg, Dorresteijn, and Kleber; Yener and Coskun). The current study follows this research to suggest as its fourth hypothesis:

H4: There is a negative relationship between perceived autonomy and burnout.

Perceived autonomy includes responsibility and is understood as giving freedom, independence, and respect to individuals in work scheduling and procedures used to implement it; these characteristics are expected to improve individual performance. Therefore, perceived autonomy is related to and affects performance (Langfred and Moye). According to Barrick and Mount, perceived autonomy is a variable that affects performance apart from personality, which is a dispositional variable. According to Maslach, Schaufeli, and Leiter, lack of perceived autonomy reduces personal accomplishment. Morgeson and Humprey suggest that perceived autonomy can improve individual performance due to increased responsibility in scheduling, decision making, and methods. This research supports the fifth hypothesis of the current study:

H5: There is a positive relationship between perceived autonomy and performance.

Spirituality can be explained as a way of acting that determines how a person responds to their life experiences (Zullig, Ward, and Horn). Spirituality is also the existence or concept of experience or practice that has a relationship with religiosity or belief systems (Sawatzky, Ratner, and Chiu). There are arguments and empirical evidence supporting the hypothesis that spirituality has a positive effect on quality of life (Dezutter, Soenens, and Hutsebaut; Henning et al.; Sawatzky, Ratner, and Chiu; Sawatzky, Gademmann, and Pesut). For students, quality of life is measured by burnout, perceived autonomy in studies, and performance (Zullig, Ward, and Horn). This finding arises because of the asset development theory (Scales; Scales, Leffert, and Vraa). Assets are a person's material, social, and personal characteristics that can be used to make

personal progress. Asset development theory shows that people with more assets will be better able to meet their needs relative to others with fewer assets; people with more assets are also less likely to engage in negative behaviors. Individuals with high spirituality have more assets than those who have low spirituality. Some researchers claim that more spiritual people are more likely to be involved in faith communities that promote healthy lifestyles and social support (Labbe and Fobbes). Individuals with a higher level of spirituality may be more optimistic and able to survive challenges in their lives. Based on the job demand-resources model, spirituality influences performance through job demand (e.g., role ambiguity, interpersonal conflict, and work overload) and job resources (e.g., salary, supervisor support, autonomy, and career development opportunities) (Moon et al.). This research supports the final hypothesis of the current study:

H6: There is a positive relationship between spirituality and perceived autonomy.

Methods

Research and Samples Procedures

This research was conducted with undergraduate students at an accredited, private university in Yogyakarta, Indonesia. Yogyakarta was chosen as the location of the study because it is a student city and has a collectivistic tendency. The selection of research settings is based on the results of previous studies on perceived autonomy and burnout that have increased and expanded to almost all occupations. The results of previous studies suggest that perceived autonomy is more suitable for individualistic cultures that choose the values of independence rather than building harmonious relationships, adjusting to each other, and prioritizing togetherness values (e.g., Hofstede; Markus and Kitayama; Lu and Gilmour). The present study aims to prove that students have independence in determining their studies (Ahuja et al.). According to Youndt et al., perceived autonomy is more effective in a competitive environment and requires various inputs to achieve good performance. In addition, the social condition of Indonesia, which consists of several religions and beliefs, is a valuable site for research on whether spirituality is related to perceived autonomy, burnout, and performance. Therefore, the selection of students as respondents also considers the university where the student is studying.

Research that uses individuals as a unit of analysis begins with exploratory research to understand the characteristics of respondents. Based on the results of the exploratory study, students' perceived autonomy, academic burnout, and performance (students' work quality) can be measured in students their second year (fourth semester). However, to measure work quality or achievement it was more appropriate to use fifth-semester students as respondents. This is because at the end of the fourth semester, students in Indonesia receive a thorough academic assessment to determine whether they can continue their studies or must drop out of college because they are considered unable to understand the course material provided. The method of selecting samples used in this study was non-probabilistic sampling by convenience sampling. Determination of the sample criteria needs to be done in order to control the diversity of samples.

The number of students as respondents was determined based on multivariate criteria according to Hair et al., which is five times the number of items in the questionnaire. The item questions used in this study were 50 items for the four variables

studied. In addition, this study used factor analysis as a testing tool for measuring the validity of the gauge, so the number of respondents was at least 300 people (Hair et al.). Data collection was conducted for five months.

This study used a survey method with the distribution of questionnaires conducted by the author. Filling out questionnaires was done in class during lecture using paper and ballpoint and was anonymous. According to some research guidance, primary data collected directly is the best data collection method (Cooper and Schindler; Neuman; Sekaran and Bougie). After five months, the 650 questionnaires were collected, with 628 questionnaires completed (a response rate was 96.62%).

Instruments

This study used a questionnaire that included perceived autonomy, burnout, spirituality, and students' work quality as a measure of performance. Questionnaires regarding perceived autonomy and students' work quality were developed by previous researchers, namely Dysvik and Kuvaas. Burnout was measured using questionnaires from Maslach and Jackson. Meanwhile, spirituality was measured using a questionnaire from Delaney.

All item questionnaires were measured using a five-point Likert scale. Content validity testing was done by expert judgment in the field of organizational behavior and education. Meanwhile the testing of construct validity was done using factor analysis. Construct testing using orthogonal and varimax rotation with a loading factor of at least 0.4 was a requirement of validity with factor analysis in this research. Furthermore, the instrument reliability testing used a minimum Cronbach's alpha of 0.7 (Hair et al.). Before testing the model by using structural equation modeling, the researcher used correlation to examine the relationship among all constructs. Regression analysis was used to test the effect of independent variables on the dependent variable. Model testing in this study used structural equation modeling (SEM) using AMOS software to test the mediating model. Mediating model testing was done with a two-step approach as suggested by Byrne. Furthermore, this study also examined whether burnout is a mediating variable in the influence model of perceived autonomy and spirituality on performance.

Results

Validity and Reliability Analysis

The results of testing the construct validity and reliability in this study are presented in Table 5 (appended). After extraction in accordance with the theory used, forty-two question items used in this study were declared valid based on the results of construct validity testing. Loading factor between 0.559 and 0.708 for perceived autonomy construct, between 0.666 and 0.841 for burnout construct, between 0.518 and 0.787 for spirituality construct, and between 0.694 and 0.829 for performance construct indicated that 42 items were valid (loading factor was more than 0.4). The reliability test results also showed a Cronbach's alpha above 0.7. Cronbach's alpha values as the reliability tests have a score of 0.824 for perceived autonomy, 0.891 for burnout, 0.883 for spirituality, and 0.791 for performance. Based on the results of reliability testing, researchers generally stated that the reliability of this study was far above the cut-off reliability line as recommended by Zikmund et al. Based on the grouping done by Zikmund et al., the reliability of the four variables in this study was classified as good reliability.

Descriptive Statistics

To conduct a statistical analysis, the correlation analysis between the variables studied assessed. Correlation analysis ensures that the variables used in this study are related. Standard deviation, mean, and correlations among all study variables are presented in Table 1.

Table 1. Mean, Standard Deviation, and Correlations between Research Variables

	Mean	SD	1	2	3	4
Perceived Autonomy (1)	3.9834	0.4428	1.000			
Burnout (2)	2.5809	0.6278	-0.146**	1.000		
Spirituality (3)	4.0849	0.4021	0.405**	-0.106**	1.000	
Performance (4)	3.4900	0.6209	0.210**	-0.139**	0.279**	1.000

**correlation is significant at the 0.01 level (2-tailed)

The mean and standard deviation of all variables are moderate and high (mean values between 2.5809 to 4.0849 and standard deviation values between 0.4428 and 0.6278). In addition, all the correlations that were obtained are not quite strong. The results of this study found that perceived autonomy was significantly negatively related to burnout (H4 was supported) and significantly positively associated with performance (H5 was supported). Spirituality was significantly positive related to performance (H1 was supported). Furthermore, the relationship between burnout and performance is significantly negative (H3 was supported) and the relationship between burnout and spirituality was also significantly negative (H2 was supported). Meanwhile, perceived autonomy is significantly positively related to performance (H5 was supported) and spirituality (H6 was supported).

Before I conducted a testing model, I tested the effect of all independent variables (perceived autonomy, spirituality, and burnout) on the dependent variable (performance). The results of multiple linear regression analysis using SPSS indicated that all independent variables significantly influence the dependent variable. The influence of the three independent variables is also significant. Perceived autonomy and spirituality have positive effect significantly on performance, while the effect of burnout on performance is significantly negative. The results of the multiple linear regression analysis are presented in Table 2 and Table 3 below.

Table 2. Results of Simultaneous Multiple Linear Regression Analysis

ANOVA ^b						
Model		Sum of Squares	Df	Mean Square	F	Sig.
1	Regression	23.905	3	7.968	22.825	.000 ^a
	Residual	217.845	624	.349		
	Total	241.750	627			

a. Predictors: (Constant), PA, BO, SP b. Dependent Variable: WQ

Table 3. Results of Multiple Linear Regression Analysis Individually

Model		Coefficients ^a			t	Sig.
		Unstandardized Coefficients		Standardized Coefficients		
		B	Std. Error	Beta		
1	(Constant)	1.739	.305		5.702	.000
	SP	.350	.064	.227	5.451	.000
	BO	-.099	.038	-.100	-2.601	.010
	PA	.145	.059	.103	2.463	.014

a. Dependent Variable: WQ

Model Testing Results

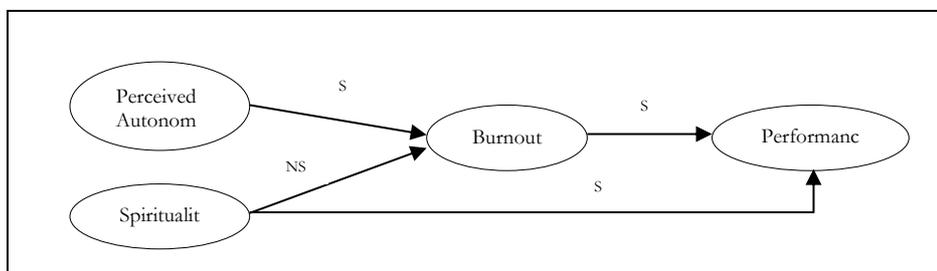
The first model testing is the mediation model, where burnout is the mediator variable in the relationship between perceived autonomy and spirituality as independent variables and performance as dependent variable. The mediating test of the burnout model is presented in Table 4 and Figure 1.

Table 4. Testing Results of Burnout as Mediating Variable Using SEM

	Standardized Regression Weights	Critical Ratio
Perceived Autonomy → Burnout	- 0.148**	- 2.709
Burnout → Performance	- 0.178**	- 3.901
Spirituality → Burnout	- 0.047	- 0.877
Spirituality → Performance	0.284**	6.217

GFI = 0.998 AGFI = 0.976 Chi-square = 3.050 df = 1 CFI = 0.989
RMR = 0.003 RMSEA = 0.057

Figure 1. Relationship Model Among Research Variables



The model has been fit with the data. This is indicated by the value of GFI = 0.998, AGFI 0.976, and the value of the Comparative Fit Index (CFI = 0.989) as a result of the modification. The small difference between GFI and AGFI shows that the model does not need to be modified again. This is reinforced by the CFI value of 0.989 and the small chi-square ($\chi^2 = 3.050$); the model is declared fit with the data. The results of this study

indicate that burnout fully mediates the relationship between perceived autonomy and performance. Meanwhile, burnout partially mediates the link between spirituality and performance.

Discussion

Autonomy is one of the job design factors in the job characteristics model; it reflects deviations made by employees at work. Perceived autonomy is specifically discussed as a characteristic of the work required; it includes the needs of individuals and increased job ownership. In general, employees with high levels of perceived autonomy may be able to complete tasks in their own way and by their own standards. By being given autonomy, an employee's motivation, satisfaction, and performance all increase (Langfred and Moyer; Loher et al.; Spector). This is because when people gain autonomy, they can more effectively perform their activities using their own knowledge, skills, and abilities (Park and Searcy). The results of this study indicate a significant positive relationship between perceived autonomy and performance.

Increased autonomy provides greater latitude for individuals in performing their tasks and enables individuals to have a broadened definition of their task. Social exchange theory also forms the basis for the relationship between autonomy and performance. As discussed above, some studies report a non-significant direct relationship between autonomy and performance, and one study found a small direct relationship of autonomy with performance. This suggests that there are possible mediators that obscure the direct relationship between autonomy and performance. This current study proposed a model that provides another contextual variable, namely burnout, that mediates the relationship between the two.

The results of this study indicate that spirituality positively influences performance as measured by students' work quality. This is consistent with previous research studies (e.g., Ashmos and Duchon; Garcia-Zamor; Giacalone and Jurkiewicz; Giacalone, Jurkiewicz, and Frey). Previous research also found that spirituality can enhance creativity and performance (McGhee and Grant; Krishnakumar and Neck; Rathee and Yadav). Students who have higher spirituality are able to make choices to reduce unnecessary social relations, complete assignments on time, and avoid drug abuse. Besides that, the positive relationship between spirituality and academic attainment is due to spirituality helping create life discipline and ethics. In addition, individuals who have spirituality focus more on what they want because they have clearer thoughts and are more confident. There is still a significant gap in the research between spirituality and individual performance (Osman-Gani, Hashim, and Ismail). However, spirituality is still believed to have a positive influence on academic achievement (Schubmehl, Cubbellotti, and Van Ornum).

The results of this study indicate that spirituality can improve performance. This is because spirituality can improve the orientation of individuals in the community, their attitudes and organizational culture, cooperation, collaboration, mutual assistance, solidarity, trust, and mutual assistance, thereby increasing individual achievements. Asset theory shows that people with more assets will be able to meet needs better than people with fewer assets. Individuals with lower spirituality have fewer assets, so they lack positive life experience and have difficulty achieving important life goals. Spirituality can improve performance and decreasing burnout.

Furthermore, although spirituality has no effect on burnout, the two variables are negatively and significantly related. This is consistent with the research of Clark et al.; Anthony, Handal, and Fenzel; Ball; and Milliman, Czaplewski, and Ferguson. The negative relationship between spirituality and burnout has also been demonstrated in several previous studies (e.g., Cotton et al.; Golden et al.; Doolittle, Windish, and Seelig; Galea; Ho et al.; Sprung, Sliter, and Jex). Research and literature indeed show much debate about the relationship between spirituality and emotional adjustment (Somech and Miassy-Maljak). On the one hand, spirituality related to religion can reduce irrational beliefs, give meaning and coherence to social systems, and save personal crises. On the other hand, spirituality is seen as disturbing motivation even though it can provide solutions to very stressful situations.

The results of this study found that spirituality was associated with burnout and in regression analysis, spirituality also had a significant negative effect on burnout. However, in testing the mediating model using SEM, spirituality has no effect on burnout. The results of previous studies stated that spirituality influences burnout in the dimension of emotional exhaustion and depersonalization, not personal accomplishment. This is because spirituality creates individual consciousness so that there is more control over emotional exhaustion and decreases depersonalization. Burnout is actually influenced by perceived autonomy. The perception of independence makes people feel freer and not burnout. However, individuals who are aware of God's presence and natural power will score higher in personal accomplishments. Therefore, these individuals are more positive towards the realization of their work. In other words, the spirituality score is inversely proportional to emotional exhaustion and depersonalization but is comparable to personal accomplishments. Individuals who show a higher relationship with God and the universe have a low level of emotional exhaustion and depersonalization and a high level of personal achievement.

The results of this study also showed that burnout had a negative effect on performance. This is consistent with the research of Kalyani, Panchanatha, and Parimala, and of Takahashi and Takahashi. Some previous researchers have also proved a negative relationship between burnout and performance (Parker and Kulik; Wright and Cropanzano). Previous research has shown that increasing stress and burnout in academia can have a negative impact on students' academic performance. The relationship between burnout and perceived autonomy is also significantly negative. This is consistent with the results of previous studies, which stated that lack of autonomy reduces personal accomplishments and increases burnout (e.g., Cordes and Dougherty; Kim and Stoner; Maslach, Schaufeli, and Leiter). In other words, autonomy has a negative effect on burnout (e.g., Carbonneau et al.; Lavigne, Forest, and Crevier-Braud). Giving autonomy is an effective way to reduce burnout because it provides freedom and flexibility for employees to manage their workload. This means that if students are facilitated with autonomy, then they will be able to manage their obligations so that they can reduce the level of burnout. Autonomy can motivate individuals to increase their attachment to the job. When individuals enjoy high level of autonomy, they will be able to meet the demands of the task or job so that it reduces burnout.

The results of this study found that spirituality is related to perceived autonomy but did not show any influence between the two. Spirituality is also the harmony within oneself, and with the social environment, nature, and transcendence (Pandey and Gupta), so that it can create independence or perceived autonomy. Religion is different from

spirituality, because religion is seen as closed-minded and does not involve other people, while spirituality is characterized as being open-minded that involves connectedness (Mitroff). The vertical dimension in spirituality is the relationship of individuals with God, while the horizontal dimension is the relationship of individuals in society (Altaf and Awan). Strong relationships cause individuals to have autonomy. In other words, although spirituality is related to autonomy, because spirituality also means connectedness, the two constructs do not have an influence relationship.

The student years are indeed a period in which individuals experience very challenging and demanding transitions. During this time, individuals face psychological challenges to achieve life goals in the future. In addition, in Indonesia, which has a diversity of religions and cultures, it causes a lot of emotional, psychological, and student education problems. This triggers a special stress. Religious diversity can trigger separate conflicts, especially for students who are still classified as emotionally unstable individuals. In addition, the Eastern culture of Indonesia moves individuals to carry out activities together. The results of this study found that perceived autonomy can reduce burnout. Therefore, students must be given freedom, for example in determining class schedules and choosing courses and lecturers.

Conclusion

This research extends the literature in autonomy, spirituality, burnout, and performance, and has implications for theory and practice. Although it is different from religiosity, spirituality is believed to have an overlap with religiosity and is associated with personal relationships with such things as God, nature, and the universe. Spirituality has an important role in improving individual performance and reducing burnout. In addition, giving autonomy to individuals can improve performance through spirituality and reduce burnout directly. Previous research on the relationship between autonomy, spirituality, burnout, and performance showed mixed results. There is nothing wrong in the diversity of the results of the research, which was based on a variety of types of work, respondents, gender, religion or beliefs, and culture. This research has proven that spirituality must be owned by individuals, especially in countries where the population still obeys their religion. This is because spirituality is a framework that influences and moderates responses to situations that are under heavy pressure. In addition, giving trust in autonomy can also reduce burnout and improve the performance of individuals, even organizations.

Present research in burnout must examine the personal and situational factors that influence it. The contribution of this study depends on how personal and situational factors and burnout are assessed. This study has found that situational factors (autonomy) have more influence on burnout than personal factors (spirituality). Future research is needed to explore the possible interactions between personal and situational factors. The use of the composite burnout scale in the present research suggests other ways of understanding burnout. Burnout in this study is a composite of emotional exhaustion, depersonalization, and personal accomplishment. The use of a single composite burnout measure provides better validity and reliability in the assessment of burnout overall. But it must be noted, burnout has been shown as a multidimensional construct. Burnout composite value in this study was not understood in separate dimensions to indicate whether individuals experience burnout. Therefore, future research should explore burnout scores as specific dimensions of stress.

The main limitation of this study is its cross-sectional nature, which does not include causal relationships related to causal inferences regarding the relationships tested. This means that it is difficult to draw conclusions about the direction of influence and causality that occurs. Future studies should adopt longitudinal or experimental designs to better ascertain the relationships between perceived autonomy and spirituality on burnout, and burnout on performance.

The second limitation in this study is the usage of self-reporting, so that the same data sources (independent, mediating, and dependent variables) occur, causing general method variance and weaker validity of findings (Podsakoff et al.). This has an effect on the results of the study, namely the presence of beta bounces and increased closeness of relationships. A spurious relationship might be established between variables. Future studies must use multisource data for the dependent and independent variables. The third limitation is the use of a convenience sample (although relatively large) that may not represent the population. This allows the social desirability to be biased on these variables. Furthermore, I investigate groups of individuals from private universities. This means that future research is needed to classify these findings in different organizations.

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Appendix

Table 5. Validity and Reliability Testing Results

Questionnaires	Perceived Autonomy	Burnout	Performance (Work Quality)	Spirituality
Perceived Autonomy1	0.665			
Perceived Autonomy2	0.690			
Perceived Autonomy3	0.649			
Perceived Autonomy4	0.606			
Perceived Autonomy5	0.664			
Perceived Autonomy6	0.626			
Perceived Autonomy7	0.708			
Perceived Autonomy8	0.559			
Perceived Autonomy9	0.658			
Burnout1		0.676		
Burnout2		0.666		
Burnout3		0.680		
Burnout4		0.793		
Burnout5		0.791		
Burnout6		0.699		
Burnout7		0.774		
Burnout8		0.828		
Burnout9		0.771		
Burnout10		0.841		
Burnout11		0.741		
Burnout12		0.780		
Burnout13		0.783		
Burnout14		0.785		
Performance1			0.694	
Performance2			0.815	
Performance3			0.829	
Performance4			0.773	

Spirituality1				0.567
Spirituality2				0.727
Spirituality3				0.769
Spirituality4				0.738
Spirituality5				0.598
Spirituality6				0.709
Spirituality7				0.631
Spirituality8				0.518
Spirituality9				0.601
Spirituality10				0.594
Spirituality11				0.582
Spirituality12				0.787
Spirituality13				0.709
Spirituality14				0.724
Spirituality15				0.592
Cronbach alpha (α)	0.824	0.891	0.791	0.883
N of items	9	11	11	5

Source: Primary data, processed